

~~1/16/90~~
1/16/90

ANCIENT ISRAEL: PERSIAN, HELLENISTIC & ROMAN PERIODS

Purpose of the Course: 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 Persian Period, the Intertestamental Period and the early New Testament Period. A special focus of the course is the attempt to better understand the religious teachings of Jesus in the light of the political, religious and social setting of Roman-ruled Judaea.

Conduct of the Course: Lecture-discussion. Analysis of scriptures, the works of ancient and modern historians and material from scholarly and popular journals relevant to lecture topics.

Textbooks:

<u>Required:</u>	The Holy Bible The New Testament Era by Bo Reicke Fortress Press.
<u>Recommended:</u>	The Macmillan Bible Atlas (Revised Edition) by Yohanan Aharoni and Michael Avi-Yonah

Examinations: There will be four class examinations. Questions will involve the analysis of key scriptures, interpretation/completion of charts, identification items and short discussion items.

Make-up Examinations: A make-up examination will be given when:

1. A student has missed a regularly scheduled examination.
2. Documentation of a **valid** excuse (serious personal illness, family emergency or institutional need) has been submitted in a **timely** manner (usually within **one week** after returning to class).

(OVER)

SUGGESTIONS FOR ADDITIONAL READINGWorks With 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.

Hoening, 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.

Russell, 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:

Barrett, 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, Edgar J. The Story of the Apocrypha.

Greenstone, Julius. The Messiah Idea in Jewish History.

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

Herford, R. Travers. The Pharisees.

Hoening, 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.

Works With 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. 1.

Works With 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.

Hoehner, 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, Hyam. 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.

Parkes, James. The Foundations 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?

69 weeks = 483 years.

457 B.C.
-457
0 (But there is no year 0,
so we use the year 1 A.D.)

483
-457
26 more years needed.

1 A.D.
+26 years
27 A.D. (Christ began His ministry
in the fall of 27 A.D.
when He was about 30 years
old.)

MINISTRY OF JESUS

70th week	{	Fall 27 A.D.	}	1st year
		Fall 28 A.D.		2nd year
		Fall 29 A.D.		3rd year
		Fall 30 A.D.		½ year
		Spring 31 A.D.		
3½ years yet to be fulfilled.				

THE HISTORY OF ANCIENT ISRAEL

Jonah 3:5 -

It is rare that a people would believe God.

A Wearing sackcloth was an outward sign of an inner state of mind.

1 It was a sign of mourning and repentance.

3:8 - Why man and beast?

A The fast was to be a community wide fast.

1 Animals were considered part of the community.

2 It wouldn't occur to them not to have the animals fast.

[Frederick the 2nd; "Voltaire is the leading jackass in the world.]

You can translate words, but you can't translate culture.

Psalm 23 - What does David mean "The Valley of the Shadow of death"?

A David used a literal staff and rod to comfort sheep as they descended the steep ravines of the hill country.

1 Sheep are afraid of descending, not ascending.

2 Analogy of a guardrail on a modern steep mountain road.

SOMETIMES WE NEED MORE INFORMATION THAN THE TEXT PROVIDES

I Kings 20:13 - Ahab, King of Israel vs. Benhadad, King of Damascus.

[Ben Hadad is a title, we don't know his exact name. It means Son of god Hadad.]

A Why did Ahab need to know that the God is the Eternal?

1 20:28 - What the Syrians said.

2 So Ahab would trust God to fight Israel's battles.

B Why didn't Ahab kill the man?

1 Chapter 21 is an inset chapter

2 22:1 - Why was there 3 years of peace?

a The battle between Israel and Syria (Aram) was a battle between two minor kingdoms.

b Assyria was developing a powerful military machine towards the east.

c Assyria was travelling west to conquer the minor kingdoms that resided west of the Euphrates.

d Ahab and Benhadad joined together and formed a 12 nation alliance and stopped the Assyrians cold.

C God said, "I am the Eternal" so Ahab would trust God to fight and win both small and large battles for him.

1 Our lesson: We must walk in faith daily to face the big crises in life when they arise.

THE KING JAMES IS NOT THE PURE FORM OF GOD'S WORD

I Misled translators may translate words incorrectly.

A The Greek work "Geneo" can be translated "born" or "begotten".

1 Translators frequently used the wrong English word because they did not understand God's plan for mankind.

II There is some corruption in the text.

- A Proverbs 26:23 - Silver of the dross?
- 1 The outside is pretty, the inside is impure.
 - a Like the "whited sepulcheres" Christ spoke of.
 - 2 The Hebrew text did not have vowels inserted and the word is csfsgm.
 - a translators separated it csf / sg'm or "silver" / "dross".
 - b should be c / sfsg'm meaning "like" / "glaze".
 - c 26:23 - pleasant lips, wicked heart = potsherd with glaze.
- III Some words dropped out of popular Hebrew usage.
- A There are some minor imperfections, that don't affect the message at all, because God works with imperfect human beings.
- (When Amos condemns Israel, he lists them 8th. This indicates either the best of the best, or the worst of the worst. God was fed up with Israel.)

AUGUST 23, 1989

Zech 14:8 -

Former Sea = sea in front of you, or the Dead Sea (?).

Hinder Sea = sea behind you, or the Mediterranean Sea.

Sea of Galilee is about 7 1/2 miles wide.

Dead Sea is about 54 miles long.

The Arnon River separated Reuben (north) from Moab (south).

The Zered River separated Moab (north) from Edom (south).

Major areas = B-GAME or Bashan, Gilead, Ammon, Moab, Edom.

The major rivers are east of the Jordan River.

The area west of the Jordan receives its moisture from rainfall and dew.

A Zech. 8:8 - dew is a major blessing for Israel.

B Zech. 8:12 - it is a tremendously important source of moisture.

1 Grapes survive the hot summer months by the moisture of dew.

THE PLAINS OF ISRAEL.

Akko Plain is in the north.

A Mountains of Carmel separates the Akko plain and the Sharon plain.

Sharon plain is in the middle.

A Joppa is the dividing line between the Sharon plain and the Philistine plain.

B The Sharon plain does not drain well and as a result is full of swamps.

Philistine plain is in the south.

A The Philistine plain is easily drained and is not swampy.

The Sea of Galilee = the Sea of Kinneret.

A Kinneret means heart, it is heart shaped and in the center of the country.

The Valley of Jezreel = "The Valley", because it is the largest valley in the area.

Mountains of Ephraim = The mountains of Samaria.

Shephelah = The foothills between the plains and the true mountains.

A The "true mountains" are only about 3000 feet high.

The Jordan Valley is below sea level.

The Sea of Galilee is about 660 feet below sea level (?).

The area of Negev receives about 10" of rain a year.

- A That is sufficient, but not abundant.

RAIN SHADOW

The clouds receive moisture from the Mediterranean Sea.

The clouds are forced higher by the mountains.

The clouds can't hold moisture as they continue to rise and it rains on the west slope.

The clouds peak and lose virtually all of their moisture.

The clouds rush down the east slope towards the Dead Sea, warm up, develop moisture.

The clouds rise again east of the Dead Sea (Salt Sea) and begin to cool again.

The clouds deposit this added moisture on the country of Moab.

There is very little water in the Jordan valley.

Some springs because water is absorbed on the west slope and drains to the east.

AUGUST 25, 1989 - ARCHAEOLOGY AND GEOGRAPHY

- I Geography is critical for understanding events of the Bible.
- A Abraham had a definite pattern behind his movements based on geography.
- II Archaeology is a valuable but thorny instrument in deciphering the past.
- A It can contribute much.
- B It has major limitations.
- C Difficulties between archaeology and the Bible are archaeology difficulties.
- D **Archaeology = The systematic recovery of the surviving remains of ancient civilizations, their analysis and interpretation, in an effort to reconstruct the way of life of ancient civilizations.**
- 1 We have approximately 1/1000 of the day to day artifacts of the ancient civilizations that we locate.
- a we have more from 1500 b.c. Egypt than from 12th century England.
- 1 Egypt left written records.
- 2 Their tombs are full of daily models, artifacts, writings.
- b The Myan people of Guatemala and the Yucatan peninsula.
- 1 They left lots of written records but we can barely begin to decipher it.
- c The Bible records ancient Palestine of which we have virtually no other written records.
- 1 The Bible is continually vindicated by new archaeological evidence.

AERIAL PHOTOGRAPHS

- I They can be very valuable in determining where to excavate.
- A They can reveal evidence indistinguishable to the man on the ground.
- 1 Shadows in fields can reveal walls buried beneath the surface.
- a The walls restrict plant root development enough to allow nearby plants to grow higher causing a shadow.
- [Commercial trade routes are important for the development of major population centers.]

TOPONYMIC EVIDENCE

- I A name surviving till today that suggests the location of an ancient site.
- A Babil in Iraq - Ancient Babel.

- B Beir es Seva - Beersheba.
 - C Mukmas - Michmash.
 - D Jeba - Geba.
 - E Jezer - Gezer - Israel's fortress city.
 - F Tel El Qadi - Tell of the Judge.
 - 1 Dan - "Dan shall judge his people."
 - G Tel Nebi Yunis - Tell of the prophet Jonah.
 - 1 Located near the site of Nineveh.
 - II Toponymic evidence can at times be misleading.
 - A We know where Lachish is.
 - 1 Tel Lakas - Near the site of Lachish, but not it precisely.
- [Recording all data is crucial because important evidence might not appear important until all the chips are down or whatever.]

ARCHAEOLOGICAL ANALYSIS

- I List characteristics of the information obtained.
 - A Size, shape and decorations.
- II Catalogs help date data or artifacts.
 - A By placing them in particular time eras.
- III The most important archaeological evidence is written records.
 - A The Rosetta Stone.
 - 1 The key to understanding the hieroglyphics of ancient Egypt.
 - 2 It was accidentally discovered by a soldier of Napoleon.
 - 3 Had three languages inscribed on it.
 - a Hieroglyphics, cursive Hieroglyphics, and Greek.
 - 4 It was crucial in defining the Egyptian languages.
 - a Some thought hieroglyphics was only art work.
 - B The Behistune Inscription.
 - 1 It was the key to deciphering the language of Mesopotamia.
 - 2 It had three languages on it.
 - a Persian, and the cuneiform style of two other ancient tongues.
- IV Written records tell what, and often **WHY**.
 - A If you try to interpret silent artifacts to tell a story you can be misled.
 - B I Kings 9:15 - Biblical records have helped determine the architect of three similar ancient gates.
 - C Interpretation of artifacts without written records can be IF'Y.

AUGUST 28, 1989

- I Objects are pretty much useless without a chronological date on them.
 - A Quarter with George Washington's picture.
 - 1 If found by an archaeologist 1500 years from now, if he didn't understand the financial system set up in America he could easily misinterpret the information to say 20th century clothing and hairstyles were similar to George's.

TWO TYPES OF DATING

- I Relative dating.
 - A Dating is based on evidence that does not place an exact date on it.
 - 1 Determining the age of an artifact by the level of dirt above and below it.
 - 2 This type of dating is very relative.

- II Absolute dating.
 - A Striving to place an exact date on an artifact based on sound evidence.
 - 1 For instance; An artifact found in the debris of the fall of Jerusalem could be dated to have been used in the year 586 b.c.
 - B Written records can reveal some very precise dates on events and artifacts.
 - 1 For instance; An inscription placing an artifact in the 10th year of the reign of Amenhotep II would be dated from the year 1443 b.c.

HOW PRECISE CAN DATING BE ALL THE TIME?

- I Dating can be a very imprecise science.
 - A Paul Lapp - The Importance of Dating.
 - 1 As the Director of the American School of Oriental Research he believes that archaeological dating is many times a guesstimation.
 - B Qualified Archaeologists often come up with very different dates on the same event or artifact.
 - 1 Paul Lapp - "It is now frequently possible to get within 1/4 to 1/2 of a century with our dating. The vast majority of archaeological finds can only be dated within 100 - 200 years."
 - C Radio Carbon Dating.
 - 1 Plants absorb carbon dioxide from the air.
 - a The carbon becomes part of the plant.
 - 2 A cow eats the plant.
 - a The carbon becomes part of the tissues of the cow.
 - 3 The cow dies and his bones lie in the earth.
 - a There are two types of carbon.
 - b Carbon 12 and Carbon 14.
 - c Carbon 12 is stable, carbon 14 is very unstable.
 - d By measuring the amount of carbon 14 in ratio to the amount of carbon 12, a specific date can be placed on the organic find.
 - e A bristle cone pine has helped in solving the inadequacies of carbon 14 dating because it is not exactly precise.
 - 1 The amount of carbon 14 was measured in each of the trees rings, and the speed of breakdown was calculated.
 - f By the time of Abraham, carbon 14 dating can be off plus or minus 200 years.
 - g Not nearly precise enough for historians.
 - h It is used as secondary support though if it is needed.

POTTERY BECAME THE BACKBONE OF ARCHAEOLOGY...WHY?

- I There is plenty of pottery, in fact it is super-abundant.
- II Pottery doesn't deteriorate, it survives intact for long periods of time.

- III Pottery styles change frequently as opposed to say, building styles.
- A Palestine used the 4-room building style for hundreds of years.
 - B Openings, handles, necks, bases, decorations, shape, size, all change.
 - 1 They not only change, but they haven't been repeated from one generation to another, so they are very distinct.
 - C There is no "heirloom factor".
 - 1 Pottery is cheap and expendable so it wasn't passed on from generation to generation.
 - a Rarely lasted even 5 years.
 - D There is a time lag factor that archaeologists ignore.
 - 1 Styles evolve and catch on from city to city.
 - a But it obviously takes time.
 - 2 This is the "Achilles Heel" of the whole system.
 - 3 Therefore no archeologist can be so absolute with his rigid dates.
 - 4 Consider the following possibility:
 - a One guy places a date on an artifact and publishes it.
 - b Another guy sees his publication, and places the same date on his artifacts and he publishes his.
 - c The whole process snowballs and pretty soon everybody and their brother is placing the same date, right or wrong, on the same type of artifact.
 - d This gives at times an undeserved confidence in their rigid dating.
 - e 10 years of experience versus 1 year of experience repeated 10 times.

Early bronze -

Middle bronze - The time of Abraham.

Late bronze - From the time of the Exodus to approximately the time of the Judges.

Iron age - Approximately the time of the split of the kingdoms.

NOTES FROM AUGUST 30, 1989

Most important part of the interpretation of archaeological data is to assign a date to it.

CRITICAL PROBLEMS OF ARCHAEOLOGICAL ACCURACY

- I Archaeology is as much an art as it is a science.
 - A In science results have to be absolute and concrete.
 - B Archaeology is not a "hard science".
 - 1 It uses scientific methods and analysis.
 - a But interpretation is often subjective.
 - b Interpretation often varies.
 - C Paul Lapp - It is hard to draw the line between hypothesis and accurate info.
 - D Why are interpretations less than fully accurate?
 - 1 Evidence is very limited.
 - 2 Less than 5% of the most promising sites have been extensively

excavated.

- a Of the 5000 known sites in the Palestine region, only about 350 of them have been excavated.
 - b Extensive excavation = only 4% of the occupational levels of the site.
 - c Archaeology is time consuming and very expensive.
- 3 Tells are often not easy to interpret.
- a The different ground levels are not perfectly straight.
 - 1 Stratigraphers make an art form of interpreting the earths strata.
 - b Archaeologists don't always use the same methods.
 - 1 Sometimes the actual material of the object has disappeared leaving only the earth as a mold of the object.
- 4 Chronology based on pottery.
- a Not all of the same exact pottery style was used everywhere at exactly the same time.
 - b Kenyon interpreted pottery from the fall of Samaria in 721 b.c.
 - c Therefore they asked her to interpret the pottery from Lachish which they thought had been destroyed around 701 b.c.
 - d The city fell at the hands of Sennacherib.
 - e The pottery they found at Lachish was radically different than the pottery they found at the Samaritan sites.
 - f Kenyon's conclusion; The pottery has to be dated to an earlier time, the time of Nebuchadnezzar's exploits against Lachish.
 - g They continued to dig in search of ruins from the destruction at Sennacherib's hands.
 - h Result; They couldn't find a blank thing.
 - i The conclusion of the whole matter: The pottery is different, radically different, but according to the strata it had to be from the time of Sennacherib. His time was 701 b.c.
 - j Not all of the places conquered by Joshua have exactly the same pottery styles.

II Questionable interpretation and reporting.

- A The archaeologist will write his report convincingly.
 - 1 Paul Lapp: "As is common in a preliminary report, the hypothesis is put forth in the most favorable light."
 - a "Soccer is just like football.
 - 1 They both have men rushing around.
 - 2 They both use a ball.
 - 3 They both use a field.
 - a Therefore soccer in England is just like football in the United States.
 - 2 The archaeologist must often expand theories on small evidence.

- a To keep interest in his excavation alive.
 - b Often based on surface finds or incomplete excavation.
- B Why will they do these sorts of things?
- 1 To maintain the morale of the staff.
 - a If there are not some important finds, the qualified personnel will go someplace where they can find something exciting.
 - 2 To maintain the flow of money.
 - a Money is usually very limited because it comes from private donors.
 - 3 To maintain the prestige of the dig.
 - a They are often tempted to inflate their finds.

HISTORICITY OF THE PATRIARCHS

This lecture will deal to the degree with which the patriarchs can be viewed as individuals that existed. It will also examine the bible record and see if it is absolutely correct. How much does God's word square with the facts we find in reality.

- I The classic view of Baron Von Wellhausen (1878).
 - A We cannot gain any knowledge about them from the narratives we read in Genesis.
 - 1 The only historical knowledge Genesis reveals is from the time of the writers.
 - 2 These writers recorded around the 10th century b.c., while the patriarchs existed in the 20th century b.c.
 - B The Wellhausen Documentary Hypothesis.
 - 1 The books of Genesis - Deuteronomy are not the work of one author.
 - a The part from the 10th century b.c. is called "J-material".
 - 1 Because God's name is recorded as JHVH.
 - b The part from the 9th century b.c. is called "E-material".
 - 1 Because God's name is recorded as ELOHIM.
 - c "D-material" is placed around 622 b.c. when Josiah found the book of the law in the temple (supposedly Deuteronomy).
 - d "P-material" is from 600 - 500 b.c.
 - 1 This was because of the "priestly material" that they assume belongs to the priests of that time.
 - 2 They hypothesize that the legal, social, and economic situation of the 10th century b.c. were thrown back on the time of the Patriarchs (20th century b.c.).
 - C The "Saint of Archaeology", William Albright.
 - 1 The narratives of Genesis can be considered accurate. There is little doubt about the authentic historicality of the record.
 - D Why the tremendous turnaround?
 - 1 In the 1930's and 1940's the wealth of information that poured in from the field caused a 180 degree turn.

NOTES FROM THE SEPTEMBER 6, 1989 LECTURE

- II The Nuzi Archive.
 - A Abraham come out of the Hurrian culture and this information comes from a major center of Hurrian culture.
 - 1 ca. 15th century b.c.
 - 2 The culture recorded in the Nuzi archive is very similar to the Hurrian culture that Abraham lived in (20th century b.c.).
 - B How can we say that the cultures are similar?
 - 1 The Hurrian culture was located on or around the Tigris river.

- 2 We have Hurrian artifacts tracing to the 30th century b.c.
 - a One of these artifacts is the Mari archive.
 - 1 From the 18th century b.c.
 - b We have the "Ishtar Code".
 - 1 This can be traced back to the 21st century b.c.
- 3 Conclusion: The customs changed very slowly in the east. There is no contradiction between the narrative records of Genesis and some of the secular codes. The Bible is verified.

EXAMPLES OF THE NUZI MATERIAL JIVING WITH THE BIBLE.

Gen 16:1-3 - Why would Sarah have children by Hagar?

In their culture it was normal for a handmaiden to have children for her mistress.

It was dictated that Sarah would have to take the initiative to Abraham and slave.

The barren wife was supposed to propose the action and pick out the surrogate.

Gen 30:1-3 - This was the way that it was done.

The mistress assisted in the delivery (it was born between her knees) and she became the legal owner or mother of the baby.

Nuzi Material:

When a slave has children for her mistress, she acquires a new status in the household.

A slave has no rights, no privileges.

Suddenly she is elevated to a position right below the husband's wife.

Because of the fact that she bore the heir to the husbands possessions.

Also:

The slave cannot be sent away, and her son must receive his inheritance.

If the husband has children through his natural wife:

Their child becomes the primary heir, but the other still receives his inheritance.

Gen 21:9 - They felt pretty safe in their inherited position (Gen 16:4) and Sarah was sick and tired of both of them despising her and her son.

Gen 21:10 - Both are heirs, but Sarah wants to dis-inherit him.
Her request is not valid, according to custom it was illegal and unconventional.

Gen 21:11 - Abraham was pretty worried about the whole problem.

- Gen 21:12 - That's why God had to intervene. Otherwise Abraham wouldn't have gone contrary to the accepted custom of doing things.
God had already chosen Isaac and his descendants to preserve His ways.
God worked through the descendants of Isaac down through the ages to perpetuate the knowledge of His ways.
- Gen 15:2-3 - Why is Eleazar his heir and not Lot, or Sarah?
Why stress that Eleazar was born in his house.
- Nuzi material - A childless couple could adopt a servant to be heir, but:
The child would have to be born in his house.
If a child does show up, the other servant gets zippo the hippo.
Eleazar disappears from the biblical record of inheritance.
Abraham and Hagar was a different situation.
Hagar was a surrogate to a biological heir of Abraham.
- Gen 24:50 - Everybody gets gifts except the father. Why?
- Nuzi material - The brother of the bride is responsible for taking care of the wedding.
The father is not involved.

Little inconsequential items such as this prove the validity of the whole Bible record.
- Gen 23:3-20 - Abraham wants to buy not rent a burial place.
Why mention being a stranger and sojourner?
- Gen 23:8-9 - He wants to buy a field that is in the corner of a guys field.
- Gen 23:11 - He is merely pretending, graciously, that he will give it to him.
- Gen 23:13 - Abraham is in a hurry, he has a dead wife to bury.
- Gen 23:15 - This is a gentle way of producing a price at a sensitive time.
- Gen 23:17 - He is talked into buying the whole field. Why?
Why mention the trees?
- Nuzi material - Normally a stranger cannot own property in the Hittite culture.
If a stranger buys only a small section, he is not obligated to a tax burden.
If a stranger buys only a small section, he is not

obligated to supplying military protection in the land.

(The Hittites and Abraham are aware of this and Abraham concedes to their culture.)

It is unique to the Hittite culture that the trees must specifically be mentioned in the transaction for it to be legal.

Again the Bible narrative is vindicated.

NOTES FROM THE SEPTEMBER 8, 1989 LECTURE

- Gen 25:29-33 - There is an independent document that reflects that a birthright could be passed from brother to brother at a trifling price.
Is a bowl of lentils "due consideration" for a birthright of a wealthy man?
They didn't have the same concept of due consideration that we do.
The birthright and the blessing are not the same thing.
Birthright = The inheritance rights.
Blessing = The right to be the head of the family after the death of Isaac.
That is why there is no silly contradiction with Jacob stealing the blessing after already receiving the birthright.
- Gen 29:19 - Laban did not say this because he was a close relative.
Why did Laban, Rachel's father, give her away when it is the custom of the day for the brother to give her away.
- Gen 31:19-22 - Why did Jacob have to steal away?
- Gen 31:53 - Nahor is the ancestor of Laban.
This is one God.
- Answers - Laban was not childless, he had two daughters.
If he was childless, his inheritance would pass to a servant born in his house, or one born to him by a surrogate wife from among his slaves.
With daughters, he can adopt his son in law.
If Jacob and Laban's daughter do not have children, one of Laban's handmaids would have to be presented to Jacob.
Laban would present the handmaid to the daughter, and it would be the daughter's responsibility to initiate the action between her husband and the slave girl.
- Gen 28:20 - "If God comes through, then I'll worship him."
Not the most converted mind.

- Gen 31:22-23 - The gods denoted who was the leader of the family.
 They were always passed from father to eldest son.
 They probably had great antiquity.
 These idols were in the hands of one who worshipped the true God.
 Why did Rachel take them?
 She wasn't super-converted at the time and probably was worried about losing their protection.
- Gen 35:1-5 - Jacob finally laid down the law.
 Only the Eternal would be worshipped in his house.

LECTURE FROM SEPTEMBER 11, 1989

The Patriarchal Family

- I Patriarch
 - A Wives
 - 1 Son
 - 2 Son's wives
 - 3 Unmarried daughters
 - 4 Servants, and servants children
 - 5 Animals

The entire system was viewed as part of one family.

- 1 When daughters became married, they joined another patriarch's family.
- 2 Servants are members of the family as well.
 - a For this reason, Eleazar was considered heir to Abraham's property as opposed to Lot, or Abraham's wives.
 - 1 Eleazar was born in Abraham's house. Birth inside the patriarch's residence was essential for inheritance.

When the patriarch dies, the unit does not disband.

- A The eldest son will usually take over as the patriarch of the whole unit.
- B Gen 27:29 - "Be lord over thy brethren", the passing on of patriarchal authority.
 - 1 This was before the period of the judges.
 - 2 The age of the patriarchs refers to the family style used at the time.

The only way a son can leave the patriarchal unit is to be sent away, or to ask permission.

- A Abraham sent his sons away with gifts so they could start their own patriarchal system.

RELIGIOUS SYSTEMS

- Gen 12:6 - Abraham started a few "holy sites".
- A Should be translated, "the place at Shechem".
- Gen 12:7 - Shechem was already established as a place of worship.
- A Abraham built an altar at an already "holy site" to others.
 - B The worshippers set up big stones at sites that basically

- C indicated to others that "hey, this place is special".
Anyone who wanted could set up their own large standing stone.

PATRIARCHAL SYSTEM OF RELIGION

The God of the patriarch was considered the God of the whole family.

- A Gen 35:2-3 - I am the patriarch of this system now, and now you will worship my God.
- 1 He is no longer under Laban's system.
 - 2 His servants are required to worship his God.
 - 3 When a daughter married she followed the god of her husband but they had the right to bring along their own little gods.
 - a That is why the children of Israel were forbidden to marry the Canaanite women.
 - b Publicly the women had to worship their husbands gods, privately they could worship their own personal gods.
- B The patriarch could be considered the priest.

DID FOREFATHERS WORSHIP THE SAME WAY AS THEIR CONTEMPORARIES?

- I The forefathers built their own altars.
- A Gen 12:6-7 -
- B Gen 13:3-4 -
- C Gen 21:33 - Why did Abraham plant a tamarisk tree?
- 1 It was a common way of indicating a place of worship.
 - a God knew Abraham's heart and that he would not have a problem with idolatry or graven images. The later Israelites were not so faithful and God forbade them to have groves.
- D Gen 33:19-20 -
- II The patriarchs did not worship more than one God; they did have more than one name for the same God.
- A The forefathers worshipped the same God.
- 1 Gen 17:1 - Abraham worshipped El Shaddai.
 - 2 Gen 28:3 - Isaac worshipped El Shaddai.
 - 3 Gen 35:11 - Jacob worshipped El Shaddai.
- B Two different names can mean the same exact God.
- 1 Gen 31:13 - God himself says, "I am the God of Bethel".
 - 2 Gen 35:1 - Again, God says, "I am the God of Bethel".
 - 3 Gen 35:11 - Here the same exact God gives himself a different name.
- III Their God was not territorial.
- A Their contemporaries had gods limited to certain places.
- 1 "Ba'al" means "lord", but always particularized,

and never generalized.

a The Baal of Haran, or the Baal of Ur.

IV The forefathers refused to use Canaanite altars.

A They built their own.

V The Israelites never had child sacrifices.

A Very common among Canaanites of that day.

WERE RELIGIOUS SYSTEMS "THROWN BACK" ON THE TIME OF THE PATRIARCHS?

Gen 21:33 - They wouldn't have thrown back a grove (Tamarisk tree) on "righteous Abraham".

Gen 18:9-11 - It was later forbidden the Israelites to marry a sister or half-sister, would they have thrown this back on the "father of the faithful"?

Gen 29:21-30 - Would they purposely throw this back on a respected forefather Jacob?

HOW DID THE PATRIARCHS EARN THEIR LIVING?

They lived in tents and could be considered semi-nomadic.

They started at UR, a great caravan city. They stopped at Haran, a great caravan city. Every major city mentioned in the text is a caravan city.

Conclusion, they were merchants.

THE EXODUS

The idea of an exodus is so deeply imbedded in themes of the Bible and so firmly established in Israel's history that scholars consider that proof enough.

Exodus + 40 years in the wilderness = the time of the conquest of Canaan.

- A Wherever you put one date, you must put the next.
- B Early date = 15th century b.c. = 18th dynasty.
- C Late date = 13th century b.c. = 19th dynasty.
 - 1 690 a.d. = late 7th century.
 - 2 690 b.c. = early 7th century.

Geography of the exodus.

- I Ex 1:11 - The Israelites built these treasure cities (Pithom, Raamses) for the pharaoh.
 - A Treasure cities = the Hebrew "Are Mishkanot".
 - 1 "ot" suffix is a feminine plural.
 - 2 "im" suffix is a masculine plural.
 - B ARE = Cities, Mishkanot = of supply.
 - 1 The cities that Israel built were supply cities.
 - 2 I Kgs 9:19 - These cities of store are derived from the same word.
 - C Cities of store were used primarily to supply troops at key places.
 - 1 II Chron 17:12-19 - These cities of store are tied in inextricably with the supplying of the troops.
 - 2 II Chron 32:28 - The main point being that store cities were typical of nations at that period of time.

The majority of scholars believe in the late exodus.

- A They identify the city of Raamses with the city that "The Great Raamses" built in the 19th dynasty.
- B Problem: The city built by Raamses the Great was a capital, not a store city.
 - 1 It wasn't used primarily for the storing of military supplies.
- C The city of Pithom = "Per Atum", or estate of the god Amun.
 - 1 Amun was the sun god, and many cities were built in his honor.

The bible names these cities Pithom, and Raamses and they are difficult to locate.

- A This may be a similar situation as Gen 14:14.
 - 1 How could there be a city of Dan, a descendant of Abraham?
 - a A later editor decided people wouldn't know where they were chased to if they kept using the old name. In other words, lets update this text for clarity.
- B Perhaps the name was changed in the text for clarities

sake.

1 Or; Raamses is close to the city that the Israelites built.

C The city that Raamses built is now called "Quntir".

1 Very close to that site is a tell named "Tell El Daba".

a Within this tell there are artifacts from the 18th dynasty that indicate a Semitic people dwelt there.

Ex 12:37 - The children of Israel travelled from Raamses to Succoth.

A Where is this Succoth?

1 There are Egyptian records that identify Succoth with Cheku.

2 There is a toponym presently, "Tel-El-Maskuta".

a At least it has the "sk" sound.

B The Israelites went from Quntir to Tel-El-Maskuta, then east out of Egypt.

1 We have found a Roman tablet that indicates there is 9 miles from Tel-El-Maskuta to Pithom.

a 9 miles west of Tel-El-Maskuta there is Tel-El-Retbah.

b That is our leading guess as for the location of Pithom.

c One weakness is that the Roman tablet is 13 centuries older than the actual Exodus.

Ex 14:2 - These cities are grouped around each other and are close to a sea.

A The Israelites will camp between these cities.

Where did the Israelites cross?

A Red sea?

1 The bible says "Yam Suf".

a Means sea of reeds, or reed sea.

b Not red sea, reed sea.

B After they crossed, we know they did not continue on a straight path to Canaan.

1 The Hebrew word for "turn" (shuu) is a very strong word that can mean a direct turn around.

a The Hebrew word for repentance comes from the same root.

C The Israelites went one of three ways.

1 A northern route.

2 A southern route.

3 A central route.

Northern route positives.

A It is the shortest way to Canaan.

B Lake Sibonus is made between the island and the mainland.

1 Wouldn't require a miracle to cross the sea.

C There was a Greek temple built there.

1 Dedicated to the Baal of the north.

2 He was the patron god of the sailors.

- 3 People were liable to put temples where other people had already established "holy sites".

September 18, 1989

Qantir - 19th dynasty = late date (Raamses the Great) = 13th century.

18th dynasty = early date = 15th century.

Maskuta = Succoth of the Bible.

Pithom = "Per-Atum" (Estate of the god Atum).

- A Speculation - Pithom = the current site of Retabah.
1 This site is about 9 miles from Maskuta.

Probable route of the exodus.

- A Tell el daba to the site of Maskuta.
B Retabah to the site of Maskuta.
C From Maskuta they travelled east across the river and made a dramatic change in direction.

Was this dramatic change in direction a turn north?

- A The Biblical Raamses might not have been as far north in Egypt as originally suspected.
1 It was considered to be the captital city located in the delta region of Egypt.

Exodus 14:2 - Speak unto the children of Israel, that they turn and encamp before Pihahiroth, between Migdol and the sea, over against Baalzephon. Before it shall ye encamp by the sea.

- B The scripture indicates that the locations of Pihahiroth and Migdol are quite close.
1 The current guesses of the northern exodus indicate that these two areas are about 30 miles apart.

- C Just because there is a Baalzephon in the north doesn't mean that it is the Baalzephon mentioned in the Bible.
1 There are Baalzephons mentioned in other areas.

- D Exodus 14:3 - For Pharaoh will say of the children of Israel, they are entangled in the land, the wilderness hath shut them in.
1 Notice that the wilderness shuts them in, not the sea.
2 This isn't likely to be a narrow strip of land by the sea.

- E Exodus 13:17 - And it came to pass, when Pharaoh had let the people go, that God led them not the way of the land of the Philistines,

- although that was near; for God said,
Lest peradventure the people repent when
they see war, and they return to Egypt.
- 1 The "way of the land of the Philistines" is the name of a road.
 - a Way of the sea = the Via Maris highway.
 - b This road goes through the northern Sinai.

Central Route Positives

- I In this theory the Israelites crosses one of the Bitter lakes as the "miracle".
- II There are forts in the area that can correspond to the area of Migdol.
- III Pihahiroth might come from the same Semitic root that means to "scratch, engrave, or dig with a hoe".
 - A There is a canal between lake Timsah and the Bitter lakes.
 - B The region of Pihahiroth might me considered a canal, not a city.
- IV The requirements of a central Biblical exodus.
 - A There must be a Sea of Reeds.
 - B There must be a Pihahiroth.
 - C There must be a Baalzephon.
 - D There must be a Migdol.
- V This theory also lessens the need for a miracle to cross the "Sea of Reeds".
 - A Some of the Bitter lakes are marshy and dry at times, and the Israelites would easily be able to cross the "sea".

CENTRAL ROUTE NEGATIVES

- I Exodus 14:3 - The Israelites were shut in by the wilderness.
 - A If they were prevented from moving forward by a canal, the biblical record probably wouldn't phrase it this way.
- II Numbers 33:8-10 - And they departed from before Pihahiroth, and passed through the midst of the sea into the wilderness, and went three days journey in the wilderness of Etham, and pitched in Marah. (9) And they removed from Marah, and came unto Elim. In Elim there were twelve fountains of water, and threescore and ten palm trees; and they pitched in Marah. (10) And they removed from Elim and encamped by the Reed Sea.
 - A They went five days journey and encamped by the same

small lake?

1 Is it possible that they crossed the "Yam Suf", travelled five days and still be near the small Bitter lakes?

III The shrine of Baalzephon.

A Baal is the god of lightning, rain, and storms.

B The sailors would make a temple to that god to ensure safe travels.

C The Bitter lakes wouldn't be that dangerous in a storm.

1 The sailors wouldn't try to appease a god by putting a temple on these small lakes.

THE SOUTHERN ROUTE

I In this situation they camped by the northern edge of the Suez gulf.

A This is a major shipping area and the sailors would build a shrine to the god Baal in this region.

II Can this be called the "Yam Suf"?

III The scriptures fit well.

A Ex 13:17-18 - There is plenty of wilderness to shut them in.

B Num 33:8-10 - The Israelites could journey for a long time and still be near the Suez gulf.

DIFFICULTIES WITH THE SOUTHERN ROUTE THEORY/HYPOTHESIS/IDEA

I Sea of Reeds.

A Reeds = bullrushes that do not grow on the northern edge of the gulf of Suez.

1 Jonah 2:5 - The waters compassed me about, even to the soul: the depth closed me round about, the weeds were wrapped about my head.

a The word for weeds = sufim.

b Sufim = the plural of suf.

c The word Suf can mean simply sea weed. It does not necessarily have to indicate papyrus or bullrushes.

II I Kings 9:26 - And king Solomon made a navy of ships in Eziongeber which is beside Elath on the shore of the Red sea in the land of Edom.

A This gulf is the gulf of Aqaba, how can the bible call both the Suez and the Aqaba the "Yom Suf"?

1 Answer: They are both extensions of the same large body of water that can be referred to as the Reed Sea.

III This route absolutely requires a miracle from God to enable them to cross the Reed Sea.

A This really sticks in the craw of modern skeptics.

Baal-zephon = Temple dedicated to the god of the north.

A The gulf of Suez is definitely the northern part of the Reed Sea.

Where is Mount Sinai?

A Possibly the site of Jebel Halal.

B When they left Sinai they weren't headed to Canaan, they were headed to Mt. Sinai.

C Is this Mount in the north?

1 The only favorable thing that could be said is that perhaps a northern exodus was used.

2 Some negative things.

a At times this area was under either Israel or Judah.

b If this area was under their domination, they would have made pilgrimages to this famous holy site.

c Elijah was bummed out and God told him to go to Mt. Sinai.

1 It took Elijah 40 days to get there from Beersheva.

2 Not that plausible if the Mount was in the north.

D Is this Mount in the south?

1 There are impressive mountains in the southern region.

2 It is the only area of Sinai where springs have a natural source of water.

a Most of the water resources are in the south.

3 It is about a 40 day journey for a person on foot.

POSSIBLE MOUNT SINAI LOCATIONS

I Gebal Musa is the traditional Mt. Sinai.

A There is a broad plain for the Israelites to gather.

B There is a place where Joshua could have waited for Moses.

C The earliest Byzantine tradition (5th century a.d.) says it is there.

II The Mount of St. Catherine.

A It is higher than Mt. Musa.

1 But God doesn't always choose the highest or most prominent unit to work with.

III Mount Yebel Seibal

THE CHRONOLOGY OF THE EXODUS

This is still a major issue of biblical archaeology.

Professor William Deaver goes so far as to say that there never was an exodus or conquest of Canaan.

The Bible does indicate one specific date in the 15th century b.c.

- A The majority of scholars reject this date.
- B We deal with the world and must rebut their debates and justify the Bible.
- C This early date is during the 18th Egyptian dynasty.

Most modern critics hold to a 13th century b.c. exodus.

- A This late date is during the 19th Egyptian dynasty.
- B The critics base their hypothesis on assumption.
 - 1 Which is ok, as long as you have the right assumption.
- C Examine the "Approaches to Biblical Archaeology" handout.

Archaeology figures that Jericho fell in 1550 b.c. Then a revival took place around 1440 b.c. which lasted until 1325 b.c.

- A The Bible reveals that Jericho fell in 1400 b.c.
 - 1 Either the Bible is wrong, or
 - 2 Archaeology is being misread and the Bible is true.

With Bible inspired assumption we have to wait for the evidence to verify the text.

- A It has happened time and again.

On rare occasions things fall out of text.

I Chrn 5:26 - And the God of Israel stirred up the spirit of Pul king of Assyria, and the spirit of Tilgathpilneser king of Assyria, and he carried them away, even the Reubenites, and the Gadites, and the half tribe of Manasseh, and brought them unto Halah, and Habor, and Hara, and to the river Gozan, unto this day.

- A "And he carried them away"?
 - 1 Doesn't the verse mention two kings?
- B The prefix "VE" usually means "and".
 - 1 This is the problem with this verse.
 - 2 The prefix can also mean "then", or, "that is to say", or "even".
- C The verse should read, "that is to say the spirit of Tilgathpilneser".
 - 1 He took on the name Pul when he became ruler as ancient records reveal.
- D Conclusion?
 - 1 Don't rush to change the text without examination or study.

SO WHEN DID THE ISRAELITES LEAVE EGYPT?

I Kings 6:1 - And it came to pass in the 480th year after the children of Israel were come out of the land of Egypt, in the 4th year of Solomon's reign over Israel, in the month Zif, which is the 2nd month, that he began to build the house of the Lord.

Read handouts EGYPTIAN RULERS & THE EXODUS AND DATING THE EXODUS.

The Hyksos people ruled as leaders in Egypt for a time. Ahmose kicked the Hyksos out and restored independence to the Egyptians.

Ahmose is probably the Pharaoh that knew not Joseph.

Goshen is in the delta region of Egypt.

The delta region is very sensitive because of its military position in the land.

The Pharaoh may have assumed the Hyksos might try to reinvade.

If they did, they would probably come through the Goshen region.

He may have reckoned that the Israelites would welcome them so he enslaved them.

This was all according to God's purpose.

THE SLAVERY

The slavery continued for many Egyptian reigns.

From before Moses until his 80th birthday at least.

Thutmose I probably ordered the execution of the Hebrew babies.

His chief wife was Hatshepsut.

She worshipped the Nile as a god, and perceived that the Nile sent her a son.

She had a very strong personality to raise a Hebrew slave in the royal household.

Heb 11:24 - By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter.

A His "mother" was the throne princess of the ruling Pharaoh.

B Moses would have inherited the entire kingdom of Egypt.

C The king of Egypt was absolute in power and viewed as a god.

Heb 11:25 - Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.

A Moses rejected the ultimate in human authority.

How could Moses have been considered for the position of the next Pharaoh?

A Thutmose II was the son of Thutmose I by a secondary wife.

1 He did not live long.

B Hatshepsut was of the purest blood and she put Thutmose III in a position as a minor priest.

C Hatshepsut had herself pictured as a male and took absolute control.

1 Why?

a To ensure that Moses would be the next Pharaoh.

b Moses had a great personality as a general and leader of men.

I Kings 6:1 - 965 was the 4th year of Solomon's reign.

+480

1445 = the year of the exodus.

1445

+80 = Moses' age at the time of the exodus.

1525 = The birth of Moses.

1525

the soldier. -40 = Moses' age when he flees Egypt after killing

1485

Within a year or two of 1485 b.c., Hatshepsut is swept from power and Thutmose III takes over.

Thutmose III uses political savvy:

This woman has taken over because she wants her son to reign over us. This Hebrew son has killed an Egyptian soldier in defense of a Hebrew. You want him to reign over us?

Thutmose III writes up a flowery court record that says he is Pharaoh as the result of the will of the god Amun. It is not just a result of his birth, it is by divine miracle that I reign over Egypt.

Jdgs 11:26 - While Israel dwelt in Heshbon and her towns, and in Aroer and her towns, and in all the cities that be along by the coast of Arnon, 300 years? Why therefore did ye not recover them within that time.

Context - A portion of Israel was oppressed by Ammonites from Gilead across the Jordan river.

Ammonites say "Get off of our ancestral land".

Jephthah tries diplomacy and mentions that they have had 300 years to advance their claim.

The conquest of Canaan was the event that gave the land to the Israelites.

1445 = the year of the exodus.

1445 - 40 years of wandering = 1405 the time of the conquest.

1405 - 300 = 1105 which is the biblical record of Jephthah's time.

Modern critics agree that Jephthah lived around the year 1100 b.c.

September 22, 1989

THE AMARNA TABLETS

- I The diplomatic archives of Amenhotep III, and Amenhotep IV.
 - A They reveal:
 - 1 Amenhotep IV took the name Akenaton.
 - a He closed all the temples of the gods and tried to make the people worship one god.
 - b His reign was from 1400 - 1350 b.c.
 - 2 There was a period of chaos in Canaan caused by the Apiru.
 - a The term Apiru was used from around 2000 b.c. until 1350 b.c.
 - b It describes any group of people that act like invaders.
 - 1 Like the term "pirate".
 - B The Amarna tablets do not positively identify who the Apiru are.
 - 1 They do indicate that a group of people were causing chaos in Canaan between the years 1400 and 1350 b.c.

WHY IS THE EARLY DATE DOUBTED?

- I Qantir is considered the city Raamses constructed in 15th century b.c.
 - A Within this region no 15th century artifacts can be located.
 - B However there is a nearby tell that has 15th century Semitic artifacts.
 - 1 The name of this tell is "Tel El Daba".
 - 2 This could likely be the location of the biblical Raamses.
- II Numbers 20:14-21 - Mentions that the King of Edom would not let Israel pass through his country.
 - A Nelson Glueck from the Hebrew Union College did a survey of the land.
 - 1 His surface survey seemed to indicate that the Edomites and Moabites could not have had a large enough military to turn the Israelites away from the land.
- III The Bible does not mention the military activities of Seti I, or Raamses II.
 - A Both Pharaohs wreaked havoc in Canaan during 15th century b.c.

There was a lot of archaeological discoveries during the decade of the 1930's.

1936 - 1945 was World War II.

1944-1945 there was a lot of analyzing the material gathered in the

field.

Late Bronze I 1550 - 1400 b.c. (LB I).

The cities of Jerusalem and Hazor do specifically coincide with our understanding of the biblical record.

It seems only 2/15 of the cities do jive, this is a legitimate concern.

Ex 1:11 - Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses.

LB IIb = The late date, 13th century b.c. there were lots of cities in Edom and Moab.

A This theory was purported by Nelson Gluek.

Beitin dated the destruction of Bethel at around 1290 b.c.

Albright, a leading archaeologist assumed that a lot of the destruction occurring in Canaan during the 13th century b.c. was at the hands of the Israelites.

A Other archaeologists agreed as they examined destruction in Canaan.

PROBLEMS WITH A 13TH CENTURY EXODUS

I Kings 6:1 - And it came to pass in the 480th year after the children of Israel were come out of the land of Egypt, in the 4th year of Solomon's reign over Israel, in the month Zif, which is the 2nd month, that he began to build the house of the Lord.

The scientists did not ask questions with objectivity, they asked;

"Is there another way we can look at this verse to make it fit into the 13th century?"

In other words, they have already found their answer without honest open evaluation.

A They should ask, "What does I Kings 6:1 actually say?"

B It is possible to read a lot into scriptures if you have a bias of what you want them to say.

1 This is slipshod reasoning that starts with an assumption.

C There isn't any proof of the existence of Abraham or Moses, but they don't start to question that.

1 It is slimey reasoning to say that because we don't have absolute verifiable record of it, it didn't happen.

The archaeological evidence does reveal that there were many Canaanite cities destroyed during the 13th century b.c.

- A These cities were either not rebuilt, or else rebuilt by people of inferior architectural culture.
 - 1 Possibly nomadic Israelites.
- B However, the archaeological evidence does not jive any better with a 13th century destruction than an 15th century destruction.

Albright was a very powerful and persuasive personality and people often followed him because they were afraid to tell the father of the discipline that he was wrong.

Josh 11:13 - But as for the cities that stood still in their strength, Israel burned none of them, save Hazor only that did Joshua burn.

The Bible gets in the way again because archaeological evidence seems to reveal that every major Canaanite city was destroyed in the 13th century b.c.

Yigel Yadin believes that the Bible is correct in a broad historical outline, but specifics may be incorrect.

- A This doesn't give support for the divine inspiration of the Bible.
 - B A lot of this is rooted in carnality.
 - 1 Some scholars will defend their work to the death.

Our view of the Bible.

- A The Bible is God's inspired word.
 - 1 Fragments of evidence can be interpreted many different ways.
 - 2 Evidence should be interpreted by God's model as infallible as opposed to man's pet ideas.

Deaver did not think there ever was an exodus.

George Mendenhall's theory as supported by Norman Gottwold.

- A There never was a real conquest of Canaan.
- B There may have been a small group of people that left Egypt.
 - 1 This led to an indigenous revolution and the new orientation we call Israelite.

The exodus is the most controversial battle ground between those who believe in the divine authorship of the Bible, and those who view it purely as a human document.

- A The material is technical, convoluted and generally just an overview.

WHY DID SCHOLARS CHOOSE THE 13TH CENTURY SPECIFICALLY?

- I The powerful personality of Albright.
 - A He interpreted the material as pointing to the 13th century b.c.
 - B Some have chosen to come out from under the shadow of

Albright.

- 1 "We have come to the point where more evidence needs to be explained away than there is to support a 13th century exodus.

II They also uncritically link archaeological evidence to the 13th century b.c. because it seems so obvious.

III How did the scholars explain away the evidence that points to an early exodus?

A See the handout of scholars discrediting a 15th century date.

IV The experts have come to the point where they have rejected an early date, and they have rejected the late date. Where will they go from here?

A Multiple Conquest Theory.

- 1 Presented by Alt and Martin Noth, supported by Aharoni.

- 2 Major tenets of the Multiple Conquest Theory.

- a There were many different conquests all marshalled under one personality.

- 1 Much like the Irish monk Brendon. He sailed to the Bahamas and made an impact on those islands. After that all the Irish voyages were attributed to Brendon whether he was involved or not.

- b The conquests of Canaan were performed at different times by different military leaders, but legend attributes all of them to Joshua.

- 3 Problems with the Multiple Conquest Theory.

- a Num 13:28 - Nevertheless, the people be strong that dwell in the land, and the cities are walled, and very great: and moreover we saw the children of Anak there.

- b In the Late Bronze age, none of the cities were walled.

- c During this age, a lot of those cities did not exist.

B The Infiltration Model.

- 1 The Israelites quietly entered the unoccupied hill country of Canaan during the 14th century b.c.

- 2 They expanded and during the 13th century there was conflict.

C Norman Gottwald's theory.

- 1 The "Israelites" were Canaanite ethnically that mixed with a few of the Israelites that were in the hill country.

- 2 They rejected the entire social, political, and

- religious structure of their society.
- 3 Josh 24:14 - Now therefore fear the Lord, and serve Him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord.
 - a Gottwald says this verse is directed towards the Canaanite majority and the few Israelites that came from Egypt.
 - 4 How did the nation get 12 tribes then?
 - a They had a common religious shrine at Shiloh and the nation was divided into 12 areas to look after the upkeep of the shrine.
 - b AMPHICTONY - The greek world had a similar way to take care of its shrines.
 - 5 This theory is the current darling of the modern scholarly world.

TWO REASONS FOR DOUBTING A 15TH CENTURY EXODUS

I Literary Grounds.

- A Ex 1:11 - The skeptics thought this was referring to the capital city of Raamses located in the delta region of Egypt.
 - 1 In actuality this Raamses is the location of Qantir.
 - 2 Just south of Qantir is the Tel El Daba.
 - a There were Asiatics and Semitics living there.
 - b The artifacts were from the 15th century b.c.
- B Num 20:12-21 - Edom was not even in the hill country until 13th century b.c.
 - 1 Glueck who first purported this theory as a result of surface study later admitted his theory was wrong.
 - 2 Deut 2:4-9 - The only reason Israel didn't confront Edom or Moab was because God prohibited them from doing it.
 - a Israel was stronger, Edom probably was insignificant.
- C The failure of the Bible to mention the military campaigns of the Pharoahs.
 - 1 Seti I and Raamses II had a large military campaign in the holy land.
 - 2 The Egyptians major battles were around the major trade routes that Israel did not control at the time.
 - 3 God was not using Egypt as the rod of His power, and He had no reason to record their movements.

DAVID AND HIS KINGDOM

Was the transition from Judges to the Monarchy revolutionary or mostly evolutionary?

Do we have an image of a great unified military and political kingdom?

I Kgs 11:1-11 Solomon really got into idolatry as a result of his marriages to PAGAN WORSHIPPING wives.

I Kgs 11:11 - Did God have to work hard to smash the unity of the nation?

I Kgs 12:1-15 - Rehoboam refused to make the demanded changes in his administration.

I Kgs 12:16 - The tribal leanings were stronger than their loyalty to the throne of David.

I Kgs 12:21 - The northern tribe kept the name of Israel.

This is unusual for a rebel portion of a nation to retain the national name.

When the southern states rebelled against the Union, they had to take the name, The Confederate States of America.

TWO REASONS THE NORTHERN KINGDOM KEPT THE NAME ISRAEL

I Gen 48:16 - The name of Israel was God ordained to remain with them.

A Ephraim and Manasseh were specifically sanctified to retain the name.

B Even though they were part of the rebels, they had to keep the name in order for God's Word to be fulfilled.

II Saul is anointed King over ALL Israel.

A I Sam 10:20 - He is King over all of the different tribes.

1 I Sam 10:24 - ALL the people shouted, God save the King.

2 I Sam 11:7 - All the tribes were summoned to war.

3 I Sam 11:15 - All the tribes were there when the Kingdom was renewed.

4 In other words, Saul ruled over all of the tribes, not just Judah.

B What happens after Saul's death on Mt. Gilboa?

1 II Sam 2:4 - Judah came to David looking for a King.

2 II Sam 2:8 - But Abner made Ishbosheth the King of all the tribes of Israel.

3 II Sam 2:10 - It could almost be said that the

- tribe of Judah seceded from the national name of Israel.
- C II Sam 3:12 - Abner tried to sell Ishbosheth out.
- 1 He is willing to bring all Israel under David's rule.
 - 2 II Sam 4:8 - Two servants kill Isbosheth and expect a reward.
 - 3 The leaders of Israel become worried because they do not have a King.
- D II Sam 5:3 - So the elders of Israel anoint David King over their nation as well.
- 1 II Sam 5:5 - He is ruling over the two separate entities of Israel, the northern kingdom and the southern kingdom.
 - 2 They are ruled by the same king, but not combined as one supra-national power.
 - a Like the King of the Medes-Persians.
 - b Like the Danish King Knute, who reigned over Denmark and England.
 - 3 II Sam 24:9 - Two separate counts because he ruled over two separate nations.
 - 4 I Kgs 1:34 -35 - He will be ruler over Judah and Israel.
 - 5 II Sam 19:11-12 - After the rebellion of Absalom, Judah is the last to ask for their King back even though David is of their tribe.
 - a II Sam 19:14-15 - They welcomed back the man they identified as King.
 - b II Sam 19:41-43 - They also wanted the old King back.
 - c Israel and Judah were about to split and become very bitter enemies (20:1).
 - 6 God acted to keep the tribes united under David.
- E I Kgs 4:7 - But there was a grievance felt that lasted into the reign of Solomon.
- 1 These 12 officers were exact a grievous burden to King Solomon.
 - a This whole tribute was exacted from the northern tribes.
 - 2 Solomon died and Rehoboam became King.
 - a The northern kingdom was getting a little bit tired of supporting the monarchy and the southern kingdom.
 - 3 I Kgs 12:1 - He did not listen and gave an autocratic command that did not set well with them.
 - a 12:16 - "To your tents", much like Sheba's rebellion.
 - b 12:20 - All Israel = one kingdom.
Judah = a separate kingdom.
 - 4 I Kgs 12:24 - God's unqualified blessing was not with Rehoboam or David's house because of Solomon's sin.
 - a God was not willing to force the northern

- kingdom to submit to the house of David.
- 5 The situation between Rehoboam and the elders of the northern kingdom was simply the match that set off an explosion that had been building since David's time.

CONCLUSION: DAVID REIGNED AS KING OVER THE DUAL MONARCHY OF ISRAEL AND JUDAH!!

DAVID'S KINGDOM AND INTERNAL AFFAIRS

I Capital City.

- A David ruled in Hebron seven years.
- 1 This was the capital of Judah alone.
 - 2 It was not wise to keep this as the capital for a united kingdom.
 - a It was too deep in the southern kingdom.
- B Jerusalem is just about on the border between the two.
- 1 Earlier it was a Canaanite (Jebusite) island between the two nations of Judah and Benjamin.
 - 2 Plus it was an unconquered territory that didn't belong to any of the tribes.
 - a Like Washington D.C.
 - b David possessed it as a royal possession.
 - c It became a federal state that didn't belong to any of the tribes so it couldn't cause jealousy.

II A Centralized Cult.

- A He had the religious center there as well as his court.
- 1 He had the Tabernacle, Ark, and the High Priest there.
 - a There were 2 High Priests serving at the same time.
 - 1 Aaron had two sons, Phineas and Ithamar.
 - 2 Phineas is the line of Zadok, and Ithamar is the line of Eli and Abiathar.
 - b I Sam 2:35 - A switch to the other branch.
 - 1 Zadok and Abiathar attach themselves to David.
 - 2 Zadok is accepted and Abiathar is rejected.

III Justice.

- A I Sam 8:20 - The King is the supreme court.
- 1 To judge us.
 - 2 To fight for us.
- B There wasn't an appeals system although sometimes the city elders thought a case was too hard and passed it on.
- 1 II Sam 12 & 14 are put up jobs.

- a The purpose was to have David rule his own case justly without realizing it was his situation.
 - b II Sam 12:1-6 - If David is the fountain of justice in the whole land, why did he prescribe death for this case?
 - 1 Ex 22:1 - For thievery one was supposed to restore it fourfold.
 - c II Sam 14:1-33 - Another independent judgement not realizing he is involved in a big way.
- C II Sam 12 - The case of the greedy rich man.
- 1 The legal system allowed for the Mishpat (letter of the law), and the Tzedakah (II Sam 8:15 - righteousness, justice, and equity).
 - 2 The Mishpat in a simple case of thievery.
 - a The man would have to pay back 4-fold.
 - 3 The Tzedakah in this case.
 - a Must consider the richness of the rich man.
 - b Must consider the poorness of the poor man.
 - c Must consider the value of the lamb to the poor man.
 - d The 4 lamb punishment will not hurt the rich man, nor will it satisfy the poor man.
 - e David was mad because the rich man did not consider the dearness, the bright light of this poor man's lamb.
 - 4 The power of the judge was great but couldn't change the Mishpat, however, in unusual circumstances he could be just and apply the tzedakah.
 - a Deut 17:8 - The local judge knew that a degree of tzedakah would be required, that is why David wasn't surprised the case was brought to him.
 - b 17:11-12 - Don't retreat from the punishment handed down, even if you don't like it.
 - c The tzedakah was the inspired judgement of the Priests and King.
 - d Acts 13:22 - And David does it the way God would.
 - 5 How it applied to David's case.
 - a 12:8 - David had inherited the harem of the previous King.
 - b This is legal when it is an unnatural succession (not son after father).
 - c It is a sign of the new King taking over.
 - d That's why Absalom laid out in the open with his father's wives.
 - e 12:11 - David was being warned, and that is why he accepted the rebellion of Absalom with a degree of reservation.
 - f 12:13 - God takes the tzedakah away because He

- sees your absolute repentance.
- g The tzedakah can be an intensification or the relaxation of the mishpat.
- D The case of the stricken widow.
- 1 Widow's case.
 - a Son vs son.
 - b A case of murder.
 - c The mishpat for the crime = death.
 - 2 David's case.
 - a Son vs son.
 - b A case of murder.
 - c The mishpat for the crime = death.
 - 3 Her reasons for wanting the mishpat put away.
 - a She will lose her only heir.
 - b The revengers want to line their pockets with her (his) inheritance.
 - c They should have been there to break them up.
 - 4 Reasons why David should relax the mishpat.
 - a David did not punish Ammon as he should have.
 - b If Ammon had received punishment, Absalom's anger would have been abated.
 - c David did not play his role properly then.

DAVID'S ADMINISTRATION

- II Sam 2:13 - Joab was the head of the army.
- II Sam 8:16-18 - A listing of some of the different rulers.
- I Chron 27 - Captains of thousands and captains of hundreds.
- I Chron 24 - The division of the priests.

THE FOREIGN RELATIONS OF DAVID

- I The geography of the foreign relations.

Trade routes is the most essential item.

The brook of Egypt to the Euphrates is the extent of David's kingdom.

The Via Maris and other important trade routes are in it.

II Sam 5:17 - They seek to do battle with him as soon as he is anointed King.

After Ishbosheth's death, Judah and Israel were no longer battling

Philistines thought they would let their enemies fight it out and then attack when they are weakened.

After the death of Ishbosheth, Israel eats humble pie and asks David to be their King.

The Philistines decide to attack before David can really unify the nations solidly.

They attack at the valley of Rephaim because it splits the two countries right at their borders.

II Sam 5:11 - Why is Hiram so excited to become David's buddy?

Tyre is a Phoenecian city.

Their maritime trade included the whole Mediterranean sea and even out into the Atlantic.

They were the ones who spread the rumors about the earth being flat and all the terrible sea monsters and everything (Map 117 in the Bible Atlas).

They circulated these stories to protect their sources.

There is an account of a Phoenecian captain who was honored because he ran his ship ashore rather than allow another ship that was trailing him to find his Atlantic sources.

Phoenecians were very aggressive traders.

Why were they worried about David's kingdom that was essentially a land kingdom then?

Israel is a land bridge between Egypt and Mesopotamia.

Egypt and Mesopotamia are fine places for the Phoenecians to sell their wares.

It was also a land bridge between the Mediterranean Sea and the Red Sea.

Egypt was a land bridge between the Mediterranean Sea and the Red Sea as well.

Egypt already had a partner for access to the Red Sea (Byblos), so Hiram decides to hit up on David.

These trade alliances changed from time to time.

Hiram is in a hurry to get a hold of David before the ruler in Sidon could get a hold of him.

Sidon and the Philistines were in cahoots like Tyre and Israel.

David received wealth for the temple from three sources.

- 1 Tariffs on the trade routes (like a tollway).
- 2 Hiram pays handsomely for access to the trade routes.
- 3 Some tribute payments of nations he conquered.

When the kingdom splits, they lose control of all three.

The prosperity of the Golden Age stems from two sources.

- 1 The people's fidelity to God.
- 2 The Empire was another key to their success.

Two other times Judah and Israel patch up their difficulties.

- 1 King Ahab and King Jehoshaphat.
- 2 King Jeroboam II and King Uzziah.

*****Know the portion of the chart of significant Biblical events that covers the three prosperous times. Know the rulers well.

II David's expansion into foreign territories.

David starts a battle against Ammon.

A King of the north (Hadadazar) joins Ammon in fear that David is expansionist minded and will take over his land as well.

Hadadazar goes to the Euphrates to gain land taken by Assyria.

David attacks from behind and wallops him.

II Sam 8:9-10 - The wealth of the gifts indicates that he acknowledges David's superiority.

Also, whoever provides the princess in a royal wedding acknowledges the superiority of the other.

Egypt used to brag that they never yet provided a princess to another nation.

They did once, to the wise King Solomon.

David was King of Israel, Judah, and Ammon.

He left Moab under a vassal.

Edom had Israelite governors.

Joab killed all the royal family of Edom except one, the one prince who escaped to Egypt.

David also ruled Aram-Damascus through vassal Kings.

David could also provide food to Hiram of Tyre. Tyre did not have a hinter-land or flat coastal plain to grow food on. So they relied on Israel's agricultural productivity for food.

Solomon traded from Ezion-Geber to other distant points.

Solomon's sailors went to:

- 1 India.
- 2 Malacca.
- 3 Possibly China.
 - A Rome did and her technology was no better than the Phoenecian sailors.
- 4 They possibly circumnavigated Africa.
 - A Herodotus discounted their stories for the very reason that they are believable.
 - a They said as they were sailing from east to west the sun was on the right side of the ship.
 - b The tip of Africa is below the equator.
- 5 His ships may have sailed around the entire globe.
 - A They sailed for 3 years.
 - B The first circumnavigation of earth took 3 years.
 - C "Ophir" could = Peru.
 - 1 Or Saudi Arabia where there are many gold mines that were being worked during Solomon's age.

III The Kingdom of Solomon fell on evil times. WHY???????????

It was very prosperous.

For the first time in Hebrew culture there developed a merchant class.

Trade increased, so did agricultural and linen production.

Oil production increased.

- 1 From animal fats.
- 2 From certain nuts.
- 3 The preferred form was Olive oil.
 - A The Assyrians really liked it and they couldn't grow olives. They imported it, later took it as tribute.

Why did it all go sour?

Because Solomon started to follow the gods of his foreign wives.

David had foreign wives, but he followed the Eternal.

- 1 Absalom was the son of a foreign wife.

A diplomatic marriage is foreign policy, not a willing exodus.

- 1 It was understood that she could worship her own gods.
- 2 This was really a matter of protocol.
- 3 It was a right by established tradition.

Solomon's wives talked him into worshipping their gods.

Nehemiah was really ticked because the children of the foreign marriages were not accepting Israelite culture, but were forcing many to accept their culture. They couldn't even speak Hebrew properly.

God began to punish Solomon even as he lived.

I Kgs 11:1,5,7 - He even built PUBLIC SITES OF WORSHIP.

I Kgs 11:11 - It was given to his servant, Jeroboam.

I Kgs 11:14-25 - A flashback to David's time.

- 11:18 - The enemy of my enemy is automatically my friend.
- 11:19 - The investment is looking better all of the time.
- 11:22 - He went back but laid low during Solomon's times.
- 11:23 - A time break, Damascus was starting to fall away.
- 11:25 - All the time after Solomon started going bad.
- 11:28 - Corvee, the burden of forced labor they faced.
- 11:30 - All twelve divisions belong to the north (??).

All Israel can mean:

- 1 All of Israel.
- 2 All of northern tribes.
- 3 All of southern tribes.

The only way to be able to discern is to check the context.

I Kgs 4:7 - All the northern tribes that bear the name Israel.

Very unfair to the northern tribes.

That's why the northerners gripe to Rehoboam.

They built palaces, temple, and the fortress cities of Hazor and Megiddo from the Corvee of the northern tribes.

I Kgs 9:15 - The Israelites were mostly foremen on these public work projects, but still, they were getting tired of it.

I Kgs 11:29-31 - God was going to rend the northern kingdom from Solomon.

II Kgs 17:21 - Here Israel is only the northern kingdom.

I Kgs 11:34 - It is a double kingdom, and I won't take the whole works.

11:37 - But you can plan on a split.

11:38 - Here is a tremendous opportunity for Jeroboam.

11:40 - Somehow the word got out (they were alone in field).

I Kgs 12:1 - They make him come up to Shechem so they can get a fair shake.

12:12,16 - Bringing back the old battle cry.

I Kgs 12:17 - Who are these northerners still in the south?

1 Possibly on the gravy train in the political spectrum.

2 Possibly merchants with a pretty sweet deal in Judah.

3 II Chron 11:15-17 - Some stayed for the old religion.

Another explanation of the diaspora of the northern tribe into Judah.

1 At the beginning of the split.

A Some stuck around for the cashola.

2 721 B.C. - Some slipped across for fear of the Assyrians.

3 704 B.C. - Some came down for Hezekiah's great Passover and never went back.

4 622 B.C. - Some came down for Josiah's great Passover and never went back.

ASSETS

1 The northern kingdom was physically larger, and therefore had a larger population.

2 The northern kingdom had the vast majority of the best agricultural land.

a The farther north and west, the more rain you get.

b Half of Judah is in the wilderness of Judah that is affected by the "rain shadow" syndrome.

c In the north the mountains run east and west allowing precipitation through, in the south they run north and south blocking the moisture laden clouds.

d The crumbling of the saltic lava in Galilee makes it the richest soil in the country.

3 Most of Solomon's mercantile centers and military cities were in the north.

All in all, a pretty sweet deal for Jeroboam.

They would have been very wealthy, if they would have been obedient.

LIABILITIES

Judah had good unity (one tribe), the northern kingdom was split up into separate tribes.

- 1 He lost the religious center.
- 2 He lost the state treasury.
- 3 He couldn't have a neutral location for a capital.
- 4 Lost top bureaucrats and military administrators.
 - A They stayed with the south for job security and established positions.
- 5 Presence of an alien minority.
 - A Israel had absorbed a lot of the Canaanites in David's time.
 - 1 The vast majority were in the north.
 - 2 They weren't faithful to YHVH worship.

These could've been overcome by faith, but Jeroboam relied on human reason.

God promises blessings to those who will obey.

He took his eyes off of God and tried to offset these liabilities with human reason.

"I can't let them go to Jerusalem to worship."

- 1 He establishes alternative shrine centers.
 - A At Dan and Bethel.
 - B One in the north and one in the south.
- 2 We have to remember the fractious nature of the kingdom.

Dan was established as a religious center hundreds of years earlier.

Judges 18:18-30 - Manasseh = Moses.

- 1 Those who kept the record didn't want to associate the name of Moses with the graven image area.
- 2 They didn't want to link his dynasty with the shrine.

Bethel was already "holy ground".

- 1 Jacob had the vision of angels ascending and descending on the ladder there.
 - a Doesn't mean God sanctified it forever, however.
- 2 It was also on the road to Jerusalem.
 - a Those travelling to Jerusalem to keep the feast would be intercepted and perhaps enticed to keep the feast in Bethel.

Jeroboam set up the golden calves.

- 1 It is possible that they represented to them the earthly throne of God.
 - a The pagans often pictured their gods standing on the back of a bull.
- 2 They thought that God would dwell between the calves.

- a He dwelt between the cherubim.
- b Dan in the north, and Bethel in the south.
- 3 It is almost certain that they didn't worship them as gods themselves.

Jeroboam was still worried that some would still go to Jerusalem to keep the feast.

- 1 He changed the date to one month later.
- 2 Those who were going to Jerusalem would stick out like a sore thumb.

I Kings 12:33 - He changed the date, place, and he took the role of high priest himself.

He thought that the priests might rally the people to orthodoxy.

- 1 I Kgs 12:31 - So he made new priests.
 - a Of the lowest social class (but not winos, etc).
 - b He eliminates the influence of the loyal priests.
 - c Those he sets up will be loyal.
 - 1 They have never had it so cushy.
- 2 Jeroboam really knew how to milk human nature.
 - a The best leaders of men have known how to move human nature for good and bad purposes.

BIG SPIRITUAL LESSON: GOD DOES CARE HOW WE WORSHIP HIM.

II Chron. 11:12-17 - Those who remained faithful were a strengthening agent for Judah.

THE CAPITAL CITIES

- 1 Shechem (west of the Jordan).
 - A It is on the trade routes.
 - B It appealed to the peoples common background.
 - 1 Joshua did something there after his conquest.
 - C It was centrally located.
- 2 Penuel (east of the Jordan).
 - A Here Jacob seen God face to face.
 - B It appealed to the peoples common ancestor.

Jeroboam chose the human way of walking by sight and not by faith (I Kgs 13:34).

WARFARE BETWEEN ISRAEL AND JUDAH

I Kgs 14:30 - War between Rehoboam and Jeroboam all their days.

I Kgs 15:7 - There was war between Abijam and Jeroboam.

Warfare was sporadic.

Why so much warfare?

- 1 During the first split, Benjamin went with the north.
 - 2 During the second split, Benjamin went with the south.
- Judah wanted Benjamin to join its side.
- 1 Benjamin would be a good buffer zone between the northern tribes and Judah.
 - a Jerusalem, as the capital, would be less vulnerable.
 - b Same reason that the Russians took Finland out (to protect its major city Leningrad).

Judah had the western trade routes, and Israel had the eastern trade routes.

- 1 Human nature doesn't like taking 1/2 of anything.
- 2 The trade routes are the secret to success and prosperity.

I Kgs 15:17 - Ramah is built as a fortress on the trade routes.

- 1 This intercepts the 3-way junction of the trade routes.
- 2 A serious economic blow to Judah.

I Kgs 15:18 - Asa took his own moola, and expropriated the money of the nation's wealthy for his military campaigns.

- 1 The temple was kind of a national safety deposit box.
- 2 He wasn't robbing God's money out of the temple.

I Kgs 15:19 - "Father" = "Predecessor".

- 1 He gave a present to buy off the king of Damascus.
- 2 Damascus is north of Israel.
 - a If Damascus attacks, Israel will be forced to counter and Judah can break the strangle-hold of the fortress at Ramah.

I Kgs 15:21 - He was still in the process of strengthening it.

I Kgs 15:22 - None was excepted from this national forced labor.

- 1 The need was so urgent that all had to participate.
- 2 The well to do were probably foremen, but still they had to help out.
- 3 They took the fortress apart and made a couple of other ones that they could support with the material.

I Kgs 15:27 - A flashback to an attack on the Philistines.

OUTCOME OF ALL THEIR SKIRMISHES: THE BORDER WAS ESSENTIALLY THE SAME AND THEY HAD TO SETTLE FOR 1/2 OF THE GOOD THING.

II Chron 11:1-12 - He built many fortress cities, what are his

objectives?

- 1 If you plot them out on a map, they make lines of defense against the west, south, and the east.
 - a West against the Philistines.
 - b South against roaming nomadic raiders.
 - c East against Edom and Moab.
- 2 Why didn't he defend against the northern tribe of Israel?
 - a He may have hoped to get back in good graces with the northern kingdom.
 - 1 That would be a statement saying, "I consider you my enemy".
 - b He might not have been exactly confident that God would be on his side and not on Israel's.

I Kgs 14:24-28 - Shishak had an extensive campaign against Rehoboam.

- 1 He harbored many enemies of both the northern and southern kingdoms.
- 2 He marched in and took over a lot of trade routes, north, south, east, and west.
- 3 THE LESSON FOR ISRAEL, AND FOR US: THE TEMPLE ISN'T IMPORTANT, OUR RELATIONSHIP WITH GOD IS...

Asa is considered a good king.

- 1 He eliminated some of the wrong worship services.
- 2 When he faced the Ethiopians, he relied on God for victory.
 - a He didn't have much choice, they were innumerable.
- 3 When he faced Baasha, he relied on his own ingenuity.
 - a Perhaps thought he could handle it without God.
 - b Perhaps didn't know whose side God would take.

The northern kingdoms had 19 different dynasties from the years 927 - 721 b.c.

- 1 Because none ever restored the nation to the worship of the true God.

Omri has one of the longer dynasties.

- 1 Himself.
- 2 His son Ahab.
- 3 His grandsons Ahaziah and Jehoram.

Omri established Israel as a very powerful economic and military power.

- 1 That's why the Assyrian records refer to the northern kingdom as "Bit Humri".
 - a The house of Omri.
- 2 It is not the focus of the Bible to examine the might of Israel at this time.

I Kgs 16:15-24 - The city Samaria became capital during Omri's

reign.

Omri ended hostilities and made alliances with Jehoshaphat.

- 1 Jezebel and Ahab provide a daughter to Ahaziah later.
 - a They are willing to take a subordinate position because they desperately desire the trade routes.

Jezebel marries Ahab and she's from Tyre.

- 1 Tyre takes subordinate position to Israel.

Economically the nation of Israel prospers very greatly.

Ahab's marriage to Jezebel was diplomatic and allowed her to bring her own gods.

- 1 It was part of protocol.
- 2 Ahab allowed her to popularize the worship of her god.

The people worshipped YHVH alongside a thriving Baal cult.

- 1 Those who spoke out were persecuted.
 - a Including the prophets of God.
- 2 Elijah is the only prophet to escape the slaughter.
 - a But God informs him that He has 7000 who are in quiet opposition.

3 1/2 years of drought = economic disaster.

- 1 Why does God allow a rain shortage?
 - a Because God provides rain as a blessing, not the pagan god Baal.
 - b Shows the power of YHVH and the weakness of Baal.

Why did the people need this dramatic confrontation and demonstration?

- 1 I Kgs 18:21 - The people were "jumping back and forth" because they were honestly confused.

The Confrontation.

- 1 Location - Mt. Carmel.
 - a I Kgs 18:19 - Gives Baal the home court advantage.
 - b A god is reckoned to be the most powerful at his own territory.
- 2 The Priests.
 - a Baal is allowed to have 850 priests.
 - b Elijah is the only priest of God.
- 3 Elijah lets them go first.
 - a He also allows them a long period of time.
 - b Asks for lightning, it is supposed to be the mark of the thunder god Baal.
- 4 Elijah totally drenches the sacrifice (water scarce).
- 5 Then he prays a very short prayer and God answers dramatically.

I Kgs 18:39 - They now know that they were deceived and they are pretty ticked.

THE 2ND INTERNATIONAL ISSUE OF AHAB AND JEZEBEL

I Kgs 21:1-29 - Ahab requests the vineyard of Naboth for possession.

- A 21:2 - Pretty humble request acutally for the king.
 1 He even explains himself to his serf.
- B 21:3 - The Lord forbid that I should get rid of the inheritance of my fathers.
 1 "Nahalah" meaning a special category of land.
 a This land has been in the possession of my family since the days of Joshua.
 b It was given to my family personally by God.
 c Priceless heritage actually.
- C 21:4 - So Ahab does the manyly thing and lays down to pout.
- D 21:5 - Jezebel asks, "Whats the problem here Ahab?"
 1 She is a Gentile from Tyre and cannot figure out how a subject can get away with treating the King this way.
 2 She thinks anything is ethical to redress the injustice caused the King.
- E 21:13 - Jezebel has his accused of blasphemy and slandering the King.
 1 Ahab comes into possession of the land as a result.
- F 21:19 - God shows His opinion of the set-up.
 1 For crying out loud, the King is supposed to be the standard of justice.

INTERNATIONAL AFFAIRS

THE PERIOD OF THE JUDGES

LECTURE FROM OCTOBER 6, 1989

The Israelites were divided into units or tribes.

- I The tribe of Simeon lost identity early and sort of became absorbed into Judah.
- II Dan had two separate areas.
 - A One north around the city of Dan.
 - B Another south around Judah and the Philistines.
- III Jerusalem was originally assigned to the tribe of Benjamin.
 - A It took until David's time to finally conquer it from the Jebusites.
- IV **KNOW THE ASSIGNED AREAS OF EACH OF THE TRIBES.**

God deals with people according to their separate circumstances and locations.

- I Some laws are perfect and practical for a tribal society but not that useful for our society.
 - A Like the avenger (revenger) of the blood.
 - 1 The cities of refuge were for those guilty of manslaughter.
 - a Involuntary homicide.
 - 2 They were not a place of refuge for those guilty of murder.
 - a The guilty party was responsible for his actions though. He had to give up his established life and stay in the city of refuge.
 - b He had to stay there until the current high priest died.
 - B This whole concept is rooted in a tribal society.
 - 1 Because there is no concept of crime against the state.
 - a All crime is against a family.
 - b The family has a right and responsibility to redress any crime immediately.
 - 2 Some Arab tribes still practice this system today.
 - a Any member of any family can kill any member of the other family.
 - 3 God's stipulations for family revenge.
 - a Only the guilty person of the other family could be punished.
 - b Only one person could be the avenger.
 - 1 The closest blood relative.
 - c The avenger could not lie in wait or ambush.

LEVIRATE MARRIAGE

Has nothing to do with Levites.

Levir = The next of kin (male).

- A Brother is next of kin.
 - B Father is next of kin after the next of kin brother.
 - C Father's brother is next of kin after the next of kin after the next of kin brother.
- I Kish marries Ruth.
- A Kish has a brother named Saul.
- II Kish dies.
- III Saul marries Ruth.
- A Saul and Ruth have Gerar as their firstborn.
 - 1 Gerar receives the inheritance of Kish.
 - B Saul and Ruth have Benjamin as their next male child.
 - 1 Benjamin receives the inheritance of Saul.
- IV A Levirate marriage is only needed if Kish and Ruth are completely childless.
- A A daughter born to Kish and Ruth would nullify the need for a Levirate marriage.

INHERITANCE LAWS

- I Benjamin marries Ruth.
- A Benjamin and Ruth have three children.
 - 1 Saul (male).
 - 2 Kish (male).
 - 3 Dinah (female).
- II Who inherits if Benjamin dies?
- A Not Ruth, she might remarry and take the inheritance to a different tribe.
 - B Not Dinah, for the same reason.
 - C One of the sons inherits fathers property.
- III Which son receives what portion of the inheritance?
- A The eldest son receives a double portion.
 - 1 Because he is responsible for the maintenance of the family.
 - 2 Because he must take care of his mother.
 - 3 Because he must provide a dowry for Dinah's marriage.
 - B The younger son receives a single portion.
- IV What if the only son dies before the father, or he has only daughters as offspring?
- A Then the daughters inherit as if they were sons.

- 1 Num 27:1-11.
- 2 But to eliminate the problem of the property going to another tribe, they would have to marry within the tribe of their father.
- B This situation arose later.
 - 1 Num 36:1-9.

AMINISTRATION OF JUSTICE

- I Deut 1:10-18 - Moses was charged with the responsibility to administer the law.
 - A He made chiefs of the tribe to be their head.
 - 1 Deut 1:15 -
 - B Elders were also responsible for the administration of law.
 - 1 Ruth 4:2 - Boaz brought the matter before the elders of the city.
 - 2 Judges 11:1-11 - Jephthah was thrust out by decision of the city elders (11:7), and he wouldn't come back without their request (11:8-11).
 - C There was a higher power, the Judges or Levites.
 - 1 The Judges had supra-tribal powers.
 - a Deut 17:8-12.

GOD'S APPROACH TO CRIME

- I Retribution.
 - A An individual is responsible for his actions.
 - 1 Our society gives retribution by imprisonment.
 - 2 God's way in ancient Israel was more direct.
 - a Financial penalties.
 - b Beatings.
 - c Death.
 - B How did God administer the death penalty?
 - 1 Ex 21:12 - There was no escape for a murderer.
 - a Even the sanctuary of God's altar wasn't safe.
 - 2 Ex 21:15 - If a person would smite his father or mother, he would die.
 - 3 Ex 21:16 - If a person was guilty of kidnapping, he would die.
 - 4 Ex 21:17 - If a person would curse his father or mother, he would die.
 - C What was on God's mind when he demanded such a severe penalty?
 - 1 The next major approach to crime: DETERRENCE.
- II Deterrence.
 - A It would keep others from following in the footsteps of the criminal.
 - 1 There is not effective deterrence in our approach to crime in America.
 - 2 It may be doubted that one murderer or one burglar, stayed his hand because he feared prison.
 - B Does God's way work?
 - 1 Deut 13:11 - Israel WOULD hear and fear.

- 2 Deut 17:13 - Israel WOULD hear and fear.
- 3 Deut 19:18-20 Israel WOULD hear and fear.
- 4 Deut 21:20 - Israel WOULD hear and fear.
- C God says it would work, why doesn't it work today?
 - 1 It was imposed differently.
 - a Punishment was open and done in public.
 - b The penalties were very unpleasant.
 - c Punishment was very swift.
 - 1 No appeals court.
 - 2 Decisions were final and administered quickly.
 - d Most of Israel lived in small villages.
 - 1 Punishment was certain and had a certain ability to bring the lesson home to the neighbors who viewed it.
 - 2 No chance for a plea-bargain.
- D God goes straight to the cause of crime.
 - 1 Much of the desperation comes from the cycle of poverty.
 - a God set laws to prevent the development of an impoverished group.
 - b Ex 22:22-24 - Take up the cause of the needy so that affliction doesn't drive them to crime.
 - 2 God provided for those who were poor.
 - a Lev 19:9-10 -
 - 1 Leave the corners of your fields for them.
 - 2 Let them pick up that which falls to the ground.
 - 3 They could go in the field and eat, but they couldn't bring in a basket.
 - b Lev 25:35-38 - Poverty shouldn't be increased by an interest debt.
 - 1 God promised to provide for those who gave.
 - c Third tithe also took care of the poor and needy.
- E God allowed for the condition of slavery.
 - 1 If one could not pay his debts or couldn't pay for the retribution of crimes that he has committed.
 - 2 Deut 15:12-15 - After slavery a guy could go straight because God allowed for him to have a grub stake.
 - a Today our society doesn't set a guy up after jail, and he is almost forced to go back to crime.
 - 3 An offender was placed in a wealthy mans house.
 - a He could see family and business success.
 - b If he was astute, he could learn enough to become very successful himself.

III Rehabilitation.

- A God provided for this in His wisdom.
- 1 This is very rare in our society.
 - a Today's prison systems degrade, harden, and expose the supposedly repentant criminal to a horrible way.
 - b The hell that prisoners go through is not liable to lead to rehabilitation.
 - c The prison environment leads to a root of bitterness.
- B An offender might be humiliated after a flogging, or suffer financial setbacks, but he could maintain dignity because he was still a part of the community.

THE PERIOD OF THE JUDGES

- I Where did it get its name?
- A Because the leading figures of Israel were judges.
- II Significance.
- A Marks Israel's beginning as a nation.
- 1 At Sinai they were a proto-nation.
 - a They had a God, name, history, but lacked a national territory.
- III Basic characteristics.
- A The incomplete conquest of Canaan.
- 1 They had the hill country of Samaria, Judah, and Galilee. They didn't have any major trade routes.
 - 2 Judges 2:1 - Why didn't Joshua and Israel completely conquer Canaan as God said they would?
 - a The fault was with the people.
 - 3 The fault was with the people in many ways.
- B Judges 2:2 - Don't even think about making treaty with them, this is where Israel failed miserably.
- 1 The king of Shechem, Labayu is mentioned by the Amarna tablets.
 - a Labayu went over to the strangers (Apiru) and with their help is expanding to Megiddo.
 - b The Israelites made one of their many leagues with him.
- C Judges 2:2 - Throw down their altars.
- 1 Instead they adopted the false worship of Baal and Astarte.
 - a Baal and Astarte are connected with the cycles of agriculture.
 - 1 Baal = the god of storms.
 - 2 Astarte = the god of fertility.
- D The adoption of false worship.
- 1 Ritual prostitution = sympathetic magic.

- a Priestess and male worshipper take on identity of Baal and Astarte.
- b This forces the cosmic plane to yield
 - 1 Baal would be forced to make the land fertile and it would give its increase.
- c This really ticked God off because it is an attempt to force him to give the blessings He promised only to those who will obey.
 - 1 Prayer is an attempt to address a Deity and wait for his answer, as well as accept His response.
 - 2 Magic is an attempt to control forces you ordinarily cannot control.
 - 3 God is worthy of worship because of His character and His great power. The gods of the pagans were originally worshipped because of their power.
- 2 Another difference is child sacrifice.
 - a The child must be a perfect, first-born male.
 - 1 Considered the most valuable to the father.
 - b The idea being, if a worshipper gave up that which was the most valuable to him, the deity had to respond.
 - 1 An attempt to control the deity again.
 - c God hated this because it was an attempt to control the god-plane with a very immoral act.

II Historical Outline.

A Repetitive cycles.

- 1 Sin, Servitude, Supplication, Salvation.
 - a Judges 2:13 - Sin.
 - b Judges 2:14 - Servitude.
 - c Judges 2:15 - Supplication.
 - d Judges 2:16 - Salvation.

B They were delivered by Judges.

- 1 Two functions of the office of a Judge.
 - a He acts as a deliverer from an oppressor.
 - 1 Ehud, Gideon, Jephthah.
 - 2 Deborah was an administrator and deliverer.
 - b A tribal judge and administrative leader.
 - 1 Five administrative leaders.
 - a Judges 10:1 - Tola.
 - b Judges 10:3 - Jair.
 - c Judges 12:8 - Ibzan.
 - d Judges 12:11- Elon.
 - e Judges 12:13- Abdon.

- 2 A judge was called by God, not an inherited office.
 - a Judges 6:14-15 - Gideon cannot figure out why God would call him.
 - 3 He was confirmed by the gift of the holy spirit.
 - a Judges 3:10 -
 - b Judges 6:34 -
 - c Judges 11:29 -
 - 4 A judge usually had no influence beyond a single tribe (until Samuel, he was the last judge and influenced all the tribes).
 - a Samson was over the tribe of Dan.
 - b Jephthah was over the tribe of Manasseh.
 - c Samuel was judging over the central area.
 - d All of these were at the same time, but Samuel was exercising his control until it eventually became more widespread.
- C Because of their sins, the Israelites didn't initially receive the better parts of the land of Canaan.
- 1 Until the time of David.
 - 2 That's why they didn't encounter rampaging armies of the Pharaohs.

Know the oppressor and the association with the judges, not necessarily all the date.

The pagan idea that the gods are territorial.

- I The gods have power only on their own soil.
- A II Kings 3:25-27 - An attempt to control the gods to save him.
- 1 He wanted the armies to see his sacrifice.
 - 2 Some rebuked Israel, Look what you forced him to do.
 - 3 The Israelites went home because they knew there was no way to win the battle now.
 - a A request like this made on the home soil of his god, makes him virtually indestructible.
- B II Kings 5:15-17 - The account of the healing of Namaan the leper.
- 1 5:15 - He knows there is no God besides the God of Israel.
 - 2 5:15 - He tries to pay Elisha for the services rendered.
 - 3 5:17 - He wants the earth of the "territorial god" that just healed him.
 - a He didn't think it was possible to worship this God on Syrian soil.
 - b Must spread Israel soil and build an altar on it.
 - 4 He glimpsed some of the truth, but his past colored his thinking tremendously.
 - 5 The concept was, wherever you were, you had to worship the god of

that particular soil.

- a It was easier to control the gods, than be burdened with obeying them.

- C Reasons Israel worshipped false gods.
 - 1 They were rebellious by nature.
 - 2 Easier to control other gods than obey the Eternal.
 - 3 They were afraid to ignore the territorial gods.

Judges 3:7-11 - The Israelites would sin, be sold into slavery, supplicate God, and be given salvation.

- 1 3:7 - Difference between Baal and Baalim.
 - a Plural, many different territorial gods.
- 2 The groves were areas set apart for the worship of Astarte.
- 3 3:9 - The judges were military physical saviors of Israel.
- 4 3:10 - The judge was given God's holy spirit.
- 5 3:11 - There was peace during the obedient leaders life.
 - a Leadership was sporadic.
 - b The people would fall into idolatry.
 - c "Strike the shepherd and scatter the sheep."

Judges 3:13 - The city of palm trees = the city of Jericho.

- A This is a very arid region with some natural springs.
- B 3:15 - The people did not choose their deliverer.
 - 1 He was forced to be left-handed because of a deformity of his right hand.
 - a He was "shut of his right hand".
 - 2 Present = a tribute payment to the nation that was oppressing them.
- C Ehud is an aristocrat.
 - 1 That is why he was sent with the payment. It was traditional to send a famous man with the tribute as a sign of respect.
 - 2 Like a nation sending an official to the funeral of another nations government official.
- D Ehud is high born (so was Othniel).

EHUD -

During ancient times, everyone fought right handed.

If you weren't right handed, they made you right handed.

Impossible with Ehud because he has a deformity of the right hand.

During the public presentation of the tribute, Ehud opens with conversation.

Judges 3:19 - Why does the king say, "Keep silence"?

He probably thinks the message is a secret message about a planned uprising.

"The subject territory sent a high-born who wants in on the powers that be."

Security was lax because they probably didn't figure a cripple would be much of a danger.
Judges 3:26 - Seriath is of an unknown location.

This is the only place that Seriath is mentioned in the Bible.

Judges 3:27-31 - They have no choice but to go to war. Ehud has killed their king and you can be sure that they would want to exact a penalty of the nation responsible.

In other words, you might as well fight or die.

Judges 3:28 - They established a military strongpoint at the ford. Moab wasn't able to supply troops on the other side.

DEBORAH AS JUDGE (JUDGES 4 & 5)

Deborah is of the tribe of Ephraim.

Why did God choose a woman to relieve the oppression of Hazor?

- A The general she had was competent.
 - 1 Barak is from the tribe of Issachar and his name means lightning.
 - 2 A joke compared to his response time.
 - 3 Why does Barak say, "If you come with me, I will go?"

- B Deborah was a known prophetess, and the people would accept her.
 - 1 Ephraim probably wasn't even suffering from the oppression.
 - a Hazor was very far north.
 - b Hazor was located on a critical choke point of the way of the sea (Via Maris).
 - c Mountains on one side, swamps on the other.
 - d 30-40 thousand people on 225 acres.
 - 2 Deborah may have been the only one God was working with visibly.
 - a That's why she agrees to go.

God gathers Naphtali, Zebulun, and Issachar at Mt. Tabor.

I Why at Mt. Tabor?

- A It sticks out at the northern edge of the valley.
 - 1 Can clearly see the enemy as he approaches.
 - 2 Of course they are clearly visible as well.

II The Canaanite forces are gathered at Megiddo.

- A A major fortress city that can see Mt. Tabor clearly across the valley.

- III Judges 4 & 5 Are two accounts of the same story.
- A Like two witnesses at the scene of the crime.
- 1 Judges 4: Jabin, the king of Hazor, is oppressor.
 - 2 Judges 5: Sisera, the king of Canaan is oppressor.
- B Both are correct, but viewed from different viewpoints.
- 1 Judges 4, the leader of the confederation.
 - a Mt. Tabor is the focus.
 - 2 Judges 5, gives a more complete picture.
 - a River Kishon is the focus.
- C Jabin and Hazor can't really jive with a 13th century exodus.
- 1 But it jives fine with a 15th century exodus.
 - a At least there is a city to oppress.
- IV The whole valley turns into a quagmire very rapidly if it rains. It is very flat, but does have a slight incline where the river flows.
- A The Battle.
- 1 Israel says, Here we are on Mt. Tabor.
 - 2 Jabin and Sisera are enticed to attack.
 - 3 God puts them in the trap that He designs.
 - 4 The enemy soldiers become muddled in the mud.
 - 5 Canaanites are psychologically upset because they can't fight like they have been trained.
 - 6 They decide to run.
 - 7 Now the river is swollen as well, and they get swept away.
- B What tribes participated?
- 1 One branch of Manasseh, and some of Ephraim.
 - 2 Asher and Dan were too concerned with maritime activities, and they should have helped.
 - a They were suffering under the oppression too.

GIDEON AS JUDGE

The oppressors are nomadic in nature.

The people are apathetic even though they are very impoverished.

The people decided to flee to the caves and didn't even try to defend their crops.

- I Gideon is surprised that he was chosen. He was probably chosen because he at least showed a little initiative.
- A He was thrashing wheat in the wine presses.
- 1 The oppressors wouldn't look there, because it isn't time for the grapes.
- B At least he was trying to save some of the wheat as opposed to fleeing to the caves.
- C He asks for a small miracle to prove that God is using him.

- 1 Ground dry, fleece wet.
- 2 Fleece dry, ground wet.

II Gideon gathers his men at Mt Gilboa.

- A The thousands of men have to drink a certain way.
 - 1 Those who put faces in the water are rejected.
 - 2 Those who lap from their hands are accepted.
 - a This turns out to be only 300 men.
- B They try something different, and attack at night.
 - 1 At a particular timing, when the 2nd watch is beginning.
 - 2 The others are asleep or maybe dead drunk.
- C The attack leads to maximum confusion.
 - 1 They assumed a mighty force was attacking.
 - 2 They killed each other in panic.
- D Some enemy soldiers flee to the Jordan as Gideon properly surmised.
 - 1 Ephraim was asked to guard the fords.
 - 2 Many of the Midianites are trapped but some do escape.
- E The other tribes do not want to help.
 - 1 Are the hands in your hands?
 - a An actual practice of war at that time.
 - b They did it as a count of dead enemy soldiers.
 - c Also a superstition, cut off the power of the deceased to do you harm.

Ancient Israel Introduction to the Second Semester January 17, 1990

Mark 11:7-11- They were expressing their faith in Him as the Messiah.

- A He was making a bold statement symbolically that He was the Messiah.
 - 1 No pilgrim ever rode into Jerusalem, they always walked in.
 - 2 It is a custom of humility.
 - 3 Riding in is an indication of wealth and prosperity.
- B He claimed the **RIGHT** to ride into **GOD'S CITY**.

Mark 11:9 - Hosanna means "save us".

- A During the F.O.T. the people circled the altar and waved palm branches and prayed for God to give the life giving rains (save us).
 - 1 Zech 14: 17-18 - God would reward those who came to Jerusalem with rain.
 - 2 Those who will not come to Jerusalem will not receive rain.
- B They also thought (knew) the Messiah would save them from the Romans.
 - 1 When He didn't they "knew" He wasn't the Messiah.
 - 2 They had no concept whatsoever of the salvation Jesus was giving.
 - 3 In their eyes, He didn't do the most important thing.
- C Luke 24:44-45 - This was required for even the physical people that were the closest to Him to be able to understand what He was up to.

OLD TESTAMENT AUTHORITY IN ISRAEL

- 1 King as the political ruler.
- 2 High Priest as the religious leader.
- 3 Prophet.

NEW TESTAMENT AUTHORITY IN ISRAEL

- 1 ?
- 2 High Priest as both a religious and national political leader.
 - A How did this transition take place?
- 3 Pharisees, Sadducees, Zealots, Herodians, Essenes.
 - A Where did these guys come from?

When the Gentile leader mentioned, " I am not worthy that you enter my house" to Jesus, he meant it literally.

- A Jews were considered unclean if they entered a Gentile house.

Mal 2:7 - For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts.

- 1 This power was given the priests in the O.T.
- 2 How did the Pharisees grab this power in the N.T.

[Were the physically resurrected saints part of the 120 still faithful saints mentioned in the book of Acts?]

Read Ezra 1 & 2 and ask yourself these questions.

- 1 What made it possible for the return to take place?
- 2 Did the return actually take place?
- 3 Why were there so few Levites as compared to the Priests?
- 4 Why did so few come back of the millions in captivity?

January 19, 1990

THE WHO, WHAT, WHEN, WHERE, WHY, AND HOW OF THE RETURN TO JUDEA

WHO

In 586 b.c. Jerusalem was conquered, why was there a return at all?

In 721 b.c. the Northern Kingdom was destroyed and they never had a return.

Even at that, the majority of the Jews never returned.

DIASPORA - Describes a dispersion of people from a homeland.

- 1 Used especially in regard to the Jews.

Why did the Jews keep their identity?

- 1 The Jews have kept the sabbath, and the sabbath has kept the Jews.

Jeremiah 29:1 - This is the captivity of 605 b.c.

- 1 Jerusalem has not yet fallen.

Jeremiah 29:10 - For thus saith the Lord, that after seventy years be accomplished at Babylon, I will visit you, and perform my good word toward you, in causing you to return to this place.

- 1 The Jews kept hope in this prophecy/promise.
 - a They remembered the negative prophecy that has come to pass.
 - b They remembered and cherished the positive prophecy still ahead.
- 2 They perceived that God could only spank them so hard.
 - a They thought Jerusalem was inviolate.
 - b They thought they had God's hands tied.
- 3 They remembered Hezekiah and God's deliverance from Assyria.
 - a They didn't see Hezekiah's submission.

Jeremiah 7:4-14 - They recognized Jeremiah's inspiration after the final horror of the temple destruction.

- 1 Then they remembered his seventy years prophecy.
- 2 Therefore they considered Jeremiah a prophet of consolation, not a prophet of doom.

God had other reasons for maintaining the identity of the Jewish people.

- 1 The Messiah would have to come from a Jewish background.

Jeremiah 32:6-9 - Jeremiah showed by this action that he believed God's prophecy.

- 1 Seventeen shekels of silver is a large sum of cashola.
- 2 [Jeremiah went with them into captivity?!]

Daniel 9:1-3 - Daniel had a copy of the scroll of Jeremiah.

- 1 He didn't just sit back and watch, he did something about his understanding.

538 b.c. - Cyrus' decree.

536 b.c. - The first return of the exiles.

- 1 It took a little time to organize such an undertaking.

THE THREE REASONS THE JEWS HAD A RETURN

- 1 They kept the sabbath, and the sabbath has kept them.
- 2 God is faithful to His word.
- 3 A Messiah would come that was born into a Jewish community.

HOW

Ezra 1:1-3 -

- I Ezra was written part in Hebrew, and part in Aramaic.
 - A In the 8th century b.c., Aramaic was the diplomatic language of the world.
 - 1 The big shots of the world would be familiar with the language.
 - 2 The average Joe on the street would be in the fog with the language.
 - B By the 6th and 5th century b.c., it was the language of the masses.
 - 1 Aramaic was the *lingua franca* of the age.
- II Cyrus, the Persian ruler, does not call YHVH *his own personal God*, he calls the Eternal the other peoples God.
 - A Some scholars *rightly* thought it ridiculous that the Persian emperor was a worshipper of the God of Israel.
 - 1 The Cyrus cylinder is a barrel recovered with a proclamation of Cyrus.
 - a On it Cyrus acknowledges *Mardeck* as the god who set him as ruler.
 - b They didn't want to offend any of the gods.
 - c It records that he ordered the rebuilding of other sanctuaries.
- III Cultural Pluralism.
 - A This was the guiding policy of the Persian empire.
 - 1 It allowed every peoples of the empire a certain amount of freedom.
 - a Worship your own gods.
 - 1 Restored many of the captives' images.
 - b Speak your own language.
 - c Live by your own laws.
 - 2 People would be less rebellious and more supportive of the empire.

- a Couldn't restore the images of the Jews (they didn't have any).
- B Ezra 1:7 - But he could restore their vessels.
- B Historians call it a *brilliant innovation* of Cyrus' mind.
- 1 Ezra 1:1 - God stirred him up, it was God's idea.

WHO

- I The whole program wasn't one mass migration.
 - A Periodically, some would get together and cruise on over.
 - B Ezra 2:64 - 42,360 Jews came back.
 - 1 4289 of them were priests.
 - a Approximately 10 %.
 - b They would become the highest standard in a newly renovated society.
 - c Some priests were probably motivated by zeal, while some doubtless would be motivated by cashola.
 - 2 But only 74 Levites returned.
 - a Why so few (2/10 of 1 %)?
 - b Ezra 8:18 - He finally dragooned 18 to return with him.
 - 3 2:43 - These Nethinims *might* be the people of the Gibeonites that tricked the Israelites.
 - a They were originally assigned the most menial of tasks.
 - b They are recorded low in the list of servants.
 - 4 The land of Babylon was very fertile.
 - a Flat plains, lots of water, easy to irrigate.
 - 5 Jer 29:1-7 - They became deeply rooted in Babylon and prospered.
 - a Analogy of the Jewish state in modern Israel.
 - b Out of 5.5 million Jews in the U.S., 10-20 thousand returned.
 - 6 They didn't tithe while they were in Babylon.
 - a They thought they were to tithe while *in the land*.
 - b There was no temple to tithe to.
 - 7 Some of the old timers had already *pioneered* once in their lives.
 - a A lot to ask for a double whammy.
 - b It was a dangerous journey.
 - 8 Some would have to leave the whole fam damily behind.
 - C Why so few Levites?
 - 1 The Levites weren't so sure they could be supported.
 - a The exiles were going back to a desolated city.
 - 2 The Levites did the less prestigious work around the temple.
 - a Their work required a great deal of hard work.

WHAT

I The return was not merely the return of some individuals, it was the restoration of a community.

A The listing recorded in Ezra is a complete listing.

1 Not just the important people.

2 Like Jonah it even recorded the animals.

Q Do you know how to end up with a small fortune in Israel?

A Come with a large one.

PROBLEMS OF THE RESTORED COMMUNITY

Ezra 2:70 - So the priests, and the Levites, and some of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and all Israel in their cities.

A Does this state that there were no lost 10 tribes.

1 Because all Israel was in the group of Jews that returned to Jerusalem.

Ezra 6:16-17 - And the children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy. (17) And offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs; and for a sin offering for all Israel, twelve he goats, according to the number of the tribes of Israel.

A Does this say the lost 10 tribes became part of the tribe of Judah?

B Why did they offer *12 he goats*?

1 They finally finished the temple, and probably thought it was only part of a much greater restoration.

a Recapture "Solomonic glory".

2 They knew the prophecies of Isaiah that recognized that they were going into captivity, and they knew the ones about a greater kingdom being established.

a They offered for their brothers who couldn't because they were *still in captivity*.

JUDAHS THREE DIVISIONS:

I Priests.

II Levites.

III Everybody else.

A Jews used the term "*Israel*" to refer to those not priests or Levites.

B This is preserved in the synagogues to this day.

1 The first passage is read by one of priestly descent.

2 The second passage is read by one of Levitical descent.

3 The third passage is read by one of "*Israel*".

- C They preserved the tripartite division of the nation.
 - 1 Has nothing whatsoever to do with the other tribes of Israel.

THREE DEFINITIONS OF "ALL ISRAEL".

- I The tribe of Judah.
- II The tribes of the Northern Kingdom.
- III A combination of the two.
 - A There were 4 amalgamations.
 - 1 The initial split of the Kingdom.
 - a Some of the N.k. were already in Judah and decided to hang around.
 - 2 The Assyrian invasion.
 - a In fear some fled to the safety of their southern neighbors.
 - 3 Hezekiah's passover.
 - a Some faithful stuck around because they got into the religious reforms.
 - 4 Josiah's passover.
 - a Same syndrome as Hezekiah's passover.
 - B As a result, some of the tribe of Judah can trace their lineage to the Northern Kingdom.

January 22, 1990 (page 3)

ASSISTANTS IN BUILDING THE TEMPLE?

- Ezra 4:1-3 - Who are these people that want to assist in the temple project?
- A II Kings 17:23-29,41 - The Assyrians frequently brought strangers into the land to replace those who were put in captivity as a result of rebellion.
 - 1 The Assyrians did leave a few of the poorest natives in the land because they understood the dynamics of cultivating the land.
 - 2 But the vast majority were strangers.
 - B These people became the Samaritans.
 - 1 They worshipped God *after a fashion*, but there was syncretism.
 - 2 The Samaritans are a mixture of blood and religion.
 - C Zerubabel says, "Forget that noise, were going to do it right this time."
 - 1 Incorrect worship is what got them in trouble in the first place.
 - II Some of the Samaritans were probably sincere in their motivation.

- A Others wanted to get in on the ground floor and control this new group.
 - 1 With a fear that Israel might expand north into the land of Samaria.
- B Unfortunately some became absolutely implacable enemies.

MAJOR PROBLEMS WITH TEMPLE RECONSTRUCTION

- I The people became bogged down with Samaritan difficulties.
- II The sheer burden of being established in the new land.
 - A They came in 536, and Haggai addresses them in 520 b.c.
 - 1 Haggai 1:6 - The work was difficult and they didn't really prosper.
- III They didn't exactly have a great deal of physical security.
 - A *Initially* they were forbidden to build the walls of Jerusalem.
 - B Samaritans and others would attack from time to time.
- IV Spiritual decline based on the group becoming bummed out.
 - A They incorrectly *assumed* that this was the time for a very great restoration.
 - 1 They were wrong, but thought that God let them down.

Brian Hoselton's notes from January 24, 1990

The Babylonians built on the Persian ruins.
The Persians didn't destroy the city of Babylon.

The Persian empire was made up of Satrapies (one unit of land).
The leader of the area was known as a *Satrap*.
The province took its name from the official.

A e.g. If I was a Satrap, my province would be called the province of Olaf.
One Satrapy had a name in the Aramaic...*Avar Nahara*.

A Translation: "Beyond the river".
Its name in the Hebrew.....*Avar Nahar*.
A Translation: "Across the river".

Ezra 4:10 - Asnappar was the ruler of Assyria.
"This side the river" is the name of the region.
The name of the region is obviously "*Avar Nahara*".

Ezra 6:13 - *Avar Nahara* again.
Ezra 7:21 - *Avar Nahara* again.

Q What river are we talking about?
A The Euphrates river.

This province is between the Euphrates and the Egyptian border.

Judah occupied the area of *Avar Nahar*. This province was too large for the king to govern

in a day by day basis.

A A Satrap was set up to rule this area.

The headquarters was in Damascus, but even then the Satrapy was too large.

A They divided it into smaller units.

1 These units are called **medinet** in the Persian.

2 These units are called **medinot** in the Hebrew.

a Medinah in the plural.

Judah was 25 miles in dimension from the northern point to the southern point.

Judah was 32 miles in dimension from the eastern point to the western point.

1/3 of Judah was either desert or wilderness.

You might say it wasn't the most attractive place to live and/or move to.

Ezra 1:7 - The vessels were put in the temple of **Marduk**.

A The temple was in Babylon.

B The vessels would be subject to Marduk because they were in his temple.

1 Marduk would exercise his "control" to prevent the other gods from helping their subjects escape and/or revolt.

2 The Israelites didn't have images so the Babylonians took the vessels.

a The Babylonians figured it was the closest thing the Israelite God could dwell in.

C The Ark of the Covenant didn't go to Babylon, so where is it?

1 Its missing when the Israelites returned.

2 Nobody knows what happened to it.

Ezra 1:8,11 - Sheshbazzar leads the first return from Babylon to Jerusalem

A Zerubabel was a prince of Judah.

B Sheshbazzar was a priest of Judah?

God commanded them to build the temple upon their return.

A So what did the returnees of Sheshbazzar do?

1 Ezra 2:70 - They pursued land holdings.

2 Ezra 3:1 - They pursued land holdings in the cities.

B Their first religious activity was to set up an altar for the daily sacrifices.

1 Took them seven months to get around to this (?).

2 Ezra 3:6 - They began to offer sacrifices on the Feast of Trumpets.

C Ezra 3:7 - Why did they pay some workers in money and others in produce?

1 These particular areas could not support themselves agriculturally.

a They lived on very mountainous land.

b They only had 1 1/2 miles between the mountains and the ocean to produce food.

D Ezra 3:8 - They started construction on the temple during the second year of their return.

- 1 How did they use cedar trees in the construction?
 - a There were two levels of stone, and then they laid cedars sideways.
 - b Also used to line the inside of the Holy of Holies.

Ezra 3:10 - David organized singers and musicians into courses.
They continued to follow that tradition.

Ezra 3:12-13 Why did the people *cry their eyes out*?

- A It was probably mostly the old-timers that were weeping.
 - 1 They realized they didn't have the same resources for building.
 - 2 The image of Solomon's temple was far greater than this temple.
- B Some might have wept for joy because the temple was reestablished.
 - 1 Sort of hard for us to understand.
 - 2 Our faith cannot revolve around a building.

Sheshbazzar and Zerubabel

In chapters 3 and 4 Zerubabel appears to be missing though he was commissioned to lead them.

Ezra 5 - Darius is king at this time.

A 5:3-6 - Tatnai is the Satrap of this province.

5:13 - When Cyrus conquered Babylon he took the title "King of Babylon".

5:16 - Sheshbazzar is said to have laid the foundation of the temple.

3:8-10 - Here Zerubabel is said to have been instrumental in building the foundation.

OH NO, A BIBLE CONTRADICTION

I Sheshbazzar is a Babylonian name and Zerubabel is a Hebrew name.

A Zerubabel means *seed of Babylon*.

B 5:3 - Zerubabel himself answers to Tatnai.

1 5:14-16 - Why then does he refer to Sheshbazzar in the third person?

2 Does this have to mean that Zerubabel and Sheshbazzar are separate individuals?

II Two explanations for this *apparent* contradiction.

A Zerubabel referred to himself in the third person.

1 They would find his name as Sheshbazzar under their official records.

2 Names were often spelled differently, though they were the same person.

a Compare II Kings 3:1, II Kings 12:18-19 and II Kings 8:28.

b Ezra 3:2 and I Chron 3:17.

c I Chron 3:17-18 - Shenazzar could be Sheshbazzar.

B After jointly laying the foundation, Sheshbazzar died and Zerubabel took over the work.

1 They could have been two different princes with overlapping work careers.

2 Some say, **NO WAY**, they would have mentioned Sheshbazzar's death.

a Crock, they didn't mention Zerubabel's death.

Ezra chapters 1-3 The king is Cyrus.

Ezra chapter 4:1-5 The king is Cyrus.

Ezra chapter 4:24 The king is Cyrus.

- Ezra chapter 5 The king is Darius.
 Ezra chapter 6 The king is Xerxes (Ahasuerus).
 Ezra chapter 4:6 The king is Xerxes (Ahasuerus).
 Ezra chapter 4:7-23 The king is Artaxerxes.
 Ezra chapter 4:24

PAM BRONNUM'S NOTES FROM JANUARY 26, 1990.

Ezra 4 is not chronologically correct.

- A Like I Sam 28-31.
 1 Chapter 30 is an inset chapter.

How can we restore it to the proper chronological flow?

- A It is important to understand the nature of the letter.
 1 It is a letter sent to Artaxerxes and his reply.
 2 But we do not have any other historical documents to verify it.
- B The letter is written in 5th century Aramaic.
 1 It has the same format that was common at the time.
 a Military outpost of Persia has been archaeologically excavated.
 b Two names of the oupost: Aswan, and Elephantine.
 c This community had a mixture of different ethnic races.
 d A treasure trobe (?) was unearthed.
 e Compare the two documents and there are many similarities.
 2 Therefore the format is archaeologically accurate with 5th century b.c. documents.
 3 Ezra was written during the 5th century b.c.
 a The events in chapter 4 are often from the 6th century.
- C The subject of the letter was the building of the wall around Jerusalem.
 1 Jerusalem was often under attack from Samaritans.
 2 This sorta scared off some people from cruising back home.
- D The point of the letter is to inform the king that it was a mistake to allow these *rebel* Jews to build a protective wall.
 1 The Jews had a past history of rebellion when they thought they were secure.
 2 The king was informed that they would probably stop paying tribute.
 3 Also, they might again have a great empire that would rival the king.]
- E Artaxerxes checks up on the Jews in the annals of history and sure enough;
 1 They were entirely liable to do something the king wouldn't get a charge out of.
 2 Art takes some serious moves. *Why?*
 a He allows the enemies of the Jews *carte blanche* powers to stop

the building.

TWO THEMES OF CHAPTER 4

I The *primary* theme; We Jews are always being *badmouthed*.

II The *secondary* theme; The rebuilding of the temple.

Ezra 4:1-5 - Sets up the reason outsiders could cause problems while the temple was being rebuilt.

Ezra 4:6-23 - *Badmouthing* continued from Darius' time, through Xerxes, and all the way to Artaxerxes.

Ezra 6:24 - He returns to the secondary thread after tying up the loose ends.

Ezra 5 - He then continues on with Darius.

They were *badmouthed* from Cyrus to Darius, but Cyrus allowed them to continue building.

See the handout "Chronology of the Return; a reconstruction.

Why were Haggai and Zechariah able to motivate the people?

- A Haggai 2:21-23 - They felt sure Persia would be overthrown.
 - 1 Judah would fill the power vacuum and be a great kingdom.
 - 2 The phrase "*in that day*" convinced them that the end was near.
- B Zechariah 3:8-10 - Branch, vine, fig tree; These were all *millennial concepts*.
- C Zechariah 6:12-13 - They were sure this rebuilding was the start of this.

Why did they believe these visions, when they hadn't believed other prophets?

- A There were serious problems in the world governments.
 - 1 A civil war in Persia.
 - a Syrtus disappears.
 - b Another man shows up who claims to be Syrtus (whoever in the heck he is).
 - c This proto-Syrtus claims the throne but Darius is already there.
- B It is easy to see how the Jews could misapply this message..
 - 1 God might have allowed this to get the people zealous.
 - 2 The people assumed that Zerubabel was the Messiah.
 - 3 Eventually the Jews became disillusioned and drifted away from purity.
- C Malachi could have prophesied during this time.
 - 1 The people were sure disillusioned.

- a The priests weren't diligent about the sacrifices.
- b The people weren't tithing properly anymore.
- c The sentiment that it was foolish to serve God.

Ezra 7:1 - "*Now after these things*" was around 57 years later.

- A Ezra is given a commission.
 - 1 Try to isolate his commission.
 - 2 Determine what sphere of life he was given authority in.
 - 3 What did he do exactly?
 - a Specifically; why did he vehemently oppose mixed marriages?
 - 4 What previous event could this be compared to?
- B Nehemiah shows the pinnacle of Ezra's work.
 - 1 Read chapters 8-10 and absorb the essence.
- C Look at Malachi and try to itemize some of the problems of his time.

EZRA AND A SPIRITUAL RESTORATION

In 515 b.c. the temple was rebuilt and established.

- A But they didn't have any physical security as a nation.

Problems needing to be addressed by a spiritual leader.

- A A nation that wasn't tithing.
- B Priests that were corrupt.
- C A nation that was marrying foreigners.
- D Lack of true justice and/or judgement in the nation.

Tithing difficulties.

- A Malachi 3:8-12 - This lack of tithing was a serious national problem
 - 1 As a consequence there was no national prosperity.

Corrupt priests.

- A Malachi 2:7-9 - Possible difficulties.
 - 1 Bias in judgement.
 - 2 Partiality shown in various situations.
 - 3 Possibly even downright bribery.

Foreign wives.

- A Malachi 2:11-12 - This book might have been written before Nehemiah.
 - 1 It seems as if Nehemiah was pretty effective in dealing with this difficulty.
- B They were marrying the daughters of strange gods.
 - 1 This led to the attitude of chapter 1, verse 7.
 - a "Its only the altar of God".

Judgement difficulties.

- A Malachi 3:5 - Society in general was pretty off-base to say the least.

These problems reached Ezra.

- Ezra 7:1 - Ezra was a descendant of Hilkiah who was a High Priest during Josiah's time.
 - A Ezra was establishment with a capital E.

Ezra 7:6 - What is a "*ready scribe*"?

- A Scribes could make authentic and authoritative copies of the scrolls.

Ezra and the Spiritual Restoration 2

- 1 They knew Hebrew intimately.
 - a Could read and write it fluently.
- 2 Neither Babylon or Judah used it regularly.
 - a They didn't use Hebrew for everyday speech.
 - b They used Aramaic.
- B As a scribe he knew all of the correct readings.
 - 1 They needed to know which vowels to use and where to end words.
- C They also knew when the written text was not to be read as written.
 - 1 Judges 18:30 - For instance, all the scribes knew this referred to Moses, they just didn't want to insult his good name.
- D They had to be able to interpret and apply the word of God.
 - 1 Malachi 2:7 - If the law was written for public distribution, this part of their duty would be a little less important.
 - a I think, that was my stupid comment, but you know what I mean.
 - 2 With Moses there was two laws in Israel.
 - a The written and the oral law.
 - b The applications of the law were given orally.

From Moses to Ezra the scribes were always Priests.

- A The Pharisees were laymen, not priests.
- B In Jesus' day we see a different situation.
 - 1 How did the Pharisees become scribes?
 - 2 When did the authority change?

Ezra's Commission;

Ezra 7

- 7:11 - Is it believable that Artaxerxes would do this?
- 7:14 - Why should he worry about the spiritual condition of this small group of people?
Besides cultural pluralism, they wanted to try to keep all of the "gods" happy.
- 7:23 - That way the king isn't walking contrary to any of the "gods".
A papyrus found in *Elephantine, Aswan in Egypt* revealed a little about Darius II.
In it he tells the Jews to keep the Passover correctly.
They were concerned with the details of their subjects religious lives.
If the King heard bad news from Ezra, he would try to rectify the situation.
- 7:15 - The King himself even sent an offering.
He wants to have as many "gods" in his corner as he can get.
- 7:18 - He says, "You guys are the experts, you take care of the details."
7:20 - Pretty generous, but it isn't quite a total blank check type syndrome.
7:22 - He did put a maximum amount on it.
7:24 - Puts a little tax exemption on it for motivation.

7:25 - "If there aren't any qualified, you be sure you train some, you hear?"

EZRA'S SPECIFIC COMMISSION

His commission dealt with spiritual matters and religious law.
There were tax exemptions for those who served at the temple.
He had access to the royal treasury for sacrifices.

Ezra did not ask the king for an escort on the mission.

- A Ezra 8:21-22 - He relied upon God for a witness of His power to protect.
- B And the mission was indeed *dangerous*.
 - 1 There were always ordinary *bandits*.
 - a II Cor 11:26 - Paul had to worry about *robbers*.
- C Ezra 8:31-32 - God was looking out for them.
- D The danger ensured they would dally along the way.

INTER-RACIAL MARRIAGES

Ezra 9:1 - The three-fold division of the nation (Priests, Levites, and the people).

A They had not separated themselves from the foreigners.

Ezra 9:2 - These were symbolic actions showing a state of mourning.

Ezra 9:4 - Ezra was *astonied* because of the *transgression*.

Ezra 9:6 - Why was he so upset about the mixed marriages?

A All of the people mentioned here are *caucasians*.

B The problem was the false religion brought in by these foreigners.

1 9:1 - Because they were doing according to *transgressions*.

a Unlike Ruth who took on Naomi's God.

2 This caused a great deal of religious confusion for the children as well.

3 9:11-13 - The people are obviously not the filthy ones.

a *Their ways and religion are abominable.*

C Ezra was going to address it on a national scale.

1 10:6-8 - Pretty tough sanctions for those who wouldn't show up.

2 10:10-14 - Again the issue of *strange wives* is addressed.

a A strange wife was the daughter of a *strange/foreign god*.

3 10:18 - Even some of the priests were allowing the influence of the false religion of the strange wives.

EZRA'S GREAT REFORM PROGRAM

I To purify the nation.

- A No mixed marriages allowed.
 - 1 The wives were not converted.
 - 2 They took extraordinary measures.
 - a Because it was a small and weak community that couldn't handle the influence and remain close to God.

- II Nehemiah 8-10; The reading of the law (called the *second Sinai*).
 - A At the first Sinai they were first established as a *spiritual community*.
 - B Nehemiah 8:4 - Why were these officials necessary at the reading of the law?
 - 1 8:7-8 - They helped with understanding.
 - 2 They also helped with homiletical exposition.
 - C Conclusion of the matter:
 - 1 Neh 10:29 - They entered into covenant with God.
 - 2 They promised to take care of the provisions that had become lax.

- III Establish institution to perpetuate the knowledge of the spiritual ways.
 - A People might forget their obligation and commitment.
 - B Would be able to bring the next generation to the knowledge of the law.
 - 1 A system for educating scribes.
 - a They would become experts on the text.
 - b They would memorize large bodies of the law.
 - 1 Because scrolls were scarce.
 - c Explain the application of the principles of the law.
 - 1 As found in the law, prophets, and the writings.
 - d They would also become experts on the oral law.
 - 1 Ex 29:38-42 - They would of course need much more information on how to conduct the daily sacrifices.
 - 2 Deut 24:1-4 - Divorce can be a complicated scenario.
 - a How do you determine uncleanness?
 - b What kind of form do you use?
 - c What does she do with it?
 - d What kind of format do the legal documents have?
 - 3 Jer 17:21-24 - How in the world are you going to define a burden?
 - a How are you going to define legal work from illegal work.
 - C Category 1 of oral law (*info necessary to carry out God's specific commands?*)
 - 1 Ex 29:38-42 - They would of course need much more information on how to conduct the daily sacrifices.
 - 2 Deut 24:1-4 - Divorce can be a complicated scenario.
 - a How do you determine uncleanness?
 - b What kind of form do you use?
 - c What does she do with it?
 - d What kind of format do the legal documents have?
 - 3 Jer 17:21-24 - How in the world are you going to define a burden?
 - a How are you going to define legal work from illegal work.
 - D Category 2 of oral law (*principle to specific situations not addressed*).
 - 1 Deut 17:8-13 - Some legal claims not specifically addressed in the law.
 - 2 II Sam 8:5-15 - Again a situation that must be operated on principle.
 - 3 Ex 21:26-27 - A slave obviously (not a hired servant).
 - a How about if his finger is cut off?
 - b These are obviously only examples of serious bodily injury.

- 4 Ex 22:9 - Theft of property put in safe keeping.
 - a He uses my stuff when he's supposed to be watching it.
- E Category 3 of oral law (obligations assumed without God's instructions).
 - 1 Amos 8:5 - Can't cheat on the new moon or the sabbath (?).
 - 2 There is no command from God concerning the new moon.
 - a It was an invention of the people.
 - b It was universally accepted.
- F Neh 10:29-32 - Oral law in the making.
 - 1 This eventually went up to a 1/2 shekel during Christ's time.
 - a He didn't dispute His responsibility to pay the tax.
 - b He could see some positive, reasonable points about it.
- G We have oral law in the Church.
 - 1 Tithe of the tithe.
 - 2 Modern sabbath keeping.
 - 3 The disciples were given a certain amount of binding/loosing power.

IV Ezra instituted law reading on Sabbath, Monday, Thursday, Annual festivals.

- A Why Mondays and Thursdays.
 - 1 Monday and Thursday were market days.
 - a Everybody came to town to do their business.
- B Reading, expounding and giving homiletical exposition.
 - 1 e'ic = man.
 - 2))eic = woman.
 - 3 Together =))e'ic.
 - a God =))'
 - b Passion = eic.
 - 4 In other words, taking God out of the picture leaves only passion.
- C They had to recruit scribes.

NEHEMIAH

Neh 1:11 - Nehemiah's responsibility as cupbearer.

- A He would have to be trustworthy.
- B He would have to be very responsible.
- C He was a high official of the court.
- D He had close access to the King's person.

Neh 2:2 - Nehemiah had sorrow of the heart....

- A But he was o.k. because he had prayed in advance (1:11).

Neh 2:4 - "So what do you want," the King asked.

- A So Nehemiah, being the man of prayer that he was, prayed again.

Neh 2:5 - Nehemiah asks for the appointment as governor so he can do the task at hand.

- A It probably was a little scary to ask to be relieved of his other duties at the court.
- B He was basically saying, "Give permission for this city to be fortified under me."

Neh 2:6 - "How long will I have to do without you," the King asks?

PROBLEMS OF JUDAH'S PEOPLE

I Significant political opposition from neighboring provinces.

- A Sometimes downright acts of war.

II There were no walls for protection.

- A Neighbors could attack *at will*.

III There were many temple problems.

- A The Levites were not being given their portions.
 - 1 They were sick of it and pulled out.
 - 2 Therefore their function couldn't be performed.
- B There were Gentiles in the temple.

IV There was economic exploitation and lack of social justice.

- A e.g. Some Hebrews were kept as slaves for more than 7 years.

V Open profanation of the sabbath.

VI Collaboration of prominent Judaeans with hostile neighbors.

- A One aspect indicating it were the inter-racial marriages.
- B Neh 6:17 - Tobiah might have been Jewish, but he certainly didn't have their best interest at heart.
 - 1 Neh 13:4-5 - He was the **HIGH PRIEST** for crying out loud.
 - 2 This certainly wasn't low-level collaboration.
 - 3 He was probably in it for greed and personal advancement.
 - a Probably thought, I can prosper if this country isn't going anywhere.

VII Lack of significant population in Jerusalem.

NEHEMIAH AS LEADER

I He had, we're talking really had, a great deal of organizational ability.

- A 2:7-8 - He was aware of his need for a personal expense account, need for maps, transportation, protection.
- B 2:11-16 - He was clever enough to sound out the needs of the people.
 - 1 Same as Church pastors not making drastic changes in leadership as soon as they transfer.
 - 2 He was getting a good grasp of the dynamics of the problem.
- C He assigned many of the people of Jerusalem to many important responsibilities.
 - 1 Also some of the neighboring people.
 - 2 He was sharp enough to give the neighboring people a common goal.
- D 4:13 - He organized a military defense.
 - 1 He realized that attack was probable without proper defense.
- E 7:2 - He knew how to delegate key positions..
 - 1 Chosen because he was cool enough to fear God and show it by a faithful life.
 - 2 Character was crucial for this job assignment.

II

F

3 Conversion is almost as important as know-how.
13:30-31 - He was involved in organizing the temple.