

ANCIENT ISRAEL: ABRAHAM TO CAPTIVITY THL 407

Instructor: Mr. Peter Nathan

Fall 1990

10 September 1990

To Increase Our Understanding

1. What was written

The people it was written to understand; things were written ~~in a manner that the audience~~ in a manner that the audience understood. **Jonah 3:5** Understand this in the historical context, be aware of the cultural focus

2. We need to expand on the information in the Bible.

Analogy - The Bible is like a laser, it has a very narrow focus on the history of Israel. We find out more information about other nations as it relates to Israel. **I Kings 20:31 v.32** Why ropes on head? pictured slaves, showing that they were servants to him v.33 why chariot? on one level, one thought, treating him as equal v.42 God brought punishment on Ahab. **I Kings 22:1** during the three years, outside secular history sources say that the Aramians and the Assyrians had a major battle. Secular history can help us to expand our understanding.

Four Different Fields of Study

1. Geography

TRADE ROUTES, which are governed by geography. Whoever controlled these affected Israel. We cannot separate the Bible from its environs.

2. Archaeology

Not an exact science, the results must be used carefully

3. Comparative Literature

Amos 1:3 ie. the last one mentioned is the most important in comparative literature. Israel is listed 8th, therefore, it is the worse. <Today, the first one would be the worst>

4. Philology

A study of the structure of the languages (1929 Ras Sharma, Ugaritic cuneiform tablets). **Deut 33:29** high places - banot (pl) bana (s) can also mean neck or back. **Joshua 10:22-24**

Geography

1. Plains

2. Shepelah -- name of hilly areas of Palestine (just out of planes)

ie. Valley of Jeziron -- links the Sea to the Jordan Valley

3. Mountain regions -- by the Dead Sea and Sea of Galilee

4. Rift Valley

5. Negeb

12 September 1990

Trade Routes

Routes between Egypt and Mesopotamia were up the Coast of Canaan.

The Kings Highway was East of the Jordan River.

Via Maris (Latin - The Way of the Sea) was the Coastal Trade Route.

Kingdoms: Basham, Gilead, Ammon, Moab, Edom

Keep in mind the areas of the trade routes.

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Fall 1990

14 September 1990

Archaeology

As a discipline, archaeology has affected biblical studies, especially in the past 150 years. We have to appreciate the contributions and limitations. Archaeology states with a premise: "We think that this is here." Money is often a problem; they are always trying to convince the sponsors that they are accomplishing something. Archaeology is more an art than a science. The question arises how do you interpret the find. The interpretation of a material recovered at a site is enormous. This is the real work of an Archaeologist.

Problems of Archaeology

1. Lack of written material. Written material is very scarce.
 - a. Papyrus - rots, not very good, very remote chance of finding
 - b. Clay Tablets - very good find
 - c. Vellum/Parchment - have a limited life, fair
 - d. Pottery
 - e. Metal/Coinage - 6th century BC
 - f. StonesWritten material is very useful. It provides the values of a people and things of great importance.
2. Limited Amount of Evidence
On a tell (a man-made hill, city 15 acres, outside 50 acres) only 1/10,000 is excavated. Only 4% of an excavation is intense. Toponym - a name for a place
3. Complications
 - a. The arrangement of the tell is not like a layer cake. This can lead to erroneous conclusions.
 - b. Original material can decay/decompose.
 - c. Often stone is in short supply, therefore stones are re-used.
 - d. Toponym do not always use the same methods, some are very exact, others are slap happy.
4. Pottery: Why Important, Assumptions, Problems
There is an assumption that the same potter is used everywhere in the whole region. Pottery is a very common ingredient; invaders take the quality items. An identical design/pottery automatically assigns the date of the first one to the second one. ie. I.E. Lachish -- Judea, was the last city destroyed by Senacherib. Lachish II 587 BC destroyed by Nebuchadnezzar, Lachish III destroyed by Senacherib in 701 BC. The problem of pottery types can come unstuck, avoid being too hasty.

Conclusions are rarely final.
Be fair to the evidence -- don't twist it.
Toponym often want to be accepted by their peers.

17 September 1990

Masoretic text - the Hebrew text used as the main base for English translations.

Chronology

Gen 11:32 Abraham, from Ur which is near the Persian Gulf, went to Haran (paused here for awhile) in Syria. Both of these cities were involved in moon worship. He then went to Canaan.

ANCIENT ISRAEL: ABRAHAM TO CAPTIVITY THL 407

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Fall 1990

Acts 7:2 Abraham was in Mesopotamia to Haran then to Canaan after his father died.

Gen 12:4 Abraham departed from Haran at the age of 75 when Terah died (at age of 205)

Gen 13:17 Hebrew brith word for covenant, occurs 14 times (2 X 7)

Gen 17:26 Emphasis on same day, Abraham made a covenant with God

Gal 3:16 v.17 law was given 430 years later, but it does not annul the covenant

Ex 12:40 sojourned 430 years, not all in Egypt, includes the time in Canaan. v.41 Gen 17:26 "same day"

1443 BC Exodus

1873 BC Abraham circumcised

1972 BC Abraham born

1797 BC Abraham dies

1397 BC Israel inherits the land 400 years later Gen 15:13

Gen 12:6 Sichem later Neopolis built there [today Nablus]

Mt. Ebally Mt. Garzen can see a piece of each of the 12 tribal areas

ca 1890 BC Abraham goes to Egypt

1897 to 1878 BC Sesotiris II (Senwasent II) 12 dynasty, could be the Pharaoh in Gen 12

The luni-solar calendar is the Mesopotamia calendar

Joshua 24 Israel was reminded of what their origins were.

Gen 13:14 Abraham identifies (considers himself) himself as a Hebrew (which means to cross over a river), could be related to Eber also because also means crossed over a River. Abraham became a Jew.

Ur: the time of Abraham was the 3rd dynasty of Ur.

Samaritan renaissance

Other Akkadians

1900 BC Elamites destroy Ur, subdued it.

Lugal -- a Prince in charge of an area, but not absolute power, he ruled with a council.

Scribes -- very important men, in charge of the uniforms

Our calendar is very similar to the one in use at that time.

Ziggeurat -- a mountain type temple, "the hill of heaven", a standard of every Mesopotamian City

Lunate earrings (shaped like moons) were found when excavated. Gen 35:4 earrings were idolatry, possibly a charm or idol and had to be put away.

21 September 1990

Sesotris II was probably the Pharaoh when Abraham was in Egypt.

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Fall 1990

Abraham came from Ur.

Ur

Ur Nammu was the ruler of Ur from 2077 to 1896 BC, prior to Abraham's birth. The city was on the decline when Abraham was born. The ziggurat of Ur was dedicated to Sin, one of the names of the moon god.

Nahna -- god connected to the worship of Venus (Friday).

Historicity of the Patriarchs

Wellhausen (from Germany); at one time many believed that the scriptures were created by the writers. K.A. Kitchen; as we keep digging, we find out more and more. John Bright History of Israel; the story of the patriarchs fit the culture, history, the practice of the times. William Albright; there is little doubt about their essential historicity

Particular Discoveries

City of Mari - eclipsed by Babylon by Hamurabi, when it was excavated the name of Abraham and Yacoub-el was found. Kirkeke (p.58) in the area of Nuzu, 2,000 clay tablets were found, called the Nuzu tablets. The people represented were called Hureons. The practice of their lives parallels that of the patriarchs.

p.39 Essays of Patriarchal Heritages

Gen 15:2 it was standard practice of that day to adopt a servant for an heir; Abraham took Eliezer of Damascus as his heir
Gen 16:1 another common, practical way of dealing with the problem in their day; Hagar and Sarah
Gen 29:24 if the wife is barren, the maid can bear a child and it will be the heir.
Gen 30:3 "She shall bear a child on my knees..."
Gen 24: elder brother has a responsibility to find a husband for his sister

24 September 1990

Carl Heinrich Graf -- 1866 wrote on Documentary Approach to the OT
Julius Wellhausen -- The Composition of the Hexateuch 1876, The Introduction to the History of Israel 1888

Documentary Hypothesis

Theory: Layers upon layers, not a continuous line of thought

Four Basic Layers --

1. J Documents -- written by people who referred to God as Yhwh (Yahwehist)
 2. E Documents -- written by people who referred to God as Elohim (Elohist)
 3. Deuteronomist writer -- from the time of Josiah
 4. Priestly (P) Documents -- priests who put the material in, a redactor.
- Said that the scriptures were pieced together

ANCIENT ISRAEL: ABRAHAM TO CAPTIVITY THL 407

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Fall 1990

This approach is called HIGHER CRITICISM. This approach was in its hey day before the archaeological finds.

Gen 24:3 Abraham wanted Isaac to have a wife that worshipped the same God. **v.31** Laban knew the God of Abraham

Jacob Fleeing From Laban

Gen 27:46 Jacob goes to the same family, like Isaac.

Jacob was in exile for 40 years. By marrying Laban's daughters, he became a heir of Laban's

Gen 29: Laban had no sons; it appears that Laban adopted a son (Isaac); **31:1** later sons are born

Gen 29:19 You will inherit from me **Gen 31:41, 38** 40 years all together.

Gen 31:50 Laban did not want other women coming in. He wanted his inheritance to remain undivided.

Gen 31:19 Images (Teraphim -- household gods); passed on in the family to the heir of the family, maybe ancestor worship.

Gen 35:2 ...get rid of your idols... Since they were no longer under Laban's supervision, Jacob could tell them to get rid of the idols; he could now exert his own control.

26 September 1990

Gen 19 Thinking is influenced by your environment/culture. ie Lot offered his daughters to sex perverts; his daughters later got him drunk and had sex with him

Gen 23 Hittites were not of Abraham; they now set the norm (what they did was norm); **v.4** Abraham was an outsider, therefore he was not a citizen of the land and did not have property rights and lived in tents.

Two routes through Israel: East Bank - King's Highway; West Coast - Via Maris; Ridge Route - between two mountain ranges, less travelled.

Abraham established Beersheba as a settlement at a point to turn off to the Ridge Route.

Gen 20: Abraham was a sojourner, outsider, but did live near populated areas.

Gen 23:2 v.2 Hebron - refers to the root word friend, companion; possible a reference of Abraham; **Gen 10: Heth 15:20** includes Hittites. The Hittites are Canaanite, but had split off to the North. A small group came back to Canaan. They were outsiders. This may have been why Abraham tried to buy land from them. **v.11** the cave was wanted to bury the dead, Sarah; ?beginning of land for Israel? **v.17** a field was chosen **v.18** all big decisions were made at the gates. **v.13** Abraham offered money, he probably over paid (when Ephron realized that Abraham wanted to pay and would not take the land, he probably increase the price) **v.10** A Committee/council would have to approve a non-resident buying the land.

North Semitic Customs

Gen 13:2 Abraham was rich, wealthy **v.18** Abraham dwells near a city.

Gen 20:6 Abraham sent other sons away so there would not be a battle over the inheritance when he died. **Gen 31:11** God transcends regions, omnipresent. During that time, each region had its own god; God was showing that he is omnipresent.

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

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

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*, LX (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—C. 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.

ANCIENT ISRAEL: ABRAHAM TO CAPTIVITY THL 407

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Fall 1990

Gen 35:11 the same being appears

Gen 12:6-7 built an altar; God establishes a central place of worship. Later on God did not want trees, etc., to be planted.

Close relations were allowed to marry in patriarchal times. Later this was prohibited Lev 18:18

Rosh (Heb) - Fratriarch, Head Brother. This was a blessing that was passed on, but not necessarily to the First Born; Later the physical blessing had to go to the first born even if the leadership did not. Deut 21:15 blessings to the first born whether he was to be the leader of the family or not; leadership could still go to other than the first born.

1 Sam 8:2 second -- secondary, an assistant

1 Sam 17:13 next to him -- probably in responsibility as well as chronologically

1 Chron 5:12, 26:10 Ruben violated his birthright; Joseph was given the birthright; Gen 49:8 Judah receives the leadership.

Gen 27:29 Besides birthright, leadership in the family was also passed on.
Birthright and scepter.

15 October 1990

Nuzu -- many items were found that supported the book of Genesis.

Gen 23:1 cave for burial ground complies with Hittite tradition.

Gen 29:19 Why this expression "It is better that I give her to you...." Laban had no sons; he adopted Jacob; and if his daughters married Jacob, Laban would keep the inheritance undivided.

Gen 31:48-53 Laban did not want Jacob to dilute the inheritance with other wives. Laban wanted to adopt Jacob as a son as married sons lived with the father.

Gen 31:19 Jacob leaves furtively. Laban saw Jacob running with what was his. Laban legally owned everything as patriarch. The images indicated possession of inherited rights.

Gen 31:48-53 Importance -- a replacement of the missing gods.

Why handmaidens? A child born of a handmaiden was a legal heir. Laban was protecting himself.

Patriarchal Lifestyle

> Daughters moved to live with their husband's father

> A son could not move away without Patriarch's permission Gen 25:5-6 There were no wills or last testament, only the most important documents were written, therefore division of what was the patriarch's was taken place before the patriarch's death.

> A patriarch decided what religion would be followed. Gen 35:1-4 Jacob was not an independent patriarch; he had worshipped the same gods as Laban.

> There is evidence of shrines as a place of worship; sacred places, people worshipped there.

Gen 34:14 Brothers of Dinah were concerned because she was to become a part of Shechem's religion.

17 October 1990

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Fall 1990

Gen 33:18-20 Patriarchs built their own alters. Jacob did not use pagan alters.

Three Major Differences between Patriarchs and Pagans

1. Patriarchs always had 'EL'.
Patriarchs worshipped only one God. The Pagans worshipped Ba'al who was pictured as a child that forced El off the throne. They knew of El but did not worship Him. ie. Elohim, El Shaddai, Eldonai, Israel
2. Patriarchs worshipped the same God irrespective of where they were.
They worshipped an omnipresent God; **Gen 17:1, Gen 25:3, Gen 35:11** -- three separate locations same God. Pagans had regional gods; they worshipped a god of the place. ie. Naaman -- could overcome leprosy by going to Israel, Elijah said to wash in the river. He had to go to another area where there was a different god.
3. Patriarchs were not involved in the fertility rites as the Pagans were.

Social Customs

- >Marrying siblings -- Abraham and Sarah. At the time of Abraham, God had not revealed this as being wrong, so it was not sin.
 - >Jacob married two sister who were his first cousins. It was not wrong then as the laws were codified after the Patriarchs.
- God allowed many things, even though it was not His desire for mankind.

Prime Economic Activity

The Bible does not come right out and say. Many supposed that they were shepherds. This assumption comes across many problems.

Refute that Patriarchs were shepherds and explain what they might have been.

- *Why were they so close to cities? If they were shepherds, the city people would have sheep of their own and would not want interent shepherds near their pasture. The Patriarchs were near cities so that they could trade their wares.
- *Why did Abraham and Sarah attract the attention of the Pharaoh? Egyptians hated shepherds. Abraham's wealth attracted them as well he probably traded with royalty.
- *Why was Abraham able to arm 318 men and to go to war? A shepherd would not need this many men of the weaponry. A Merchant would need them for the protection of his possessions, to provide security for his products. These men probably were able to offer escorts in their area as well they could fight for the nation if needed; they were trained and near the border.
- *Abraham came to mourn Sarah's death; he was in some place else when she died (again travelling)
- *Abraham was called a prince by the Hebronites; why would they call a shepherd a prince? As a merchant he received many recognitions.
- *Kadesh -- a strategic place for trading
- Gen 37:12-17** Apparently they were on or near a trading route because Joseph was sold to traders.
- *Abraham, Isaac, and Jacob were primarily caravan merchants. This explains why they were treated so highly; probably involved in trading with royalty; provided mercenaries for escort/security services for various caravans.

24 October 1990

THE EXODUS

Approaches To The Chronology of Exodus

BIBLE NOT AN INSPIRED
HISTORICAL ACCOUNT

↓
Need not look for
correspondence between
Biblical account &
archaeological record

↓
Not disturbed when
Chronological placement of
a Biblical period reveals
discrepancies between
Biblical account &
archaeological record

[Willing to make
chronological placement
only in light of "objective"
evidence (artifacts or
inscriptions)]

BIBLE IS AN INSPIRED
HISTORICAL ACCOUNT

↓
Must look for
correspondence between
Biblical account &
archaeological record

↓
Disturbed when
Chronological placement
of a Biblical period
reveals discrepancies
between Biblical account
and archaeological record

↓
In light of such discrep-
ancies, must seek a new
chronological placement
which demonstrates harmony
between Biblical account
and archaeological record

[This must be done if no
evidence outside the Bible
justifies the new
chronological placement]

ANCIENT ISRAEL: ABRAHAM TO CAPTIVITY THL 407
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Fall 1990

Exodus (exiting) and Exodus (entering) -- the fact of this is not a disputed matter.

Two Areas to Look At:

1. Geography: There is great dissension on the route taken. Historians look for a way without God's intervention.
 - A. Route
 - B. Location of Cities
2. Date of Exodus:
 - A. Normally accepted date of scholars: 1299-1200's BC, late date
 - B. Alternatively: 1440-1450 BC, early date

Geography: Location of the Cities

Ex 1:11 Raamses and Pithom; treasure cities -- stone city (*mishkanot*) not literal as there were no stones. Also in 1 Kings 9:19 and 2 Chron 32:28; **Ex 12:37** Raamses and Succoth Also store cities.

Location, consensus among scholars:

- Ex 1:11** Scholars say that the Bible was back edited. Pithom -- equated with Per Atum (*the estate of a god*), god - Amon (Amon Re - sun god)
Raamses -- associated with ruler Raamses II (Raamses the Great). Raamses II ruled in the 13th century (1200's). As a city, it was not a store city; it was a royal capital, different purpose than **Ex 1:11**; it could have been a suburb that became Raamses - the royal city; >**Gen 14:14** Moses uses a later reference point (Dan) so it would be rebellent to Israel. This could have been the case in **Ex 1:11**; **Gen 26:33** there was no city when dug the well, overlay - ie. that well was dug where Beer Sheba is today. Qantir - was the city later called Raamses. TI Al Daba - remnant of a stone city from 16-17th century BC
- Ex 12:37** Succoth -- **Gen 33:17** Jacob journeyed to Succoth and built booths. Tel Maskkuta -- Egyptian Cheku, in Hebrew - Succoth; it was a military outpost. It was 10 miles from Cheku to Pithom (written by Romans about 100 yrs later).
- Ex 13:20** Etham -- where Israelites travelled to, where they moved to after Succoth (v.20); There is no archaeological evidence of where it is.
- Ex 14:2** Baal Zephon -- sanctuary to a Canaanite god; those involved in maritime trade. Baal was normally worshipped on hills or mountains.
- Ex 13:8** Sea of Reeds -- (not Sea of Red or Red Sea), Hebrew - *yam suf* -- Sea of Reeds

Three Theories of Routes Taken

1. Northern route
 2. Central route
 3. Southern route
- >Scholars try to do away with the necessity of miracles

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Northern Route

Lake Sibonis -- Raslet Kaiun (speculation that this is Ba'al Zephon), city on the head waters - in Greek times this was a place of worship of Zeus on the shores of Lake Sibonis; there was some form of pagan worship; Zeus is the Greek equivalent of Baal.
Migdol -- a Port of the Egyptian Sea, may relate to Sele

26 October 1990

Pros

Lake Sibonis -- shallow, no miracle needed, had reeds, referring to Ex 14:3 had marshy land that would get the Egyptians

Cons

1. Distance between Baal Zephon and Migdol was 50 km, too far for one day's travel
2. Wrong way to get to Mt. Sinai, going straight to Canaan; Ex 3: God gave explicit instructions
3. God said not to go that way Ex 13:17
4. Explicit statement in tradition that they didn't go that way.
5. No mountains around Lake Sibonis

Central Route 65% accept this view

Pros

1. Bitter Lakes, north of Suez, reeds grew well.
2. Headed in southerly direction to Mt. Sinai.
3. Migdol, Baal Zephon, Pithom - placement could be justified.
4. The land hemmed them in Ex 14:3; apparently there was a canal, very wide, hard to cross, therefore wilderness

Cons

1. Baal Zephon -- why would there be a Canaanite or Phoenician that would be land locked.
2. Why not say canal instead of wilderness?
3. Num 33:8-10, 7; journeyed by a sea for a minimum of five days (v.8-10)
4. Made a major turn (v.7) -- a major change of direction.

Southern Route

Pros

1. Northern part of Gulf of Suez, topographically, geographically, fits nicely (Land south of Bitter Lakes considered wilderness)
 - A. Mountain ranges stopped progress to the South. [When the Bible speaks specifically about geography, topography, etc., it is always substantiated.]
 - B. God had a purpose Ex 14:4. This is the only area in which God's purpose could work out.
 - C. They realized the extreme difficulty they were in; only a miracle could save them.
2. It is possible to walk down the coast for many days.
3. Locations -- logical place for Baal Zephon - Gulf of Suez, a major sea area and major area of shipping. Zephone means North, located at North end of the Gulf.

ANCIENT ISRAEL: ABRAHAM TO CAPTIVITY THL 407

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Fall 1990

Cons

1. You have to have a miraculous intervention; scholars do not like this.
2. There are no reeds in the Red Sea. (Moses was hidden in Reeds as a baby.)
 - A. 1 Kings 9:26 fleet of ships built at Aqaba, near Sea of Reeds, therefore, Gulf of Suez could be of the same name. Tyre helped Solomon build fleet; had expertise in seafaring, knew territory.
 - B. Jonah 2:5 Reeds is not limited to papyrus or bull rushes, weeds = reeds = *suf*
 - C. Isa 19:6 *sufeen* (pl) = reeds; *suf* does not have to be overgrown with reeds; Eastern Gulf -- Sea of Reeds.

An Adjacent Problem Where is Mt. Sinai?

Where was Israel's final destination? Kadesh Barnea (where Joshua and Caleb were sent out).

Northern Route

Approximate distance to Mt. Sinai -- 1 Kings 19 it took Elijah 40 days and 40 nights from Beer Sheba to Mt. Sinai; therefore it could not be the Northern Route. Jabal Halal too close to Canaan.

Central Route

Again, it would not have taken Elijah 40 days and 40 nights to reach Mt. Sinai from Beer Sheba. God also provided water at Mt. Sinai; central part does not have water resources.

Southern Route

Jabal Musa fits the Biblical comments. In Arabic Tradition, it is Mt. Sinai. It starts to be a reasonable 40 days and 40 nights journey. It has underground water resources. Jethro, Moses' father-in-law, was a Kinite, a desert dweller who were copper workers. The mountains in the South have source of copper; this is where Jethro was.

29 October 1990

There is a link between the Exodus and the conquest of Canaan.

Two Approaches to Biblical Chronology:

1. The Bible is **NOT** an inspired Historical Account.
2. The Bible is inspired
 - A. It is inspired in that it has great spiritual lessons, but no historical value.
 - B. It is also an inspired historical account.

Toponym and people in general often talk about the same thing but have different ideas.

All evidence is not equal. In the final evidence, biblical evidence will be the most reliable.

Two Viewpoints

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Instructor: Mr. Peter Nathan
Fall 1990

1. Agreement between the Bible and History
2. Disagreement between the Bible and History

Egyptian History is divided into dynasties (not centuries).

Time of Exodus: 1443 BC = 15th century BC = 18th dynasty = Late Bronze I (LBI)

Biblical

1 Kings 6:1 A historical fact - 480 years after Israel left Egypt, Solomon began building the temple. Ca. 963 BC, during 4th year of Solomon's reign; historians do not dispute this; therefore Exodus 1443 BC

Egyptian

Hatshepsut -- publicly shown as male (because of male dominant society); Hatshepsut disappeared in 1483 BC. This correlates to the time Moses fled Egypt Ex 2:15
Ex 2:23 King of Egypt died -- Thutmose III

Heb 11:24 Moses refused to be called 'son of Pharaoh's daughter'; he could have possibly been 'throne bound' if he had married a throne princess.

Disagreement

Num 21:1-3, 21, 30 v.21 Amorites posing problems.

Does the evidence of Jordan and Canaan (discovered in the 1930's) correlate with the 15th dynasty?

31 October 1990

Judges 11:17 Jephthah. v.17 Jephthah was made leader; v.26 Israel has been East of the Jordan for 300 years. The accepted date (historical and archaeological record) for Jephthah is 1100 BC.

1100 BC Jephthah

300 yrs East of Jordan River

1400

40 yrs wandering

1440 ca. Exodus

Critics say a redactor did this, but how would he have known to use 300?

[Israel was commanded to go around Edom and Moab Num 20:14-16, Deut]
Ex 11:1 where scholars take offense.

Archaeological Evidence

Names:

1. Kathleen Kenyon -- "patron saint" of biblical archaeology
2. Nelson Glueck -- in the area of Moab and Edom; concluded that there was no settlement in Edom, Moab, and Ammon from 1900 to 1200 BC. Based findings on a cursory surface search.

Cities of the Conquest

Aran (Num 21:1); Harman; Hesbon; Dibon; Jericho; Ai; Gideon; Lachish (1240-1220 destroyed); Hazor;

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Instructor: Mr. Peter Nathan
Fall 1990

Debir; Hebron

Israel overthrew these cities during the Conquest. Does record agree with this?

Glueck said that only Lachish and Hebron were destroyed. Many of the cities were uninhabited, nothing to destroy.

Glueck changed his mind in 2nd edition; he had only done a surface examination.

Names cont.

3. William Foxton Albright -- a 13th century advocate

Ai, the twin city of Bethel, was destroyed ca 1290-1250 BC.

The majority of Academicians support the 13th century conquest.

Albright said that Ai/Bethel was destroyed ca 1290-1250 BC; Lachish ca 1240-1220 BC (others say from 1290-1140 BC); Hazor destroyed ca 1225 BC

Joshua 11:13 Only Hazor was burned. In the 13th century, all cities in the North were burned.

Judges 4:2 Jabin reigned in Hazor

How do they (scholars) overcome these problems? They don't twist the Bible; their opinion is greater than the Bible. They also make new theories.

Our premise is to accept what the Bible says.

Scholars

George Mendenhall and Gottwald had a new theory for the Exodus. First there was a small amount of Israelites that left Egypt. Their arrival in Canaan was closely followed by an uprising of the Canaanite peasants, which caused mass destruction of socio-economic structure. The Israelites brought the Yhwh culture. The two groups merged into Israel (peasants and Israelites). They needed people to serve each month so therefore 12 tribes. >This is a widely held view of people.

Another view: there were two Exoduses, the first one was small.

2 November 1990

The profile of Hazor does match the Bible.

The Israelites came across the Jordan River at Jericho, a hilly area.

*15th century cities were in _____ 13th century cities were in the hills.

?Sites destroyed in the late 13th century do not match the book of Joshua. In the 13th century, all the cities were burned. Joshua only Hazor was burned. Also the Perpetrators did not leave records. These events happened after Israel had been in the land. It was a cleaning process. The

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Instructor: Mr. Peter Nathan

Fall 1990

Philistines were beginning to move in in 1200 BC. There was nothing to stop Israel going in. The cities Joshua fought against were in the hills, plains, or valley, (which is needed for control for trade) NOT in the Shepelah. These conquests in 13th century were 150 years after moving into the land.

Shiloh The tabernacle was here, very important.

?Judges 8:11 Life of the Israelites; went by of tent dwellers; still partly nomadic existence.

*The location of a city changes.

Problems with 13th Century Date

Dibon: Beginnings 1100 BC (archaeology); 1470 BC Thutmose III destroyed Dibon (history); 1200's Raamses destroyed Dibon.

Arad: Num 21 Battle between Arad and Israel; Destroyed in 2200 BC. Archeology says there was no occupation from 2200 BC to the time of Solomon. Solomon built a fortress in Arad. Pharaoh Shishak (who played an important part in Josiah's reign) 7th century BC; Pharaoh Shishak (different than previous) led campaign against Reaboam (Judah's king) at Arad. Inscribed that he defeated Arad the Greater (not rebuilt until time of Solomon) and Arad the Lesser (1400 BC - conquered at 1400 BC - archeology records.)

Jericho: Findings of Kathleen Kenyon -- that Jericho was destroyed (or became uninhabited) in 1550 BC. Why? Because of an absence of a form of pottery, *bichrome ware* (a pottery of two colors). Bichrome ware was only found after 1550 BC. Therefore since Jericho had none, it had to be before 1550 BC. Bichrome ware was located in coastal and trade route cities, it probably had not penetrated to Jericho yet. The Pottery of Jericho (1400's) does agree with pottery of other cities at that time.

>Thought: The Bible must conform to our evidence.

Gideon: Another site in which no town was found, but tombs that have been found are pre 13th century.

There is nothing that disputes a 15th century Exodus and Conquest.

5 November 1990

Handout: Attempts to Discredit a 15th Century Date

p.1 #1 re: **1 Kings 6:1** 4th year (965 BC) of Solomon was 480 years after the Exodus, therefore Exodus would have been ca. 1445 BC. What basis for 25 years equals a generation? In genealogies, sometimes kings were left out **1 Chron 6:4-9** (12 generations) **1 Chron 6:33-37** (19 generations).
<19 X 25 = 475; date would be ca 1440 BC>

Purposes of Chronicles:

1. Establish Jerusalem as God's city
2. Kingship

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Instructor: Mr. Peter Nathan
Fall 1990

3. Priesthood

Handout: Attempts to Discredit a 15th Century Date

p.2 #2 Jephthah (see previous notes); it is impossible to compress events of Judges

p.2 #3 Moses' Adoption; Since Thutmose III defaced all the inscriptions of Hatshepsut, should we expect to find any records of her having adopted Moses?

p.3 #4 Read pp 102-108 in Merrill, Kingdom...

IKNATHON Pharaoh (Thutmose III) moved capital to El Amarna in 1400-1350 BC. Complained of unrest in Canaan; it was also a time of upheaval in Egypt.

Merneptah, a successor Pharaoh. 1225-1200 invaded Israel. In 13th Century, said, 'Israel's seed is no more.' -Merneptah Stele/Israel Stele. If Israel was just arriving, this would not have been appropriate. ?More appropriate to be said when Israel left Egypt. To make this comment, Israel had to be in Canaan longer. Israel was there but they were no longer a threat.

7 November 1990

Given time, the evidence in the Bible will be proved.

Handout: Analysis of Solutions posed by Conservative Scholars; 13th Century Date

p.1 #1 a) Store city: a military, provisions for priesthood, religious. b) Raamses II could not be both the Pharaoh of the Oppression (this one died) and Pharaoh of the Exodus; c) Merneptah kept to the trade routes, not to the hills, and Judges is not a military record -- reasons why Merneptah is not mentioned in the Bible. Merneptah records that he found Israel already in Canaan.

p.1 #2 Gleuck only did a surface survey when he proved that Edom and Moab did not have any settlements and would have been too weak to resist Israel. Evidence did later reveal settled occupation. Deut 2:4-5, 8-9 Israel turned because God commanded Israel to turn not because they were too powerful.

p.2 #3 Look at handout

>People make decisions without considering all the evidence.

TEST on Exodus to Conquest

o Route of the Exodus, geographic landmarks.

o Location of Mt. Sinai - Jabal Musa?

o Chronology of Exodus and Conquest, Scriptures.

o Explain various scriptures, findings, individuals; things that need to be considered PROS/CONS

o Jericho o Personages in 13th and 15th century o Maps related to topic.

JUDGES TO UNITED KINGDOM

Read Joshua 1-11

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Fall 1990

Conquest summed up in Ch 12; Ch 13 Joshua grows old, tribes assigned a certain area

The book of Joshua portrays Israel not as a nation but as tribes (very tribalistic)

Tribal Aspect of Life

Judges 1:1 Where do we go to conquer Canaanites? [In times of Joshua, had hilly area from Dead Sea to Shechem] Following the death of Joshua, they went out to receive the inheritance of their land according to tribes.

Phases of settling a land

Judges -- a record of Israel, of what happened to them when they forgot God -- everyone did has he pleased.

Judges 21:25 No king in Israel, everyone did has he pleased, consequence: trouble (Proy 14:12, 16:25)

Date of book:

Laws God provided for the land.

9 November 1990

Cities of Refuge

Num 35:9 Six cities set up for refuge cities [tabernacle established at Shiloh]. Three were on the Eastern Bank and three were on the Western Bank. v.15 if killed a man unintentionally, could flee there. v.25 the assembly protects [not a rite of refuge, only if ACCIDENTAL, not for those who murdered.

Insight to Justice System

oAvenger of Blood or Redeemer

Lev 25:25 redeemer was a next of kin, someone close to the individual who suffered. Did not become a blood feud -- could not lay in wait for the person who was the unintentional murderer. v.19 it had to be an encounter v.26-27 redeemer could kill manslayer if he/she left the protection of the city.

The avenger of blood acted as a servant of the community; he acted without animosity, had to be free of personal feelings; God wanted to avoid blood feuds.

The only person that could be targeted was the 'murderer'; there was only one avenger; the family of the murderer could not be hassled.

Reason freed when priest died -- God places the family very high.

Marriage

Levirate Marriage -- if a man dies, his brother would marry his wife to bear a son who would inherit the dead man's name, etc. Definition of Levirate -- to mark the next kin.

Deut 25:5 something done to keep the family together; God intended that a name be carried on. In essence, the brother became the trustee for the estate until the son was old enough to do it. If the brother would not, he would become disreputed.

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Inheritance Laws

Inheritance was passed to children (sons) and not to the wife because she could remarry outside of the tribe.

First-born -- birthright -- with it came various obligations; they were given a double portion so that they could handle the extra obligations

Obligations: looked after mother, until remarriage or death; looked after sisters, provided dowry, involved in husband chosen; took care of the rest of the family; took care of servants.

Num 27:1-11 inheritance to daughters; passing on of inheritance.

Num 36:1 v.6 daughters had to marry within the tribe to receive the inheritance.

[Jacob and Esau -- Jacob took the birthright and the blessing (cov't blessings)]

ADMINISTRATION OF JUSTICE

Wise Men: Deut 1:10-18 Moses delegates v.13 Establishment of wise men, judges; then to Moses then to God through the Uim and Thumen (part of the breastplate with 12 stones, one for each of the tribes; a means by which God communicated with the people)

City Gate: Ruth 4:1 Ruth was not entitled to inherit as a wife, Naomi was the nearest kinsman. Obed was the heir of Ruth's first husband. Why was the CITY GATE so important? Important people live within the city, elders gathered there to discuss matters. Prov 31

Elders: Judges 11:1 v.10 Elders had the authority to make the decision; Jephthah was a son of a prostitute; he was driven out (a problem) v.5-6

Priesthood: Deut 17:8 v.9 Priests = Levites; sometimes God called judges, the office of judge is not hereditary; priests were given judgment. What was important about priesthood? impartial because they had no inheritance in the land, therefore, choosing between the tribes was not affected by possible inheritances.

Third Tithe: Deut 14

Produce:

Administration of Social Welfare

oThird Tithe

oDo not reap corners of field Lev 23:22

oCould not glean Lev 23:22; if things fell to the ground, they were to stay there.

oTrees -- could not harvest or pick them the second time around Lev 25

This was left for the fatherless and widows; they had to do some work -- glean, etc. That is their right. i.e. Ruth

GOD'S APPROACH TO CRIME

God treats the Cause!!

THREE WAYS GOD TREAT THE CAUSE

1. By retribution -- direct penalty to pay, fine, would have to restore, could be beatings, even death.
Result: people stop and count the cost before acting. a) restitution b) paying over that c) beatings d) death. Ex 21:12 murderer put to death v.14 put to death, does not have a place of safety. v.16 kidnapper put to death Why? Eccl 8:11 to get at the cause of the problem.

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2. By deterrents -- building a mentality that avoids those actions. Deut 13:10-11 God wants all to hear and to be afraid. Deut 17:12-13 An example has to be made once in awhile to teach all people Deut 19:18-20 False witness v.20 shall hear and fear.
3. By penalties -- Stoning: all were involved, people saw the anguish and agony, it was unpleasant. The people start to abhor the sin that caused the punishment. **God wanted the people to see the unpleasant consequences of sin.** Swiftness: no appealing. Small villages: everyone knew everyone.

God went straight to the cause of the crime. Today, poverty causes much of the crime. God took care of the widow, fatherless, and poor Ex 22; could enter vineyard and eat Lev 19:9; no usury extracted of the people Lev 25:35-37; Slaves set free, remission of debts, jubilee year Deut 15:12-15.

19 November 1990

Slaves were not to be let go without money; they needed money to start a new life and to avoid the poverty trap; to be able to move back into society and be productive.

1. Retribution
- 2.
3. Rehabilitation -- Israelites remained in the community and were restored their dignity (They never lost their human dignity). The unsuccessful learned from the successful (slaves, etc).

OVERVIEW OF PERIOD OF THE JUDGES

Israel lived as twelve tribes; Judges rarely had control over more than one tribe, tended to be localized. There were even tribal jealousies within the tribes. Israel lacked a national territory, therefore, it lacked ingredients for a national identity.

Characteristics

1. They were a hill country people (in Gilead) Judges 2:1 Incomplete conquest of Territory v.2 They did not obey v.3 because of their disobedience
2. Israel made covenants, leagues with the inhabitants of the land Josh 24
3. Israel joined themselves to the idols of the land. Judges 2:2-3 Why? localization of gods -- what you do on the earthly plane will force the gods to do something on the cosmic plane **WRONG THOUGHT: You can force the gods to do something.**

EARTHLY PLANE
Male Worshipers
Female priestess (prostitute)
Conception

COSMIC PLANE
Ba'al, god of rain
Astarte
Good rains, germination of crops

Four S's of Book of Judges (Constant Cycles)

1. Sin 2:13,17
2. Servitude 2:14
3. Supplication
4. Salvation 2:16

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Chieftains, Magistrates

Judges 2:16 Office and nature of a judge: 1) mediator (between God and man); 2) military role; 3) administrative leader (Judges 10:1-5 11:8) 4) deliverer (less common function)

Calling of a judge (similar to calling of a prophet): 1) confirmed by God's Holy Spirit (Judges 3:10); 2) NOT a hereditary position, i.e. Jephthah-an outcast, Gideon-one of the least of his family (Judges 6:11-12,15), God chose whom He would, the calling is backed by the Holy Spirit.

Area/Influence of a Judge -- over a single tribe until the time of Samuel.
Many of the Judges were contemporary - not successive.

26 November 1990

Oppression

Judges 3:8 King Chusanrishathaium (thaium - had to do with a river, Kingship had something to do with river Euphrates) Syrian - Armenian; v12 Moabites v13 city of palms - Jericho, it held a key position in holding the area of the Lower Jordan Valley; not a city, but a strategic location in controlling the two fords of the Jordan River; provided control over Kings's Highway (East) and Via Maris (West coast). v.15 notice proximity of the tribe of Benjamin to Jericho; champion, the one who delivered from Eglon (name: Ehud) was left handed; this is an oddity, considered less than normal and considered not trained to fight; v.21 Ehud kills Eglon v27 a certain amount was pre-planned v28 took fords v.30 peace for 80 years

Moabites were afflicting Benjaminites and Ephraimite areas

Judges 4:1-5 events in Northern Part of Country; ch4 prose account ch5 poetry, put the two together to provide a full picture. Deborah and Barak (meaning lightening) against Jabin (Have to have an early date for the Exodus for this to work) 5:19 Kings - plural

[Hazor - 225 acres]

Geopolitically, Egypt grew very inward, almost a collapse in their control of Canaan

Northern Tribes fell back into their previous alliances

Judges 4:1 v.8 Barak would not without Deborah, possibly Deborah represented the god of this land

Mount Tabor Why?

1. Controls many passes -- it stands out, controls the lands of Megiddo Valley

2. Going against Charioteers - height was an advantage

[Until the early 20th century, the area was a malaria infested swamp.]

God sent a flash flood on a land with a tendency to swamp which caused the wheels to sink.

God saved Israel 4:22-24 victory -- release from oppression 5:14 tribes affected (5): Ephraim, Benjamin, Zebulun, Issachar, Naphtali v.16 some of the tribes would not get involved. Reuben's territory was east of the Jordan and was not affected.

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Fall 1990

Problems with Midianites and Amalekites

Came from East, came in raiding parties.

Judges 6:1-6 Nomadic, migratory people -- they would wait for crops to be ready and then they would attack. Israel went to live in caves, this is how they sought relief; they had no spirit of resistance and no leadership. Valley of Jezreel - where God dealt with Midianites and broke the problem; v.7-10 cause of the problem: Israel was worshipping another god - Amorite God. Why were they worshipping? they ended up worshipping the local deity.

Child sacrifices were part of the magic of the process. The firstborn son was the most valuable thing you have. Because you give up the most valuable thing you have, your god would give you what you want.

2 Kings 3:26-27 King of Moab, firstborn son offered on the wall as a burnt offering so that Israel see it. Israel left because they thought that the King's god could answer them. Israel still had the mental outlook of if you do something for your god he will do what you ask.

Judges 6 v.11 Abezerite, family clan from Manasseh; Midianites would not look in the wine press because it was not wine season v.12 not a valiant man v.13 did not lose contact with God v.15 How can I do it? I am a nobody, Gideon was not an established judge or similar high position Gideon bartered with God 6:14 Lord = Logos = JC, not just an angel

Midianites did not like to go into the mountains or hills

Judges 7:16 Strategy v.19 middle watch = midnight

Judges 8 Driven all the way back v.15 took right hands of princes Why right hands? power is in the right hand.

Judges 9-10 wanted a kingdom, Abimelech - problem with son

Judges 8:28 Peace for 40 years

Oppression: TWO simultaneous from East and West

1. EAST, from Gilead, a geographic area which was part of Gad and Manasseh, affected only part of the land. Judges 10:6 Israel offended God; v.17 Ammonites Judges 10:18 The top official in an area was in charge; Head = Rosh (head of the year); offering a reward to be the head.
2. WEST

Judges 11 v.16 Jephthah, *Nagid* = captain, offered him this position; not the head because he was the son of a prostitute; v.11 people became desperate; Jephthah became the head; v.29 went into battle v.30 vowed a vow (pagan concept) - if you do something for me, I'll do something for you. v.31 VOW v.34-35 Could not retract his vow. He would expect a servant to come out first as a messenger was sent ahead to tell when the king would arrive home. Upon his arrival, a slave would be sent out first to let him know that all was prepared. Jephthah's vow backfired. The scriptures intend that the vow was carried out.

30 November 1990

PHILISTINES

The Philistines were the most dangerous threat to Israel.

Origin of the Philistines

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The Philistines were related to Caphtor Amos 9:7 Philistines from Caphtor (Kaptara) Jer 47:4 Caphtor. The Philistines were related to Cherethites 1 Sam 30:14, Zeph 2:6
Caphtor, Kaptara -- island of Crete; we do not know if it was the home of the Philistines or not, it could be where they were before they went to Canaan. Modern scholars believe that the Philistines arrived in Canaan in 1200 BC. Abraham (ca 2000 BC) met with Philistines - Abimelech; scholars dismiss this as an anachronism. Even Albright was amazed at the speed of Philistine aculturation, the way they fit into the land. From 1900's to 1200's they had outposts

Archaeology

Middle Bronze II -- 20th century, 1900's; Coastal plane architecture has been found that reflect a pronounced Aegean (Greece) culture.

In the 20th century, Crete was at the peak of its maritime power.

In Egyptian records there is possibly a mention of the Philistines in the area of Canaan. A particular group is referred to as the people of the sea invading Egypt, could have been the Philistines as there was one segment called the Pelishtin (in Egyptian records). Why was Egypt concerned? Sea People were on the trade route.

In 1200's (Iron Age), there was obvious Philistine establishments; had already been a wave of settlement in 1500-1400, even an early settlement 1900's

Why on the coast in the time of Abraham? on trade routes (Via Maris) also trade routes, coming though Gilead, etc. Strategic area of trade routes.

The major invasion was in the 1200's. Why such a large migration? In the 1200's Crete civilization collapsed. Therefore, they migrated to other places. Since there was family in Canaan, they went there. A quick expansion because they were already established

Five Principal Philistine Cities: Gaza, Ashdod, Eskalon, Ekron, and Gath PENTAPOLIS; Each city was a city-state and had its own king. OT - lords of Philistines = leading people of cities

1286 BC Major Battle at Kedesh Egyptians v. Hittites. Both sides record using the Philistines as Mercenaries. A *THOUGHT* -- Egyptians settled Philistines on the trade routes to have 'preferential' treatment. (Probably 1900's) or earlier to establish a sea port, trading relationship

What were the Philistines like?

1. Highly civilized, well developed in art and pottery
2. High level of material culture ie. yuppies
3. We don't know what their role in Crete was. Possibly that of mercenaries

Philistines stayed in the coastal plains until 1050 BC at which time they began to move northward to Megiddo, to control more trade routes, they needed more "elbow" room. As they moved the came into competition with the Phoenicians, Syrians, Egyptians, and Israel

*[From time of Exodus to Solomon, there is no contact with Egypt. Egypt was very introspective, that is why Philistines became a power to be reckoned with.]

ISRAEL AND THE PHILISTINES FIVE PHASES

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Fall 1990

Phase 1 Early Expansion and Oppression. The first tribe confronted was Dan. He was on the Coast, and normally associated with the North. The tribal inheritance was south. Why did this tribe move from the south to the north? They needed more food and room, therefore they migrated. [Samson was from the tribe of Dan]. The Philistines were oppressing Dan and Judah (Simeon was absorbed into Judah), only the cities of the West were affected. They wanted to secure the southern Via Maris and the surrounding area. Philistine and Israel were both growing, towards each other. [God used Philistia to bring Israel to repentance]

Phase 2 Peak of Philistine Power. Philistia extended into the central area. Benjamin and Ephraim were under attack. The ark was lost. Shiloh was destroyed? This was an extended phase of occupation despite Samuel's victory at Mizpeh (1 Sam 7). This was during the time of Eli and Samuel. The Philistines were moving into Ephraim and Benjamin so that they could control the Jordan, they moved northwards to control Megiddo. Israel has in the high ground and had natural advantage over the Philistines. Philistia controlled Israel by keeping the iron. Israel had no smiths. Philistia did not want Israel making weapons 1 Sam Philistia had all the implements of war. Although Israel had the tactical advantage, Philistia had the advantage of weapons. They controlled the metallurgy (sp?). It was a time of population growth of both nations. Samuel becomes Deliver and Judge.

3 December 1990

Three references to Philistines at time of Abraham and Isaac:

Gen 20:1-2 Abimelech, Philistines Gen 26:1; 21:32

Samuel

1 Sam 1-3 life of Samuel ch.4 great defeat for Israel 4:1 Aphek -- Israel tried to keep Philistines out of the hill country. v.4 brought out the ark of the covenant, playing upon the localized god theory again. v.11 the ark was captured by Philistines.

1 Sam 5:1 the ark went to Ashdod; they put the ark in the temple because the God of Israel was 'subject' to Dagon v.3 Dagon doing obeisance to the ark. v.4 hands - symbol of power v.10 "You move the ark to slay us" - Ekronites v.11 "Send it back"

1 Sam 6 v.3 must pay an indemnity v.9 made a test, to see if God had caused the trouble. v.12 the cows went the road to Bethshemesh, towards Israel. Philistines learned that God was God irrespective of where He was. The Philistines got away with improperly carrying the ark as they were ignorant.

1 Sam 7:5 Israel to assemble at Mizpeh. Samuel reinforces the proper ways. Samuel openly taught all. v.14 towns restored to Israel. Samuel brought about peace.

Destruction of Shiloh -- Bible is quiet about this. Jer 7:4 God said that He destroyed Shiloh; destroyed by army. attitude of Jer 7:4 was probably existent in the time of Eli

Despite the victory for Israel, Philistia still maintained garrisons in Israel. There was no longer the aspect of *corvee* - forced labor. But the Philistines could keep coming.

Phase 3 Struggle to overthrow Philistines. This was the phase in which Israel was trying to get free of Philistine control. This covers the Battle of Michmash (1 Sam 14) and David v. Goliath (1 Sam 17), during the time of Saul and David. Israel wanted a king; they wanted a leader. NOT the leader, vacuum, leader vacuum syndrome.

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Instructor: Mr. Peter Nathan
Fall 1990

1 Sam 8 Israel was warned of the cost v.11 Are you prepared to pay the cost of gaining a royal accoutment. Their situation was not improved; their solution was not improved. They wanted a physical leader like other nations. They wanted a physical leader to pay for their well-being.

KINGSHIP

God set up a Constitutional Monarchy: the king had to do what God's law said, God's law provided the monarchy. Separate Church and State (separate tribes). Hereditary. Constitution (Deut 17) was God's law. The king was subject to the censure of God's servants (prophets) ie. "go tell the king this..."

Transition Period from Tribunal Rule to Monarchy

Samuel lived through this.

1. Last of judges
2. First of literary prophets, foreteller of future, historian
 - a. foreteller
 - b. forthteller
3. Levite, fulfilled office of priest
4. Founder of Monarchy: anointed the king, anointed his successor (David), provided for succession.

1 Sam 10 Saul was anointed *Nagid* -- captain, viceroy ie. governor general who acts as instructed by the monarch (God)

5 December 1990

Why was Saul not anointed *Rosh* = Head? Because it would have taken the focus off of God. God is the HEAD. Saul's holding of the office was subject to God's dismissal. Saul ruled in God's name.

Significance of anointing - authority comes from God; re-inforced relationship between God and Saul, reminded Saul of his position, under GOD

Saul was swayed by the people; he did not respect his relationship with God. He was a people pleaser, not a God pleaser. People got what they asked for -- physical appearance.

1 Sam 10:2 Saul needed signs v.14-16 Did not tell Uncle v.24-25 low self esteem

1 Sam 11: Facing the Ammonites v.5 Saul was not leading v.6 God had to put a backbone in him v.14
To Gilgal to inaugurate the monarchy

1 Sam 12: Samuel retires from leadership v.23-25 If king does not follow God, he will be swept away.

1 Sam 10:5 Battle with Philistines garrison = outpost of Philistines at Geba

1 Sam 13:3 v.1 Saul was X number of years old when he began to reign. v.3 start of opposition v.4
Saul is leader, gathered at Gilgall v.6 weak kneed, afraid v.9 People scattered; Saul presented offering v.10 Samuel arrives

1 Sam 14 Jonathan was victorious

ANCIENT ISRAEL: ABRAHAM TO CAPTIVITY THL 407

Instructor: Mr. Peter Nathan
Fall 1990

1 Sam 15 Saul's demise Saul was concerned about his image (v.30), false conversion. [Am I right in the sight of God?] v.28 Kingship is torn away from Saul. First priority has to be the mind of God. v.35 God regretted his choice.

1 Sam 16 Samuel had to learn something v.12-13 David was anointed

1 Sam 17 Philistines and Goliath. Aegean custom was for two people to fight, and the winner takes all. Saul becomes afraid of David at this time (paranoia); Jonathan does not want to be king. Philistines are driven out.

1 Sam 20 David flees to desert

David realizes that it is God's authority to remove Saul, not his and therefore does not kill Saul. God will take care of it. David has the great quality of patience. Remember that he that lives by the sword will die by the sword.

1 Sam 25 Samuel dies

Fled to land of Philistine. Why? "Divide and conquer". So Israel would be weakened and Philistines can try to defeat all of Israel. May the Philistines can re-establish control.

7 December 1990

Phase 4 Philistines attempt to re-establish control. Saul and his sons die. 1 Sam 21 Gath; 1 Sam 28, the last battle 1 Sam 31; Mount Gilboa borders on the Valley of Jexreel (south); the Philistines were working to control the Jordan Valley if not the trade routes. Saul dies at Battle at Mt Gilboa (1 Sam 31). v.8-9 brutality of Philistines - took Saul's head. v.10 armor; hung out the body of Saul to maximize on the fear of the Israelites. v.13 The Israelites removed the bodies and gave a honorable burial. Why head and not hands? possibly a change in the approach. We don't know.

2 Sam 1 v.17 David laments, a song of death. David did not rejoice in Saul's death.

Political Problems

- o other son of Saul's
- o Under Philistines again, especially the Jezreel Valley

2 Sam 2: David, King over Judah, his tribe. a division of the kingdom. v.8 Abner makes Ishbosheth king of Northern part of the nation for two years.

The Philistines did nothing. They let Israel ruin themselves.

Phase 5: Final Philistine attempt to subdue Hill Country. 2 Sam 4 Ishbosheth was assassinated as well as Abner v.8-12 David cut off hands of assassins; David was upset. 2 Sam 5 The North asks David to be King over them too. He agrees, therefore King over all Israel. v.17 Philistia realized they had to act fast before Israel consolidated. v.18 Valley of Rephaim, an extension of the Kidron Valley. Why? Valley of Rephaim was the border of Judah and the Northern Tribes.

ANCIENT ISRAEL: ABRAHAM TO CAPTIVITY THL 407
Instructor: Mr. Peter Nathan
Fall 1990

Philistia wanted to divide the two. He was trying to isolate the North so that they could not come to David's aid; the North had no leader (a power vacuum). 2 Sam 23:13 a Philistine garrison, were throughout the land. v.19 Ba'al Perazin v.25 Philistines were chased out of the hill country with God's help.

The Philistines ceased to be a major problem for Israel.

Know for TEST on Dec 17th

- o Opening and closing events of the Five Phases
- o Tribal Inheritances (MAP)
- o Merrill to page 238 or 239

DAVID'S KINGDOM: NATURE OF THE STATE OF ISRAEL

The capital was moved to Jerusalem. Why was the good? It was moved to high ground. The capital was moved out of Judah.

David chose a site that was not an Israelite possession. Jerusalem was under the Jebusites. It had never been conquered by any of the tribes. The capital was put in a neutral territory so that no tribe felt "We have the King."

This was a unifying force because Jerusalem was not original territory, not a tribal possession. It also reconciled Benjaminites with Judah.

10 December 1990

Two kingdoms: N = Israel, S = Judah
Gen 48:16

The whole nation of Israel was involved in the decision of having a king. 1 Sam 10:20 Saul was re-affirmed as king. Saul united the people against the Amorites. After Saul's death, the nation was divided. Saul and his sons died at the Battle on Mt Gilboa.

Judah acted unilaterally appointing David as King over Judah (Hebron was the capital of Judah). Abner (Saul's cousin) appointed Ish-Bosheth as the figurehead of the Northern Kingdom where he reigned for two years until David moved from Hebron to Jerusalem.

2 Sam 3:1 relations between the two houses. Warfare weakened the north. v.6 Abner supported the House of Saul v.12 (politics involved); There was initiative to bring the two nations together. Abner probably felt that he could not get any where without being on David's side. He was murdered by Joab, who probably saw him as a threat to his military position.

2 Sam 5:1 David anointed king over all, over Israel (12 tribes); this was an act by all 12 tribes.

This created a dual monarchy. (ie. James VI of Scotland and James II of England -- ruled two thrones at one time; in Biblical times, the Medes and Persians) David ruled over Judah and Israel. 2 Sam 24:1 Two distinct entities; two separate tallies for the census. This concept continued under Solomon.

2 Kings 1:34 Solomon appointed over Israel and Judah.

ANCIENT ISRAEL: ABRAHAM TO CAPTIVITY THL 407
Instructor: Mr. Peter Nathan
Fall 1990

2 Sam 19:1 Absalom killed by Joab. **v.9** all of the tribes were at odds. There were arguments; a political crisis. David had fled. **v.43** the tribes were vying for control of King David.

2 Sam 20:1 David had a tenuous control of the nation. There were many grievances.

SOLOMON'S RULE

1 Kings 4:7,20,27 v.7-19 various prefects set up by Solomon. Notice their locations: outside of Judah. Solomon did not treat the whole land the same. Judah was not required to pay the taxes or do it's share of duties. These grievances came to a head under Rehoboam.

REHOBOAM

1 Kings 12:1 Rehoboam went to Shechem to be anointed. Shechem was in the Tribe of Ephraim. **v.2-11** Rehoboam failed to recognize how the people felt, turned away the older men's advice and took the young men's advice and made the people's yoke heavier.

1 King 12:16 v.14 Rehoboam's attitude was not very conciliatory; it was very autocratic "You thought it was bad then, WAIT AND SEE!!" **v.16** The end result: the nation became divided once again. **v.21,22** Rehoboam listened to the word of God and did not fight against Israel.

As a result, the two kingdoms were established side by side. ? A long period of corruption resulted (starting with the death of Saul and ending with the reign of Rehoboam?) There was "peace"; the internal grievances were glossed over as happens often.

There was not equal administration to all.

Why did God bring about division? It began with Solomon. **1 Kings 11:1-11**

INTERNAL AFFAIRS IN THE UNITED KINGDOM

Saul: There was no sense of internal administration recorded. **2 Sam 2:8** Ishbosheth **v.12** Gibeon why? There was bad blood between Joab and Abner. **2 Sam 5** weaknesses found.

David: **2 Sam 8:15-18** Summary of David's reign, organization chart, structure of Israel.

12 December 1990

2 Sam 8:17 Two lines of priests: Zadok and Abiathar, son of Ahimelech (descendant of Eli, Aaronic line of Ithamar). Abiathar retired from the priestly line (**1 Kings 1:27**). The Zadok line was removed at the time of Antichus Epiphanes. [Sadducees - root word is Zadok] **v.17** scribe = secretary of state **v.18** Cherethites = personal body guards

1 Kings 1:22-27 very obvious absences from coronation of Solomon.

INFRASTRUCTURE **1 Chron 27:25, 32-33** various offices held and by whom

ANCIENT ISRAEL: ABRAHAM TO CAPTIVITY THL 407
Instructor: Mr. Peter Nathan
Fall 1990

RELIGIOUS AFFAIRS/ADMINISTRATION

Jerusalem was the Administrative and Religious Capital. Shiloh was the religious capital until the ark was taken into captivity when the city was over taken by the Philistines.

2 Sam 6 ?*Curiagerm* Uzziah died because was not carrying the ark properly v.12 ark inside tent

David brought the religious and administrative focus together at one city. David was able to collect wealth for the temple.

*David brought order to the priesthood. **1 Chron 15:4, 11-12** [Example of order in ?Lk 12 - Zechariah]
1 Chron 15:11 Zadok and Abiathar both had a job to do. **16:39** Zadok chosen to be high priest (171 BC removed by Selucid.)

*David executed true justice. **2 Sam 8:15 v.15** Judgment = Mizpat. Justice = Tzedakah (root), same root word as righteousness (**Gen 18:19**). Judgment was obtained by enforcing the letter of the law. Justice was obtained by enforcing the spirit of the law. David introduced the spirit of the law.

14 December 1990

Mishpat = Judgment Tzedakah = Justice

2 Sam 12:1+ Parable of rich and poor man. Context: David, Bathsheba, and Uriah. v.5 Why brought to the king? Because it was referred to the king. Why? the rich man had everything and took the only one that the poor man had. To repay would not have been true justice because the rich man would not have even "felt" the punishment. Four sheep meant nothing to the rich man; where as the one sheep was probably like a pet, very loved and cherished by the poor man. Justice was needed - something more than four sheep (**Ex 22:1**). **2 Sam 12** The spirit of the law was meant to come back and hit hard when necessary. David lost four of his sons to untimely deaths: baby, Absalom, Amnon, and Adajanijah (sp?). David was prepared to take God's judgment.

2 Sam 13:1 Amnon raped Tamar; Absalom kills Amnon. v.28 Absalom flees to Geshur

2 Sam 14:1 widow woman of Tekoah presents a hypothetical situation. v.18 David smells a "rat".

Amnon's avenger of blood should have been David, but Joab ended up being the avenger of blood when he killed Absalom.

What was the penalty for rape? Stoning. Amnon was supposed to be killed, but he was not killed in the proper way. Why wasn't justice executed immediately? Absalom waited two years to kill Amnon. There is a possibility that David did not take care of the problem as he should have as he felt he could not as a result of his adulterous relationship with Bethsheba.

The judgment of the law did not fully address the problem. If David killed Absalom, the heir to the throne would be killed.

Solomon used Justice *Tzedakah* 1 Kings 2 women and 1 baby.

ANCIENT ISRAEL: ABRAHAM TO CAPTIVITY THL 407
Instructor: Mr. Peter Nathan
Fall 1990

David was never able to completely remove the divisions in the Kingdom. **2 Sam 20:1** Revolt of Sheba.

2 Sam 15 How Absalom "got into the hearts" of the people. He asked them what town they were from.
v.3 People didn't get to address the king. Absalom said, "The King won't see you. (meaning he's too busy to see you). Absalom sought to subvert the people by playing upon the division of the kingdom.

1 Kings 12:4 Solomon was accused of putting a heavy yoke on. **1 Kings 9:10** Solomon didn't really execute true justice.

19 December 1990

After David's reign, the kingdom was divided. N = Jeroboam S = Rehoboam

Once again, Egypt began to chip away at Israel's promise land.

When Solomon began to view Jeroboam as a threat, Jeroboam fled to Egypt (**1 Kings 11:48**).

God allowed Egypt to punish Israel for the sins of Solomon.

Sins Develops in Judah

1 Kings 14:22 They went back to the Canaanite promises. Why? The concept of regional gods. v.26
Egypt carried off treasures. The temple was like a state deposit box. They took the treasure as tribute, although probably did not take the ark or holy items.

King Shishak = Shoshank of the 20th dynasty in Egypt. Recorded on stele (engraved monument, edifice that recounts victory, etc.) and archeology that he invaded Beersheba, Arad, Tamah. The areas of trade routes. The stele was found at Megiddo. Megiddo controlled the valley - a "choke" point. Shoshank had already re-established with the Edomites. They wanted a East-West trade route. He was getting the strategic points for trade.

JEROBOAM NORTHERN KINGDOM

1. Establish a national identity. Established a capital. There was a strong distrust of national government. **1 Kings 12:25** Jeroboam fortified Shechem and Penuel (unsure whether they were royal cities or just fortified). Why Shechem? It had substantial historical association. It was the place where Joshua brought the nation to enter into the Covenant. Abraham sacrificed here. It was probably where Joseph was sold by his brothers (trade route)
Why Penuel? a move which brings eastern tribes into the "group". An endeavor to incorporate them into the nation. The place where Jacob wrestled with the angel of God
2. Established a Religious Identity. **1 Kings 12:26 v.28** This is your god.
 - A. Set up temples in Dan and Bethel. Why? Dan was a place of convenience. It already had history of idolatry **Judges 18**. Bethel (meaning House of God) was a place of worship for the patriarchs; therefore, a place the people could have some identity with already.
 - B. Made Priests of the basest of people (Levitical priesthood moved south to Jerusalem). This was so Jeroboam would have control over them. The Levitical priesthood was hereditary - it was set by God and the leader was very limited in the control he had over them. Why were the basest people chosen? So the leader could manipulate them. They had no or

ANCIENT ISRAEL: ABRAHAM TO CAPTIVITY THL 407
Instructor: Mr. Peter Nathan
Fall 1990

very little foundation in God's law; had no foundation for teaching, judging the people. Therefore, the king becomes the critical man in the nation. There is also no more teaching of the people.

C. Feast times were changed. **1 Kings 12:33**

1 Kings 11:29-29 There is no record of Jeroboam asking God what to do. He did not seek God. God does not tell us what to do; He wants to see what is in our hearts.

21 December 1990

INTER KINGDOM RELATIONSHIP

Why was the Northern Kingdom called Israel? Ephraim and Manasseh inherited the name of Israel **Gen 48**

After the split, there was war.

1 Kings 15:9 v.16 war **v.17** Ramah was just north of Geba; it was fortified against Judah. **v.18-21** Ben-Haddad (Armenian) goes against Israel (Baasha - king) **v.22** Asa fortifies Geba and Mizpah. What was Ben-haddad's underlying motive? He wanted to economically subjugate them by thoroughly cutting off their trade routes. Ramah was a very important cross road. It was an East-West link, and it was also on the North-South ridge route. Baasha wanted to cut Judah off from all directions.

2 Chron 11:5 Rehoboam fortified other parts. A large part of Benjamin became Southern Kingdom.

2 Chron 16: Asa defeated the Cushites because (**2 Chron 15**) relied on God. **v.7** Asa did not rely on God and therefore lost battles.

Why did Asa not rely on God in battle with Israel? Asa asked himself "Who's God is He?" Can I really rely on God to help me as he is also their God. {remember this "If this is the Eternal's will"}

Northern Kingdom: Domestic Affairs

There was a prevalence of Ba'al worship. **1 Kings 18** Elijah brought a drought on Israel **1 Kings 17:1+** in response to this prediction. **1 Kings 18** Elijah was not a prophet that just appeared; he was well known, even other nations knew him. **1 Kings 19:4** Elijah felt his job was too much.

Elijah confronted Ba'al worship. **1 Kings 18:2** How bad was Ba'al worship? They vacillated between two opinions. The problem was that they no longer had priests because the King had replaced them. **v.21** They were an unstable nation because they were double minded. **v.39** The people responded: Eternal is God.

Advantages Elijah gave Ba'al Worshipers

1. Elijah gave the Ba'al worshippers the "home court" advantage.
2. The people assembled at Mount Carmel; it was a high place. Ba'al was associated with mountains.
3. Elijah gave the advantage of number: 450 prophets of Ba'al and 450 priests of groves versus one

ANCIENT ISRAEL: ABRAHAM TO CAPTIVITY THL 407

Instructor: Mr. Peter Nathan
Fall 1990

prophet of God.

4. They had time: Elijah gave them this advantage - very sarcastically.

5. Elijah gave the advantage in response that was called for. Ba'al was the god of thuner, fire from heaven. (The people wanted thunder because that meant rain would accompany it).

At the same time Elijah was pointing out the differences between Ba'al and YHWH. Elijah shows that his God is great; gave them rain. Elijah even drenched his offering with water. The end results were so dramatic that they destroyed the prophets of Ba'al.

1 Kings 18:41 v.44 Why would the rain stop Ahab? The Kishron Valley would turn into a quagmire because of the rain.

1 Kings 21:1 Vineyard of Naboth **v.3** Naboth spoke very strongly saying that the property was in his family, an inheritance and that Ahan could not have it. **v.7** Jezebel (Ahab's wife, a Phonecian princess) came from a kingdom that thought "You're the King, take it!!" Absolute Monarchy. Kings of Israel still realized that they were not the last authority - prophets would speak to them for God -- a Constitutional Monarchy. **v.13** People who lied against Naboth God told Ahab -- you are NOT guiltless

26 December 1990

Foreign Affairs of the Northern Kingdom

AHAB: Decision that had a fundamental impact on foreign affairs: He married Jezebel, the daughter of the King of Tyre; taking a foreign wife was a matter of diplomacy (Solomon married an Egyptian princess); he had a responsibility to make his wife comfortable in her new land - Jezebel brought her own gods into the land and eventually got everyone to worship them.

Why relationship with Tyre?

It was a merchant center, a major port. It gave Israel some interest in trade and trade routes.

Three Major Periods of Prosperity of Israel and Judah in which had a relationship with Tyre

1. David and Solomon
2. Ahab and Jehosaphat
3. Jeroboam and Uzziah

Ahab paid the price for foreign liaisons.

ARAMEANS -- SYRIANS

Damascus: one of the focal points of the trade routes; a caravan point; one of the oldest cities.

Benhaddad - Haddad = Aramean god, therefore son of a god.

1 Kings 20 Ben Haddad had the ability to trim Ahab's wings. **v.3** Why were wives and children to become a part of Ben Haddad's house? It cuts off the lineage. It was also a matter of humility. Ben-Haddad was showing that he was the one in authority. Ancient kings were often surrounded by royal children of subjugated kingdoms. **v.4** Ahab complies - Ben Haddad takes it as a sign of weakness. **v.10** If you try any games on me, Samaria will be dust.

ANCIENT ISRAEL: ABRAHAM TO CAPTIVITY THL 407

Instructor: Mr. Peter Nathan
Fall 1990

v.11 "Don't count your chickens before they hatch." v.13 God intervenes v.14 Start the battle and God will deliver. v.23, 28 Addressing the concept of localized gods; Damascus was on the plains, therefore, their god was of the plains. v.42 Because he let Ben-Haddad go, Ahab was to die.

Why did Ahab call Ben-haddad his brother, etc.? Ahab wanted a buffer zone between Israel and Assyria. Ahab did not learn that God would deliver. He tried to keep the coalition with Ben-Haddad. Ahab loses his life, Jehu takes his place. When he sins, the Arameans flourish.

ASSYRIAN CONQUEST OF ISRAEL 8th century BC

[It is easy to have an idea of what God says, but many have a difficult time believing]

Four Misconceptions

1. Assyrians didn't come out of the blue to destroy.
2. They should have seen the approach.
3. All Israel wasn't taken captive.
4. Problems of captivity -- Sins were not particular to Israel

Bible Records: Assyrian Danger

1. There were not easy to see in advance
2. 745 BC Assyria began a new phase
 - a. Employed professional soldiers
 - b. Developed military warfare techniques
 - c. Became very cruel; they scared people into submission

Assyrians established the first of the Great Middle Eastern Empires.

1. They introduced administrative plans for ruling and conquering territories.
2. They established techniques for ruling and punishing subjects.
 - a. Stage One: Established vassal kings who had to pay an annual tribute. They were held under the threat of sever punishment.
 - b. Stage Two: Replace the vassal king; penalize by taking a part of the territory and placing it under direct Assyrian control
 - c. Stage Three: Removed all independence from the area and replace

Divide and Conquer Principle

Not slavery, but resettlement.

2 Kings 15-17 How this was applied to Israel.

HISTORICAL COMMENTARY ON DANIEL 11

by

Wilbur A. Berg

This chapter prophesied in great detail the events which shaped the Persian, Seleucid, and Ptolemaic Empires down to the time of Christ (verses 1-32). It is an outstanding example of the historicity of the Bible and of fulfilled prophecy.

THL408.015

The following lists of kings are given so that the interaction between these nations can be better understood. This historical commentary covers only verses 1 through 32 as the remainder of the chapter deals largely with prophecies which are yet to be fulfilled.

Rulers of the Persian Empire (Some dates are controversial)

Cyrus the Great	558 - 529 B.C.
Cambyses	529 - 522 B.C.
Pseudo-Smerdis (Gomates, the Magian) 7 Months.	522 - 521 B.C.
Darius I, Hystaspes	521 - 486 B.C.
Xerxes I, (Ahasuerus)	486 - 465 B.C.
Artaxerxes I, Longimanus	465 - 425 B.C.
Xerxes II	425 B.C.
Sogdianus	425 B.C.
Darius II, Ochus (also Nothos)	424 - 405 B.C.
Artaxerxes II, Mnemon	405 - 359 B.C.
Artaxerxes III, Ochus	359 - 338 B.C.
Arses	338 - 336 B.C.
Darius III, Codomannus	336 - 331 B.C.

[Completely overthrown by Alexander the Great at Arbella in 331 B.C.]

There were four major divisions of Alexander's Empire after the battle of Ipsus (301 B.C.). The Seleucid and Ptolemaic Kingdoms ultimately engulfed the other two and became the prototype of the king of the north and the king of the south. Because of the Bible story flow, the following dynasties are listed only through the era of Antiochus IV, Ephiphanes. Some of these dates are also controversial.

I. Cassander

Greece and Macedonia

II. Lysimachus

Asia Minor

III. Kings of the North
(Seleucid Dynasty)

--Seleucus I, Nicator
301 - 281 B.C. Most of Syria,
all of Babylonia and areas east
of India.

--Antiochus I, Soter
280 - 261 B.C.

--Antiochus II, Theos
261 - 246 B.C.

--Seleucus II, Callinicus
246 - 226 B.C.

--Seleucus III, Ceraunus
226 - 223 B.C.

--Antiochus III, "The Great"
223 - 187 B.C.

--Seleucus IV, Philopator
187 - 175 B.C.

--Antiochus IV, Epiphanes
175 - 164 B.C.

IV. Kings of the South
(Ptolemaic Dynasty)

--Ptolemy II, Philadelphus
285 - 247 B.C.

--Ptolemy III,
Euergetes
247 - 222 B.C.

--Ptolemy IV,
Philopator
222 - 205 B.C.

--Ptolemy V,
Epiphanes
205 - 181 B.C.

--Ptolemy VI,
Philomator
181 - 145 B.C.

--Ptolemy VII,
Eupator Called either
Eupator, Philopator
or Euergetes II,
(Physcon)

--Ptolemy I, Soter
Egypt, Palestine, part
of Syria.

The following books are the major sources from which this commentary was compiled. The abbreviated symbols are used instead of the full titles.

- L - William L. Langer. An Encyclopedia of World History.
- M - J. P. Mahaffy. The Empire of the Ptolemies, 1895 edition.
- DRM - Dorothy Ruth Miller. A Handbook of Ancient History in Bible Light.
- R - George Rawlinson. A Manual of Ancient History, 1871 edition.

(In addition, the Adam Clarke Commentary and the Critical and Experimental Commentary are both good supplementary sources of information.)

- Daniel :1 The first year of Darius the Mede was 538-537. (The first year of Cyrus, 536-535, followed a two year reign of Darius.) Notice that the entire prophecy from 10:20 through 12:4 was continuously spoken by the angel. The Jewish Publication Society translation makes this plain.
- :2 DRM, p. 127, gives the above list of rulers of the Persian Empire. As Cyrus was already ruling jointly with his uncle Darius the Mede (10:1), the four Persian kings would appear to be those following him: Cambyses, Pseudo-Smerdis (after the murder of Smerdis by Cambyses), Darius I and Xerxes. However, if Pseudo-Smerdis is not considered a legitimate claimant to the throne, Cyrus would be the first of the four kings as only Xerxes fulfills the requirements of the fourth. R, p. 114, tells of Xerxes enriching himself with the plunder of Babylonian temples, then turning his attention to the invasion of Greece. An excellent description of the history of these Persian kings is found in Rawlinson, The Seven Great Monarchies, Vol. 2, 1885 edition, pp. 447-465, 474-490 ("Stir up all")-502. See also R, p. 102 ff. and p. 112, which shows that Darius was defeated in his attempts to conquer Greece. The latter part of Daniel 11:2 can therefore only apply to Xerxes. See also Esther 1:1-3 which refers to Ahasuerus or Xerxes and gives some background information regarding the preparation for his strike against Greece.
- :3 The "mighty king" is Alexander the Great who defeated the Persians under Darius III at the battles of Ipsus (333 B.C.) and Arbella (331 B.C.). R, pp. 233-238, gives a good summary of his reign. L, pp. 65-66, shows how he fostered a belief in his own divinity and how he sought to amalgamate his conquered nations through intermarriage. The Seven Great Monarchies by Rawlinson, Vol. 2, pp. 538-550, gives excellent detailed information about these major battles, showing that everything that Darius did was of no avail--God had prophesied his downfall. Also, pp. 543 and 544 give a good example of how Alexander did "according to his will."

- :4 The term "four winds" can be best understood in relation to Palestine. R, pp. 238-250, shows the scramble for power which ultimately reached an apex at the battle of Ipsus (301 B.C.) in Phrygia. At that time Ptolemy (Soter) ruled Egypt, Palestine, and part of Syria. Seleucus (Nicator) ruled most of Syria, all of Babylonia and the area east to India. Lysimachus ruled Asia Minor and Cassander ruled Greece and Macedonia. Mahaffy's, Alexander's Empire (1898 edition), pp. 43-65-70, also describes this same battle for power. DRM, pp. 200-203, outlines the same period and shows that the kingdoms of the Seleucidae (Syria) and the Ptolemies (Egypt), kings of the north and south, ultimately became the strongest and wealthiest of the kingdoms carved from Alexander's empire (p. 203). See also L, p. 78, who records this major division of spoils, and R, p. 264, for more description of Ptolemy's holdings. M, pp. 36, 61, 63, and 65, also describes this division and M, p. 49, shows that every possible legitimate claimant to Alexander's succession was swept away which made possible the creation of the independent sovereignties.
- :5 Mahaffy's, Alexander's Empire, p. 69, shows how Seleucus I, Nicator, became stronger than Ptolemy (king of the south) through the seizure of most of Syria in 301 B.C. See also R, p. 264. DRM, p. 202, shows that Seleucus also obtained Asia Minor after Lysimachus was killed in 281. See L, p. 81 and R, p. 250 for additional proof of this. Also, M, pp. 65, 66, and 69. Pages 101, 102, and 106 show how the king of the south became strong (first part of verse 5).
- :6 The phrase "in the end of years" does not appear to mean at the time of the end. See verses 13, 27, 35, and 40 which seem to show that this is a continuous prophecy extending from the Persian Empire to the time of the end (v. 40). Antiochus II of Syria married Bernice, daughter of Ptolemy II (Philadelphus) king of the south. Antiochus' first wife (Laodice) had Bernice, her infant son (not her father as KJ implies--see KJ margin) and the Egyptians who attended her, murdered and Antiochus poisoned. See R, pp. 251 (bottom), 252; DRM, pp. 205, 210, 211; L, p. 81; M, pp. 171, 172, 196, and 198.
- :7 Ptolemy III (Euergetes), brother of Bernice, invaded and conquered Syria and Asia (246-241 B.C.). Height of Ptolemaic power. Seleucus II (Callinicus) was King of Syria (north) at that time. See R, pp. 252, 272; L, pp. 81, 84; DRM, pp. 205, 211; and M, p. 196.

- :8 DRM, p. 205, mentions the plundering of Syria and Palestine by Ptolemy III. R, pp. 273, 274, mentions the restoration of the religions idols which were recovered in Ptolemy's eastern expedition and the peace which was made with Seleucus in 225 B.C. (Seleucus died in a fall from his horse in 226 B.C., R, p. 252. Ptolemy III outlived his rival, not dying until 221 B.C.) See also M, p. 197, which mentions Ptolemy gathering the reserve treasure of the Syrians, and pp. 200, 205, which describe the recovery of all the Egyptian gods which had been carried away by the Persians as spoil.
- :9 Summation of verses 7 and 8. R, pp. 252, 273, and DRM, p. 205, show that Ptolemy III had to return to Egypt after the Syrian and Eastern invasions because of a revolt back home.
- :10 The sons of Seleucus II were Seleucus III who reigned for only three years, and Antiochus III, the Great, who restored the Seleucid Kingdom to its former extent. Seleucia, the port of Antioch, was retained on the Syrian coast despite losses after initial success (L, p. 81). DRM, pp. 205, 206, mentions Antiochus III making war on Ptolemy IV, Philopater, of Egypt.

The stronghold or fortress was Raphia, near Gaza, on the border of Egypt, which Antiochus attacked in 217 B.C. R, pp. 252, 253, covers this era as does M, pp. 220 and 250.

- :11 The king of the north, Antiochus III, the Great, was defeated at Raphia by the king of the south, Ptolemy IV, Philopator. See L, p. 84; R, pp. 253, 275; DRM, p. 206; and M, pp. 253, 256, and 261.
- :12 The King James translation is the clearest. After Raphia, a treaty was made and Palestine, part of Syria and Phoenicia were ceded to Egypt. Ptolemy IV's heart was lifted up in the city of Jerusalem on his return trip to Egypt where he tried to enter the Holy of Holies. God miraculously prevented him and he sought to revenge himself on the Jews living in Alexandria when he came back to that city (DRM, p. 206; R, p. 350). His wretched character is described by R, p. 274.
- :13 Fourteen years after Raphia (203 B.C.), the king of the north was still Antiochus III who assembled a great army for the Egyptian campaign and allied himself with Philip V of Macedonia against Ptolemy V, Epiphanes, who was a weak king (DRM, p. 206; R, pp. 254, 276; L, pp. 81, 84; and M, pp. 291, 292).

- :14 The above-mentioned alliance of Antiochus III and Philip V of Macedon against Ptolemy V, Epiphanes, king of the south. Many wealthy Jews emigrated to Egypt rather than subject themselves to the Syrians under Antiochus III after he had made himself master of Palestine (DRM, p. 206 and M, pp. 292-294). Adam Clarke comments that they thought the Jews and Egyptians should become one people and that they hoped to build a temple like that of Jerusalem in Egypt and thus fulfill the prediction in Isaiah 30:18-25. However, they rebelled against the Egyptians, joined Antiochus, and suffered when Ptolemy's army momentarily subdued the Jews around Palestine.
- :15 The king of the north is Antiochus III who defeated Scopas (Egyptian ally) at Paneas (Panium) in Syria in 198 B.C. Palestine came into possession of the Seleucid Dynasty (DRM, p. 206). Scopas fled to Sidon (a strongly "fenced city") where he was forced to surrender (Critical and Experimental Commentary, notes on Dan. 11:15) See also R, p. 254, and M, p. 292.
- :16 All of Palestine was subjugated to Syrian rule under Antiochus III. (References under verse 15 apply to this verse as well.)
- :17 Roman intervention prevented a further Syrian expedition against Egypt. A scheming treaty was then made in which Antiochus III's daughter, Cleopatra (not the one in Egypt at 31 B.C.), was given in marriage to Ptolemy V, Epiphanes, in the year 193 B.C. This plan to conquer Egypt failed when Cleopatra aided her husband against her father (DRM, pp. 206, 207; R, pp. 254, 277; M, pp. 298, 305, 306).
- :18 Antiochus III invaded Asia Minor, Greece and took the Aegean Islands. He did not heed Rome's warning to get out of her European Territory and he was defeated by the Roman General L. Cornelius Scipio in the battle of Magnesia near Smyrna in 190 B.C. (L, pp. 81, 88, 89; R, pp. 254, 445, 446; DRM, p. 207; M, pp. 307, 310).
- :19 Because he was greatly in need of money, Antiochus attempted to plunder the Temple of Baal at Elymais in Armenia of its gold and silver treasure and was stoned to death by the people of the city (DRM, p. 207; R, p. 254).
- :20 Seleucus IV, Philopator, needed tribute money to pay Rome and sent Heliodorus to Jerusalem to rob the temple of its wealth. God miraculously stopped him. Seleucus was murdered by Heliodorus (DRM, p. 207; R, pp. 255, 351; M, pp. 310, 332).

- :21 Antiochus IV, Epiphanes, succeeded his brother Seleucus IV. He usurped the throne from his nephew, Demetrius, who was the son of Seleucus IV (DRM, p. 212; R, p. 255; M, p. 332).
- :22 Heliodorus seized the throne after the death of Seleucus IV. However, Antiochus IV, with the help of the Pergamene King, Eumenes, drove Heliodorus from the throne (R, p. 255; DRM, p. 212). Antiochus IV deprived Onias of the high priesthood and sold it to the Hellenized Jesus or Jason who in turn sold it to his brother Menelaus (R, pp. 351, 352; DRM, p. 213).
- :23 Antiochus IV dealt deceitfully with both the Romans and Egyptians after agreements had been made with them. His deceit is also illustrated by the above-mentioned transferral of the Jewish high priest's office (R, pp. 255, 256, 351).
- :24 The great extravagance of Antiochus IV in Palestine is well illustrated by DRM, p. 213. Extensive hellinization occurred during this period. See also R, p. 351.
- :25 The king of the south was Ptolemy VI, Philometer. Antiochus VI, Epiphanes, reduced Egypt in four campaigns. Egypt was so defeated that she asked Rome for help (R, p. 256; DRM, p. 213; M, p. 333).
- :26 Ptolemy Philometer was taken prisoner by Antiochus Epiphanes (Antiochus was the uncle of Ptolemy) and Antiochus was crowned King of Egypt at Memphis. Alexandria then revolted and chose Ptolemy Philometor's brother (Ptolemy Physcon) and king (R, p. 278; DRM, p. 213; M, p. 333).
- :27 Antiochus Epiphanes left Ptolemy Philometer as King of Egypt at Memphis where he then refused to continue as Antiochus' tool. Also, the joint reign of the two brothers (Ptolemy VI, Philometer, and Physcon, Ptolemy VII) was quarrelsome and deceitful during this period (R, pp. 278, 279).
- :28 Antiochus IV, Epiphanes, returned to Jerusalem (where a civil war was taking place between the rival claimants of the high priesthood) and severely persecuted the Jews (R, p. 351; M, pp. 337, 495).
- :29 Antiochus Epiphanes invaded Egypt a second time but was stopped by the Roman naval commander and Ambassador, C. Popilius Laenas, who commanded his immediate withdrawal from Egypt (L, pp. 82, 89; R, p. 278; DRM, p. 214; M, p. 337).

- :30 The first part of the verse is explained in the notes on verse 29. Antiochus Epiphanes retreated a second time through Palestine and again vented his rage on Jerusalem with the assistance of renegade Jews under Menelaus (R, pp. 256, 351; DRM, p. 214; notes of Critical and Experimental Commentary on this verse; M, pp. 339, 340).
- :31 Climax of horror. Cp. Dan. 8:11-14. The daily sacrifice was abolished, an idol of Jupiter Olympus was set up in the Holy of Holies, and an altar for sacrifices to Jupiter Olympus was set up in the temple upon the place of the Jewish sacrifices. The Jews were forbidden to observe any of God's laws (R, pp. 255, 351; DRM, pp. 214-216; L, p. 32; M, pp. 340, 341).
- :32 Many Jews rejected God's covenant. This verse describes the era of the Maccabean revolt to the time of Christ (R, p. 352; DRM, p. 216, 217; L, p. 32).

ANCIENT ISRAEL II (THL 408) COURSE OUTLINE

Spring semester 1991

Instructor: Mr. Peter Nathan

PURPOSE: To draw upon relevant information from the fields of geography, archaeology, philology and related disciplines in order to increase our understanding of events of the Intertestamental and the early New Testament Periods. A special focus of the course is the attempt to better understand the religious teachings of Jesus and the early church in the light of the political, religious and social setting of Roman Empire especially the area of Judaea.

METHODS: Lecture discussion is encouraged and welcomed. Analysis of scripture and material from scholarly and popular journals relevant to lecture topics. Class participation.

TEXTBOOKS: Required: *The Holy Bible*
The New Testament Era by Bo Reicke
Fortress Press

Recommended: *The Macmillan Bible Atlas* (Revised Edition) by
Yohanan Aharoni and Michael Avi-Yonah
Kingdom of Priests by Eugene H. Merrill
*Chronological & Background Charts of the New
Testament* by H. Wayne House

REQUIRED READING: See attached Additional Reading Schedule

CLASS EXAMS: Three class exams plus a final are scheduled. Questions will involve analysis of key scriptures; identification and short discussion items; and completion of charts.

EXCUSED ABSENCE PROCEDURES:

Illness:

Any student who misses class due to illness and wishes to receive an excused absence, must obtain approval from a designated health professional at the Health Center. One copy of the Notice of Excused Absence form will be given to the student and one copy forwarded to the Dean of Faculty.

Official College Activities:

Any student who misses class due to an official college activity must obtain prior approval from the Dean of Faculty. One copy of the **Notice of Excused Absence** form will be given to the student and one to the Dean of Faculty.

All Other Absences:

In the case of any other unavoidable absences a student who would like an excused absence must obtain approval from the Dean of Faculty. One copy of the **Notice of Excused Absence** form will be given to the student.

Specific *A Priori* Unexcused Absences:

1. Early departure and/or late arrivals from official college recess periods are unexcused absences. Some individual exceptions may be made by the Dean of Faculty for international students having difficult travel arrangements.
2. Classes missed due to work, are unexcused absences.
3. If a student schedules a counseling appointment during class, that is an unexcused absence. However, a student may receive an excused absence for administrator-initiated counseling or when a scheduled appointment is unavoidably delayed. (Xerox a copy to the Dean of Faculty.)

Student Responsibility:

Upon returning to class the student must show the **Notice of Excused Absence** form to the faculty member for each class missed. It is the student's responsibility to make up any tests, class work, and other assignments.

(Note: the Dean of Faculty will not send out lists of excused absences). Unexcused Absences will lead to a lowering of your grade and a dropping from the class.

SCHEDULE OF LECTURES

Spring Semester 1991

Lecture 1.	Jan. 28	Mon	Introduction The Return of Judea The Judean Community: Early Problems
Lecture 2.	Feb. 4	Mon	The Judean Community: Chronology of <u>Ezra 4</u> The Return to Judea: A Chronological Reconstruction Ezra: The Spiritual Reconstruction of Judea
Lecture 3.	Feb. 11	Mon	The Nature and Role of the Oral Law Ezra: His Spiritual Legacy Nehemiah: The Physical Reconstruction of Judea
Lecture 4.	Feb. 25	Mon	Ezra & Nehemiah: Chronological Problems A Chronological Reconstruction The Hellenistic Background
Lecture 5.	Mar. 4	Mon	EXAMINATION #1 Judaea Under the Ptolemies The Transition from Ptolemaic to Seleucid Rule
Lecture 6.	Mar. 11	Mon	The Hellenistic Movement in Judaea The Seleucid Persecution The <u>Book of Daniel</u> : Criticisms

Lecture 7. Mar. 25 Mon The Book of Daniel: Rebuttal of Modern- Critical Views
Traditional Views
The Identity of Darius the Mede

Lecture 8. April 1 Mon The Hasmonaean State: Institutions & Policies
Political Conflict & Civil War

Lecture 9. April 8 Mon The Decline of the Hasmonaean State
Herod the Great
Judaea from Herod to Jesus

Lecture 10. April 15 Mon **EXAMINATION #2**
Judaea in the Time of Jesus: Political Conditions
Sects & Parties

Lecture 11. April 22 Mon Messianic Expectations
Jesus and the Religious Teachings of His Age

Lecture 12. April 29 Mon The Arrest and Trial of Jesus
Messianic Movements/ Apocraphyll Literature

Lecture 13. May 6 Mon **EXAMINATION #3**
The Jews and the Spread of the Gospel
End of the Jewish State

FINAL EXAMINATION

READING ASSIGNMENTS

Spring Semester 1991

*Pages Numbers relate to textbook "The New Testament Era", Bo Rieke. These pages need to be read by the lecture.

<u>LECTURE</u>	<u>PAGES & Handouts</u>	<u>SCRIPTURES</u>
Lecture # 1 Jan 28	8 - 13 Between the Testaments (THL408.025) Map (THL408.028)	Ezra 1 - 6
Lecture # 2 Feb 4		Ezra 7 - 10 Nehemiah 8 - 10
Lecture # 3 Feb 11	Study Questions: Oral Law (THL408.026) 18 - 23	Nehemiah 1 - 7, 11, 13
Lecture # 4 Feb 25	13 - 18 Ezra & Nehemiah - Who Came First (THL408.029) Hellenistic World: Political and Cultural Background (THL408.002)	
Lecture # 5 Mar 4	35-49 Annals of Taxation (THL408.019)	
Lecture # 6 Mar 11	49 - 62 The Hasmonean Revolt (THL408.007) Maccabees (* I Maccabees 1:1 - 4:61 & * II Maccabees 3:1 - 10:8) (THL408.040)	

Lecture # 7
Mar 25

The 70 Weeks Prophecy (THL407.032)
Historical Commentary on
Daniel 11 (THL408.015)

Daniel 2:31-45
Daniel 7:3-11, 17-27
Daniel 8:3-25
Daniel 7:13-14
Daniel 9:24-27

Lecture # 8
April 1

63 - 74
The Hasmenean Jewish Kingdom (THL408.041)

Lecture # 9
April 8

74 - 75; 77 - 105
Decline of the Hasmonean State (THL408.041)
Judaea After Herod the Great (THL408.009)

Lecture # 10
April 15

109 - 116;
124 - 127;
131 - 151
Influential Jewish Groups in the
Time of Jesus (THL408.010)
Pharisees & Sadducees: Origins & Teachings,
Origins of the Sadducees During Ezra's
Period (THL408.020)
Judaism Sectarian Split (THL408.013)

Bring Harmony of Gospel
for next 3 lectures

Lecture # 11
April 22

152 - 174
24 - 26

Lecture # 12
April 29

174 - 176;
184 - 188
27, 29

May 6

188 - 194;
200 - 201;
210 - 223
30, 31

SUGGESTIONS FOR ADDITIONAL READING

Material Relating to the Hellenistic Period:

Bentwich, Norman. Hellenism.

Bevan, E. A History of Egypt Under the Ptolemaic Dynasty

_____. The House of Seleucus. Vol. 2.

Bruce, F.F. New Testament History.

Eddy. The King Is Dead: Studies in the Near Eastern Resistance to Hellenism, 334-331 B.C. Chapters 8-9: "The Jews".

Hadas. Hellenistic Culture: Fusion and Diffusion.

Hoenig, Sidney B. The Great Sanhedrin. Vol. 1.

Lieberman, Saul. Hellenism in Jewish Palestine.

Marcus, Ralph, "The Hellenistic Age," in Great Ages and Ideas of the Jewish People by Salo W. Baron.

Pfeiffer, R.H. History of New Testament Times with an Introduction to the apocrypha.

Radin, Max. The Jews Among the Greeks and the Romans.

Russel, D.S. The Jews from Alexander to Herod.

Tcherikover, V. Hellenistic Civilization and the Jews.

Zeitlin, Solomon. The Rise of the Judean State.

Development of Judaism in the Hellenistic Period:

Barret, C.K. The New Testament Background.

Bentwich, Norman Philo Judaeus of Alexandria.

Charles, R.H. Eschatology: The Doctrine of A Future Life in Israel, Judaism and Christianity.

_____. Religious Development Between the Old and the New Testament.

Finkelstein, Louis. "Hellenistic Jewish Literature," in The Jews: Their Religion and Culture.

_____. The Pharisees.

Goodenough, Erwin R. Jewish Symbols in the Greco-Roman Period. 3 vol.

Goodspeed, Julius. The Messiah Idea in Jewish History.

Guignebert, Charles. The Jewish World in the Time of Jesus.

Herford, R. Travers. The Pharisees.

Hoenig, Sidney B. The Great Sanhedrin.

Klausner, Joseph. The Messianic Idea in Israel.

Lauterbach, J.Z. "The Pharisees and Their Teachings," in Rabbinic Essays.

Lewy, Hans. Philo.

Marcus, Ralph. "The Hellenistic Age," in Great Ages and Ideas of the Jewish People by Salo W. Baron.

Metzger, Bruce M. An Introduction to the Apocrypha.

Oesterley, W.O.E. Jews and Judaism During the Greek Period.

Pfeiffer, R.H. History of New Testament Times with an Introduction to the apocrypha.

Russell, D.S. Between the Testaments.

_____. The Method and Message of Jewish Apocalyptic.

Sandmel, Samuel. Philo's Place in Judaism.

Tcherikover, V. Hellenistic Civilization and the Jews.

Wolfson, H.A. Philo: Foundations of Religious Philosophy in Judaism, Christianity, and Islam.

Zeitlin, Solomon, "The Origin of the Idea of Messiah," in Essays Silver (1963), pp. 447-459.

_____. The Rise and Fall of the Judean State. Vol. I.

Material Relating to the Maccabean (Hasmonean) Period:

I Maccabees.

II Maccabees.

Riggs, J.S. A History of the Jewish People During the Maccabean and Roman Periods.

Russell, D.S. The Jews From Alexander to Herod.

Tcherikover, V. Hellenistic Civilization and the Jews.

Zeitlin, Solomon. The Rise and Fall of the Judean State. Vol. I.

Material Relating to the Roman Period:

Bonsirven, Joseph. Palestinian Judaism in the Time of Christ.

Furneaux, Rupert. The Roman Siege of Jerusalem.

Grant, Michael. The Jews in the Roman World.

Guignebert, Charles. The Jewish World in the Time of Jesus.

Heohner, Harold W. Herod Antipas, A Contemporary of Jesus Christ.

Hoening, Sidney, B. The Great Sanhedrin. Vol. I.

Jeremias, J. Jerusalem in the Time of Jesus.

Jones, A.H.M. The Herods of Judea.

Klausner, Joseph. From Jesus to Paul.

_____. Jesus of Nazareth.

Maccoby, Hayam. Revolution in Judaea. Jesus and the Jewish Resistance.

MacGregor, G.H.C. Jew and Greek: Tutors Unto Christ.

Mackowski, Richard M. Jerusalem, City of Jesus.

Minkin, Jacob S. Herod.

Neusner, Jacob. First Century Judaism in Crisis.

_____. From Politics to Piety. The Emergence of Pharisaic Judaism.

_____. Judaism in the Beginning of Christianity.

Oesterley, W.O.E. The Gospel Parables in the Light of Their Jewish Background.

Parks, James. The Foundation of Judaism and Christianity.

_____. Jesus, Paul and the Jews.

Perowne, Stewart. The Later Herods.

Safrai, S. and M. Stern, eds. The Jewish People in the First Century. Vol. I.

Sandmel. Herod: Profile of a Tyrant.

Wilkinson, John. Jerusalem as Jesus Knew it.

Zeitlin, Solomon. The Rise and Fall of the Judean State. Vol. I, II.

_____. Who Crucified Jesus?

BETWEEN THE TESTAMENTS

A BIRD'S EYE VIEW OF HISTORICAL PERIODS IN PALESTINE

Persian	539 B.C. - 333 B.C.
Hellenistic	333 B.C. - 63 B.C.
Roman	63 B.C. - 324 A.D.
Byzantine	324 A.D. - 636 A.D.
Arabic	636 A.D. - 1516 A.D.
Turkish	1516 A.D. - 1917 A.D.

CHRONOLOGY OF POSTEXILIC PERIOD

Restoration from Captivity

B.C.		<u>Kings of Persia</u>	B.C.
539	Fall of Babylon to Cyrus (October, Cyrus accession year)		
538/37	Decree for return of Jews (Cyrus' 1st year)	Cyrus	539-530
536	Return of Jews under Zerubbael (probable: 70 years, inclusive, from 1st phase of captivity in 605)		
520/19	Temple Building resumed (in 2nd year of Darius I)	Cambyses Smerdis Darius I (the Great)	530-522 522 522-486
520-518	Ministry of Haggai and Zechariah Completion of Temple (in spring of 6th year of Darius)		
479/78	Esther made queen (7th year of Xerxes)	Xerxes	486-465
473	Jesus delivered from death		
457	Return of Ezra to Jerusalem, spring and summer	Artaxerxes	465-423
444	Return of Nehemiah, spring; building of wall of Jerusalem		
432	End of Nehemiah's first term as governor		
		Darius II Artaxerxes II Artaxerxes III Darius III Alexander the Great (from his recognition in Babylonia)	423-405/04 405/04-359/58 359/58-338/37 336/35-331 331-323

INTERTESTAMENTAL PERIOD - IMPORTANT DATES

B.C.

334-323	Alexander's conquest of Persian Empire (Asia Minor to borders of India)
331	Battle of Arbela (Gaugamela); decisive defeat of Persia
323	Alexander's death at Babylon
301	Division of Alexander's Empire into 4 parts (after Battle of Ipsus)
281	Four divisions reduced to 3 (Lysimachus conquered by Seleucus I)
200	Palestine transferred from Ptolemics to Seleucids (after Battle of Panium)
168	Antiochus Epiphanes persecutes Jews, desecrates Temple
165	Maccabees restore Temple after 3 years profanation
143-63	Jesus independent under Maccabean rulers
63	Syria (Seleucid Kingdom) and Palestine annexed by Rome
40	Herod appointed King of Judea in Rome
37	Herod takes Jerusalem from last Maccabean king

PERIOD OF THE MACCABEES (HASMONEANS)

B.C.

Revolt of Palestine against Syria	167
Judas Maccabeus	166-160
Jonathan	160
Simon	142-134
John Hyrcanus	134-104
Aristobulus I	104-103
Alexander Jannaeus	103-76
Alexandra	76-67
Aristobulus II	66-63
Pompey established Roman control of Palestine	63

Note: Mariamne, wife of Herod the Great (37-34), was a Maccabee.

SOME RULERS OF PALESTINE IN THE TIME OF CHRIST AND PAUL

Caesar Augustus, Roman Emperor	27 B.C. - A.D. 14
Tiberius, Emperor	A.D. 14 - 37
Herod the Great, Idumaeen King of Judea under the Romans	37 - 4 B.C.
Herod Antipas, Tetrarch Galilee and Peraea	4 B.C. - A.D. 39
Herod Aprrippa II	A.D. 50-93
Roman Procurators ruling Palestine for the Romans:	
Pontius Pilate	A.D. 27 - 37
Felix	A.D. 52 - 60
Festus	A.D. 60 - 62

