

*An Outline of*  
HEBREW HISTORY

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**HEBREW HISTORY**

*by*

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## PREFACE

It has just been the privilege of the writer to finish guiding his thirteenth successive class through the 2000 year cycle of Hebrew history. His students at Bob Jones University have been as many as 200 in a course, and divided into sections totaling as high as four sections per class. But whether recognized individually or not, these Christian young men and women have been gratifyingly appreciative of the instructor's effort to combine the myriad facts of Biblical history into a description of the overall program of God for the redemption of lost men. In the spring of 1950 the students voluntarily mimeographed some 100 pages of the lecture outlines, and the present work is an outgrowth of that student-produced syllabus. Indeed, it is still only what its title suggests, *An Outline of HEBREW HISTORY*. It is a survey, and a sketchy one at that. But if it serves to direct, and perhaps clarify, the study of God's holy words, the Bible, then it will have satisfied both the prayers and the teaching aim of the writer.

The emphases of this volume are three-fold. (1) Biblical. The full authority of the word, inspired of God and inerrant in its original writings, is assumed throughout. Particularly in the brief bibliographies at the end of many of the topics, attention is directed to those books that are by Bible-believing authors, a distressingly small minority in the total of today's scholarly religious writers. (2) Historical. Many believing Christians have failed to take seriously the historical nature of the faith professed. The Biblically recorded miracles of divine intervention into human affairs are real and should therefore be considered in the background of the known secular events of this globe. Collateral readings are suggested in the ancient histories of H. R. Hall and Charles Alexander Robinson, the dates and spellings of which have been adopted. Other bibliographic entries refer to writings of this historical class. (3) Synthetic. "The Most High ruleth in the kingdom of men, and giveth it to whomsoever He will," Dan. 4:17. Behind all that happens is the decretive will of God, and it is His purpose that gives synthesis and meaning to history. It is in the

light of His testament, first the old and then the new, that both the failures of Israel and the impasse of modern man may be appreciated as a source of assurance for Christians and of glory for God.

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May 15, 1954.

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Part I  
HEBREW HISTORY, TO THE DIVISION  
OF THE KINGDOM

# INTRODUCTION

*"And the LORD said, Behold, the people is one . . . and now nothing will be restrained from them . . . Let Us go down . . . and scatter them abroad upon the face of all the earth."* — Gen. 11:6-8.

## 1. THE NATURE OF HEBREW HISTORY

*Bible reading:* Gen. 1-5.

*World background:* Hall, H. R., *The Ancient History of the Near East* (London: 1950), Ch. 1:1-5, 11:1-4.

A. THE PLACE AND IMPORTANCE OF HEBREW HISTORY. History is, "The branch of knowledge that records and explains past events"; and history, if it is true, finds its ultimate explanation in God, Rom. 11:36. Man is created to glorify God, I Cor. 10:31; but he refused, rebelled, fell, and, but for God's grace, faces damnation, Rom. 6:23. History since Eden is therefore an undeserved extension of time granted by God for the reestablishment of man. Its purpose is two-fold: to provide the cross of Jesus Christ, the only way of salvation, John 14:6; and to provide opportunity for its appropriation by man, II Cor. 5:20.

Hebrew history is that part of history in which God prepared for Christ, the Messiah, through a specially chosen and trained people, and through whom God made provision for man's salvation, via anticipatory faith, under the old will or "testament," Eph. 2:12.

B. THE NATURE AND SCOPE OF HEBREW HISTORY. The Hebrews are the descendants of Eber, Gen. 10:21, 24, a descendant of Shem; and various poor wanderers appear in ancient records as *khabiru* or *apiru*. In practice, however, the term is limited to the children of Israel, Jacob, the grandson of Abraham; further, this study concerns only that part of their history in which the group was a special object of God's saving dealings: from Abraham, 2166 B.C., to the rejection of Christ by the Jews, following

which God rejected the nation, A.D. 70, though some day "all Israel will be saved," Rom. 11:26. Note: the reality of God's unique salvation within Hebrew history is denied by both "modernists" and pagans: miracles and any departures from an assumed evolutionary development are removed from the record. But Christians not only are open-minded to the miraculous but insist on the historicity of God's past dealings, even as salvation now is real.

Hebrew history may be organized into twelve general periods covering approximately two millennia. Part One of this study surveys the following six periods: (1) Patriarchal, 2166-1876 B.C.—God chooses an individual, an example of faith, and his family, as ancestors of Christ; (2) Egyptian, 1876-1446—God multiplies Jacob into a people, gives it civilization, and frees it from bondage; (3) Wilderness, 1446-1406—God grants Israel the testament on a national basis and chastens the people; (4) Conquest, 1406-1389—God proves His relationship by granting Israel the promised land; (5) Judges, 1389-1050—Israel's sin and God's wrath; Israel's repentance and God's grace; and Israel's total depravity; (6) United Kingdom, 1050-930—God grants a high point in political power, inspired writing, and revelation of the Messiah; but Israel fails again. Part Two, cf. its first topic, surveys the Divided Kingdom, Exile, Persian, Greek, Maccabean, and Roman periods.

C. THE SOURCES OF HEBREW HISTORY: primarily Scripture, though secular sources increase in the later periods. A man's attitude toward Scripture therefore greatly affects his views on Hebrew history and puts him into one of two groups. (1) Religious liberals and all anti-supernaturalists admit the Bible only as a human record of non-miraculous religious experience; its content, then, has to be, in large part, denied and much of Hebrew history rewritten. Such a non-miraculous history is also the practical result for the Neo-orthodox (Barthians) who attempt to believe a Bible of doctrinal but not historical authority. (2) The yielded Christian admits the Bible as God's words transmitted through human instrumentality, and accepts it as verbally inspired and in-

errant in the original manuscripts. The latter is the position of this study.

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## 2. GEOGRAPHY: ANCIENT NEAR EAST

Geography is necessary for understanding the Bible. Religions, not evangelically Christian, may stress concepts without events: Mohammedan principles could exist without Mohammed and the Koran without geography; and the liberal limits himself to the teachings of Jesus. But the Christian sees the heart of the faith in acts in space, geography: the testament on Sinai, the resurrection of Christ, I Cor. 15:14.

A. GOD CREATED THE HEAVEN AND THE EARTH, Gen. 1:1, the latter involving geologic movement, Ps. 104:8. A great plateau runs from Gibraltar to Mongolia: north is mountain, south is desert and the Indian Ocean. The Mediterranean covers much of the western part, but until the close of the last ice age, c. 7000 B.C., land bridges existed at Gibraltar and Sicily. When the ice advanced the Sahara was a garden but Europe was frozen. Remains suggest prior life. Was it man? Ussher's date for Adam, c. 4000 B.C. says no; and that the "cave men" were not in God's image. William Henry Green's date, c. 14,000 B.C., allows man at this early date, cf. Davis, John D., *A Dictionary of the Bible*, "Chronology." When descendants of Adam spread, lush land became rocky desert; but two river valleys stayed watered and fertile, and there civilization grew.

B. EGYPT, "THE GIFT OF THE NILE." Once a great bay, 30 mi. across, the water fell, leaving a vast canyon. Men camped on the cliffs; the shifting Nile kept the valley a swamp, with game, as the hippopotamus, which is now gone. The Nile Valley is a long ribbon: (1) Egypt proper consists of Lower (north) Egypt,

which is the Nile delta and Upper (south) Egypt, from Cairo (near ancient Memphis) at the top of the delta, 30° N. latitude, 500 miles upstream to 24°; (2) Nubia (Biblical Ethiopia, Cush) extends south from this point, Aswan (Elephantine) and the first cataract, to Khartoum, 16°, and the sixth cataract, 1350 air miles from the Mediterranean; (3) the White Nile rises in Lake Victoria, 3° S. latitude, 3,670 miles total, and is joined at Khartoum by the Blue Nile, a seasonal torrent from Abyssinia, which produces the annual inundation.

Within the valley, 12½ to 31 miles wide, is a maximum of 10 miles of soil, deposited up to 38 ft. thick by the floods, making 13,000 sq. mi. of rich land. The inundation comes June-November; March is harvest. There is no rain, but the Nile provides clay, flax, grains, and papyrus. Geography influences history: men settled to get food and in the delta first built causeways and canals; irrigation required organization, but only locally in the 42 nomes, or water districts; and isolation, both in climate and against invasion, made for steady history. On the southern border, Nubia, poorer, with less soil, was partially Egyptianized. On the east, Sinai produced copper: pins appear in Egypt in 5000 B.C., cf. Tubal Cain, Gen. 4:22; by Dynasty I, 3000 B.C., Egypt was working mines in Sinai.

C. THE TIGRIS-EUPHRATES VALLEY. Both rivers rise in the Armenian mountains, but the Tigris is shorter and floods first. The drop is faster than in Egypt with more erosion: one mile of silt is deposited in the Persian Gulf every 75 years. Ur was once a seaport; and in the ice age the Persian Gulf extended 500 miles further NW, in what became the Plain of Shinar, up into Assyria. The areas are: Mesopotamia (north, semi-arid), Akkad (middle), and Sumer (south, with Chaldea, the sea land). The land is flat, but close mountains may cause cold.

The climate is "Mediterranean," with dry summers, but some winter rain. The good land is rarely more than 40 mi. wide, 8,000 sq. mi. in Shinar. The Tigris had the higher banks and was less settled. The two chief grains were barley and wheat. At a junction of the Tigris and Euphrates, and two other rivers or canals, God made Eden, Gen. 2:10-15, and placed Adam, the

first man. Again, geography influences history, playing a part in the curse on Adam, Gen. 3:17-19. Irrigation is required, and the swifter current made civilization less easy than in Egypt but developed organization; lack of isolation meant attack from all sides and less unity in history and culture than Egypt's. The border areas are semi-arid like Mesopotamia, as is Syria to the west, with the exception of Damascus. The spring grass soon fails; and the desert men must encroach on the men of the sown area becoming traders or, when possible, invaders.

### 3. GEOGRAPHY: PALESTINE

Palestine is the western arc of the "Fertile Crescent"; and geography, thus linking it with the north and east, made its arts, culture, and native religion more Syrian and Babylonian than Egyptian. Its limits are "Dan to Beersheba," 33° 15' N. latitude to 31° 15', about 150 miles. E-W width ranges from 35 to 100 miles, giving 10,150 sq. mi. of land, much of which is poor. The name Palestine means "Philistine"; Canaan, seemingly a Human word, means, as does also the Greek term Phoenicia, "purple," the royal crimson dye obtained from the murex shellfish, Palestine's most famous export. Canaan is strictly limited to the land west of the Jordan, Gilead and Bashan being to the east. "The Mediterranean climate, with rain from November to April, was uncertain: men must look to God for their water, Dt. 8:7, I K. 8:35, rather than to irrigation ditches as in Egypt, Dt. 11:10. Dryness, and loss of woods, has decreased the "milk and honey." There are four distinct regions.

A. THE COASTAL PLAIN, consisting of the Philistine Plain (south), Sharon, and Esdraelon, the eastern part of which is Jezreel. Climate is sub-tropical and agriculture rich. Trade passes through it, giving Israel foreign contacts and opening up the way for the spread of the faith. But flat terrain for chariots made it a battle ground, last gained by Israel and first lost.

B. THE CENTRAL RIDGE, limestone hills, is historically the most important region for Israel. Four sections run from north to south: (1) Lebanon and Anti-Lebanon, with Mt. Hermon, 9,166 ft., enclose Coele-Syria, the valley communicating north. Four rivers rise here and flow, the Leontes, west; the Orontes, north,

the Abana, east, and the Jordan, south. (2) East-west valleys, the key to defence, lined on the south with Egyptian forts: Jokneam, Megiddo, Tanaach, Ibleam, and Beth-shan. The hills around Samaria are relatively less rugged than in Judah. (3) Judean hill country, a gradual rise, with no distinct division from the north. In the west is the Shephelah, or piedmont, a buffer area. In the hills is some grain, but also sheep, a land for semi-nomads; there is "temperate" climate, but it has extremes. (4) The Negeb, "south," an arid plateau to Beersheba. In the east is the Wilderness of Judah, with villages like Tekoa with its sycamore trees. Kadesh-Barnea in the far south is an oasis and desert outpost. The central ridge is individualized, easily divided, hard to unite. Geography accentuated the tribal independence of Israel, but provided detachment and even isolation. There are no large cities or concentrated populations. The Scythians, Assyrians, and Alexander generally marched by, not through.

C. THE JORDAN VALLEY, a part of a great geological fault, extending to east-central Africa. It once had elephants; civilization was early. From north to south appear: (1) Galilee. Hermon levels off at 200 ft.; Huleh is 7 ft. above sea level. But in 10 miles the land drops to Galilee, 695 ft. below. The small valleys make good cultivation. (2) The valley, 65 miles to the Dead Sea, in two parts: the Ghor, 3-14 miles wide, hot but inhabitable, rich land; and the Zor, tropical jungle, "the pride of the Jordan," around the twisting river. (3) The Dead Sea, 1286 ft. below sea level, its bottom 2594 below. The water kills all life; hot deserts surround. Bitumen pits are found. The Sea is expanding, particularly south of El Lisan, "the tongue." (4) The Arabah, the desert plain south to the Gulf of Aqabah, rising to 300 ft. above sea level. Copper appears and-was smelted at the port of Ezion-geber.

D. TRANSJORDAN, a high plateau. Eleven perennial streams water the land east of Jordan and south of Galilee. Properly cared for it could support large populations. Here the 2J4 tribes of Israel were almost separated in Josh. 22. It shades into the desert eastward as the rains fail; and it is open to desert attack: so Israel conquered and was in turn raided under the judges and at the exile.

### MAP TEST

A. Sketch the Near East, 30° —40° N. and 30° — 50° E. by 5° grid lines. Be able to locate the following on the sketch:

Bodies of water: Mediterranean, Red, Caspian, Galilee, and Dead Seas; Lakes Urmia and Van.

Rivers: Nile, Jordan, Orontes, Halys, Euphrates, and Tigris.

Mountains: Sinai, Taurus, Ararat, and Zagros.

Areas: Egypt, Palestine, Aram (Syria), Cilicia, Urartu (Armenia), Mesopotamia, Assyria, Babylonia, Elam, Media, Persia.

Cities: Memphis, Tanis, Pelusium, Tyre, Sidon, Damascus, Gebal (Byblos), Arvad, Hamath, Khatti (Boghaz Kyo), Carchemish, Haran, Tadmor (Palmyra), Nineveh, Asshur, Babylon, Nippur, Erech, Ur, and Susa.

Chief trade routes: Memphis to Damascus (2); Damascus to Persian Gulf (2).

B. Sketch Palestine, 31° — 33½° N. and 34½°— 36° E. by ½° grid lines.

Be able to locate the following on the sketch:

Bodies of water: Dead Sea, Galilee, Lake Huleh.

Rivers: Jordan, Arnon, Jabbok, Yarmuk, Leontes, Kishon.

Land features: Negeb, Arabah, Shephelah, Sharon, Jezreel-Esdrælon, Bash-an, Lebanon, Hermon.

Areas: the 12 tribes, Philistia, Phoenicia, Edom, Moab, Ammon.

Cities: the 5 Philistine (Ekron, Ashdod, Ashkelon, Gath, and Gaza), the 6 of refuge (Hebron, Shechem, Kadesh-Naphtali, Golan, Ramoth-Gilead, and Bezer), Beersheba, Bethlehem, Jerusalem, Jericho, Bethel, Shiloh, Samaria, Joppa, Megiddo, Beth-shan, Accho, Tyre, and Dan.

Chief trade routes to Damascus: Way of the Philistines, Kings Way.

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### 4 ANTHROPOLOGY

*Bible reading:* Gen. 6-11:26.

*World background:* Hall, *Ancient History of Near East*, III-IV.

Anthropology is the science of the natural history of man, including his historical and geographical distribution, the origin and classification of races, and his society and culture. The Bible, especially Genesis, is the basic, though not detailed text of all true anthropology: Gen. 1-11:26. primeval history, as outlined below, and 11-77 through chap. 50, patriarchal history; of. topics 11 through 15.

A. -MAN'S ORIGIN, Gen. 1-2. Adam, the first man, was created soul and body by the direct act of God, Gen. 2:7, not by evolution;



suggested dates are 4,000 or 14,000 B.C. He was made by the Triune God, "Us," Gen. 1:26, in the divine image, which seems to include not only righteousness but also all the distinctive qualities of personality, Gen. 9:6, Col. 3:10. But he was put in Eden on probation, in a covenant of works, Hos. 6:7, Revised Version, to be confirmed in life if faithful.

B. MAN'S FALL AND DEGENERATION IN SIN, Gen. 3-11:26. (1) By his revolt against God, Gen. 3, man fell, his divine image was impaired, and he became subject to death. Yet even in the condemnation, God in Gen. 3:15 revealed His grace, stating in rudimentary form the two great themes of Hebrew history: the coming of the Messiah, though Adam knew only that "the seed of the woman" would gain the victory; and man's appropriation of salvation, "enmity" with Satan, cf. Rom. 16:20, and so reconciliation with God, via the testament. A testament requires a death, here Christ's, though Adam knew only the crushing of the serpent's head would be at the cost of "the brushing of His heel."

(2) Man's degradation, terminating in world destruction, Gen. 4-9. Despite Cain's murder, men multiplied rapidly with long lives. Attempts to by-pass the ante-diluvian life spans by referring them to tribes rather than individuals, or to months rather than years, stand self-condemned. The final decrease may be due to the effects of sin; for, though culture arose, Gen. 4:20-22, agriculture, arts, and industry, the descendants of Seth who were "sons of God," could not maintain their position, Gen. 6:2. Gen. 6:5 is the greatest single Biblical statement of human depravity, and the flood destroyed all but eight souls, I Peter 3:20. Ussher's date for the flood, 2348 B.C., has serious difficulties; an adaptation of Green's, 5448 B.C., seems preferable. Yet again, at the time of condemnation, God reveals a second step in both the Messianic hope and the testamental promise: instead of simply "of the woman" a particularization first appears, "Blessed be Yahweh, the God of Shem," through which branch the Messiah did appear; and for the first time the term *b'rith*, testament (cf. topic 11), occurs in Genesis, 6:18 and 9:9, not merely that water would never again destroy all life, but particularly that Noah's seed, still to accomplish the enmity with Satan, would be established.

(3) Man's degradation terminating in scattering over the earth, Gen. 10:11-26. The record of Gen. 10 is universal, unparalleled, and accurate. All nations come from the three sons of Noah, 9:19, 10:32, though by no means all are found listed in the some 70 names. Only enough is given for general knowledge, with details as peoples relate to Israel. Some of the names may be peoples rather than individuals, 10:13-18. The designation is racial rather than linguistic, though there is some correspondence; and even races need not stay pure: note Havilah of both Ham and Shem, 7 and 29. The three sons make up the nations as follows.

Japheth, Gen. 10:2-5. Europe and north Asia, least discussed though most numerous. The sons of Noah are given in order of distance from Israel. Ham was the youngest, 9:24 (RV not AV) and Shem is younger than Japheth, 10:21 (AV not RV), cf. 11: 10 with 5:32, 7:6. Gomer, the Cimmerians of central Asia, invaded Asia Minor, where appear Ashkenaz (not Germany!), Riphath. and Togarmah. Magog is northern barbarians, Scythians, Ezek. 38:2; 39:6; Rev. 20:8. Madai is the Medes. Javan (Ionians) is Greeks: Elisha (Elis), Tarshish (Spain), Kittim (Cyprus) and Dodanim (Rodanim, Rhodes). Tubal and Meshech (not Moscow!) are southeast of the Black Sea. Tiras may be Aegean.

Ham. Gen. 10:6-20. Africa and southwest Asia. Cush is Ethiopia (Nubia); and from him Seba (Meroe in Nubia?), Havilah, Sabtah, and Raamah (S. Arabia), and Sabteca (E. of Persian Gulf). Nimrod, the "mighty hunter" (slave dealer?), founded Babylon and Assyria, 10:11, RV, hence the "Cush" of Gen. 2:13. The second son, Mizraim, the regular term for Egypt, is dual, the two kingdoms. Of the sub-divisions, note Lehabim (Libya), Casluhim (Cyrene), and Caphtorim (Crete), from which latter two come the Philistines. Put is the old Egyptian term for N. Africa, west from Libya. For the fourth son, Canaan, cursed to be subjugated (by Joshua), cf. topic 9.

Shem Gen. 10:21-31 west Asia. The other branches are now dismissed and interest concentrates on Eber, though Shem's five sons are listed: Elam, the empire east of Babylon, capital at Susa; Asshur, Assyria, Semitic, though founded under outside influence

of Nimrod; Arphaxad, originally around Nineveh, from whom comes Eber (Hebrews) with his two sons Peleg (for the division, cf. 11:8), the direct ancestor of Abraham, and Joktan, with 13 sons in S. Arabia; Lud, the Lydians in Asia Minor; and Aram, Syria, from whom come other Semitic desert tribes.

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### 5. LANGUAGES

Man's post-diluvian development led only to the construction of the tower of Babel, the concrete demonstration of his rebellious pride. The project terminated in man's being scattered over the earth; the means of disruption was God's confounding their speech, Gen. 11:1-9. Formerly, all spoke one language; but God replaced this with a number of unrelated tongues. Babel means "confusion," though the Babylonians themselves gave it a secondary derivation, *Bab-ilu*, "gate of God." These original tongues seem to have settled in scattered geographical centers, from which grew up families of languages. The following, with the exception of the Semitic group, are not full outlines but are limited to the chief peoples contacting the Hebrews. Language groups are not to be confused with the racial groups noted in the preceding topic: languages may be exchanged, e.g. the Canaanites, Hamitic by blood, became Semitic by speech.

A. SEMITIC. At one time, probably in N. Africa, there was a primary Semito-Hamitic group; but the Semitic early split from the Hamitic and seems to have had its ancestral home in Arabia. From this closely-knit desert group the following branches developed:

(1) Eastern Semitic: Akkadian, whence Assyrian and Neo-Babylonian. This was apparently the native tongue of Eber and the Semitic family of Abraham in Ur.

(2) Western Semitic, (a) Northwestern group, in two parts: (i) North Semitic, which is Aramaic (Syrian). This language was adopted by Abraham upon his removal to Haran. Subdivisions: Western Aramaic, including the Old Aramaic (Biblical

portions—Gen. 31:47; Ezra 4:8-6:18, 7:12-26; Jer. 10:11; and r)an 2:4b - ch. 7—the Elephantine Papyri, and Nabatean inscriptions) and Palestinian Aramaic (16 words in the N.T., and the Targums); and Eastern Aramaic, including the Babylonian Talmud, Mandaic in Babylonia, and Christian Syriac. (ii) West Semitic, which is Canaanite. Subdivisions: Ugaritic, from Ras Shamra, Syria, the oldest (tablets f c. 1500 B.C.); Canaanite dialects as Ammonite, Moabite, etc.; Hebrew, a foreign language to Abraham, but the native language of Jacob, Gen. 31:47, where his uncle Laban is still speaking Aramaic; and Punic, of Phoenicia and Carthage, (b) Southwestern group: Arabic, South Arabic, and Abyssinian (Old Ethiopic; and modern Tigre, Tigrina, and Amharic). At the end of the Persian period, in the 4th Century B. C. Hebrew was driven out as the spoken language of the Jews by Aramaic, the universal commercial tongue. Christ spoke Aramaic. Greek came to be widely used in Palestine in Roman times and was replaced by Arabic after the Islamic conquest. The Zionists have revived classic Hebrew with changes and additions.

B., HAMITIC. (1) Egyptian: Ancient (Hieroglyphic, hieratic, and demotic), and Coptic. Israel never adopted Egyptian, Ps. 114:1. (2) North African: Libyan;(ancient), and modern Berber. (3) Ethiopian or Cushite, Abyssinia and south.

C. INDO-EUROPEAN (also called Indo-Germanic, Aryan, and Indo-Celtic), the most important of the globe, and having an early relation with Hittite. (1) Eastern, "Satem," group: of Indo-Iranian, Old Persian; of Anatolic, Armenian, Phrygian, and Scythian. (2) Western, "Centum," group: of Hellenic, Greek; of Italic, Latin.

In addition to these three main language groups, the Hebrews contacted certain distinct agglutinative languages from the Caucasus to the Persian Gulf, as Elamite and Sumerian.

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#### 6. EGYPT, THROUGH THE MIDDLE KINGDOM

Egypt's record was practically hidden until the Rosetta Stone Provided the linguistic key a century ago. Manetho, an Egyptian priest who wrote in Greek, c. 300 B.C., noted 30 dynasties.

A. EARLY EGYPT. (1) Predynastic. The two kingdoms of Upper and Lower Egypt appeared c. 4500 B.C., the north with its red crown preceding the south with its white. A calendar of 365 days was invented; but this is  $\frac{1}{4}$  day short and gains one year in 1460, a Sothic cycle, from Sothis or Sirius, the Dog Star. A cycle ended in A.D. 139, so the date for the calendar's invention is placed 4236 B.C., history's oldest date. The first union, c. 4000 B.C., centered at Heliopolis, near Memphis. The north dominated, as shown by its god, Horus, made superior to Seth. At this time came the plow and writing. The union lasted 800 years. About 3200 B.C. Egypt decayed and split into the 42 nomes. Winckler's 1000 yr. theory suggests cycles of desert attacks on about the 500's: 3500 B.C., the two kingdoms fall and the Sumerians enter Shinar; 2500, the coming of the Amorites, Babylon rises; 1500, the Hebrew conquest, the fall of Hammurabi's Babylon; 500 B.C., the Nabatean Arabs appear; and A.D. 500, the Islamic conquests. (2) Proto-dynastic, Dynasties I-II, 3000-2600 B.C. Note: older scholars put these dates earlier, but the modern low dates harmonize better with the Bible. Menes, traditionally the first pharaoh, reunited Egypt under the south; the capital was at Thisis. Copper mines in Sinai were first extensively worked, and Byblos in Syria was founded for timber.

B. OLD KINGDOM, Dyn. III-VI, 2600-2250 B.C., capital at Memphis. In the III Dyn., as a development from the stone tomb, Tjeser (Zoser) had the first step-pyramid built by his vizier, Imhotep, famous as a physician, philosopher, and architect. Senefru carried on commerce with Syria. The IV Dyn., 2550-2450, is the time of the great pyramid builders, and only  $1\frac{1}{4}$  centuries after the first use of stone. Khufu (Cheops), first king of the dynasty, built the Great Pyramid: 756 by 482 ft., covering 13 acres, and having 2,300,000 blocks of  $2\frac{1}{2}$  tons each. Herodotus says it took 100,000 slaves 20 years. Khafra's head is on the sphinx, a figure, 187 by 66 ft. Menkaura constructed the most perfect pyramid, though smaller. The "Pyramid texts" appear in the surrounding tombs of the nobility. Despite commerce with Crete and African exploration, depression resulted. V-VI Dyn., Sahura had a navy, invaded Syria, and sent to Punt (Somaliland)

for spice for mummification; Ptah-hotep wrote wise sayings. Pepi II the last leading pharaoh, ruled 94 yrs., the longest reign in history; but the nobles gained freedoms.

C. FIRST INTERMEDIATE PERIOD, Dyn. VII-XI, 2250-2000, a time of feudalism, almost a historic blank. Here Abraham appeared in Egypt, 2091 B.C., and gained an otherwise incredible reception. It was God's timing. Central power revived with Dyn. XI in Thebes, which became the,

D. MIDDLE KINGDOM, Dyn. XII, 2000-1780 B.C. Amenemhat I, the first pharaoh, moved the capital to Ith-tau, south of Memphis. He wrote classic maxims for his son, "Be suspicious!" The Tale of Sinuhe describes Palestinian life at this time. Senusert (Senwosret, Sesotris) III conquered to the 2nd cataract and Syria, dug a canal from the delta to the Red Sea, and reopened the 1st cataract canal. It was probably he who was Joseph's benefactor, appointing him vizier in 1885 B.C. Wars had created a standing army and broken the power of the feudal nobility, who were replaced by a bureaucracy. Under Senusert, an efficient administrator like Joseph could rise to power, Gen. 41:40-41, in spite of low birth, in a way impossible earlier; again, God's providence, 45:8.

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7. SHINAR, TO THE KASSITES

*Bible reading:* Gen. 11:27 - chap. 19.

*World background:* Hall, *Ancient History of Near East*, V, VIII:1.

A. EARLY SHINAR. Pre-Sumerian cultures are named for places of excavation: Halaf, 5000 B.C.; Samarra, 4000; and Obeid, 3500. The first two are in the north; but the last in the south, the beginning of the habitation of the marsh, after Adam's expulsion from Eden. There was some agriculture and irrigation, colored pottery. Then came the Sumerians, Erech A and B, <sup>33</sup>W, and Jemdet Nasr, 3200, entering the valley probably from mountains to the east. Buildings were clay, but in steps, like timber

construction; and the gods, in ziggurat temples, stood on mountains. The Sumerians moved north, reclaimed the marsh, and built canals, mostly on the Euphrates. Their culture included the cylinder seal, clay tablets, and extensive trading. Picture writing was by cuneiform "wedges," but developed into a large syllabary. The calendar of twelve lunar months, with intercalary months as needed, is used by Syrians, Mohammedans, and Jews to this day. From Sumer also come the zodiac and the sexagesimal system of minutes.

B. CLASSICAL SUMERIAN PERIOD, 2900-2400 B.C. Independent city kingdoms started being counted after the flood, the first three appearing at Kish, Erech, and Ur. Each state had a central temple, directing commerce and finance. The *patesi*, city ruler, was charged with the irrigation and warfare, in which the phalanx developed. As opposed to Egypt, belief in the after life was dull, but it existed: king A-bar-gi and his queen were buried at Ur with a sacrificed retinue. Dyn. I of Lagash under Ur-Nina (Zur-Nanshe) became powerful, Eannadu (Eannatum) conquered, and Urukagina, c. 2450 B.C., gave laws and economic reforms. Then Lugalzaggisi, Dyn. III of Erech, defeated Urukagina and took to the Mediterranean.

C. FIRST SEMITIC TRIUMPH, 2400-2200, AKKAD. Semitic peoples had been slowly penetrating and took Kish and Opis in the north. Sargon founded Agade and overthrew Lugalzaggisi: he had fleets on the Persian Gulf against Elam, perhaps conquered Cyprus, and mined silver from the Taurus Mountains. Naram-Sin, his grandson, took the upper Tigris and Elam. The Semites copied Sumerian culture, had Sumerian slaves, and deified the kings. The Gutians, highland barbarians, conquered in 2200 and ruled 125 years.

D. SUMERIAN RENAISSANCE, especially Dyn. III of Ur, 2100-2000. Ur-Nammu (Ur-Engur), with a brilliant rule, took Assyria and west to Lebanon; his son Shulgi (Dungi) codified law. More significant for Hebrew history is their literature: Abraham, leaving Ur at about the beginning of Dyn. III, 2100 B.C., must have known tales like Etana flying on the eagle, or Adapa refusing the water of life, but also their flood record, which is so close to

that of the Bible as to require a literary connection. The Sumerian account, moreover, is much older than Moses' and could not have copied Gen. 6-8. The following positions are taken about the Bible's use of the material

BIBLE	SUMERIAN SOURCE: BIBLE'S RELATION:		INSPIRED?	TRUE?
BY				
Liberals	Superstition	Removed polytheism	No	No
Neo-orthodox	Superstition	Introduced real faith	Yes	No
Believers	History	Restored the truth	Yes	Yes

Ur fell to Isin and Larsa about 2000; Elamites invaded from the east and Amorites from the west; the Sumerians were finally overwhelmed.

E. SECOND SEMITIC TRIUMPH, 1850-1550, BABYLON. Sumu-abu founded the first Dyn. of Babylon, an Amurru state; Amorites with much Semitic blood had likewise entered Palestine 650 years before. Hammurabi, the sixth king, 1728-1686 B.C., defeated Rim-Sin of Larsa, took Sumer, and held to the north. He made Babylonian, in the Sumerian character, an international tongue and consolidated his empire by public works. He did not claim deity. He is best known for the law code he compiled, cf. topic 23. The modern low dating of Hammurabi makes it impossible to equate him with the Amraphel of Gen. 14, as was formerly done. Some earlier king of Shinar had that hostile contact with Abraham. About 1550 a Hittite raid under Mursil (Murshilish) destroyed the dynasty. Barbarian Kassite horsemen invaded and held power until c. 1180 B.C.

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## 8. NORTH FERTILE CRESCENT

A. MARI, where the Tadmor Trade Route strikes the Euphrates, 2500-1700 B.C. With culture dependent upon Babylon, the north has a later historic origin. Mari was the first Semite state in which the Sumerians had not been and was primarily commercial, though at its height under Zimri Lim, 1750 B.C., it controlled 300 miles of the Euphrates north toward Carchemish.



In this king's 300 room palace, which covered 15 acres, have been found his archives of 20,000 clay documents, political and commercial. Mari fell c. 1700 to Hammurabi.

B. MITANNI, NORTH OF MARI IN MESOPOTAMIA, 2200-1275. The people, who entered the land from the hills to the north and east at the time the Gutians were triumphing in Agade, are Hurrian. They are the Biblical Horites, non-Semitic, though their kings and nobles were of Indo-Iranian language and worshipped Mithra, Indra, and Varuna. By 1500 Mitanni was a powerful state with its capital at Washshukanni, east of Haran. Its height was under Artatama I, 1420-1411, whose daughter was queen of Pharaoh Thothmes IV. The Hurrians spread east of Assyria to Nuzu and south as far as Edom, Gen. 14-6, 36:20; an Egyptian name for Palestine was "Horite land." But decline set in: the Assyrians destroyed Nuzu in 1400, the Hittites took control of Mitanni in 1350, and Shalmaneser I of Assyria destroyed the state c. 1275. The Hurrians strongly affected those whom they contacted, including the Hebrew patriarchs, with their language and customs.

C. HITTITES. Mentioned throughout the O. T., it was only with the first discoveries at Carchemish in 1871 that Heth was seen to be a third power in the Near East, along with Egypt and Babylon. In II K. 7:6 the kings of the Hittites are equated with those of Egypt, and in Josh. 1:4 "the land of the Hittites" is the whole west Fertile Crescent. Abraham bought Machpelah from Ephron the Hittite, Gen. 23:10-18; some of David's heroes were Hittites, I Sam. 26:6, II Sam. 23:39; and the Hittites, by inter marriage, became a dominant racial element in Israel, Ezek. 16:3, cf. the Hittite wives of Esau, Gen. 24:36, Solomon, I K. 11:1, and the post-exilic Jews, Ezra 9:1. They centered on the Halys River in Anatolia. Hamitic in origin, they seem to have come from the north; and the Hittite language represents an early separation from Indo-European. Egyptian monuments show a short, stocky people with large nose, retreating forehead, and thick lips, hence the "modern Jew." Since the land is cold, 3000-4000 ft. above sea-level, the clothing is heavy, long coats, and footwear with turned up toes. They arrived about 2500 B.C., displaced the

Anatolic aborigines, and organized themselves by a feudal aristocracy, the king crowned by the nobles. The religion is that of the depraved mother goddess, "Diana" of the Ephesians.

The Old Kingdom, 1850-1550. Pithanas, c. 1850, in Kushshara, conquered all west of the Halys; the rest of the Hittites joined Khatti (Hattushash, the "Hittite City," modern Boghaz Kyoï) against him. Anntas, his son, broke the coalition in three campaigns, took Khatti itself, and held all Asia Minor. Labarnash, c. 1650, first raided into the Fertile Crescent; and Mursil (Murshilish) I, after moving the capital to Khatti, c. 1570, took Aleppo in Syria and twenty years later ended Hammurabi's dynasty in Babylon. But the law was lax: soon came usurpers and disorganization. In 1478 the Egyptians drove them back of the Taurus in temporary decline. Colonial Hittite states, as Hebron in Palestine, were widely scattered. Carchemish, on the main trade route, flourished until Sargon II in 717; and the king of Hamath was an ally of David in 995 B.C., II Sam. 8:9-10, and of Ahab in 853.

D. ARAM (SYRIA). Semitic Arameans long infiltrated Mitannian territory and by 1750 were prominent in most cities from Lebanon to Babylon, especially: Haran, Laban's home, Gen. 29:4-5, and Damascus, Eliezer's, the servant of Abraham, Gen. 15:2. Hamitic Ugarit (Ras Shamra, on the coast of Syria opposite the point of Cyprus) is the center for Canaanite literature, mythological poems of Baal and his consorts. The Amorites, called Amurru by the Akkadians, were originally Hamites, Gen. 10:16. Coming off the desert, with admixtures of Semitic blood, they founded Hammurabi's dynasty and other states in the Fertile Crescent.) (By 2000 they had conquered Canaan and were its leading people, Gen. 15:16.

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## 10. CANAAN

The Canaanites are listed in Gen. 10:15-18. Except for the far-flung Hittites and Amorites, their limits are Hamath, Arvad,

Gaza, and Sodom. The earliest history, stone age, is little known. By the end of the chalcolithic (copper) age, 4000-3200, the old cities, as Jerusalem, Jericho, and Beth-shan, were founded and many local city-states. The Jordan valley developed early. The bronze age is divided into: early, 3200-2200, when Lugalzaggisi and Sargon conquered, and Tjeser and Senefu of III Dyn. Egypt got cedar in Lebanon; middle, 2000-1600, the height of Canaanite culture, with Senusert II and III holding much of Canaan, it was too far south for Mitanni or the Hittites; late, [1600-1300, decline, and the Hebrew conquest. An iron age is sometimes added: early, 1300-900; middle, 900-600; and late, 600-300; though for these the history is provided with written records.

A. NORTHERN CANAANITES. Hamath was Hittite. Arvad, on the 35 ° parallel, is an island two miles off the mainland; Assyrians and Tyrians used their ships. Arkites and Sinites, south of Arvad, were Phoenician dependencies. Gebal (Byblos) was a center of Egyptian activity from the Old Kingdom on; sarcophagi with hieroglyphs of Amenemhat III and IV have been found.

B. PHOENICIA. Gen. 10:15 correctly lists Sidon, the oldest city, though Tyre became greater later. The people, the last of the Canaanites to meet destruction under Noah's curse, 9:25, were noted for, (1) commerce. Lack of land, but good harbors and timber, pushed them seaward; by 1500 there were widely scattered colonies: Cyprus, Sicily, N. Africa, and Spain, the greatest being Carthage, "New City." (2) the alphabet. It originated from Egyptian hieroglyphic symbols; but in Sinai, c. 1900 B.C., Semitic speakers modified 22 signs into a consonantal alphabet by the principle of acrophony: the picture represents the sound of its first letter. After two centuries the alphabet is found in Canaan, and the Phoenicians introduced it to the Greeks and Romans. By another line of development comes the Aramaic square character of modern Hebrew.

C. SOUTHERN CANAANITES covered Palestine, though the farming population of Transjordan died out in Abraham's time, c. 2000 B. C. The strong fortifications of cities show, change and insecurity. "The seven nations" are listed in Dt. 7:1, cf. Josh.

3-10, 24:11: Hittite, cf. topic 8; Girgashite, Josh. 24:11, west of Jordan, near Jericho (?); Amorite, see below; Canaanite, the general term, but also specifying the population by the sea and along the Jordan, Num. 13:29—there were few Canaanite settlements in the hills, Josh. 17:15-16, Jd. 1:19, I K. 20:23, exceptions being the Hittites at Hebron, and the following—Perizzites, "countrymen" of the Bethel-Shechem area, Gen. 13:7, 34:39, Josh. 17:15, Jd. 1:4; Hivites, "villagers," at Shechem, Gen. 34:2, the tetrapolis (Gibeon, Beeroth, Chephirah, and Kiriath-jearim) Josh. 9:7,17, and in Hermon in the north, Josh. 11:3, Jd. 3:3, II Sam. 24:7; and Jebusites in Jebus, which is Jerusalem, Josh. 18:28, Jd. 19:10. Certain older peoples lived on the borders: Rephaim (Zuzim, Zamzummim, Emim) "shades," dying out, but still in Abraham's day, Gen. 15:20, especially in Bashan, Gen. 14:5, and Gilead, Dt. 2:11; Avvim, Gaza, Josh. 13:3, Dt. 2:23, though the Philistines were already beginning to arrive and displace them, Gen. 21:32; and the Kenites, Kenizzites, and Kadmonites in the south, Gen. 15:19.

D. AMORITES, the "Amurru" of the Babylonians, had become a mixed desert people but invaded from 2500 B. C. on and became the firmly established leaders of Canaan by 2000. Their centers were west of the Dead Sea, Gen. 14:7, and in the hills, as opposed to most Canaanites, Num. 13:29, Dt. 1:7, Josh. 5:1; but they were found everywhere and were the chief opponents of Israel, I Sam. 7:14, Josh. 7:7. The land is called that of the Amorites, Amos 2:10, and they poetically represent all the Canaanites, Gen. 48:22. Their religion and morals were debased, Gen. 15:16; Canaan reproduced this character of their father Ham, 9:22-25. Yet by the time of Abraham all nations, however great their histories, had corrupted their ways and blinded their own hearts to the saving truths of the testament as revealed to Adam and Noah, Rom. 1:21. Even the line of Eber, Gen. 11:10-26, had turned to idols, Josh. 24:2. God, in His grace, must make a fresh revelation of the testament to a specially chosen and guided individual, Abraham.

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#### REVIEW QUESTIONS FOR THE INTRODUCTION

1. What are the chief geographical features of Egypt, the Tigris-Euphrates Valley, and Palestine? How does the geography affect the history?
2. How may the post-diluvian development of man be summarized: principles of approach, racial divisions and geographical spread?
3. How may one classify the major ancient languages relating to the Hebrews? Which ones were spoken by them, and when?
4. Into what major periods may the histories of Egypt and Shinar be divided through the days of the patriarchs? What characterizes each; and what contacts, if any, did each have with the Hebrews?
5. How are the major peoples of the north Fertile Crescent and of Canaan to be identified?

## PERIOD I. PATRIARCHAL, 2166-1876 B C.

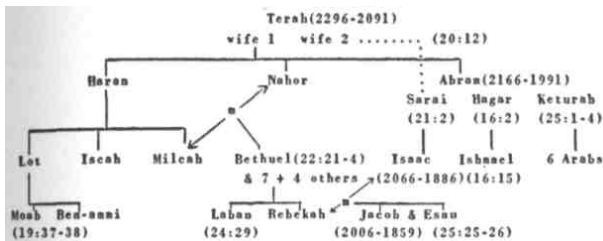
*"And I will establish My testament between Me and Thee . . . to be a God unto thee, and to thy seed after thee."* — Gen. 17:7.

### 10. ABRAHAM: FAMILY AND CHRONOLOGY

*Bible Reading:* Gen. 20-36, Job 1-31.

*World Background:* Hall, *Ancient History of Near East*, 1:6.

A. ABRAHAM'S FAMILY is described in Gen. 11:27-29, and subsequently as it developed:



Terah was a Semite, through Arphaxed and Eber, Gen. 10:24. At 70 he had his first son, 11:26, apparently Haran, with Abram as the youngest: Abram was 75 when he came to Palestine, 12:4; he came when his father died, Acts 7:4 Terah was 205 at his death, Gen. 11:32; so Abram was born when Terah was 130. Some have said that 130 is too old for Abram's birth and that Stephen was wrong in Acts 7:4. But Stephen spoke by the Spirit, Acts 6:10, and, like all approved speakers in the Bible, must be normative, carrying divine authority in his recorded words. Then would this make Abram's faith at having a son at 100 less real? No, Sarai was barren, as Terah's wife was not. Terah's family must have been in Ur of the Chaldees for some period, it was the place of Haran's nativity, Gen. 11:28. Consanguineous marriages occur-

ed several times in Abram's family; but this was before the Mosaic legislation, Lev. 18:6-18, and was sometimes necessary for purity in the faith, Gen. 24:3-4.

B. ABRAHAM'S CHRONOLOGY. The Bible and the Christian faith are historical, concerning real events in time. They therefore have a chronology, and God has preserved in Scripture sufficient data for its reconstruction. But the Biblical dates are relative, not all figured from one event; and the basis for the absolute chronology is from Assyrian history. The Assyrians named each year after an important official and carefully preserved the "eponym" (name) lists. Then in the eponym year of Bur-Sagale there is noted an eclipse of the sun, which astronomers have identified as that of June 15, 763 B.C. From this, all the Assyrian connected named years may be dated, covering from 892 to 648 B.C. From this known Assyrian chronology, events of Hebrew history described by the Assyrians may then be dated, the oldest two being Shalmaneser III's fighting with Ahab of Israel on the Orontes in 853 B.C., and his taking tribute from Jehu of Israel in 841. Since Jehu commenced his reign exactly 12 years after the end of Ahab's, 841 must be the first year of Jehu and 853 the last of Ahab. On this basis there appears the following table of O. T. dates, reaching back to the time of Abraham:

Accession of Jehu	841 B.C.	
Last year of Ahab	853	
Division of the kingdom	930	(or possibly in the last months of 931,
. cf. Thiele, <i>Mysterious Numbers</i> ,	55)	
Temple founded	966"	I K. 6:1. specifically, April May of
the regnal year beginning Sept., Oct.,	967	
Accession of Solomon	970	I K. 11:42
David's unified rule	1003	I. K. 2:11
David's accession	1010	I. K. 2:11
Saul's accession	1050	Acts 13:21
Samuel judges Israel	1070	I Sam. 7:2; cf. Curtis, <i>Hastings, Dic-</i>
<i>tionary of Bible</i> , 1:399		
Jephthah judges Gilead	1092	Jd. 11:26
Philistine oppression 1110	Jd. 10:7;	13:1; I Sam. 4:18. Cf. Keil,
(Eli and Samson judge)		<i>Com. on Josh., Jd., Ruth</i> , pp. 279-281
Tola arises to save	1133	and Jd. 10:2; cf. 10:3, no reference to
(Jair included) Jair		"saving"

Abimelech's misrule	1136	Jd. 9:22
Gideon judges	1176	Jd. 8:29
Deborah and Barak	1223	Jd. 5:31
Ehud judges (Shamgar included)	1323	Jd. 3:30 and 31, cf. 4:1
Othniel judges	1381	Jd. 3:11
Mesopotamian oppression	1389	Jd. 3:8; cf. Hengstenberg, <i>Hist. of Kingdom of God</i> , 11:4-5 on "elders"
Division of Canaan	1400	Josh. 14:7, 10
Conquest begins; death of Moses	1406	Josh. 4:19; 5:6, 10
Departure from Sinai	1445	Num. 10:11
Exodus	1446	I. K. 6:1
Moses flees to Midian	1487	Acts 7:30
Birth of Moses	1527	Dt. 34:7; Acts 7:23
Death of Joseph	1805	Gen. 50:22; cf. 41:46, 47, 54; 45:16
Death of Jacob	1859	Gen. 47:9, 28
Descent into Egypt	1876	Ex. 12:40; Gen. 15:13; Acts 7:6; 13:19 RV
Jacob returns to Canaan	1909	Gen. 31:41
Joseph born	1915	Gen. 50:22 et al
Jacob flees to Haran	1929	Gen. 30:23; 31:41
Birth of Jacob and Esau	2006	Gen. 47:9
Isaac married	2026	Gen. 25:20
Isaac born	2066	Gen. 25:26
Birth of Ishmael	2080	Gen. 16:16
Death of Terah, Abram enters Canaan	2091	Gen. 12:4; Acts 7:4
Birth of Abram	2166	Gen. 21:5
Birth of Terah	2296	Acts 7:4; Gen. 11:32; 12:4

Old chronologies give Ahab's last year as 954 B.C., the Assyrian dates having been misfigured one year, which raised all the dates one figure. The sojourn in Egypt lasted 430 yrs., Ex. 12:40. Ussher limited it to 215, so his dates behind this point are lower than the above; but cf. Gen. 15:13, Acts 7:6, and 13:19 (RV). His view was based upon Gal. 3:17, "the law which came 430 yrs. after the covenant," and the testament was 215 yrs. before the descent into Egypt; but Gal. seems simply to cite the well-known period in Egypt to prove the law as later. The question might be raised as to some of the above references being merely "round numbers." But with the so-called round numbers, as Isaac's death at 180, are un-round ones, as Jacob's at 143; and though Isaac



was born when Abraham was 100 he was conceived when Abraham was 99. The figures appear to be accurate; and, though the above table is not infallible, it does reflect the Biblical evidence, which must be taken seriously.

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### 11. ABRAHAM'S ELECTION

Genesis 11:27 through chap. 50, on the patriarchal history, falls into four parts, dealing with the four generations of the patriarchs: Abraham, 11:27-25:10; Isaac, 25:11-chap. 27; Jacob, 28-36; and Joseph, 37-50. Abraham's life, in turn, may be divided into six periods on the basis of the localities in which he lived for an extended time.

A. UR OF THE CHALDEES. Gen. 11:27-30. Born in 2166 B.C., Abram grew up in Ur just before the rise of Dyn. III and the Sumerian renaissance. Here, in a center for the worship of the moon god Sin, God called Abram to a life of pilgrimage to the celestial city, Heb. 11:13-16. Gen. 15:7, cf. Neh. 9:7, notes that God was responsible for Abram's movement from Ur; but there is no information in the O. T. on the precise form of the call.

Acts 7:2-4 reveals, however, that God appeared to him there and told him to move out. It was by faith, Heb. 11:8, the destination not yet given (This verse must apply to the call in Ur, for by Haran he knew where he was going, Gen. 12:5); and Abram obeyed. He seems to have persuaded his father, for Terah led the party, Gen. 11:31, which included Terah, Abram, Sarai, and Lot; Nahor's family stayed in Ur but followed to Haran later, 24:10, 27:43. The date is uncertain, after Abram's marriage but before 2091 B.C.

B. HARAN, Gen. 11:31-12:4. Terah knew the destination was Canaan, 11:31; but he settled in Haran, which was likewise a center for the worship of Sin, and permeated with Hurrian customs, where he died. This was a tragedy: lost faith? Relapse into idolatry? God then called Abram again, this time to leave the "father's house" as well, 12:1. It was to "the land I will show thee (in detail)"; he knew it was Canaan, v. 5. With this call came

promises: (1) personal election, divine discrimination, for "salvation is of the Jews," John 4:22. God had previously associated Himself with groups, Noah, and Shem, 9:26, but with antecedent ethical distinction; Abram's only plea was faith, Heb. 11:6. Election both proves God's control of history and keeps the recipient in humility. He promised Abram posterity, blessing, and fame; and Abram's whole subsequent life demonstrated divine monergism: in his own power he had no seed, no land, no property, 14:23. (2) universality, 12:3, for all nations were to be blessed in him. He was an example of faith, Gal. 3:8; and the Gentiles are blessed with faithful Abraham, for Gen. 12:3 is not strictly as Messianic a prophecy as 22:18, where his "seed" is specified, cf. Acts 3:25.

C HEBRON. Gen 12:5- chap. 19: his age, 75-99, 2091-2067 B.C. Leaving Haran, Abram journeyed through Shechem, 12:6; Bethel, 8; southward, 9; Egypt, 10; back to the Negeb, 13:1; and Bethel, 3; but he seems only to have settled down when reaching Hebron, 18. Here he stayed, 13:18, 14:13, 18:1, through the birth of Ishmael at 86, 16:16, and the conception of Isaac at 99, 17:1. But the most significant event of this period, and indeed of his whole life, is the revelation of the Abrahamic testament, Gen. 15, and its confirmation, 17, the means by which he and his seed were reconciled to God, 17:7. This salvation has two aspects.


(1) Objective elements, God's gracious action. God is just and judges all men by works, in Eden, and at the final judgment, Rev. 20:12, though by his own deeds no man is justified but is hopeless, Rom. 3:20. But Christ fulfills righteousness; men must stand in Him, Acts 4:12, so for O. T. saints as well as N. T., Heb. 9:15, 11:40. God makes the saving work of Christ available via the testament, "A legal disposition by which heirs inherit a blessing through the death of the testator." Testament is preferable to the more general term covenant because: although the O. T. term, *b'rith*, is ambiguous, the N. T. specifies *diatheke*, "will," over *suntheke*, "agreement, covenant"; death is required, Heb. 9:16, no remission of sins without the shedding of blood, 9:22; and it is a disposition, not an arrangement by equal parties, cf. Appendix. The basic features of the Abrahamic testament, and indeed of all other manifestations of the testament, are: (a) the promise, 17:7,

to "Be a God to thee and thy seed," reconciliation between God and man, and so it is from Gen. 3:1S to Rev. 21:3. Here revelation was through the Hebrews and was restricted to elect individuals of the Hebrews, but with a universal goal, 12:3. As always, the testament is practical producing real deliverance: God protected Abram and promised him and his seed, particularly, a great nation and the land of Caanan. So his name was changed from Abram, "the Father is lofty," to Abraham, "the father of a multitude," 17:5; and Sarai's to Sarah, 17:15, the latter meaning, like the former, "princess," but now showing God's approval on it. (b) Monergism. The testament is by God's grace alone, no mutual agreement. Men have responsibility; but God devises, reveals, imposes, and establishes the testament. This is clearest in the Noachian, Gen. 9, but cf. here 15:18, 17:1, 2, 4, and 7. Monergism makes salvation sure, removes it from the fickleness of men, and provides a confident hope, (c) Eternity. The testament is unchanging, effective forever, 17:7, 8, 19. Finally, the testament was objectively confirmed by God's self-maledictory oath, 15: the cutting of the animals shows the necessity of Christ's death for the inheritance, but is also a threat against non-fulfillment, Jer. 34:20.

(2) Subjective elements, man's response in fulfilling prescribed conditions. Though a testament is monergistic, a gift of grace, the heirs must yet qualify under the stipulations of the will. The Abrahamic testament is conditional: it could be broken, 17:14; it depended on obedience, 18:19. So Canaan could be lost and has been; Israel will yet be restored, Amos 9:15, but only as repentant at Christ's return, Isa. 59:20. (a) Faith, Gen. 15:6, root, "Amen," firmness: more than intellectual belief, total reliance upon God. This is the same for all ages, Heb. 11:6, and is itself a gift of God, Rom. 12:3. (b) Demonstration of faith through obedience. There is the general moral requirement, Gen. 17:1, again the same for all ages, Mt. 5:48, cf. James 2:14-26. But dispensations, periods in which faith in Christ is manifested by differing forms of ceremonial obedience, are real. For Abraham, note (i) circumcision, 17:10-14, a rite found in many religions, but with transformed significance in the O. T. Uncircumcised, as of lips, Ex. 6:12, means unfit, unclean; of the heart, Jer. 4:4, covered with wicked-

ness. So to circumcise is to remove sin, Dt. 10:16, and love God, 30:6. It is a seal of righteousness by faith, Rom. 4:11, and is 'made equivalent to the very testament itself, Gen. 17:10. It was particularly appropriate because the promise, "I will be your God," included the seed, 17:7, and was so performed at 8 days, 12; and because it signifies, not fertility or even child sacrifice as among pagans, but the removal of that sin which is man's from the very time of conception, Ps. 51:5, Eph. 2:3. (ii) Sacrifice, at places where God appeared, 12:7. First found in Gen. 4:3-5, it depended on the two things which constituted Abel's superiority to Cain: faith, the proper attitude, Heb. 11:4, with righteousness, I J. 3:12; and blood, the proper form, "God had respect unto Abel *and* to his offering," "a better offering," Heb. 11:4.

Salvation through the Ages:

<b>THE LOST</b>	<b>THE SAVED</b>					<b>Sub-dispensations</b>	
	Adam:	Abram:	Moses:	Church:	Millen-		
	Sacrifice	Circumcision	Tabernacle	Baptism Supper	nium: Zion		
	O. T. Anticipatory ceremonial			N. T. Commemorative ceremonial			<b>Major dispensations</b>
	Moral obedience demonstrating faith						<b>Christian works</b>
							Subjective appropri- ation by the testa- ment
<b>Nothing!</b>	Christ's righteousness				<b>The objective way</b>		
<b>Judgment by works</b>					<b>Fundamental justice</b>		

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12. ABRAHAM AT HEBRON

C. (*Continued*) Although amounting to only 24 out of his 175 years, this period preceding and during his first stay at Hebron embraces the major part of the Biblical material on Abraham. First (Gen. 12:10-20), the journey to Egypt, soon after his arrival in Palestine, 2091 B.C. The cause, a famine, v. 10, made the trip legitimate, cf. 46:3-4, though note the prohibition on Isaac, 26:2. Sarai was beautiful to some First Intermediate Period Pharaoh, 12:11, though then 65, cf. 17:17; longer life seems to have meant slower development and decay. Abram's designation "sister" was a "half truth," 20:12. The similar incident in chap.

20 shows, not a confusion of sources, but that it was his regrettably regular practice, 20:13. (Gen. 13) Lot's choice, for God blessed Abram despite his preceding failure, v. 2. Note Lot's sequence to Sodom: beheld 10; chose, 11a; moved, lib; and in, 12; but Abram's was the real future, 16-17, fulfilled, I K. 4:20-21. He settled at Hebron, 13:18.

(14) the invasion of the kings, under an unknown Chedorlaomer (Kudur-Lagamar) of Elam, with Amraphel of Shinar, who cannot be the famous Hammurabi, for this incident was still in the time of the Sumerian renaissance, v. 3, "the same is the Salt Sea," cf. v. 10, seems to locate Sodom in what is now the southern Dead Sea. Abram's pursuit "as far as Dan," v. 14, if referring to Dan-Laish, first named in Jd. 18:7-9, would be prolepsis and disprove the Mosaic historicity of the record; but the reference is probably to Dan-Jaan in Gilead on the logical route of the kings' return, Dt. 34:1, II Sam. 24:6. Melchizedek, priest-king of Jerusalem, worshipped the true God, v. 19, cf. 22; Christ is a priest like him, Ps. 110:4, the office (though not Melchizedek the man) being eternal, Heb. 6:20-7:17. The title used of God, "possessor of heaven and earth," Gen. 14:19, 22, shows practical monotheism, cf. 18:25 and 24:3.

(15) the revelation of the testament cf. topic 11, notes a Hurrian custom in the position of Eliezer of Damascus, the servant who was to have become Abram's heir, 15:2-3. In Nuzu childless people could "adopt" a "son": he served them as long as they lived and buried and mourned for them when they died; in exchange he became heir. But if a son were later born, the adopted one had to yield, cf. 15:4. (16) Hagar, Abram now 86, v. 16, 2080 B.C., another Hurrian parallel: the giving of a servant to provide children in the place of a barren wife, 16:2. Marriage was for sons, not love; so a Nuzu marriage contract reads, "If Gilimminu (the bride) will not bear children, Gilimminu shall take a woman of Lullu-land as a wife for Shennima (the groom)." So was also Bilhah for Rachel, 30:2-8, and Zilpah for Leah, 30:9-13, with Jacob. In her flight, then, from Sarah Hagar is met by the Angel of the Lord, v. 7, whom she recognizes as God, v. 13, cf. Ex. 23:20-21: He is distinct from God, yet forgives sins; in Isa. 63:8-9, the

"Angel of His presence," seemingly all pre-incarnate appearances of Christ. (17) the testament sealed, cf. topic 11; Abram now 99, 2067 B.C. (18-19) the destruction of Sodom and Gomorrah. God with two angels, informing Abraham, announced his son to come in one year. Sarah laughed, Hebrew, "Isaac," in disbelief, 18:12; but the name has good connotations too, 21:6. Sarah did have faith, Heb. 11:11, cf. I Peter 3:6. Lot, firmly established in Sodom, 19:1, was still righteous, II Peter 2:7, but had no witness, 19:14; his two phrases in v. 18 represent an impossible combination, cf. Acts 10:14. BIBLIOGRAPHY: Harland, J. Penrose, "Sodom and Gomorrah," *The Biblical Archaeologist*, V:2 (May, 1942), 17-32; and VI:3 (Sept. 1943), 41-54.

### 13. ABRAHAM AND ISAAC

*Bible reading:* Gen. 37-50, Job 32-42.

*World background:* Hall, *Ancient History of Near East*, VI: 1-6.

D. NEGEB (KADESH. GERAR. AND BEERSHEBA'). Gen. 20-22, his age, 99 and after, 2067 B.C. and perhaps 25 years thereafter. At this point Abraham moved to the Negeb, 20:1, in which general area he stayed, 21:33-34, 22:19, through the birth of Isaac at 100, 21:1-5, his sacrifice perhaps 15 years later, 22:19, and some time after that. (Gen. 20) Gerar. Though a prophet, v. 7, Abraham continued in the weakness shown in Egypt. (21:1-21) the birth of Isaac, 2066 B.C., involved the casting out of Hagar, cf. Gal. 4:30 the only N. T. allegory on the O. T., not to be confused with "types," the symbolical significance of which is intended from the first. According to the Hurrian parallel, Sarah should not have driven Ishmael out: the Nuzu contract read, "Gilimminu shall not take the (handmaid's) offspring away." Because she was not within her rights Abraham protested, 21:11, which only a divine revelation overcame. (21:22-34) the covenant with Abimelech. It was later renewed by Isaac, 26:33, giving to the name "Beer-sheba" an additional significance beyond that of 21:31. (22:1-19) we sacrifice of Isaac, serves to teach against human sacrifice, cf.; II K. 21:6, Jd. 11:39. The scene is Mt. Moriah, v. 2, where

Solomon's temple was later built, II Chron. 3:1. This was the great test of Abraham's obedience, v. 16, cf. Heb. 11:17, Js. 2:21-23. He "figuratively," Heb. 11:19, received Isaac back from the dead (Scripture nowhere suggests it as a type of Christ's willing obedience in death): he trusted in Isaac's resurrection. God now repeated His promise of world blessing, now specifically stating that it was also to be in his posterity, "and in thy seed," 22:18. This divinely chosen term is purposely ambiguous, either a collective or a singular. V. 17 must have suggested to Abraham a plurality, with which agree Christ's words in John 8:56, "Abraham rejoiced to see *My day*," though not His *person*. The patriarch trusted God for future deliverance, though the individuality of the Messiah was yet to be revealed. Gal 3:16 shows the ' congruity of prophecy, marked by development within the unclear, never by replacement of the earlier false. (22:20-24) Nahor's descendants. Aram and Uz are not the tribal heads by those names in 10:23.

E. HEBRON. Gen. 23 for some time up to the age of 137, 2029 B.C. He was staying here at the date of Sarah's death, vv. 1-2, though for how long before is not known; Abraham may well have traveled and settled in more places than the sequence of six suggested in Scripture. The purchase of the grave is an example of oriental bargaining; and the final price paid by Abraham, v. 15, seems high. This Hebron cave was Jacob's burial place, 50:13; but Jacob bought land for his tent from Hamor in Shechem, 33:19, where Joseph was later buried, Josh. 24:32. Some have claimed a serious N. T. error, Acts 7:16, confusing these. But such an error exists only if it can be proved, which it cannot, that Joseph's eleven brothers (not Jacob) were not buried in Sechem and that Abraham never held the land Jacob later acquired, though Jacob himself had later to reacquire it by force, 48:22, John 4:5.

F. NEGEB. Gen. 24-25:10. his age, 137-175, 2029-1991 B. C. Following Sarah's death, the remainder of Abraham's life was marked by his return to the Negeb country, 24:62, 25:10, where he was at the marriage of Isaac, at 140, 25:20. (24) Isaac's marriage to Rebekah, 2026 B.C., is an example of answered prayer,

v. 45. (25:1-11) Abraham's end. He had a heavenly hope, Heb. 10:16, as indicated by Gen. 25:8, "He was gathered to his people." This cannot refer to burial (distinguished, v. 9) with his ancestors: their tombs were beyond the Euphrates. The greatest pioneer of faith, he entered by the testament "the city which hath foundations, whose builder and maker is God," Heb. 11:10.

Isaac, Gen. 25:11 — chap. 27. His life, though the longest, is the least eventful of the patriarchs: born 2066 B.C., he married at 40 in 2026, Gen. 25:20, and died at 180 in 1886, 35:28; most of his life was spent in the Negeb (Beer-lahai-roi, Gerar, and Beershe-ba), 24:62, 25:11, 26:1, 23, 28:10, though he must have been with Abraham at Hebron at the time of the death of his mother Sarah, 23:2, to which place he returned and settled at least twenty years before his death, 35:27-29. (Gen. 25:10-34) Isaac's family, is a further example of divine election, v. 23, even seemingly arbitrary. The choice, before birth, of Jacob over Esau indeed concerned national status, not salvation, Mal. 1:2-4; but it illustrates God's bestowal of saving faith, a matter of pure grace, irrespective of human worthiness, Rom. 9:10-13. The people of Edom, "red" came from Esau, the name applying both because of his birth, v. 25, and the pottage, v. 30. This latter incident, selling inheritance rights far under value, has a Hurrian parallel: in Nuzu a brother transferred rights to a whole grove for only three sheep, apparently under duress.

(26) Isaac and the Philistines, includes a renewal both of the Messianic hope, "in thy seed shall all the nations of the earth be blessed," v. 4 (though there is no mention of their being blessed in him personally, as in Abraham), and of the Abrahamic testament, with its promise to be his God, vv. 3 and 24. (27) the stolen blessing, demonstrates overruling divine providence, Ps. 76:10, despite Jacob's brazen lie, v. 20, and Isaac's deliberate attempt, v. 29, to reverse God's elective word of 25:23, though he did show some restraint in quoting only the first part of Gen. 12:3. Isaac's prophecies to Jacob, v. 28, and Esau, v. 39, are similar, but in the former the Hebrew preposition "from" is partative, "God give thee a *portion from* the fatness," while in the latter the "from"



is separative, "Dwell *away from* the fatness," as historically the Edomites did, Mal. 1:3-4. Esau received a curse and not a blessing, for in the Hurrian customs blessings once given were fixed. In a Nuzu court record a claim was won because of an oral statement, by a dying father, which was legally binding, cf. 27:33, 35. Isaac's death was in fact considered to be imminent, vv. 2-3, 41; though Jacob's flight for "a few days," v. 44, became God's punishment for 20 years.

#### 14. JACOB

A. JACOB, Gen. 28-36, by nature a quiet man, was forced to wide travels, which mark his life, 2006-1859 B.C. into four distinct periods:

(A) In the Negeb country of Palestine with Isaac to age 77, 2006-1929. The age of 77 is gained by noting that at his descent into Egypt at 130, 47:9, Joseph was 39, 41:46, 47, 54, 45:11. Isaac was therefore 91 at the birth of Joseph and 77 at his arrival in Aram 14 years before, 31:41, 30:25. This relatively advanced age is confirmed by his age being 40 some time previous to his break with Esau. The name Jacob, "He grasps at the heel," given him at birth, 25:26, was vindicated by his subsequent dealings with his twin brother Esau, cf. 27:36; and he was forced to flee Palestine, 27:43, cf. topic 13. The object of marriage within the family, 28:2 was secondary and perhaps "face saving."

B. In ARAM, AT THE CITY OF HARAN, Gen. 28-31, age 77-97, 1929-1909 B.C. (Gen. 28) Flight through Bethel. Here the vision of the ladder symbolized communion with heaven, cf. John 1:51. The blessing promised to come through him was both personal and Messianic, "in thee and in thy seed," v. 14, cf. Isaac's, 26:4. As a memorial of the testamental promise, renewed to him that • God should be with him, v. 15, he set up a *massebah* or pillar, 18, which sort of thing had later to be opposed because of idolatry, Ex. 23:24. (29) Jacob's marriages. For Leah he had weak eyes, v. 17, but for Rachel there was true love, v. 20. Note v. 27, the week of wedding festivals, and vv. 32 ff., the names of the 12 patriarchs, his sons, all of which have appropriate meanings in Hebrew. (30) Jacob's increase. The Bible notes deceptions and superstitions,

recorded but not approved: mandrakes, "love apples," believed to aid conception, 14 ff.; and belief in pre-natal influence, 38 ff., though Jacob also followed the laws of selective breeding, 40, cf. 31:10, by which God did work. (31) Flight from Laban. V. 49 indicates their distrust of each other and is far from a benediction; but v. 53, "the Fear of Isaac," shows the impression made on Jacob by his godly father.

Hurrian customs are particularly in evidence in the record of Jacob. 29:18-19, gaining a wife in return for service: in Nuzu a man became a slave to gain a slave wife, though Jacob was no slave, v. 15. 31:15, Laban's daughters objected to being "reckoned as foreign women," for native women had a higher standing. 31:38, cf. how in Nuzu shepherds were tried for illegally slaughtering the sheep. Particularly, Jacob's whole relation to Laban suggests a Hurrian "adoption" contract: 29:18, Jacob got daughters in return for work, becoming a "son"; 31:50, he was to marry no other wives, as in Nuzu adoptions; 31:43, Laban had a claim over Jacob's children, though God intervened to abrogate the custom v. 24; 31:1, Laban's sons worried about heirship, while v. 31, Jacob claimed his wages were changed, perhaps a problem of heirs born after Jacob's adoption, who were supposed to receive their percentage; and 31:15, Rachel stole the teraphim (household idols, 31:30, cf. I Sam. 19:13, Zech. 10:2, though she served God too, 30:24, and Jacob knew nothing of them, 31:32, and opposed idolatry, 35:2), which in Nuzu meant a legal claim on the property and which Laban was justified in demanding back for his own sons, 31:30. Knowledge of such Hurrian parallels is valuable to explain (though not necessarily excuse) the patriarchal actions, and to confirm the accuracy of the Biblical records.

C. IN PALESTINE AGAIN Gen. 32-36, age 97-130, 1909-1876 B.C. (32) Jacob's turning point, wrestling with the Angel, who is divine (Christ), vv. 28, 30. There was both physical action and prayer, Hos. 12:4. "Let Me go," v. 26, for man cannot see God and live. Jacob persisted, 24-26, until God broke him, 25. Thus holding to God and defeated in self he truly prevailed, and God changed his name from Jacob to Israel, "He strives with God." (33) Reconciliation with Esau, after which he crossed the Jordan

to Shechem, v. 18, and acquired land, 19. cf. 37:2. (34) the outrage on Dinah. (35) worship at Bethel. The vow made during his first flight, 28:20-22, was fulfilled, 35:3: according to the regular promise of the testament, God was his God, and he was God's man. The name Israel was reaffirmed, v. 10; and, after Rachel's death on the way to Benjamin, 19, he rejoined his father Isaac at Hebron, 27. (36) Esau and Edom. Variant names appear for Esau's three wives; Anah, father of Oholibamah (Judith), v. 2, was a "man of a well," v. 24, in Hebrew, Beer, 26:34. Job seems to have been an early inhabitant of Edom, the area of Uz, Job 1:1, cf. Lam. 4:31. Known only to be before Ezek. 14:14, 20, he seems to come at this point: his life is patriarchal; his worship, which is approved, 1:5, must be pre-Mosaic; and the *q'sitah* monetary weight, 42:11, is known only in the period of Jacob, Gen. 33:19, Josh. 24:32. The book of Job, however, probably did not appear in Israel until the time of Solomon. The key, 23:10, "When He hath tried me, I shall come forth as gold."

D. IN EGYPT (GOSHEN, 46:34), age 130-147 forced to migrate by famine, cf. topic. 15.

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## 15. JOSEPH

The fourth and last major division of the patriarchal history in Genesis, 37-50, concerns Joseph, whose life 1915-1805 B.C. falls into three definite periods:

A. His BIRTH IN HARAN AND EARLY YOUTH IN HEBRON, 37-38, age to 17, 1915-1898, 37:2, 14. (37) Joseph sold. His coat "reaching to the ankles," v. 3, indicating privilege and release from work, and his dreams, in time fulfilled, 42:6, 43:26, 44:14, caused hatred. His brothers sold him to a group of Ishmaelites, 25, 27, 28 (of Abraham by Hager), and Midianites, 28, 36 (of Abraham by Keturah), peoples that came to be mixed and identified, Jd. 8:24. (38) the incest of Tamar, illustrates the levirate marriage, Dt. 25:5-11, cf. Mt. 22:24, and, in some respects, Ruth 4:5, 17.

B His SERVITUDE IN EGYPT, 39-41:45, age 17-30, 1898-1885 B.C., 41:46. (39) Joseph and Potiphar, the Egyptian officer to

whom he was sold as a slave. Joseph's faith is noteworthy, v. 9; and his whole life is a demonstration of divine providence, vv. 523. The key passage of the entire record is 45:5-9, cf. 50:20: all the factors in history combine simply to execute God's purposes. (40) Joseph in prison. Note v. 8, God's revelation. (41:1-45) Joseph's rise. Some of the Egyptian names, v. 45, are more common at later periods but do appear earlier, cf. Free, Joseph P., *Archaeology and Bible History*, pp. 77-78. Most significant are the Egyptianisms, found here and in the following period, of value both in explaining and in authenticating Joseph's record: 39:5-6, his position as Potiphar's "major domo," was common in Egypt; 39:7-20, Egyptian situations similar to that of Potiphar's wife appear from the later "Tale of the Two Brothers"; 40:20, from the Rosetta Stone is indicated the pharaoh's custom of releasing prisoners on his birthday and other great days; 41:14, shaving was an Egyptian custom, not Semitic; 41:42, the investiture of an official with signet, linen, and neck chain is commonly recorded; 41:54, inscriptions indicate failure of the Nile to flood for as long as 7 years, and the distribution of grain by government officials in times of famine; 43:32, nobility and priests kept apart, even from commoners, much more, foreigners; 46:34, Egyptians ostracized shepherds as beyond standards of cleanliness; 47:20, crown and priests got all land titles some time before the New Empire; and 50:2-3, embalming took time and substance.

C. His POWER IN EGYPT, 41:46-chap. 50, age 30-110 1885-1805 B.C. (41:46-57) his rule, apparently under Senusert III, an outstanding Middle Kingdom pharaoh. (42-45) the two trips of Joseph's brothers to Egypt, and his testing of them. 44:5, 15 speak of his divining powers: an ability from God, or sinful accommodation to Egyptian practice? (46-47:12) the Israelitish immigration, God's providential method for making Israel into a great nation, 46:3. All the people came, v. 1; portions staying in Palestine and never being in Egypt, as sometimes claimed, is contrary to Scripture, v. 15 notes 33, with Jacob; the total is really 35, but two had died, v. 12. v. 26 gives a total of 66; v. 27, a grand total of 70, including Jacob, Joseph, and Joseph's two sons. These figures are the people "of" Jacob, v. 26, not "with" Jacob,

in the sense of being those who traveled with him; they are the family heads (only two women are listed), some of whom were not yet born: Benjamin, about 30 at this time, has 10 sons listed, two of whom are grandsons, Num. 26:40. (47:13-26) more of Joseph's rule. (47:28-50:14) Jacob's end. In his prophetic last blessings, 49:10 is a major contribution in the development of the Messianic hope, the sceptre in Judah, "until Shiloh come." But Shiloh was gone before Judah arose, Jer. 7:12. Translate, as in Ezek. 21:27, "until shall come whose it is," and unto Him shall the obedience of the peoples be. The Messiah will be one individual man, of the tribe of Judah, and a king. (50:15-22) Joseph's end, and, with the resting of his mummified body in an Egyptian coffin, Gen. 50:26, the end of the patriarchal period.

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REVIEW QUESTIONS (continued) for Period I, Patriarchal:

6. How may the lives of the patriarchs be outlined?
7. What are the main features of the Abrahamic call and testament?
8. What constitutes the nature and significance of the Hurrian and Egyptian parallels to the customs recorded in the patriarchal records?

## PERIOD II. EGYPTIAN, 1876-1446 B.C.

*"And the children of Israel . . . multiplied and waxed ex-ceeding mighty; and the land was filled with them." Ex. 1:7.*

### 16. EGYPT, DYNASTY XIII THROUGH THE EXODUS

*Bible reading:* Exodus

*World background:* Hall, *Ancient History of Near East*, VI: 7-10.

E. (Continued from topic 6) SECOND INTERMEDIATE PERIOD, Dyn. XIII-XVII, 1780-1580 B.C. (1) Feudal breakdown, 1780-1730. Amenemhat IV, last pharaoh of Dyn. XII, which ended c. 1780, was weak. During Dyn. XIII the nobility dominated ephemeral kings. An exception was Sebekhetep III, who held Nubia to the third cataract; but then came internal conflicts. Dyn. XIV consisted of vassal princes, who were subject to:

(2) the Hyksos, 1730-c. 1578, nomadic invades. For 2000 years the Egyptians had been protected in isolation, with only uncivilized Nubians to the south, and scattered Libyans and Sina-itic peoples to the west and east. Manetho said Hyksos meant "shepherd kings"; more likely is "rulers of the foreign lands." They seem to have been largely Canaanite, though Hittites and Hurrians were probably present. They introduced the war-horse and chariot, striking ruthlessly from bases in southern Canaan. Having conquered Egypt an unknown leader founded Dyn. XV, with the capital set at Avaris (Tanis, Zoan) on the east delta frontier. On the basis of Semitic names, as "Jacob-el," the Israel-itic descent into Egypt is placed by some in this period; but the Biblical dates put Joseph a century and a half earlier, and his background is native Egyptian, not Hyksos. Still, the Hyksos must have favored the Hebrews as fellow-immigrants from Canaan. Goshen, south-east of Avaris, would continue under Hyksos favor to the very end of the period; it was God's hand providing the best for His people's increase, Ex. 1:7. Later Dyn. XV lead-

ers were weaker and Thebes revolted from the hated foreigners. Dyn. XVI, the second Hyksos dynasty, founded by Nekara II, reconquered. Khian, the greatest of the Hyksos, and Apepi II held power over all Egypt, but the later Hyksos were increasingly Egyptianized.

(3) Dyn. XVII, c. 1630-1580, and the expulsion of the Hyksos. Sekenenra I founded the dynasty at Thebes, 1630, as a vassal of Apepi III. Ten years later he threw off the Hyksos yoke, proclaimed himself pharaoh of all Egypt, and commenced the war of liberation. Sekenenra III (c. 1605-1591) was killed in battle and the Egyptians seem to have again lost most of the land to the Hyksos; but his sons recovered and took Memphis, c. 1584, and in six years more freed Egypt.

F. NEW EMPIRE, DYN. XVIII-XX, 1580-1100 B.C. His third son, Aahmes I (c. 1580-1559), founded Dyn. XVIII and the empire. By taking Avaris in 1578, he expelled the Hyksos from the land; and, c. 1573, in southern Palestine he besieged and captured the last Hyksos king. Anti-foreign feeling ran high, and he attacked Nubia. Amenhetep I (1559-1539) consolidated the empire. All Egypt was practically the personal estate of the pharaoh; and two viziers ruled over the north and south, with careful organization. Great temples of Amen were commenced at Thebes (Luxor and Karnak). Thothmes I (1539-1514) raided as far as the Euphrates. In his reign, in the midst of the growing oppression of the Hebrews, there was born Moses, 1527 B.C. Thothmes II (1514-1501) was sickly; and the real power in Egypt, until her death in 1479, was held by his half-sister and wife, Hatshepsut. She refrained from war but sent commercial expeditions to Punt. She may have been the benefactrix of Moses, but his act of murder necessitated flight in 1487. Thothmes III (May 3, 1501, to Mar. 17, 1447), was the greatest of the pharaohs. Upon the death of Hatshepsut, whose domination he hated, he began his conquests. The battle of Megiddo, 1478, gave Egypt the domination of Palestine, which it held, off and on, for 2½ centuries. The "Napoleon of Egypt", he fought 17 campaigns, had fleets on the Aegean, and held from the 4th cataract to the Euphrates. Upon his death and the accession of his strong-soldier son, Amenhetep II (1447-

1421), Moses returned to Egypt, Ex. 2:23, demanding of pharaoh that he let God's people go.

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17. EGYPTIAN OPPRESSION AND DELIVERANCE

The Book of Exodus falls into three parts: 1-12:36, Israel in Egypt, the oppression and deliverance; 12:37-chap. 18, the exodus from Egypt to Sinai; and 19-40, Israel at Sinai. This topic outlines the first part; topics 18 and 19 (top), the latter two.

A. ISRAEL'S INCREASE, Ex. 1:1-7. Beginning with "70 souls," v. 5 (the tribal heads of Gen. 46:27), God raised Israel in the 430 year Egyptian sojourn to 600,000 men, 12:37, Num. 1:46, or over two million, with the women and children.

B. THE OPPRESSION, 1:8-22, 1578-1447 B.C. The new king who did not "know" (acknowledge) Joseph, v. 8, is most likely Aahmes I, who expelled the Hyksos. Egyptian hatred would easily transfer itself to the Hebrews, as foreigners similar to the Hyksos and who had probably been favored by them; cf. v. 10, the pharaoh's fear of Hebrew hostility in the event of another invasion. Israelitish slaves making bricks correspond to actual XVIII Dyn. carvings.

C. THE LIFE AND CALL OF MOSES, Ex. 2-4. He was of Levite origin, though his parents are not named, 2:1; Amram, only a grandson of Levi, and Jochebed, 6:20, appear to be his more distant ancestors. His sister and brother were Miriam and Aaron, the latter being 3 yrs. his senior, 7:7. Born in 1527 B.C., he fled Egypt at 40, Acts 7:23; returned at 80, Acts 7:30; and died early in 1406 at an age of 120, Dt. 34:7. Moses was raised by a princess, 2:5, perhaps Hatshepsut, daughter of Pharaoh Thothmes I, who gave him his name, which, though also an Egyptian name, takes its meaning from the Hebrew, "to draw out (of the water)," v. 10. Though educated with all Egypt had to offer, Acts 7:22, he preferred Christ and the testamental salvation of the Hebrews, Heb. 11:24-26. In 1487 B.C. he fled to



Midian, west of the Gulf of Aqabah, to Reuel, 2:18, who is "Jethro," 3:1, which may be a title. But in 1447, at the time of the death of Thothmes the Great, the Angel of the Lord, 3:2, who is Christ, v. 6, called him, at the burning bush on Horeb (Sinai), to deliver Israel from Egypt and lead it back to the promised land of Canaan. Israel had God's adoption, was His first-born son; so the oppression would cost Egypt their first born, 4:22-23. Among Moses' four excuses — who am I? 3:11; what is Thy name? 3:13; they will not believe, 4:1; and, I am not eloquent, 4:10 — God's answer to the second reveals His personal name, "I am (is) what I am," 3:14, "I am," signifying, "I am present, with you to deliver you," v. 12, cf. 20:1, which when put into the old Hebrew 3rd person, "He is," is Yahweh. This name had been used earlier, Gen. 4:26, cf. Ex. 6:20, but had not been so "known" (appreciated) before, 6:3.

D. MOSES BEFORE PHARAOH (Amenhetep II) and the plagues, 5-12:36. Returning to Egypt in mid-1447, Moses made his appeals, 5-7:13, originally for a short feast, 5:3; but it ended in their permanent release, 12:32-33. Pharaoh refused, 5:2, "Who is Yahweh!" and increased the oppression; so even Israel, though first following Moses, 4:31, regretted, 5:21, and then disregarded him, 6:9. With Moses was Aaron, "a prophet," 7:1, one who speaks for God, here as revealing Himself through Moses. 7:3, God hardened hearts (stated 10 times) ; but, 8:32, pharaoh hardened his own heart (stated 3 times) before it is said that God hardened it (first in 9:12). Still, God decreed it all from the first, and on the basis of His own plan for history, not of His mere foreknowledge of what the pharaoh would do, Rom. 9:17-18. Note that like Aaron the Egyptian magicians were able to make snakes, 7:11, perhaps "lying wonders of Satan," II Thess. 2:9; two of the men are named, II Tim. 3:8, Jannes and Jambres.

The first nine plagues, 7:14-chap. 10, have a somewhat natural character and order. The possibility is sometimes stated that changing of the water to blood may refer to coloring matter, Joel 2:31, cf. II K. 3:22, for it could be filtered out, 7:24. But the speed, universality, deadliness, and distinctions (8:22; 9:26) are miraculous. They testified against the Egyptian gods of the objects concerned, 12:12, and against the pharaoh's increasing

sin: giving no heed to Moses, 5:2; miracles, 7:13; advice, 8:19; proof, 9:7; and even his own confession, 9:27. The tenth plague concerned the passover, 11-12:36, with four-fold meaning: (1) an event, the death-angel strikes, but "passes over" Israel, 12:27; (2) the ceremony: unleavened bread showed speed in departure, 12:34; herbs, the bitterness of bondage (?), 1:14; and the lamb was a token of no destruction, 12:13 (all the first born were to die, 11:5, but Israel's sons were redeemed by a substitute, 13:13-15); (3) perpetuation, 12:14-27, for God's claim over sinful man continues, 13:2, 12; and (4) typology, for its main purpose was to act as a means of anticipatory faith in Christ, the believer's passover, I Cor. 5:7. Compare with Ex. 12:5, I Pet. 1:18-19, the spotless sacrificed lamb; with 12:46, John 19:36, on the cross, no bone of His broken.

## 18. THE EXODUS

A. THE DEPARTURE,, 12:37-chap. 13. The accompanying "mixed multitude," 12:38, later caused trouble, Num. 11:4, but is significant in demonstrating that, although salvation before Calvary was by way of the testament revealed to Israel, still all who would submit to God's historical revelation were welcome within His people. The route commenced at Rameses, 12:37, somewhere in Goshen. It has been suggested that this was Avaris (Tanis); but that city was north-west of Goshen, while Israel went east, and it was not at this time. God forbid the natural way of the Philistines, 13:17; so they went by Succoth to Etham, v. 20, at the north end of Lake Timsah, to which the Red Sea extended at this time. Some translate, "Sea of Reeds," but such a swamp cannot be the meaning, cf. Num. 14:25, 21:4. God guided the way in a pillar of cloud and fire, 13:31.

The date was the day after Passover, the 15th of Nisan (March/April), 12:41, 18, 1446 B.C. Basis: the temple was founded, early 966 B.C., in the 480th year of the exodus, I K. 6:1; Jephthah, in 1092 B.C., said that Israel had taken Heshbon about 300 yrs. before, Jd. 11:26, or about 1400, after 40 yrs. in the wilderness; Garstang, *Joshua-Judges*, p. 54, dates the fall of Jericho c. 1400, again 40 yrs. after the exodus; and the Amarna letters to Amenhetep IV (1380-1362) tell of depredations by

the Hebrews, already in Canaan. But to this date of 1446, with Amenhetep II as the pharaoh, two main theories have been opposed: (1) that Menepthah (1234-1225) was the pharaoh of the exodus, with Rameses II (1300-1234) of the oppression; because Israel built a city, Raamses, 1:11, cf. 12:37, and Avaris was in fact rebuilt with Hebrew slaves at that time and named Rameses. But the presence of Hebrew slaves proves nothing, for Rameses IV used some a century later; and this same Menepthah left a monument saying he defeated Israel in battle *in Palestine*. (2) that Rameses II was pharaoh of both oppression and exodus, c. 1290. This is the chief theory held by liberals today. Basis: Bethel and Lachish fell early in the conquest, and they are known to have been destroyed c. 1230 B.C.; Israel marched around, not through, Moab and Edom, yet they were not heavily fortified until 1300. But just because Bethel and Lachish were destroyed in 1230 does not prove they could not have been captured earlier as described in Jd. 1:22-26 and Josh. 10:32; and Israel avoided Moab and Edom, not through fear of fortifications, which indeed may not have existed, but because God commanded it, Dt. 2:9. This question of a date is important, not simply because a later date for the exodus denies the Biblical figures, but because it makes the capture of Jericho, known to have occurred early, unhistorical as described in the Bible *after* the time of Moses.

B. THE CROSSING OF THE RED SEA, 14-15, the event of all history most remembered by the Hebrews. The route, 14:2. God had Israel turn back from the way due east past the northern end of the Red Sea; there may have been garrisons there. The places named seem south, and on the western shore of the Sea. The deliverance, Ex. 14. Pharaoh pursued, v. 3; the people despaired, v. 11; but Moses trusted God, vv. 13-14. The Angel interposed the cloud between the forces, giving light for Israel's progress, but holding back the Egyptians by darkness, vv. 19-20. Then God's east wind divided the Sea, v. 21, leaving relatively dry ground, cf. Josh. 3:17, but also 4:18. This was a clear miracle, not simply because of the timing, but also because when such winds occur (rarely) today, the water is blown in one direction, not divided. Yet that the waters were "a wall unto them on their right hand

and on their left," v. 22, may indicate not so much shape (perpendicular) as use (protection against flank attack, cf. I Sam. 25:16); 15:8 is poetic. When the Egyptians followed, their chariots stuck in the bottom, 25; and as the water returned they were all drowned: not shallow marsh water! The pharaoh himself does not seem to have been involved (v. 10 is the last personal reference to him); and Amenhetep II did not die at this time. Ex. 15: 1-18 is the stirring triumph song of Moses; 15:21, Miriam's response. The psychological effect predicted upon the Canaanites, v. 14, was literally fulfilled, Josh. 2:9.

C. ON TO SINAI, 16-18. God miraculously provided food: quail, 16:13; and manna, Hebrew, "What (is) it?" v. 15. Actually, this "bread rained from heaven," v. 4, was like seed, white, and sweet, v. 31; like bdellium, resinous, Num. 11:7. Such material is exuded from insects from tamarisk trees. But even if the manna were of this nature, it would still be a miracle in quantity and in being healthful. 17:14 is the earliest reference to Moses' literary activity. But Moses had assistants in his work, 18:25, 26, which may account for parts of the Pentateuch, as the record of his own death in Dt. 34. These "able men" mark the beginnings of judicial organization in Israel.

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REVIEW QUESTIONS (continued),

for Period II, Egyptian:

9. What is the historical background to the exodus?
10. How was Israel delivered from Egypt? What is the form and meaning of the Passover?

## PERIOD III. WILDERNESS, 1446-1406 B. C.

*"Now therefore, if ye will obey My voice indeed, and keep My testament, then ye shall be a peculiar treasure unto Me above all people." —Ex. 19:5.*

### 19. THE SINAITIC TESTAMENT

*Bible reading:* Lev. and Num. 1-18.

*World background:* Hall, *Ancient History of Near East*, VI: 11-16.

The third part of Exodus 19-40, Israel at Sinai, describes the testament: 19, its announcement; 20-23, its requirements (20:3-17, the Decalogue; and 20:23 - chap. 23, the Book of the Testament); 24, its acceptance; 25-31, instructions for its house, the tabernacle; 32-34, the golden calf apostasy; and 35-40, the building of its house. The summary statement of the Sinaitic testament is Ex. 19:5-6: Yahweh is God of Israel, and they are His peculiar (elect) people. The subject is a historical event, summer 1446 B.C., and is surpassed only by the resurrection of Christ as a demonstration of the reality of the faith: the supernatural entering into saving relations with man. As was true with Abraham, two aspects appear.

A. OBJECTIVE ELEMENTS, OF GOD. Sinai is specifically defined as a testament, "a legal disposition by which heirs inherit a blessing through the death of the testator." Cf. Heb. 9:18-22; Ex. 24: 6, 8, life blood which propitiates God is sprinkled, anticipatory of the death of Christ. Salvation is unified, though the O. T. saints were saved in anticipation, cf. the following basic features with Abraham's, topic 11, and the present: (a) the promise, 19:5, and anticipated in 6:7, "I will take you to Me for a people, and I will be to you a God." This reconciliation is sealed by the communion meal of the representatives of Israel with God on Sinai, 24:11, "And upon them He laid not His hand." But here is the first difference of the Sinaitic from the Abrahamic testament: the promise is on a national basis, rather than family, 19:6, cf. the 12 pillars

for the 12 tribes, 24:4, though both agree on election, particularization, as opposed to the universal nature of the testament to Adam, Gen. 3:15, and Noah, 9:9-11. Note too that the promise, just as to Abraham, has a future universal goal: Israel is a sovereignty (better than self-contained "kingdom") of priests, Ex. 19:6, charged with mediating God to humanity, (b) Monergism, 19:4, God did it; 20:1, He speaks, no advice asked! Dt. 7:7-8, 9:4-6 stress that the basis of the testament is God's love, His free grace; it is not Israel's merits, as if they were a people with a "genius for religion," but in spite of them. The gracious nature of the testament preserves humility in the inheritors; it checks the tendency to legalistic distortion and the necessary equation of God with the national interests, (c) Eternity, 27:21, 28:43, cf. 19:9 and Rev. 11:19, where the ark of the testament is seen in the new heaven of eternity. The objective confirmation of the Sinaitic testament is unique in that it preceded the actual announcement of the testament: it was Israel's deliverance from Egypt, 19:4, 20:2. God had proved His name, the epitome of the testamental promise, Yahweh, "He is (with us)."

B. SUBJECTIVE ELEMENTS, MAN'S RESPONSE, for salvation simply because of membership in the nation of Israel was no more automatic than it had been in Abraham's family, cf. Mt. 3:9. (1) Faith. Sinai here continues Abraham, Gal. 3:17; note the continued appeal on the basis of the earlier giving of the testament, Ex. 32:12, Lev. 26:40-42, and Dt. 4:29-31. Faith in Yahweh, and love for Him, is fundamental, Dt. 6:5, cf. Mt. 22:37-8, 23:23, and Rom. 9:32. (2) Demonstration of faith through obedience to: (a) the moral law. Israel is to be a "holy" (separated, Lev. 20:26) nation, Ex. 19:5, 10, keeping themselves from sin, cf. Isa. 6:3-7. In Israel, moreover, church and state are united in a theocracy: duty to God means duty to fellow-Israelites, Lev. 19:18, all is sacred. Here is a second difference from Abraham: he indeed had the general moral requirement, Gen. 17:1, but at Sinai, as necessitated by the larger group, are detailed written laws, with the Decalogue as most basic: in Dt. 4:13, 23 the testament is even equated with the Decalogue. It should be noted that though Sinai is of grace, some exhortations include the fundamental, but since

the fall impossible, proposition of salvation by works, Lev. 18:5, cf. Gal. 3:12, Rom. 10:5. These could easily be perverted into legalism. Furthermore, since God's moral will never changes, the Decalogue, etc., is still binding, Rom. 3:31, 13:9 cf. the whole argument of Rom. 6; there is no continuing in sin that grace may abound though the Christian is free from having to earn salvation by such laws, Rom. 7:4-6, as was also Moses. Finally, the moral law makes sin apparent, Rom. 7:13, Gal. 3:19, no one can keep it, Rom. 3; so it drives the sinner to Christ, represented in Moses' day by, (b) the ceremonial law. This was the prescribed condition for partaking of the testament, cf. John 14:6, a "shadow" of Christ, Col. 2:17. Here is a third difference from Abraham: circumcision and sacrifice continue, but now there are elaborate written standards, and particularly an established priesthood, all likewise made necessary by the national application. But the ceremonial law was only effective as it manifested faith: Num. 15:30, no sacrifice for the high-handed sin cf. Heb. 11:6.

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## 20. TESTAMENT AND TABERNACLE

A. RATIFICATION OF THE SINAITIC TESTAMENT involved at least seven trips by Moses up the mountain. (1) 19:3, the general testament was spoken to him. He came down and the elders agreed. On the third day God came to Sinai in great phenomena. (2) 19:20, the people were warned and the Decalogue spoken by God to all. (3) 20:21 (with Aaron, 19:24), God spoke the Book of the Testament; and, when they had returned, Moses repeated the Book, the people accepted it, and he wrote it, 24:4. He then took blood, putting part on the altar, v. 6, life offered to God, and sprinkling part on the people so that they were identified with it, v. 8: their own death is due, but they trust a substitute some day to be offered, Heb. 9:16-20. (4), 24:9 (with Aaron, his sons, and 70 elders), there was a divine appearance and the reconciliation was sealed by a meal of moral community. (5) 24:13

(with Joshua, for 40 days), God wrote the Decalogue, 31:18, 32: 16, and gave instructions for the tabernacle. Meanwhile, Aaron made the golden calf, 32:4, perhaps on the basis of Egyptian models, for the Hebrews had drifted into such worship in Egypt, Josh. 24:14. This calf, though associated with Yahweh, was a worshipped idol, 32:8, Ps. 106:19, no ark-like pedestal for the invisible presence. Levi rose in loyalty to the testament, 32:26 ff , Dt. 33:9. (6) 32:30-31, Moses interceded for Israel. (7) 34:4, God rewrote the Decalogue, 34:1, 28; and part of the Book of the Testament was repeated, which Moses wrote v. 27. On his return, Moses' face was shining. He had to wear a veil to cover up the glory, v. 35, but also to hide the fact of its passing, II Cor. 3:13, significant of the whole old testament.

B. THE TABERNACLE, a movable sanctuary that replaced the provisional tent of Ex. 33:7-10, where God first met with His people. Its names, in translation, are: "Dwelling," 25:9 (RV mg) that God might dwell as king among His people, 29:45, God needed no tent dwelling; "Tent of meeting" 29:42-43 (RV), where God meets man, particularly Moses, the primary reference not being to meetings between men; "House of Yahweh," 34:26, the place of His localized appearance; and "Tent of the testimony," 38:21 (RV), because it contained the ark, in which were the tables of the law, the testimony to the testamental arrangements, 25:21. These names point up, on the one hand, the divine immanence, God's real presence with Israel; but, on the other hand, the divine transcendence: His inaccessibility to the laity, His voluntary appearance from a simultaneous, non-localized existence, and His sovereignty. The tabernacle's construction was of materials available at hand, or from the treasures removed from Egypt; the *tahash* skin, 26:14, appears to mean treated leather rather than "badger" (AV) or "seal" (RV). The building was basically a two-roomed, wooden oblong 45'x15'x15', made up of vertical frames 15'x2' (the cubic = about 18"), and with four layers of coverings: linen, goats' hair, dyed rams' skins, and treated leather, in that order outwards.

The significance of the tabernacle lies in its typology. A type is a divinely devised illustration of a future truth, as opposed to a



symbol, an illustration of a present truth. But a thing was not a type for the future if it was not a symbol for its contemporaries: it signified the common salvation, at once symbolical of the O. T. anticipation, and typical of the N. T. realization. Even as salvation has always been of God, so the saving type must be divinely devised: nothing can be asserted to be a type without Biblical authority. In general, the tabernacle is a symbol and type of the testament, "God with man." Note its position in Scripture, following Ex. 19-24 as the embodiment of that truth; within its curtains, God appeared in the cloud, "shekinah," over the ark, Lev. 16:2. It points to Christ, God with man on earth, John 1:14, and to heaven, cf. Heb. 8:5, God with man for eternity, Heb. 9:24. The specific objects follow the heavenly pattern as well: altar, for God may be approached only through sacrifice (Christ's), Heb. 8:2-3, 9:12; laver, purity is necessary, Heb. 9:10; show (presence) bread, reestablished harmony with God, Lk. 14:19; candlestick (lamp stand), the truth in Christ (?), Jn. 8:12; incense, communication in prayer (?), Rev. 8:4; the veil to the most holy place, the way to God not yet clear, Mt. 27:51, Heb. 9:8; and the ark of the testament, presence with God, Heb. 6:19, 9:24. But beyond this point, Scripture suggests nothing; structure and ornament were for efficiency and beauty, not symbolism and typology.

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## 21. WILDERNESS WANDERINGS

The period in the wilderness lasted forty years, Num. 14:33, 32:13, Josh. 5:6, and includes the whole of the Pentateuch from Ex. 12:37 onward: from Egypt to the departure from Sinai, a little over one year, Ex. 12:37-chap. 40, Lev., and Num. (1st part) 1-10:10; from Sinai to Israel's failure at Kadesh, a little less than six months, Num. (2nd part) 10:11-chap. 14; the wanderings, about 38 years, Num. (3rd part) 15-20:13; and from the second Kadesh departure to the entrance into Canaan across Jordan, a little over six months, Num. (4th part) 20:14-chap. 36, and Dt., cf. topic. 24.

A. EGYPT THROUGH SINAI, Ex. 12:37-Num. 10:10, Passover 1446 to May 1445. For the journey to Sinai, cf. topic 18. At Sinai, following the golden calf apostasy, Moses took offerings for the tabernacle; Bezalel was the chief craftsman, with Oholiab, Ex. 35. The tabernacle was ready on the first day of the 2nd year of the exodus, 40:16-17, March/April, 1445 B.C. Lev. 8 then describes the consecration of Aaron and his sons as priests, and ch. 9 the commencement of the ritual of the tabernacle, fire from the Lord consuming the first regular burnt offering, v. 24. When Aaron's sons, Nadab and Abihu, attempted to introduce strange ceremonial they were likewise consumed by God's fire, ch. 10. Levitical drunkenness may have been associated v. 9. The remainder of the Book of Leviticus is a series of legal codes, cf. topic 22 for the outline.

Num. 1-10:10. The first census, ch. 1, showed 603,550 fighting men; camps were assigned, ch. 2. God then designated the Levites to take the place of the first born of all Israel as God's own, 3:12, cf. Ex. 13:2; and duties were assigned to the three clans, Kohath, Gershon, and Merari, chs. 3-4. The leaders of Israel presented offerings and the Levites were dedicated, 7-8. God's guiding Israel's course by the cloud is described, 9:15-23. The remaining chapters are legal.

B. SINAI TO KADESH, Num. 10:11 -chap. 14. Israel left Sinai late in the second month, 1445, 10:11; and, after various murmurings by the people, ch. 11, and even insubordination on the part of Miriam and Aaron which gave the former leprosy for one week, ch. 12, Moses led Israel into Kadesh, 13:26. This was the southern oasis outpost of Palestine and had been reached about the first of August, 1445, cf. 13:20. Time and distance were not what kept the nation from the promised land. But when the spies were sent into Canaan and returned after 40 days, the report of ten of them showed no faith in the God of history, 30-31. Intercession by Moses saved the rebellious people; but they were condemned to a corresponding 40 years in the wilderness, 14:33, only faithful Caleb and Joshua out of that generation were to enter the promised land, v. 30. Then when told not to advance Israel attacked, were routed at Hormah, and returned to face their sentence, vv. 44-45.

C. THE WANDERINGS, Num. 15-20:13, early fall, 1445, to late summer, 1407 B.C., 33:38, cf. 20:24. Following an extended stay at Kadesh, Dt. 1:46, Israel moved south into the wilderness, Dt. 2:1. The route of march is described in Num. 33, but the stations cannot be identified except that they were at Ezion-geber at the head of the Gulf of Aqabah before their return to Kadesh, vv. 35-36. The rough nomad life drew them to God, who tested them, but cared for them as well, Dt. 2:7, 8:2-4, by the hardening process making conquest and preservation in Canaan possible as not before. In addition to legal sections, this part of Numbers includes the revolt of the Levite Korah and the Reubenites Dathan and Abiram, who went down alive into hell as the earth swallowed them, chs. 16-17, the death of Miriam, 20:1, and Moses' sin of smiting the rock in his own power, which kept him from the promised land, 20:2-13. His failure was in not glorifying God (typology is not concerned), v. 12; but the rock did produce life-giving water, typical of the true life they received from Christ, I Cor. 10:4.

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## 22. LEGAL CODES OF THE PENTATEUCH

*Bible reading:* Num. 19-36, Dt.

*World background:* Hall, *Ancient History of Near East*, VII: 1-6.

A. DECALOGUE, Ex. 20:3-17. The "10 words," Ex. 34:28, Dt. 4:13, 10:4, were spoken by God on Sinai at the time of the giving of the testament, 1446 B.C., and repeated by Moses 40 yrs. later, on the Plains of Moab, Dt. 5:7-21. The Dt. Decalogue is a free quotation with special applications, cf. v. 15; Ex. is the original, written with God's finger on two tablets of stone. Salvation is accompanied by right living; the Decalogue's purpose, therefore, is to be the fundamental moral law of God's people, to demonstrate, not replace, their faith in God's testament. The first four "words" contain the duty to God; the last six, the duty to man. They apply forever, Mt. 19:18-19, Rom. 13:9, except for

the ceremonial element in the fourth, which day of the week to keep as sabbath, Col. 2:16.

B. BOOK OF THE TESTAMENT, EX. 20:23-chap. 23, named in 24:7. Spoken by God, it was written down by Moses, immediately after the Decalogue. Parts were repeated in 34:17-26. The purpose was to give enough concrete applications of the principles of the Decalogue so it could be appreciated and accepted by the people. The contents are adapted to the state of a nomadic people: simple, as 20:24-25, unhewn stones for the altar; and representative, as 22:14, an example, honesty vs. stealing. It was a preliminary code, but a sufficient basis for ratifying the testament in 24. Criticism has arisen over the following: 23:10, why vineyards and olives? In anticipation of settlement. 20:24, do«s an altar wherever God records His name suggest multiple sanctuaries and contradict the law of the central sanctuary in Dt. 12:5? But God only manifested Himself in one place at one time, namely where the ark was in the journeys; Dt. says one place, for Israel was then about to settle in Canaan. 23:19, is boiling a kid in its mother's milk superstitious? To keep Israel from just this sort of pagan practice, cf. I Thess. 5:22.

C. PRIESTLY CODES, primarily Lev. (except for 8-10), plus Num. 5-6, 9:1-14, 10:1-10, 15, 18-19. These were spoken by God to Moses in 1445 B.C. at Sinai (except for Num. 15, 18-19, during the 38 yrs. wilderness wanderings) immediately after the construction of the tabernacle. Their purpose is to provide professional guidance for the priests and a detailed liturgy for the new house of God. Contents: Lev. 1-7, sacrifices. As opposed to pagan concepts of feeding the deity (some have claimed this in Gen. 8:21, but cf. Jd. 13:16), or even the human concept of a loving gift (perhaps secondary with Hannah in I Sam. 1:24), the Bible's divine explanation of sacrifice is that of atonement which placates God's wrath against sinners. Basically, blood stands for life; and life is given to atone, literally, "cover sin," for the soul, Lev. 17:11. Animals' blood does not in fact remove sin, Heb. 10:1, 4; but it typifies Christ's giving His life as a shield for His own: the penalty for man's sin was laid on Him, Heb. 10:10. Five types are noted: (1) Burnt, Lev. 1, the earliest,

Gen. 8:20. When the offerer laid his hands on the beast, it became a substitute for the man himself, v. 4. Symbolizing whole consecration, this sacrifice was made twice daily, a perpetual offering, Ex. 29:38. (2) Meal (meat, AV), Lev. 2, a memorial of things pleasing to God, 2:2, specific consecration, accompanying atoning sacrifices. (3) Peace (thank, votive, wave, or heave) offerings, Lev. 3. Symbolizing reconciliation, they were eaten by the sacrificer in a meal of reestablished harmony with God. (4) Sin offerings, 4-5:13, propitiation for sins affecting ones self. (5) Trespass offerings, 5:14-6:7, similar, but for sins affecting others and with restitution, cf. Mt. 5:24.

Lev. 11-16, purification. Some parts are here simply good hygiene, as on leprosy; others symbolize purity from sin, especially the "Day of Atonement," 16, the day in the fall for national repentance and faith in God's cleansing, vv. 29-31. The anointed priest, v. 32, and in fact the whole service, is a type and Messianic prophecy of Christ, the anointed one, and His redeeming work, Heb. 9:6-14. The high-priest sacrificed for himself, Lev. 16:11, as Christ did not, Heb. 7:26; he killed one goat for the people's sins, 16:15-16, the blood put on the "mercy seat" (atoning cover) of the ark pointing to Christ, the true mercy seat, Greek, *hilasterion*, Rom. 3:25; and he confessed sins over the second, "scape," goat, 16:21, which carried them out into the wilderness, back to their author, Azazel (Satan), v. 8, cf. 1 J. 3:8. Lev. 17-26, the Holiness Code, is the great section on social ethics, defining how Israel is to be "holy," as required in the testament, Ex. 19:6. Lev. 19:18 is its epitome. Lev. 27 is an appendix on vows and the tithe. The codes in Numbers are on miscellaneous matters, including in ch. 6 the law of the Nazarite and the priestly benediction, vv. 24-26.

D. DEUTERONOMIC CODES, primarily Dt. 1-30, the "2nd law," to which may be added Num. 28-30, on the calendar of worship and vows. The background is the Plains of Moab, just before Israel entered Canaan, early in 1406 B.C. The purpose is to guide the nation as a whole in its settlement; it is popular instead of professional, as the Priestly Codes. This, rather than an evolutionary theory which insists that "P" (priestly) came a century after

"D" (deuteronomic), explains the simple approach of Dt.: messages designed to touch men's hearts and lead them to love and obedience of God, rather than careful prescriptions. The contents is primarily two speeches by Moses, with concluding blessings and curses as the injunctions are kept or not, Dt. 27-30: the first address, Dt. 1-4, with clear theoretical monotheism in 4:35, 39; and the second address, 5-26, with an introductory exhortation, 4-11, and more specific matters in 12-26. 6:4, "Yahweh thy God, Yahweh is one," is a theological keynote, the unity of God, both of simplicity and of singularity, Mk. 12:32; while 6:5, "Thou shalt love Yahweh thy God with all thy heart," is the greatest law of all. 18:15-18 is Messianic of Christ as the prophet, Acts 3:22, 7:37. But it includes the O. T. prophets, v. 20, through whom He spoke, I Pet. 1:11.

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## 23. PENTATEUCHAL CRITICISM

The Pentateuch, the source for the patriarchal, Egyptian, and wilderness periods of Hebrew history, is the most attacked section of the O.T. Basically Biblical criticism is the art of determining the origin, purpose, and meaning of Biblical literature: lower criticism seeks to restore the original text, while higher criticism seeks to evaluate the contents of that text. Thus, in a sense, all scholars are critics, striving to see the literature exactly as it is and to estimate it accordingly; true criticism will only enhance the value of great works. But practically, "critic" is applied to those who fail to see the Bible as it is, God's words, and by human standards divide and reject it.

A. THE SOURCE OF THE LAWS: comparison with the Code of Hammurabi, king of Babylon, 1728-1686 B.C. The Pentateuchal laws have certain similarities with this, e. g. Ham. 3-4, the penalty for pretended crimes to be exacted of false witnesses, Dt. 19:18-19; Ham. 200, the *lex talionis*, Ex. 21:24; and Ham. 206, payment for injuries, Ex. 21:18-19; and so on, cf. Barton, *Archaeology and the Bible*, pp. 378-406. Yet to ask, "Did Moses copy Ham-

murabi?" (or any other human legal tradition) shows faulty understanding: the source of the Pentateuchal laws is not Moses but God. In His grace He may have given Israel true legal patterns with which they were already familiar, but in other respects the Biblical laws are unique: they are throughout divinely related, "God said," as Hammurabi's are not; they have greater social sympathy, for the poor, Ex. 23:11, and even for the enemy, vv. 4-5; and they have moral purity, cf. Dt. 24:1, divorce only for lewdness.

B. THE SOURCE OF THE NARRATIVES: the Graf-Wellhausen documentary hypothesis. The use of source documents by the secondary (human) authors of Scripture is beyond question, Gen. 5:1, II Chron. 9:29, Luke 1:1-4; but when theories of source documents are used to discredit Scripture's own statements as to its composition, or to introduce discrepancies between its parts, then such theories must be condemned. The documentary hypothesis of Wellhausen asserts that the Pentateuch is composed of various strata which represent different and conflicting levels in Israel's evolutionary development, none Mosaic, but all loosely woven together by a final editor, about 400 B.C. These strata are: J, the Jahwist, of Judah, c. 850 B.C., free and picturesque; E, the Elohist, of Ephraim, 750, more refined and ethical; JE, these two combined, by a redactor, 650; D, the basic part of Dt., prophetic and stressing the central sanctuary, 621 B.C.; JED, the combination; and H, the Holiness Code, Lev. 17-26, exilic, and incorporated into P, the priestly document, post-exilic, preached by Ezra in 444, and legalistic. These make up JEDP, the final Pentateuch, produced by R, the redactor. Critics disagree on details; but, on the basis of certain misinterpreted stylistic and theological phenomena, most of today's disbelievers accept somewhat of the above theory.

Those who believe the Bible maintain Mosaic authorship; but it should be observed that the Bible itself distinguishes three degrees of Mosaisity: (1) Parts actually written down by Moses, including the following — Ex. 17:8-13 (E), so stated in v. 14; Ex. 20:22-chap. 23, (E), 24:4, 37:27; Lev. 18:5 (H), Rom. 10: 5; Num. 33:3-49 (P), v. 2; Dt. 5-30 (D), 31:9; and Dt. 32:1-43

(D), 31:22. The parts, known to have been written by Moses, come from various of the "documents," each with supposedly its own style (!). (2) Parts composed by Moses, though not necessarily written down by him, as Dt. 1:6-4:40, or 33:2-29. These include all his statements and, for all practical purposes, is equivalent to the first part. (3) Parts historically authentic and springing from the Mosaic period, which include the remainder of the Pentateuch, as Dt. 34. The above conclusions are reinforced by the rest of the Bible: Mt. 19:8, Christ said Moses gave this law, Dt. 24:1, as claimed; Mk. 12:26 and Lk 24:44, mentioning "the book of Moses," show he must have exercised general superintendence over the whole, cf. II Chron. 34:14, "the book of the law of Yahweh, by the hand of Moses"; and Dt. 4:2 and 12:32 (as opposed to those who recognize only a small core of verses as truly from Moses, the rest being later accretions), lay down the law that there were to be no additions, cf. Rev. 22:18-19. The importance of this matter is summarized by Christ, "Had ye believed Moses, ye would have believed Me: for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?" John 5:46-47.

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## 24. KADESH TO THE JORDAN

This fourth and last section of the wilderness journeys, cf. topic 21, before the crossing of the Jordan into the promised land, occupies the Biblical material of the last part of Numbers, 20:14 through 36, and of the book of Dt. It extends from shortly before the death of Aaron, Num. 20:24, in the late summer of 1407 B.C., 33:38, through the death of Moses in March/April, 1406, Dt. 34:8, cf. 1:3.

A. THE TRIP AROUND EDMOM, VIA THE RED SEA, Num. 21:4. Edom and Moab would not let Israel cross their territory, 20:14, Jd. 11:17; so, after a hostile but victorious encounter with south-



ern Canaanites of Arad at Hormah, 21:1-3, the Israelites made the hard desert march through Ezion-geber on the Gulf of Aqabah, Dt. 2:8, and swung north up the King's Way along the eastern border of Edom, v. 3. God prohibited the molesting of their merciless kinsmen, 5-6, cf. Num. 20:20-21; and Israel rebelled. The result was punishment by venomous serpents, 21:S-6; but Moses set up a brazen serpent, by a look at which in faith a man was saved v. 9. In later days it came to be worshipped as an idol, Nehushtan, and Hezekiah had to destroy it, II K. 18:4. It was, however, typical of Christ, John 3:14. Israel crossed the Zered, the border between Edom and Moab, and reached the Arnon, the border between Moab and the Amorite kingdom of Sihon of Heshbon, Num. 21:12-13.

B. THE CONQUEST OF TRANSJORDAN. Sihon refused to allow Israel passage, Num. 21:23; God had hardened his heart, Dt. 2:30. His attack resulted in his own destruction, and Israel occupied Gilead to the Jabbok. The song of the conquest of Heshbon, Num. 21:27-30, describes Sihon's former successes against Moab, but now ironically challenges anyone to rebuild his devastated capital. Og, king of Bashan, a gigantic man and one of the last of the Rephaim, Dt. 2:11, opposed in Bashan; and at Edrei Moses won another great victory and gained northern Transjordan. The journey from Kadesh, with the total conquest, took but five months, Num. 33:38, 20:29, Dt. 1:3, and in February/March, 1406, Israel encamped on:

C. THE PLAINS OF MOAB, Num. 22:1. Here Balaam appeared, procured by Moab to curse Israel; but he was forced by God to bless instead, Num. 22-24. He described the kingly Messiah, "a star out of Jacob," 24:17, for this prophecy is not adequately fulfilled by David. His last words mention the Assyrian empire, and the rise and fall even of Rome, vv. 22-24, cf. Dan. 11:30. He did, however, cause Israel to turn to the immoral idolatry of Baal-peor, Num. 25, cf. 31:16. Phinehas, grandson of Aaron through Eleazar, avenged the sin and was granted the Levitical testament of peace, 25:13, the fifth significant manifestation of the old testament. Peace with God was the promise, 25:12, cf. Zech. 6:13. Its accomplishment was typified through the Levitical priesthood, Mal.

2:4-5; but Christ took over and fulfilled the true priesthood, Heb. 7:11-12, although cf. Jer. 33:21; Isa. 66:21. In the subsequent war with Midian, Num. 31, Balaam was killed. The Baal-peor apostasy caused the death of 24,000 in Israel by a divinely sent plague, Num. 25:9. The leader had been of the tribe of Simeon, v. 14; and his tribe seems to have suffered most, for in the census then taken, ch. 26, their figures had fallen seriously from those recorded in the census of Num. 1, 39 years before. The general figure of fighting men was but slightly less, 601,730, 26:51; and the formerly smaller tribes of Manasseh, Asher, and Benjamin showed marked increases. Numbers concludes with the granting of inheritance rights to Zelophehad's daughters, 27:1-11; 36, the permission for the settlement of the tribes of Reuben and Gad and the half tribe of Manasseh in the conquered Transjordan territory, on condition of their men helping in the conquest of Canaan with the remaining 9 1/2 tribes, 32; the provision of Levitical cities and cities of refuge, 35; and the anointing of Joshua as Moses' successor, in anticipation of the old leader's imminent death, 27:12-23.

The book of Dt. records the two great last addresses of Moses, 1-30, including his renewal on the Plains of Moab of the national Sinaitic testament, 26:17-19, 29:1-13. After he had written an official copy of the law, and provided both for its preservation by the ark of God and its reading every seven years before Israel, 31:9-13, 24-26, he composed the song of Moses, 32:1-43, exhorting Israel to observe the law and warning against apostasy; and his blessing, 33:2-29, a prophecy of the futures for the tribes of Israel, similar to and an extension of Jacob's poetic blessing in Gen. 49. Then Moses was led of God up Mt. Nebo to the top of Pisgah. Although he could not enter it, he was allowed to view the promised land. There, in Moab, he died at the age of 120 and was buried by the hand of God, 34:1-6. (Consider in this connection Jude 9 and Lk. 9:30, 31.) His personality more than that of any other human, was responsible for the subsequent development of Hebrew history. He ranks with Paul as one of the greatest men of all time. At the last it could be said, "His eye was not dim, nor his natural force abated . . . and there hath not arisen a prophet since in

Israel like unto Moses, whom the Lord knew face to face." Dt. 34:7, 10.

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## REVIEW QUESTIONS (continued), for Period III, Wilderness, and Cumulative:

11. Into what major outlines may the books of the Pentateuch be divided?
12. How is the doctrine of the testament developed in the Pentateuch?
13. What is the form and meaning of the tabernacle?
14. For each of the legal codes of the Pentateuch, what is its position in the Bible, historical background, content, and purpose?
15. How may one outline Israel's 40 years in the wilderness?

## PERIOD IV. CONQUEST, 1406-1389 B.C.

*"And the LORD gave unto Israel all the land which He swore to give unto their fathers; and they possessed it, and dwelt therein." — Josh. 21:43.*

### 25. CANAAN AND EGYPT AT THE CONQUEST

*Bible reading:* Joshua.

*World background:* Hall, *Ancient History of Near East*, VII:7; IX:1-3.

A. THE EGYPTIAN EMPIRE WAS THE CHIEF POLITICAL FACTOR IN CANAAN AT THIS TIME. Thothmes I (1539-1514) had raided and taken tribute; but it was the conqueror Thothmes III, following the battle of Megiddo in 1478, who established permanent garrisons and first organized Palestine into the empire. Native princes were educated in Egypt and sent back to rule as puppet monarchs, while traveling Egyptian inspectors maintained the loyalty and, most important, the tribute. Amenhetep II (1447-1421), ill-fated pharaoh of the oppression, ruled with strictness and Canaan stayed at peace. Mitanni became subject; and Thothmes IV (1421-1412) married a daughter of its king, Artatama. From this union came Amenhetep III (1412-1376), "the magnificent." His rule was marked by luxury, foreign relations, peace, and decay abroad while Queen Tii, of mixed blood, dominated affairs in Egypt. After an initial campaign in Nubia, Amenhetep III undertook no warfare; and the way was opened for the Hebrew conquest, commencing in the spring of 1406.

B. WITHIN PALESTINE, the Amorites with their independent cities and lack of organization continued to control the central ridge; but in other areas important shifts of population and power had taken place since Abraham. On the coastal plain the Avvim had been destroyed by the Hamitic Philistine reinforcements that arrived from Caphtor (Crete), Dt. 2:23. In Transjordan there had appeared three new peoples descended from the stock of

Abraham: Moab, from Lot's incest, Gen. 19:37; Ammon v. 38, which had become strong, Num. 21:24; and Edom, from Esau's settlement in Seir, Gen. 33:16, now with kings, 36:31. There they replaced the Hurrian power, Dt. 2:12,22. Israel had been cautioned not to fight those their hostile fellow Semites and descendants of Eber, Dt. 2:4-5, Num. 21:26. Shortly before the arrival of Israel, Amorites under Sihon had invaded and defeated Moab, Num. 21:26; but they in turn were defeated and fell to Moses, as did Og in Bashan, the last of the Rephaim. In the south, the tribes of Gen. 15:19 had migrated: the Kenites joined Midi-anite nomads, Num. 10:29, Jd. 4:11, or Edom, Num. 4:21, though Hobab and others became associated with Israel, particularly Judah, I Chron. 2:55; and the Kenizzites likewise seem, in part, to have joined Edom, Gen. 36:11, 42, though again some joined the tribe of Judah in the wilderness, Num. 32:12, producing leaders, Josh. 15:17.

C. CULTURE. Economic conditions in Palestine were developed: there was commerce with Egypt and the standards of agricultural life were much better than what Israel had known. Still, Egyptian oppression and tribute had impoverished Canaan and caused considerable decline in the years preceding the conquest. Socially, Canaan possessed arts and writing above Israel; but the morality was low in the extreme, cf. Gen. 15:16, Dt. 9:4. Israel's ideals of social equality, individual and property rights, and sexual purity were the exact opposite of those of the natives. In the matter of religion, the Canaanites were devoted to agricultural deities: Baal, meaning "master, or owner," the local god of each field, giving productivity, associated with the storm and the cycle of the agricultural year, and worshipped in the stone "masebah," or pillar; Asherah, the goddess in the wooden pole (not "grove" AV) of the same name, Dt. 7:5; and Ashtoreth (Astarte, Ishtar), goddess of fertility sex, and war. All were worshipped in "high places," Dt. 12:2, with debased rites and even human sacrifice, Dt. 18:10, 12:31. The "high-cultured," agriculturally successful, tolerant Canaanite deities were bound to have an appeal for simple Israelites. But Canaanitish concepts threatened the very basis of Israel's existence, the testamental relationship with God. Belief in local gods mini-

mized the extent of God's claims and tended to bind Him by necessity to the people of an area: God and people were felt to exist for each other and to be mutually dependent. Immoral rites and stress on blood communion with the deity caused God's moral will to recede. The emphasis on ceremonial made faith external, with a self-seeking commercialization which turned the testamental promises into: "I give, God must respond." Confident surrender would thus become impossible. Yet in the long run the presence of such a religion proved to be as providentially ordained for Israel's success as was Egypt's weakness and the Amorite disorganization and exhaustion: it brought Israel as never before to a conscious loyalty to the true faith of Yahweh.

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## 26. THE CONQUEST

The primary source for the period of the conquest is the book written by a contemporary of Joshua, 5:1, 6:2S, and perhaps using Joshua's own records, 24:26. It falls into three parts: chaps. 1-12, the conquest of Canaan; 13-22, the division of the land; and 23-24, Joshua's farewell. The conquest, in turn, may be divided into four stages, as follows.

A. THE ENTRANCE INTO CANAAN, Josh. 1-5:12. The preparation, chaps. 1-2, first notes Joshua, the man. An Ephraimite, son of Nun, Num. 13:8, his name was changed by Moses from Hoshea, "salvation," to Jehoshua (= Joshua, = Jeshua, = Jesus, cf. Acts 7:45, Heb. 4:8), "Yahweh is salvation," 13:16. He had commanded against Amalek. Ex. 17:9; was Moses' minister, 24:13; and for his faithfulness as one of the spies sent from Kadesh, Num. 14:10, had almost been stoned by the people. As a reward, he and Caleb were the only ones of that generation preserved alive to enter Canaan, v. 30. Having been given the Spirit and ordained as Moses' successor, 27:18, he was charged by God and Moses to faithfulness, Dt. 31:14, 23, Josh. 1:1-9 cf. especially Josh. 1:6. Joshua then charged the people, 1:10-15, was recognized by them,

v. 16-18, and sent the spies across Jordan to Jericho, ch. 2. Rahab's faith was noteworthy, Heb. 11:31, cf. Mt. 1:5. Jordan was crossed, 3-4, on the 10th day of the 1st month, March/April, 1406, 4:19. The people, 3:3, were ordered to follow the ark carried by the priests (Levites); Joshua, in faith, looked for a miracle, v. 13, as the river was in spring flood, v. 15. The waters indeed stood at Adam (Damieh), v. 16, the narrowest part of the Ghor. Dec. 8, A.D. 1267, a bank fell there and dammed the water 16 hrs; so also in 1906; and in July, 1927 an earthquake caused a 150 ft. cliff to collapse, which dammed the water 21 12 hrs. If such were the case in Joshua's day it was God's miracle in timing. V. 17, the priests stood in dry (cf. 4:18) midstream, and the people marched by. Two memorial heaps were set up, one on the bank, 4:8, and one in the stream bed, v. 9, for when their children should ask questions, 4:21,24. Ceremonial matters in 5:1-2 included circumcision, v. 5—it had not been done in the wilderness perhaps symbolic of the bearing of the fathers' iniquities, Num. 11:33; the rite, as ever, was associated with the removal of evil, Josh. 5:9—the passover, v. 10, precisely 40 yrs. after the first one; and the stopping of the manna, v. 12.

B. THE CONQUEST OF CENTRAL CANAAN, 5:13 - ch. 8. First fell Jericho, 5:13 - ch. 6. The prince of the host of Yahweh appeared to Joshua. Host, "army," may refer to Israel, Ex. 12:41; stars, Dt. 4:19; or angels I K. 22:19, Ps. 148:2. The last is the reference here; the prince was probably Christ, the Angel of Yahweh. Jericho suffered seven days of psychological attack; then, at the climax, God caused the wall to collapse, a fact validated by archaeology. 6:17, 18, 21, the city was "devoted," Hebrew *herem*, which is the same root as "harem," that is, separated to God so man cannot touch it, hence, "destroyed." The curse on rebuilding Jericho, 6:26, was fulfilled by Hiel in the 9th century B.C., I K. 16:34, as he practiced Canaanitish human sacrifice. The date of 1406, likewise confirmed by archaeology, marks the beginning of the conquest.

Next fell Ai, 7-8. The name itself means "heap," ruined; and Ai was a ruin at this time. But it was apparently occupied as a defence post by Bethel, 8:17, which latter town then surrendered

without a fight, 12:16, cf. Jd. 1:22. In the first attack on Ai the loss of 36 out of 3000 is slight; but it was serious as indicating divine disfavor because of Israel's sin, 7:11. Achan was guilty; and his family was killed too, 7:24. Dt. 24:16 had specified that the children were not responsible for the fathers, but Dt. 13:15-16 notes that in cases of apostasy the whole group must be destroyed; they probably knew his deed. Ai was then taken by ambush, 8:2, the 5000 of v. 12 probably being the front line of the 30,000 in v. 3; and Israel went on to renew the testament on Mt. Ebal, 8:30-35. This gathering in the heart of the country indicates that the rest of central Canaan must have submitted. In Dt. 27:2-8 Moses had commanded that they go to this mountain and set up plastered stones on which to write the law and then offer sacrifices on a simple altar. Joshua, accordingly, had the law inscribed in this way, probably Dt. 5-26, or, less the introduction, 12-26. The tribes, on Ebal and Gerezim, accepted the curses and blessings, 8:33 cf. Dt. 27:11 ff; and a feast of peace offerings ratified Israel's rededication.

#### 27. THE CONQUEST (Continued)

C. THE CONQUEST OF SOUTHERN CANAAN, Josh. 9-10. Gibeon submitted, ch. 9, with the Hivite tetrapolis, vv. 7, 17. "Distant" envoys sought a treaty with Israel, v. 6, that they might be spared, v. 15; and Israel was suspicious, v. 7, because there were to be no such agreements: they were to be destroyed for their corruption, Ex. 23:32, Dt. 7:2. So Israel tested their bread but did not consult God's priest, v. 14. From Num. 27:21 Israel was to seek God through the priest of the urim and the thummim. These were apparently the stones of the breast-plate, not magical, but simply the sign of the office, through the holder of which God gave His revelations, cf. I Sam. 28:6. The Hivites were made national and temple servants, 9:27, "Nethinim."

The Jerusalem confederacy, ch. 10, of five Amorite kings besieged Gibeon. Joshua routed them, and as they fled west down the valley of Ajalon God sent a devastating hail. At this point comes Joshua's poem recorded in the Book of Jashar ("the upright"), because of which the sun stood still, vv. 12-13. The daylight was miraculously prolonged. The whole south was then



ravaged, 10:40, 42. Some cities were taken and repopulated, as Lachish, 31, though as observed from archaeology seemingly not destroyed at this time, cf. 11:13. Jerusalem lost its king, 10:26, 12:10, but was not captured; taken later, Jd. 1:8, it was soon regained by the Canaanites, 1:21.

D. THE CONQUEST OF NORTHERN CANAAN, AND SUMMARY, Josh. 11-12. The Hazor confederacy, 11:1-15, opposed Joshua from west of Lake Huleh. The battle at the waters of Merom was probably not at Huleh but southwest of Hazor. This agrees with the approach from the south and the flight of refugees north, west, and east, v. 8. Joshua attacked suddenly and won a great victory. The summaries of the conquest follow in 11:16 - chap. 12: (1) It took some time, 11:18, completed in 1400, or six years, cf. 14:7, 10, 45 yrs. after Moses had sent out the spies in 1445, (2) God hardened the Canaanites' hearts to their own destruction, 11:20. Even the Anakim, the great people, Dt. 9:2, who had disheartened the spies, Num. 13:28, 33, survived only in Philistia, 11:22. They were part of the Nephilim, Gen. 6:2; but the Nephilim are not to be confused with "giants," as Og and Goliath of the Rephaim. (3); "Joshua took the whole land, according to all that Yahweh spake to Moses," 11:23, but what God had said to Moses was a gradual driving out, Ex. 23:28-30, Dt. 7:22. Conclusion: the conquest proved the faithfulness of Yahweh; Canaanite power was broken, submissive to Israel, but yet holding walled cities and chariots and capable of resisting should Israel lose her spirit from God. So Jd. 1:27.

The second part of Joshua, 13-22, the division of the land, 1400 B.C., begins by noting areas not taken by Israel, "very much to be possessed," 13:1, primarily the five Philistine city-states, Phoenicia, and Lebanon. Eleazar and Joshua divided the land by lot, 14, as summarized in 21:43. Caleb and the Kenizzites first got Hebron, as Moses had promised, Dt. 1:36; the 9 12 western tribes were assigned land, 15-19; the tabernacle was pitched at Shiloh in Ephraim, 18:1; Joshua received his part in Ephraim, 19:49, which helps explain the leading position of this tribe; the cities of refuge were established, 20, and the Levitical cities, 21—the priesthood

of Yahweh was indeed their inheritance, 18:7, but Moses had assigned them 42 cities, Num. 35:6—and the 2½ eastern tribes were dismissed after faithful service, 22. Their altar by the Jordan raised question until it was shown to be purely memorial, 22:23-24, not deviation from the central sanctuary, v. 29, cf. Dt. 12:5.

The last part of Joshua, 23-24, is Joshua's two farewell addresses. The date is uncertain, but probably about 1395 B.C. Dying at the time, aged 110, 24:29, he would have commenced the conquest at 99. But he was older and more feeble than Caleb, 85 at the division of the land in 1400, 13:1, cf. 14:7 ; and he had been Moses' commander back in 1446. The theme is faithfulness to God: there must be no weakness toward, or intermarriage with, Canaanites. The second address, ch. 24, climaxes in his last words, "Choose ye this day whom ye will serve . . . but as for me and my house, we will serve Yahweh," v. 14. The answer of the people, as they reaffirmed the testament, summarizes the leading truth of the period of the conquest, "Yahweh drove out from before us all the peoples, even the Amorites that dwelt in the land: therefore we also will serve Yahweh; for He is our God," v. 18.

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REVIEW QUESTIONS, for Period IV, Conquest:

1. What were the conditions faced by Israel in Canaan at the conquest?
2. Into what outline does the course of the conquest fall?

## PERIOD V. JUDGES, 1389-1050 B. C.

*"And it came to pass, when the judge was dead, that they returned and corrupted themselves more than their fathers, in following other gods." — Jd. 2:19.*

### 28. THE JUDGES: BACKGROUND

*Bible reading:* Judges and Ruth.

*World background:* Hall, *Ancient History of Near East*, VII: 8-10, VIII:2-4.

The Biblical judge was a leader divinely appointed to deliver and maintain Israel. Judicial capacity was only one aspect, often slight. There were twelve in Jd., plus Eli, I Sam. 4:18, and Samuel, 7:15. The book of Judges, the primary source for the period, was written by an unnamed prophet between 1050 and 1003 B. C.; 21:25 suggests there was a king on the throne, and Saul and the kingdom arose in 1050; while 1:21 notes the Jebusite power in Jerusalem, before David's capture of the city in 1003. The divisions of the book are: 1-2:5, events immediately following the death of Joshua; 2:6 - ch. 16, the judges themselves—2:6-3:6, introduction; 3:7-ch. 9, the 5 successive judges; and 10-16, the 7 overlapping judges—and 17-21, an appendix, 17-18 on Micah and the Danites, and 19-21 on the Benjaminite outrage.

A. CHRONOLOGY OF THE JUDGES IS DETERMINED BY THE FOLLOWING PRINCIPLES: the limits are the beginning of the first oppression after the death of Joshua to the establishment of the kingdom; since the date of the death of Joshua is unknown one must work back from 1050, the known date of the accession of Saul; and some judges overlapped in the records, cf. Shamgar and Ehud, 3:30-4:1, the total time, therefore, being gained by counting the dated oppressions and subsequent savings. Result: (cf. topic 10).

SAVINGS		OPPRESSIONS				
Years		Years				
1 Sam. 7:2	Samuel	20	1070-1050	Jd. 10:7;	13:1....Philistines	
Jd. 10:3	Tola	23	1133-1110	40	1110-1070	
8:28	Gideon	40	1176-1136	9:22	Abimelech 3	1136-1133
5:31	Deborah	40	1223-1183	6:1	Midianites 7	1183-1176
3: SO	Ehud	80	1323-1243	4:3	Canaanites 20	1243-1223
3:11	Othniel	40	1381-1341	3:14	Eglon, Moab 18	1341-1323
3:8			Mesopotamia™ 8		1389-1381	

The total period is thus 339 yrs., cf. the 300 yrs., of Jd. 11:26. Acts 13:20, AV, suggests 450; but the oldest manuscripts and RV attach this to v. 19, a general figure for the 430 yrs. in Egypt, plus the 40 in the wilderness.

B. EGYPTO-HITTITE RELATIONS were determinative for Palestine's History at this point. The Hittites had declined after the Old Kingdom, 1850-1550, cf. topic 8; but strong kings appeared with the New Kingdom, 1450-1200. Shubbiluliuma (Shuppiliumash) (c. 1385-1345), lost an initial war with Dushratta, grandson of Artatama I of Mitanni, but was a great diplomat. He stirred up the Amorites to revolt from the decadent power of Amenhetep III (1412-1376), whose armies ceased entirely to appear in Syria and Palestine after c. 1380. Amenhetep IV, Akhenaten (1376-1362), devoted himself to his monotheistic religious reforms; and the contemporary Amarna letters describe the corruption and the loss of the empire. Weak successors, as Tutankhamen (1360-1350) only raided southern Palestine; Horemhab (1345-1321), a general, and the last ruler of the XVIII Dyn., was occupied restoring order at home. So while the state of Arvad bribed the corrupt Egyptian officials and maintained revolt among the Canaanites, Shubbiluliuma raided Syria at will, murdered Dushratta, and set a puppet on the throne of Mitanni. His son Mursil (Murshilish) II (1340-1295) was thus the most powerful king in the East, and for half a century the Hittites dominated Palestine.

Egypt, however, experienced revival under Dyn. XIX, 1321-1205 B.C. Following the brief reign of Rameses I came Seti I (1320-1300), who in 1318 retook Galilee and Phoenicia. He defeated the Hittites on the Orontes, and c. 1315 a treaty was concluded by which Syria was assigned to Hittite control, Palestine and Phoenicia to Egyptian. When young Rameses II (1300-1234) became

pharaoh, he broke the treaty, attacked, and won a close but decisive victory over the Hittites at Kadesh, 1295. Mursil died. But the Hittite successors were strong; and, after years of costly fighting, Rameses and Khattusil (Hattushilish) III (c. 1280-1255) renewed the former division of power in the treaty of 1279. Peace was kept because of the exhaustion of both sides.

C. IN THE PERIOD BEFORE THE HITTITE INTRIGUE DISRUPTED CANAAN, come the events following the death of Joshua, Jd. 1-2:5, c. 1395-1389 B.C. At first victories continued, under Joshua's contemporaries, who feared God, Josh. 24:31; Jd. 1:1-26. Joshua's parting word had been that they were to possess the whole land, Josh. 23:5, God would help; so Judah and Simeon moved south to win a series of eight victories: Bezek (north of Jerusalem), 1:5; Jerusalem, 8 (not held, 21); Hebron and Debir, 10-11 (Joshua's former victory over them, Josh. 10:36, 39, had not been permanent) ; Hormah, 17; and the three Philistine cities of Gaza, Ashkelon, and Ekron, 18 (not held, 19). The Joseph tribes like wise took Bethel, 22-26, which had revolted. But then came failure, 27-36: no more cities were taken, and some of those that had been were lost; Dan was actually driven out of its territory, 34. God had promised conquest to the faithful, Josh. 23:5-13, but they had not been: the Angel of Yahweh, Christ appeared; and their weeping could not change His condemnation 2:1-5.

D. THE PHILOSOPHY OF HISTORY OF JUDGES, Primarily Jd. 2:6-3:6. Judges is a prophetic book in the Hebrew arrangement of the three-fold canon: the Law (Pentateuch); the Prophets, former (Josh., Jd., Sam., and Kings) and latter (Isa., Jer., Ezek., and the 12 minor); and the Writings (the rest of the OT, not by Moses, or by prophets). The prophetic books present history, not simply for its own sake, but to demonstrate an underlying philosophy of God's providence in history, with concrete illustrations of His dealings with men. Josh., for example, demonstrates the thesis of God's faithfulness. Judges presents at least three basic propositions: (1) God's wrath at sin, 2:11, 14. In a very practical way, Israel needed unity to resist her enemies; but her only unity was in her faith. Loss of faith meant loss of power. (2) God's mercy at repentance, 2:16. Even the oppressions of the

enemies were by His grace for their edification, 3:1-4. (3) Man's depravity, 2:19, 3:5-6. Canaanite thought could not be assimilated into the testament concept and repeatedly led Israel astray. Jd. is a constant cycle of sin, servitude, supplication, and salvation. When "every man did that which was right in his own eyes," 17:6, 21:25, individual responsibility proved a failure. Man on his own goes wrong. These principles of history are true today, even if less directly effected by God: the sinning nation will be punished; the repentant, saved; and human centered systems must ultimately fail. The only valid hope of history is the coming of Christ, the great King.

#### 29. 14TH AND 13TH CENTURY JUDGES

A. OTHNIEL, 3:7-11. Oppression came by Cushan Rishathaim, 1389-1381, of "Aram of the two rivers." Arameans so far south may well be explained as a result of Shubbiluliuma's attempts to stir up trouble within the fading empire of Amenhetep III. Here belongs Jd. 17-18, Micah and the Danites: 18:12, cf. 13:25, proves this was before Samson (the last chapters of Jd. cannot be chronological) ; and the events are mentioned in Josh. 19:47, Joshua being written before the middle of the 14th Century. The section shows the sin into which Israel fell: 17:1, Micah stole from his mother; v. 5, then they made the metal into an idol; 7, Jonathan the Levite was unsupported; 13, Micah was superstitious; 18:24-25, the Danites brazenly stole his gods and Levite; 20, Jonathan gladly deserted his protector; 30, the tribe worshipped the idol (until Shiloh fell, 31 c. 1090?); and this Jonathan was a great-grandson of Moses (Manasseh)!

The Benjaminite section, 19-21, likewise belongs at this point: 20:28, Phinehas is still high priest. Again, note sin on sin: 19:1 the Levite has a concubine; she plays the harlot and deserts him; having been reconciled in Bethlehem they are returning to Ephraim but he will not stop in Jebusite Jerusalem, 19:12 (actually the Canaanites would probably have treated them better than the Israelites), and they are almost deserted in Gibeah of Benjamin; 22, taken in, he is attacked by Sodomites and the concubine abused and killed; 20:13, the Benjaminites will not surrender the crimi-

nals to mustered Israel; 19-35, civil war results (36-48 repeats the battle description) ; and then, chap. 21, women are stolen to give wives to the surviving Benjaminites. Conclusion, 21:25, "Every man did that which was right in his own eyes!" Othniel came up against this; and by God's Spirit, 3:10, he judged, breaking the Mesopotamian oppression. Rest continued from 1381-1341, as the Hittites generally dominated the land. Othniel's brother Caleb had been 85 in 1400; but Othniel was younger, married Caleb's daughter, 1:13, and if there were 40 years difference in the ages of the brothers he was 60 at his victory.

B. EHUD, 3:12-30. Moabite oppression arose, 1341-1323, under Eglon, the fat. 3:20, Ehud's "message from God," a treacherous assassination, is not condoned; God raised him up, but not to lie. Then came 80 yrs. of peace, 1323-1243, preserved by the recapture of Palestine by Seti I in 1318 and the treaties of peace of 1315 and 1279 between the Egyptians and the Hittites. Garstang, *Joshua-Judges*, pp. 51-66, 112-115, has worked out in some detail the equation of peace in Jd. with periods of Egyptian power in Palestine; he suggests referring "the hornet" of Ex. 23:28, Dt. 7:20, and Josh. 24:12, to the hornet which is the hieroglyphic symbol of Lower Egypt: "God will send the hornet (Egyptian armies) before thee, which shall drive out the Canaanite." The hornet identification seems dubious (hornet = God's terror, Ex. 23:27), and some of Garstang's chronology denies Scripture; but the basic point seems correct, that behind the cycles of oppression and saving in Jd. lie the international activities of Egypt.

C. SHAMGAR, 3:31, though listed under Ehud's period, had in dependent activity against Philistines better equipped than he.

D. DEBORAH AND BARAK, 4-5. Jabin, Canaanite king of Hazor, oppressed 1243-1223 B.C., with Sisera as his general. The same name occurs in Josh. 11:1, perhaps a standing title, like "pharaoh" in Egypt, Abimelech of the Philistines, Gen. 20:2; 26:8; Ps. 34, title, or Agag of Amalek, Num. 24:7, I Sam. 15:8, Est. 3:1 (?). Barak followed Deborah, 4:8, to win at the Kishon, v. 15. It would seem that a providentially sent flood immobilized the Canaanite chariotry, 5:20-21. The song of Deborah, ch. 5, is a classic composition, contemporary with the very battle. Note the faith in

the Sinaitic God, v. 4; the poor condition of Israel, vv. 6-7; the tribal disunity, 16-17; and the blessing on Jael v. 24, her action morally distinct from that of Ehud's because it was an unrequired, dangerous act by a foreign woman, and from God, 4:9. The peace that followed 1223-1183 may have been preserved in part through the strong rule of Rameses III (1204-1172) in Egypt.

### 30. 12TH AND 11TH CENTURY JUDGES

A. GIDEON, *Jd.* 6-9. Nomads of Midian and Amalek came up like locusts, 6:4-6, 1183-1176 B.C. The book of Ruth seems to commence at this point, cf. the famine mentioned in 1:1, and the fact that Ruth was the great-grandmother of David, b. 1040 B.C., so that Obed would have been born about 1150. The book shows the bright side of the period of the judges: peaceful work, filial devotion, romance, and piety, 1:16, 2:20; friendly intercourse with Moab, cf. David's in I Sam. 22:3; and the acceptability of foreigners within Israel's testament of salvation, cf. Mt. 1:5, on the condition of their submission to it, Ruth 1:16. The book was written in the time of David, probably c. 1000, before the birth of Solomon, because he is not mentioned in it.

To Gideon there appeared the Angel of Yahweh, 6:11, who is deity, v. 14; and from his opposition to Baal that followed he gained the name, Jerubbaal, "Let Baal contend," v. 32. After the Holy Spirit had come upon ("clothed Himself" with) Gideon, v. 34, this judge mustered 32,000 troops of four tribes. Twice God cut down the numbers, 7:2, 5, and then in His strength alone came the great victory over the nomads. Ephraim looked for trouble, but Gideon kept peace, 8:1-3. For forty years he maintained the theocracy of the judges, 8:23, 1176-1136 B. C, with a rising culture, note the literacy implied in 8:14 but also with a tendency toward idolatry, v. 27. With the final lapse of Egypt under Rameses IV (1172-1166) and his successors, Israel attempted to set up Gideon as a king, which he refused, 8:22-23. His son Abimelech, ch. 9, did maintain 3 yrs. of oppressive kingship, 9:6, 1136-1133, until the various factions destroyed themselves, as forecast in Jotham's fable, vv. 7-20.

B.-C. TOLA, 10:1-2, saved Israel after Abimelech, 1133-1110. There is assigned to Jair, 10:3-5, no independent salvation; so he



is not considered in the chronology. With these commence the seven overlapping judges: Tola was in the north, Issachar; parallel was Jair in Trans Jordan.

D. JEPHTHAH, 10:6-12:7. Note the synchronized oppressions, 10:7: in the west the Philistines held control for 40 unbroken years, 13:1, 1110-1070, until Samuel's final deliverance, I Sam. 7:10; while in the east was the simultaneous Ammonite oppression, 18 yrs., 10:8, 1110-1092. Though these latter centered in Transjordan they dominated to Ephraim and Benjamin, v. 9. Israel, finally repenting from sin, was sharply rebuked, vv. 13-16. Then Jephthah, who had been driven from home and collected a reckless band in Tob of Syria, was made chief in Gilead, 11:9. Despite his compromising diplomacy, v. 24, God's Spirit gave victory, v. 29; and Gilead had a period of rest, 1092-1086, 12:7. His vow, 11:31 was fulfilled, v. 39; moral, be careful, Eccl. 5:5. Ephraim was insolent once too often: Jephthah had invited them to participate in his deliverance, 12:2, but not having been granted the leadership they had refused, Jephthah defeated them and by the "shibboleth" (ear of grain, or stream) test destroyed the refugees at the Jordan.

E, F, and G. THERE FOLLOWED THREE MINOR JUDGES in territories not under direct Philistine control: Ibzan, 12:7-10, 7 yrs. in Bethlehem; Elon, vv. 11-12, 10 yrs. in Zebulun; and Abdon, vv. 13-15, 8 yrs. in Ephraim.

H. SAMSON, 13-16, the western contemporary of Jephthah and the minor judges, was born and died under the Philistine oppression, 1110-1070. The Angel of Yahweh twice appeared to Manoah and his wife about the child; and he was consecrated to God, a Nazarite, 13:5, cf. Num. 6:1-8. His deeds, though spectacular, were small: he "began to save" Israel, 13:5, judging 20 yrs., c. 1095-1075. By way of evaluation: he was foolhardy, willful, and immoral. But he was an example to Israel, both as to what they could be, if they trusted God for strength, and as to what could happen, if they became entangled in the world.

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## 31. SAMUEL

*Bible reading:* I Sam. 1-15, I Chron. 1-9.

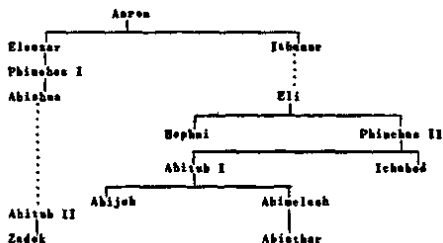
*World background:* Hall, *Ancient History of Near East*, II:5-7, VIII:5-11.

The book of Judges closed with the Philistine oppression, 1110-1070 unbroken; the man raised up by God's Spirit for deliverance was Samuel. The source is the first part of the book of I Samuel, which outlines as follows: (1) Samuel, chaps. 1-7 (1-3, his early life; 4-6, the Philistine disaster; and 7, his judgment) ; and (2) Saul, chaps. 8-31 (8-12, his establishment; 13-15, his reign and rejection; 16-19, the rise of David; 20-27, Saul vs. David; and 28-31, his end). I and II Samuel, originally one book, are named for Samuel as their unifying subject: the leading character at first, and responsible for both Saul and David later. In the Septuagint (Greek O.T.) they are named I-II Kingdoms; in the Latin Vulgate I-II Kings. I-II Kings are then styled III-IV. The date of composition is indicated by I Sam. 27:6, "Ziklag pertaineth unto the kings of Judah unto this day"; so it must have come after the division of the kingdom in 930 B.C. The author, as shown by the position in the Hebrew canon, is a prophet, but not Samuel, whose death is recorded in I Sam. 25:1. A likely suggestion is Ahimaaz, son of Zadok, for II Sam. 17:17 ff., cf. 18:19, imply an eyewitness.

A. EARLY LIFE OF SAMUEL, I Sam. 1-3. His birth and dedication are recorded in 1-2:11. No date is given, but it would seem to be early in the Philistine oppression, c. 1105 B.C. His father, Elkanah, lived in Ephraim, 1:1, but was a Levite of Kohath, 1 Chron. 6:27, 34. With polygamy, as always in the Bible, came trouble: Peninnah provoked Hannah, 1:7. At Shiloh, Hannah prayed for a son, to be dedicated as a Nazirite, v. 11, though Eli, high priest, and also judge 1130-1090 B.C., I Sam. 4:18, at first misunderstood, 14. God answered and gave Samuel, "name of God," or "heard of God," 20. The song of Hannah, 2:1-10, comes at his dedication, v. 10 of which, "Give strength unto His King," is authentic, though there was as yet no king in Israel. Dt. 17:4, Moses had prophesied of a king; Gideon had been offered the kingship, Jd. 8:22, and Abimelech had taken it, 9:6; and this child

did later anoint Israel's first two kings. The term His "anointed," in Hebrew, "Messiah," in Greek, "Christ," could be applied to priests, Lev. 4:3, and prophets, I K. 19:16, as well as to kings. But I Sam. 2:10 has reference to the final judgment, making it the first time in which "Messiah" is specifically applied to the coming deliverer, Christ. Hannah's song is the basis of Mary's *Magnificat*, Lk. 1:46-55.

The corruption of Eli's sons, I Sam. 2:12 - chap. 3, was a matter of robbing God, 2:16, cf. Lev. 7:28-34; and a prophet warned of punishment, v. 30. From Ex. 29:9 both branches of Aaron's family were to have had a perpetual priesthood; and in David's time both Zadok and Abiathar were high priests, II Sam. 20:25.



But the prophecy was fulfilled when Solomon banished Abiathar, I K. 2:27. The "faithful high priest" to be raised up, 2:35, was Zadok and his descendants, Ezek. 44:15, 48:11. They shall serve Christ at His return, Jer. 33:21.

B. THE DISASTER UNDER THE PHILISTINES, I Sam. 4-6. The defeat of Hophni and Phinehas at the first battle of Ebenezer, c. 1090, fulfilled the prophecy of their death, 2:34. It also demonstrates the assimilation into Israel of the Canaanite concept of localized deity, in the ark, 4:3, and under human compulsion. Then too, the Philistines had courage, 4:9, cf. I Cor. 16:13. But God punished the Philistine cities, Ashdod, Gath, and Ekron, for their sacrilege with His ark. That mice overran the land, 6:5 suggests

a plague; but the breaking of the idol Dagon shows supernatural intervention, 5:1-5. The golden mice, 6:4, demonstrate the Philistine belief in sympathetic magic, their removal via models. With the return of the ark, and lack of reverence on Judah's part, the plague struck Bethshemesh, 6:19; 70 were killed (omit the 50,000, with several manuscripts). The ark was left with Abinadab in Kiriath-jearim, 7:1,

C. JUDGESHIP OF SAMUEL, 7:2-17. He first caused national repentance at Mizpah, 7:6; the 20 yrs. of Israel's mourning (faith), v. 2, seem therefore to equal his period as judge, 1070-1050 B.C. The victory of the second battle of Ebenezer was due to God's thunder, v. 10, cf. v. 12. This broke the Philistines until near the end of Samuel's power. He continued in leadership, v. 15, acting as a "circuit judge," 16-17, the cities mentioned being perhaps centers for regular markets or fairs. He later appointed his sons, who proved corrupt, to a similar position in Beersheba, 8:1-3. He organized the "schools of the prophets," 10:5, not on the basis of Canaanitish ecstatic communion with deity, but of the guidance of God's Spirit, v. 10; and anticipated David's Levi-tical arrangements for worship, I Chron. 9:22. It was Samuel who laid the foundations for the kingdom, both in external military success and internal organization.

### 32. THE NEAR EAST AT THE END OF THE JUDGES

A. THE RISE OF ASSYRIA was the outstanding event of this period. This land, named from Ashur, the old capital on the west bank of the Tigris, extended from the Tigris and the Lower Zab north and east to the Zagros Mountains. A highland region and healthful, it developed rugged shepherds, Nah. 3:18. The people, Gen. 10:22, were one of the five main Semitic divisions; but a mixed culture under the Hamite, Nimrod, built the Assyrian cities, 10:11. Foreign influences include Sumerian, for these people settled at Ashur, c. 2900 B.C., and Nineveh is itself a Sumerian word; Akkadian, for the Assyrians were a part of Sargon's empire and spoke Akkadian; and Hurrian. The result was a people, independent, disciplined, warlike, and good organizers, but with less intellectual talent. The Romans are a close parallel. The early history notes rulers, as "Ushpia," only dependent reg-

ents; Puzur-Ashur I was first to call himself king. After the fall of Ur and the Sumerians, c. 2000, Assyria had commercial colonies even to Cappadocia but was generally ruled by Babylon. Assyrian independence came under Ashur-uballit I (1375-1340), who seems formerly to have been subject to Mitanni. The Hittites, then dominant, were occupied with Egypt; and Assyria fought with increasing success against the highland Kassites, who had been ruling Babylon since 1550. Shalmaneser I (1295-1250) conquered Mitanni, c. 1275, and kept free of the Hittites, exhausted from their wars with Rameses II. Tukulti-Enurta I (1250-1241) conquered Babylon, took its throne, and rivaled the Hittites. The Kassite Dyn. of Babylon ended in 1180; but Assyria was having to fight off northern invaders, and Dyn. II of Isin produced Nebuchadrezzar I (1140-1123), a king who showed great power but finally lost to Assyria.

B. TIGLATH-PILESER I (1115-1002) brought order to the Near East for the first time since 1250 by continuous, ruthless campaigning. He twice captured Babylon, conquered to the Black Sea, crossed the Taurus, and took as far south as Arvad on the Mediterranean. Only a Babylonian revolt saved Palestine, then under Philistine domination. His was a rehearsal of the Sargonid Assyrian conquests of the 8th and 7th Centuries. God seems to have raised him up to paralyze the older powers of the Near East that might otherwise have interfered with the development of the kingdom of His chosen people, soon to be founded. Palestine, except for the Philistine problem, was generally free from foreign invasion for four centuries following 1250 B.C.

C. A GENERAL DECLINE OF EMPIRES SET IN AFTER TIGLATH-PILESER I. Assyria, having weakened others, now had nine weak, inactive kings. Then Ashur-rabi III (1012-995) advanced to the northeast corner of the Mediterranean but, providentially, just missed contact with his contemporary, David, whose empire stretched to the Euphrates. The Hittite empire was destroyed: Arnuanda III (1230-1200), the last known king, suffered under famine; then invading tribes, part of the general movement in which Achaians of Thessaly took Troy and Crete, crushed the Hittites. In Babylonia, Dyn. II of Isin died out in 1048. Three foreign dynasties followed to 1001, with little power.

D. EGYPT ENTERED THE SEVENTH OF ITS GENERAL PERIODS, cf. topics 6 and 16, namely, Decline, Dyn. XXI-XXX, 1100-332 B.C. The latter two dynasties of the sixth period, the New Empire, had terminated weakly. In Dyn. XIX, the long reign of Rameses II (1300-1234) ended in peace and decay; Palestine was left practically to itself after 1250. Meneptah (1234-1225) was a tired old man, but before his death he repelled an invasion of Libyans and sea people. Then came weak kings, and after Seti II (1215-1205), the last of the dynasty, anarchy. In Dyn. XX (1205-1100), Setnekht (1205-1204), a soldier of Lower Egypt, brought order. Rameses III (1204-1172) was a careful planner, did not undertake war, and had prosperity. Two invading attacks from the west were broken, 1199 and 1193; and in a great sea and land battle in 1196 B.C. he gained victory over the Minoans, who had been driven from Crete by the Achaians, and over the Achaians themselves. He was followed by a rapid succession of weak men who were simply tools of the priests, the last being Rameses XI (1130-1100). Dyn. XXI (1100-947), the first of the period of decline, had a line of pharaohs characterized by alternation between priests in Thebes and merchants in Tanis. The last of the dynasty, Hor-Psibkhannu (977-947), contracted the marriage of a daughter with King Solomon.

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33. THE PHILISTINES

A. PHILISTINE RISE. A Hamitic people, they descended from Mizraim (Egypt), not Canaan, through Casluhim (Cyrene), Gen. 10:14, and Caphtor (Crete), Amos 9:7. The "Cherethites" appear to be Cretans, Ezek. 25:16, Zeph. 2:5. Some came early to Palestine and were encountered by Abraham, Gen. 21:32, 2050 B.C., and by Isaac, 26:4, c. 1980. Before 1400 they had destroyed the Avvim, Dt. 2:23, and occupied from Egypt to Ekron, Josh. 13:23, and eventually east to Beth-shemesh, gaining up to 2000 sq. mi. They arose in five chief cities: Ashdod (Azotus), Gaza, Ashkelon, Gath, and Ekron, each with an independent lord, the "seren," and nobles. Ex. 13:17 notes that the Sinaitic

detour was in part to avoid fighting them. The Philistines were not conquered by Joshua, Josh. 13:2-3; Jd. 3:3. Judah held Gaza, Ashkelon, and Ekron only for a time, Jd. 1:18. Shamgar's victorious skirmish, Jd. 3:31, c. 1250, shows at the same time Israel's material inferiority.

B. PHILISTINE POWER. With the fall of Crete to the general barbarian movements, 1200 B.C., the "remnant of Caphtor," Jer. 47:4, reinforced the older Minoan Philistines. Driven back from Egypt by the crushing defeat of Rameses III, 1196, these sea people reconstituted and in three waves almost overwhelmed Israel. (1) the first oppression of Israel, 1110-1070, Jd. 10:7, 13:1. Strict organization made the minority, oligarchical rule of the Philistines succeed: the true Philistines were relatively few, and even the local kings submitted to the five-seren council, which always acted in a body in both civil and military matters, I Sam. 5:8, 29:4; the remaining Anakim and Avvim were subservient, Josh. 11:22, 13:3; conquered Canaanites and Hebrews were enslaved; and border tribes, as the Geshurites, Josh. 13:2, I Sam. 27:8, were in alliance. The oppression, Jd. 13:5, climaxed in the first battle of Ebenezer, where the ark was captured, Hophni and Phinehas killed, I Sam. 4, and Shiloh probably destroyed, Jer. 7:14, c. 1090. But God's hand, plus their superstition, I Sam. 5: 5 (cf. Zeph. 1:9) and 6:2 (cf. Isa. 2:6), led to its return. Samuel's victory at the second battle of Ebenezer, 1070, broke their sway throughout his active judgeship, 7:13.

(2) The second oppression developed under Samuel's sons and Saul, 8:1, c. 1055-1048. With garrisons, 10:5, and spoilers, 13:17-18, they allowed no iron work in Israel, 13:19, cf. 23:1, though they did use Hebrews as mercenary troops, 14:21. Philistia had wealth, Jd. 16:5, architecture, 16:25, 30, skill in metal,

I Sam. 17:5-6, and both fortified cities and unfortified villages, 6:18. Its grain and olives, Jd. 15:5, made it a refuge in famine,

II K. 8:2. Its military forces were large and organized, I Sam. 29:2, with archers, 31:3; cavalry, and chariots, 13:5, and noted for savagery and cruelty, Jd. 16:25, I Sam. 31. The deliverance came through Saul, 1048, I Sam. 13:1. Action by Jonathan, 13:3, provoked attack before he was ready; but Jonathan's bravery and God's earthquake, 14:14-15, gave a great victory at Michmash,

31. It was not properly followed up, 46. The Philistines' four Rephaim brothers failed against David, I Sam. 17, and other heroes, II Sam. 21: 18-22, I Chron. 20:4-8; and David won various skirmishes, I Sam. 18:27, 30, 19:8, 23:1-5.

(3) The third oppression was c. 1015-1003 B.C. As Saul declined, the Philistine raids resumed, 23:27. David twice fled to the Philistines from Saul, 21:10, 27:5. In 1010, they gathered for an all-out offensive against Saul in Esdraelon, 28:4. Saul was annihilated at Mt. Gilboa, I Sam. 31, I Chron. 10; and then for the first time the Philistines moved into Jezreel and Transjordan, I Sam. 31:7.

C. PHILISTINE DECLINE. This seems to have been caused by an inability to assimilate, the end of fresh immigration, a possible break-down in the central organization, and the weakness inherent in minority rule. The history of the Crusaders forms a close parallel. David broke the third oppression and saved Israel,

II Sam. 3:18. He had been tolerated as a vassal, but his unification of Israel in 1003 meant it had to be he or they. Two Hebrew victories stopped the Philistine offensive, II Sam. 5:17-25, at Baal-perazim and Rephaim, near David's new capital of Jerusalem. Then David attacked, 8:1; and in the end the Philistines became his mercenaries, v. 18. In later days they troubled Israel, II Chron. 21:16, 28:28; but they were slowly cut down, 17:11, 26:6-7, and were finished by the Maccabees, I Macc. 10:83-89.

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REVIEW QUESTIONS (continued), for Period V, Judges:

3. How are Egypt, Canaan, and the Hittites related in this period?
4. What is the historical philosophy of Judges? Illustrate.
5. Who make up the Hebrew judges? Identify them.
6. Who was Tiglath-pileser I, background and achievements? In what condition was the Near East in the centuries following him?
7. What was the historical course of Philistine power?



## PERIOD VI. UNITED KINGDOM, 1050930 B. C.

*"Say unto My servant David . . . Thine house and thy kingdom shall be established forever." — II Sam. 7:8, 16.*

### 34. SAUL: ESTABLISHMENT

*Bible reading:* I Sam. 16-31; I Chron. 10; and Psalms (note especially Ps. 3, 7, 18, 30, 34, 51, 2, 4, 6, 7, 9, 60, 63, and 142).

*World background:* Hall, *Ancient History of Near East, IX A.*

A. POPULAR REQUEST FOR A KING, I Sam. 8, at Ramah, north of Jerusalem. Samuel grew old, and his sons were corrupt and took bribes, 8:3. But specifically, (1) the people wanted to be "like all the nations," v. 5, though Israel had been chosen to be holy and separate, Lev. 20:26. God had been their king, v. 7, 12:12; but they rejected His rule. God, in His grace, then authorized the establishment of human kingship, vv. 7-8; for Israel, even in its act of sin, cf. Ps. 76:10, was accomplishing God's purpose from the first, the preparing of a kingdom for His Son, Gen. 49:10, Num. 24:17. Samuel warned the people of royal abuses, 8:10-18. (2) they wanted a king in battle, v. 20, against Nahash of the Ammonites, 12:12. They forgot that their very unfaithfulness, as manifested in demanding a king, caused their defeats. Samuel, speaking for God, agreed to choose a king, v. 22.

B. SAUL PRIVATELY CHOSEN BY SAMUEL, 9-10:16. Son of a Benjaminite, Kish, and with a striking personality, 9:2, he was led to Samuel while looking for lost animals. The term "seer," v. 9, for prophet, emphasizes the mode of revelation, Num. 12:6; and Samuel learned that Saul had been chosen of God as king, 9:17. From the first, this had been God's decreative, though not perceptive, will; it became God's perceptive will because of the people's sin: Saul himself proved to be their affliction and pun-

ishment. But for the present he was God's anointed, "messiah," 10:1, and marks the beginning of the kingdom period, 1050 B.C. Three signs, vv. 2-7, were given to confirm the divine validity of the consecration. V. 2 mentions Rachel's tomb in connection with Benjamin, cf. Jer. 31:15; but Gen. 35:19, cf. Mt. 2:18, in connection with Bethlehem of Judah. Contradiction? No, this is *near* Rachel's sepulcher *by* the border of Benjamin; Gen. is *on the way to* Bethlehem. 10:6 and 10 speak of God's Spirit coming upon Saul; this is the true anointing, Jn. 3:34. Did he then work himself into ecstatic frenzy, following the Canaanite concept of communion with deity, to cause the proverb, "Is Saul among the prophets?" 10:12, cf. 19:24. Music may, in fact, stimulate devotion, II K. 3:15, I Chron. 25:1, but cf. a similar effect from a river's flowing, Ezek. 1:3, Dan. 10:4. In 19:20 "prophesy" means join the prophetic party; and that the prophet may take off his coat to preach, 19:24 ("naked" is too strong a term, cf. Micah 1:8, John 21:7), proves him no dervish. It is noteworthy that Saul's being overcome, v. 24, did not characterize the other prophets and was God's special miracle.

C. SAUL PUBLICLY CHOSEN AT MIZPAH, 10:17-27. The location, Mizpah, in west Benjamin, was itself significant as being the scene of Samuel's great victory, 7:12, proof of God's sufficiency for Israel without a king. A lottery has been suggested as the means of the selection, but cf. 10:22, God's direct revelation. Saul's simplicity following appointment, 26, and his restraint, 27, are to be commended. Samuel recorded God's requirements, 25; the state was a constitutional theocracy and the kingship based on popular consent, the exact opposite of Canaan's deified absolute kings.

D. SAUL'S CONFIRMATION AT GILGAL, 11-12. Its basis was his defeat of the Ammonites, 11:1-13, which was one of the very purposes for the setting up of the kingdom. The Ammonite king, Nahash, had allowed Jabesh-gilead seven days before surrender and mutilation, hardly out of chivalry, but to save fighting and bring shame on Israel, v. 2. Saul sprang to action from the plow, cf. Cincinnatus, Rome, 458 B.C. Saul's initiative, v. 7, and ability in strategy, v. 11, are noteworthy; and following victory he again

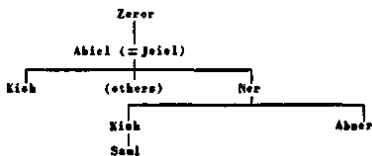
demonstrated restraint, 12-13. Having been proved in action Saul was renewed to the position of king at Gilgal, 11:14-chap. 12; but the record primarily concerns Samuel's final admonitions. (1) he confirmed the new arrangement as law: 12:2 is a tacit admission of the failure of his own sons; and 3 and 5, "God's anointed," established Saul's right before God. (2) a historical review demonstrating Israel's sin; 12:11, "Bedan" is apparently a textual error for Barak; "Samuel," far from demonstrating poor taste, was the living testimony to God's ability to lead without a king. (3) the charge to obedience, demonstrated by a miracle: 12:17, rain in wheat harvest, early June, is most uncommon; cf. v. 19, the fear and recognition of estrangement that resulted, "Pray unto Yahweh thy (not our) God." (4) the monergism and gracious-ness of the testament, v. 22 cf. Dt. 7:7-9, 9:4-5. The request for a king was sinful; but God in His grace caused it to work out for good, a step in preparing for Christ.

### 35. SAUL: REJECTION

A. THE PHILISTINE WAR, 13-14: 46, A SUCCESS, but Saul's dynasty rejected. Jonathan precipitated hostilities, 1048 B.C., after two years of Saul's reign, 13:1 (the first part of the verse is corrupt). With 3000 men, v. 2, Saul seemingly intended only to hold the Philistines from further advance, Geba and Michmash being in the east ridge; but Jonathan struck down the Philistine Geba garrison, and Saul rallied the whole people, v. 3. The Philistine advance was strong (though perhaps read 1000 chariots and 6000 cavalry, dittography), and Israel's resistance collapsed. Individuals fled into the hills, v. 6, cf. Jd. 6:2, Rev. 6:15. Saul's dynastic rejection, 13:15, relates to a "set time" to meet Samuel, v. 8, perhaps referring back to 10:8, two years before, when the strategy for the eventual Philistine conflict may have been set. But Saul proceeded with the offering without Samuel. Could he justify himself? He felt delay would lose him support, v. 8; it was for God's favor, and he "forced himself" (!), v. 12; and he may not personally have conducted the sacrifice but simply have given a priest the orders, cf. David, II Sam. 24:25, and Solomon, I K. 3:4. Still, it was disobedience and caused the condemnation of his line and his abandonment by Samuel.

The battle of Michmash broke the second Philistine oppression. Saul was left with but 600 men, 13:15, 14:2; but Jonathan's personal bravery started the rout, 14:14. The true cause of the victory was God's earthquake and confounding of the Philistine forces 14:15, 20, cf. 23. Saul's deserters returned, 21; and the Hebrew mercenaries deserted the Philistines, 22. The enemy was driven out of the hills. But Saul, by his selfish oath, 14:24, impeded the success by slowing the destruction, 30. Only popular intervention rescued Jonathan, 45: and it led to ceremonial defilement, 33, vs. Lev. 19:26 (the stone was to drain the blood). The Philistine flight was not followed up, 46.

B. SUMMARY OF SAUL'S REIGN, 14:47-52. "He did valiantly," v. 48, expanding against Israel's enemies on all sides, 1048-c. 1025 B.C. To his sons Jonathan, Ishvi (Abinadab, 31:2), and Malchishua, v. 49, add Ish-baal I Chron. 8:33, 9:39. Abner, Saul's general, might, as stated in v. 51, be either Saul's cousin or uncle (though of about his same age). A comparison of 9:1 and I Chron. 9:35-39, suggests:



C. THE AMALEKITE WAR, 15, A SUCCESS, but Saul himself rejected, c. 1025 B.C. Samuel, following Moses, Ex. 17:14, commanded the complete destruction of these enemies, I Sam. 15:1-3. Even the women were included, both because of personal wickedness, Dt. 9:5, and to remove from Israel any source of temptation, Dt. 7: 3-5; though Saul did well to spare the friendly Kenites, 15:6. The command was not executed, and it could not be covered up, v. 14. God "repented" over Saul, 15:11, 35, not changeable-

ness in the divine nature, 29, but sorrow at man's rebellion. God's laws never change, but as men change different laws operate. Saul's sin was not basically this act, but his turning back from God, 11. He dodged responsibility: "they" brought, "we" destroyed, 15. Conclusion: "To obey is better than sacrifice"; Saul, though he continued to reign, was in fact rejected, 22-23.

D. EVALUATION OF SAUL. He was possessed of . . .

GOOD POINTS: BUT THEY DEGENERATED INTO:

Striking appearance, 9:2	Pride, 18:8
Initiative, 11:7	Ambition, 20:31
Bravery, 13:3	Recklessness, 14:24
Patriotic Spirit-filling, 11:6	Demon possession, 16:14

He wanted sacrifice, 13:9, upheld the Mosaic law, 14:32, and fought wizards, 28:3; but he was impatient against Samuel, 13:7, selfish in his curse, 14:24, and disobedient in executing God's destruction, 15:11. His self-will and disregard of others destroyed his victory, his country, and himself.

### 36. SAUL AND DAVID

A. DAVID'S PERSONAL RISE, I Sam. 16-19. David was 30 at his accession in 1010, II Sam. 5:4, so was born in 1040, in the old age of Jesse, I Sam. 22:3, and his godly mother, Ps. 86:16, Ps. 116:16. A comparison of II Sam. 17:25 with I Chron. 2:13-17 indicates this family relationship:



As the shepherd of Jesse's sheep, David became both attractive, 16:12, and powerful, 17:34-36. (1) He was sought out by Samuel, designated by God as king, 16:7, 12, anointed, and filled with God's Spirit, 13. (2) He was brought to court, 16:14-23, to soothe Saul,

demon-possessed by God's will, v. 14 cf. 23, with his lyre, 18, cf. II Sam. 23:1, I Chron. 23:5, Amos 6:5, Neh. 12:36. Appointed as Saul's armor bearer, he was still not intimate with the king, 17:15, cf. II Sam. 18:15. (3) He was advanced through his victory over Goliath, 17-18:9, a 9 ft. Philistine champion. David's five sling stones were serious weapons, 17:40; but it was primarily a victory of faith, 43-47. Saul's questions, 55, have led some to see discrepancy between ch. 17 and ch. 16; but actually 17 assumes 16, cf. 17:12, 15, and it is not that he did not know David, but simply that he desired to discover his family for the reward, 25. David's friendship with Jonathan, 18:3, came to include their seed, 20:15, and Jonathan's accepting David's kingship, 23:17. David was promoted, 18:5, but success caused Saul's jealousy, 7-9; (4) Even Saul's four attempts on David's life contributed providentially to David's rise: after two unsuccessful spear thrusts, Saul's demotion of David put him more before the popular eye, 18:13; Saul's falsely pious offer of a daughter in marriage for fighting "Yahweh's battles," v. 17, brought David not death but both glory and a princess, 27; the direct order for David's murder brought Jonathan to his successful defense, 19:5; and the final spear thrust and attempt on David's life in bed cf. Ps. 59, though driving him from court, brought out Michal's love, 19:12, and divine protection through Samuel, 19:24. Ps. 59:12 notes how court enemies influenced Saul against David, cf. II Sam. 26:19.

B. DAVID'S LIFE AS AN OUTLAW, chs. 20-27. As he fled south past Nob, near Jerusalem, David lied, 21:2, to allay Ahimelech's suspicions, v. 1, and gain supplies. He got the show-bread only for priests, Lev. 24:9, but here a higher law applied, Lev. 19:18, Mk. 2:25-26 (the mention of Abiathar as high-priest may indicate he had already been associated with his father Ahimelech, cf. Hophni and Phinehas under Eli). Still, he was the cause of the deaths of the priests, 22:22, when Doeg informed on their action, 22:9, cf. Ps. 52. David's flight to Gath, cf. Ps. 56, was based on fear rather than faith, I Sam. 21:10, Ps. 56:3; but his escape gave him a deeper trust in God, Ps. 34 especially vv. 6 and 8. David

then set up headquarters in the cave of Adullam in south Judah, Ps. 142, cf. v. 6, where he was joined by 400 men who were in trouble with the government.

Saul made three major attacks on David. (1) Taking advantage of David's patriotic relief of Keilah, Saul attacked, ch. 23. But David gained 200 additional men by his bravery, v. 13; escaped; and was saved, when the Ziphites informed on him at Maon in southern Judah, by a Philistine attack that diverted Saul. Ps. 54 is based on the words of the informers in 23:19. (2) Saul's next attack, ch. 24, found the king caught in his own trap, Ps. 57:6, in the cave of Engedi; but David spared him and begged for justice against the acts, both of the king, 24:11-14, and of the enemies at court, such as Cush the Benjaminite, Ps. 7, cf. vv. 3 and 8 with the preceding. David's dealings with Nabal, ch. 25, resulted in his marrying his widow, Abigail, v. 42. He also married Ahinoam, v. 43, polygamy that proved disastrous as the sons grew and fought. (3) The situation of the last attack, ch. 26, resembles the others: Ziphites informing, the same locality, and the same size force with Saul, v. 2, cf. 23:24, 24:2. But the Biblical record is authentic: David's haunts had not changed and Saul's regular army was 3000, cf. 13:2; moreover, the attack ends with David's flight to Philistia, which would be pointless were nothing to separate it from ch. 25. V. 19 shows belief by Saul's officers in localized limitation of Yahweh, though this is not taught. It does teach the divine responsibility for evil, to the extent of causing sinners to manifest their sin, so as to bring about repentance or punishment, II Sam. 16:10, 24:1. Against Abishai's advice, David again spared Saul, 26:8-9, but did not trust the king's confession, v. 21, cf. 27:4, and near the end of 1012 B.C. fled to Gath, 27:7.

C. SAUL'S END, chs. 28-31. The Philistine offensive of 1010 put both David and Saul in a difficult situation. Achish of Gath had placed David over the southeast border fortress of Ziklag, 27:6, where David, presumably fighting Israel, v. 12, had in fact been destroying Israel's enemies, v. 8. Now David, compelled to march against Saul, could give Achish only an ambiguous pledge of loyalty, 28:2. But, providentially dismissed by the suspicious

*seren* council, 29:4-5, David made the most of his excuse, v. 8 (!), took vengeance for an Amalekite raid on Ziklag, and used the plunder to advance his position in Judah, 30:26. All could see that Saul's days were numbered. Saul, meanwhile, in military distress, 28:5, having exhausted the kingdom in his campaigns against David, was given no guiding revelation from God, v. *b.* Abiathar, the high priest with the breastplate, the urim, was with David. The other branch, Ahitub II or his son Zadok, may have been with Saul but provided no help: perhaps Saul had antagonized them too, or there simply was no revelation. Saul turned to the witch at En-dor, though Scripture condemns all forms of spiritualism, Ex. 22:18, Dt. 18:10-12, and Saul himself had attempted, though unsuccessfully to banish it, 28:3. But Samuel really appeared, v. 15, from heaven, Ps. 49:15, 73:24, Eccl. 12:7, Heb. 11:16, in a spiritual form, which came from the ground, v. 13. The witch, finding for once her sorcery working, was terrified, v. 12; and Saul, told of his defeat and death to take place the next day, collapsed. True to the prediction, Saul and "all his men," 31:5 (=all his house, I Chron. 10:6), perished at the ensuing battle of Mt. Gilboa. Saul's armor and head were circulated as trophies among the Philistines; his body was displayed on the wall of Beth-shan, I Sam. 31:9-10. The men of Jabesh-gilead, whom he had saved 38 yrs. before, rescued the corpse and burned it, perhaps because of its mutilation, or to prevent more abuse. But cf. Lev. 20:14, 21:9, this was a fate reserved only for the worst criminals. "So Saul died for his trespass against Yahweh," I Chron. 10:13. BIBLIOGRAPHY:

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### 37. DAVID: ESTABLISHMENT

*Bible reading:* II Samuel; I Chronicles 11-27. *World background:* Hall, *Ancient History of Near East*, IX:5. A. The two major sources for the reign of David fall into this outline:



- |  |  |
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| <p>II Samuel</p> <ol style="list-style-type: none"> <li>1. David over Judah, 1-4</li> <li>2. David's rise in Israel, 5-9             <ol style="list-style-type: none"> <li>a. Establishment, 5-6</li> <li>b. Nathan's prophecy, 7</li> <li>c. Conquests and administration, 8</li> <li>d. Mephibosheth, 9</li> </ol> </li> <li>3. David's failures, 10-20             <ol style="list-style-type: none"> <li>a. Ammon and David's sin, 10-12</li> <li>b. Absalom's vengeance and war, 13-20</li> </ol> </li> <li>4. Appendix (only b, e chron. order)             <ol style="list-style-type: none"> <li>a. The famine, 21:1-14</li> <li>b. Philistine wars, 21:15-22</li> <li>c. Psalm, David's last words 22-23:7</li> <li>d. Heroes, 23:8-39</li> <li>e. The census, 24</li> </ol> </li> </ol> | <p>I Chronicles</p> <ol style="list-style-type: none"> <li>1. Genealogies, Adam to David, 1-9</li> <li>2. Saul, 10</li> <li>3. David's rise in Israel, 11-20:3             <ol style="list-style-type: none"> <li>a. Establishment, and heroes, 11-16</li> <li>b. Nathan's prophecy, 17</li> <li>c. Conquests and administration, 18</li> <li>d. Ammon, 19-20:3</li> </ol> </li> <li>4. David's latter days, 20:4-ch. 22             <ol style="list-style-type: none"> <li>a. Philistine wars, 20:4-8</li> <li>b. The census, 21</li> <li>c. Instructions over Temple, 22</li> </ol> </li> <li>5. Solomon's accession, 23-29</li> </ol> |
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A comparison of these sources reveals that: (1) many passages are the same, and more even in the Hebrew than in the A.V. English, cf. I Sam. 31:2 and I Chron. 10:2, though spellings and details may differ; (2) Chron. omits some matter found in Samuel, as the time at Hebron and its civil war, David's kindness to Mephibosheth, his failures (except for the victory over Ammon), and the famine; and (3) Chron. adds some matter over Samuel, as David's warriors, 12, details on the ark, 13, 15, 16, details on the census, 21, and the preparation for the temple, 22. It would appear in evaluation, that the writer of Samuel is indeed a prophet, cf. topics 28, 31, teaching of God's moral providence: David's rise despite opposition, lessons from his private life, and the fact of the punishments of sin. The Chronicler, however, probably Ezra, is a priest, teaching of God's testamental providence for His reestablished post-exilic people: national spirit, proper records, and detailed ritual, e.g., Levites, mentioned once each in I and II Sam. appear over thirty times in I Chron. alone. Is there then untruth, or even prejudice? No, the facts are selected for equally worthy purposes; and Christians would be the poorer to lose either.

B. DAVID'S ESTABLISHMENT OVER JUDAH (not in I Chron.), II Sam. 1-4, 1010-1003 B.C. First came five years in Hebron, without rival except for the Philistine occupation, 1-2:7. After the battle of Mt. Gilboa a young Amalekite reported the result to David, though he lied, cf. I Sam. 31:5, in claiming credit for Saul's death, II Sam. 1:10. With poetic justice, David had him executed for the crime he had claimed, Dt. 19:18-19, after which he composed the elegiac "Song of the Bow," 1:19-27. The piece demonstrates David's nobility, v. 23, on the theme "How are the mighty fallen," 19, 25, 27. Though David was anointed in Hebron over Judah, 2:4, he failed in his appeal to the north, v. 7.

There followed two years vs. Abner's appointee, Ish-bosheth, "man of shame," for Ish-baal "man of Baal," 2:8- chap. 4, cf. 2:10-11. Joab fought Abner; Abner's "decision by champions" failed, v. 14; and in the open warfare David's men increasingly conquered, 2:17, 3:1. But Asahel was killed, despite Abner's sportsmanship, 2:23. David's early family is listed in 3:2-S, but none of the older sons reached the throne. Abner became antagonized against Ish-bosheth because of a concubine—though her possession may have represented an attempt against the royal power of Abner, cf. 16:21, I K. 2:21—and turned to David. David insisted first on having Michal, II Sam. 3:1S-16, but then Abner went to gather Israel to crown David, v. 21. Joab, in his independence, vv. 24-25, murdered Abner to avenge Asahel and broke it up. David could do nothing, 39; but his elegy over Abner, 33-34, was sincere, not just a written attempt to clear himself. Ish-bosheth was treacherously murdered and again David saw justice done, 4:12; Me-phibosheth, 4:4 (Meribbaal, I Chron. 8:35, 9:40), was his nephew, Jonathan's son.

C. DAVID'S ESTABLISHMENT OVER ALL ISRAEL, II Sam. 5-6, I Chron. 11-16. At Hebron David was anointed king (for the 3rd time), now over the whole nation, II Sam. 5:1-5, 1003 B.C. His soldiers had much to do with his elevation, I Chron. 11:10, 12:38; but it is noteworthy that only here, in all the Orient, was there preserved the requirement of popular consent for accession and the concept of the fundamental equality of king and subjects before God, Dt. 17:20. The Philistines advanced immediately against

reunited Israel; and, in his temporary flight to Adullam, II Sam. 5:17, David had again demonstrated to him the devotion of his heroic followers, 23:13-17. At Baal-perazim the Philistines were defeated and lost their gods, 5:21; and at Rephaim God through David broke the third and last great Philistine oppression, 5:24, cf. II K. 6:17, 7:6.

David's next major act, 1003, was the establishment of Jerusalem as his capital, good strategy from both a military and political viewpoint. The Jebusites, though sure of its defense, II Sam. 5:6, were surprised through a water tunnel, v. 8. The resulting proverb seems simply sarcasm, "The blind and the lame! Oh, won't he come in!", no reference to restricted admittance to the temple, cf. Lev. 21:18. By his bravery, Joab retained the post of command, I Chron. 11:6. David's military organization consisted basically of 12 corps of militia of 24,000 men each, which rotated with 1 mo. active service per yr., I Chron. 27. The Cherethites and Pelethites (Cretans and Philistines), II Sam. 8:18, were professionals under Benaiah. The 600 mighty men, I Sam. 27:2, dated from David's days in Gath; but the ranks seem to have been kept filled up, preserved as an elite unit, II Sam. 15:18. Then came the 30 heroes, II Sam. 23, I Chron. 11; "the three," of most distinguished merit; Joab, commander; and David, the king, the supreme leader. To Jerusalem David brought up the ark, 1003-1002 B.C. At the first attempt, Uzzah was smitten, cf. Num. 4:15, for the ark was only to be carried by hand, and that by Kohath Levites. But when the ark had been left at the house of Obed-edom and for three months brought him prosperity (he was of Kohath, I Chron. 26:1-4), David had the transport resumed. For the occasion David provided a Psalm, I Chron. 16, composed of parts of Ps. 96, 105, and 106. He here first established the permanent Levitical singers, with Asaph as chief, I Chron. 16:5, 42. Thus Jerusalem became the religious capital as well as political.

D. DAVID'S EXPANSION, II Sam. 7-9, I Chron. 17-18. From 1002 to about 995 B.C. David's power gained extension on all sides: to the west, the Philistines submitted, Gath, one of the five cities being taken, II Sam. 8:1, cf. I Chron. 8:1; to the east, Moab was cruelly punished, two-thirds of the captives being executed; to the

north, the Arameans to the Euphrates were conquered in two battles, II Sam. 10:13, then 18 (8:3, the Aramean attempt at recovery) ; and to the south, Edom was taken, 8:13 (for the true text, cf. I Chron. 18:12), Ps. 60 describing the hard battle, v. 10, cf.

I K. 11:15, but finally complete victory, v. 8. II Sam. 8:15-18, I Chron. 18:14-17, describe David's civil organization. A cabinet of six: recorder, scribe (sec. of state), two priests (Zadok and Abiathar), and two generals (Joab and Benaiah); later received four additions, II Sam. 20:23-26, I Chron. 27:32-34: counsellor (Ahithophel), "King's friend" (Hushai), the supt. of the forced labor (Adoram), and the deputy (Ira), who relieved David's sons. Levites were district judges, I Chron 26:29-32, cf. Dt. 33:9; the old tribal princes continued, I Chron. 27:16-24; and there were various royal revenue and property officials, vv. 25-31. David, as king, headed the civil (as well as the military and religious) organization. For David's desire for a temple and Nathan's prophecy, II Sam. 7, I Chron. 17, cf. topic. 38. Finally Mephibosheth, who had been five years old in 1010, II Sam. 4:4, was brought to court, with a young son, 9:12; so the date cannot be earlier than 995 B.C.

### 38. DAVID: WRITINGS AND FAITH

A. DAVID'S WRITINGS. Known as the "sweet psalmist of Israel,"

II Sam. 23:1, David had God-given talent, and specific inspiration by the Holy Spirit for producing Biblical literature, cf. Acts 1:16, 2:30. Still, the historical situation contributed in stimulating literary activity: politically, rest from enemies, II Sam. 7:1, provided time for the development of the arts, while international power, 8:6-8, provided ideas from foreign contacts and wealth to carry them out; and religiously, the centrality of the Jerusalem sanctuary stimulated writing, both for services to accompany the ritual of the ark, cf. I Chron. 16, and for materials for the use of the newly organized Levitical singers.

David wrote five poems which are preserved in the historical books: the Song of the Bow, II Sam. 1; the lament over Abner, 3; the song of rest, 22; his last words, 23; and song for the ark, I Chron. 16. But his chief accomplishment is the majority of the

psalms. His authorship is noted in the titles of 73 of them, and these titles are of divine authority: they are found in the oldest manuscripts, part of the original text; they indicate true authorship, not dedication or membership in some collection, cf. Ps. 18; and they are attested by the N.T. (Ps. 16, Acts 2:25 ; Ps. 32, Rom. 4:6; Ps. 69, Acts 1:16 and Rom. 11:9; and Ps. 110, Lk. 20:42, Acts 2:24). David wrote at least five others in which his authorship is not noted in the title, and probably many more: Ps. 96, 105, 106, cf. I Chron. 16; Ps. 2, cf. Acts 4:25; and Ps. 95, cf. Heb. 4:7. Other psalms, though not by David (cf. Ps. 90, the oldest, by Moses), were by his contemporaries and doubtless produced under his inspiration: 12 by Asaph, 10 by the Korahites, 2 by Solomon, and one each by the wise men Heman and Ethan. Three of these, however, with the name "Asaph," may be later, written by the course of singers that bore his name, cf. Ezra 3:10: Ps. 83 fits II Chron. 20:14 and Jahaziel of Asaph; and Ps. 74 and 79 seem to be right after the fall of Jerusalem in 586 B.C. David seems to have compiled Book I of the Psalms (1-41), since all (?) its psalms are by him; Book II (42-72) contains many by David, but the compiler is Solomon, 72:20; and Books III-V, though containing many early psalms, have a few anonymous late ones, cf. 126, 137. The closing doxology, Ps. 146-150, which completed the collection, seems to have been composed at the rededication of Jerusalem's wall, 444 B.C., 147:2, 13.

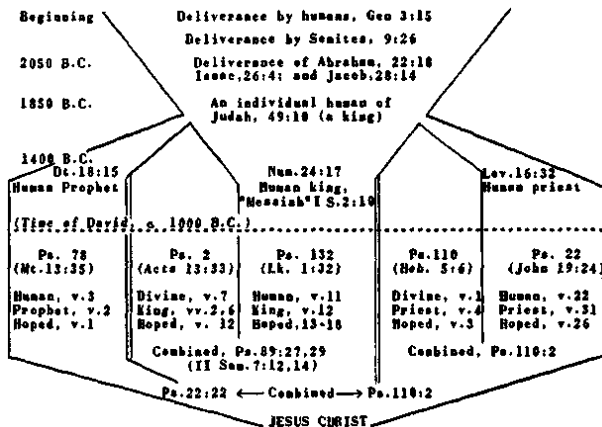
B. DAVID'S FAITH. To David there was granted a new revelation of the testament, the sixth in the series of the O.T.: The Edenic, Gen. 3:15, had promised the crushing of the serpent; the Noachian, 9:9, the preservation of that seed through which the victory would come; the Abrahamic, 17:7, that God would be the God of his seed; the Sinaitic, Ex. 19:5, that God would be the God of the nation Israel; the Levitical, Num. 25:12, peace through an everlasting priesthood; and now the Davidic, II Sam. 23:5, salvation in the kingdom of God. This was a *b'rith* or testament, Ps. 89:3, 132:12, and was first revealed to David c. 995 B.C. (though the word itself does not occur in II Sam. 7) when the king was desiring to build God's house. The prophet Nathan denied the request, but promised God would build his house, an

eternal kingdom, 7:16. The objective accomplishment would be through death, even though the grave would have but temporary hold on the Testator, Ps. 16:10, Acts. 2:31, 13:37. In respect to the basic features of the testament, the promise, "I will be their God," is directed particularly to that life on Mt. Zion, Ps. 132:13, where God's Son is present, ruling righteously, II Sam. 23:3. It means joy for the saved, Ps. 132:16, though the ungodly are burned with fire like thorns, II Sam. 23:7. Monergism, "It is all my salvation and all (His) good pleasure," 23:5 (literally), is strongly emphasized, Ps. 89:3,17. Eternity is a repeated theme, Ps. 89:4, 28, 34; and even as Christ rises from the dead so shall David, who identifies himself with Him, Ps. 16:9-11. The confirmation is the continuing seed of David on the throne, II Sam. 7:12 ultimately, as long as Christ lives, one possesses the "sure mercies of David," Acts 13:34, though this could not have been wholly grasped in David's day. The subjective response, though not stressed, is faith, "Incline your ear and come unto Me; hear, and your soul shall live," in David's mercies, Isa. 55:3, and its demonstration in obedience, "Walk in Mine ordinances," Ps. 89:30. The inheritance of reconciliation with God under the Davidic testament meant divine guidance in life, reception to glory at death, Ps. 73:24, and the kingdom of Zion when the "horn of David" should bud, 132: 17.

From this last verse appears the corresponding development of the Messianic hope under David: the person of the deliverer is made explicit as a branch out of the stalk of David, and yet at the same time the Son of God, II Sam. 7:12-16. It is true that 7:13a and 14b refer to Solomon, not Christ; but 7:13b moves the thought to the future, at which point there is to be One who is God's Son, Christ, not Solomon, Heb. 1:5. This apparently arbitrary shift is "prophetic telescoping," cf. Lk. 4:17-19, where Christ cut off His quotation of Isa. 61:1-2 in the center: the rest shifted ahead to His second coming. I Chron. 22:10 does not prove the application of "He shall be My Son" to Solomon; for that verse is simply quoting the whole context of Nathan's prophecy, even though the center clause is inapplicable, cf. Joel 2:28-32, quoted in Acts 2:16-21 at Pentecost, the opening and closing parts being fulfilled then, but the central portion being still future, Rev. 6:12. Biblical

statements do not have dual meanings; the true and full sense of any Scripture is not manifold but one. The hoped-for work of the Messiah is likewise clarified as to its basic outline in the time of David, prophetic, priestly, and kingly, all combined in the one Jesus Christ.

The development of the Messianic revelation through David, c. 1000 B.C.



Many, even in Christ's day, did not understand that these various elements had been combined, Jn. 1:25, 12:34, but they should have, Mt. 22:45-46. The prophets added details on Christ's comings, but it was in David's day that the main pattern was set. Christ closes Scripture with, "I am the root and offspring of David, the bright and morning star. Yea, I come quickly," Rev. 22:16.

Ceremony and religious organization advanced under David. 38,000 Levites were organized under hereditary leaders, I Chron. 23; and he divided the priests into 24 courses, 16 for the descendants of Eleazar and 8 for those of Ithamar. The courses, though

modified, continued into the N. T., Lk. 1:5, cf. I Chron. 24:10. In a similar way he grouped 4,000 singers into 24 courses, with 12 leaders each, I Chron. 25. Others were door-keepers, treasurers, etc., 26. David himself headed the religious organization.

David's faith also meant personal experience with God. Despite his stress on ritual and organization, his faith went beyond ceremonial, Ps. 51:16-17. The trials in his life taught the king personally to "strengthen himself in Yahweh," I Sam. 30:6, and the best loved chapter in the whole Bible in Ps. 23.

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### 39. DAVID: FAILURES AND LAST YEARS

A. DAVID'S FAILURES, II Sam. 10-20, not mentioned in I Chron., except for 19-20:3, the Ammonite war, which in II Sam. merely sets the stage for his great sin. At this point comes also from the appendix of II Sam. the record of the famine 21:1-14. 21:7 mentions Mephibosheth, so this must be after 995; but it is before Absalom's revolt, 16:7-8. The problem was that rain depended on Israel's faithfulness Dt. 11:17. The famine came because of Saul's having killed certain Gibeonites despite the treaty of protection, Josh. 9:15. They then demanded the death of seven of Saul's sons and the display of the bodies, as Num. 25:4 for apostasy. David, contrary to Num. 35:33, delivered up two sons of Rizpah and five of Merab, II Sam. 21:8 ("Michal" is a textual error, cf. I Sam. 18:19). Moral questions: why Israel was punished for Saul's sins, because the people are responsible for their king; but why the innocent sons killed, cf. Dt. 24:16, because David's judgment was rash, II Sam. 21:4. He failed.

David's great sin, II Sam. 10-12, was adultery and murder. His crime with Bath-sheba deserved death, Lev. 20:10 (though cf. Dt. 24:1); why would David do it? Perhaps abuse of power: he was not with his troops, 11:1, at a time of most serious fighting, 10:12. Or perhaps his practice of polygamy had dulled his moral sensitivity, Dt. 17:17. Her husband, Uriah, one of the 30 heroes, when summoned would not fall in with David's plans and was



murdered. Nathan's parable of accusation, II Sam. 12, "Thou art the man," was based upon the monergism of the testament: the will of God was independent of human control and was superior to the interests of the king, even as national representative. Criticism of the king, impossible under the Canaanite theology of limited deity and divine kings, not only existed in Israel but produced David's admission, "I have sinned," 12:13, as elaborated in Ps. 51, cf. Ps. 32, the highest point of Biblical confession. But David's witness, and in fact the whole faith, were involved, v. 14; so the punishment in kind, the sword on David himself, and his own wives denied, vv. 10-11, stood, and the child of lust perished, 18. The fourth child, however, of the union, cf. I Chron. 3:5, was Solomon, v. 24, c. 990 B.C.

Amnon's incest with Tamar, sister of Absalom, II Sam. 13, follows at this time, cf. the inference of v. 4: if the kingly father can do it, why not the son? Then from this to Amnon's murder by Absalom was 2 years, 13:23, in c. 988 B.C.; Absalom's exile was 3 more years, v. 38, to 985; to his restoration into David's presence, 2 years, 14:28, in 983; and to his revolt, 4 more (15:7 by a variant reading), or c. 979 B.C.

Absalom's revolt, II Sam. 14-19, was at first successful, not simply because of his own brilliance and David's weakness at controlling his own house, but more basically because it was God's punishment for David's sin, 12:10. David resorted to flight, 15:16; but Ps. 63, which comes at this point (cf. Ps. 63:11, and v. 1 with the condition of the wilderness around Jericho as indicated in II Sam. 16:2), demonstrates his abiding faith in God, 63:5. The Cherethites and the 600 stuck by him, 15:18. Given time, David's forces rallied and he regained control. Hushai, the "king's friend," I Chron. 27:3, counselled Absalom to fatal delay; God overruled Ahithophel, II Sam. 17:14, who committed suicide, 23. Absalom's force was routed, 18:7, and he himself was murdered by Joab, 15. David's grief is classic, 18:33, but only Joab's rebuke brought David to his senses, 19:5-7. Mephibosheth showed himself a bigger man than David, 19:24-30.

Sheba's revolt, II Sam. 20, c. 978 B.C., followed upon Absalom's, and was caused by tribal jealousy, even at the moment of

David's restoration, 19:41-43. Geography had caused similar situations before, Jd. 5:16-17; and Sheba's cry, 20:1, was to be repeated, but successfully, less than 50 years later by Jeroboam, I K. 12:16. But this time, though Amasa (formerly Absalom's general, 17:28, and perhaps appointed by David as a move to encourage unity) proved inefficient, old Joab proved otherwise, both in the murder of his cousin Amasa and the appropriation of his command, v. 10, and in the prompt destruction of Sheba, v. 21. The appearance of the class of "wise men" (and women) is noteworthy, 20:18, cf. 14:2.

B. DAVID'S LAST YEARS, c. 978-970 B.C. These years were more peaceful, though by no means quiet, cf. 12:10. The Philistine wars continued, even if without serious threat, II Sam. 21:15-22; I Chron. 20:4-8. David was rescued by Abishai from almost being killed, II Sam. 21:15-16, and went no more to battle, 17. David's census, II Sam. 24, I Chron. 21, was sinful, I Chron. 21:3, cf. v. 8, not inherently, cf. Moses' two, but because this was connected with faith in military organization, II Sam. 24:9, while a refraining from numbering would have demonstrated faith in God, I Chron. 27:23-24. Motives anterior to David's included Satan's, out of hostility to God's people, I Chron. 21:1, but ultimately God's because of Israel's sin, II Sam. 24:1, in opposing David, His anointed (?). Cf. the three-fold motivation of the Sabeans, Satan, and God in Job's sufferings, ch. 1. After the prophet Gad had given David his choice of punishments, the pestilence struck; but the destroying angel was stayed at the threshing floor of Araunah. Henceforth, this spot was the house of God, I Chron. 22:1, and the temple was built there. But Ps. 30 comes at this point, vv. 5-6 summing up his experience. Preparation for the temple followed, I Chron. 22. David gathered materials abundantly before his death, vv. 2-6, and changed Solomon with its building, 7-16, as well as the princes of the people, 17-19. David's last words, II Sam. 23:17, are a halleluia and prophecy of salvation through the testament.

David could be a man of contradictions.

## WHEN GOD'S SPIRIT WAS IN CONTROL:

He had men's devotion, I Chron. 12:18 and women's, I Sam. 19:12-13

He cared for the helpless, II Sam. 9:1

He confessed his own sins, Ps. 51 and his enemies' nobility, II Sam. 1:23

His piety was shameless, 6:21.

His faith was radiant, Ps. 23.

## BUT WHEN SELFISH DESIRES WERE IN CONTROL:

He failed to restrain Joab, II Sam. 3:39 and his own family, II Sam. 13:21

He was brutal with captives, 8:2

He would not admit error, 19:29

and repudiated former pardons, I K. 2:8

He practiced deception, I Sam. 21:2

His sin was heinous, II Sam. 11

But at most points he was Spirit dominated I Sam. 16:13; and as a result he built Israel from nothing into a powerful kingdom, was used of God to reveal the testamental truth of the eternal kingdom, and pointed both by precepts and example to the One who is King of kings and Lord of lords. David was the greatest earthly king Israel ever had.

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## 40. SOLOMON: ESTABLISHMENT AND TEMPLE

*Bible reading:* I Kings 1-12:20, I Chron. 28—11 Chron. 10, Proverbs, Ecclesiastes, and Song of Solomon.

In comparison with David, little is known of Solomon. The sources are I K. 1-11 and I Chron. 28-11 Chron. 9, but much of this is devoted to the temple.

A. THE ACCESSION OF SOLOMON. Though I Chron. 23:1 simply states the accession, I K. 1 describes the attempt of Adonijah at the throne, which was almost carried through, 1:25. God had designated Solomon, I Chron. 22:9, I K. 1:13; but Adonijah prepared chariots etc., 1:5, exactly as had Absalom, II Sam. 15:1, and Joab and Abiathar followed him. David, in his old age, was tolerating it; but Nathan caused Solomon's immediate elevation to the throne, 39. Nathan, Zadok, and Benaiah united to crown him. Solomon's confirmation followed. Both Saul and David, I Sam. 11:15, II Sam. 2:4, 5:3, had had confirmatory public rites, as

needed. David therefore assembled Israel to make such public charges, I Chron. 28:29, but also because of his concern for the temple. He addressed Solomon, cf. 28:9, and also the people, cf. 29:1, for Solomon may have been but 20. A collection for the temple ended with a thankful prayer, 29:14, and Solomon was anointed a second time, v. 22. He reigned from 970 to 930 B.C., I K. 11:42. Then, in private and more personal charges, I K. 2:1-9, David enjoined obedience to the law of Moses, 2:3, but also issued death notices for Joab and Shimei. David's concern seems not so much for Solomon's safety from these men, as for the accomplishment of his own revenge.

B. SOLOMON'S CONSOLIDATION. In a ruthless beginning, I K. 2:13-39, Solomon removed his enemies; but Adonijah had threatened the throne with his request for Abishag, v. 22, and Abiathar had been his help. Solomon's sacrificing at the high place of Gibeon, I K. 3, II Chron. 1, was legitimate because of the presence of the tabernacle, II Chron. 1:3 (it was not, at the other high places, I K. 3:3) ; and God granted the request of his dream: Solomon became the wisest man of history, 3:12. I K. 4 then describes his administration, including certain cabinet changes: there was only one general and one priest now; but an additional scribe (sec. of state) indicates increased international relations, and the presence of a chamberlain, a greater household establishment, 4:6. There was a chief revenue official, with district deputies, 5, 7-19. Solomon's exemption of Judah from a revenue district was to have serious effects. The extent of his domain, 4:20-21, fulfilled the patriarchal promises both in respect to population, Gen. 22:17, 32:12, and area, 15:18.

C. SOLOMON'S TEMPLE, PRIMARILY I K. 5-9:9, II Chron. 2-7. The preparations, I Chron. 22:5, included as the least possible figure \$1,000,000,000 each in gold and silver, v. 14. David had been given the plans by the Spirit, 28:12, in writing, v. 19, and had taken offerings, ch. 29. Solomon got logs from Hiram, king of Tyre, and assigned crews under the craftsman Hiram (also, Hiram). The building began in April/May 966 B.C., I K. 6:1, and was completed in Oct./Nov. 959, or 7½ years, 6:38 (cf. 7:1). It was on Mt. Moriah, II Chron. 3:1, Araunah's threshing floor,

where Abraham had once offered Isaac, Gen. 22:2. The plan was similar to that of the tabernacle, but with double dimensions and triple height; the stone walls were lined with carved cedar overlaid with gold, I K. 6:22. There were two huge cherubim in the oracle, and the incense altar was with it, 6:22, cf. Heb. 9:3-4; there were 10 "candle-sticks" (lamp stands), 10 tables of show-bread, chambers, and 2 courts, II K. 23:12, the upper for priests, II Chron. 4:9, Jer. 36:10. The dedication, I K. 8, II Chron. 5-8, included a popular assembly, sacrifice, and the bringing in of the ark. The *shekinah* cloud filled the house, II Chron. 5:13; and fire fell from heaven on the altar, 7:1. Solomon had an address and prayer, cf. I K. 8:27, which God answered, cf. II Chron. 7:14.

D. THE SERVICES OF THE TEMPLE. Private family worship continued, but the public worship centered on Zion. (1) Praise. The Levites led professionally with music, II Chron. 5:12; the people did less, but cf. I Chron. 16:36, and the response of Ps. 136. Continual worship, I Chron. 9:33, included special night, Ps. 134, and sabbath services, Ps. 92. (2) Sacrifice, continued the two daily offerings of Moses, Ex. 29:38, plus large special ones, II Chron. 7. (3) Prayer. Dt. 26:5-10, on the first fruits, had been the first set public prayer; but many of the Psalms must have been so used in the temple: 3, 5, 63, morning prayers; 4, 141, evening. There were formal prayers, as Solomon's long dedication, II Chron. 6:14-42. (4) Feasts. Three times each year every male appeared before God at the Jerusalem temple, Dt. 16:16: Passover in the spring, Pentecost in the summer, and Tabernacles in the fall.

#### 41. SOLOMON: WRITINGS

Solomon's personal qualifications made him a prepared instrument of the Lord for producing inspired writings; he had training, wealth, leisure, and wide contacts. His God-given wisdom was unexcelled, I K. 3:12, 4:29-34; and he was noted for songs and proverbs, 4:32. Particularly in later life he lost faith, 11:4, but even such a medium may be temporarily illumined and used for God's revelation, cf. Num. 23:5, Dan. 4:2.

A. LYRIC POETRY. Solomon's only Scripturally preserved writing of this class is Ps. 72. His authorship is noted in the title by

the same form used in the other Psalms. The rendering of AV, "for Solomon," is based on the Septuagint. Commencing with Solomon's own day, v. 1, it changes to the future: the Messiah's dominion will extend from the point where Solomon's ceased, v. 8. B. WISDOM LITERATURE. "Wisdom" is applied knowledge. But in the Bible there are moral connotations, cf. Prov. 1:3, the fool is the wicked man; and theological connotations, the fool is the impious man, Ps. 14:1. So Biblical wisdom is applied knowledge of God, "Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding," Job. 28:28. During the Hebrew kingdom a class of wise men and women rose to prominence, who gained God's word, more on the basis of observation and reflection than on the immediate revelations of law and prophecy. But the inspiration of the wisdom literature is just as real and is sometimes asserted, Job. 32:8, 4:12-16, Prov. 2:6, and Eccl. 12:11. The literary form of wisdom is that of "didactic," or "gnomic," poetry, generally in parallelism. (1) Ps. 127 is a wisdom selection by Solomon, stressing submission to God, and commending the Christian home, vv. 3-5. (2) Proverbs is primarily the work of Solomon, chaps. 10-24, written and compiled by him, 10:1, 22:20; chaps. 1-9 (?) and 25-29, composed by Solomon, but compiled by the men of Hezekiah, 25:1; and only chaps. 30 and 31 by others, Agur and Lemuel, otherwise unknown. The contents is primarily proverbs, pointed statements of self-evident truth, cf. 15:1, independent sentences with little order. 1:20-33 and 8, however, are extended sections in which wisdom is hypostatized. "Wisdom" is here distinct from God the Father, 8:22-29, and the Spirit, 1:23, and yet possessed of the attributes of deity, 8:30-36. The passages describe Christ, the Wisdom of God, I Cor. 1:24, and lie behind the Logos of John 1. (3) Ecclesiastes was apparently written late in life, 2:4-11, 12:1. It is primarily negative, demonstrating the futility of man and his work in himself, 1:2, 12:8, a message much needed in the present age of materialism. But note positive elements as well, as 10:12 ff., and the conclusion, 12:13. In respect to normativeness, though its teachings may not be complete they are a part of God's inspired words, not to be dismissed, e.g. 9:4-5, on death, limited to the lost, v. 3, but still true.

C. SEMI-DRAMATIC LITERATURE, THE SONG OF SOLOMON. The historical setting concerns the Shulamite heroine, 6:13, probably to be identified with Abishag the Shunamite, I K. 1:3, who was brought to court to cheer David in his old age and maintained her chastity, 1:4. How she left the court is not recorded in I K., though cf. 2:17. The Song of Sol., is often held to be a three-act pastoral with a heroine who refused the royal harem and went back to her shepherd lover in Shunem. The ethical value is high: divine approval on human love, 8:6-7; and standards of purity and monogamy, 4:12, 8:9, 12. "Stir not up, nor awake love, until it please," is the repeated refrain. Others take it as an allegorical representation of the relation of Christ and the Church.

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## 42. THE END OF THE UNITED KINGDOM

A. THE DECLINE OF THE KINGDOM: foreign relations. Solomon, though he fought but one war, against Hamath, II Chron. 8:3, inherited a great kingdom. He married the daughter of a pharaoh, probably Hor-Psibkhanu (977-947), the last of Dyn. XXI, which was a distinct honor, even with Egypt in its period of decline. Mixed marriages were a sin; he did restrict her from the holy places, 8:11. He built Tadmor (Palmyra), 8:4; and his navy brought wealth from Ophir, I K. 9:27. The queen of Sheba paid him a spectacular visit, I K. 10. After 946 B.C., however, T K. 9:10, his debts to Hiram of Tyre caused him to deliver up 20 cities in payment; but they were so poor Hiram seems to have refused to accept them, II Chron. 8:1. Tribute continued to come in during his lifetime, I K. 4:21; but unrest grew throughout the empire. Hadad, king of Edom, caused trouble, 11:14, though Edom did not actually throw off Judean domination for a century, II K. 8:20; and Rezon of Damascus became increasingly independent, I K. 11:23.

B. DOMESTIC PROBLEMS. Solomon sinned through his 1000 consorts, I K. 11:4; and God threatened that his son would lose

the kingdom, 11:11-12. Jeroboam the son of Nebat an Ephraimite, revolted, v. 26. With a good record, he had become a district superintendent of labor. Ahijah the prophet met him and gave him 10 pieces of a cloak cut in 12, symbolic of rule over 1012bs of Israel. Judah, one tribe, 11:36, with part of Benjamin, stayed loyal to the house of David; Simeon, originally south, had elements that moved north II Chron. 15:9, 34:6, and is counted with Israel. Jeroboam had to flee but was well received by Sheshenk I (947-925), first pharaoh of the new Dyn. XXII in Egypt.

In evaluation of Solomon there must be observed his great material wealth, I K. 10:21, Mt. 6:29, and, at least at first, his unsurpassed wisdom, 3:12, and lofty faith, I K. 8:23-53 (the dedicatory prayer). But later both wisdom and faith were blighted: luxury and favoritism caused oppression and unrest at home, 12:4; indolence caused the northern empire to totter, 11:25; and pride and lust caused polygamy, which led to religious syncretism, 11:8. The result was God's anger, 11:9, which caused the appointment of Jeroboam and the overthrow of the united kingdom.

C. SOLOMON'S END AND THE DIVISION OF THE KINGDOM. As just noted, the primary cause for the division was the will of God, as expressed in the prophecy of Ahijah, I K. 11:31, cf. 12:15. Solomon had been warned of the necessity of faithfulness at both the first and second appearances of God to him, 3:14 and 9:6; his disobedience, idolatry, and transgression of the testament were his downfall, 11:11. The Davidic kingdom had been a close approach to that divine kingdom, the establishment of which was God's purpose in history; but an extended period of preparation yet remained before this could be. There were also contributory causes not in themselves enough for the division but real just the same: the immediate cause of oppressive taxes, I K. 12:4, and the long range causes both geographical, cf. 12:16, "to your tents" meant disunited, and social, II Sam. 19:43, long standing tribal disunity. The events of the division are recorded in I K. 12:1-20 and II Chron. 10. Solomon died, 930 B.C., and his son Rehoboam went to Shechem for consent to his crown. Jeroboam came back from exile and demanded reform. Rehoboam refused, following



his young men, but it was of God, 12:15. Israel then revolted to Jeroboam; Adoram, sent to prevent this, was stoned; and Reho-boam was left with only two tribes as his. As a result: politically, the kingdom was divided, never again so strong; economically, the north had the advantage, the better land, the trade routes, and the foreign contacts; but religiously, it was God's providence to keep southern Judah relatively pure, the usable background into which the Messiah would one day come, "For they are not all Israel that are of Israel," Rom. 9:6.

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**Review questions (continued), for Period VI, United Kingdom:**

8. What events make up the complete life of Samuel, dates and Biblical chapter references? (cumulative over Period V)
9. How may the careers of Saul, David, and Solomon be outlined; and what evaluation may be placed on the character of each?
10. What conclusions arise from a comparison of the books of Samuel and I Chronicles?
11. What pieces of Biblical literature were composed during the United Kingdom? What is the historical background and nature of each? (cumulative over Period V)
12. What made up the internal administration and notable foreign contacts of the United Kingdom?
13. What was the nature of Solomon's temple and its services?
14. What were the causes, events, and results of the division of the kingdom?

**Cumulative review questions for Hebrew history, Part One:**

1. How may this part of Hebrew history be outlined by periods and each summarized? What are the chief dates, and how is the chronology ascertained?
2. How may Egyptian history through Dyn. XXI be outlined, and what are its contacts with Hebrew history?
3. What is the history of the testament, through the time of David?
4. What make up the historical revelations of the Messianic hope to 930 B.C.?

Part II.  
HEBREW HISTORY, AFTER THE DIVISION  
OF THE KINGDOM



## PERIOD VII. DIVIDED KINGDOM, 930-586 B.C.

*"But they mocked the messengers of God, and despised His words, and misused His prophets, until the wrath of the LORD arose against His people, till there was no remedy."— II Chron. 36:16.*

### 1. THE PROGRESS OF HEBREW HISTORY

*Bible reading:* I Kings 12 - II Kings 10; II Chron. 10-22. *World background:* Hall, *Ancient History of Near East*, IX: 6-8.

A. THE SCOPE OF HEBREW HISTORY. The general nature and significance of the history of God's chosen people was outlined at the beginning of this study, cf. Part One, topic 1. There it was observed that Hebrew history may be organized into twelve general periods, covering approximately two millennia; and the survey up to this point has covered six of these: the patriarchal, Egyptian, wilderness, conquest, judges, and united kingdom periods. Part Two considers the remaining six periods: (7) Divided Kingdom, 930-586 B.C.—first Israel in the north, then Judah in the south, are destroyed by sin; only a remnant is true to the testament; (8) Exile, 586-538—in Babylon the apostate are lost, but God leads the faithful into deeper spiritual religion; (9) Persian, 538-332—God has the Jews return and rebuild, overcoming opposition, hardship, and religious indifference; (10) Greek, 332-168—God builds the Diaspora, but Hellenism threatens to wipe out the O.T. faith; (11) Maccabean, 168-63 B.C.—the testament is preserved as God's people repel Greek thought and armies, but corrupting parties appear; and (12) Roman, 63 B.C.-A.D. 70—in the fullness of time Messiah comes and establishes the testament, but the Jews reject Him and are rejected, until He returns to Zion.

B. THE DEVELOPING THEME. All this is earthly history, but it is more: it is a history of salvation, as indicated by its very limits. It commences with Abraham, when salvation was restricted to one group, Gen. 17:7, cf. Eph. 2:11-12; it comes to a close following the ministry of Christ, when the Jews were rejected as God's people and salvation thrown open to all, Rom. 9:25-31. Hebrew history is the record of salvation as revealed to a racial group.

The key to Hebrew history is the testament, "a legal disposition by which heirs inherit a blessing through the death of the testator." The testament is larger than Hebrew history. It was first revealed to Adam, spoken to the whole race, Gen. 3:15; and Christ established the new testament in His blood, I Cor. 11:25, which was shed for many for the remission of sins, Mt. 26:28, confessedly restricted as opposed to universal inheritance, yet still not a disposition limited to Israel, John 10:16. Within the total history of the testament, however, there are the 2000 years from Abraham to Calvary, during which its promise, "I will be their God, and they shall be My people," was operative only for the circumcision, Gen. 17:9-14, Col. 2:13. Hebrew history is the record of the testament during the period in which its inheritors qualified, by conformity to conditions which God was pleased to reveal only to Abraham and his descendants. The purpose indeed of the limitation of revelation was that proper preparation might be made for the appearance of the Messiah, who would establish the testament, throw it open to the Gentiles, and break down the middle wall of partition, Eph. 2:14. Israel was from the first designed as a sovereignty of priests to mediate salvation to the world, Ex. 19:6, cf. Gen. 12:3; but meanwhile the restriction was none the less real.

But apart from differences of application, there is only one testament, Heb. 9:15-20, one death that availed for all, and one resultant blessing of reconciliation with God which is found throughout Scripture, Gen. 17:7, Rev. 21:3. Christ's words at the last supper, according to the oldest manuscripts of Mt., were not, "This is My blood of the new testament," but simply, "This is My blood of the testament." The various revelations of the testament which preceded the coming of the Testator are not different ways of

salvation, but rather progressive clarifications of how Christ would give His life "a ransom for all, to be testified in due time," I Tim. 2:6. Adam knew only that the head of the serpent would be crushed, at the expense of "the bruising of the heel of the seed of the woman," Gen. 3:15. From this rudimentary start, the picture was amplified through the successive revelations identified as the Noachian, Abrahamic, Sinaitic, and Levitical, with Part One of this study climaxing in the Davidic Testament, with its message of salvation in the eternal kingdom of God, through the branch out of the stalk of David, of whom God could say with equal truth, "He shall be My Son," II Sam. 7:14. From this point, Part Two carries on, assuming always the full authority of the Scriptural record.

## 2. DIVIDED KINGDOM: SOURCES AND CHRONOLOGY

A. SOURCES. I and II Kings and II Chronicles are the major sources of information for this period, though supplemented both by various of the prophets and certain secular literature. Kings was compiled by an exilic prophet after 561 B.C., II K. 25:30; though much of the book was written by equally unknown prophets before 600, cf. the phrases, "unto this day," I K. 8:8, 9:21, 12:19, II K. 8:22, 16:6. Written records were available for their sources, cf. I K. 11:41, 14:19, 29, etc., these "chronicles" not to be confused with the Biblical I and II Chron., written probably by Ezra in the 5th Century B.C., cf. topic 22. Outline of contents:

KINGS	SOLOMON	II CHRONICLES
1:1-2	Solomon's disputed succession	
3-10	Solomon's reign and temple	1-9
11	Solomon's sin	
 DIVIDED KINGDOM		
12:1-24	The northern revolt	10
12:25-14:20	Jeroboam I in N (Israel)	
14:21-15:24	Rehoboam to Asa in S (Judah)	11-16
15:25-16	Nadab to Ahab in N.	
17-22:40	Elijah and other prophets	
22:41-50	Jehoshaphat in S	17-20
22:51-IIK. 8:16	Ahaziah in N; Elisha and	
Jehoram in N		

8:17-29	Jehoram and Ahaziah in S	21-22
9-10	Jehu in N	
11-12	Athaliah and Joash in S	23-24
13	Jehoahaz and Jehoash in N	
14:1-22	Amaziah in S	25
14:23-29	Jeroboam II in N	
15:1-7	Azariah (Uzziah) in S	26
15:8-31	Zechariah to Pekah in N	
15:32-16	Jotham and Ahaz in S	27-28
17-18:12	Hoshea and fall of N	
JUDAH ONLY		
Hezekiah's reform		29-31
18:13-20	Hezekiah's reign	32
21	Manasseh and Amon	33
22-23:30	Josiah 34-35	
23:31-25	Jehoahaz to Zedekiah and fall of S	36

Comparison of the two sources reveals: (1) much repetition, II Chron. 1-11:4 being reproduced wholly from the I K. materials; (2) Chron. omits matter found in Kings, as the entire history of the north, accounts of prophets, derogatory statements, and facts of private life, even when good, as I K. 3:16 f. (3) Chron. on the other hand adds sections on worship, Levites, reforms—as of Asa, Hezekiah, and Josiah—victories vindicating Judah, cf. 13, 14:9 f., 20, 25, and ritual explanations, as 23:6, 8b, 13, 18, 19, cf. II K. 11:6 f. In evaluation, one observes that the prophetic approach of Kings stresses the life and work of prophets, the fulfillment of prophecy, as I K. 15:4, II K. 8:19, and the moral message of prophecy, cf. the reward of kings as deserved and the evaluations placed upon them, all those of the north being evil. Chronicles by (Ezra) the priest stresses ritual, priesthood and Levites, and the glory of the theocracy, for discouraged returned exiles. But sin is not denied: the reader is referred to other sources, and note the implication of II Chron. 17:3. Both sermon and sacrifice are needed; both are true and inspired.

B. CHRONOLOGY. Scripture gives relative dates only. For precise B.C. figures, one must work through two other sources: (1) the *eponym* lists of Assyria, "name lists." Each year was named after an important person, and the lists were accurately kept. An eclipse was described in one of these years, which can be

dated June 15, 763 B.C. Counting backwards and forwards all Assyrian events can be accurately dated from 892 to 648 B.C. (2) the *Canon* of Ptolemy, a Greek geographer of Egypt, c. A.D. 70-161. It is a list of the regnal years of the kings of Babylon from 747 B.C. onwards. An eclipse known to be in 522 B.C. authenticates his figures. Both Ptolemy and the eponym lists mention the accession of Sargon II of Assyria over Babylon in 709 B.C.; they check. The result is that Hebrew history may be given absolute dates on the basis of contacts with Assyria and Babylonia, as the fall of Samaria in 722 B.C., of Jerusalem in 586. The following summarizes the

### ABSOLUTE CHRONOLOGY FOR THE LATE O. T.

930\* B.C. The division of Solomon's kingdom into:

JUDAH (South) 930\*-913 Rehoboam  
(17 yrs.) I K.

14:21

913 -910\* Abijam (3) 15:1-2

910\*-869\* Asa (41) 15:9-10

(co-regency in old age, II Chron.

16:12; II K. 8:16, cf. I K. 22:41-2)

872\*-848 Jehoshaphat (25) I K. 22:  
41-2

(co-reg. in old age, II K. 3:1, cf.

1:17)

848 -841 Jehoram (8) 8:16-17

841 Ahaziah (1) 8:25-26

Both kings murdered

841 -835 Athaliah (7) 11:4 835 -796

Joash (40) 12:1 796-767 Amaziah

(29) 14:1-2

(co-reg. much of reign, 14:22, etc.)

790\*-739\* Azariah (Uzziah) 15:1-2

(co-reg. in old age, 15:5, cf. 15:32)

751\*-736 Jotham (16) 15-32,33

(co-reg. half of reign. 15:30. cf. 17:1)

743\*-728\* Ahaz (16) 17:1; 16:1-2

(co-reg. 728\*-725\* 18:1) 725\*-696\*

Hezekiah (29) 18:2

ISRAEL (North) 930\* -910 #

Jeroboam I (22) 14:20

910#-909# Nadab (2) 15:25

909#-886# Baasha (24) 15:33

886#-885# Elah (2) 16:8

885# Zimri (7 days) 16:15

885#-874# Omri (12) 16:23

874#-853 Ahab (22) 16:29

853 -852 Ahaziah (2) 22:51

852 -841 Jehoram (12) II K. 3:1

by Jehu, 841 B.C. 841 -814# Jehu

(28) 10:36 814 #-798 Jehoahaz (17)

13:1 798 -782# Jehoash (16) 13:10

(co-reg. much of reign, 15:1)

793 #-753 Jeroboam II (41) 14:23

753 -752 Zechariah (12) 15:8

752 Shallum (1 month) 15:13

752 -742# Menahem (10) 15:17

742#-740# Pekahiah (2) 15:23 752#-

732 Pekah (20) 15:27

(early yrs. in Gilead (?), 15:25 . 732

-722 Hoshea (9) 17:1



Fall of Samaria, 722 B.C.

696\*-641\* Manasseh (55) 21:1

641\*-639\* Amon (2) 21:19

639\*-608 Josiah (31) 22:1

608 Jehoahaz (3 months) 23:31

608-597 Jehoiakim (11) 23:36

597 Jehoiachin (3 months) 24:8

597-586 Zedekiah (11) 24:18

Fall of Jerusalem, 586 B.C.

538# Edict of Cyrus for the return, II Chron. 36:22; Ezra 1:1

536 Temple refounded, Ezra 3:8

520 -515 Temple rebuilt, Hag. 1:1; Zech. 1:1; Ezra 6:15

479# Esther made queen of Xerxes I. Est. 2:16

458 Ezra returns to Jerusalem, Ezra 7:8

444 Nehemiah returns and rebuilds walls. Neh. 2:1, cf. 1:1

433# End of Nehemiah's first governorship, Neh. 13:6

424# Accession of Darius II, last contemporary fact included in the O.T., Neh. 12:22. Close of O.T. canon shortly thereafter. Judah post-dated (accession-year system) up to 850 B.C., when it adopted Israel's pre-dating. After 800 B.C. both kingdoms adopted post-dating. Judah's year began in Sept.-Oct.; dates marked \* may therefore possibly lie in the last months of the preceding year. Israel's (and Persia's) began in Mar.-Apr.; dates # may lie in opening months of following year.

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### 3. ISRAEL AND JUDAH TO JEHU

A. CONFLICT OF NORTH AND SOUTH. Following the division of Solomon's kingdom in 930 B.C. (cf. Part One topic 42), his son Rehoboam raised armies to subdue Jeroboam in the North, but God forbade it, I K. 12:21. It was best, in the preparation for the coming of His Son, that the more sinful North be removed. Still, hostilities continued, 14:30. Shishak (Sheshenk I, 947-925) of Egypt raided in 926, and Judah was humbled before God, II Chron. 12:6-7. Abijam of Judah (913-910) continued the war with the North winning a great victory through faith, II Chron. 13:18, and even capturing Bethel for a time, v. 19. Asa (910-869) was faithful, despite the queen-grandmother, I K. 15:13; and when Zerah [Osorkon I (?) of Egypt, 925-889] invaded, God gave the victory, II Chron. 14:11. There were no more XXII Dyn. Egyptian threats. In the North, meanwhile, Jeroboam built up

Shechem as his capital and Penuel in Transjordan, I K. 12:35. His son Nadab was murdered by Baasha (909-886), who made Tirzah his capital and pressed the war with the South, building Ramah, only six miles north of Jerusalem. Asa hired Benhadad I of Damascus to divert Baasha, which gave temporary relief, but God rebuked Asa's reliance upon mercenary manpower rather than upon faith, II Chron. 16:7. The war continued. Then, in the North, Baasha's son Elah was murdered by Zimri, who fell too in just seven days. Omri (885-874) beat out Tibni and was a very strong king; he built the permanent capital of Samaria, conquered Moab, and made alliance with Phoenicia by marrying his son Ahab to Jezebel. But at the same time he had to pay tribute to Benhadad I, I K. 20:34, and perhaps to Ashur-nasirpal II of Assyria. Jehoshaphat of Judah (872-848) maintained success over the north with garrisons, II Chron. 17:2; and Ahab of Israel (874-853) was occupied elsewhere: Benhadad II besieged Samaria but lost in two battles, 857 and 856 B.C., and in 853 Ahab allied with Benhadad and checked Shalmaneser III of Assyria at Qarqar. The general conclusion for the 77 years of conflict was that the faithless North had gone down, but that Judah in the South, as it trusted God, prospered, II Chron. 16:9.

B. ALLIANCE OF NORTH AND SOUTH. In 853 B.C. Jehoshaphat consented to alliance with Ahab, I K. 22:4, consulting God later, v. 5, cf. II Chron. 19:2. He married his son Jehoram to Athaliah, wicked daughter of Ahab and the infamous Jezebel. The alliance failed in war, Ahab being killed that same year by a stray Aramean arrow at Ramoth-gilead. Ahaziah (853-852) succeeded to the throne in the North, but Moab revolted, II K. 1:1, 3:5, and led a coalition of forces from Transjordan against Judah, II Chron. 20. Jehoshaphat looked *to* God and was delivered, the feelings at the time being described in Ps. 83 by the Asaphite Jahaziel, cf. II Chron. 20:14; but still his joint fleet project with Ahaziah on the Red Sea was ruined, vv. 35-37. Jehoram (852-841) succeeded in the North, and the allies attacked Moab in an attempt to resubdue it. Despite a victory gained through the help of Elisha, II K. 3:14, Moab was able to maintain its independence. Benhadad II almost took Samaria, II K. 6-7. Kings named Jehoram reigned in both

North and South when the son of Jehoshaphat followed his father in 848; but he was an evil man because of his wife, Athaliah, II K. 8:18. Despite a victory, both Edom and Libnah were lost to Judah. Ahaziah succeeded in the South, only to be killed by Jehu when the latter destroyed Jehoram and the rest of the house of Omri in the North, 841 B.C. As a result of 12 years of alliance Judah had suffered both political and commercial disaster, the king had been killed, and the government was left to Athaliah; national compromise and sin meant national failure, II Chron. 21:10.

#### 4. RELIGION IN THE EARLY DIVIDED KINGDOM

*Bible reading:* II K. 11-17; II Chron. 23-28; and Hosea through Micah.

*World background:* Hall, *Ancient History of Near East*, X:1-7.

A. THE SIN OF JEROBOAM. The new leader of North Israel had the fear that the people might leave him if they continued worshipping at Solomon's temple, I K. 12:26. His solution was the setting up of substitute sanctuaries at Dan and Bethel, "It is too much for you to go up to Jerusalem," v. 28. He also set up two golden calves, saying, "Behold thy gods, which brought thee up out of the land of Egypt," quoting what Aaron had said of the former golden calf, Ex. 32:4. He connected the calves with the historic God; but they were gods, plural, "Other gods, images," I K. 14:9, II Chron. 13:8, not just symbols of the true Yahweh. He shifted the feast of tabernacles to one month later, not because the harvest was that much later in the North, but to make the separation from Judah. The evaluation to be placed on these three acts is clear: Dt. 12:5 commanded the worship only where God chooses, and He had chosen the threshing floor of Araunah, Zion, I Chron. 22:1, I K. 8:10; Israel was not to worship any graven image; and God's word had set the feast of tabernacles in the seventh month, not the eighth. As a result: (1) the Levites in the North apparently refused to comply and were driven out, II Chron. 11:14, 13:9; Jeroboam appointed anybody as priest; (2) the pious moved south and strengthened Judah, II Chron. 11:16, a movement which kept up later, 15:9, 30:11; (3) Jeroboam and his system were rejected, for Ahijah had warned him from the

first, "If thou wilt harken, I will be with thee," I K. 11:38, not otherwise; Ahijah predicted the fall of Jeroboam's house, 14:10, and an anonymous southern prophet, I K. 13, predicted that a king named Josiah would some day profane the altar at Bethel (so, II K. 23:15); and (4) this eventuated in the destruction of the entire northern kingdom, as later kings followed in his sins, II K. 17:16-18.

B. THE PROPHETS, the men who dominated all the great events of this period. A prophet is an infallible speaker for God, a man through whom the Spirit of Christ spoke, I Peter 1:11. Abraham had been one, Gen. 20:7, as was Aaron, the mouthpiece for God's word through Moses, Ex. 7:1. Prophets were sporadic until Samuel, the last of the judges, and the first of the (regular) prophets, I Sam. 3:20. Under him organized groups of prophets arose, "schools," I Sam. 19:20, called "the sons of the prophets," II K. 2:3. But with the appearance of prophets in an organization came the possibility of false prophets: pagan, as Baal prophets, I K. 18:19; impostors, as Ahab's court prophets, I K. 22:5; or sincere but mistaken, as the old prophet of Bethel, IK. 13:11. The following are therefore tests of a true prophet: miracles, Ex. 4:8; fulfillment of predictions, Dt. 18:21-22; and, most important, conformity to the word so far revealed, Dt. 13:1-3, Isa. 8:20.

The prophets' duties included foretelling the hidden will of God, II Sam. 7:12-13, and writing, not that they wrote their own sermons, as the prophets began to do in the 8th Century, but some of the earlier did keep records: Ahijah, Iddo, Shemaiah, and Jehu wrote sources for Chron., II Chron. 9:29, 12:15, 13:22, and 20:34. But both of these were subordinate to moral preaching, which 'frequently meant direct interference in politics, the list of such acts for the first century of the divided kingdom being as follows:

Ahijah appoints and deposes Jeroboam, I K. 11:29, 14:2  
 Shemaiah, stops Rehoboam's war, 12:22; humbles him, II Chron. 12:5  
 Anonymous, condemns Jeroboam for his sin, I K. 13:1  
 Azariah, arouses Asa to reform, II Chron. 15:1  
 Jehu (son of Hanani), condemns Baasha's sin, I K. 16:1  
 Hanani, condemns Asa's Aramean mercenaries, II Chron. 16:7  
 Elijah, condemns Ahab (no rain), I K. 17:1, challenges, 18:17  
 Anon., promises Ahab 2 victories, 20:13, 22, 28, and condemns his leniency, 20:38.

Elijah, condemns Ahab's murder of Naboth, I K. 21:17  
 Micaiah, condemns Ahab's Ramoth campaign, 22:8  
 Jehu, condemns Jehoshaphat's alliance with North, II Chron. 19:2  
 Jahaziel, promises Jehoshaphat victory, II Chron. 20:1+  
 Eliezer, condemns Jehoshaphat's ship alliance, II Chron. 20:37  
 Elijah, condemns Ahaziah of Israel, II K. 1:3  
 Elisha, advises Jehoshaphat against Moab, 3:13  
 Elijah, condemns Jehoram of Judah, II Chron. 21:12  
 Anon., warns Jehoram of Israel against Arameans, II K. 6:9  
 Elisha, anoints Hazael king of Damascus, 8:13, and Jehu, 9:1  
 Elisha, captures an Aramean army, 6:18, predicts victory, 7:1  
 The prophetic messages summarized:

- (1.) Trust God, not idols or foreign alliances
- (2.) Obey God
- (3.) Reward or punishment follows accordingly.

C. REFORMS IN JUDAH. Solomon had instituted idolatries, which Rehoboam and Abijam did not correct, I K. 15:3. But Asa removed idolatries and immoralities, I K. 15:12, and had the people reaffirm their allegiance to the testament, II Chron. 15:12. The high places stayed on I K. 15:14, despite attempts against them, II Chron. 15:8-12. His son Jehoshaphat renewed these at tempts, II Chron. 17:6, but still without success, I K. 22:43. He did, however, commission traveling lecturers in the law of Moses, II Chron. 17:7, and reformed the judges and Levites, 19:4.

D. ELIJAH AND ELISHA VS. BAAL WORSHIP IN ISRAEL. Ahab surpassed even the sin of Jeroboam I by his advocacy of Baal, T K. 16:31-33. These local gods of fertility, the Baalim, had been in Canaan from the first, cf. Part One, topic 25; but Jezebel, with hundreds of priests, many doubtlessly imported from Phoenicia, I K. 18:19, attempted to make it the national religion. Low standards of religion resulted, for example, Hiel's sacrificing of his sons in the rebuilding of Jericho, I K. 16:34. Particularly, the localized nature of Baal made him the dependent partner of the human king: their interests were identical, and to oppose the king on religious grounds was unthinkable, the king was deity. There fore Jezebel killed the prophets of God, 18:4. But Yahweh, the transcendent God of the testament, laid down conditions of faith and moral obedience to which king and people alike were subject. Jezebel felt no qualms against murdering Naboth to steal his vineyard, I K. 21; but Ahab, brought up in the tradition of

Yahweh, did not even consider such a course of action, 21:4; and, after it had been done, came to repentance at Elijah's condemnation, v. 27. Nothing like this could be found anywhere else in the Orient; it is proof of the historical reality of the testament on Sinai and to David. To the power of the God of Israel even Gentiles, as Naaman, were attracted; and the first step in God's over-all plan to reach the Gentiles was the possibility, for all who would, to yield themselves in faith and seek inclusion within Israel's testament. They were welcome, even with Naaman's poor concept which could only associate Yahweh with the soil of Palestine, II K. 5:17.

Elijah, N. T. "Elias," is the representative figure for all prophecy, along with Moses for the law, Mt. 17:3, Rev. 11:3, 6. He condemned the sinful Ahab to 3 1/2 years drought, I K. 17:1, and then fled. Reappearing at the end of the time he challenged Ahab and the priests of Baal; he derided their low view of prayer; and, by the miracle of the fire on Carmel, he won a great victory for God's faithful, I K. 18. Forced by Jezebel to flee, he was encouraged by God on Sinai, though but 7000 in all Israel were true, 19:18. He announced destruction on Ahab's house, I K. 21, and anointed Elisha, who in turn anointed Jehu. Jehu wiped out the Baal menace as a national religion, II K. 10:25-28. Yahweh was thus not replaced, but the local Baalim continued. In the long run it was just a change of name: on the high places Yahweh was felt to be bound to the land. He was decomposed into many weak deities, and the testament as gracious and moral was forgotten.

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## 5. ARAM, AND PALESTINE TO JEROBOAM II

A. RISE OF ARAM (Syria), c. 1000-843 B.C. Damascus, the chief city of the Arameans, was part of David's empire, II Sam. 8:6; but it was governed by a refugee, Rezon, I K. 11:23. He became increasingly independent and troubled Solomon, v. 25. Tabrimmon succeeded, 15:18, and was allied with Abijam of

Judah, v. 19. Benhadad I was the one whom Asa hired against Baasha of Israel, c. 900 B.C. Benhadad raided and succeeded in diverting Baasha, but Asa had initiated a pattern of Aramean intervention into Israel which was to have evil results. Benhadad I also defeated Omri, c. 880, captured Israelite cities, and got trading rights in Samaria. Benhadad II besieged Samaria with insolence, I K. 20:6, but was twice beaten by Ahab with inferior forces, 857 and 856 B.C., cf. 22:1. He gave up the former gains and gave privileges to Ahab. In 853, Israel and Aram united against Shalmaneser III of Assyria, whom they held off at Qarqar; but then war was immediately resumed over Ramoth-gilead, where Aram won and Ahab was killed, I K. 22. Benhadad attacked Jehoram of the North, c. 850; but Elisha trapped a force, II K. 6, and then when the main army was besieging Samaria God caused fright and they fled, 7:6.

B. ARAMEAN DOMINATION OVER ISRAEL, 843-803 B.C. At this time Palestine came under foreign domination and continued so except for the following intervals: 803-743, 701-676, 627-608, and 143-63 B.C. Hazael was stirred up by Elisha to murder Benhadad II, c. 843 B.C., though Elisha knew what havoc he would wreak on Israel, II K. 8:12. Attacks by Shalmaneser kept him occupied at first; Jehu was forced to pay tribute to the Assyrians in 841. But then Hazael began God's process of the destruction of Israel, and took all Transjordan, II K. 10:32-33. In the South, Athaliah took the throne of Judah after the murders of 841. She sponsored idolatry and persecuted the faithful, at the very same time Jehu was destroying Baal in the North, II K. 10:18. Only one Davidic prince escaped Athaliah's purge, 11:1-3, namely Joash (835-796). He commenced his long reign at the age of seven, 11:21, when the high-priest Jehoiada revolted against Athaliah and caused her destruction. Joash reformed temple finance, 12:4-16, but was forced to pay tribute to Hazael, the final result of Asa's looking to Aram rather than to God for help. In later life he lapsed into idolatry; and the high priest Zechariah, when he protested, was stoned, II Chron. 24:20, referred to by Christ, Mt. 23:35. Jehu died in 814, and Jehoahaz was Joash's later contemporary in the North.

Benhadad III, son of Hazael, continued the oppression over both Israel and Judah, II K. 13:3. He limited Jehoahaz's forces, allowing him only ten chariots, v. 7; but he was subdued by Adadnirari III of Assyria, c. 803 B.C., cf. II K. 13:5.

C. DECLINE OF ARAM, 803-732 B.C. Shortly after the defeat of Damascus by Assyria, Amaziah (796-767) became king in Judah and Jehoash (798-782) in Israel. The latter, encouraged by Elisha, attacked the weakened Arameans and recovered Israel's losses in three victorious battles, II K. 13:14-25. The mutual relations of Israel and Judah now entered a fourth stage (Conflict, 930-853; alliance, 853-841; no relations because of Syrian domination, 841-790), domination of South by North, 790-782. Amaziah had reconquered Edom, but his success had led him to a foolish challenge of Jehoash in the North, despite the warning fable of the latter, 14:9-10. In the ensuing battle Amaziah was defeated, and part of the wall of Jerusalem was broken down. The event may be dated in 790, the explanation for the elevation of his son Azariah (Uzziah) to co-regency, cf. Thiele, *Mysterious Numbers*, pp. 70-72. The domination may have lasted throughout the reign of Jehoash, c. 782. The fifth stage of relations, peace and mutual recognition, 782-752, characterized the long and prosperous reigns of Jeroboam II in the North and Azariah (Uzziah) in the South. The former, aided by the prophet Jonah, II K. 14:25, got control of the land from Hamath in the north to the Red Sea in the south and dominated Damascus; the latter conquered Ammon and the Arabs to the east and Philistia to the west, II Chron. 26. Rezin, the last king of Damascus, submitted to Assyria in 743 but combined with Israel to attack Ahaz of Judah in 734. Ahaz appealed to the Assyrians; and in 732 Tiglath-pileser III annexed Damascus, executed Rezin, and sent the people into captivity, II K. 16:9.

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## 6. ASSYRIA TO SHALMANESER V

Assyrian power went in waves. Tiglath-pileser I (1115-1102) had been a great conqueror and almost took Palestine but was re-



called to Shinar. After nine weak kings had come Ashur-rabi III (1012-995), a contemporary of David who reached the Mediterranean but had no contact with Israel, cf. Part One, topic 32. Weakness returned.

A. A CENTURY OF POWER, 884-782 B.C. Ashur-nasir-pal II (884-859) was one of the most hideous figures of all history, cruel, but a powerful soldier directing his Assyrian bowmen. He took Carchemish and as far as Lebanon and it is possible that Omri may have paid him tribute, 876 B.C. He set a precedent for both success and ruthlessness. Shalmaneser III (859-824), after various campaigns, reached Qarqar, north of Hamath, 853 B.C. Syria, Israel, and others held him off in a great battle. Back in 848, 847, and 845 he could not break Damascus, though Aram was no longer in alliance with the other states to keep the west strong. But in 841 he ravaged the Aramean country, now under Hazael; and Jehu of Israel paid him tribute, as depicted on the black obelisk. Shamshi-Adad V (824-811) was not in the west, but he did break Babylon; the famous and powerful queen Semiramis was his wife. Adad-nirari III (811-782) broke Benhadad III in 803; Jehoahaz paid him tribute but because of the Assyrian intervention was able to defeat Damascus in three battles.

B. WEAK KINGS, 782-745. Jeroboam II may have been allied with them; he was able to increase his power at the expense of Damascus. This produced an "Indian summer" for Israel, but the rise of a wealthy class meant the oppression of the poor, Amos 3:10-11, 6:1-11. The reasons for Assyria's temporary weakness were: less competent rulers, though the country was still strong; the rise of the kingdom of Urartu (Ararat), Armenia, to power—Sarduris II, allied with the Medes had first successfully fought Shalmaneser III, c. 825—the revolt of Babylon, in which Nabonassar was recognized as independent king—his first year, 747, is the opening date for the Canon of Ptolemy—and the eclipse of 763, with the unrest it caused. The relatively unsuccessful king, Ashur-dan III (772-763) may have been murdered at the time; and Adad-nirari IV (763-754) was powerless in the face of civil war and pestilence until 758. This appears to be the background of the prophetic book of Jonah, a man of Zebulun, North Israel,

and an adviser to Jeroboam II (793-753), II K. 14:25. Called to Assyrian missions, he refused and was swallowed by the fish when he attempted to escape. The historicity of both this event and the subsequent conversion of Nineveh are attested by Christ, Mt. 12: 39-40. But the purpose of the book is to teach God's care for the lost Gentiles, 4:11. The general Naaman had been welcome to come to Israel; but God at this point first commands His people to engage in active witnessing. Actually it was many centuries before Gentile proselyting was seriously accomplished; but God had so providentially ordered Assyrian history that probably shortly after 763 Jonah won an audience as he could not have before or after.

C. THE SARGONIDS. A general, Pulu (Biblical, "Pul," II K. 15:19) revolted and put an end to the dynasty of Tiglath-pileser I. He significantly assumed the name Tiglath-pileser III, I Chron. 5:26; and under him and his successors, the Sargonids, Assyria rose to even greater heights than it had known under his namesake. He did not attack Babylon but adroitly won the trading interests and loyalty of the people to himself. His western campaigns brought about the submission of Syria and Sarduris III of Urartu. Azariah of Judah headed a confederacy to oppose him but was defeated in 743 (for this date, cf. Thiele, *Mysterious Numbers*, pp. 75-98). Menahem of Israel and Rezin of Damascus, though not Azariah himself, who got away, were forced to pay heavy tribute to Assyria, II K. 15:19. Azariah died in 739 and his son Jotham in 736. Then Rezin and Pekah, in retaliation, attacked Ahaz of Judah. Ahaz foolishly appealed to Assyria for help, II K. 16:7. Tiglath-pileser marched to Gaza in 734; took 3yi Israelite tribes of Gilead and Galilee captive in 733, 15:29; and destroyed Damascus in 732, 16:9. He died in 727 to be succeeded by Shalmaneser V.

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## 7. RELIGION IN THE LATER DIVIDED KINGDOM

*Bible reading:* II K. 18-20, II Chron. 29-32, and Isaiah 1-39. *World background:* Hall, *Ancient History of Near East*, X:8-10.

From the 8th Century onwards the books of the sermons of the prophets are preserved in Scripture: the major prophets, Isaiah, Jeremiah, Ezekiel, and Daniel (not considered a professional prophet in the Hebrew canon); and the minor prophets, Hosea-Micah, 8th Cent.; Nahum-Zephaniah, 7th Cent.; Haggai-Zechariah, 6th Cent.; and Malachi, 5th Cent. The six 8th Cent. minor prophets alternate, first North, then South. The major themes of the earlier prophets were continued: trust God rather than idols and foreign alliances, obey God, and reward or punishment will follow accordingly.

A. NORTHERN DECAY. Jeroboam II died in 753, and the political structure of Israel rapidly disintegrated. But this was due to a more deep-seated decay of morals and faith, which was manifested in social injustices. Prosperity had led the rich to oppress the poor, and small land-holders, such as Naboth of the preceding century, disappeared, and in much the same way, I K. 21:5-16. God raised up Hosea and Amos in condemnation, even while Jeroboam still reigned in peace. Hosea preached c. 760-725 B.C., 1:1; key verse, 3:1, God's love for the unlovely. He predicted the cutting off of the line of Jeroboam for its bloodshed, 1:7, and condemned the successive murders of the kings that followed him, 8:4. Menahem's reliance upon Assyria in 743, 5:13, and upon fortifications instead of God, 8:14, the calf worship, 8:5, 10:5, and general corruption, 4:1, shall lead to conquest by Assyria, 10:6. But God still loved Israel and would restore, ch. 14, first in Christ's resurrection, 6: 1-2, cf. I Cor. 15:4, then through the Gentiles, 2:22-23, cf. Rom. 9:24-26, and then Israel itself. In general, the 8th Century prophets did not stress the doctrine of the testament, not that they did not know and appreciate it, Hos. 8:1, Amos 3:2, Isa. 24:5, 56:4, 6, but they fought dead externality in religion and demanded the personal relationship based on love and surrender. The judicial testament might endanger spiritual life, and to demonstrate grace and ward off perversions they stressed the deliverance from Egypt

rather than Sinai. But though Hosea did not emphasize the contemporary testament, God through him commenced the revelation of the testament for the future, 2:18-20: people to be betrothed to God in righteousness and know Him directly; and the curse on nature and nations to be removed. These two thoughts developed respectively into the new testament of Jeremiah, cf. topic 15, and the testament of peace of Ezekiel, cf. topic 17.

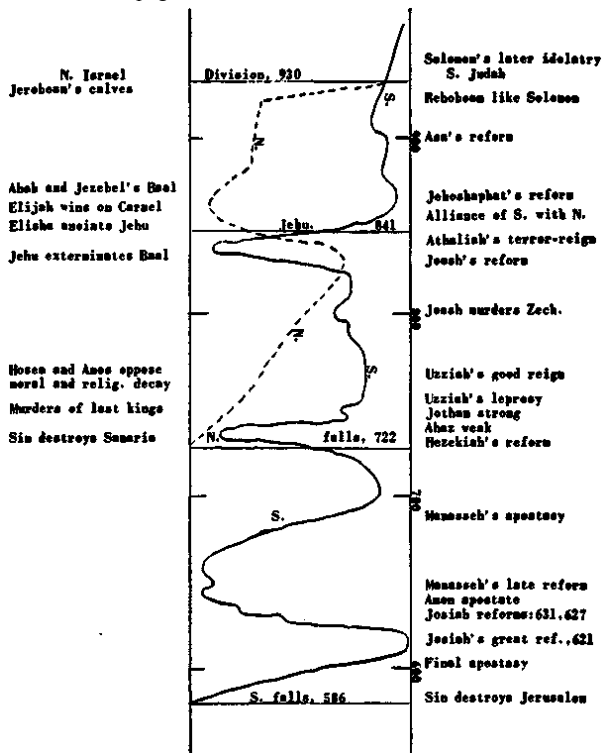
Amos was a herdsman of Tekoa in Judah but was sent by God to the North, 7:10-13, c. 760 B.C., 1:1; key verse, 5:15, social justice. The poor were ground down and there was immorality, 2:6-8; the ceremonies at Bethel were futile, 4:4-5. So repent: "I hate, I despise your feasts . . . but let justice roll down as waters, and righteousness as a mighty stream," 5:21-24. He was upholding the moral testament, as it was threatened by a Canaanitish trust on ceremonialism, which could only result in captivity beyond Damascus, 5:27. He saw ultimate blessings in the church for Gentiles and in restored Zion, 9:11-15, cf. Acts 15:14-18.

**B. SOUTHERN LAPSE AND RECOVERY.** The good reign of Azariah (Uzziah) (790-739), II Chron. 26:4, was marred at its close by a usurpation of priestly function, for which God punished him with leprosy, 26:16-21. But, although his son Jotham was a worthy man, 27:2, 6, Isaiah's foreboding at the death of Uzziah, Isa. 6:1, was fulfilled three years later with the coming of his grandson, Ahaz, to full power (736-728). Ahaz was the weakest, if not the most wicked, of the kings of Judah. He served the Baalim, practiced child sacrifice, and after his submission to Assyria in 734 he replaced the altar of the temple with one of foreign model, II K. 6:10-16. Because he had forsaken Yahweh he suffered great losses, II Chron. 28:6-7, 19; and the Edomites and Philistines invaded his land, vv. 17-18, c. 735 B.C. This appears to be the background of the two undated books of prophecy, Joel, cf. 3:4, 19, and Obadiah, cf. v. 10. Joel's key verse may be taken as 2:13: such a locust-like invasion, 1:4, 6, leads to repentance. Even so the "day of Yahweh," 2:11, means destruction, though Zion will

be restored, 2:21-27. Before the return of Christ, 2:30-31, God will send the Holy Spirit, vv. 28-29, Acts 2:16-21. Obadiah's key verse, 21, promises vengeance on Edom, on the "day of Yahweh," 15, when He comes to punish and rule. Micah, the third 8th Century minor prophet in the South, a man of rural Judah, prophesied c. 740-710 B.C., 1:1, his key verse, Micah 6:8, being one of the greatest in the Bible, "He hath showed thee, O man, what is good; and what doth Yahweh require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." His message is similar to that of his contemporary, Isaiah, but from a commoner's viewpoint: the upper classes are plundering the poor, 2:2, ch. 3, 7:3; repent! Samaria is to fall for her sins, 1:6, and the Assyrian menace is coming up to the very walls of Jerusalem, 1:9. Ultimately even the temple will be destroyed, 3:12. But Christ shall be born in Bethlehem, 5:2, of the virgin, v. 3, cf. Isa. 7:14, and some day rule the nations 7:12, 17.

Hezekiah, 725-696, commencing in the first year of his reign, reformed, II Chron. 29. (1) He purified the temple, for Ahaz had not only removed the brazen altar, II K. 16:14, he had shut up the temple and cast out its equipment, II Chron. 28:24. It took the Levites eight days work each on the court and temple, 29:17; dedication and reestablishment of David's music followed. (2) He had the most thorough Passover since Solomon, II Chron. 30. The remnant of northern Israel, facing the final Assyrian attack, was invited; some mocked, but the pious came, vv. 10-11. (3) He had to destroy the brazen serpent of Moses, now called Nehushtan and worshipped, II K. 18:4, cf. Num. 21:8-9. The false altars were cleaned out of Jerusalem, II Chron. 30:14; and there followed the general destruction of the high places with their Baal pillars and Asherah poles in both the South and the North, II K. 18:4, II Chron. 31:1. (4) He reestablished the courses of the priests and Levites and provided for their support via the first-fruits and tithes, II Chron. 31. His trust in God was unsurpassed in Judah, II K. 18:5 and he upheld the law and the temple with all his heart, II Chron. 21:21.

The course of paganism and reform in North and South:



### 8. FALL OF ISRAEL

A. NORTHERN WEAKNESS. Following the death of Jeroboam II in 753, his son Zechariah reigned 6 months, II K. 15:8, only to be murdered by Shallum. After a reign of one month Shallum

was murdered by Menahem, v. 13, who continued 10 years, 752-742, v. 17. In its total history the north had 20 kings and 10 different dynasties (counting Tibni). Under such circumstances the relations between Israel and Judah entered upon a sixth stage, the domination of the North by the South, 752-743. Azariah (Uzziah), almost upon the default of the North, took over the leadership in foreign affairs, particularly against Assyria, and came to control from Hamath to Elath on the Red Sea, II Chron. 26:2-8.

B. ASSYRIAN INTERVENTION. Azariah's confederacy was too threatening, and Tiglath-pileser III marched against it. In 743 or shortly thereafter, Hamath fell, and Rezin of Damascus, Hiram II of Tyre, and Menahem were forced to pay heavy tribute, II K. 15:19. Other matters caused the Assyrian to turn back, and Azariah was left untouched. Jotham ruled as regent because of his father Azariah's leprosy, 15:5; and in the North matters continued unstable: Pekahiah (742-740), son of Menahem, was murdered by Pekah, 15:25, who seems to have been semi-independent in Gilead since 752. But the suffering faced in the North because of the unsuccessful leadership of the South against Assyria seems to have provoked the seventh stage in the relations of the two kingdoms, hostility, with the North attempting revenge, 743-722. Pekah and Rezin united against Ahaz, II K. 16:5-6, and took Elath. Ahaz, opposing the prophecies of Isaiah who predicted the imminent fall of both Samaria and Damascus, Isa. 7:1-9, submitted to Tiglath-pileser and appealed for his help against Pekah and Rezin, II K. 16:7, 734 B.C. The Assyrians destroyed Damascus and took 3 12 tribes of Israel captive. Hoshea murdered Pekah, to become the last king of the North, 732-722, II K. 15:30. Hezekiah assumed the regency in Judah in 728, three years before Ahaz died in disgrace, II Chron. 28:27.

C. EGYPTIAN INTERVENTION, A THIRD FACTOR IN THE FALL OF THE NORTH. By way of recapitulation, Dyn. XXII of Egypt, 947-720, had started strongly in Bubastis of the western delta. Sheshenk I and Osorkon I had raided Palestine, the latter unsuccessfully, and Egypt had settled down in peaceful isolation and stagnation, Sheshenk III ruling for a half a century, 818-766. Dyn. XXIII, 836-735, was a contemporary dynasty, started by

the high priest Pedubaste in Thebes, then subject to Sheshenk III, then independent again. Osorkon III (778-748) had a daughter whose adopted son was Piankhi, a powerful ruler in Nubia, "Ethiopia." Dyn. XXIV, 720-712, succeeded Dyn. XXII in the delta. Meanwhile, Piankhi advanced into Thebes, ended the XXIII Dyn. and established his own Cushite XXV Dyn., 735-663. He reigned until about 715 and was the real power of Egypt; after two weak pharaohs, Dyn. XXIV was likewise incorporated. Piankhi's son, Shabaka (715-700), "So," II K. 17:4, an energetic young man who discounted Assyrian power, stirred up Hoshea of Israel to refuse tribute to Assyria, promising him help, 725 B.C.

D. THE CAPTIVITY OF ISRAEL. Shalmaneser V (727-722) immediately advanced on Samaria. The siege lasted through the campaigns of 725, 724, and 723, Samaria apparently falling early in 722, II K. 19:9-10. Sargon II (722-705) took the throne later in the year (cf. Theile, *Mysterious Numbers*, pp. 122-8) and proceeded to deport 27,290 captives eastward, where they were absorbed. Faithful remnants had already moved into Judah, II Chron. 30:11 and cf. Lk. 2:36, and many of the poorest people doubtless remained in North Israel. The final evaluation of the North appears in II K. 17:7-18, 18:12: they had rejected the testament, 17:15, and their idolatry was punished, v. 11.

E. THE SAMARITANS, II K. 17:24-41. Sargon II then brought settlers from Babylonia and Syria to replace the Israelites taken captive from Samaria. Their religious character was one of syncretism: the northern type of Yahweh worship, vv. 26-28, combined with their native paganisms, vv. 29-33. Later, Esarhad-don (681-669) of Assyria brought in more colonists from Elam and elsewhere, Ezra 4:2, 9-10, fulfilling Isaiah's prophecy of 734 B.C.. 7:8. that in 65 years Samaria would cease from being a people ; Israel's traditions, however, were preserved by the Samaritans, II K. 23:15-20, cf. Jn. 4:12.

## 9. HEZEKIAH VS. ASSYRIA

A. CONTACTS WITH SARGON II (722-705). Heartened by an Elamite victory over Assyria, Shabaka led Syria and Philistia to revolt against Sargon. But the Assyrians advanced westward, and



Shabaka was thoroughly defeated at Raphia on the Egyptian border, 720 B.C., and sent gifts to Assyria. Hezekiah did not yet rebel, but did build his water-supply tunnel for defense, II K. 20: 20, II Chron. 32:30. In 717 Sargon took Carchemish, the last remnant of Hittite power.

A second uprising was urged by both Shabaka and Marduk-pal-iddina (Merodach-baladan, Isa. 39) in 711, the 14th year of Hezekiah, after God had spared his life and granted him 15 more years, II K. 20:6, Isa. 38:5. Various south Palestinian states revolted, including Judah; but when Sargon advanced only Ashdod attempted to resist and it was taken. Hezekiah submitted. Marduk-pal-iddina was defeated and Sargon became king of Babylon in 709.

B. CONTACTS WITH SENNACHERIB (705-681). Sargon was succeeded by his reckless son Sennacherib, and the usual revolts broke out upon the change of ruler. Shabaka of Egypt stirred up Phoenicia and Palestine to throw off the Assyrian yoke, and Hezekiah and the king of Tyre became leaders in it. Hezekiah took Philistia and imprisoned the king of Ekron. II K. 18:8; other states revolted. But Sennacherib resubdued most of his eastern empire by 702 and the next year turned west. The king of Sidon was forced to flee to Cyprus; Ammon, Moab, and Edom submitted; and various rebellious points in Philistia were taken. The army of Shabaka was defeated at Eltekeh, near Ekron, 701. Hezekiah released the king of Ekron but got no peace ;the Assyrians captured the cities of Judah, except Jerusalem, and claimed to have taken out 200,150 people, no doubt exaggerated, but cf. II K. 18:13. Hezekiah was "shut up like a caged bird in Jerusalem"; and, despite his careful preparations and courage, II Chron. 32:3-8, but cf. Isa. 22:9-11, when his Arabian mercenaries deserted he had to submit, II K. 18:14. This first encounter with Sennacherib ended with his paying a heavy tribute by stripping the temple, vv. 15-16.

Hezekiah's second encounter with Sennacherib was again in 701 B. C. The "Assyrian, having received the tribute, broke off negotiations and had his army advance on Jerusalem, 18:17. Sennacherib's officers demanded surrender, vv. 19-35; but Hezekiah sought God

and Isaiah prophesied victory, II K. 19:1-7. The Assyrian army returned toward the coast; there was word of the approach of an Egyptian army under Tirhakah, brother of Shabaka and later pharaoh, v. 9. Sennacherib then sent Hezekiah a letter demanding surrender, vv. 10-13; but Hezekiah laid it before God in the temple, and Isaiah brought God's answer: the inviolability of Zion and a disgraceful retreat by the Assyrians, 20-34; after having been prevented from sowing for two successive autumns, Israel would be freed. That night the Angel of Yahweh destroyed 185,000 in the camp of Sennacherib, v. 35. Egyptian legend, Herodotus, ii, 141, records mice spreading at night in Sennacherib's camp and destroying equipment; a plague seems probable, but supernatural in its action. Sennacherib withdrew with what was left of his forces and, despite active campaigns in the east, never returned to the west. This event ranks with the crossing of the Red Sea as one of the greatest examples of God's deliverance of His people.

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## 10. ISAIAH

*Bible reading:* II K. 21-23, II Chron. 33-35, Isa. 40-66, Nahum, and Zeph.

*World background:* Hall, *Ancient History of Near East*, X:11-13.

Isaiah, "the princely prophet," ministered in Judah, c. 740-690 B.C., 1:1. He was the most politically active of all the prophets, his key verse being 26:3-4, trust Yahweh, a theme stressed by Isaiah at all periods, though with varying applications; and he is the most complete in his predictions of Christ.

A. UNDER UZZIAH AND JOTHAM, c. 740-736, Isa. 1-6. At Uzziah's death Isaiah was commissioned to speak God's word to unresponsive Judah, ch. 6. God's people have rebelled against Him, 1:2, and are guilty of idolatry, 2:8, injustice, 3:15, and immorality, 5:18-23. Insincere sacrifices are unavailing; men must

repent for forgiveness, ch. 1. There must be trust in God, not foreign alliances or armaments, 2:6-7; Israel's hope lies in the faithful remnant, 1:9. The "day of Yahweh" will come, purging, and with the establishing of Christ's rule, 2:2,12.

B. UNDER AHAZ, 736-728, Isa. 7-12. Isaiah enters politics. When Ahaz was attacked by Pekah and Rezin (Israel and Damascus), 734, Isaiah opposed any appeal to Assyria, trust God, 7:9. Proof of God's power was demonstrated by the fact that the Messiah would be born of a virgin, 7:14; but Ahaz disobeyed and threw himself at the feet of Tiglath-pileser, II K. 16:7. Isaiah publicized his demand for trust in God only, ch. 8: Assyria was about to crush Damascus and Samaria anyhow, 8:4; the Assyrian was but the providential rod of God's anger, 10:5. But only Isaiah's disciples heeded, 8:16-18. He told how Christ would appear in Galilee, 9:1-12, a child, but God, 9:6-7, with righteousness because of the Spirit, 11:1-S. He wrote a biography of Uzziah, II Chron. 26:22.

C. UNDER HEZEKIAH, 728-705, Isa. 13-35, 38-39. He prophesied about various foreign nations, 13-23: that Babylon would fall to the Medes and Persians, as it did in 539-8, 13:17; that Assyria would be defeated in Palestine, as it was in 701, 14:25; that Egypt would be given to Assyria, as it was in 663, 20:4, and so on. He described how God would some day come and rule His people, 24-27, a fact involving resurrection, 26:19. His theme of trust in God was now applied to maintain the status under Assyria and not to enter alliances against that state. He condemned a Philistine embassy in 725, 14:32; and in 711, after Hezekiah's sickness, he opposed dealings with Marduk-pal-iddina, the Babylonian rebel, 39:3-7. After Sargon had taken Ashdod in 711 and Hezekiah had been forced to submit to him, Isaiah dramatically fought any revolt in reliance upon Egypt, 20:6; belief must be on the Messiah, Zion's true foundation stone, 28:16. He uncovered secret plots of the pro-Egyptian party, 29:15, and condemned such as faithless to God, 30:1-5, 31:1-3. Isaiah's demands for submission to Assyria, complied with in 720 and, belatedly, in 711, were rejected in 705; and Hezekiah revolted from Sennacherib.

D. UNDER HEZEKIAH, 705-701, Isa. 36-37 (II K. 18:13-19:37; II Chron. 32:1-23). Sennacherib attacked and took captive most of Judah, 36:1. But though God was using the Assyrians, they now defied Him, 36:15. Isaiah therefore reassured Hezekiah that, despite his folly, God would save Jerusalem, 37:6-7. But this would not be by man's sword, 31:5, 8; trust Yahweh! On Sennacherib's second demand for surrender, Isaiah fearlessly proclaimed the inviolability of Zion, 37:21-35. The Angel of Yahweh destroyed the Assyrians, 37:36-37.

E. UNDER HEZEKIAH AND MANASSEH, 701-690, Isa. 40-66. Though often condemned as the spurious work of some unknown "deutero-Isaiah" and "trito-Isaiah" of exilic and post-exilic days, 550 B.C. and after, though cf. John 12:37-41, these chapters fit the time of Sennacherib without difficulty: he comforts ravished Judah, victorious, but with thousands of her people taken into exile, 40:1. God would some day (538 B.C.) raise up Cyrus the Persian to restore, 44:28, 45:1. But the true salvation from sin would come about through the suffering Servant, whose mission was vicarious, "All we like sheep have gone astray, we have turned every one to his own way; and Yahweh hath laid on Him the iniquity of us all," 53:6. Confessedly, the whole nation of Israel is sometimes called God's servant, 49:3, but Isaiah goes on to distinguish the Servant from Israel, v. 5. The Servant is Jesus Christ, Acts 8:32-35, and, following the state of humiliation, will be worshipped as the Messianic king of the house of David, 49:7, 55:3-4.

It is then in connection with the Servant that Isaiah marks a climactic point in the historic doctrine of the testament: God identifies the Servant with the testament, "I will give Thee for a testament," 42:6, 49:8. This is not a distinct testament from the Davidic; it simply amplifies how salvation is associated with the eternal kingdom of his house 55:3. Specifically, what is generally considered as a legal disposition is now personalized. Christ is not only the everlasting Son of God who establishes the testament, the priest, that is, who officiates at the death, 24:5; He is the testator, the offering, that is, that dies, 53:8; and lastly He is Himself the living blessing of reconciliation, the inheritance, that is, that

is bestowed, 49:6, "Thou art My salvation," cf. Col. 1:27,—"Christ in you, the hope of glory." Christ is the testament. This, moreover, fulfills the universalistic purpose of Israel. He will be at the same time "for a light of the Gentiles," cf. Lk. 2:29-32. The revelation of these truths marked a further advance toward the new testament of Jeremiah from the first suggestion in Hos. 2:18-20; and, similarly, the revelation that the Redeemer in Zion at Christ's second coming, Rom. 11:26-27, was a testament, Isa. 59:20-21, is a connecting link between Hosea and Ezekiel's testament of peace: then the land would be raised up, 49:8; Israel restored, chap. 60; and believing Gentiles have the position of Levites, 66:21.

But even in the midst of such great predictions, the full import of which Isaiah himself could not have grasped, he preached against the sins under the rising apostasy of Manasseh, 55:2, 7; and tradition says that he was martyred, sawn asunder, Heb. 11:37(?).

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## 11. JUDAH RESUBJECT TO ASSYRIA

*Review:* Ahaz had first thrown himself before Assyria for help, 734 B.C. Hezekiah continued the tribute through the fighting of 720, failed in his revolt in 711, but succeeded in 705 and maintained his independence against Sennacherib in 701.

A. MANASSEH (696-641) followed his father Hezekiah as a boy of 12 and ruled 55 years, the longest reign of Hebrew history. Politically, Manasseh faced Esarhaddon, who took the throne of Assyria following the murder of his father Sennacherib in 681 and, after activities in the south and north, marched west. He took Sidon in 677; and Phoenicia, Palestine, and even Cyprus submitted to him. In 676 Manasseh brought tribute, in person, to Esarhaddon in Phoenicia; Judah remained tributary for half a

century. Religiously, Manasseh's reign was the most apostate of Judah's history, II K. 21:2-9, II Chron. 33:2-9; it was the cause of the final fall of Judah, II K. 23:26. He rebuilt the high places and restored Baal worship; human sacrifice and divination reappeared; and worship of the heavenly bodies, true of the Northern kingdom, II K. 17:16, but a particularly Babylonian emphasis, was carried on, even in the temple, 23:5, 11, cf. Jer. 7:18, Ezek. 8:16, due in part, perhaps, to the Assyrian political domination. All this was an outright breach of the testament, the breaking of the conditions of which would mean destruction, II K. 21:8, 10-12. Thus Judah became worse than the old Canaanites, v. 9, and injustice and oppression followed, v. 16.

B. ESARHADDON (681-669) had as his chief project the subjugation to Egypt. Ever since Shabaka, "So," had caused Hoshea's fatal revolt in 725, the XXV Dyn. had stirred up trouble for Assyria. Shabaka's son, Shabataka (700-689), had been quiet; but his brother, Tirhakah (689-663), had been active against Assyria, witness his part in God's great victory over Sennacherib in 701. Esarhaddon's plans for attack were ready by 675, Manasseh and others having been forced "to carry the basket and the hod" in building his headquarters in Phoenicia. Campaigns in 675 and 674 failed to achieve their ends; but in 671 Tirhakah was defeated: Esarhaddon plundered Memphis and took control of lower Egypt, though Tirhakah held Thebes and the south. The Assyrians appointed Necho I as puppet ruler in Memphis and Sais. In 669 Tirhakah retook Memphis and slaughtered the Assyrian garrison; but Esarhaddon, as he was marching against Egypt, died and was succeeded by his son,

C. ASHURBANIPAL (669-626), the last great Assyrian monarch. He resubdued Egypt, Manasseh and others having to contribute troops; Tirhakah was defeated in lower Egypt in 667, lost all of Egypt, and died in Nubia in 663. But his son, Tanutamun (663), recaptured Egypt and killed Necho, whose son, Psamatik I fled to the Assyrians. Ashurbanipal restored him, ended the XXV Dyn. by driving out Tanutamun, and destroyed Thebes. But when Ashurbanipal's brother revolted in Babylon, 652-648, the garrisons in Egypt had to be recalled; and Psamatik I quietly assumed in-

dependence, c. 651, founding Dyn. XXVI. Manasseh, however, who seems likewise to have attempted freedom, was resubdued and taken a temporary captive to Babylon, II Chron. 33:11, c. 648, the last contact of Judah with Assyria. But in his distress Manasseh turned to God and was restored; a reformation late in his reign was the result, 33:12-19. He removed idolatry from Jerusalem and commanded the service of Yahweh; still, sacrifice continued in the high places, though only in the name of Yahweh. At about this point comes the prophecy of Nahum, after the fall of Thebes in 663, 3:8, but while Assyria was still outwardly strong, 1:12. The key verse is 3:18-19, the destruction of Assyria. Most of the book is a description of how God will destroy Assyria for her sin, 1:2, though other great truths, as God's goodness, 1:7, and man's duties, 1:15, appear. From 628 to 626 the barbarian Scythians poured over the Near East, sweeping away Assyrian control; Judah became independent.

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## 12. JOSIAH

A. POLITICAL SITUATION. Manasseh's relatively long, evil, and uneventful reign came to an end; and he was succeeded by his son Amon (641-639), who was soon murdered in a conspiracy, II K. 21:23. Josiah, Amon's 8 year old son, was placed on the throne (639-608). About 627 the Scythian hordes passed through Philistia; Judah was terrified, Jer. 2-6, but escaped. The ties with Assyria were broken and Josiah no longer paid tribute. Psamatik I (663-609), having stopped the Scythians with Greek mercenaries, was content with a prolonged siege of Ashdod, leaving Judah almost 20 years of peace. Josiah expanded as far as Galilee, II Chron. 34:6.

B. RELIGIOUS SITUATION. Amon's brief reign was sufficient to restore the idolatries that had dominated Judah before Manasseh's incomplete reformation, II K. 21:20-22. Jer. 2-6 and Zeph. describe the low ebb of religion and ethics in the early days of Josiah. Zephaniah was a great-great-grandson of Hezekiah, 1:1,

his key verse being 1:7, the approach of the "day of Yahweh." Judah is idolatrous, 1:4-5, corrupt, 3:3-4, and indifferent, 1:12. But God is coming to punish, "That day is a day of wrath," hence the great Latin hymn, "Dies irae, dies illa." Eventually God will in mercy regather His people, 3:14-20.

C. JOSIAH'S REFORMATION. By 631, at the age of 15, the young king was showing real piety and promise, II Chron. 34:3; in 627, the 12th year of his reign, he began to tour the land to root out idolatry; II Chron. 34:3-7, perhaps partly as a result of the terror inspired by the passage of the Scythians, Jer. 6:22-26; and in 621 B.C., the 18th year, he led in the greatest reformation in Hebrew history, II K. 22:3-23:25; II Chron. 34:8-35:19. It began with temple repairs under the singers, II Chron. 34:12, the Levites having collected a building fund, v. 9. At this point Hilkiah the high priest found "the book of the law of Yahweh by the hand of Moses," v. 14. It is also called the book of the testament, v. 30, and must have been the official copy of the Pentateuch, usually kept by the side of the ark, Dt. 31:25-36. It may have been misplaced during the dark days of Manasseh and Amon, when the ark had been moved about, 35:3. Josiah heard the old scroll read, trembling at passages like Dt. 28-30. After consulting Huldah the prophetess, he assembled Israel and they reconsecrated themselves "to perform the words of the testament that were written in this book," II Chron. 34:31. This was no innovation, as has been sometimes asserted; it was a return to the basic principles of the Sinaitic testament, cf. Part One, topic 19. People and king together recognized that their objective salvation lay in the historical revelation of the gracious testament by the sovereign God; their subjective response must be true faith and obedience, as outlined in the book. The result was a thorough removal of idolatry and wizardry. Josiah traveled to Bethel and destroyed Jeroboam's altar, II K. 23:15, fulfilling the prophecy of 309 years before, I K. 13:2. Particularly significant was the enforcement of the law of the central sanctuary, Dt. 12:5: the degraded worship of Yahweh on the local high places was stopped, and the local priests retired, II K. 23:9. Then there was kept the greatest Passover since the judges, II Chron. 35. Josiah's obedience to Scrip-



ture was unsurpassed, II K. 23:25. But in 608 Josiah, in opposition to the word of God, II Chron. 35:21-22, contested the northward advance of Pharaoh Necho II and was killed in the battle of Megiddo. Jeremiah, and all the nation, mourned, v. 25.

### 13. MEDIA AND NEO-BABYLONIA

*Bible reading:* II K. 23-25, II Chron. 36, Jer. 1-36, Habakkuk. *World background:* Hall, *Ancient History of Near East*, XI-XII:2.

A. RISE OF MEDIA. Iranian peoples of Median stock first appear in alliance with Sarduris II of Urartu against Shalmaneser III, c. 825. Adad-nirari III (811-782) campaigned against them, but these hardy mountain tribes could not be held down. Deiokes was the first king (c. 710). Rusas I of Urartu established him initially as ruler in western Media against Assyria, but Sargon II crushed him, 715. He later united all Media and founded Ecbatana as his capital. Sennacherib invaded once; and Esarhaddon was on the defensive against Mamitiarsu, 672. Phraortes (c. 660-630) gained the rule of Fars, the kindred people of Persia, and got control of Elam, following its destruction by Assyria, 646. Encouraged by Ashurbanipal's inactivity, he attacked Assyria in 634 and was defeated and killed. Kyaxares (633-584) of Media was one of the East's greatest men. In 630 he ravaged Assyria, even besieging Nineveh. Attacks by the Scythian barbarians forced him to withdraw; in fact, they defeated him north of Lake Urmia and proceeded to overrun the Fertile Crescent. Kyaxares finally overcame the Scythians by treachery and joined the barbarians to his own Medes. Nabopolassar of Babylon entered the alliance against Assyria.

B. REVIVAL OF BABYLON. Ashurbanipal had placed a puppet king over Babylon, who died in 625 B.C. Some cities briefly acknowledged Assyrian rule thereafter; but Nabopolassar (625-604), a native Babylonian, was rising to power in the sea-land. He attacked and took Erech from the Assyrians and by 616 held all Babylon. That year he invaded Mesopotamia, but he withdrew before the Egyptian support of Psamatik I for Assyria. Follow-

ing reverses at the hands of the Egypto-Assyrian army in 615, he allied with Kyaxares the Mede and advanced to the final attack on Nineveh, 612, thus founding the Neo-Babylonian Empire.

C. FALL OF ASSYRIA. The immediate disruption was caused by the Scythians, against whose overflowing of the flat country, 628-626, only the Assyrian forts could hold out. The real reason, however, for the fall was the loss of man-power due to the excessive warfare of the Sargonids. The Egyptian and Elamite campaigns drained Assyria, and luxury led to degeneration. An attempted alliance with Sarduris IV of Urartu did not stop the barbarians, but Ashurbanipal died in 626 before the final ruin; his palace and library were important achievements. His successor faced revolt by his chief officer; and Sin-shar-ishkun (620-612) was an effeminate weakling. Nineveh fell after a terrific siege to the combined forces of Media and Neo-Babylonia; and he killed himself on the funeral pyre of his own palace, 612 B.C. Ashur-uballit II (612-609), the last of the Assyrians, established himself at Haran but was attacked in 611, 610, and 609 by Babylonia with Median help. These two rising powers divided the Assyrian empire: Media was the stronger, but left the disorganized but richer low lands in the south and west to Babylon, while taking the highlands to the north and east. To seal the agreement, a daughter of Kyaxares was married to Nebuchadrezzar II, the son of Nabopolassar. Thus Kyaxares turned the domination of the Near East to Iranians, after 2000 years of rule by Semites.

D. EGYPT'S BID FOR POWER. Psamatik I (663-609), XXVI Dyn., had been independent in Egypt since the withdrawal of Assyrian troops, c. 651. He slowly expanded toward Syria, taking Ashdod after a 29 years siege, using alliance with Assyria to his own advantage, and finally sending his armies as far as southern Mesopotamia. In 609 Psamatik assisted Ashur-uballit at Haran, but Nabopolassar conquered and took the city. Necho II (609-593) followed his father, advancing northward "on behalf of" (not "against," II K. 23:29) the remnant of Assyria. Josiah of Judah unwisely opposed him and was defeated and killed at Megiddo, 608, II Chron. 35:20-24. But at Carchemish, 605 B.C., Necho was routed by the armies of Nabopolassar under his son Nebuch-

adrezzar, Jer. 46:2. He lost his foreign conquests; and Nebuchadrezzar pursued him to the very border of Egypt, where he was forced to desist by the news of his father's death, II K. 24:7.

E. NEBUCHADREZZAR II (604-562) succeeded to a prosperous and relatively peaceful reign. After an attack on Judah in 605, IJ Chron. 36:6, Dan. 1:1-2, the empire was generally quiet. Other than the Jewish wars, his military activities were the gaining of Tyre in 573, Ezek. 26:7, and a brief invasion of Egypt in 563, Ezek. 29:19. Kyaxares maintained the truce and family alliance with Babylon, for he was occupied in the northwest against Alyattes of Lydia from 591 to 585. On May 28, 585, an eclipse interrupted a great battle on the Halys River; Nebuchadrezzar helped negotiate a treaty which gave Media the land east of the Halys and Lydia, west. Kyaxares then broke Rusas III (c. 605-585), the last king of Urartu, and absorbed the Armenian kingdom. He left the realm to his degenerate son, Astyages (584-550). Nebuchadrezzar was the greatest builder of Babylon: huge fortifications, and the "hanging gardens of Babylon," which were one of the seven wonders of the ancient world. Other works included streets, buildings, and water control. His power led to a form of insanity, "lycanthropy," described in Daniel 4.

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#### 14. FALL OF JUDAH

A. THE FIRST DEPORTATION OF THE JEWS TO BABYLON came with Nebuchadrezzar's conquest of Palestine in 605 B.C. Jehoahaz had been proclaimed king following the death of his father Josiah, 608, but had been deposed by Necho II, II K. 23:33, who appointed an older brother, Jehoiakim (608-597), in his place. The land was put under heavy tribute, v. 35. But in 605 Necho was defeated by Nebuchadrezzar at Carchemish, which meant the Babylonian occupation of Palestine, II K. 24:1, 7. Jehoiakim was to have been taken to Babylon, II Chron. 36:6; and there was a deportation of a select group of the nobility as hostages, including Daniel, Dan. 1:1-3, 605 B.C. From this dates the 70 years exile, Jer. 25:11-12, Zech. 7:5. The prophecy of Habakkuk comes shortly after this time, 1:6, the appearance of the Neo-Babylonian em-

pire in Palestine. The Babylonians are to punish Judah's sins, 1:3; but they too are proud and will fall, key verse, 2:4, "the just shall live by faith." Chap. 3 is a prayer poem; God will conquer, despite the evils, 3:17-18.

B. THE SECOND DEPORTATION, 597 B.C. Jehoiakim rebelled against Nebuchadrezzar in 602, II K. 24:1. The Babylonians retaliated with raids against Judah, but before the arrival of their main army Jehoiakim died. His son, Jehoiachin, after a reign of 3 months and a brief siege of Jerusalem, surrendered. Nebuchadrezzar looted the temple treasures, II K. 24:13; and 10,000 of the leaders of the people—king, nobility, soldiers, craftsmen, and certain priests as Ezekiel—were taken captive, v. 14. Zedekiah, (597-586) a third son of Josiah, was set up as ruler over the poorer elements that were left.

C. THE THIRD (CHIEF) DEPORTATION, 586. Zedekiah was early tempted by the surrounding states to revolt from Nebuchadrezzar, Jer. 27:2. Jeremiah opposed. In 593 the king was forced to appear in Babylon, perhaps to answer for this, Jer. 51:59. It was Egyptian contact with Judah that led to the fatal rebellion. Necho II (609-593), since his defeat at Carchemish in 605, had taken no active part in foreign affairs; and Psamatik II (593-588) was engaged in Nubia. But Uahabra (Apries) (588-567), the Biblical Hophra, reassumed the offensive, took Phoenicia, and caused Zedekiah to revolt from Babylon. In 587 Nebuchadrezzar advanced and laid siege to Jerusalem. Uahabra abandoned Phoenicia and moved into Judah but was forced into a permanent withdrawal before Nebuchadrezzar. The Babylonians resumed the siege of Jerusalem in 586, Jer. 37:11, II K. 25, captured the city, and brought an end to the kingdom of Judah. Zedekiah was blinded and imprisoned in Babylon, II K. 25:7, cf. Ezek. 12:13; the city and temple were burned, II K. 25:9; and the walls were dismantled, v. 10. Most of the population were carried captive, vv. 11-12, the figure in Jer. 52:29, 832, being in the year before the final fall, cf. v. 12. The cause of the fall was faithlessness toward God by kings, priests, and people, II Chron. 36:12-16, especially under Manasseh, II K. 24:3.

D. THE FOURTH DEPORTATION, 582 B.C. Gedaliah was appointed governor by Babylon and did his best to regather such as were left, Jer. 40:7-12, but was murdered after two months, II K, 25:20. The remnant, fearing the Babylonians, fled to Egypt, v. 26. A final group of 745 were taken to Babylon in 582, Jer. 52:30.

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### 15. JEREMIAH

Jeremiah was the prophet of the decline and fall of Judah. His speaking was continuously opposed and he suffered greatly. But through him God not only condemned Judah but also revealed His ultimate religion that should fulfill Israel's purpose.

A. THE BOOK OF JEREMIAH may be outlined chronologically as follows: Chaps. 1-12, 14-20, prophecies under Josiah, 627-608 B.C.; 22:1-19, chaps. 25-26, 35-36, 45-49, under Jehoiakim (608-597); 13, 22:20-30, under Jehoiachin (597); 21, 23-24, 27-34, 37-39, 50-51, under Zedekiah (597-586) ; 40-42, under Gedaliah (586); and 43-44, in exile in Egypt (585 and after). Chap. 52, in exile in Babylon, c. 561, is not by Jeremiah, 51:64.

B. JEREMIAH'S LIFE AND POLITICAL ACTIVITY. A Levite and priest, 1:1-2, God called him in 627 B.C., 25:1, 3, to condemn and then rebuild, 1:10. Pleading youth and inexperience, he was promised God's personal help. Under Josiah, he used the Scythian invasions and future approach of Babylon to preach repentance, 5:14-19. "The temple sermon," 7-10, condemned false trust in the sanctuary. He preached for Josiah's reformation and was almost murdered by his own family, 11:21, local priests, cf. I K. 2:26. For denouncing false priests and prophets, 18:18, he was put in stocks, 20:3. He appealed to God, 15:18.

He doomed Jehoahaz to permanent exile, 22:11-12, and condemned Jehoiakim's oppression for gaining luxury, vv. 13-14. He predicted the temple's destruction and was almost mobbed; indeed, Uriah, another prophet, was killed, 26:23-24. He preached the 70 years exile, 25:11, and that Babylon would defeat Egypt,

25:19. Jehoiakim burned his scroll, chap. 36. He predicted Jehoiachin's captivity by Nebuchadrezzar, 22:25. Jeremiah kept Zedekiah from joining a rebellion of Edomites and others, 27:2, and demanded subjection to Babylon, v. 12. He condemned the Jews that had been left in Palestine in 597 as the bad figs, chap. 24. He rebuked Hanani, a false prophet who told of a speedy return of the 597 exile, chap. 28; he wrote the exiles saying they would not return soon and was criticized, 29. When Nebuchadrezzar first besieged Jerusalem but then withdrew to meet Uahabra, the Jewish nobility took the servants which they had freed according to the law of the year of release, Lev. 25 (and also because of fear of the siege), and re-enslaved them. This Jeremiah rebuked, 34:8-16, and predicted that the Babylonians would return and take the city. He was cast into a dungeon, chap. 37. Questioned by Zedekiah, he was unyielding but was put in a better prison, 37:16-21, cf. II Chron. 36:12. Again the nobles put him in a dungeon for preaching surrender, 38:6, but an Ethiopian friend had him returned to the prison until Jerusalem fell, 38:28.

The Babylonians allowed Jeremiah to stay in Palestine with Gedaliah; and he seems to have composed the book of Lamentations about the 586 fall. The work is indeed anonymous, 1:1, but it was by an eye-witness, 2:9, 4:10, and in something of his spirit. He was consulted about the course of action following Gedaliah's murder. He told the remnant not to flee to Egypt, 42:19; but they did, and took him 43:6. Last seen, he was condemning sin, unsuccessfully, in Egypt, chap. 44.

C. THE NEW TESTAMENT, Jer. 31:31-34, cf. Heb. 8:8-12, significantly, the longest single quotation of the O. T. to be found in the N. T. Jeremiah preached the universal promise of the testament, "I will be your God and you shall be My people" (reconciliation), but he saw that the Sinaitic ceremonies were not enough for this, 7:23. It is true he had proclaimed the Sinaitic testament under Josiah's reformation, 11:1-13, cf. v. 4 with Ex. 19:5; he also appreciated the concepts of the eternal priesthood and kingship of the Levitical and Davidic, 33:20-25; but he began to see the deficiencies of external, typical, religion. He looked forward to the day when the ark would be unnecessary and unmissed,

3:16. Righteousness was the solution, 7:23, but the heart of man is depraved, 17:9. There must therefore be a new testament, the seventh in the series described in Scripture, and yet one fundamentally distinctive from the preceding six, from Adam through David. It belonged not to the old dispensation of anticipation, but to the new, which should look back upon redemption as already historically accomplished. The prophet specified four elements: internal, "In their heart will I write it," 31:33; reconciling, "I will be their God and they shall be My people," v. 33, the same promise as in all other revelations of the testament; direct, "They shall all know Me," v. 34, direct faith by the incarnation, rather than anticipatory; and explicit in forgiveness, "For I will forgive their iniquity," v. 34, the true death having been paid, and the testament having been effectuated for man's inheritance of righteousness. In the words of Jesus Christ for the Lord's supper, "This cup is the new testament in My blood," I Cor. 1:25.

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REVIEW QUESTIONS FOR PERIOD VII, DIVIDED KINGDOM:

1. What is discovered by a comparison of Kings and II Chronicles? How may the chronology of the later O. T. be established?
2. What was the succession of the kings of Israel and Judah? Include identifications and approximate dates. What was the course of their relations with each other?
3. How may one trace the ups and downs of religious history in the North and South? What was the nature and function of prophecy?
4. What is the history of Aram (Syria) in outline, and in relation to Israel?
5. As one traces the fall of Israel, what appear to be the major causes, events, and results? Who, and of what quality, were the Samaritans?
6. What are the outlines of Assyrian history after 995 B.C., and its contacts with the Hebrews?
7. Into what outline, emphasizing the historical background of each, do the deportations of Judah fall?

## PERIOD VIII. EXILIC, 586-538 B. C.

*"Cast away from you all your transgressions . . . and make you a new heart and a new spirit: for why will ye die, O house of Israel?" — Ezek. 18:31.*

### 16. EXILES IN BABYLON

*Bible reading:* Jer. 37-52, Lamentations, Ezekiel, Daniel. *World background:* Hall, *Ancient History of Near East*, XII:3.

A. NEO-BABYLONIA. Nebuchadrezzar II died in 562 and was succeeded by his son Amel-Marduk (562-560), Biblical Evil-merodach. In March 561, the 37th year of Jehoiachin's captivity, he brought the former ruler of Judah from prison and honored him with a position in his presence and a royal allowance, II K. 25:27-30. Amel-Marduk was murdered by his brother-in-law, Nergal-shar-usur (Neriglissar) (560-556), Biblical Nergal-sherezer, who had been an officer of Nebuchadrezzar at the destruction of Jerusalem, Jer. 39:3, 13. His young son, Labishi-Marduk (556), reigned only nine months and was assassinated. The religious and commercial powers in Babylon then diverted the throne from the dynasty of Nebuchadrezzar to Nabunaid (Nabonidus), a wealthy scholar, apparently from the merchant class, who would be more amenable to their wishes. His archaeological interests, however, led him to antagonize his priestly supporters by his removals and collectings of ancient idols from their native temples. In 552 Nabunaid conquered Edom, where he spent most of the rest of his reign in the city of Tema, an oasis and trading center and safer for the unpopular monarch than Babylon. He appointed his son Belshazzar as regent, who carried on the active rule.

B. THE LIFE OF THE JEWS IN EXILE. The upper class exiles who had been members of the second deportation appear not to have been badly treated in Babylonia: they were able to build



houses and raise their families, Jer. 29:5-7. The larger group of the 586 B.C. or third deportation faced an initial oppression, Isa. 14:3-4, and there was much discouragement, Ps. 137. But self-governing communities arose, with elders and places of meeting, Ezek. 8:1, Ezra 8:17. Tribal identity was preserved, and the geographical communities of Palestine seem likewise to have kept together, Ezra 2:21, 28. Some Jews were able to rise to positions of prominence, Dan. 3:12, 20. Economically, agriculture, in the watered plain, was first taken up, Jer. 29:5. The rich soil made such activity more profitable than in Palestine, and many Jews lost all desire to return. Others settled in Babylonian cities, Jer. 29:7; and from this time onward Jews became active in commerce. By the time of the return some had amassed considerable wealth, Ezra 2:68-69; others had slaves, entertainers, horses, and so on, vv. 64-67.

C. RELIGION. Many of the exiles were bitter against Yahweh, Ezek. 18:2, 25; others were indifferent, 33:31 and many lost faith. But the exile acted as a great sifting process, eliminating those whose religious experience was not vital, but developing into a self-conscious group those who maintained the ancestral faith. The testamental promise still held, though only a select remnant were faithful, Ezek. 14:11. It was recognized that some of those who had been members of the northern kingdom, Israel, were as acceptable spiritually as those of Judah, Ezek. 16:51; and faithful descendants of the exiles of 733 and 722 B.C. seem to have joined with those of 597 and 586, Ezek. 16:53-58. With the destruction of the Jerusalem temple, the temptation to reliance upon the externalities of its worship, Jer. 7:4, was removed; the exile marked a greater appreciation of personal religion and individual responsibility, Ezek. 18:20. The synagogue first appeared for local reading of the law and for prayer, cf. the exilic Psalm of the Asaph group of singers, 74:8; and it grew steadily in importance in Babylonia. Matters of reverence, not directly tied to Palestine and the temple, as sabbath observance, Ezek. 20:12-24; dietary laws, Dan. 1:8; and stated times of prayer, toward Jerusalem, 6:10, were increasingly stressed. Above all the exile taught that only a life of commitment to the God of historic revelation could prevent death, both nationally and individually, Ezek. 18:31.

## 17. EZEKIEL

A. His LIFE. Ezekiel was a priest, 1:3, who was taken to Babylon in the captivity of 597, cf. 40:1, perhaps at the age of 30, 1:1. Called to be a prophet in 592, he was regularly consulted by the exiles, 8:1, 14:1, 20:1, though he had at the same time to face the religious indifference of many, 33:31-32. He frequently employed objects, or striking actions, to proclaim his message, chaps. 4-5, even the death of his wife being subordinated to its use as an object lesson, 24:15-24. Ezekiel was influenced and stimulated by his older contemporary in Palestine, Jeremiah, cf. Jer. 1:13-15 and Ezek. 11:1-12, 24:3-14 on the caldron; Jer. 3:6-11 and Ezek. 23:1-49 on the two sisters; and Jer. 31:29-30 and Ezek. 18:2-31 on the sour grapes. He honored his younger contemporary, Daniel, 14:14,20,28:3.

B. His BOOK CONSISTS OF DISCOURSES DELIVERED BETWEEN 592 AND 570 B.C., a key verse being the already quoted 18:31, a new spirit needed in Israel. Chaps. 1-24 take place before the fall of Jerusalem in 586 and stress Judah's sin. The abominations of the southern kingdom, chap. 8, are responsible for the departure of the *shekinah* cloud of glory from the temple. Israel's hope lies in the exiled pious, not Zedekiah's godless left-overs 11:15-21, who will fall, 24:21. They have broken the testament 16:8, 59. Chaps. 25-32, 588 to 570 B.C., concern judgments on the pagan nations. Chaps. 33-48, 585 to 572 B.C., center on the restoration of Israel. Ezekiel preached individualism, chap. 33, and the necessity of regeneration by the God-given Spirit, 36:26-27. He was concerned that when the exiles returned to Palestine they rebuild the temple and land on the glorious scale designed by God, chap. 40 ff. Its pattern was directed to them for execution, 43:10-11; and it does not appear to have relevance beyond the post-exilic period: note the atonement accomplished by sin offerings, 43:20, 27, which has been once and for all brought to an end by Christ's sacrifice of Himself, Heb. 9:28, 10:10. That Israel never built such a post-exilic temple was not Ezekiel's fault!

C. THE TESTAMENT OF PEACE, ESPECIALLY IN 34:25-31 AND 37:24-28. Hosea 2:18 first revealed the testament that would mean the breaking of the bow and the sword and the battle out of

the land, but it is in Ezekiel that the elements of this legal disposition are developed and the name "testament of peace" assigned. The Levitical testament that had been granted in the last months of Moses had been styled similarly a "testament of peace," Num. 25:12, cf. Mal. 2:5, because of the life and peace brought to Israel by the priests, as they made atonement with the blood that was typical of the death of Christ. But Ezekiel's testament of peace, the eighth and last in the series revealed by God, belongs not basically with the six which culminated in the Davidic, all belonging to the old dispensation of anticipated redemption, but with the seventh, Jeremiah's new testament. Like this latter, it was still future at the time of Ezekiel's ministry, "I *will* bring you into the bond of the testament," 20:37; and it is a part of the new dispensation, commemorative of the accomplished act of redemptive, "when I *have* forgiven thee all that thou hast done," 16:63, cf. final chart, Part One, topic 11.

Like all other revelations of the testament, the testament of peace has the basic objective features of the promise of reconciliation, "Ye My sheep, the sheep of My pasture, are men, and I am your God," 34:31, cf. 37:27; of monergism, "I will establish My testament with thee ... be confounded and never open thy mouth any more," 16:62-63, cf. 37:28; and of eternity, 16:60, 37:26. There is the same required subjective response of faith, "I will purge out from among you the rebels," 20:38, cf. 16:61, which demonstrates itself in obedience, "the bond of the testament," 20:37, cf. 37:24. Then in particular, the testament of peace brings to fulfillment the four features that distinguish Jeremiah's new testament, the earlier stage of the new dispensation of realized salvation: internal, "they shall walk in Mine ordinances and observe My statutes," 37:24; reconciling, as always, v. 27; direct faith, "My sanctuary in the midst of them forever more," v. 26; and explicit forgiveness, "the nations shall know that I am Yahweh that sanctifieth Israel." But whereas in the new testament they "know" God, Jer. 31:34, here it will be "face to face," Ezek. 20:35; whereas in the new testament the law is "in their heart," Jer. 31:33, here God "will cause evil beasts to cease out of the land," as well, Ezek. 34:25; and whereas in the new testament

God will "forgive their iniquity," Jer. 31:34, here there is stated in addition, "And they shall no more be a prey to the nations . . . but they shall dwell securely, and none shall make them afraid," Ezek. 34:28.

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## 18. DANIEL

A. His LIFE. Daniel was a noble youth of Judah, taken to Babylon as part of the first deportation, 605 B.C. In his position as a hostage he was given every advantage in the court of Nebuchadrezzar where, despite his refusal to compromise in matters of diet, he was soon advanced, chap. 1. In 603 he interpreted Nebuchadrezzar's dream, 2:1, and gained high position in the government. This he maintained, despite certain vicissitudes, throughout the duration of Neo-Babylonian power and into the succeeding power of Persia, at least until the third year of Cyrus, 536 B.C., 10:1. His existence as a historical character, questioned by many, has been established by Christ, Mt. 24:15.

B. His BOOK. For a general theme, 4:17 may be taken as a key verse, "the Most High ruleth in the kingdom of men." Chaps. 1 and 3-6 then apply this truth to the contemporary exilic situation of Daniel. The fact that the sovereign God delivered Daniel and his friends from fiery trials taught the exiles to rest confidently in his care, cf. 4:3, 34, 37. Chaps. 8 and 10-11 predict subsequent history, especially of the Greek kings that followed Alexander the Great, cf. 8:21. Chaps. 2, 7, 9, and 12 predict Christ's first and second comings and reign. Because of the accurate predictions of detailed historical events occurring through the reign of Antiochus IV, Epiphanes (175-164 B.C.), most disbelieving critics of Daniel have been forced to brand the book a forgery written after the events "predicted" actually took place, about 165 B.C. Once this date has been set, the liberal then attempts to transport the prediction of subsequent events back into the same period, e.g. 2:44 speaks of the establishment of the Messianic kingdom of Jesus Christ, which is in the Roman period. But the disbeliever, with his prejudice against the supernatural, must limit all state-

ments to contemporary application, that is, that the writer really expected the Messiah in 165 B.C. That the Messiah did not come then is to such critics irrelevant; everything must apply to the days of Antiochus IV. There is nothing quite so intolerant and closed-minded as theological "liberalism."

C. DANIEL'S HISTORICAL PANORAMA. NO other book in the Bible contains the comprehensive view of the sweep of history found in Daniel, particularly chaps. 2 and 7, with the four successive world empires represented by the four parts of Nebuchadnezzar's image and the four beasts. The image's golden head and the lion are Babylon, 2:38; the silver breast and the bear are Medo-Persia; the brass abdomen and the leopard are Greece; and the iron legs and the terrible beast with the iron teeth are Rome, at which time the kingdom of Christ was set up, 2:44. Out of the Roman empire comes divided rule and balance of power, the toes of the image, 2:41-42, and the ten horns of the beast, 7:24, probably indicating the present. The final little horn would be the antichrist, overcome by Christ and His saints at His return, 7:20-21, the leader of wickedness, perhaps some man alive at the present, and perhaps still future. The disbeliever, with his prejudiced presuppositions, cannot allow the last, fourth kingdom to be other than the Greek of Antiochus IV in 165 B.C. Writers from this viewpoint therefore adopt the position that the second empire must be the Median and the third the Persian. This, however, is contrary to the evidence both historical and Biblical: (1) Babylon was not succeeded by Media but by Persia, with which Media had been combined, 538 B.C.; (2) Media and Persia are listed together as one, 8:20, the dual aspect of the second beast, 7:5 ; and (3) the four-fold character of the Greek kingdoms, 8:21-22, is the attribute of the third beast, 7:6.

Daniel goes on in chap. 9 to present the most remarkable chronological anticipation of Christ to be found in the O.T. There are to be 69 weeks of years,  $69 \times 7 = 483$  yrs., from the decree to rebuild Jerusalem to the Messiah, 9:25. It is sometimes claimed that this decree must be that of Cyrus in 538 B.C.; but though Isaiah's prophecy makes incidental mention of Jerusalem along with the temple, 44:28, Cyrus' decree in fact says nothing about re-

building the city or its walls, only the temple, II Chron. 36:23, Ezra 1:2-4. Artaxerxes I commissioned Nehemiah to rebuild the walls in 444 B.C., but a preferable point of departure appears to be the decree of the same king to Ezra in 458. It included blanket powers of reconstruction, Ezra 7:18, 25; and it is known that the walls began to be rebuilt before the time of Nehemiah, under leadership that could hardly be other than Ezra's 4:8-16. Counting 483 years from the decree of Artaxerxes in 458 B.C. brings one to A.D. 26, the commencement of Christ's ministry. The prophecy goes on to describe how the testament would be confirmed to Israel throughout the last seven-year week, 9:27, making reconciliation for iniquity and bringing in everlasting righteousness, v. 24, actions which must refer to the incarnate ministry of Christ. In the middle of the 70th week the Messiah shall bring to an end the sacrificial system of the O.T., v. 27, cf. Mt. 27:51, though it means the Messiah Himself must be cut off, v. 26, events which in fact took place  $Zy_2$  years later, apparently the Passover week, Spring, A.D. 30. True, the testament was held open to Israel, cf. Acts 2:38, until the Jews deliberately cut themselves off by the stoning of Stephen, an event to be dated shortly before the conversion of Paul in A.D. 33, the termination of precisely 70 weeks of years, 490 years. It was then only a matter of time until the armies of Titus left Jerusalem a desolation, A.D. 70. Daniel, however, also looks forward to the time when the Son of Man (= the saints, 7:22, 27, though led, of course, by Christ) would come with the clouds of heaven, 7:13, cf. Mk. 14:61-62, with which would be the resurrections of the saved and the lost, 12:2.

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## REVIEW QUESTIONS (continued), for PERIOD VIII, EXILIC:

8. What constitutes the situation of the Jews in the Babylonian exile?
9. At what place and time in Hebrew history may each of the major and minor prophets be located? What are the main messages and political activities of each?

## PERIOD IX. PERSIAN, 438-332 B. C.

"So built we the wall. . . for the people had a mind to work."—Neh. 4:6.

### 19. PERSIA AND THE FALL OF BABYLON

*Bible reading:* Ezra, Neh., Esther, Haggai, Zech., and Malachi.

*World background:* Hall, *Ancient History of Near East*, XII: 4-7. Robinson, Charles Alexander, *Ancient History*. New York: c. 1951. Chaps. XIII and XIV.

A. EARLY HISTORY OF PERSIA. The Persians lived south of the Medes and were Aryans of similar race and language. The Median Phraortes (c. 660-630) temporarily controlled Fars (Persia). Achaimenes, prince of the city of Pasargadae, founded the Persian dynasty and consolidated his state. Teispes occupied eastern Elam, there setting up the state of Anshan, where his successors ruled.

At the same time, another branch that came to	THE ACHAIMENIDS	
power under Darius I was ruling in Fars,	Achaimenes	..... c. 650
Cambyses I married a daughter of Astyages, the	Teispes	..... c. 625
Mede, producing:	Cyrus I	..... c. 600
	Cambyses I	..... c. 575
B. CYRUS II, THE GREAT (558-529). After initial	Cyrus II (the Great)	..... 558
expansion he advanced against Media, overcame	Cambyses II	..... 529
Astyages, and incorporated the Median empire into	Darius I (Hystaspis)	..... 522
his own, 550 B.C. Croesus of Lydia took the	Xerxes I (Ahasuerus)	..... 485
opportunity to attack eastward, but Cyrus drove	Artaxerxes I (Longimanus)	..... 465
him back, 547. Attacking in winter, he de-	Xerxes II and Sogdianis	..... 424
feated Croesus and besieged Sardis. Lydian	Darius II (Nothus)	423
alliances with Na-bunaid of Babylon, Aahmes II	Artaxerxes II (Mnemon)	..... 404
of Egypt, and the Spartans did not save him;	Artaxerxes III (Ochus)	..... 359
Sardis fell in 546. Cyrus thus held the greatest	Arses (Xerxes III)	..... 338
	Darius III (Codomannus)	..... 336
	(Artaxerxes IV, Bessus)	..... 331

state in the world. From 545 to 539 he campaigned eastward, taking Bactria (Afghanistan).

C. THE FALL OF BABYLON. Nabunaid abandoned Croesus, after the latter's defeats, and made peace with Cyrus; but the intrigues proved to be fatal. Cyrus annexed southern Babylonia in 546. In Oct., 539 Gobryas, Cyrus' general, attacked the Babylonians under Belshazzar at Opis, defeated them, and received the submission of most of the rest of Babylonia, including the city of Babylon itself, without further fighting. The actions of Nabunaid in disturbing religious fixtures had alienated most of the people from him and his dynasty. Belshazzar, however, resisted in the citadel of Babylon. In March, 538, Daniel interpreted the handwriting on the wall against him, chap. 5; and that night the citadel was taken and he was slain. Gobryas, probably to be identified with "Darius the Mede," Dan. 5:31, received the kingdom; and, although his rule did not extend over a year, cf. Dan. 9:1, 11:1, appointed governors, 6:1, including Daniel, who was subsequently saved from the lions, v. 23. Cyrus was welcomed in Babylon as a deliverer; and he was indeed the anointed instrument God had raised up for ending the exile of His people and restoring them, Isa. 44:28, 45:1. Cyrus was acknowledged as ruler by the formerly Neo-Babylonian empire, including in the west Phoenicia and Cilicia. Only Egypt of the old empires continued independent. Cambyses II, son of Cyrus, was later associated as king in Babylon; and, when Cyrus was killed in a campaign in Parthia, succeeded to the throne. Cyrus was one of the great figures of ancient history: brave, enterprising, and intelligent.

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## 20. JEWISH RESTORATION

A. THE DECREE OF CYRUS, 538 B.C. The Biblical sources for this first part, 6th Century, of the Persian period are II Chron. 36:22-23; Ezra 1-6; and the prophecies of Haggai and Zechariah. Although Ezra himself did not live until the following century, he prefixed to his own memories, chap. 7-10, this earlier material,



commencing with the decree for the return. Cyrus' method was to build up the gratitude of his subjects. He reversed the Assyrian policy of deportations and restored various exiled peoples, honoring their respective gods. His decree to the Jews, II Chron. 36:22-23, Ezra 1:1-4, called for rebuilding the temple by returnees, others assisting. He sent back the temple vessels Nebuchadrezzar had taken, 1:7-11.

B. THE FIRST RETURN, 537 B.C. Sheshbazzar, a Jewish prince, 1:8, was made responsible leader and appointed governor by Cyrus, 1:11, 5:14. The more active leader was in fact Zerubbabel, grandson of Jehoiachin, 2:2, 3:2. Heads of households led their groups to join the return, 1:5; others contributed to the expedition. The members of this return totaled 42,360, plus 7,337 servants, 2:64-65, Neh. 7:66-67. Included on the lists are laymen, priests, Levites, Nethinim (temple slaves who had been "given," devoted), and some of uncertain ancestry. Laymen are listed in both racial houses and land units. Four out of the 24 priestly orders were represented and only Asaph out of the singers; the return was far from complete. Upon arrival they settled in their native areas, 2:70. The first corporate task was to reestablish worship. Offerings were made for that purpose; and in the fall of 537 the altar was set up, the regular sacrifices reinstated, and the feast of tabernacles kept. In 536 the temple foundations were laid, 3:8, 10. The Samaritans sought a place in the temple and were refused, but by their court influence they got the work stopped, 4:5, 24. The center section of Ezra 4 concerns efforts made by the Samaritans at other times to hinder the reconstruction of Israel in various ways: v. 6, under Xerxes I; v. 7, under Artaxerxes I; and vv. 8-23, likewise under Artaxerxes.

C. THE 6TH CENTURY MINOR PROPHETS preached the rebuilding of the temple, Ezra 5:1, 6:14. Haggai, otherwise unknown, delivered four messages in 520 B.C. to Zerubbabel, the high priest Jeshua, and the people, 2:4 being a key verse, "Be strong ... for I am with you, saith Yahweh." He condemned popular indifference toward the temple, 1:3, demanded rebuilding, 1:8, and predicted the coming of Christ to bring peace to it, 2:9, and His rule as son of Zerubbabel, 2:22-23. Zechariah, son of Iddo, and a

Levite and priest, Neh. 12:12, 16, commenced preaching soon after Haggai in 520, 1:1. The last date recorded in his book is 518, 7:1; but 9:13 may have been recorded after the Greek victories over Persia, 490-479 B.C. A key verse for Zech. is 1:3, "Return unto Me, saith Yahweh of hosts, and I will return unto you." Chaps. 1-6 consist of 9 visions, encouraging Zerubbabel to rebuild the temple, cf. 1:16, 4:6-9, and for Jeshua to resist Satan, 3:1, anticipatory of Christ, the "Branch," 3:8, 6:12. 7-8 note fasting as less important than obedience. Then come prophecies, 9-14: against the pagans, Christ's humble first coming, 9:9, but His glorious second coming on the Mt. of Olives, 14:4, together with Israel's accepting the One they pierced, 12:10.

D. THE TEMPLE REBUILT, 520-515. Haggai and Zechariah succeeded in arousing Israel to resume work, Ezra 5:1. Zerubbabel was now governor, Hag. 1:1, and, with Jeshua, provided good leadership. Tattenai, the satrap of Transpotamia (Satrapy V.), investigated and then assisted in the work as directed by Darius I, who upheld the decree of Cyrus, Ezra 5:3-6:13. It was finished early in 515 and was dedicated, after which the Passover was kept with joy, 6:14-22.

## 21. CAMBYSES II THROUGH ARTAXERXES I.

A. CAMBYSES II (529-522). A cruel son of Cyrus II, he murdered his brother, Smerdis, who was to have held the eastern provinces, and attacked Egypt, ending the independence of that land. Uahabra (Hophra) (588-567) of Dyn. XXVI, who had caused the final fall of Judah, antagonized his own people by his Greek leanings and was defeated and killed by Aahmes II (Amasis) (567-526). He had been allied with Croesus of Lydia against Cyrus and afterwards vainly looked for Greek aid against Persia. He died before being attacked. But Psamatik III (526-525) was defeated at Pelusium and Memphis, captured by Cambyses, and killed. Cambyses took the throne of the pharaohs as the first of Manetho's Dyn. XXVII (Persian). Cambyses' presence, and the cautions necessary because of the Egyptian campaigns, may in part account for the success of the Samaritans in stopping the rebuilding of the Jerusalem temple, Ezra 4:5, 24.

He was recalled to Persia by a revolt under one claiming to be Smerdis but died en route, perhaps epileptic.

B. DARIUS I, THE GREAT, HYSTASPIS (522-485), a descendant of Teispes via the younger branch in Fars, succeeded to the throne and defeated the pseudo-Smerdis. The tri-lingual Behistun inscription in Persia, recording his victories over a series of rebels up to 518, provided the basis for the initial deciphering of Babylonian, as did the Rosetta Stone for Egyptian. Darius is noted for his organization of the empire into 21 satrapies. The system combined local autonomy, central power, and an efficient system of checks and balances. There were four capitals: Susa, Neh. 1:1, Est. 1:2; Babylon, Ezra 6:1; Ecbatana, Ezra 6:2; and Persepolis, II Macc. 9:2. Set taxes, coinage, and roads contributed to the solidarity of the empire. His intelligent reasonableness is shown by his assisting Judah in the rebuilding of the temple, 520-515. His Zoroastrian ethics were relatively high. By 512 he had conquered the Punjab in India and Thrace in Europe, even campaigning north of the Danube. An Ionian revolt, 499-494, was suppressed; but Miltiades unexpectedly saved Athens at Marathon, 490 B.C.

C. XERXES I, AHASUERUS (485-465), weak, indolent, thoroughly corrupt. After subduing Egypt and Babylon he attacked Greece, 480. Leonidas and his 300 died like Spartans at Thermopylae. Athens fell, but was "saved by wooden walls": Xerxes' forces were routed at Salamis, Sept. 20, 480. In 479 the Persians were slaughtered on land at Plataea and on sea at Mycale. European culture was saved. Esther was the queen of Ahasuerus (Xerxes I), having been prepared by God to take the place of Vashti, 483 B.C., 1:3. She entered her position in 479, 2:16, when Xerxes returned, defeated, from Greece, and overthrew Haman's plot, 474, 3:7. Her life demonstrates the providential hand of God, controlling history for His own, 4:14. Under Xerxes the Samaritans sent complaints against Jerusalem, Ezra 4:6. As indicated too clearly by Esther, harem intrigues controlled the empire until the final murder of Xerxes.

D. ARTAXERXES I, LONGIMANUS (465-424), gained the throne, after putting down various revolts. In 460 Inaros, and then

Amonrut I, native Egyptians, revolted with Athenian help and founded Dyn. XXVIII. But in 459 the Persian navy defeated and destroyed the supporting fleet of 200 triremes of Pericles. The XXVIII Dyn., sometimes having to fight from the swamps of the delta, kept up hostilities; but Athens finally came to terms with Persia in the peace of Callias, 449 B.C. Persia still claimed Asia Minor but agreed not to attack it. Despite Samaritan complaints, Ezra 4:7-23, Judah prospered under him: first Ezra was given authority, 458 B.C., chap. 7, and then Nehemiah, 444 B.C., and again in about 430, Neh. 2:6, 13:6.

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## 22. EZRA AND NEHEMIAH

*Apocrypha reading:* I Esdras through The Rest of Esther. *World background:* Robinson, *Ancient History*, XVI-XVII.

A. EZRA AND THE SECOND RETURN, 458 B.C. The Biblical sources for this next part, 5th Century, of the Persian period are Ezra 7-10, Nehemiah, and the prophecy of Malachi. Ezra was commissioned by Artaxerxes I. The Samaritans had slandered the Jews under Xerxes I (485-465), Ezra 4:6; but now God granted Ezra, priest and scribe of the Mosaic law, favor with the king, 7:6. He was to lead back to Palestine those who desired, to take an offering for the temple, to appoint magistrates, and to restore in general, 7:12 ff., thus beginning the 70 weeks of years of Dan. 9:25. 1,496 returned with Ezra, a smaller group, but with much money, chap. 8. Having arrived in Palestine, he fought mixed marriages, 9-10. He seems further to have attempted to rebuild the walls of Jerusalem, 4:12; but Samaritan interference stopped it. The revolt of Dyn. XXVIII in Egypt at this very time may have made the Persians suspicious of any such independent fortifying effort that near the Egyptian border.

B. NEHEMIAH'S FIRST GOVERNORSHIP, 444-433 B.C., Neh. 1-12:43. Nehemiah's commission likewise came from Artaxerxes I, to whom he was cupbearer, 2:1. In the winter of 445 Jerusalem's

plight had been shown him, 1:1; and in the spring of 444 he gained appointment as governor of Judah, 5:14, with power to rebuild Jerusalem. His chief political work was the rebuilding of the city's fortifications. Following a night reconnaissance, 2:12-16, he roused the Jews to build the walls; sections were assigned, chap. 3. Sanballat, the governor of Samaria, and Tobiah, an Ammonite subordinate, first ridiculed, 2:19, 4:2-3; then threatened, 4:8; and then plotted Nehemiah's murder, 6:2-7, and discrediting, v. 12. But the walls were finished in 52 days, 6:15, despite traitors among the Jewish nobles, 6:17. Later came a great dedication ceremony, 12:27-43.

Nehemiah's economic activity included the upholding of the poorer Jews against oppression by the rich, chap. 5. He also chose by lot one tenth of the people to populate the now rebuilt Jerusalem, 11. His religious work was accomplished in cooperation with Ezra, 8:9, 10:1, 12:36. In the fall of 444 Ezra and the Levites publicly taught the law of Moses and kept an exceptional feast of tabernacles, 8. Public confession and separation from foreigners followed, 9. Temple financial support was standardized, 10:32-39. An important activity of Ezra at about this time appears to be the compilation of the books of Chronicles, with his own book as a sequel, for note the identity of the closing verses of II Chron., 36:22-23, with the opening verses of Ezra. Ezra was careful to acknowledge many sources from which he drew his information for Chronicles, cf. II Chron. 9:29, 12:15, particularly "the book of the kings of Judah and Israel," 16:11, etc. It is true that Chronicles often follows I-II Kings verbatim, but the Biblical books of Kings could hardly be the source here intended, cf. I Chron. 9:1, II Chron. 27:7, which refer to the book of the kings for further data on certain genealogies and wars, about which nothing appears in the canonical books. That book may have been a larger court record, now lost, from which the writers of both Kings and Chronicles drew.

C. MALACHI, THE 5TH CENTURY MINOR PROPHET, appears to come c. 430 B.C. Nehemiah's first term as governor expired in 433 and he returned to Persia, Neh. 13:6, cf. 2:6. Reestablished Israel seems then to have suffered an almost immediate moral and spir-

itual relapse; and it was to oppose this laxness that God called Malachi, cf. the key verse, 4:4, "Remember the law of Moses." Specifically, the priests had stooped to offering poor sacrifices, 1:8, and were neglecting the law, 2:8. The people were marrying foreigners and divorcing their own wives, 2:11, 14. But, as the last prophet of the O.T., Malachi warns that Christ, the Angel of Yahweh and of the testament will come like a refiner's fire, 3:1, and "make up His jewels," 3:17. Elijah (John the Baptist, Mt. 11:14, Lk. 1:17) comes first, 4:5-6.

D. NEHEMIAH'S SECOND GOVERNORSHIP, c. 430-425? Neh. 12:44-13. On his return he found that Eliashib the high priest had actually granted a temple chamber for Tobiah's use. Nehemiah threw out Tobiah's things and banished a grandson of Eliashib who was allied with Sanballat, 13:4-9, 28-29. He restored temple revenues, 12:44-47, 13:10-14; broke mixed marriages, 13:1-3; and enforced the sabbath laws, vv. 15-22, the very sort of thing about which Malachi had had to speak and write.

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## 23. THE CLOSE OF THE OLD TESTAMENT CANON

A. DEFINITION. "Canon" comes from the Greek, *kanon*, a straight rod, for measuring, hence any "rule" or "measure," Gal. 6:16, II Cor. 10:13. The "canon of Scripture" designates the body of inspired writings that are God's authoritative standards for man's faith and conduct. The O.T. books were therefore canonical, divine "measuring sticks," from the moment the Holy Spirit had them written. Books do not become canonical; they either are God's authoritative words or not. Subsequently comes public recognition of canonicity, for some of the very authors of Scripture seem not to have been conscious of their divine authority at the time. Still, the canon at any given period was the totality of divine books then available; because men were held responsible, cf. Jer. 36:21 ff., irrespective of their acceptance of the book as sacred and inviolable.

B. THE THREEFOLD DIVISION OF THE O. T. CANON IN HEBREW.

(1) The Law (Pentateuch), cf. Part One, topic 23. Moses had

Genesis written to teach God's will, 39:9; in Ex.-Dt. he is clearly conscious of divine authority, Ex. 17:14; Dt. 1:3. Even in its composition he commanded the book's preservation, Dt. 31:26, and repetition, 31:10-12, 17:8-19, cf. Josh. 1:8, as canonically binding. Shortly thereafter it was publicly ratified in Canaan, Josh. 8. Later ratifications were simply revivals, as Josiah's rediscovery of the law book in 621 B.C., II K. 23:3, and Ezra's reading of the law in 444, Neh. 8:1. In opposition to this clear Biblical position, disbelievers have attempted to make Josiah's act the first attempt at canonizing (part of the book of Dt.) and Ezra's its extension to include more material (the Priestly code), though liberals do not concede the recognition of the Pentateuch as such until c. 400 B.C. (2) The Prophets are those books, the authors of which were official prophets. The status of Moses was unique, so his writings were kept distinct. But even so, the Prophets were of equal authority with Moses, Dt. 18:15, II K. 17:13, Neh. 9:26, not inferior. It is not a matter, as liberals have said, of two canons, with differing degrees of binding power, but of divisions within the one canon, all equally authoritative, (a) The Former Prophets (Josh., Jd., Sam., and Kings) are anonymous, books that preach through history. The last, II K. was completed shortly after 561 B.C., cf. 25:27 f.; and these books were accepted as they were written, Josh. 24:26, I Sam. 10:25. (b) The Latter Prophets (Isa., Jer., Ezek. and the 12 minor prophets) claimed divine authority from the first, Isa. 1:10. Their books were accepted as canonical soon after appearance, Jer. 26:18, Dan. 9:2, and were completed by Malachi, c. 430 B.C. Disbelievers, because of denials of the authenticity of some of the books, e.g. placing the latter part of Zech. in the 3rd Century B.C., date the formation of the Prophets, c. 200 B.C. (3) The Writings (Ps., Prov., Job, the 5 rolls ["Song, Ruth, Lam., Eccl., and Est.], Dan., Ezra- Neh., and Chron.) were by inspired men, but not official prophets, cf. Daniel, whose chief work was governmental. Some parts indicate that the authors were aware of their canonical authority, Prov. 22:20-21, Dan. 2:19, Job. 4:12-16, Eccl. 12:11, though in others they may not have realized it at the time. Liberals deny that the threefold division is based upon the status of the author, but insist rather that it is based upon a chronological sequence in which the three divisions were recognized.

Daniel, for example, held by destructive critics not to have been written until 165 B.C., is claimed to have appeared too late to be included in the 2nd canon, closed in 200 B.C., and so had to be placed in the 3rd canon, closed in 100 B.C., and of the least authority. But this view of chronological sequence does not square with the historical facts: it is generally admitted that Ruth, Ezra, Prov., and Job are older than Zech. and Mai; why then were not the first four put in the 2nd division? It is generally admitted that Chron. was written before the 2nd division was closed; why then was it not included with Kings within it? As for the three divisions and their comparative authority) Christ observed the threefold division, Lk. 24:44, but added that all things about Himself must be fulfilled in each. No one section, if it is a canonically divine measuring stick, can be less authoritative than another.

C. THE COMPLETION OF THE CANON. The Law was settled soon after the death of Moses in 1406 B.C. The Prophets and the Writings had a later and parallel development. Statements of their authorship, which a believer will not deny; place all their books before the 5th Century B.C. except for the following, the last event in each of which is noted:

Chron. I Chron. 3:19-21 mentions Zerubbabel's grandsons (Chron. probably written by Ezra with the book of Ezra)	500
Esther 1:1, death of Xerxes I assumed, so soon after Ezra 4:23; Ezra's rebuilding stopped.	465
Psalm 147:2, 13, celebrates Jerusalem's refortifying.	444
Malachi 1:8; 2:10-11, intermarrying etc. as in about	430
Nehemiah 12:11, 22, birth of Jaddua, alive in 332. so: and the reign of Darius II, which began in	425
	423

Thus, with the writing of the last book, soon after 423 B.C., the O.T. canon was completed and closed. The final compilation, "putting covers on the finished collection," must have taken place shortly thereafter, since the public recognition of canonical authority was never long delayed after the production of the books by the Holy Spirit. The Apocrypha has legends of questionable value in this regard: II Macc. 2:13, Nehemiah founded a library and compiled the Prophets and Writings (He did write Neh., cf. 1:1); and II Esdr. 14:45, Ezra dictated the 24 canonical books



(He was a great scribe, Ezra 7:6, and may indeed have compiled the canon).

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## 24. LATER PERSIA

A. XERXES II (424) reigned only 45 days and was murdered by Sogdianus (424-423), another son of Artaxerxes I, who reigned 6½ months and was in turn murdered. About this time, after Artaxerxes, came the Samaritan schism. Manasseh, grandson of the high priest Eliashib, fled to his father-in-law Sanballat in Samaria when banished by Nehemiah, Neh. 13:28, because of his marriage. Sanballat then built a rival temple on Mt. Gerezim, Josh. 8:33. The Samaritans rejected the Prophets and Writings but kept a corrupted form of the Pentateuch. But God's hand may be seen in the schism: it stimulated the Jews to maintain the pure faith with its distinctions.

B. DARIUS II, NOTHUS (423-404), slew and succeeded his half-brother, Sogdianus. His able and unscrupulous satrap of Lydia, Tissaphernes, matched the Greeks against each other while Persia decayed. The Elephantine Papyri record a Jewish colony in Egypt at this time. Psamatik II (593-588) had employed Jewish mercenaries against Nubia, and these had come to settle at the southern border fortress of Syene, Ezek. 29:10, 30:6. They built a temple. In 410 the fanatical Egyptians destroyed it; and two years later the Jewish colony wrote to Jerusalem to Bagoas, a Persian who had been appointed to Nehemiah's post of Judean governor, and to Johanan, the high priest and grandson of Eliashib, Neh. 12:22, for help in rebuilding their temple. Such a heretical project seems to have gained no backing from Judea, and other letters were sent to Sanballat's sons. The native Dyn. XXVIII of Egypt began to reassert itself; its last king, Amonut II (405-400) controlled the delta.

C. ARTAXERXES II, MNEMON (404-359). His brother, Cyrus the younger, had replaced Tissaphernes in Asia Minor and had

plotted, even against Darius II. Now, with an army of Greek mercenaries, he advanced almost to Babylon. At Cunaxa, 401, he lost his life; but the "10,000," the Greek troops, retreated safely under Xenophon and came to despise the Persians. This campaign anticipated Alexander's. But in 387, Sparta, to preserve her advantage over her rivals, betrayed the Greek cause in "The King's Peace." The Spartan negotiator Antalcidas surrendered to Artaxerxes Cyprus and Asia Minor, and the Persians once again dominated the Greeks. But in Egypt, Naifa-aurut I (399-393) of Mendes founded Dyn XXIX and gained control over all Egypt, hiring Greek mercenaries. Hakor (393-380) defeated Persia and gained Palestine. Weak kings followed, Naifa-aurut II ending the Dyn., 378. In Judea, Jeshua, younger brother of Johanan, attempted to seize the high priesthood with the help of Bagoas. In the temple he attacked Johanan but was himself killed. Bagoas then defiled the temple and levied a seven year fine; favor toward Hakor might have been suspected. Johanan was succeeded by Jaddua, Neh. 12:22, as high priest.

D. ARTAXERXES III, OCHUS (359-338), bloodthirsty but weak. In Egypt revolt continued: Nekhtenebef I (378-360) of Sebennytos killed Naifa-aurut II and founded Dyn. XXX. He drove off the Persians, 374, and maintained power. His son Tjiho (360-359) took Palestine and Phoenicia but was deposed for over-taxing to pay Greek soldiers. Nekhtenebef II (359-340) defeated a Persian advance in 351-350 and all Syria revolted, including Judea. It failed: Sidon fell in 345 and Egypt in 343, Jericho was destroyed, and many Jews were carried captive to Babylonia and Hyrcania. Artaxerxes III held all the Persian satrapies except the Caspian and Punjab.

E. ARSES (XERXES III) (338-336) was murdered after a reign of 1½ yrs., and Darius III, Codomannus (336-331), was left to oppose Macedon. Persia was a great empire: in Daniel, the breast of silver, 2:32, 39; the bear higher on one side (Persia over Media), 7:5; and the two-horned ram, the latter horn being higher (same meaning), 8:3, 4, 20.

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REVIEW QUESTIONS (continued), for PERIOD IX, PERSIAN, and Cumulative:

10. What are the outline histories of the Median and Neo-Babylonian empires, and their contacts with Judea?
11. How is the doctrine of the testament developed in the O. T. from Hosea onwards?
12. How do the two returns from exile compare—who, when, how, and problems faced — and how may the work of Ezra and Nehemiah be described?
13. When was the close of the O. T. canon, and how is it determined?
14. How may the history of Egypt, Dyn. XXII-XXX, be traced, with its relation to Hebrew history?
15. What is the outline history of Persia, and its contacts with the Jews?

## PERIOD X. GREEK, 332-168 B. C.

*"And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground."*— Dan. 8:12.

### 25. ALEXANDER THE GREAT

*Apocrypha reading:* Wisdom and Ecclesiasticus

*World background:* Robinson, *Ancient History*, XIX-XXI.

A. RISE OF MACEDON. Macedonia, the mountainous territory north of Greece, was the home of a barbarous but hardy people with a long history. Perdiccas I, c. 700 B.C., of Argos, founded the Hellenic dynasty, slowly bringing civilization. Amyntas I (540-498) had submitted to Darius I in 512. Philip II (359-336), a military genius, organized the state. Despite the opposition of Demosthenes in Athens he expanded on both sides to the Adriatic and the Black Seas. At Chaeronea, 338, he defeated the Greeks; and in 337 at Corinth he united them behind himself to fight Persia. He had forged Alexander's weapons but was then murdered. Alexander III (336-323), a young man of 20, trained by Aristotle, succeeded his father to become the conqueror of the world, "the notable horn" of the goat, Dan. 8:5, 21, 11:3. He crushed a Grecian revolt in 335 and moved east.

B. ALEXANDER'S MEDITERRANEAN CONQUESTS, 334-331 B.C. In 334 he crossed the Hellespont and at Granicus defeated the Persian forces in Asia Minor. Alexander consolidated and advanced to the Taurus Mountains. In the late fall of 333 he met a huge army of Darius III at Issus and routed it. Darius fled east and all Syria fell to Alexander. This marks the end of the Persian period of Hebrew history. Tyre resisted and was taken after a seven months siege, July 332; Gaza likewise resisted and was slaughtered. He entered Egypt and founded Alexandria.

C. ALEXANDER AND JUDAH. Legends state that Alexander advanced on Jerusalem but that Jaddua the high priest, now in his

90's (Neh. 12:11, 22) met him in full robes, at which Alexander fell and worshipped. He does seem to have treated the Jews with tolerance. He appointed Andromachus in Samaria as governor of Coele-Syria, but the Samaritans murdered him in 331. Alexander returned from Egypt, took vengeance, settled Macedonians in Samaria, and gave border lands to Judea. Samaritan hatred of the Jews became worse.

D. ALEXANDER'S EASTERN CONQUESTS, 331-323. He advanced eastward and encountered an immense Persian army at Gaugamela, northwest of Arbela, and not far from the ruins of Nineveh, Oct. 1, 331. In the battle Darius was again routed. The Persian resistance was broken, and Alexander entered Babylon and became its king, cf. Dan. 8:6-7. He captured and looted Susa, Ecbatana, and Persepolis. Darius, fleeing eastward, was murdered by his cousin Bessus, satrap of Bactria, who took the title Artaxerxes IV. Alexander continued east and conquered him. In 327 Alexander crossed the Indus into the Punjab and conquered the Indians at the Hydaspes River, southeast of Taxila, but his troops mutinied and he was forced to return west. Alexander's character was rapidly deteriorating; he lived like an oriental sultan.

E. ALEXANDER DIED OF FEVER IN BABYLON, JUNE, 323, AGED 32. His conquests were divided among his generals, the "Diadochi," eventually, after the battle of Ipsus in 301: Cassander in Macedonia; Lysimachus in Asia Minor; Seleucus in Syria and eastward; and Ptolemy in Egypt, including Palestine, Dan. 8:8, 22, 11:4. The Greek empire of Alexander is pictured in Daniel as: the abdomen of brass, 2:32, "ruling over all the earth," v. 39; the leopard, 7:6; and the he-goat from the west, 8:5-6.

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## 26. PTOLEMAIC PALESTINE AND THE DIASPORA

A. THE PALESTINIAN SITUATION. Ptolemy I, Soter, claimed Palestine along with Egypt at the death of Alexander in 323, though he lost it to Antigonos, the leading general, from 320-301.

Antigonus ravaged Jerusalem; and then in 312 Ptolemy won a victory at Gaza and carried off 100,000 Jews into Egypt. Even from the Persian days, the high priest had been allowed local control, provided the taxes were paid. Later arose the Sanhedrin, the council of 70 elders. Jewish soldiers were employed abroad in the Ptolemaic armies and as garrisons in royal fortresses; domestic history was uneventful. Though the armies of the Diadochi were continuously passing by, Judea had general peace and slow growth in population. Edomites had moved into southern Palestine (Idumea); and Greek colonies, independent city-states, sprang up in various parts of Palestine. Political stability was reflected in certain economic gains; but isolation, plus taxes, prevented real wealth and Judea continued relatively sub-standard.

B. RELIGIOUS LIFE. Onias I, son of Jaddua, maintained himself firmly in the high priesthood. His son Simon I, the just (c. 300-270 B.C.), is perhaps the great leader praised in Ecclus. 50, though Simon II (c. 220-190) is equally possible. Under the high priest ranked the old nobility and the priestly leaders. In the 4th Century B.C. the universal language, Aramaic, began to drive out Hebrew; and Aramaic paraphrases of the Scripture, the "tar-gums," were produced for the people. About 200 B.C. the Phoenician alphabet was dropped in favor of the Aramaic square character. Literary and spiritual power declined. Isolation caused stagnation; it was a day of small things. But in it Judaism changed from a nationality to a religious conviction: "Jew" lost its tribal meaning, Judah, and came to mean any follower of the — Jewish faith. With the increasing reverence for the written word, the scribes, *sopherim*, gained in importance, conscientiously teaching the law: there were no more prophets, I Macc. 9:27. Sabbath laws and the like were strictly applied to daily life. The Synagogue, popularized in exilic prayer groups, was carried back to Palestine for local worship and developed into both schools and petty law courts. The temple services became increasingly elaborate, attracting crowds of pilgrims. Sacrifice was made only here, but actually the temple and priests came to have less lasting influence than the synagogue and the scribes.

C. THE ORIGIN OF THE DIASPORA. This "seed sown abroad" is the term for the dispersion of the Jews, Jn. 7:35, James 1:1. It came originally as a punishment for sin, Dt. 28:25, Hos. 9:3. The ten tribes of Israel had been deported to Mesopotamia, Assyria, and Media, II K. 15:29, 17:6, I Chron. 5:26; but they were generally lost by assimilation. Judah had been taken to Babylon, II K. 24:15, 25:7. The deportations of Artaxerxes III removed many more to Babylonia and Hyrcania, Ptolemy I carried thousands to Egypt; and later Antiochus III took 2000 families from Babylonia to Lydia. Also, Jewish mercenaries had voluntarily settled as far as Elephantine in the 6th Century; traders spread to all the commercial centers; and Jewish slaves were scattered, especially, after 63 B.C., to Rome. Seleucus I encouraged settlement in Antioch; but the greatest center of the Diaspora was Alexandria, Egypt. Alexander himself had brought many and granted them certain privileges, 331 B.C.; Ptolemy introduced many forcibly; and more fled from Jerusalem to escape Antigonus. Jews held two of the cities five quarters; within a century there were over 1,000,000 in Egypt. Even after the returns of 537 and 458 the large majority of Jews lived outside of Palestine, "in every nation under heaven," Acts 2:5.

D. SOCIETY IN THE DIASPORA. The Jews entered energetically into the life around them: trading increased in importance; and the Greek skills, as in fabrics and craftsmanship, arose. Native languages were adopted, Acts 2:8-10, especially the all-important Greek. Particularly in Egypt came self-respect and dignity. Jews supported Ptolemy VII and got high positions: Oniah IV, exiled son of Onias III the last legitimate high priest, became chief of Ptolemaic revenue. But the Jews maintained distinctness, not inter-marrying, and preserving religious and social peculiarities. This led to ill-will among the Gentiles, Esther 3:8. Onias IV was the special racial ethnarch of the Jews in Egypt, and they came into sharp conflict with the Samaritan colony of Alexandria.

E. RELIGION IN THE DIASPORA. Three major characteristics were (1) strict observance of the law—sabbath, holy days, circumcision, dietary laws, pilgrimages to Jerusalem—(2) synagogues, for worship and for schools for the youth—Alexandria had

them everywhere, the chief one with a great building—(3) and proselyting, Mt. 23:15. In some respects foreign, and perhaps heterodox, elements were assimilated into the faith of the Diaspora: Onias IV built a temple in Egypt at Leontopolis, 154-152 B.C., based upon Isa. 19:19; and in Alexandria there appeared the Septuagint, "LXX," the O. T. Scriptures in Greek. The Law appeared under Ptolemy II (285-246); the other two divisions followed, completed by 150 B.C. Though of varied quality from the first, and increasingly textually corrupt, its influence grew; it replaced the Hebrew in much of the Diaspora. A whole literature in Greek grew up, including the Apocrypha; but the stricter Palestinian Jews repudiated the Greek works.

The Diaspora is crucial in Hebrew history as a link in its overall purpose of bringing salvation to the Gentiles. Naaman the Syrian and other faithful individuals had been allowed within the testament, Jonah marked the beginning of divinely directed Gentile missions, but the Diaspora was the first large-scale operation in the program "that Thy way may be known upon earth, Thy salvation among all nations," Ps. 67:2, cf. the entire psalm.

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## 27. CONFLICTS OF THE DIADOCHI

Of the four chief Diadochi or "successors," the generals that followed Alexander the Great, Cassander, Lysimachus, Seleucus, and Ptolemy, the latter two and their descendants particularly concern Hebrew history.

PTOLEMIES		SELEUCIDS	
Ptolemy I, Soter	(323-285)	Seleucus I, Nicator	(311-281)
Ptolemy II, Philadelphus	(285-246)	Antiochus I, Soter	(281-261)
Antiochus II, Theos	(261-247)		
Ptolemy III, Euergetes	(246-221)	Seleucus II, Callinicus	(247-226)
Ptolemy IV, Philopator	(221-203)	Seleucus III, Soter	(226-223)
Ptolemy V, Epiphanes	(203-181)	Antiochus III, the Great	(223-187)
Ptolemy VI, Eupator	(181)	Seleucus IV, Philopator	(187-175)
Ptolemy VII, Philometer	(181-145)	Antiochus IV, Epiphanes	(175-164)

A. PTOLEMAIC POWER. Ptolemy I took over Egypt and Libya on Alexander's death, 323. His chief general in the conflict with



Antigonus was Seleucus, who became an independent king in Babylon in 311. Seleucus conquered to the Indus, 311-302. In 301 he and the others destroyed Antigonus at Ipsus; and he took Syria and established Antioch as his capital, Dan. 11:5. Ptolemy had not fought at Ipsus, but he took Phoenicia. Ptolemy II fought Antiochus I from 275 to 271 and Antiochus II from 261 to 252. The truce was sealed by the marriage of Ptolemy's daughter Berenice to Antiochus II, who put away his wife, Leodice. She, however, took revenge by murdering Berenice, her son, and Antiochus II, Dan. 11:6. Ptolemy himself died, 246, after a prosperous reign. Ptolemy III was the last strong ruler of the house. He avenged the death of his sister, took Antioch, and conquered as far as Bactria, taking much spoil. But then he retreated. Peace with Seleucus II followed, Dan. 11:7-8. Seleucus later attempted to invade Egypt but was defeated, v. 9.

B. PTOLEMAIC DECLINE. Ptolemy IV was a weakling and contemptible profligate. Of the two sons of Seleucus II, Dan. 11:10, the elder, Seleucus III, had a brief reign, but the younger, Antiochus III, was a masterful ruler and pressed the war with Egypt. He conquered as far as Trans Jordan and Gaza; but Ptolemy IV met and defeated him at Raphia, 217, and retook Phoenicia, though he failed to follow up his advantage, vv. 11-12. The Seleucid at tack seems to have led Onias II, the high priest, to have withheld tribute to Egypt; but Joseph of the Tobiad family paid it. Antiochus spent 212-204 conquering to the Caspian and India. Ptolemy V came to the throne as a child of 4; and the next year, 202, Antiochus attacked. Some of the Tobiads turned Jerusalem over to him, vv. 13-14, and Gaza fell in 201, v. 15. But Ptolemy's general, Scopas, retook Palestine in 200 and laid Jerusalem waste. He was ultimately defeated at Paneas in north Palestine and surrendered at Sidon. Jerusalem welcomed Antiochus and Syrian rule, 198 B.C., Dan. 11:16.

C. LATER DEALINGS. Antiochus then married his daughter to Ptolemy V, Dan. 11:17. He lost, however, to Scipio Africanus and the Romans at Magnesia, 190 B.C., v. 18, and died in 187, v. 19. Seleucus IV represented a decrease in power and attempted to rob the temple, v. 20. Upon the death of his brother, Seleucus IV,

Antiochus IV usurped the throne. He had two wars with Ptolemy VII, winning the first, Dan. 11:25-28, 170-169 B.C., but stopped in the second by Roman intervention, vv. 29-30, 168 B.C. Antiochus had interfered in Jewish affairs before, as in the deposition of Onias III in 175, Dan. 11:22; but he now turned his full attention to Jewish repression, v. 30, the "very little horn," Dan. 8:9, 23-26.

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## 28. HELLENIZATION

*Apocrypha reading:* Baruch through II Maccabees.

*World background:* Robinson, *Ancient History*, XXII-XXIV.

Hellenism was more serious than the exile and is to be compared only with the Baalism of Jezebel as a threat to the faith. It was an opposing force that had to be met by God's people and overcome before the preparation for the coming of Christ would be adequate.

A. THE SPREAD OF GREEK CIVILIZATION. On the routes of Alexander's armies were established cities with Greek institutions. Merchants and colonists introduced Greek life, with civic assemblies, theaters, and temples. Cultural influence then radiated from the cities: athletic games became popular and spread a broad viewpoint; and the Greek language and literature rose to dominance. The vernaculars continued locally but were a mark of provincialism. Greek thought was a broad-minded liberalism which produced a relativistic philosophy, Acts. 17:21, I Cor. 1:21-22. Religiously, Greek leaders were skeptical of the old gods, though official recognition was given them everywhere.

B. HELLENIZATION ATTEMPTS IN ISRAEL. A certain amount of Greek influence was inevitable: the government was Greek, the Greek calendar was adopted, and even under the Persians some of the Jewish traditions had had to be modified. But the Jerusalem aristocracy, for government favor, came to advocate Hellenism.

Speech, names, dress, and mode of living were affected; and, though few Jews actually believed the Greek religion, they were influenced by it and tended to permit its rites. Joseph of the Tobiads became a leader of this worldly party under Ptolemy IV; Simon, son of Joseph, helped Seleucus IV in the attempt to rob the temple; and with the accession of Antiochus IV in 175 B.C. the Greek party became more openly active, I Macc. 1:11-15. Hellenization went further in the Diaspora than in Palestine.

C. REACTION UNDER THE CHASIDIM, "THE PIOUS." Previous Jewish indoctrination acted as a restraint upon Hellenization from the first. All conduct was regulated by religion, and the authority of the word could not be forgotten. Though the Chasidim generally took no part in politics, Onias III seems to have been pro-Egyptian; and Jason, his pro-Syrian brother, got the high priesthood in 175 by sending bribes to Antiochus IV. His worldliness alienated the Chasidim. Menelaus, not of the high priestly family offered a larger bribe, got the office in 172, and had Onias III murdered. The pious mobbed his brother stealing holy vessels from the temple, II Macc. 4:39-42, this event in mid-171 probably marking the beginning of the 2300 day period Daniel had prophesied for the treading of the sanctuary under foot, 8:13-14.

D. THE ULTIMATE SIGNIFICANCE OF HELLENIZATION. Greek thought was speculative and denied the finality and the historical reality of the "Thus saith the Lord" of Biblical revelation, I Cor. 1:22-23. Refusal to submit mind and heart to God followed, Acts 17:32; and standards of morality were rejected, Eph. 5:12. Instead, man was the measure of all things, humanism. Belief in the goodness of man and in his natural power did produce material achievements; but pride is sin, even when seeking the good, the true, and the beautiful. Hopelessness resulted, for life loses its meaning when apart from God, Eccl. 2:13-16, cf. 12:13-14. Political life disintegrated, for man, unchecked, destroys; art decayed; and a morality of expediency ended all virtue. Spiritually, Satan ruled; and the prospect of eternal damnation removes any satisfaction from sin. The "Hellenism" of materialistic America, with its progressive education and pragmatic philosophies, is too obvious a parallel to require elaboration.

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## REVIEW QUESTIONS FOR PERIOD X, GREEK:

1. What is the outline history of Alexander's empire, with its division after his death? Include the contacts with Israel.
2. What characterized the life of the Jews in Palestine under the Ptolemies? Their life in the contemporary Diaspora?
3. How may the conflicts of the Diadochi, as related to Palestine, be outlined?
4. What is the problem of the Hellenization of the Jews?

## PERIOD XI. MACCABEAN, 168-63 B. C.

*" have raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man." — Zech. 9:13.*

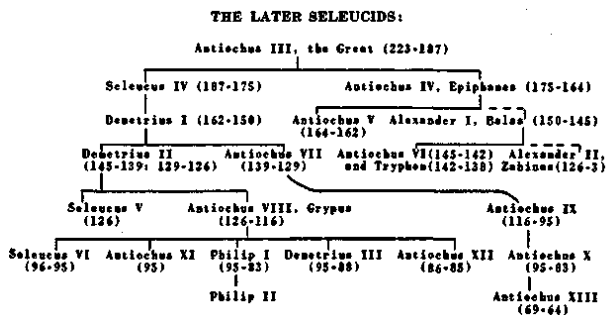
### 29. MACCABEAN REVOLT

A. ENFORCED HELLENIZATION UNDER ANTIOCHUS IV, EPIPHANES. In 170 Jason attacked high priest Menelaus, whom Antiochus restored by force, looting the temple, Dan. 11:28. Repulsed from Egypt by Rome, 168, he determined to unify his empire under Hellenism, Dan. 11:30, I Macc. 1:41 f. Opposed by the Jews, he worked destruction in Jerusalem, slaughtered the pious, and set up the "abomination of desolation," an altar of Zeus, in the temple, Dan. 11:31, 12:11, Dec. 168. He prohibited all Jewish customs: sacrifice, circumcision, sabbath observance and the dietary laws. Possession of the Scriptures was a capital offence. Many Jews submitted, Dan. 11:32; the Chasidim resisted and fled, cf. I Macc. 1:62-64, II Macc. 7.

B. THE MACCABEAN RESISTANCE, Dan. 11:34, I Macc. 2. Mattathias, an old priest of the Hasmonean family, which belonged to the course of Jehoiarib, the first of David's 24, I Chron. 27:7, I Macc. 2:1, revolted in Modin. He refused the pagan sacrifice and killed a Jew who yielded. The death of the officiating Syrian followed, and he issued his ringing declaration of war, "Whosoever is zealous for the law, and maintaineth the covenant (testament), let him come forth after me" I Macc. 2:27. He roused the Chasidim to guerilla attacks against the Syrians and the apostate Jews. Mattathias died in 167 but appointed his son, Judas, as leader.

C. JUDAS THE MACCABEE, "THE HAMMERER," 167-161 B.C., I Macc. 3-9:22, II Macc. 8-15. By strategy, courage, and the grace of God he won four victories, Dan. 8:25, Zech. 9:13-17, each over increasingly larger forces: over Apollonius, near Samaria, I Macc. 3:10-12; over Seron, at Bethhoron, 3:23-24; over Ptolemy, Nicanor, and Gorgias, at Emmaus, 166 B.C. 4:12-22; and over the

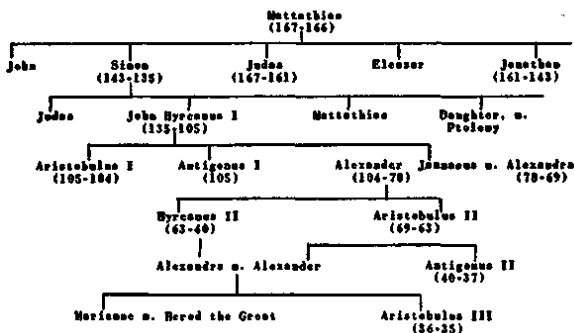
viceroys Lysias, at Bethsura, 165 B.C., I Macc. 4:34-35. In Dec. 165 Judas cleansed the temple and reestablished the daily sacrifice. This continued to be celebrated as the "Feast of Dedication" or "Lights," Jn. 10:22. Antiochus IV died in 164, about 3½ yrs. after the abomination had been set up, Dan. 12:11. Judas then subdued the surrounding areas of Idumea, Transjordan, and Philistia, I Macc. 5. Lysias and the young Antiochus V (164-162) defeated Judas at Bethzacharias, 163, I Macc. 6:31-47; but revolt in Antioch caused them to withdraw. Judea was granted religious liberty, vv. 57-60. At this point Demetrius I (162-150) murdered his cousin Antiochus V and Lysias and took the throne of Syria. He appointed Alcimus, a corrupt Hellenizer, high priest, whom Judas opposed and drove out, 7:15. He destroyed a supporting army of Nicanor at Adasa, March, 161, and is supposed to have concluded a treaty with the Romans, I Macc. 8. In April, before an even larger Syrian army under Bacchides, most of the forces of Judas Maccabeus fled and he died fighting at Elasa, 9:1-22, one of God's great heroes.



E. THE BROTHERS OF JUDAS NOW FOUGHT FOR POLITICAL LIBERTY. Jonathan (161-143) succeeded Judas as guerilla leader, I Macc. 9:23-chap. 12. Alcimus died in 160 and Bacchides returned to Syria; Jonathan began to regain power. On the appeal of the Hellenizers, Bacchides came back in 158; but he could not break

Jonathan, who gained a peace. Left alone Jonathan destroyed the Greek sympathizers from among the Jews, I Macc. 9:58-73. In 153 Alexander I, Balas, who was held to be another son of Antiochus IV, advanced against Demetrius; and, to gain the support of Jonathan, appointed him to the highpriesthood, 10:1-66. Alexander defeated and killed Demetrius I in 150. The latter's son, Demetrius II, reappeared in 147, and, with the help of Ptolemy VII, defeated and killed Alexander in 145, though in the battle Ptolemy lost his life. To gain the favor of Jonathan, Demetrius gave him the districts of Samaria, 11:28-29. The infant son of Alexander, Antiochus VI was now brought forward by a general Tryphon, who later took the crown for himself and put Antiochus to death. Tryphon treacherously captured Jonathan and put him to death; but his rival, Demetrius II, granted to Simon (143-135), the last of the brothers, who had succeeded upon Jonathan's murder, the long fought for political independence, 143 B.C., 13:36-43.

### 30. HASMONEAN PRIEST-KINGS



A. POLITICAL HISTORY, 143-69 B.C. Simon the Hasmonian (143-135) as independent high priest struck coins, starved out the last Syrian garrison from the citadel of Jerusalem, 142, and built up Judea, I Macc. 13:51, while Demetrius II and Tryphon fought each other. Simon was confirmed in his position by the Romans,

14:16-24. After the capture of Demetrius by the Parthians (Persia), his brother Antiochus VII overcame Tryphon; but when Antiochus attempted to reimpose the Seleucid yoke on the Jews, Simon's troops defeated them decisively, 16:8-10. Peace continued until Simon and his sons Judas and Mattathias were murdered by his son-in-law, Ptolemy, 135.

John, Hyrcanus I (135-105), the surviving son of Simon, drove out Ptolemy, but was then completely subdued by Antiochus VII. Upon the death, however, of Antiochus in 129, and the reassumption of the throne by Demetrius II, who had been released by the Parthians, Hyrcanus reasserted his independence. Demetrius was too occupied with attacks by Alexander II, Zabins, said to be a son of Alexander I, Balas, and who was supported by Ptolemy IX, Physcon, to oppose Hyrcanus. Hyrcanus preserved his position by a strong treaty with the Romans, and, on the strength of it, conquered with impunity Trans Jordan, Idumea, and Samaria. He destroyed the Samaritan temple on Mt. Gerezim in 128. In 109 he fought off Antiochus IX and took Jezreel.

Aristobulus I (105-104), son of Hyrcanus, shared the rule with his brother, Antigonus I (105) but soon murdered him, and it was he who first certainly assumed the title of king (Hyrcanus might have). Despite cruelties and Hellenistic sympathy he ruled well and added Galilee, which he forced to Judaize. Strict Jews opposed his kingship as non-Davidic.

Alexander Jannaeus (104-78), another brother of Aristobulus, was designated king by his widow, Alexandra, whom he married. By constant warfare, (while the cousins Antiochus VIII and Antiochus IX fought each other) he enlarged the kingdom, but he was unfit to be high priest. He was opposed by religious Jews and barely overcame civil revolts sponsored by Demetrius III, 88 B.C. In 85 the rising power of the Nabatean Arabs under Aretas III defeated Antiochus XII and extended their power to Damascus. Alexander likewise lost to Aretas and had to make concessions. The geographical expansion of the Hasmoneans was at an end.

Alexandra (78-69), his widow, succeeded as regent, though their son, Hyrcanus II, acted as high priest. The Pharisee dominated Sanhedrin held the actual rule.



B. THE RISE OF THE JEWISH PARTIES. After the purification of the temple in 165 the Chasidim had been content with religious liberty and had been willing to submit to Alcimus, the corrupt high priest of Demetrius I, until his persecutions came out, I Macc. 7:13-16. Jonathan's high priesthood, 153, was accepted; but the hereditary Hasmonean leadership was made legal only under Simon, 141 B.C., I Macc. 14:25-49. In time, three main groups appeared.

(1) Under John Hyrcanus the most strict party came to be known as Pharisees, "separated," Acts 26:5. Hyrcanus was originally one of them, but he changed to opposition. Alexander Jannaeus was violently against them, but under Alexandra they came to a position of dominance. They stressed conformity to Scripture, plus tradition, and legal externalities: "lawyers." They believed in foreordination, immortality, resurrection, angels, final judgment, and eternal rewards, Acts 23:8.

(2) The Zadokite priests and their partisans were called Sadducees. They maintained the temple ritual; but their primary interest was political rather than religious. They were the worldly followers of the later Hasmoneans, with Hellenistic sympathies. They opposed the traditions of the Pharisees and in fact favored the Pentateuch only. They stressed human ability and denied future retribution, resurrection, immortality, and angels; it was anthropocentric religion.

(3) The Essenes were ascetics who withdrew from life into monastic colonies in the deserts. Their morality was severe; their faith, apocalyptic. Despite the obvious failure within each party, God was raising them up to prepare men to appreciate and receive the various aspects of the work of Christ.

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### 31. APOCRYPHA

*Bible reading:* Matthew, Mark, and Luke.

*World background:* Robinson, *Ancient History*, XXV-XXVII.

A. NATURE OF THE APOCRYPHA. The term means "hidden things," hence secret, cf. II Esdr. 14:44-47, then forged, and then

unrecognized, non-canonical. They are in Greek, though many had Semitic originals. They generally disclaimed inspiration, Ecclus (Prologue), I Macc. 9:27, II Macc. 15:38; and some of the content is sub-standard or impossible, cf. Judith 1:1-6, Bel 24-27, 34-37. Palestinian Jews rejected the Apocrypha; and Jesus and the N.T. do not quote it, though it was read in the early church for edification. Rome, at the Council of Trent, 1546, declared all but I-II Esdras and the Prayer of Manasses canonical.

## (B) SUMMARY:

Approx date	Orig lang.	Type of lit.	Contents	Purpose	
I Esdr	200 BC	Aram.	Fiction	Bible plus	On rebuilding temple
II Esdr	AD 100	Aram.	Apocalypse	Prophecies	Encourage oppressed Jews
Tobit	17S BC	Aram.	Fiction	Tobias' trip	Enforce Phariseism
Judith	ISO BC	Hebr.	Fiction	Jcrus. saved	Nationalistic Judaism
Rest Est.	125 BC	Greek	Fiction	Additions	ism Make Est.
Wisd.	AD 40	Greek	Philos.	Didactic poetry	For Phariseism's faith
Ecclus.	180 BC	Hebr.	Wisdom	Didactic poetry	Toward Sadduceism
Baruch	200-100 BC	Hebr.	Legend	Letter to exile	For Jews in trouble
Jeremy	12S BC	Aram.	Polemic	Letter to exile	Against idolators
Song 3	ISO BC	Aram.	Fiction	Prayer and hymn	Independent praises
Susanna	ISO BC	Aram.	Fiction	Woman rescued	Teach morality
Bel	150 BC	Aram.	Fiction	Dan. vs. idols	Against idolatry
Pray. Man.	SO BC	Hebr.	Lytic	Penitent prayer	For repentance
I Macc.	75 BC	Hebr.	History	Judah 175-135	Glorify Hasmoneans
II Macc.	50 BC	Greek	Legend	Judah 187-160	Enforce Phariseism

## (C) NOTES ON THE SPECIFIC BOOKS.

I Esdras 3-5:6 was a story of Darius I's time, not first written about Zerubbabel. It was added to II Chron. 35-36, Ezra, and Neh. 7:73-8:12 in Greek.

II Esdras is a series of apocalyptic visions put into the mouth of Ezra. Chaps. 1-2 are Christians additions, A.D. 150; Chaps. 15-16, A.D. 240-270.

Tobit stresses the three pillars of Judaism: prayer, 8:5; alms, 4:7-11; and fasting, 12:8. A fine story on guardian angels, 5:4-5.

Judith shows a ruthless nationalism under the Hasmoneans, 13:6-10.

Rest of Esther: 10:4-11:1 are written to go after Est. 10:3; 11:2-12:6, before 1:1; 13:1-7, after 3:13; 13:8-15:16, after 4:17; and 16:1-24, after 8:12. God's name, as opposed to the true Esther, is frequently introduced.

Wisdom of Solomon, long after Solomon, teaches wisdom, but philosophically for Alexandrian Jews. Note immortality, 3:1-9. Wisdom is hypostatized, 7:22, developing Prov. 8:30, Christ, God's master workman; cf. 9:1, Christ the Logos (word) as in John 1.

Ecclesiasticus is a valuable ethical treatise. There is inclination toward the Sadducean view on angels and life after death, 14:12-16. Note the praise of famous men, 44-50:21, and justification by works, 3:3, 14.

Baruch is three independent works put into the mouth of Jeremiah's scribe: 1-3:8, confession in the prophetic spirit; 3:9-4:4, a homily on wisdom; and 4:5-5:9, consolation. The Epistle of Jeremy, supposedly of the prophet himself, is appended as Chap. 6.

Additions to Daniel consist of: (1) the Song of the Three, to be inserted after Dan. 3:23; the prayer, vv. 3-23, and the liturgy, 28-68, had originally nothing to do with Daniel, v. 66 is a gloss. (2) Susanna, to be set at the beginning of Daniel, was originally just a story stressing virtue, prayer, God's help, and care in checking witnesses. (3) Bel, to be set at the book's close consists of two stories, variations on Dan. 3 and 6 respectively. Prayer of Manasses would fit after II Chron. 33:18-19, if authentic.

I Maccabees is a historical work of great value, pious, 3:51, patriotic and pro-Hasmonean, with no claims of miracles.

II Maccabees is an inartistic abbreviation of a lost history of Jason, of Cyrene, 2:23. The theology is Pharisaic, 7:9, stressing the miraculous, 3:23-24, and even purgatory and prayers for the dead, 12:44-45. The Hasmoneans were not perfect, 10:20.

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## 32. PSEUDEPIGRAPHA

A. NATURE OF THE PSEUDEPIGEAPHA. The term means "false writings," late books, generally claiming early authors so they would be respected; all knew that the canon was then long closed, but reference to some ancient worthy helped overcome antipathy. These books differ from the Apocrypha only in that they were not included in the Septuagint or Rome's canon. Most are apocalyptic literature, like prophecy is claiming divine predictions, but distinct both in form, sustained symbolism, and visions, and content: a passing over of conversion and God's present commands (future good will not develop from this evil world), universal history rather than local situations, and a stress on cataclysmic eschatology and stern final judgment. Inspired (canonical) apocalypses are Isa. 24-27, Daniel, Joel, Zech. 12-14, and Rev. Other types of literature represented in the Pseudepigrapha are: wisdom Ahikar; legends, Jub., Arist., III Macc, Mart-Isa, and Adam; lyric poetry, Ps. of Sol, and philosophy, IV Macc.

## B. SUMMARY

Approx.

Ahikar	450 BC	A. teaches his son	Fokelore Wisdom
I Enoch	200-75 BC	Enoch's visions	Generally Pharisaic
Book of Jubilees	125	Pluses to Gen-Ex.	Enforce Phariseism
Testaments of the 12 Patriarchs	109-6	Jacob's sons predict	Pro and Con Hasmonean
letter of Aristeas	100	Origin of LXX	Jewish apologetic
III Maccabees	100	Ptolemy IV vs. Jews	Enforce Phariseism
Psalms of Solomon	SO	18 poems	Phar. oppose Sadd.
IV Maccabees	AD I	Stoacism	To inspire Jews
II (Secrets of) Enoch	I	Enoch's visions	Hellenistic speculation
Sibylline Oracles	160 BC-AD 400	Prophethess speaks	Jewish and Chn. apologetic
Assumption of Moses	AD 25-50	Moses' charge	Pharisaic quietism
Martyrdom of Isaiah	50	His death	Midrash on II K. 21:16
II (Syriac) Baruch	65	Baruch prophesies	Jewish anti-Christian
Books of Adam and	100	Their lives	Hellenistic Jewish tales
III (Greek) Baruch	150	Baruch in heaven	Christian anti-Jewish

C. NOTES ON THE PSEUDEPIGRAPHA. All the books seems originally to have been in Greek, except for Jub. and Ps. of Sol. (Hebrew) and Ahikar, I Enoch, Assump. of Moses, Mart-Isa., and II Baruch (Aramaic). Some, though basically Jewish, have

Christian additions, as Test. 12 and III Baruch. Some are now preserved, all or in part, only in secondary versions, as Assump. of Moses in Latin, I Enoch in Ethiopic, and II Enoch in Slavonic. I Enoch 1:9 is quoted in Jude 14-15, inspiration thus guaranteeing the truth of this one statement.

D. THE VALUE OF THE INTERTESTAMENTAL WRITINGS. (1) The historical value is great; they fill the gap between the O.T. and N.T. I Macc, is relatively reliable; others, as Ps. of Sol., are at least descriptive of the feelings of the various Jewish parties. (2) Literary value varies. Tobit and Ahikar were popular tales; Judith is a fine short story. But II Macc, is crude; and III Macc, is artificial, obscure, and bombastic. Some literary expressions have been taken up by the N.T., cf. Wisd. 5:17-20 and 15:7 with Eph. 6:11-17 and Rom. 9:21. (3) Religiously, they show how Jewish belief changed after the O.T. God's name was revered and avoided, Tob. 3:16, I Macc. 3:18; and intermediary angels (and demons) were developed, Tob. 3:8, 12:15. Law is stressed, Bar. 4:1-2, and works, Ecclus. 18:22. Eschatology became elaborate: a human messiah of Levi, Test. Levi. 18, then of David, Ps. of Sol. 17:23-25, or divine, I Enoch 46:1-3; a millennium of 400 yrs., II Esdr. 7:28-29, or eternal, or none; and a resurrection universal, II Esdr. 7:34-6; or partial, II Macc. 7:14, or none at all. (4) The theological value of the intertestamental literature is slight. Its doctrines are human speculations, generally wrong where new, though sometimes correct inferences were drawn from O.T. truths and N.T. doctrines in part anticipated. These writings do help explain some N.T. terms, as "Son of Man" of "Logos (word)."

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### 33. EXPANSION OF ROME

A. EARLY ROME, TRADITIONALLY FOUNDED 753 B.C. A mixed group of Indo-Europeans, Latins and Oscans, produced Rome when certain villages, 30 miles up the Tiber, united on the "seven hills," Rev. 17:9, for protection against the Etruscans. Domination by Etruscan kings ended with the expulsion of Tarquin II, the

Proud (554-509 B.C.). Then came the republic, with two consuls elected annually and the senate, a select group of ruling patricians. The next two centuries marked the internal rise of the plebeians to equality and the external rise of Rome to domination over surrounding lands. By 265 B.C. Rome had conquered Pyrrhus and the Greeks of southern Italy and controlled the peninsula. Conquests were amalgamated into Rome by implanted colonies and control over foreign affairs, while allowing local self-government and freedom from tribute. Roman citizenship spread. The Appian Way, 312 B.C., began the great military highways; the proconsulship allowed a consul to command troops beyond his year term, an office to become that of professional governors. Location, discipline, faithfulness to treaties, and extension of citizenship contributed to Rome's success.

B. EMERGENCE OF EMPIRE. Rome's early foreign expansion centered in the three Punic Wars: in 241 Rome took Sicily, and then other Islands from Carthage; in 202, after brilliant fighting by Hannibal, Carthage was crushed and Rome took over Spain, I Macc. 8:3-4; and by the destruction of Carthage in 146 Rome had become wealthy, filled with slaves, and increasingly Hellenistic in outlook. The empire appeared in 227 when Sicily was not brought into alliance but was assigned an annually elected praetor (judge) as imperial governor with military and executive authority. During the 2nd Punic war, Scipio Africanus was granted extra-constitutional, practically royal powers to hold Spain, 210-205; and in 197 it was divided into two praetorships. Romans began to give up their farms to become soldiers or contractors.

C. ROME MOVES EAST. Because of aggression against Roman allies, Rome moved against the remaining Diadochi. Philip V (220-179) of Macedon was defeated at Cynoscephalae in Thessaly by Titus Flamininus in 197; his son Perseus (179-168) was then overcome by Aemilius Paulus and the kingdom divided into four republics. After a revolt in 148 it was converted into a province, I Macc. 8:5. The advance of Antiochus III, the Great, was stopped at Magnesia, 190, 8:6-7, by Lucius Scipio; Eumenes II (197-158) of Pergamum was then given much of the Asia Minor territory, 8:8, and the Roman armies, after exacting indemnities and

protecting friends, retired without conquests. Antiochus IV was prevented from annexing Ptolemaic Egypt in 168 by Popillius Laenas. In order to maintain the balance of power Rome lent support to Alexander Balas against Demetrius I, 153 B.C. Up to about 150 B.C. Rome's approach to the east was one of preventing aggression, not effectuating it.

D. IMPERIALISM. An imperialistic attitude arose in the 2nd Century B.C., I Macc. 8:4. Rome's last colony was founded in 184 and assimilation slowed down. Treaty obligations were neglected; and Macedon particularly was mistreated as Greek greed, luxury, and individualism took Rome. The senate became a selfish machine; provincial governors were frequently merciless and corrupt. The Achaean League (Greece) revolted, 147-146; and the consul, Lucius Mummius, ruthlessly destroyed Corinth and made the whole into a province. Attalus III (158-133) willed Pergamum to Rome. The Gracchi attempted land reforms and extension of citizenship, though by unconstitutional means, and were murdered, 133 and 122; the Social War convulsed Italy as a result, 90-88. Serious attacks by the Teutons, 105-101, and Mithridates VI of Pontus, 89-85, led to the rise respectively of the popular generals Gaius Marius and Cornelius Sulla. Marius reorganized the army; henceforth loyalties were increasingly to individual leaders rather than to the republic. The parties of Marius and Sulla fought each other.

E. ROME IN PALESTINE. Judas Maccabeus was supposed to have made a "league of amity and confederacy" with Rome, 161 B.C., I Macc. 8:17; but it failed to save him against Demetrius I. Jonathan renewed the treaty, 12:1, against Demetrius II; and Simon was confirmed as independent ruler by Rome, 143, 14:16-19, 24. Behind the Roman policy of keeping their rivals weak by divisions lay God's hand protecting His people against Hellenism. In 127 Rome wrote documents protecting John Hyrcanus against Ptolemy IX and Demetrius II and making possible his conquests of Idumea, etc.

Rome allowed the eastern kingdoms to continue, if submissive and peaceful. But Mithridates recovered from Sulla's attacks and allied himself with Tigranes of Armenia. The second (third)

Mithraditic war broke out, 74-63 B.C.; and Queen Alexandra of Judea was threatened with destruction when Tigranes advanced and besieged Ptolemais. Roman attack under Licinius Lucullus forced him to withdraw, 69 B.C.; but though Lucullus won brilliant victories attacks by his political enemies caused his troops to mutiny and he was recalled in 66. At this point Gnaeus Pompey, a successful general, was given extraordinary power over the entire East by the Manilian Law, 66. He broke Mithridates and deposed Antiochus XIII, ending the Seleucid kingdom, and making Syria into a Roman province, 64 B.C.

Meanwhile, upon the death of Alexandra (78-69), Aristobulus II (69-63) had displaced the rightful succession of his brother Hyrcanus II. Antipater, governor of Idumea, stirred up Hyrcanus to make alliance with Aretas III of Arabia and attack Aristobulus. But Aristobulus, when besieged in Jerusalem, appealed to the Romans; and Pompey's general, Scaurus, appeared and backed Aristobulus, 64. Both brothers were finally summoned to Damascus before Pompey himself; but when Pompey advanced on Jerusalem Aristobulus resisted. The citadel fell after 3 months siege, 12,000 Jews were killed, and Hasmonean independence came to an end, 63 B.C. Judea was reduced in size; Hyrcanus II (63-40) was retained as high priest and ethnarch, though under Scaurus, the newly appointed governor of Syria; and many Jews were carried captive to Rome.

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REVIEW QUESTIONS (continued), for Period XI. Maccabean:

5. In the course of the Maccabean revolt, of what do the chief causes, events, and results consist?
6. What are the significant points in the history of the Hasmonean rulers and in the rise of the Jewish parties?
7. How may the books of the Apocrypha and Pseudepigrapha be listed: date, type of literature, contents, and purpose? What are the values of the intertestamental writings?
8. What is the history of the expansion of the Roman empire, particularly as it affects the Near East? Of what sort was its administration?



## PERIOD XII ROMAN, 63 B. C. - A. D. 70

*"So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time, apart from sin, unto salvation." — Heb. 9:28.*

### 34. THE RISE OF THE HERODS

*Bible reading:* John and Acts.

*World background:* Robinson, *Ancient History*, XXVIII-XXIX.

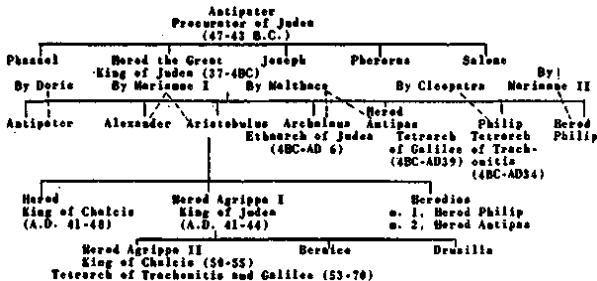
A. THE END OF THE ROMAN REPUBLIC. Pompey, Crassus, and Julius Caesar formed the First Triumvirate, 60 B.C., against the senate and drove out its leader, Cicero. Crassus plundered the Jewish temple in preparation for a campaign against the Parthians, 54, but was defeated and killed in Parthia, 53. Pompey attacked Caesar but was defeated at Pharsalus, 48, and killed by Ptolemy XIV. Julius Caesar caused centralizing and uniformity of administration. Municipal charters and citizenship aided justice and equality. Caesar was a friend to the Jews. After his murder in 44, Mark Anthony, Octavian, and Lepidus, the Second Triumvirate, defeated the opposition under Brutus and Cassius at Philippi. The final conflict of Octavian and Mark Anthony ended with the fall of the latter at Actium, 31 B.C. Anthony's Egyptian allies, Cleopatra and Ptolemy XVI (Caesarion), met death, 30, marking the end of the Ptolemaic kingdom. Octavian, "Augustus Caesar," became emperor in fact if not in name. Rome is described in Daniel as the legs of iron of the image, 2:33, and the powerful beast with the great iron teeth, 7:7, "forasmuch as iron breaketh in pieces and subdueth all things," 2:40.

B. ANTIPATER. Son of the native governor of Idumea under Alexander Jannaeus, Antipater was the power behind mild Hyrcanus II (63-40). He aided Scourus against Aretas and provided tribute. Attacks by Aristobulus II and his family were

put down. After Pharsalus, 48 B.C., Antipater assisted Julius Caesar at a crucial point in his war with Ptolemy XIV, Dionysus, and was rewarded with the official procuratorship of Judea, 47-43. He appointed his sons, Phasael and Herod, as governors respectively of Jerusalem and Galilee. After his death by poisoning, Phasael and Herod gained the favor of Mark Antony and were confirmed over Palestine with the rank of tetrarchs. But then Antigonus II (40-37), with Parthian help, took Jerusalem and deposed Hyrcanus II. Phasael committed suicide and Herod fled to Rome to promote the cause of young Aristobulus III. But instead he was himself appointed king, 39 B.C.

C. HEROD THE GREAT (37-4 B.C.) Backed by Rome, Herod recaptured Jerusalem; Mark Antony executed Antigonus, 37. Herod held his power because of the Romans, and he plundered the Jews to maintain tribute and gifts. Cleopatra, jealous of his land, opposed Herod through his mother-in-law, Alexandra, for Herod had married Mariamne, sister of Aristobulus III. Alexandra and Cleopatra persuaded Mark Antony to have Aristobulus appointed as high priest, 37-36; but because of his intrigue with Cleopatra, Aristobulus was soon murdered. Herod also murdered his uncle, Joseph, and confined Alexandra. After Actium, 31 B.C., Herod left to make peace with Octavian and, by a bold speech, managed to transfer his allegiance from Mark Antony to Octavian, to win the latter's friendship, and to be confirmed as king of Judea. As a result, when Octavian refused to be won by Cleopatra as had been Julius Caesar and Mark Antony and she committed suicide, her Asian territories, plus others, were given to Herod: the coast lands, Samaria, and Trachonitis. In 29 Herod put Mariamne to death, and later Alexandra. Herod's oldest son, Antipater, slandered Herod's two sons by Mariamne and caused the execution of both in 7 B.C.; but Antipater himself was caught attempting to poison Herod and was executed in the last days of his father, 4 B.C. Herod remained loyal to Octavian and demanded oaths of loyalty from the Jews for himself and Rome. This caused popular opposition; and, even though Herod exempted the Essenes and excused certain unyielding Pharisees, he fought hard battles with the zealots, violent nationalists, in Galilee.

D. HEROD'S ADMINISTRATION. His Idumean ancestry created popular opposition from the first; this increased with his ruthless suppression of all enemies. He oppressed the people to bribe the Romans. He was a strong Hellenist, without Biblical religion. He subsidized Greek cities and imported Greek institution into Palestine; he followed Greek philosophy. He erected many Greek buildings, even establishing the Greek cities of Caesarea and Sebaste (Samaria). He tried to pacify the Jews by showing friendliness to certain Pharisees, but above all by his reconstruction of the temple on magnificent lines, starting 20 B.C. He had great ability as a ruler and administrator. He kept peace and order and preserved Judea as a strong state. But his increasing cruelty and suspicion were climaxed at the close of his life by his attempt to kill Christ in the slaughter of the Bethlehem innocents, Mt. 2.



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## 35. PALESTINE IN THE TIME OF CHRIST

A, THE ROMAN EMPIRE. Octavian, Augustus Caesar (31 B.C.-A.D. 14), after gaining power by unscrupulous methods, proved to be an efficient reorganizer and administrator. He governed frontier provinces directly, pacified provinces were generally under the senate with annually appointed proconsuls as governors, and

client kingdoms were allowed to continue. A standing army maintained the "pax Romana"; emperor worship arose in the provinces. Tiberius Caesar (14-37), his step-son, was again a conscientious administrator.

B. THE IMPERIAL PROVINCE OF SYRIA. Palestine came under the general supervision of the Syrian legate (governor), who was appointed by the emperor for as long as his service continued satisfactory. Quirinius (Cyrenius) conducted the census for taxation which took Joseph and Mary to Bethlehem, Lk. 2:1-2, c. 5 B.C. Judas of Galilee led a revolt against such a census in A.D. 6-8, Acts 5:37.

C. THE KINGDOM OF THE HERODS. Upon the death of Herod the Great in 4 B.C. the rule was divided among three of his sons, Lk. 3:1. Archelaus was appointed ethnarch of Judea (4 B.C.-A.P. 6). At the first he killed 3000 in a Passover riot; and when he went to Rome for the kingship, the people opposed him, cf. Lk. 19:12-27, and the title was not granted. Joseph and Mary went to Nazareth to avoid him, Mt. 2:22. He was deposed and sent to Gaul for his cruelties, and in his place were appointed Roman procurators from A.D. 6-41: Coponius (6-9), Marcus Ambibulus (9-12), Annius Rufus (12-15), Valerius Gratus (15-26), and Pontius Pilate (26-36). Pilate was unwise and stubborn, e.g., robbing the temple to improve Jerusalem's water supply. He gave in to the Jews by allowing Christ's death. The legate of Syria had him recalled for attacking the Samaritans.

Herod Antipas (4 B.C.-A.D. 39), the most capable of the brothers, was made tetrarch of Galilee and built his capital, Tiberias, on the Sea of Galilee, Jn. 6:23. He divorced a daughter of Aretas IV of Arabia to marry his niece, Herodias, who had deserted her husband, Herod Philip (not the tetrarch), another of the brothers. For this he was condemned by John the Baptist, Mt. 14:4-12, whom he killed, and defeated by Aretas, A.D. 36, against whom he had to appeal to Rome for help. He thought Christ was John risen, Mt. 14:2; Christ called him "that fox," Lk. 13:31-32; and he participated in the trial of Christ, Lk. 23: 7-12. The third brother, Philip (4 B.C.-A.D. 34), tetrarch of Trachonitis and other areas toward Damascus, is noted chiefly

for his enlarging of Paneas, which he named Caesarea (Philippi), Mt. 16:13.

D. THE LOCAL RULE OF THE JEWISH PARTIES. The Sadducees controlled the priesthood, Acts 5:17, and had a disproportionately large voice in the governing council, the Sanhedrin, Acts 4:1. Along with the Pharisees they were called vipers by John the Baptist, Mt. 3:7, and condemned by Christ, The Herodians were similar, partisans of Rome and the Herods, Mk, 3:6, cf. 8:15. The leading Pharisees, who likewise held seats on the Sanhedrin, opposed the Herods but were willing to live quietly under the Romans, Jn. 11:48. Christ condemned their self-righteousness, hypocrisy, and legalism, Mt. 23. Infuriated, they brought about His death, though claiming it to be out of loyalty to Caesar, Jn. 19:12-15. The ordinary Pharisees increasingly approached the Zealots, with their Messianic hope and hatred of Rome, Acts 1:6. They wanted to make Christ revolutionary leader, Jn. 6:15. From the Essene movement seems to have come John the Baptist, cf. Lk. 3:1-4, 15-16, stressing repentance. Each party had a part in the immediate preparation for Christ, building respect for priesthood, the Scripture, the kingship of God, and Christian morality. Yet all four parties became off-balance and tended to extremes, ultimately failing to appreciate their own central truths as fulfilled in Christ.

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### 36. WORLD PREPARATION FOR CHRIST

Not only among the Hebrews, whose entire history had been one of preparation for the coming of Christ, but throughout the whole Mediterranean world God, at the beginning of the Christian era, produced an unequalled combination of circumstances, so that His Son could truly say at the commencement of His ministry, "The time is fulfilled, and the kingdom of God is at hand," Mk. 1:15.

A. THE POLITICAL CONTRIBUTION OF THE ROMANS. The "pax Romana" gave to the western world order for the first time.

Travel and communication were better than ever before, or for 1500 years after, making possible the rapid spread of Christianity, cf. Acts 27. Life was organized and unified, suggesting the one divine King; yet local autonomy permitted the free development of the Christian faith, cf. Acts 18:15-16. Slaves were numerous, and many responded to Christ, cf. Philemon. Roman law was rough, but generally effective in protecting the Christians from their first enemies, the Jews. Paul's Roman citizenship saved him more than once; and though Roman persecution arose in time, the first, Nero's, A.D. 64, was more or less local.

B. THE INTELLECTUAL CONTRIBUTION OF THE GREEKS. Hellenistic culture had come to dominate all but the western Roman empire. Greek, the universal language, was excellently adapted to the expression of abstract religious thought with clarity and precision. Greek philosophy made certain positive preparations in the minds of men for the coming of Christ. Socrates (d. 399 B.C.) taught human morality, the four virtues; Plato (d. 347) stressed the invisible spiritual world as the true reality, the "ideas," and the immortality of the soul; and Aristotle (d. 322), a scientist, taught of God the "prime mover" and of the divine spark in man, and the *logos* (word). After Alexander came a stress on individualism: Epicureanism was materialistic, without gods or an after-life, aiming at happiness in this world; Stoicism, with its pantheistic concept of deity, the all pervading wisdom, demanded high ethics but led to coldness and spiritual pride, Acts 17:18. But few people were philosophers; and the Hellenistic contribution was more significant negatively as it destroyed faith in the old gods and left men without a higher goal than self, hence faced with ultimate despair, Prov. 14:14, Eph. 2:12. The sense of sin and dissatisfaction grew. Still, general belief in the supernatural, especially in less cultured areas, cf. Acts 14:8-13, prepared for belief in the Christian miracles, in fact made them expected, cf. Jn. 10:38. The masses turned to emperor worship and the Oriental mystery religions, which stressed redeemer gods, secret rites, cleansing from sin, and future hope.

C. THE RELIGIOUS BACKGROUND PROVIDED BY THE JEWS, God's chosen and prepared people. Ever since Abraham, God had been training this one group for its work of priestly mediation, Ex.

19:6, that in it all the families of the earth might be blessed. The patriarchal period had taught the two-fold truth of election and faith, the Egyptian had built up the group, the wilderness had produced the nation under the testament, the conquest had given the land, the judges had taught both God's grace and man's sin, the united kingdom had presented the ideal of a kingdom under God, the divided kingdom had shown Israel's failure but contributed the zeal of the prophets and reformers, the exile had acted as a great sieve to remove idolatry and the faithless, the Persian had restored Israel to the land, the Greek had exposed Israel to the fires of selfish rationalism, and the Maccabean had repudiated Hellenism and established the Jewish parties, each of which had its own necessary contribution.

God, working through history, had built up in Israel the particular background necessary for the coming of His Son. The exile had preserved in Israel an island of monotheism in a polytheistic world. The authority of Scripture was unquestioned, Mt. 5:17, though the traditions of Pharisaism did tend to make void the word of God, Mk. 7:13. Priesthood and sacrifice pointed to Christ, Col. 2:17. The Messianic hope grew, as political conditions showed less and less possibility of amend apart from divine intervention. Mystical piety spread among the common people, cf. Lk. 2:25, 37. The synagogue with its simple spiritual worship (prayer, Scripture, sermon, and benediction) led easily to the church. The intertestamental literature developed speculation on the person of Christ: the divine wisdom, and the divine-human Son of Man. Finally the Diaspora constituted a powerful factor for building Christianity: by breaking down some of the Jewish exclusiveness and provincialism, it made for a broader viewpoint that could more easily accept Christ, cf. Acts 28:21-2; and by its having attracted proselytes and "devout men" interested in Judaism, it proved a stepping stone through which the apostles could approach and win Gentile Christians. "When the fullness of time was come, God sent forth His Son," Gal. 4:4.

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## 37. CHRIST THE CLIMAX OF HISTORY

*Bible reading:* Pauline epistles.

*World background:* Robinson, *Ancient History*. XXX-XXXI:2.

Christ is the center of history, Heb. 9:26-28. All events previous to His first coming were preparatory to it; and all events subsequent to it derive their meaning from it. With His second coming the purpose of history shall be accomplished.

A. THE SITUATION. The purpose of man was, and is, to glorify God, Rom. 11:36, I Cor. 10:31. Adam rebelled, leaving the human race depraved and guilty by nature Eph. 2:3. Man lay doomed to physical death and eternal damnation, Rom. 5:15, 18. But the omnipotent God had, even from the foundation of the world, Rev. 13:8, provided for man's reinstatement by the substitution of His Son, John 3:16, both to bear men's guilt, I Pet. 2:24, and provide them a new life of regeneration, Col. 1:27, John 3:3. There is no other way of salvation, Acts 4:12, John 14:6; O.T. saints too were saved by the death of Christ, Heb. 10:4, 12.

Man appropriates salvation by qualifying under the testament, "a legal disposition by which heirs inherit a blessing through the death of the testator." This has always been by faith manifested in obedience, Gen. 15:6, Heb. 11:6, though the precise form of ceremonial obedience has been varied by God in the different periods. The restricted testament, the record of which constitutes Hebrew history, limited salvation to those who accepted God's redemptive program as it was revealed historically to the elect group of Abraham and his descendents. But Israel was created and blessed, not for her own merits, Dt. 7:6-9, but for God's glory, Isa. 43:7. Israel was God's servant, Isa. 49:3; and to her was granted the testamental promise, "I will be your God, and ye shall be My people," materially demonstrated by the cloud of God's presence in the sanctuary, that that house might become "a house of prayer for all peoples," Isa. 56:7. The goal of Hebrew history was the Messiah, the true Servant of God within Israel, Isa. 49:5, who would accomplish the testament and break down "the middle wall of partition" between the Jews and the Gentiles, Isa. 42:6, 49:6.



B. THE LIFE OF CHRIST. In the incarnation the divine Logos was joined to a human nature by the Holy Spirit in the womb of the Virgin Mary, Lk. 1:35, the divine-human Messiah long predicted by David, Ps. 2:7, 110:1. Jesus Christ was born in David's city of Bethlehem, c. 5 B.C. But though He was lineal heir to the throne of David, he grew up humbly in Nazareth. He was the "Son of Man," Dan. 7:13, identified with the saints vv. 22, 27: human as opposed to the bestial, Dan. 7:4-9, 13, and facing suffering before glory, vv. 21, 25, yet at the same time to come with the clouds, v. 13, cf. Mk. 14:61-62, and receive the universal and everlasting dominion, Dan. 7:14, 27. He commenced his ministry at 30, A.D. 26, as predicted by Daniel's 69 weeks, cf. topic 18. By His once-for-all life in time He accomplished redemption, Heb. 7:27, a two-fold action II Cor. 5:21: by His active obedience, perfect life, He earned salvation, making righteousness available, Gal. 4:4, Mt. 3:15, as men identify themselves by faith with Him, cf. chart, Part One, topic 11; and by His passive obedience, penal suffering and death for sins, He satisfied the justice of God, Dan. 9:26 (AV), Rom. 3:26, as He identifies himself with sinners and takes their place, the "atoning cover" (mercy seat) of the ark, cf. Part One, topic 22. On Easter He arose a victor from the grave, a pledge of justification, Rom. 4:25, immortality, and resurrection, I Cor. 15:20-22. He left the disciples, the first stage of "the kingdom which shall never be destroyed," Dan. 2:34,44; and He ascended into heaven, an intercessor for the saints, Heb. 7:25, and awaiting His return, Ps. 110:1.

C. THE NEW TESTAMENT. The chief result of Christ's life was the establishment of the testament. Hosea had first prophesied the testament in which God would betroth men unto Himself in righteousness and in mercies and they should know Yahweh, 2:19-20; and Jeremiah had elaborated the "new testament," not on tables of stone, but on the heart, 31:31-34. This Christ executed: he spoke at the last supper of the testament in His blood, poured out for many unto remission of sins, Mt. 26:28; and the cross was required because, "where a testament is there must of necessity be the death of Him that made it," Heb. 9:15-17. Further, as indicated by Isaiah's words, "I will give Thee for a testament of the

people," 42:6, 49:8, Christ is the testament: He is the offering that dies, but also the officiating priest that establishes the testament, Jn. 10:18, Heb. 7:21-28, and is Himself the inheritance which men receive, Phil. 3:9, Col. 1:27.

The objective elements of the testament, God's gracious actions, were accomplished in Christ, (a) The promise, "I will be their God, and they shall be My people," was demonstrated when "the Word became flesh and dwelt among us," John 1:14; it becomes a reality for the individual when he receives Christ and becomes a son of God, Jn. 1:12, Rom. 8:15-17. Reconciliation with God meant also the crushing of the head of the serpent: with the crucifixion, resurrection, and ascension of Christ, Satan was cast from heaven no more to accuse, Jn. 12:31, Rev. 12:5-11. Reconciliation means life after death in heaven for the believer, with Christ, Jn. 17:24. (b) Monergism. It was by grace men were saved, not works, Eph. 2:8-9. As truly as to Noah and to Abraham, the testament was devised, revealed, imposed, and established by God, Rom. 5:6-10, 3:24, Titus 3:5. Even faith and repentance are gifts of God, Acts 11:18, II Tim. 2:25. (c) Eternity, John 3:16, 10:27-29, 17:3.

The basic subjective elements, the required human response, continue as always (a) faith, John 6:28-29, Acts 16:31, and (b) the demonstration of faith in obedience, Mt. 7:24, Js. 2:24. But although the moral law, the Decalogue, etc., continues as a standard for Christians, Mk. 10:19, Rom. 13:9, a basic result of Christ's life was the supreme revelation to men of the nature of the Father, John 1:18. The primary moral goal of the Christian under the new testament is therefore conformity to Christ now revealed incarnate. I Peter 2:21, I J. 2:6, cf. Jer. 31:34, He is the example for sanctification. In respect to the ceremonial law, the new testament marks the basic division of history into the two dispensations. The six testaments summarized as the old testament were all characterized by anticipation, typical ceremonial; but at Christ's death the veil of the temple was rent open, Mt. 27:51, cf. Heb. 9:8-9, the types and shadows were fulfilled and came to an end, Col. 2:16-17. The subsequent testaments are characterized by commemorative ceremonial, the sacrament of

baptism replacing that of circumcision for initiation into God's elect people, Col. 2:11-12, and the Lord's supper replacing the sacrifices for continued consecration, showing forth the Lord's death till He come, I Cor. 11:23-26.

Christ's incarnation accomplished one of the two purposes of history, the establishment of the testament. But God continues graciously to extend history for the second purpose: that men may have opportunity to believe on the cross and qualify individually as heirs under the testament, Gal. 3:29, II Peter 3:9. Still, earthly life is but a prelude to eternity when under the testament of peace God shall resume his original plan, the consequences of the fall of Adam having been overcome, Rom. 5:17-19. "Oh, the depth of the riches both of the wisdom and the knowledge of God! How unsearchable are His judgments, and His ways past finding out! . . . For of Him, and through Him, and unto Him are all things:: to Him be glory for ever. Amen." Rom. 11:33, 36.

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### 38. THE CHURCH

A. NATURE OF THE CHURCH. The original meaning of *ekklesia*, "church," is "assembly," men called out (from their homes), Acts 19:32. In Scripture it is particularly the community of the saints, I Cor. 1:2, the body of Christ, Col. 1:24. As the full number of the saved, the church existed in the O.T., Acts 7:38, and during Christ's earthly lifetime, Mt. 18:17. As the baptized followers of Jesus Christ, it was founded through Peter, Mt. 16:18, with the resurrection and Pentecost, Acts 2:41, 42, 47, c. A.D. 30. In its salvation came by direct faith in the blood of Christ, the new testament, Heb. 8:7-13.

B. THE CHURCH AS THE FRUITION OF HEBREW HISTORY. Far from being an unforeseen parenthesis in God's plans, as sometimes claimed, the church had been predicted in the O.T. and was the immediate goal of Israel, Jer. 31:31-34, Joel 2:28-29, cf. Acts 10:43. The old community had been but a shadow of the good things to come, Col. 2:17, weak and beggerly rudiments by comparison, Gal. 4:9. At first Gamaliel and other Jews were tolerant

of the church, Acts 5:34-39; but with the stoning of Stephen, o. A.D. 33, Acts 7, the Jewish state ceased to have a part in its own true fulfillment in Christ. This may well mark the end of the 70th week of Daniel, 9:27, cf. Rev. 11:3, with the revelation of the testament no longer confirmed to the Jews. Those who were faithful to Christ constituted the true continuing Israel, Rom. 2:28-29, Phil. 3:3; but many of the Jews cut themselves off from the people of God, Rom. 11:1-22. The Christians escaped from Jerusalem before its final fall in A.D. 70. Still, many Pharisees were believers, Acts 15:5; Paul continued to use Judaism as a missionary contact, I Cor. 9:20; and he regularly began his missions in the synagogues.

C. THE EXPANSION OF THE CHURCH. Christ's coming was for both Jews and Gentiles, Isa. 49:6. Hellenistic Jews were in the church from the first, Acts 6:1-2. Peter's vision and the conversion of Cornelius, Acts 10-11:18 proved that Gentiles too could, in Christ, become true Israelites, Phil. 3:3, Eph. 2:11-22. This was a "mystery" (matter to be learned by revelation) which had previously been relatively hidden, Eph. 3:3-6. It is true that a major characteristic of the Jewish Diaspora had been that of proselyting, cf. topic 26; but the baptism of Cornelius marked an additional stage in God's progressive outreach to the Gentiles: he received the Holy Spirit without first accepting the ceremonials of Judaism. Paul, commissioned from Antioch, won proselytes and Gentile converts far and wide, Acts 13 ff.; and the council in Jerusalem, c. A.D. 50, Acts 15, confirmed their exemption from the ceremonial law of the O.T.

Other factors in the expansion of the church were: (1) Geographical spread. Jewish persecution caused the faithful to scatter, preaching as they went, Acts 8:1, 4. By A.D. 100 the church showed tremendous growth, particularly in the cities in Syria, Egypt, Asia Minor, Greece, Macedonia, and Italy. (2) Competition. Up to 325 the mystery religions were popular: Isis and Serapis emphasized regeneration and future life; Mithras had high ethics, was dualistic, and was popular with the soldiers. They served to clarify the needs of men, though they failed to present the saving power of the Gospel. (3) Opposition. Jewish hostility was restrained by the Romans, who still considered Christianity

as a Jewish sect, Acts 18:14-16, 23:27-30. The first persecution, under Nero, was sporadic but probably caused the deaths of Paul and Peter, c. 67, II Tim. 4:6, Jn. 21:18-19. Emperor worship led inevitably to conflict, Rev. 2:13. Terrible oppression began under Domitian (81-96), but the blood of the martyrs was the seed of the church.

D. THE REASONS FOR THE SUCCESS OF THE CHURCH. (1) It drew authority from God's inspired O.T. Scriptures: the church represented the fullness of Judaism and was the explanation of history from Adam onward. Christians, unlike the devotees of the mystery religions, would not compromise in preaching the truth in Christ as the only way for man; their zeal was intolerant and attracted followers. (2) It presented Jesus Christ as the source of faith and life. In Him men found forgiveness, new birth, and resurrection. Christian morality outlived, outfought, and outdied the pagans. (3) The living Holy Spirit guided the church: He worked miracles through the apostles and led the Christians in a simple but effective organization.

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### 39. THE LATER HERODS

A. ROME, A.D. 37-79. Caligula (37-41), grand-nephew of Tiberius, was appointed emperor by the praetorian guards. A cruel despot, and suffering from insanity, he alienated all and was murdered by the guards. Claudius (41-54), his uncle was eccentric and weak, yet a generally careful ruler. He annexed southern Britain and extended the citizenship. Famine was widespread, Acts 11:28. He banished the Jews from Rome, 18:2, but later restored them. He was murdered by his niece, the mother of Nero (54-68), who was the adopted son of Claudius, and another emperor to be set up by the praetorian guards. Despite his education by the philosopher Seneca, Nero became a profligate monster. Accused of burning Rome, 64, he turned the charge on the Christians, martyring Paul and Peter. When deserted by the praetorians he committed suicide. Civil war followed with the appointment by

the military of, successively, Galba of Spain, Otho of the praetorians, and Vitellius of the Rhine, 68-69. Vespasian (69-79), leader of the Syrian legions, left his son Titus to quell the Jews and founded the Flavian dynasty by assuming the emperorship. A plebian, he reestablished just administration, "packed" the senate, extended citizenship, and started the construction of the Colosseum.

B. HEROD AGRIPPA I, KING OF JUDEA (41-44). A grandson of Herod the Great by Aristobulus, he was sent to Rome for education in the family of the emperor Tiberius. Reduced to poverty by extravagance, he was forced to return to Judea and even flee creditors to Idumea. His sister Herodias got him subordinate work with Antipas; but, having quarrelled with both Antipas and Flaccus, the legate of Syria, he eventually returned to Rome. He became a personal friend of Caligula and supported his rise. Tiberius had replaced Pilate as procurator of Judea with Marcellus (36-37), and when Caligula became emperor he put in Marullus (37-41). But Caligula rewarded Agrippa with the tetrarchy of Trachonitis, vacant since Philip's death in 34, with the title of king, A.D. 37. Herodias in envy incited her husband Antipas to seek the kingly title too, over Galilee. But Agrippa anticipated the rivalry, got Antipas banished to Gaul, and himself received Galilee, A.D. 39. Being in Rome at the time of Caligula's murder, he encouraged Claudius to take the throne and was rewarded with Judea and Samaria. He was now king of all the land once held by Herod the Great.

Palentine			37 B.C.
Herod the Great			
Judea	Galilee	Trachonitis	4 B.C.
Archelaus	Herod Antipas	Philip	A.D. 34-37
Procurators (Pilate) ---trial of Christ---			
Herod Agrippa I ---imprisonment of Peter---			A.D. 41-44
Procurators (Festus) ---the trial of Paul---	Herod Agrippa II A.D. 55		A.D. 50-70

Herod Agrippa I carefully observed the law and conciliated the Jews, part of this policy involving the murder of James the apostle, brother of John, and the attempted murder of Peter, Acts. 12-1-19. God smote him for accepting divine honors, 12:20-23.

C. HEROD AGRIPPA II, his son, was to have been made king; but because of his youth (he was 17) the procuratorship was re-instituted. After the death of his uncle Herod, Agrippa II was given the kingdom of Chalcis in Lebanon, A.D. 48. Two years later he was transferred to Trachonitis, to which parts of Galilee were added in 55. He was made guardian of the Jerusalem temple. The Judean procurators faced increasing disorders. Cuspius Fadus executed a false messiah, cf. Mt. 24:5, named Theudas, 44-45 (not to be confused with the earlier Theudas of Acts 5:36). Tiberius Alexander and Cumanus had continuous trouble with Jewish mobs; Samaritan outbreaks caused the latter's recall in 52. Felix (52-60) married Drusilla, evil sister of Agrippa II. He heard Paul, both in court and privately, expecting bribes, Acts 24:26. The one cohort in Jerusalem, 21:23, 23:23, could not keep the peace. Festus (60-62) impartial and just, was the best of the procurators; he, with Agrippa II and the latter's corrupt sister-mistress, Bernice, heard Paul's defense, Acts 25-26.

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#### 40. THE JEWISH WARS

*Bible reading:* Hebrews through Revelation. *World background:*  
 Robinson, *Ancient History*, XXXI:3-XXXII.

A. CAUSES. The final outbreak of the Jews against Rome had been impending for 20 yrs. before A.D. 66-70. The Romans were frequently corrupt, oppressive, and unsympathetic; and the procurators were generally high-handed but of low character. They lost standing as the Jews increasingly appealed over their heads to the Syrian legate. But the real cause was the inability of the Jews to keep the peace, the one thing upon which Rome insisted. There

were riots because of hatred between Jews and Gentiles, due in turn to the Jewish exclusiveness, cf. Acts 18:17, 19:34; lawless Palestinian bands caused disorder and Roman hostility; the Jewish parties rioted among themselves, Acts 23:7-10; and religious fanaticism seemed basic to all else, as the Zealots fought Rome because of a false messianism.

B. PRECEDING EVENTS. The great famine which occurred under Tiberius Alexander, c. 46, must have intensified disorders, Acts 11:25-30, 12:25; and unrest increased alarmingly under Felix (52-60). The extreme Zealots, the Sicarii, murdered High Priest Jonathan for his moderate policy. A mad Egyptian led a mob of Sicarii out of Jerusalem, claiming to be the Messiah, Acts 21:38. Felix killed or captured most, but the leader escaped. Felix himself was recalled because of Jew-Gentile riots in Caesarea. Even under Festus (60-62) the Sicarii increased their activity; and Albinus (62-64) encouraged lawlessness to line his own pockets, ruin becoming inevitable with him. The Sadducean high priest, Ananus, had James the brother of Christ stoned in 62; other Jews protested the illegal usurpation of power by the Sanhedrin and had him deposed, but he continued to be a power. Gessius Florus (64-66), the last procurator, had little regard for anything except himself; affairs were hopeless. Race riots were still going on in Caesarea, but Florus refused Jewish bribes and turned the city over to Syrians. When he then demanded 17 talents from the temple treasury the Jews refused, drove back the troops attempting to collect it, and the revolt was on.

C. JOSEPHUS AND THE EARLY CAMPAIGNS. Florus reported the revolt in Jerusalem to the legate, Cestius Gallus, who sent Agrippa II to mediate. The Pharisees wanted peace but lost control to the Zealots, who drove the king out. The Sadducees and Pharisees appealed to Agrippa for troops; but though his forces captured part of Jerusalem they could not take the temple and finally deserted or surrendered. Cestius Gallus attacked Jerusalem but was routed with slaughter, A.D. 66. Flavius Josephus, an educated Pharisee of royal and priestly family, was appointed governor of Galilee by the Sanhedrin. Here the Romans under their best generals, sent by Nero himself, Vespasian and his son Titus, commenced their



attack. After heavy sieges, and disloyalty within headed by a Zealot leader, John of Gischala, Josephus was forced to capitulate to Rome, 67. He won the favor of Vespasian and was later pensioned in Judea. He is best remembered for his two great histories: *The Antiquities of the Jews* (from creation to A.D. 66), and *A History of the Jewish Wars*.

D. DESTRUCTION OF JERUSALEM, A.D. 70. In 68 Vespasian subdued almost all Judea except Jerusalem. Within the city rival Zealot bands, under John of Gischala, Eleazar, and Simon Bargiora fought each other; and the moderate Ananus was killed. Titus besieged Jerusalem for five months in the face of terrific resistance maintained because of the popular expectation of messianic intervention. On Aug. 17, 70, the sacrifice ceased on the altar; and soon Titus took the city. The Roman legionary standards were set up in the temple, and the victorious troops sacrificed to them, probably the "abomination of desolation" of Mt. 24:15. Christ had given detailed warning of those days to his disciples, vv. 16-22, and the Christians had escaped the doomed city in time, fleeing across the Jordan. The temple was burned, the city destroyed, and thousands killed. Over 500 years before Daniel had pronounced that, because of the cutting off of the Messiah, the people of a prince that should come would destroy the city and the sanctuary, 9:26; the total war took about 3½ yrs., cf. Rev. 11:2, 13:5 (?). Christ's parable of the faithless husbandmen who killed the owner's Son had had as its conclusion, "He will miserably destroy those wicked men, and will let out His vineyard unto other husbandmen, which shall render Him the fruits in their seasons," Mt. 21:41, cf. 23:38, Lk. 23:28-31. Even as Hebrew history had commenced with the election of Abraham by divine choice, so it was converted into church history by the calling of the Gentiles and the destruction of Jerusalem by divine decree.

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## 41. AFTER THE FALL OF JERUSALEM

A. PALESTINE, A.D. 70-132. With the revolt, the Jews as a nation were crushed. Roman soldiers occupied the ruins of Jeru-

salem; the remaining strongholds of Jewish resistance were taken. Zealots and Sadducees disappeared with the nation, as did also the priestly ritual, though priestly, "cohen," descent was preserved. Procurators, now independent of Syria, ruled. Rome, formerly-friendly, oppressed Jews universally. The peaceful Pharisees continued, the leaders of future Judaism. Johanan ben Zakkai (died c. A.D. 80) gathered pupils for studying the law at Jamnia. Here the Sanhedrin reappeared and Jewish life began its restoration. The limits of the O.T. canon were decreed, 90.

13. THE DEVELOPMENT OF NON-CHRISTIAN JUDAISM. The Diaspora continued little affected by the events of A.D. 70. Philo (d. 45) in Alexandria allegorized Scripture and tried to harmonize the Pentateuch and Greek philosophy. Most Jews continued their religious and social exclusiveness; serious race riots arose in Egypt and Cyrene, 115, in Cyprus, and in Mesopotamia, and were ruthlessly put down. Christianity came to be totally separated from Judaism, as the next step in God's program for the Gentiles, Rom. 11:12. (1) The apostles had opposed attempts to subject Gentile converts to Jewish ceremonial, Acts 15:19; but the Jewish Christians were advised to continue in their former manner of life, 1 Cor. 7:18. (2) But from the first it was recognized that salvation was a matter of faith and repentance only, and that circumcision etc. was now replaced, Acts 15:11, 1 Cor. 7:19. As a result, even Judaizing Christians tended to disregard the Jewish customs, Gal. 2:14. (3) Finally, because of its tendency to make religion legalistic and obscure the grace of Christ, it was necessary to forbid Jewish observances as incompatible with N.T. faith, Gal. 5:2. This cycle did not happen everywhere at once, but in time Christianity became wholly Gentile. The Gentiles began to outnumber the Jewish converts and to dominate the church; Jewish Christians lost their identity, as they do today, and were absorbed.

Judaism, meanwhile, became more and more a religion of the halakah, oral "traditions of man," Mk. 7:8-9; Rabbi Akiba (c. 50-132) developed what became the early rabbinical, Tanaitic, literature. The Mishna is rabbinical law, in Hebrew, written c. 200. The Gemara is the later commentary on the Mishna, in Aramaic, c. 500. The two together make up the Talmud, the book of Judaism.

C. THE REVOLT OF BAR COCHBA, 132-135. The emperor Hadrian (117-138), in opposing certain religious barbarisms, prohibited circumcision. At the same time he proposed rebuilding Jerusalem as a pagan Roman colony. Jewish resistance was intense and unanimous. A leader named Barkoziba proclaimed himself messiah. Akiba supported him, designating him "Bar Cochba" (Son of the star, Aramaic), from Num. 24:17. The suddenness of the move caught the Romans unprepared; Bar Cochba soon took all Palestine and issued coins, 132. By Maccabean guerilla tactics he defeated the forces and reinforcements of the procurator, Tinnius Rufus. But Julius Severus, Hadrian's leading general, finally took or starved out the Jewish strongholds. Losses were appalling, approaching 1,000,000; Bar Cochba was finally killed at the fall of Beth-ther, 135. Hadrian then rebuilt Jerusalem as "Aelia Capitolina" with a temple to Jupiter on Moriah and Jews excluded.

D. AFTER 135. Without separate nationality, Jews continued to hold high posts and have led in commerce and the professions up to the present. But Judaism has made no contribution to the knowledge of God since it rejected Christ. Even before, Israel did not produce ideals; it was not a people of "religious genius." On the contrary, it was the unwilling medium of God's revelation, particularly the incarnation, showing a genius only for apostasy, Mt. 23:37. So Jewish persecution has continued for over 1900 years, climaxed in Hitler; not that the Nazi atrocities were right, but they are part of the divine judgment on those who still reject Christ even as at that first trial: "Then answered all the people and said, 'His blood be on us, and on our children,' (cf. Acts 5:28)" Mt. 27:25.

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#### 42. THE TESTAMENT OF PEACE

A. BASIC PRINCIPLES ON N.T. ISRAEL. (1) There continues a Jewish-Christian remnant according to the election of grace, Rom. 11:1, 5. But they are not all Israel (God's elect) that are of Israel (Jacob), Rom. 9:6; the rest, "Israel after the flesh," I Cor. 10:18,

rejected Christ and are rejected, Rom. 11:7, 17, Rev. 2:9. (2) Gentile Christians are an ingrafted part of Israel, Rom. 11:17-22. There is no distinction among those who are in Christ, Gal. 3:28, Eph. 2:14-15. (3) Israel still has a future in God's plans. The O.T. has promises of restoration, Jer. 31:35-36. Consistent exegesis demands that, even as the curses on Israel found historic accomplishment, so the blessings must receive fulfillment in time. The N.T. also, notes the present as the times of the Gentiles, Lk. 21:24; but also specifically states that all Israel shall be saved, Rom. 11:25-26, the situation described in Ezekiel, 37:26, as the testament of peace. Two extremes of interpretation are therefore to be avoided: on the one hand, the denial of a future for Israel; and, on the other hand, the denial of the presence of the church, which is the fulfillment of Israel, in that future.

B. ZIONISM, JEWISH RESTORATION IN UNBELIEF. God promised to regather His people from exile, Isa. 11:11. The 1900 year preservation of the Jews is a miracle, and seemingly not without purpose. But Zionism does not appear to be the Biblical course of deliverance; restoration is dependent upon receiving Jesus Christ: acceptable worship accompanies the true reestablishment, Isa. 27:13, Rom. 11:26-27; the appearance of the Messiah is prerequisite, Ezek. 21:27, cf. Ps. 102:16, Isa. 49:6, Jer. 31:9, Zech. 2:4-6, and Lk. 21:24-27; and passages such as Isa. 60:8-9, 66:19-20, must describe something other than Zionism.

C. THE RETURN OF CHRIST. The promise of the testament, "I will be their God," is accomplished in the future testament of peace by the presence of God Himself and His sanctuary being with His own, Ezek. 37 -26-27. It is therefore axiomatic that the king must appear before the kingdom can be fully realized. Jesus Christ shall return, in like manner as He ascended, Act 1:11. All prophesied preceding events seem now to have been sufficiently fulfilled, as Mt. 24:14, world missions, or II Thess. 2:3-7, apostasy and the weakening of lawful government (?). We conclude, therefore, that Christ may come at any time, Mk. 13:35-37.

The return of Christ shall be immediately preceded by terrible phenomena and tribulation, Joel 2:31, Mt. 24:29, Rev. 6:12-17, though Rev. 7:1-8 mentions a selected preservation. At Christ's

coming the elect dead shall be resurrected, followed by the rapture of the living, caught up to meet Christ, I Thess. 4:14-17. Although sincere Christians differ on the following matters, the writer does not believe that the Scripture teach either a "secret rapture," cf. Mt. 24:27, or one occurring some time before Christ's own appearance. (1) The sequence in Scripture is always tribulation, appearing, rapture, Mk. 13:25-27, etc. (2) The hope toward which the church is directed to look is the visible appearing of Christ, II Thess. 1:7-10; the church is to stand firm (on earth) until the coming of the Lord Jesus with His saints (the resurrected dead), I Thess. 3:13. And the church, having gone through brief tribulation, sees Christ coming on the clouds, is caught up to meet Him in the air, and accompanies his triumphal march.

It remains to be mentioned that some final "antichrist," II Thess. 2:3, cf. I J. 2:18, II J. 7, shall oppose Him, Rev. 19:19-21. But such resistance leads only to further tribulation and destruction before Christ, Rev. 6:16, 14:14-20, cf. 9:5, 10. The disbelieving Jews shall look on Him whom they have pierced, Zech. 12:10, Rev. 1:7, but, through conversion, may be reingrafted into God's elect, Rom. 11:23-24, on the basis of the testament of peace, v. 27. It is to be observed that there is no qualitative difference between the Israel of the future and the church of the future: Israel after the flesh joins the church; or, to put it differently, the church, which is Israel, has at last been granted the visible presence of God, like Israel under the old dispensation.

D. THE ESTABLISHMENT OF THE TESTAMENT OF PEACE. Hosea had first associated the testament with the breaking of the sword out of the land, that men might lie down safely, 2:18; and Ezekiel had spoken in detail of even the evil beasts ceasing out of the land. 34:25. It is this type of relationship that Christ sets up at His return. It is a testament, both by direct statement, Rom. 11:27, and by the fact of His death being prerequisite, Rev. 5:12, 6:16, "Worthy is the lamb that was slain to receive power." The objective elements are, as always in God's testaments, (1) the promise, reconciliation, He is their God and they are His people. But in the testament of peace the reconciliation is effectuated by His actual presence, they live and reign with Christ. The kingdom,

foreshadowed in the Davidic testament becomes a reality, Acts 1:6, Isa. 2:2-4. The apostles rule the twelve tribes of Israel, Lk. 22:30; Christian Gentiles and Christian Jews may even rank together as Levites, Isa. 66:21. Israel's salvation and reception of the promise is a promise of blessing for all, Rom. 11:12, 15. There is great prosperity as the curse, placed on the world at the time of Adam's sin, is removed, Rom. 8:22, Isa. 11:6-9, though cf. Isa. 65:20-21. (2) Monergism. It is God alone who knows the time for the fulfillment of this testament, Mk. 13:32, Acts 1:7, and who establishes the kingdom, Rev. 5:9-10, 19:15. Men can pray that God will act, but men do not "bring in the kingdom." But then all men, willing or not, shall bow before Christ, Phil. 2:10. (3) Eternity. Those who inherit under the testament of peace shall ever be with the Lord, I Thess. 4:17; over the blessed and holy ones who have a part in the first resurrection, all who are saved by the blood of Christ, I Cor. 15:23, the second death hath no power, Rev. 20:5. Christians have full assurance of eternal life, I J. 5:13.

The subjective elements, man's required response, are again, (1) faith, for when Israel looks unto God whom they have pierced it shall be as men yielded and believing, upon whom God has poured the Spirit of grace and supplication, Zech. 12:10; and (2) demonstration of faith in obedience, for although it is generally "all Israel" that shall be saved, there is the understood qualification that the Redeemer comes to Zion "unto them that turn from transgression in Jacob," Isa. 59:20, cf. Ill J. 11. Obedience to the moral law means not simply following the example of Christ but specifically obeying the orders which He issues as King, Ps. 72:8-11, Isa. 2:3. As for ceremonial, the Lord's Supper was given the church to be observed "till He come," I Cor. 11:26; but on that day all shall appear to worship at His very throne, Isa. 66:23, Zech. 14:16. But unlike His appearing in Israel of old, there will no longer be an atoning altar before Him; atonement has been made once for all by Christ, Heb. 7:27, 9:12. The future stress of the O.T. is on "sacrifices of praise," Isa. 60:6-7, Jer. 17:26, 33:17-22. The testament of peace, after all, belongs like the new testament to the new dispensation of commemoration, not the old of typical anticipation.

E. THE TESTAMENT OF PEACE AND THE NEW JERUSALEM. The one thousand years, or "millennium," of Rev. 20:1-6 relates to the time that the Devil will be bound. Beyond this point Bible believing Christians differ in interpretation. "Millennialists," take the passage literally and identify it as the first part of the future kingdom; after the thousand years, then, comes a last revolt and repression of Satan, followed by the final judgment, Rev. 20:7-15. "Amillennialists," take the passage figuratively as describing the life of the church prior to the return of Christ, the final judgment being simultaneous with the return. But under each system it is only after the judgment that the testament goal is finally attained. Satan's head having been permanently crushed, and all the consequences of Adam's fall having been removed, with even the first heaven and the first earth passed away, God creates a new heaven and a new earth, Rev. 21:1, Isa. 66:22, in which is the holy city, the New Jerusalem, Rev. 21:2. History, as now conceived, cf. Part One, topic 1, is over; and man is reestablished with God. But the testament of peace is still the charter of that indescribable existence. It is by the "last will and testament" of the Lamb that was slain, it is by His name in their foreheads, that the elect shall reign for ever and ever, Rev. 22:1, 4-5. God had said to Abraham, "I will establish my everlasting testament, to be a God unto thee, and to thy seed after thee," Gen. 17:7; and after all is finished it is still the same promise of the testament that holds, "And they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes," Rev. 22:3-4. Out of the thunders on Mt. Sinai had come the ark of the testament; and at the conclusion of history it is said, "The temple of God was opened in heaven, and there was seen in His temple the ark of His testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail," Rev. 11:19.

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REVIEW QUESTIONS (continued), FOR PERIOD XII, ROMAN: 9. How may one trace the history of the Herods, and what factors make up the total picture of the rule of Palestine in the time of Christ?

10. How was the ancient world prepared for the coming of Christ?
11. How does history, and particularly Hebrew history, culminate in Christ?
12. How may the growth of the early church be described and its success explained?
13. What were the causes and events in the fall of Jerusalem in A.D. 70?
14. What characterizes the history of the Jews after this date?
15. What is the future for Israel?

CUMULATIVE QUESTIONS FOR HEBREW HISTORY, PART TWO:

1. How may this part of Hebrew history be outlined by periods and each summarized. What are the chief dates, and how is the chronology ascertained?
2. How may Egyptian history from Dyn. XXII through Ptolemy XVI, Caesarion, be outlined; and what are its contacts with Hebrew history?
3. What is the history of the testament, after the time of David?
4. What is the place of the Gentiles in the plan of God. from Naaman the Syrian onward?

## APPENDIX

### COVENANT VS. TESTAMENT

The instrument by which God deals with men is called in the O.T. a *B'rith*; in the N.T., a *Diatheke*. What is the translation and meaning of these words? Is it "covenant," that is, an agreement; or is it "testament," meaning a last will? The latter half of the Bible in the Authorized Version has on its title page, "The New Testament of our Lord and Savior Jesus Christ"; but the Revised and Revised Standard have, "The New Covenant, commonly called the New Testament of ... " the implication being that the term "testament" is not correct but is retained as an accommodation to popular usage. This problem, which concerns the very heart of God's dealings with mankind, demands a decision, and one which is sound both exegetically and theologically.

A Bible-believer, who is yielded to the mind of Christ, approaches the interpretation of Scripture with confessed presuppositions, three of which must be noted at the outset: (1) The unity of Scripture. As Ramm has put it in his *Hermeneutical maxims*, "The Bible is the Word of God and therefore it must contain only one system of theology" (*Protestant Biblical Interpretation*, p. 91). (2) The transcendence of Scripture. One must not limit the full meaning of Scripture to the thought forms of which one may consider capable the human secondary authors and their contemporary audiences. To quote from Berkhof (*Principles of Biblical Interpretation*, 152)



Turning first to the etymology of the O.T. term *B'rith*, one finds the root to be *baraya* but that beyond this point there is no unanimity. Frequently it has been related to the Akkadian *baru*, "to fetter," *biritu*, a fetter (Brown, Driver, and Briggs, *Hebrew and English Lexicon of the O.T.*, 136); and the Kohler lexicon derives it from (*bara*) "to eat bread with, to keep the community of meal with"; whence the noun *B'rith*, "sharing of meal," then, "relation, connection (effected by sharing of meal)" then, "alliance, mutual obligation, arrangement," (p. 152). Both of these etymologies favor the concept of covenant, a mutually binding agreement. But Gesenius-Buhl derives *B'rith* from (*bara*) of I Sam. 17:8, "to decide" or "allot to," which inclines toward testament. For further discussion, and indeed for bibliography on the whole subject, see Kittel's *Theologisches Wörterbuch* under *Diatheke*; because basically solution is to be sought, not so much in the etymologies of terms, or in the significances of pagan institutions surrounding Israel, as in the meanings assigned to the terms and institutions by God's historical revelation.

In the contexts, then, of the O.T. at least three meanings appear for *B'rith*. First, for legal relations between two or more men it is always an agreement, a covenant, dipleuric, with mutually determined or accepted conditions. Illustrations are numerous: the Gibeonites and Joshua, or David and Jonathan. Second, when *B'rith* is used for legal relations between God and men, although there may at times appear mutually accepted conditions these do not constitute the essential element of the *B'rith*; it is frequently a sovereignly imposed, monopleuric injunction or statute. Obligation, without review by the human party, characterizes the Garden of Eden, the "Thus saith the Lord" of Mt. Sinai, and common passages where *B'rith* is used interchangeably with (*hag*) (a law). Vos has attempted to explain this as follows: "A purely onesided . . . ordinance or law becomes a berith, not by reason of its inherent conceptual or etymological meaning, but by reason of the religious sanction added" (*Biblical Theology*, p. 33). But this seems to be wide of the mark: many human *B'riths* of the O.T. indicate no religious sanction, though such may well have been present; and there are acts of God, which necessarily have reli-

gious sanction, but which are not *B'riths*. Berkhof seems more correct when he observes that "Its exact meaning does not depend on the etymology of the word, nor on the historical development of the concept, but simply on the parties concerned" (*Systematic Theology*, p. 262). God is the one who "doeth according to His will . . . among the inhabitants of the earth." Hence He chose the word *B'rith*, the available term for a legally binding instrument, to describe what is His sovereign pleasure.

Third, *B'rith* is used for the self-imposed obligation on God for the deliverance of sinful men, the Noachian *B'rith* being the clearest example of the monergism of this relationship. It is the gracious promise of salvation, reconciliation as expressed in the phrase found from Genesis to Revelation, "I will be their God; they shall be My people." It was understood that such reconciliation was not by inheritance pure and simple: there was a required human response, and God's holiness demanded a removal of sin. Atonement, the covering of sin's guilt, was in turn by blood sacrifice, a substitutionary surrender of life, Lev. 17:11; but ultimately only God or His representative could make such atonement (cf. A.B. Davidson, *Theology of the OT*, p. 321). Is therefore the *B'rith* a testament, the last will of the dying God bequeathing an inheritance of righteousness to Israel? The O.T. does not so declare, and for two reasons: (1) the concept of a will was foreign to Hebrew thought until the days of the Herods (Josephus, *Ant* 17:3, 2; *BJ* 2, 2, 3); and (2) that only God Himself could constitute the sufficient sacrificial ransom was not yet clearly revealed. That, to satisfy God, God must die, that men might inherit God, to be with God, was incomprehensible under the O.T. seminal knowledge of the Trinity, the incarnation, and the crucifixion followed by the resurrection. But neither does the O.T. deny the reality of the testament interpretation. To God's legally binding, monergistic declaration of redemption is attached the term *B'rith*; but for the elucidation of the precise, divinely-intended meaning of *B'rith*, one must turn to the N.T.

In the N.T. the word representing *B'rith* is *Diatheke*. Its primary meaning is a "disposition of property by will" (Liddell and Scott, *Greek-English Lexicon*, 8ed, 346). Philo goes so far as to

associate this with God Himself: "God will leave to the sinless and blameless an inheritance *kata diathekes* (by the terms of a will)" (*De nom. mut.*, 6). But there is a secondary usage, from Aristophanes, 427 B.C. onward (*Av.* 439) "Convention, or arrangement between two parties, covenant, so in later writers, as LXX (L&S, *ibid.*) ;" for *Diatheke* is the term that translates *B'rith* throughout the O.T., except for 2 doubtful passages (*Dt.* 9:15; *I K.* 11:11), and this includes not simply the divine *B'rith* but also the human *B'riths*, which are clearly not testaments, but covenants. At eight other points in the LXX *Diatheke* translates words other than *B'rith*, including in *Zech.* 11:14 (*ahawa*) "brotherhood," again clearly not testament but covenant. In *Isa.* 28:15 it is used in parallelism with (*suntheke*) the ordinary term for compact or mutual agreement. It seems that the Greek translators deliberately avoided for *B'rith* the term *Suntheke*, a thing "put together," as inappropriate for application to the sovereign God because of its connotations of legal equality. *Diatheke*, a thing "put through," having been thus assigned to *B'rith*, was used for all occurrences of the word, even when meaning human agreement. Thus *Diatheke* is comprehensive: one cannot decide from lexicography for either testament or covenant though the former is indeed the more natural; again, it is the Biblical context that is determinative.

Within the N.T. the crucial passage is *Heb.* 9:15-22, especially verses 16 and 17. Verse 16 reads, "For where a *Diatheke* is, there must of necessity be brought the death of him that made it." Marcus Dods, Hatch, Moulton, and Westcott, among a few others, have argued that this meant the self-imprecation of dismemberment for non-fulfillment "brought out" by the ratifying ceremonies of a covenant, cf. *Jer.* 34:18-20. This is unlikely, on two counts: (1) it is not the threat of death but death itself that is brought out or adduced; and (2) even the threat of death does not seem to have been a necessary element in covenant thought, cf. David and Jonathan. The next verse, 17, is decisive: "For a *Diatheke* is of force where there hath been death: for it doth never avail while he that made it liveth." Westcott has indeed maintained:

Probably the fundamental idea was that so far as this special arrangement was concerned they had no longer will or life. The arrangement was final and unchangeable. (*Epistle to the Hebrews*, p. 301).

But it is not "they," both parties, only "he," one party, who is concerned; and he, the maker, is not will-less but dead. As Dean Alford states:

It is quite vain to deny the testamentary sense of (*diatheke*) in this verse . . . I believe it will be found that we must at all hazards accept the meaning of testament here, as being the only one which will in any way meet the plain requirement of the verse. (Greek Testament IV:173-4).

The Revised Version agrees, for here though only here is *Diatheke* translated testament.

But what is involved in Alford's "all hazards" ? First, the fact that the same term, *Diatheke*, appears twice in Heb. 9:15, the verse preceding, and is implied in v. 18, which follows. Verse 15 reads:

And for this cause He (Christ) is the mediator of a new *Diatheke*, that a death having taken place for the redemption of the transgressions that were under the first *Diatheke*, they that have been called may receive the promise of the eternal inheritance.

The RV, and most scholars, translate "covenant," though the RV margin has testament, claiming "Amphiboly, or twofold use, by which the writer of Heb. in ix. 16 sq. substitutes for the meaning *covenant* . . . that of *testament*." (Thayer, *Lexicon* 137). But note in v. 15 the presence again of death; the use of the term *Kleronomias*, inheritance; and the statement which follows in v. 16, "For, where a testament is . . ." etc.; all implying testament in 15. Moreover, verse 18 then reads, "Wherefore even the first (*Diatheke*) hath not been dedicated without blood." This must be translated as in v. 15; but it cannot be translated "covenant"; it must be, as in the Authorized Version, "testament," for two reasons: (1) consistency, for as Westcott has observed:

This connection makes it most difficult to suppose that the key-word *diatheke* is used in different senses in the courses of the verses, and especially that the characteristics of a particular kind of *diatheke*, essentially different from the *prote diatheke* of vv. 15, 18, should be brought forward in v. 16 . . . *diatheke* has the same sense throughout (300).

(2) logic, as Dods has asserted (Expositor's Greek Testament, IV:336),

To adduce the fact that in the case of wills the death of the testator is the condition of validity, is, of course, no proof at all that a death is necessary to make a covenant valid.

For a liberal, such as Peake (*Century Bible, Hebrews*, 188), 't is possible to say, "The ambiguity of the word covered for the au-

thor, as also for the Greek commentators, the logical hiatus;" but for a conservative, who holds that God is the primary author, any interpretation which necessitates the lumping of the Almighty with Greek commentators in need of extenuation for logical hiatuses is inconceivable. *Diatheke* throughout Hebrews 9 means testament and thus, both the Old and the New *Diatheke* are testaments.

In the rest of the N.T. the passages fall into two groups: those referring to God's O.T. *B'rith*, and those referring to the new *Diatheke* of Jesus Christ. The lone reference to a human disposition, Gal. 3:15, probably means testament or will, as in the Revised Standard, and is of too uncertain reference to carry weight. As to the passages on the *Diatheke* of Christ, these include such as Mt. 26:28, "This is My blood of the *Diatheke*, which is poured out for many unto remission of sins." Vos, who prefers covenant, admits, "There are passages . . . for instance those recording the institution of the Lord's supper, where a further return to 'testament' may seem advisable." (*Biblical Theology*, p. 35). But to all of the *Christ-Diatheke* passages the summary by A. R. Fausset applies:

These requisites of a testament occur—1. A testator; 2. Heir; 3. Goods; 4. The testator's death; 5. The fact of the death brought forward; 6. Witnesses; 7. A seal, the sacrament of the Lord's supper, the sign of His blood . . . The heir is ordinarily the successor of him who dies and so ceases to have possession. But Christ comes to life again, and is Himself (including all that He had), in the power of His now endless life, His people's inheritance (Jamieson, Fausset, and Brown, *A Commentary, Critical, Experimental and Practical on O.T. and N.T.*, VI: 556.

In the light of Heb. 9, where the blood of Christ is noted as specifically testamental, there seems no alternative translation.

As to the N.T. references to the O.T. *B'rith*, here it is claimed "The sense of 'covenant' is unquestionable" (Westcott, *Heb.*, 299). But this is arguing in a circle, for the examination of the O.T. passages on God's *B'rith* demonstrated that one must look to the N.T. for their divinely intended meaning. One need not search far. Lk. 1:72 equates God's remembering His holy *Diatheke* with His raising up a horn of salvation in the house of His servant David, namely Jesus, who should save His people from their sins.

In Gal. 3:17 the promise of the Diatheke, which was confirmed beforehand by God and which the law could not annul, is something of which one must become an heir by being Christ's, and thus automatically Abraham's seed. In Eph. 2:12 being strangers from the *Diathekes* of promise is equivalent to being separated from Christ, though now ye are made nigh by His blood, thus becoming fellow-citizens. Such a legal instrument is a testament. Moreover, in the two N.T. passages where covenant is required and where testament would be impossible, namely Lk. 22:5 and Rom. 1:31, *Diatheke* does not appear, but rather forms allied to *Suntheke*. The conclusion, which also appears in Jerome's Vulgate, seems unavoidable: wherever *Diatheke* occurs in the N.T. it means one thing, testament.

This being recognized, the true significance of *B'rith in the O.T.* becomes clear. To take its three previously noted connotations in reverse order, first, the *B'rith* which is God's redemptive instrument for effecting the reconciliation of men with Himself must be "testament." This may be demonstrated both by analogy and by the nature of the *B'rith* itself. For the former, see Heb. 9. Since v. 15 reads, "He is the mediator of a new testament"; then, since by analogy the old must be in the same category as the new, v. 18 must read, "Wherefore even the first testament hath not been dedicated without blood." For the latter, Franz Delitzsch has remarked as to the inherent nature of God's instrument,

The old B'rith was ... a testamentary disposition, in so far as God bound Himself by promise to bestow, on Israel continuing faithful, an 'eternal inheritance.' . . . Being thus a testament, it is also not without such a death as a testament requires, albeit an inadequate foreshadowing of the death of the true *diathemenos*, (*Commentary on the Epistle to the Hebrews*, 11:110)

or testator. As Heb. 9:15 states, Christ "is the mediator of a new testament, a death having taken place for the redemption of the transgressions that were under the first testament." That is, no man including all from Adam to John the Baptist, cometh unto the Father but by Jesus Christ and by faith in Him crucified. This faith in His death was confessedly anticipatory and veiled, but even from the first it was known that for the serpent's head to be crushed the heel of the seed of woman would have to be bruised. Thus the consecrated translators of the AV are to be preferred to

their more liberal successors on the revision committees, at least in the matter of the names for the Bible. The men of King James recognized that "the documents containing the attested promises of blessings willed by God and bequeathed to us in Christ," (Hastings *Dictionary of the Bible*, IV:721) deserved the title "testaments"!

For the second O.T. meaning, *B'rith* as God's statute sovereignly imposed on man, testament again appears as the best translation, for this is a natural development from the redemptive bequeath. A last will carries requirements: an heir may break his testamental obligation but by so doing forfeits his inheritance. So though the testament is a bestowal, it is, as Delitzsch noted, a bestowal "on Israel continuing faithful." "Keep My *B'rith*" means "Keep My testament."

Third, *B'rith* as a dipleuric arrangement must mean covenant rather than testament; but, for God's instruments with men, which is the subject of this discussion, there is but one such case recorded in Scripture, Hos. 6:7, God's original *B'rith* with Adam. There indeed there existed a mutuality of works between God and man; but there has never again been such a situation, with the exception, of course, of the man, Christ Jesus, who was the representative last Adam and who fulfilled all righteousness. In all other passages the *B'rith* of God with man is a last will or testament.

Finally it should be noted that this is a conclusion possible for Bible-believers only. The unyielded mind will raise at least three major objections, but each of these is to be answered by one of the three principles stated initially. Objection 1—*B'rith* does not mean testament. Answer: *B'rith* was the best available word, clear enough for pre-Christian appreciation, yet susceptible to the real intention concurrently in the mind of God. On the basis of the analogy of Scripture, when the N.T. describes this divine intention as "testament," *B'rith* means testament. Objection 2—The O.T. writers were not aware of the testamental concept. Answer: They were aware, in some degree, of the factors within the divine *B'rith*, which were later revealed to constitute a testament. On the basis of the transcendence of Scripture, what may have been foreign to early Hebrew thought was not foreign to God the Holy

Spirit, omnisciently active in verbal inspiration. It is proper to use revelation of a later period to discover the precise intent and purport of data given in an early period (It may even give content, as Paul's statements of what Christ said, not found in the Gospels). Objection 3—Salvation for Israel was not testamental. Answer: Salvation is dependent ultimately not on human understandings but on divine redemption. On the basis of the unity of Scripture, Jesus Christ offered one sacrifice for sins forever, which extended to men of all time through the means of the eternal testament in His blood.



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