

Messianic Series Volume Four

לְכוּנָא וְנוֹכַחַהּ יֵאמֵר יְהוָה

Isa. 1:18

MESSIAH: HIS FIRST COMING SCHEDULED

BY

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To the Memory of

DR. ROBERT DICK WILSON

Scholar and Champion of the Faith

is this Volume Affectionately Dedicated

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Preface

This volume, *Messiah: His First Coming Scheduled*, is the fourth book of the *Messianic Series*. This set, when completed, deals with every phase of Messiah's redemptive work. The first book, *The God of Israel*, presents the doctrine of the Holy Trinity. The second, *Messiah: His Nature and Person*, sets forth the teaching of the Hebrew Scriptures concerning the divine-human nature of King Messiah, who, according to the predictions, enters the world by virgin birth. The third, *Messiah: His Redemptive Career*, spreads before the reader in a panoramic form the entire redemptive work of King Messiah as it is outlined in certain key passages. This, the fourth volume, deals with the chronological question and the time of Messiah's first appearance. The fifth, to be entitled *Messiah: His Historical Appearance*, will give the full testimony of the evangelists in the form of a new translation and harmony of the four records of the gospel, followed by a fresh translation of *Acts of the Apostles*. It will present in concrete form the unimpeachable evidence proving the Messiahship of Jesus of Nazareth. The sixth volume, *Messiah: His Imminent Coming*, will interpret the present world situation as the nations are gradually gravitating toward that final vortex which will engulf the entire civilization developed by man. It will in a sound way present "The Signs of the Times." The seventh and last book of the series, *Messiah: His Final Call to Israel*, will expound in a sane manner the predictions concerning Israel's acceptance of her long-rejected Messiah and the confessions which she will make as a nation at some future time. When this is done her suffering will cease and the Golden Era will dawn.

For more than five years, I have been engaged in doing special research work on this present volume. I have spared neither time, means, nor labor in an effort to discover facts and truth on the various points in connection with the subject. I have worked in my own and various libraries in different sections of the country in search of information from every source possible. In 1936 and 1937, I took a young professor with me to Europe to do special research work in this field. We spent some time in the British Museum, London; Bibliothèque Nationale, Paris; the Vatican and

Pontifical Biblical Seminary Libraries, Rome; the National Museum, Athens; and the Hebrew University and Franciscan Library, Jerusalem, Palestine.

I do not claim infallibility, but I do assert that I have made an honest, conscientious, and thorough effort to discover facts and truth in order that I may pass them on to others. I believe that it is impossible for anyone to make a more honest and diligent effort to discover facts than I have. Whatever flaws may be in the work are not due to an insincere, half-hearted effort to discover truth, but to the frailties of the flesh. The explanation concerning the authorship of the book of Genesis and its real literary make-up may be new to some, but believing, conservative scholars have long recognized, in principle at least, the explanation that is herein set forth. For years we have known that Genesis presents unusual literary phenomena, which are not in evidence in any other book of the Scriptures. These facts demand an explanation. The exposition set forth in Chapter I is the only logical conclusion that accepts these many facts at their face value and that satisfies all the conditions. Many of these leading scholars in the conservative ranks who have studied the question (a man may be a specialist in one of the fields of Biblical Research and entirely unfamiliar with another) have recognized that there are certain literary phenomena peculiar to those places where the expression, "These are the generations of _____," occurs. The late Edouard Naville, who challenged the rationalistic, destructive critics, and who stood for the conservative position, was a strong advocate of the situation herein set forth. Mr. P. J. Wiseman in his small volume *New Discoveries in Babylonia about Genesis*, published by Marshall, Morgan and Scott, London, presents in a very concise and telling way all the facts relative to the composite nature of Genesis. Mr. Clarence H. Benson of the Moody Bible Institute in the *Moody Monthly*, October 1937, gave the following review of this most interesting and enlightening volume:

New discoveries in Babylonia about Genesis, by Wing Commander R. J. Wiseman, R.A.F.

"The author was privileged while in government service in Palestine to secure first-hand information of archaeological investigations. This volume is the outcome of studies in the archeology of Genesis. The illustrations are taken from tablets in the author's own possession, and hitherto unpublished. New archaeological and literary evidences of the truth of Genesis are provided. The book is written in an interesting style and the arguments are clear and convincing.

"C. H. B."

The chronological scheme that is presented in this volume is developed from the Scriptures alone. Extra-Biblical sources have been consulted. Uninspired writers have been allowed to take the witness stand, but they have never been permitted to sit upon the bench and pass judgment upon the Sacred Scriptures of the Hebrew text.

The years of the true chronology as it appears in the Scriptures are given in terms of the creation of man; hence they are designated A.H. which stands for *Anno Hominis*, the year of man. The symbol B.C.E. refers to the system of dates before the birth of Jesus of Nazareth and means *before the common era*. The letters C.E. indicate *the common era*.

I do not pose as an original investigator in the field of chronology. No one today can lay claim to such distinction, because this field has been worked and reworked many times by earnest, sincere, scholarly men. Each, it seems, has improved upon the labors of others. They have used their predecessors as stepping-stones to higher things in the study of the chronological question. I am greatly indebted to the late Mr. Martin Anstey for much of the data given and for the tabular method of presenting the historical facts as they appear in the charts of two sections of the book. Believing the Hebrew Scriptures to be the inspired Word of God, he accepted them at their face value. He did a monumental work in presenting to us his two volumes *The Romance of Bible Chronology*. Not being infallible, however, he did make several errors, but not one of them affects his final results.

My special contribution to the development of the chart is to be found in the sabbatic scheme throughout the period of the disruption of the kingdom. This added feature lends absolute confirmation to the correctness of the chronology as worked out by Mr. Anstey.

Dr. G. Campbell Morgan of London, England, wrote the preface to Mr. Anstey's volumes and commended them in the highest terms.

FOREWORD

By Rev. G. Campbell Morgan, D.D.

"It is with pleasure, and yet with reluctance, that I have consented to preface this book with any words of mine.

"The reluctance is due to the fact that the work is so lucidly done, that any setting forth of the method or purpose by way of introduction would be a work of supererogation.

"The pleasure results from the fact that the book is the outcome of our survey of the Historic movement in the redeeming activity of God as seen in the Old Testament, in the Westminster Bible School. While I was giving lectures on that subject, it was my good fortune to have the co-operation of Mr. Martin Anstey, in a series of lectures on these dates. My work was that of sweeping over large areas, and largely ignoring dates. He gave his attention to these, and the result is the present volume which is invaluable to the Bible Teacher, on account of its completeness and detailed accuracy.

"Bible study is the study of the Bible. There are many methods and departments; none is without value; all of them, when done thoroughly rather than superficially, tend to the deepening of conviction as to the accuracy of the records.

"In no case is this more marked than in departments which are incidental rather than essential.

"If, in such a matter as that of dates—which seems to be purely incidental, and is of such a general nature that few have taken the trouble to pay particular attention to it—the method of careful study shows that these apparently incidental references are nevertheless

accurate and harmonious, then a testimony full of value is borne to the integrity of the writings.

"To this work Mr. Anstey has given himself, with great care, and much scholarship. The results are full of fascination, and are almost startling in their revelation of the harmony of the Biblical scheme.

"The method has been that of independent study of the writings themselves, with an open mind, and determination to hide nothing, and to explain nothing away.

"The careful and patient student is the only person who will be able to appreciate the value of this work; and all such will come to its study with thankfulness to the Author; and having minds equally open and honest, will be able to verily or correct. In this process I venture to affirm that the corrections will be few, and the verification constant."

Westminster Chapel

Buckingham Gate S. W.

October 11th, 1913.

The late Dr. James M. Gray, President of the moody Bible Institute, in the *Christian Worker's Magazine* for February 1914 wrote the following review:

THE ROMANCE OF BIBLE CHRONOLOGY

"An Exposition of the Meaning, and a Demonstration of the Truth, of every Chronological Statement Contained in the Hebrew Text of the Old Testament By the Rev. Martin Anstey, B.D., M.A. (Lond.), London and Edinburgh: Marshall Brothers, Limited. Two volumes, 7s. 6d. net.

"In a preface by the author he says that the studies in these two volumes exhibit the exact chronological location of every dated event in the Old Testament, his object being the production of a standard chronology from the statements contained in the text itself. No other dates are given, and all approximate or estimated dates are omitted as well as those which, while probable, are nevertheless not guaranteed by the text. Such dates as secular history and modern discovery make known appear in the chapters on comparative

chronological tables of Vol. II, but are excluded from those on the chronology of the Old Testament itself. His position is the scientific one that there is no room for any date that is not demonstrably true.

"Dr. G. Campbell Morgan writes a foreword for the book, in which he speaks of it as almost startling in its revelation of the harmony of the Biblical scheme. We have not had time to peruse it with the carefulness that we that we intend, but feel that we ought not to delay longer in calling attention to so remarkable a production which, so far as we know, stands without a rival, and which is the outcome of many years of the patient study and research of scholar and a devout follower of our Lord and Saviour, Jesus Christ.

"Mr. Anstey is expected in this country for his first visit the coming summer and is engaged for a series of lectures at the Moody Bible Institute, but doubtless other biblical institutions or theological seminaries will be desirous of his services, for which arrangements may be made by addressing the Institute.

"J.M.G."

There is no subject which will give one a more comprehensive grasp upon the Old Testament than a thorough study of the chronological problem. Mr. Anstey made a good selection in choosing the title for his volumes—*The Romance of Bible Chronology*. The study of Biblical chronology constitutes a romance. It presents the Old Testament as a living organism instead of a great heap of disconnected facts and historical data. Chronology may be compared to the skeleton of the human body. Without it one could neither walk, nor accomplish any work. As our skeletons are essential to the proper functioning of our bodies, so is the chronological scheme set forth in the Scriptures essential to the proper understanding and evaluation of the Word of God.

Some material which is not purely chronological but which has bearing upon the issues involved has been incorporated into the text. Figuratively speaking, this has been done in order not to picture the system of Biblical reckoning as a bare skeleton of uninteresting dates, but to present it as a living organism. This fact will, I trust, make the volume more interesting and profitable.

Great stress has been placed upon the date of the Exodus. The reason for this may readily be seen by noting the fact that Israel's national history begins with that most momentous event. The year of the Exodus was the birthday of the Hebrew nation. Their traditions look back to that time as the natal year. Many of her sages who have attempted to discover the time of Messiah's appearance begin their calculations from that date. In any discussion of the time of Messiah's advent, one must, as far as it is possible, establish by actual historical evidence the date of the Exodus in order to expose the fallacies of the various theories which are based upon the time of that mighty migration from slavery for the Promised land where the people would enjoy their liberty.

It has likewise been necessary to trace the chronology through the entire history of the nation as set forth in the sacred Scriptures in order to clear the way for a scientific discussion of the crucial prediction—Daniel nine—which foretells the exact year when Messiah was to be cut off at His first coming to earth. This discussion has involved a thorough examination of much detailed material, which at first sight might appear irrelevant but which upon closer study proves essential to a proper evaluation of the main issues involved. A thorough examination of all the data herein presented will well repay the reader in giving him a clearer grasp not only upon the subject under discussion but upon the entire revelation of the Almighty.

I send forth this book on its mission, looking to God to use it to His Glory and to the salvation of many souls. All I ask of anyone is that he read and study it with an open mind for the one purpose of ascertaining facts and truth. The position here set forth may be contrary to the view of some of the readers. In that event I shall ask a patient, honest, conscientious hearing of the entire case as here presented.

All I ask of any man is to be scientific. One of the outstanding leaders of Israel told me during a personal conversation that such an attitude is the only one any man can afford to take. Continuing he stated what he meant by being scientific. In part he declared: "One must have an open mind and must make a diligent and

thorough investigation of all relevant facts. He must study his material in the light of known facts bearing upon it; then must honestly and conscientiously before God evaluate everything to the best of his ability. After this is done, he must make the deductions which are demanded by any newly discovered facts. If the conclusions thus drawn are contrary to his former view, he must be true to the new light, discard the beliefs previously held, and espouse the truth as it has been made known by his research work." This is the true scientific spirit. Anyone who does not approach the study of a given subject in this manner is not a scientist. The real scientist welcomes truth from any source.

May the God of all truth, who is the God of Abraham, Isaac, and Jacob, lead each one of us into a fuller and clearer understanding of His Word, and may He give us grace to take our stand upon any new facts which we learn. This is my sincere prayer.

Los Angeles, California. June 1, 1939.

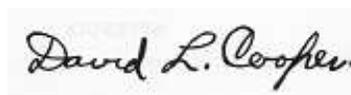
A handwritten signature in cursive script that reads "David L. Cooper". The signature is written in dark ink on a light-colored background.

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CHAPTER I

THE CHRONOLOGICAL SUSPENSION BRIDGE

PRELIMINARY CONSIDERATIONS

At the outset of this work I wish to state that I believe in the verbal inspiration of the Scriptures. Hence for me they are infallible. This conviction is not based upon a blind acceptance of traditions handed down from my foreparents without personal investigation; on the contrary, it is founded upon the unshakable facts of scientific investigation. From childhood I have always demanded the reason for the acceptance of any position. This attitude, being a dominant characteristic of my very make-up, has caused me to examine thoroughly a matter before accepting it.

We are living in an age which is permeated by the scientific spirit. Men are toiling in the laboratories of the world in an effort to explore the regions beyond our present knowledge. As a result many great and useful inventions have been made which have alleviated the sufferings of humanity and made living conditions more tolerable and pleasant than ever in the history of the world. The correct use of anything within the bounds of moderation proves a blessing. On the other hand, the abuse of that which normally is a boon to humanity is a positive curse.

What constitutes the scientific spirit? Several things: first of all, an open mind; secondly, readiness to gather all the facts whatever the cost; thirdly, an impartial examination of all evidence and data with a view of ascertaining the truth, the whole truth, and nothing but the truth; and finally, courage to discard whatever is found to be untrue, to accept the newly discovered facts, and to act accordingly. To be otherwise minded is to be unscientific. A refusal to examine something because it is contrary to one's present views or allowing one's prejudices to overrule one's better judgment is proof of an unscientific mind.

Since the subject matter of this volume is doubtless new to many of my readers, both Jewish and Gentile, all that I am asking of them is an unbiased and careful

study of the facts presented herein. The message is of vital importance to every student who wishes to understand the past, present, and future. There is no subject that is more fascinating than that of chronology.

Biblical chronology may be compared to a suspension bridge which is held aloft by two large pillars over which the supporting cables are hung. The weight of the structure is borne by these two columns. In the same manner our chronological data from the eternity of the past ("In the beginning") to the eternity of the future ("the ages of the ages") are suspended upon two mighty piers of Scripture, Genesis and Daniel. The other books furnishing chronological data constitute sections of the main portions of the bridge. If the pillars can be undermined in the minds of men by human reasoning, then, for those accepting such positions the entire superimposed structure collapses. On the other hand, if they are proved to be founded upon bedrock historical and scientific facts, our bridge remains intact regardless of the storms of criticism which blow against it.

No two portions of the Word of God have been assailed by the rationalistic (irrational) destructive critics more than these. Evidently Satan—the great adversary of man's soul—realizes the strategic place in the revelation of God occupied by these two books. In view of the attacks of unbelievers made upon them, it becomes necessary in a work of this nature to demonstrate beyond peradventure the unassailable character of these records. It must be shown that these two piers rest upon the solid rock foundations of concrete, historical facts. Of course, it is to be understood that there are chronological data in most of the books of Scripture, but, since these two occupy unique places in the calculation of time, they may properly be considered as the piers of this great chronological bridge.

Prior to the World War little was known, comparatively speaking, concerning archaeology in certain portions of the ancient Biblical world. Since then faithful scientific explorers have been busily engaged in bringing to light the civilization of 5,000 years ago in the Tigris-Euphrates valley and also in that of the Nile. The result

of the newly discovered knowledge is that practically most of the theories which were advanced by modern rationalistic scholars and held as "the assured results of scientific criticism" have been discredited. Those still advocating such antiquated positions are, in fact, the traditionalists and are far behind in the procession of the march of time. To be scientific one must accept any and all facts which can be demonstrated to be true. The discoveries, especially those in the Tigris-Euphrates valley, have proved beyond a shadow of a doubt that civilization of a very high order was hoary with age in the days of Abraham, who was a citizen of no mean city, Ur of the Chaldees. Centuries prior to his day, civilization had reached an amazingly high state.

P. J. Wiseman in *New Discoveries in Babylonia about Genesis* gives us a survey of the work that has been conducted during recent years in Mesopotamia. Following it is his summary of the situation:

"Most of these sites go back to the days of Genesis; in fact, it is with the earliest civilizations that archaeologists are now concerned. Their investigations have brought to light the culture and writing of men who lived 5000 years ago, even in pre-Flood days. These researches have revolutionized thought, for concerning the civilizations of this early period we previously knew next to nothing. It has done more, for it has painted in the background on a canvas which previously was almost blank. We now understand much concerning the environment of the Patriarchs and methods of writing prevalent in the times of Genesis. Before the excavations of the last few years this early period was considered legendary even by archaeologists, but almost beyond their highest hopes they have been able to dig and plan settlements which were previously in the realm of pre-history, but now, in the opinion of these able men, Sumerian civilization had reached its zenith centuries before Abraham.

"It is important to remember that these archaeologists are by no means engaged in an attempt to find evidences which agree with the Bible. I know from personal contact and repeated discussions, that this is far from being their aim; they sift their evidence in a most critical spirit and if there is any bias it was in favor of the critical standpoint rather than that of the Bible. Yet in the words of more than one, they express the truth of the matter when

they affirm that they have been compelled by the evidences they have unearthed to believe that Genesis in this or that respect is accurate. It has been my privilege to be present with these excavators when some of these finds have been unearthed, and on the spot to listen to their statements regarding the things mentioned in the earliest chapters of the Bible. I have been impressed with the tremendous change which has taken place in recent years among archaeologists in their outlook on these early Biblical records. Nothing is more noticeable or more remarked in Iraq than the assurance with which archaeologists speak of events recorded in Genesis."

In a short chapter following this quotation he gives us a resume of the amazingly high state to which civilization had attained in those early years. In the next chapter he presents an interesting discussion on writing in those early centuries and begins with these words:

"One of the most remarkable facts which has emerged from the archaeological research is that the art of writing began in the earliest historical times known to man.

"It is now generally admitted that history first dawned in the land known as Babylonia, and that the civilization there is older than that of Egypt; yet, however far the excavator in Babylonia digs down into the past, he finds *written* records to illuminate his discoveries. Until recent times it was the general tendency to insist on the late appearance of writing, now the pendulum has swung in the opposite direction, and the present tendency is to thrust back the period for which written records are claimed to dates before 3500 B.C. Egyptologists have discovered documents written on papyrus which they claim may be dated as early as 3000 B.C."

From all indications the first writing took the form of pictures and gradually developed into the cuneiform script, as is seen on the oldest tablets which have been discovered. "A conservative estimate is that the pictographic forms of writing which have been found may be dated from 3300 to 2800 B.C.; thereafter cuneiform writing came into view."

Ordinary cuneiform writing came into vogue at an early date. At present it is estimated that at least a quarter of a million of clay tablets are stored away in the

museums of the world. This type of writing was so very common that Friedrich Delitzsch wrote:

"In truth, when we find among the letters which have survived from those ancient times in great abundance, the letter of a woman to her husband on his travels, wherein after telling him that the little ones are well, she asks advice on some trivial matter; or the missive of a son to his father, in which he informs him that so-and-so has mortally offended him, that he would thrash the knave, but would like to ask his father's advice first; or another letter in which a son urges his father to send at last the long-promised money, offering the insolent inducement that then he will pray for his father again—all this points to a well organized system of communication by letter and of postal arrangements."

According to Delaporte, writing was prevalent at an early age.

"Schools existed where lessons were given in reading, and in tracing on clay the elements of the script's signs. That of Nippur, was, in the first millennium, the most famous for the antiquity of the texts preserved in its archives. A number of tablets from the century of Hammurabi, as well as models and copies, illustrate the methods of instruction—first reading and writing simple signs with a study of their various phonetic values; then the pupils' initiation into the use consecutively of groups of signs and ideograms, and then of current formula. He was next given instruction in grammar in the guise of paradigms—declensions and conjugations. Finally, he finished his education with mathematics."

One of my professors in the University of Chicago, the late Dr. Luckenbill, in his preface to *Ancient Records of Assyria and Babylonia* states: "This writing material was cheap, which may account in part for the fact that the Sumerians, Babylonians, and Assyrians seemed unwilling to transact even the smallest items of business without recourse to a written document." Sir Leonard Woolley in the introduction to his volume *Abraham*, says: "We have, it is true, found thousands of inscribed tablets, and the greater number of them date from about the time of Abraham, but we have excavated the merest fraction of the city's area, and within that area the tablets which survive are not the hundredth part of what were written there during the quarter of a century or so that Abraham may have passed at Ur. The chances

that there should have been tablets bearing the name of Abraham, that any one of them should have been preserved, and finally that this one should have happened to be within the limits of our narrow field were indeed infinitesimal."

In Egypt writing was in vogue in the earliest time. One of the earliest papyrus manuscripts now in existence dates back to a time approximately 3000 B.C.E. Of course the inscriptions on the walls of the earliest temples and tombs go back to the early centuries of the country's history.

In the present state of our knowledge we know that writing goes back as far as human history takes us. Of one of the kings of the Tigris-Euphrates valley it was said that he delighted to read the accounts of the happenings before the Flood. In the light of the discoveries of recent years no informed person will question for a moment the existence of writing even from the very dawn of history.

I. THE BOOK OF GENESIS

Since Genesis is the first book of the Torah (Pentateuch), it is well for us to take a general glance at it before investigating it in detail. The Torah as a revelation from God is accepted, with more or less confidence, by four religious faiths: Moslem, Samaritan, Jewish and Christian. But there are differences of opinion in each of these groups, unless it be that of the Samaritans, who are so very small in number and clannish in character that there is unanimity of opinion. In regard to the Moslems, let me say that, since this work is not primarily intended for them, I shall say nothing.

The great Jewish nation falls normally into four divisions: the karaite, the orthodox, the conservative, and the reformed. The position held by the karaite and the orthodox Jews is practically the same; namely, that the Torah is an infallibly inspired revelation of God. As to the conservative element, there is quite a scope of opinion, ranging from the extreme orthodox position to that of the reformed. This

latter group, however, rejecting the absolute inspiration of the Mosaic writings, hold to the modernistic position; namely, that the Torah, as we now have it, is a composite document, the result of editing and combining certain original works of uninspired men. In other words, we have not the revelation of God to man but, on the contrary, the discoveries which men have made in their search for God.

I wish to concede in the very start that I consider all of these groups as honest and conscientious, living up to the light that each has, but let us remember that honesty and sincerity, though indispensable, are no substitutes for correctness and truth.

Many scientific men whose conclusions give positive proof of superficial thinking and of passing on only what others before them have said, assail, from time to time, the historical character of the first chapters of Genesis. All too frequently scholars whose training has been in a given field forsake their realm, enter that of the theologian, and make pronouncements on Biblical questions about which they know little or nothing. Prudence, however, would dictate to them, that they should know their places and confine their remarks to things with which they are familiar. For instance, the specialist in biology who has devoted his entire time and thought to some one phase of his chosen subject is not in a position to pass judgment upon some difficult theological question on which sincere Biblical scholars are not agreed. As a concrete example of a man's leaving his field, entering that of another, becoming a professorial parrot, and voicing the unbelief and unproven hypotheses of rationalistic critics, I well remember some lectures by my English professor in the university who glibly presented to the students the Wellhausen hypothesis of the literary composition of the Old Testament. Being familiar with the theory and even the popular phraseology of its exponents, I instantly recognized that there was no original thinking or knowledge of the facts discussed, but simply a dishing out to unsuspecting and immature minds the long exploded theories of the radical Biblical critics.

If one wishes to discourse upon things outside his chosen realm, he should at least investigate the findings of masters in that particular field and present the material as coming from them. When there is a difference of opinion on some vital question, the inquiring student will consult the pronouncements of the scholars on both sides of the controversy, try to weigh all the evidence, and arrive at his own conclusion. Caution and wisdom dictate such a policy. Since, however, history teaches that scientific men are constantly forced by new discoveries of facts to repudiate former positions to which they have held tenaciously, it would be best for all to hold themselves by a modest reserve while seeking for additional light. With these facts before us as a warning, let us address ourselves to the subject in hand.

The proper method of procedure in this case is first to analyze the problem; secondly, to make a thorough examination of all relevant material and to evaluate scientifically all the data; and, finally, to demonstrate the fallacy of the popularly held and dominant theory regarding the literary composition of Genesis. With this outline in mind we shall approach our task.

A. *Some Literary Phenomena Characteristic of Genesis*

What does one see when he conscientiously examines the book of Genesis? Among the many things which force themselves upon his attention, there are five which demand an answer, a straight forward explanation devoid of special pleading in favor of a given theory, or of an effort to force upon the facts a meaning which is foreign to the context. In other words, the interpretation advanced must accept and evaluate all the data, must allow the facts to speak for themselves in a natural and normal manner, and must not contradict any known evidence. Guided by these principles, we shall notice, as briefly as possible, these five items and attempt to set forth their true significance.

1. THE ABSENCE OF MOSES' NAME FROM GENESIS

One will look in vain in an attempt to find the name of Moses in Genesis. In contrast with this literary phenomenon, we are impressed with the numerous

occurrences of it in the rest of the Torah (Pentateuch). In the first chapter of Exodus we have a brief statement of the cause which led up to the persecution of the Hebrews in Egypt and the bondage itself. According to the second chapter Moses was born into this hostile environment. Providentially he was reared at the court of Pharaoh. At the age of forty he fled from Egypt, going to Midian where he remained until he was eighty. In chapter 3 are recorded his call and commission by the God of Israel. From this point onward we see that his name occurs constantly. Throughout the remaining books of the Torah we read that the Lord spoke to him. In Exodus 17:14 we see that God commanded him, saying, "Write this for a memorial in a book and rehearse it in the ears of Joshua," etc. Of course, Moses did as he was commanded. In Exodus 24:4 we learn that "Moses wrote all the words of Jehovah." Again he is commanded to write: "And Jehovah said unto Moses, Write thou these words" (Ex. 34:27). Throughout the rest of the books of the Torah we read of the Lord's speaking to him and of his writing what God commanded. But in the book of Genesis not one word is said about God's speaking to him or of his writing any of its contents. This fact is significant and demands an explanation. It stands to reason that, if he sustained the same relation to the revelation in Genesis that he did to the other four books, he would have spoken of it as he did in regard to them. If not, why not?

2. THE DIVINE NAMES

If one will but casually read Genesis, he will be impressed with the fact that different names for God appear in various sections. For instance, in chapter one **אֱלֹהִים** is the name given to the Almighty. It occurs thirty-four times. In striking contrast with this fact is the further one that in chapters 2-4 we have the appellation **יְהוָה אֱלֹהִים**, with the single exception of the conversation between Eve and Satan (Gen. 3:2-5). In this instance, both of them used **אֱלֹהִים**, the form seen in chapter 1. The situation is different in the third natural division. Here this compound name does not occur. A glance at 5:1-6:8 shows that the writer employed

both terms separately. In one verse he used one, and in another, the other. The same situation is found in the next section (6:9b-9:29). In this division אֱלֹהִים is used in the majority of instances, though יְהוָה occurs several times. In the fifth section (10:1b-11:9) יְהוָה alone is used. But in the next division (11:10b-26) no name for the Deity occurs, since this portion deals only with the genealogy of Terah. In the seventh section (11:27b-25:18) both names occur. But in 17:1 we learn a new name for the Divine Being, which is אֱלֹהֵי שְׂדֵי. A situation similar to that which we have observed also appears here. Why these different names? And why this peculiar combination of the divine appellation? What is the meaning of each? These and other important questions arise, which demand an answer. They cannot be dismissed by the thoughtful student.

3. DIFFERENCES OF STYLE

A cursory survey of Genesis reveals the fact that there are different styles appearing in certain sections of this most interesting and important book. For instance, if one will only read the first chapter and then peruse the second, third, and fourth, he will see immediately the style in the first chapter differs greatly from that in chapters 2-4. What is true of these two portions is also true of other sections. This fact must not be ignored but must be fairly met and an answer, which is faithful to all the facts, must be given. Why these different styles? There evidently is a reason.

4. DUPLICATE NARRATIVES

In Genesis 1 we have a majestic account of the creation of the universe, a brief statement of the catastrophe which wrecked the earth, the six days of reconstruction during which the Lord repaired, to a certain extent, the damage done and remodelled it to make it habitable for man and beast, and the creation of man by a direct act of God. In the second chapter we have a duplicate record especially of the creation of man, which is much fuller and more explicit than the first account. As

noted in the last section, this second narrative is written in a style different from that of the former. No one who will face the facts can deny the truthfulness of these assertions.

A second duplication, which has been noted by scholars and which is given more in detail than the first (Gen. 6:1-8) and with additional material, is found in chapter 6:9-22. Another one is in 11:27, which is simply a repetition of verse 26. There are other examples* which must be acknowledged.

5. DIFFERENT STRATA OF CULTURAL DEPOSITS

Upon a close investigation of the literary and linguistic data of the book, one soon discovers that, figuratively speaking, it was laid down in successive deposits. What is meant by this statement is that there are evidences of different racial and social as well as religious contacts. It is admitted by Assyrio-Babylonian experts that the first eleven chapters of Genesis are permeated with Babylonian concepts and words. To be more specific, it is evident that the writers of this section of the Word of God lived in that environment and spoke in terms of that civilization. This position

* Often attention is called to the similarity of certain experiences and actions which are common to chapters 12:10-20 and 20:1-18. Those pointing these things out and seeing in them only duplications seem to ignore the many dissimilarities in the two accounts and to forget the further facts that human nature is the same the world over, and that people who have developed certain traits will, under like conditions, respond similarly. To be more specific, let me note the fact that oriental monarchs in the ancient world, unregenerated and without a knowledge of God, did not hesitate upon seeing a beautiful woman to take her to his harem. The person who will tell one lie will tell another, unless there has come a radical change in his heart. The same thing is true of deception. These facts of human nature and experience account adequately for the similarities in the actions of the participants. On the other hand, God always deals righteously with everyone. He has certain fixed principles upon which He acts. Since the circumstances in these cases are similar, naturally He handled both alike. But the dissimilarities must also be reckoned with. The only scientific way to account for these is to admit that the two chapters are giving truthful records of what actually occurred on two different occasions.

These same scholars claim that the events recorded in 26:12-33 are but another and a distorted version of that narrated in 21:22-34. An examination of these passages shows that the same situation faced both Abraham and Isaac and that they acted in the same manner. Often a son adopts the tactics used by a parent. This case is to be explained upon the same general principles as the one discussed in the preceding paragraph.

is disputed, I must admit, by certain Egyptologists. Nevertheless, when all the facts are known, the evidence seems to be in favor of a Babylonian background for this portion of the Word.

When one reads chapters 12-36, he passes into a different world of ideas and civilization. Here one does not meet with the Babylonian influence which is so very apparent in the first section, but rather with a Palestinian culture. The customs, habits and civilization of the time of the events recorded in this section are reflected therein. A vividness of the Palestinian background is apparent throughout this section. The only scientific conclusion to which one can come is that it was written by those who lived in that part of the world.

In passing out of this section into the third and last one into which the book naturally divides, one enters an Egyptian atmosphere. Everything in the last fourteen chapters, except chapter 38 which deals with Palestine, reflects the culture and the civilization of the Valley of the Nile. This position has been proved conclusively by Egyptologists. Concerning this fact there can be no question.

At the same time scholars have detected a touch of Egyptian influences in all three sections of the book. Upon what hypothesis can these unusual phenomena be accounted? Obviously there is a reason for it. On this point experts are not agreed, but we shall see to what conclusion the evidence points when we come to that phase of the discussion.

B. *A Scientific Analysis of the Data and the Logical
Explanation of the Facts*

The key which is to unlock the door into the proper understanding of this entire question is the expression, "These are the generations of ..."

1. THE SIGNIFICANCE OF THE FORMULA,
"THESE ARE THE GENERATIONS ..."

The thinking student who delves into the book of Genesis is impressed by the

recurrence of the phrase, "These are the generations of ..." Writers call our attention to the fact that around this statement cluster the contents of the book. A careful examination of all the data confirms this conclusion. This statement is found in the following passages: 2:4; 5:1; 6:9; 10:1; 11:10; 11:27; 25:12; 25:19; 36:1; 36:9; 37:2. What is the meaning of this formula? Many scholars reply that it is an introduction to a genealogical list, because it occurs frequently in more or less close connection with such tables. But the only scientific approach to this question is to investigate each passage and its context, accepting every statement at its face value without forcing an unnatural meaning upon it. With this thought in mind let us address ourselves to the task.

The first occurrence is in 2:4, "These are the generations of the heavens and the earth." When we examine that which has preceded it, we are immediately convinced that the account of the heavens and the earth is given in 1:1-2:3. In the passage following it we simply have the account of the garden eastward in Eden, of the creation of woman, and of the beginning of the race. In view of these facts one would logically say that this sentence is a summary of that which has preceded it.

The meaning of the word rendered *generations* is from the root which indicates "to beget or to bring forth." The noun form, therefore, contains the fundamental root idea as well as that which was derived from current usage. Lexicons define its primary meanings as "birth," "generation," "family register," "origin," "historical origin," and "historical account." In the light of these facts one is led to the conclusion that our expression here is retrospective and is a summary of the historical account of the heavens and the earth and of things therein, as set forth in 1:1-2:3.

The second occurrence of the phrase appears in 5:1 and reads as follows: "This is the book of the generations of Adam." The word *book* inserted in our formula is of special importance. Some Hebrew scholars claim that its significance is "historical

narrative," or "historical writings."* Delitzsch renders it, "finished writing." With this understanding we see in our statement the claim that there was a book which gave the historical account of Adam and which was incorporated by Moses into Genesis, the Book of Beginnings. Assuming for the moment that our formula has the same significance as in 2:4, we would say that it is here retrospective. With this interpretation of the phenomena we see that Moses by his declaration labels the material from 2:4-4:26 as that which was found in a book either written by Adam or in his possession.

The account which occurs in 2:4-4:26 records events which occurred in the lifetime of Adam because the history of the line of Cain is traced to the eighth generation. From chapter 4 we cannot tell how many years are covered by this history, but when we look in the fifth chapter and total the number of years that had passed at the birth of Methuselah, the eighth in the line of Seth, we learn that his birth year was 687 A.H. Since Adam lived 930 years, we see that the eighth generation had appeared on the scene in his lifetime. We may logically conclude, therefore, that the eighth generation of the line of Cain likewise was in the lifetime of Adam. Hence we conclude that everything that is found in 2:4-4:26 occurred in the lifetime of Adam. Since Moses concluded this section with the statement, "This is the book of the generations (or historical account) of Adam," we logically

* The most recent discoveries of archaeology in the ancient orient prove beyond a doubt that writing is as old as man. The clay tablets which have been unearthed in old Babylonia show that there was an ancient script which even antedated the old Sumerian. The discoveries at Kish and Ur of the Chaldees have revealed the fact that, in the strata below the one laid down by the Noahic Flood, there is found positive proof of the existence of civilization before the Deluge which was equal in every respect to that which followed it. In truth, the findings of the most recent diggings have unearthed pottery, instruments, artifacts, the majority of which, by chemical analysis, reveals a very extensive knowledge of science. All well-informed persons, abreast of the times, acknowledge the high state of culture of the men from the dawn of time, as is evidenced by the relics found in the lowest strata of Babylonia, the cradle of the human race.

maintain that this utterance is a summary of the section under discussion and that Adam by inspiration wrote this book or that it was written by some other and was in his possession. Hence Moses gives us the source of this material.

The next occurrence of our formula is found in 6:9 and appears as, "These are the generations of Noah." This third section of the book of Genesis begins with this statement, "In the day that God created man," (5:1) and extends through 6:8. This material consists of the genealogical table of Seth's line down to the five hundredth year of Noah. This statement is followed by one which speaks of the birth of his three sons—Shem, Ham, and Japheth (Gen 5:32). In 6:1-8 we have a description of the corrupt condition of the world in the days of Noah and God's decision to destroy man from the face of the ground. Therefore all the material in this section occurred in the lifetime of Noah. After giving us all this data (5:1-6:8), Moses informed us that what he presented in this section is that which was the historical account of Noah; *i.e.*, that either Noah wrote this record or that it was in his possession.

The fourth section begins with 6:9b and extends to 9:29. This portion of the historical record is called "the generations of the sons of Noah, namely, of Shem, Ham, and Japheth" (Gen.10:1). In this portion of Scripture we have the account of the Flood, which was written by the sons of Noah or was in their possession. Everything in this section occurred in the lifetime of these men, as a reading of the account shows.

The fifth normal division consists of 10:1b-11:9. Here we have an account of the descendants of Shem, Ham, and Japheth after the Flood and of their multiplying and spreading over the whole earth. Genesis 10 has correctly been called "The Table of Nations." This portion of the Word is the chart and compass for the one who wishes to investigate the earliest civilization of the human race. Competent scholars who have followed archaeological discoveries in Bible lands have pronounced this chapter as being the key to the proper understanding of earth's earliest tribes and peoples.

Two most important historical facts of the first magnitude are in this chapter simply alluded to or briefly mentioned: the existence of Sodom and Gomorrah¹ and the division of the original continent.²

The building of the tower of Babel, the design of which was to maintain the unity of the human race and to centralize its interest in one locality, evidently was prior to the division of the earth. Such is the logical necessity of the data which we have. This attempt at Babel seems to have been an effort to centralize human power in defiance toward the Almighty. This conclusion is drawn from the fact that the Lord

¹ Before leaving this section I wish to note a very significant statement which has bearing on our present discussion. It occurs in 10:19. Here we find an account of the border of the Canaanites, which is traced from city to city. "And the border of the Canaanite was from Sidon, as thou goest toward Gerar, unto Gaza; as thou goest toward Sodom and Gomorrah and Admah and Zeboiim, unto Lasha." When this section of Genesis was written, these cities were in existence, because they are pointed out as landmarks, indicating the boundaries of the Canaanites. According to the Scriptural records, they were not destroyed until the year the promise regarding Isaac was made. This was given when Abraham was ninety-nine, the year 2107 A.H.; therefore, this year is the date of the destruction of Sodom and Gomorrah. The reader is urged to study Genesis 17-21 on this point. If the earth was divided the year Peleg was born, 1757 A.H., then Sodom and Gomorrah were not destroyed until 350 years later in 2107. From Genesis 10:19 and its context we are driven to the irresistible conclusion that the fifth section of Genesis, namely, 10:1b-11:9, was written while Sodom and Gomorrah were still standing. From this conclusion there can be no escape.

² In 10:25 we are informed that in the days of Peleg the earth was divided. What is the significance of this statement? According to 1:9, the waters which were left upon the earth after some of those of the mighty deluge, mentioned in 1:2, had been removed and placed above the firmament were gathered together into one place. Then the dry land appeared. When we take these statements at their face value, we see that originally there was but one continent and one sea. In the days of Peleg, who was of the fifth generation in the line of Shem, this one original continent was divided, as we see today. Much evidence has been discovered in recent years which shows that the territory now forming the bottom of the Atlantic Ocean was at one time part of this original continent. Abundant is the evidence which proves the correctness of this Scriptural statement; Peter's affirmation in II Peter 3:5 also confirms this contention. The division of the earth into continents occurred in the days of Peleg, as his name indicates. In the Biblical system of chronology the Flood occurred in the year 1656 A.H. Peleg was born in 1757 A.H., or 101 years after the Flood, and yet he is fifth in the line of Shem. He was given a name which commemorates the disaster befalling the earth. One would naturally suppose that this catastrophe occurred immediately prior to the birth of Peleg. With this inference, which is logical, we would place this world-cataclysm one hundred years after the Flood.

frustrated the design of the promoters by confounding the speech of the race and by scattering it abroad throughout the earth. Therefore this confusion of tongues was prior to the division of the earth into continents. When one realizes these facts, he can understand how people originally reached the various continents and islands of the sea. They were on those portions of the original continent when the disaster which split it asunder occurred; hence they were marooned in their special sphere and continued to live there and propagate their species. What was true of the human race was also true of the animal kingdom.

In this connection we might notice another unusual phenomenon and find a reasonable, rational explanation for it. Everyone is acquainted with the fact that there are racial characteristics stamped indelibly upon the various ethnological groups. These cannot be predicated solely upon climatic conditions or upon the operation of the Mendelian ratio. How, then, account for them? My suggestion is that they are distinguishing marks which give evidence of the judgment from God the same as that which produced the various languages. The Biblical account states that God confounded the speech of the peoples at that time so that one could not understand the other; hence the work was frustrated. This was indeed a judgment of God upon them. Since He differentiated them by language, He could likewise and as easily distinguish them by these racial characteristics.

This portion of Genesis is attributed, according to 11:10, to Shem: "These are the generations of Shem." Shem was born in 1558 and lived for six hundred years; hence he died in 2158. The tenth chapter of Genesis brings us through the history of Shem to the sixth generation; namely, to the descendants of Joktan, the brother of Peleg, who was fifth in the line of Shem. Since after the Flood a new generation arose every thirty or thirty-five years, as we see from the genealogical tables in chapter 11, and since Peleg, the fifth in Seth's line was born in 1757, we see that the sixth generation, the last mentioned in the eleventh chapter of Genesis, arose during that eighteenth century; but Shem did not die until the twenty-second century. Everything in Genesis 10:1b-11:9 occurred within the lifetime of Shem;

therefore, the expression, "These are the generations of Shem," means either that Shem was the author of this section or that it was written by some other and was in his possession.

The sixth division of the book consists of 11:10b-26. This is purely a genealogical table, without any narration whatsoever. It begins with the birth of Arpachshad in 1658 A.H. and runs to the birth of Abraham which we shall see occurred in the year 2008 A.H. In other words, it covers exactly 350 years. Without question Terah had access to genealogical records and facts. He also had the advantage of association, doubtless, with Shem whose life overlapped his by 150 years. Thus, humanly speaking, he had every opportunity possible to gain the exact information concerning this genealogical table which is attributed to him. It stops 75 years short of his death. In view of these facts there is no room for the gathering of floating legends or saga, as we are told by destructive critics.

The formula, "Now these are the generations of Terah," in this case, as in all others, simply means that Terah either was the writer or that it was composed by another and was in his possession.

The seventh section begins with 11:27b and extends to 25:12 and 19. In this portion Abraham occupies the prominent position on the stage and every thing revolves around him as its center. It ends with his death and burial by his two sons, Ishmael and Isaac. In 25:12 we have this statement, "Now these are the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham." In verse 19 this sentence appears, "And these are the generations of Isaac, Abraham's son." Here we have a situation somewhat different from that with which we have met heretofore. The history of the great patriarch and father of the Hebrew race is here terminated by the two statements just quoted. Though Abraham, throughout this section which we have under consideration, is the central figure, Ishmael and Isaac are indeed playing important roles. This passage begins with the record of the promise which God made to

Abraham when he was 75 years of age (Gen. 12). Ishmael was born when his father was 86 (Gen. 16). Hence 11 years elapsed between the call of Abraham and the birth of Ishmael and 25 years before Isaac was born. Abraham lived to be 175 years of age (Gen. 25:7). The lives of Abraham and Ishmael coincided for 89 years. Since Ishmael lived to be 137 (Gen. 25:17), he outlived his father by 48 years. Isaac lived 180 years (Gen. 35:28). Since he was born when his father was 100, and the latter lived to be 175, their lives coincided for 75 years; hence Isaac outlived his father 105 years. Therefore, with the exception of the 11 years of the history prior to the birth of Ishmael, everything in this section of the book occurred in the lifetime of Ishmael and Isaac.

Since these two brothers buried their father, and since their names are given in the order in which they appear in chapter 25, it seems quite plausible that Moses in using the regular formula desired to indicate that this portion of his composition was derived from the book that was in the possession of both Ishmael and Isaac. As to who was chosen by the Lord to write this section, no one can say. It is altogether possible that Isaac was the honored author.

The next two occurrences of our formula are found in 36:1, 9 and appear as, "Now these are the generations of Esau (the same is Edom)," and "And these are the generations of Esau the father of the Edomites in mount Seir." This eighth section of the book, which begins with 25:19b and extends to 37:1, gives us an account of the historical events which occurred in the lifetime of Jacob and Esau, for it begins with an account of their birth, continuing the history to the time that Joseph, the son of Jacob, was 17 years of age.

In the second year of the famine Joseph was 39, and Jacob was 130. The latter, therefore, was 108 at the time Joseph was sold into Egypt. Since Jacob lived to be 147 (Gen. 47:28), and since our present section ends with the year when he was 108, we see that everything recorded in this portion of the book occurred in his lifetime. The expression, "These are the Generations of Jacob," (Gen. 37:2) means

either that Jacob was the author of this section or that it, having been written by some other, was in his possession.

This survey proves that the first thirty-six chapters of Genesis cluster around our formula, "These are the generations of ..." It has also shown that the one whose name appears in this sentence lived throughout the period, the history of which is recorded therein, the only exceptions being the cases of Terah and of Ishmael. But as we have seen, the Terah section consists simply of genealogical data which he could have gathered either from historical records of the family or from Shem whose life covered the entire period. As seen before, Ishmael's life extended throughout the time covered by his section of the book with the exception of the first eleven years. He was, however, in close touch with his father who could have given him all the information needed. Therefore we conclude that the first thirty-six chapters of Genesis were written by historical characters contemporaneous with the events which they narrated. These statements being true to facts, it is absolutely arbitrary and unscientific for one to claim that Genesis consists of folklore and legends gathered and collated at a much later date by those interested in antiquities.

In this connection let us also bear in mind that the histories do not go beyond the life of the man whose name appears in the formula. Therefore we may conclude that we have an accurate, firsthand account from eyewitnesses of the things to which the testimony is borne.

In view of all the facts which have been discussed in this section, it is perfectly obvious that the statement, "These are the generations of ...," is a summary which gives the source from which the material was obtained. Positive evidence proves this point, but, since it has been maintained by many scholars that our expression is the preamble to a genealogical table, it becomes necessary for us to investigate thoroughly this position.

As has already been shown, the first occurrence of our expression has no connection whatsoever with a genealogical list; therefore it is gratuitous for one to

claim that it is an introduction to a genealogy. A casual survey of chapters one and two, shows conclusively that it is a summary of the contents of 1:1-2:3. Since the first mention of a doctrine or a symbol usually gives the general outline of its significance, scholars would do well to take heed to this intimation found in the first appearance of this word and be guided by it and by the facts of each context.

Let us now examine the second example to determine whether or not it has any connection with a genealogical table as its preamble or introductory statement. In Genesis 4:25, 26 we have the brief genealogical data concerning Adam, Seth, and Enosh. During the lifetime of the latter, men began to call upon the name of the Almighty. These statements are followed by, "This is the book of the generations of Adam." The genealogical table found in chapter 5 begins normally with verse 3; thus between this and our expression occurs a rather long statement relative to the creation of man and woman in the image of God. This sentence puts a chasm between our expression and the genealogy which follows in verse 3.

The third instance of our expression is in 6:9. In the first eight verses there is no genealogical material. Separating our statement from the genealogical data beginning in the next verse is this declaration, "Noah was a righteous man, *and* perfect in his generations: Noah walked with God." This sentence makes a gap between our formula and the following genealogy and disassociates it from this material altogether.

The next occurrence is in 10:1. In our regular version the translators have supplied *namely* after Noah in order to make the names Shem, Ham, and Japheth in apposition with the expression, "the sons of Noah." The insertion of this italicized word was made by those who evidently held the position that our formula was the introduction to a genealogical table. This is not the only possible, grammatical rendering. May I suggest another? "Now these are the generations of the sons of Noah. As to Shem, Ham, and Japheth, unto them were sons born after the flood." With this reading it becomes immediately apparent that our formula is not very

closely connected with the genealogical table which follows. In this case, however, there is nothing that separates our formula from the following genealogy. The same thing is true with the next appearance of our sentence in 11:10. The same situation exists in 11:27.

The connection between our formula in 25:12, 19 and the material which follows is indeed very loose and, strictly speaking, does not necessarily connect therewith. The same situation exists in 36:1, 9.

In this connection it might be well to note the fact that in the cases of the section attributed to Ishmael and Isaac together with the one ascribed to Esau and Jacob, Ishmael and Esau, who were rejected from the ancestral lineage of Messiah, are mentioned in the record. This is, to occidentals, rather strange. The probable answer to why they appear is to be found in the fact that they were the first-born of the theocratic line although disfranchised. This fact would be more in keeping with the customs and legal requirements of the time.

Following our formula in Genesis 37:2 there is no genealogy whatsoever; neither is there any preceding it. The statement in this connection is that "These are the generations of Jacob." In chapter 36 we see the descendants of Esau and yet in 37:2 appears our expression. In this instance it can have no connection whatsoever with a genealogical table. Jacob has been the leading character in the drama of the section 25:19-36:43. From chapter 37 onward Joseph occupies the principal place; therefore, in this last instance of its occurrence in Genesis we must conclude that it has no connection whatsoever with a genealogical table. The only other significance it can possibly have here is that in the section which it terminates evidently it means that this portion of the book was either written by Jacob or that it was in his possession.

As further proof that this formula has no connection whatsoever with a genealogical table, I wish to call attention to its use in Numbers 3:1, "Now these are the generations of Aaron and Moses in the day that Jehovah spake with Moses in

mount Sinai." In the first two chapters of this book we have an account of the first census of the children of Israel and the number, encampment, and princes of the tribes. Nothing of a genealogical nature is found here. After it, we have the list of the names of Aaron's sons and the account of Nadab and Abihu. Not one word is given concerning any of Moses' descendants either before or after our formula. This fact shows that it has no connection with a genealogical table. In this case we are driven to the irresistible conclusion that the contents of chapters 1 and 2 were written at the time of the events recorded either by or for Aaron and Moses and that the latter incorporated this material in the final codification of the Law.

The fact that each one of these sections closes within the lifetime of the one whose name appears in our formula cannot be accidental. Writers living several centuries afterwards would never have been so precise and exact in such an arrangement. The fact that the history in each section thus ends is positive proof that there was design in this arrangement. But let us not conclude that there was any manipulation of the records but rather the natural logical outworking of the cold hard facts of life. We, therefore, have in the first 36 chapters of Genesis the testimony and accounts of competent eyewitnesses to the things of which they wrote.

2. PROOF FOR THE EARLY DATE OF GENESIS

A careful study of Genesis and an analysis of the data connected with our formula prove that it was compiled from ancient documents by an editor at a very early date. The evidence is clear and convincing to the one who will open his mind and heart and look facts squarely in the face. The testimony supporting this proposition is based upon six different considerations.

a. *Babylonian Words in the First Eleven Chapters of Genesis*

According to the best and leading scholars there appear in the first eleven chapters of Genesis different Babylonian words. In fact, as the dewdrop reflects the environment around it, these chapters mirror more or less distinctly a Babylonian

environment. For proof of this fact consult the standard works on the subject.*

b. *Palestinian Environment Reflected in Chapters 12-36*

The second major division of Genesis consists of chapters 11:27-37:1. The experts are unable to find in this section the influences of Babylonia as they clearly point to them in the first section. Furthermore an unmistakable Palestinian background is apparent throughout this portion of the book. The geographical data together with the customs and life of Palestine are seen on every page. These facts are proof that it was written by those to whom Moses gives credit. To the truth-seeker it is also obvious that this section must have been written by an eyewitness.

c. *Egyptian Words in the Last Fourteen Chapters of Genesis*

In great contrast with the early chapters of Genesis the last ones are permeated with Egyptian words and ideas. In fact, the entire background of these chapters is purely Egyptian with, of course, the ancient Hebrew civilization. In other words, in these chapters we see the Hebrew culture and civilization amid Egyptian environment.

*The traces of Babylonian influence, which are so very evident in the first eleven chapters of Genesis, argue for Israel's contact with that country. Two schools of thought have arisen in regard to this matter. One insists that all the data can be accounted for upon the basis that Abraham was a native of Ur of the Chaldees, and that, since these early chapters give the account of the beginnings of civilization which arose in the Tigris-Euphrates valley, normally traces of Babylonian influences would appear in this portion of the narrative. The other school, with a great array of learning and dogmatism, proclaims that the contact was made only when Nebuchadnezzar took the Jews to Babylon.

There is truth in the position taken by the first school. Abraham's contact with his native land cannot be doubted in the light of our present knowledge. There is, therefore, of necessity, traces in these early chapters of Babylonian influence. No one can deny this proposition. That Israel's contact with Babylon at the time of the captivity did color her civilization and culture subsequent to that time, and that traces of such influences do appear in the later books of the canon cannot be denied. But a scientific and unbiased investigation of *Genesis* can discover no evidence of Chaldean influences of the time of the exile.

The explanation appearing in the following pages, which accepts all the data at face value, accounts fully and scientifically for the evident Babylonian influences.

d. *Geographical Notations*

Another line of proof that the first thirty-six chapters of Genesis constitute a primitive revelation is to be found in the geographical notations scattered here and there in this section of Scripture. Since in Genesis 14:2 mention is made of the king of Bela, an explanatory clause follows it stating that "the same is Zoar." In the next verse mention is made of "the vale of Siddim" which is explained by the clause "The same is the Salt Sea." Again in verse 7 En-mishpat is explained: "the same is Kadesh." Once again, we see another such note in the statement which spoke of Abraham's pursuing the five kings "unto Hobah, which is on the left hand of Damascus." Finally in verse 17 the vale of Shaveh is explained: "the same is the King's Vale." Why are these place-names explained? The most plausible answer is that by a later writer they were inserted into documents which he received. For instance, the original which came into his hands simply spoke of the king of Bela. The author assumed on the part of the reader a knowledge of the city or state of Bela which was at that time well known. By the time of Moses its name had been changed to Zoar. Hence, in order to make the record intelligible to his readers, Moses added the explanatory clause.

Another example of this type of notation for the purpose of identification is found in 16:14: "Wherefore the well was called Beer-lahai-roi; behold, it is between Kadesh and Bered." In the record of Rachel's burial place (Gen. 35:19) mention is made of Ephrath which is followed by the clause "the same is Beth-lehem." Sarah died, according to Genesis 23:2, at Kiriath-arba which Moses explained as being Hebron.

Why all of these interpolations? The careful intelligent reader demands an answer. These additional explanatory notes obviously were inserted by Moses to make intelligible to his readers these ancient documents which he was placing in their hands. When Sarah died the place where Abraham lived was known as Kiriath-arba. Between that time and Moses' day the name had been changed to Hebron.

The Israelites in his day would not have known by reading this document where Sarah was buried unless indeed they had done some special research work or made particular inquiry about the ancient name of this city, which thing very few would have done. But to make intelligible to his readers the facts, Moses inserted this explanation. Neither could this note have been added at a date later than the time of the entrance of the children of Israel into Canaan, because in the original passage we are told that Hebron was in the land of Canaan. The translators of the Revised Version were unfortunate in including in the parentheses only the words "the same is Hebron," whereas they should have placed within these marks the entire statement, "the same is Hebron in the land of Canaan." Anyone who knows the Hebrew language and who will glance at the original text will see that the phrase, in the land of Canaan, is a part of the inserted note which Moses placed there to identify Kiriath-arba. There was no occasion for this note's being placed in the document after Israel entered the land, because Hebron was one of the principal cities of refuge and played a very important role in the life of the country. David set up his kingdom and reigned there for seven and a half years. Therefore it is unthinkable that this explanation could have been placed there after the conquest of the land. In the face of these stubborn facts there is but one conclusion to which one can reasonably come; namely, that it was inserted by Moses for the children of Israel just before they entered the Promised Land. What is said about this note is true also of the one which occurs in verse 19 of this same chapter.

Another fact which is positive proof of the antiquity of the book of Genesis is the use of the terms, "south country" (Gen. 20:1; 24:62) and "the east country" (Gen. 25:6). After the conquest of the land these places had well-known names. These primitive names bear silent testimony, therefore, to the ancient character of these documents which Moses passed on to Israel.

e. *The Primitive Character of the Political Situation Reflected in Genesis*

In Genesis we see a primitive political state reflected. Petty city-states were the

order of the day. The tribal character of this early civilization is reflected especially in such chapters as Genesis 10. At the time of David and Solomon, however, empires were developing, as we see in the cases of Babylon, Assyria, and Egypt. Most recent finds of archaeology prove the correctness of the representation of this primitive order as set forth in Genesis. From this standpoint, therefore, we are driven to the conclusion that Genesis consists of ancient primitive documents.

f. *Parallel Between Literary Composition of Genesis and Cuneiform Tablets*

When the Jewish people spoke Hebrew, God made His revelation to them in that language; when they were using partially the Aramaic at the time of the Babylonian captivity, He gave some of His messages in that language; and after they began to speak Greek He naturally adopted this tongue in giving His revelation. Speech is the vehicle of thought. God's Word is the means by which He conveys His message to people. Hence, naturally He adopted the language which they were using at the time of the revelation. Furthermore, when papyri were used as writing material the men of God naturally employed that which was in use in their day. These facts are in accordance with common intelligence and good sense.

From the facts stated above we may conclude that when clay tablets and stone were used for writing material, God naturally employed them in preserving His revelation. Furthermore, when the cuneiform language was the international writing of the ancient world, it stands to reason that the Lord would use that language in giving His Word.

Do we have any evidence of these facts? Most assuredly. From the mounds of Mesopotamia, Asia Minor, Palestine, and Egypt have been unearthed various clay tablets written in the language of the day—namely, Babylonian-Assyrian wedge-shaped writing. The Tell el-Amarna tablets from one of the ancient capitals of Egypt as well as others dug up in Palestine prove that clay tablets and cuneiform writing were used universally in Egypt and Palestine at the time of Moses and the Exodus. We naturally conclude, therefore, that God would give His revelation in the

permanent form according to the methods employed at that time. These facts have long been recognized by conservative scholars but have not been emphasized, because of the scarcity of the evidence for comparison available to former generations. In the most recent discoveries, however, sufficient data have been brought to light and have been studied thoroughly to prove conclusively that the book of Genesis is a series of ancient documents which have been put together in permanent form by the great Lawgiver of Israel—Moses.

There were certain literary methods employed by the old Babylonian-Assyrian scribes which are very clearly demonstrated by the tablets that have been unearthed. As with the Hebrew, so with the ancient Babylonian tablets, the first words of tablet one of a series were used as the title of the following ones. They also employed the numerals which indicate the serial number of the tablet. Another safeguard in preserving the correct order came in the form of catchwords or catchlines. The first words of the first tablet of the series were repeated at the bottom of each succeeding one to indicate that it belonged to the same set. The numbering showed the numerical order and the catchlines were used as a check to confirm the serial order. In addition to these devices there was a colophon which appeared at the end of a document or a series of documents. This consisted largely of the name of the scribe and the date of the writing and corresponded largely to our title page of a book. These data came at the end of a document instead of at the beginning as in our case. Instead of the scribe or the writer's signing his own name, frequently his seal was used to close the communication and in addition sometimes the scribe gave his name.

An examination of the book of Genesis shows the remains of some of these ancient literary devices. The presence of these embedded in the text argues for a very early date of the composition of Genesis. Evidence of this fact is to be found in the following examples:

Chap. Verse

- i. 1. "God created the heavens and the earth."
- ii. 4. "Lord God made the heavens and the earth."
- ii. 4. "When they were created."
- v. 2. "When they were created."
- vi. 10. "Shem, Ham and Japheth."
- x. 1. "Shem, Ham and Japheth."
- x. 1. "After the Flood "
- xi. 10. "After the Flood."
- xi. 26. "Abram, Nahor and Haran."
- xi. 27. "Abram, Nahor and Haran."
- xxv. 12. "Abraham's son."
- xxv. 19. "Abraham's son."
- xxxvi. 1. "Who is Edom."
- xxxvi. 8. "Who is Edom."
- xxxvi. 9. "Father of the Edomites" (lit.: Father Edom).
- xxxvi. 43. "Father of the Edomites" (lit.: Father Edom).

I wish the reader to note carefully that Genesis 1:1-2:4 begins and ends exactly alike. The same thing is true with the section 2:4-5:1. This section begins a certain way and closes with a repetition of the same words. The same thing appears in each of these pairs of sentences. This phenomenon cannot be accidental, because it is too uniform and exact. Since in it is reflected the ancient literary method of writing in the orient, and since these repetitions occur where our formula appears, which takes the place of the original colophon, we cannot avoid the conclusion that Moses took earlier documents and welded them into the form which they now have in Genesis 1-36.

A study of the cuneiform tablets shows that many of them were dated in the year

of certain outstanding events. For instance, one document is dated: "Year in which Canal Hammurabi was dug." In perfect conformity with this method of dating we see in Genesis 2:4 the words "In the day that the Lord God made the heavens and the earth." A similar example of dating is found in 5:1, "In the day God created man." Later tablets were not dated so much by the year in which a specific incident occurred but rather were given in terms of the residence of some leading personage. For instance, in 25:11 the date of the writing of this tablet was when "Isaac dwelt by Beer-lahai-roi." Compare also the method of dating in 36:8; 37:1.

As noted above, the cuneiform tablets always ended with a colophon, giving the name of the scribe along with the date. The counterpart of this device in the Scriptures is found in our recurring formula, "These are the generations of ..." In view of these facts we cannot avoid the conclusion that Genesis 1-36 was first written in the language of the day whose authors used the literary contrivances common at that time. Moses adopted this method which the scribes of Ashur-bani-pal used in their copying tablets from earlier generations.

The proper understanding of the literary composition of the first thirty-six chapters of Genesis forever demolishes the critical, destructive theory which asserts that it was composed of documents unrelated and coming from different centuries. The unity of the book of Genesis is guaranteed by the manner in which it was welded together by Moses.

3. WHO WROTE THE ORIGINAL DOCUMENTS CONSTITUTING THE BOOK OF GENESIS?

As has already been seen, archaeology has proved conclusively that writing extends back to the dawn of history—the beginning of the human race. Tablets have been unearthed which are admitted to have been written at least five and a half millenniums ago. Thanks to the tireless work of faithful archaeologists in bringing to our attention the historic past, we no longer have to depend upon the guesses and speculations of theorists concerning this matter. Accepting the cold facts which have

been brought to light by archaeology, we are now in a position to affirm that the documents out of which Genesis was composed could have been written by any of the prediluvian patriarchs, beginning with Adam himself. It is now in order for us to examine minutely each of these original documents.

a. *The Creation Document*

We have already seen that the earliest material used for writing, especially in Babylonia, the cradle of civilization, was the clay tablet. We have also learned that there is abundant evidence in Genesis which proves that it was composed of documents which had the literary characteristics appearing in the early Babylonian clay tablets. We are, therefore, justified in concluding that these early documents were written on clay tablets; hence we shall think of them in such terms.

Genesis 1:1-2:4 is one of the most sublime pieces of literature extant today, being judged from the standpoint of simplicity, comprehensiveness, clarity, universality and majesty. Who could pen such an account? According to Commander Wiseman, who quotes Professor Wade in his *Old Testament History*, this account is most accurate. Here are the words of the Professor who speaks "of the inherent improbability of an ancient writing anticipating accurately the conclusions of modern science." Of course, the Professor, viewing things as he does, wished to claim for this record a late date. According to him and the critical school, the Pentateuch came into its present form during and after the Babylonian captivity. Were science and knowledge, as developed by men, taking the position set forth in Genesis 1 at the time of the reputed composition of the Pentateuch? Those acquainted with the historical facts must answer in the negative. In fact, it is utterly absurd to think that a scribe or historian at the time of the Babylonian captivity could have by his own natural powers written an account like Genesis 1. The Professor, together with all others occupying the same position as he does, was driven by facts to the statement that this portion of Scripture is absolutely accurate.

If no one after the days of Moses and before the present scientific age could have

written this account, who did? And when was it composed? If any man today thinks that he can write an account of the Creation, let him try it. Evidence pointing to the date of its composition is found in the record of the work of the fourth day (1:14-16). According to it,

"God said, Let there be lights in the firmament of heaven to divide the day from the night; and let them be for signs, and for seasons, and for days and years: 15 and let them be for lights in the firmament of heaven to give light upon the earth: and it was so. 16 And God made the two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also."

The name here given to the sun and the moon is "lights," or "luminaries." These two greater heavenly lights are not called in this document by the name which they later bore in Babylonia. According to the tablets unearthed there, the sun at a later date was called "shemesh." Likewise in the Biblical account of the time of Abraham the greater luminary is called by the corresponding word in the Hebrew language (Gen. 15:12). Hammurabi in his code depicted on his stele himself as receiving the laws from the god "shemesh." The moon god also was worshiped in Ur of the Chaldees. The chapel in which he was worshiped was erected on the great tower in the central part of the city about 250 years prior to the birth of Abraham. He was also worshiped in Haran, Upper Mesopotamia. *Had Genesis one been written after names had been given to the two luminaries, the writer would have spoken of them by these names instead of simply calling them "lights."* This very fact in and of itself is absolute and positive proof of the primitive character of Genesis 1:1-2:3.

Throughout this section the author repeatedly states, "and God said." The personal element together with the vivid portrayal of what was done and said all indicate clearly that the record was written by one to whom these events were told. In this connection let us bear in mind that the writer did not say "I saw," "I beheld," and "I heard." It is direct speech. Everything throughout the account argues for its primitive character as having been recorded by the Lord Himself. Compare the style, the brevity, and the majesty of this record with the two tablets of the ten

commandments given directly by the Lord.

Another bit of evidence pointing to the conclusion just stated is that in the section attributed to Noah (Gen. 5:29) is an echo of the promise contained in 3:15. As a final statement relative to Genesis 1, I wish to quote the words of Commander Wiseman, which are clear, explicit, and most accurate:

"This first chapter is so ancient that it does not contain mythical or legendary matter; these elements are entirely absent. It was written before myth and legend had time to grow, and not as is often stated, at a later date when it had to be stripped of the mythical and legendary elements inherent in every other account of Creation extant. This account is so original that it does not bear a trace of any system of philosophy; yet it is so profound that it is capable of correcting philosophical systems. It is so ancient that it contains nothing that is merely nationalistic, neither Babylonian, Egyptian nor Jewish modes of thought find a place in it, for it was written before clans, or nations or philosophies originated. Thus it is the original, of which the other extant accounts are merely corrupted copies. Others incorporate their national philosophies in crude polytheistic and mythological form, while this is pure. Genesis chapter one is as primitive as man himself, the threshold of written history.—*New Discoveries in Babylonia about Genesis*.

b. *The Tablet of Adam*

The second tablet, or series of tablets, is attributed to Adam (2:4-5:1). In chapter 2 we have a description of the earth's being watered by a mist which went up from the ground. This is followed by a brief statement concerning the creation of man. This narration has been designated as a second record or duplicate account of man's creation. Unfortunately, some scholars have seen a contradiction between it and that which is contained in the first chapter. Furthermore, they have sought in these two accounts to find proof for the long-exploded documentary theory of the composition of the Torah. Since we are dealing with another tablet, or series of tablets, in the material found in 2:4-5:1, it is only natural to expect another reference to the creation of man. Since it was originally a document separate from 1:1-2:3 and since it recounts God's dealings with the human family, naturally it

relates, in a different way, the story of man's creation as given in the first tablet. In a set of books today, which is well-written, each succeeding volume takes up the story where the former left off and ties the new volume to the preceding one. Exactly this is what we see here. Hence the myth concerning a duplicate narrative, which the destructive critics have used in support of their visionary hypotheses, vanishes in the light of the plain facts.

In verses 8-17 of the second chapter we have a very vivid, detailed, and graphic description of the Garden eastward in Eden. There is nothing fantastic, visionary, or mythical connected with this straightforward account. It is just such a story as one would expect an honest narrator to tell. It is tied down to earth—to realities and facts.

In this garden was planted every tree that was desirable for man's food and comfort. He was granted the privilege of partaking of the fruit of each one, except of the tree of the knowledge of good and evil. He had access all the time even to the tree of life. Nothing was withheld from him that was calculated to bring a blessing and make his stay in Eden all that was to be desired. A prohibition was imposed upon him, however, concerning the tree of the knowledge of good and evil. God warned man, saying, "in the day thou eatest thereof dying thou shalt surely die" (literal translation). This statement is absolutely correct. The very day that man partook of the forbidden fruit the katabolic processes, which are known to medical science, began to prey upon his physical body and they continued to eat at his very vitals until his life became extinct. The same destructive forces prey upon the bodies of everyone from the beginning of life and ultimately cause death. Thus this statement in this most primitive of all documents has been verified by modern science.

In verses 18-25 we have an account of Adam's naming the various animals and also of the creation of woman. Unfortunately and mistakenly some men have spoken of Adam and his intellectual capacities as being very limited. The facts here narrated

indicate otherwise. He had a great mind and intellectual capacity to give names appropriate to the different animals. As they filed before him, each with his mate, there was found no companion for man. Thus at this point of the history God brought the woman into being.

The account of this miracle is told very simply in a straight forward manner and in language that all can understand. According to it, God caused a deep sleep to come over the man, at which time He removed from his side a rib. Out of this He created woman. Some theologians correctly, I believe, conclude that this surgical operation was performed in order to remove from man's body the feminine organs. Hence around them He built up the body of the woman and breathed into her nostrils "the breath of lives," and she became a living, *i.e.*, an immortal, soul.

Unfortunately many light and flippant people have ridiculed this majestic account of the creation of woman and have dubbed it "the rib story." The making of such a frivolous remark reveals immediately the shallow thinking of the person thus speaking. The first great step in surgery was taken by a man who believed this account and who saw the practicability of it. God gave Adam an anesthetic before He performed this operation. The man who discovered modern anesthesia found his idea in this account. Every one who has undergone a surgical operation in modern times owes the absence of suffering at the time to the knowledge that is here set forth in this precious passage.

In Genesis 3:1-8 we have the record of the tempter's deceiving Eve. He is spoken of as the serpent. The curse falling upon him made him crawl in the dust of the earth. Here only in the Old Testament is he referred to as the serpent. After this time he is never thus designated, but is called the adversary or Satan. *Since he was known by this latter appellation, it is absolutely certain that had this record arisen from later times, he would not have had this name.* Therefore the presence of this primitive designation argues for an early date for this section of the record.

The account of God's coming and talking in the cool of the evening with Adam

and Eve is very personal and, at the same time graphic and vivid. The Almighty is represented as appearing in human form and conversing with man.* *In the books of Moses and throughout the Hebrew Scriptures, the Almighty is never spoken of thus, but rather is represented and thought of as the King of the universe, high, exalted, and lifted above the heavens. It is, therefore, inconceivable that the account in the third chapter of Genesis, narrating God's visit to man in the Garden, came from a later time in Jewish history.* This fact argues most conclusively for the early origin of this portion of the Word.

In 3:9-21 we have an account of the Almighty's conversation with Adam and Eve announcing the coming of the world-Redeemer and at the same time pronouncing the curse upon man, woman, and the ground. This promise of a Redeemer, while definite enough, is veiled more or less in mystery. It becomes intelligible, however when read in the light of later predictions. It is of such a character that one would expect it to be the primitive or the initial promise. This fact, likewise, argues for an early date of this original section.

In the fourth chapter we have the account of the birth of Cain and Abel and the former's slaying the latter. This incident is followed by the pronouncement of the curse upon Cain. The section concludes with a short history of Cain's descendants up to and including Lamech. Here is found the record of the beginning of a materialistic culture, built up by those who have little regard for God and spiritual interests. This record closes with the eighth generation of Adam through Cain, the worldly branch of the human family which developed a godless civilization.

* In the narration concerning the events of the tower of Babel, God is spoken of as coming down to earth (Gen. 11:1-9). In 17:1 we are told that Jehovah appeared to Abraham. Whether or not He appeared only in vision, or similarly to His appearance in Eden we are not told. A like situation appears in chapters 18 and 19. But from the days of Jacob and onward we read of the appearance of "the Angel of Jehovah." One would conclude naturally that the use of the primitive expression relative to the Lord's appearing in the early chapters of the book argue for the composition of the chapters prior to the time when the latter half of the book was written.

As stated before, Moses claims that this is "the book of the generations of Adam." *Since the personal touch is so very evident and the narrative reflects most positively the earliest primitive civilization, the only reasonable explanation of this formula is that Adam was the one either who wrote this account, or, in whose possession it was.*

c. *The Tablet of Noah*

This third tablet, which claims to give the generations or the historical account of Noah, begins with Adam and traces the former's genealogy to himself. This is found in the fifth chapter and is followed by an account of the corrupt condition of the world in Noah's Day (Gen. 6:1-8).

Some in modern times have stumbled over the record in this fifth chapter because of the extremely long span of life of the ancient patriarchs. Various efforts have been made to read into the record some other idea than that which is the simple, straight forward, plain meaning of the words. All efforts to make the chapter mean something different from what it says meets with failure.

It is logical to believe that primitive man had greater vitality and strength in the early period of the history of the race than in our day. The characteristic which we observe everywhere, and which affects both animate and inanimate creation, is that everything is tending towards dissolution and a general breakdown. Chemistry teaches this great lesson. It is visible on every hand in nature. As one grows older, the less vitality he has; consequently the smaller is his capacity for recuperation. As a person in youth has greater vitality and power, so did the human family in those early, primitive days. It is not unreasonable, therefore, to believe the record as it is given in the fifth chapter of Genesis which shows longevity at its best.

According to Genesis 5, there were ten of the patriarchs from Adam to Noah. Skeptics have often ridiculed the Biblical record on this point but confirmation has come to us from archaeology which confirms the Scriptures. For instance, Mr. H. Weld Blundell obtained a number of clay prisms which had been found at Larsa.

These have been placed in the Ashmolean Museum at Oxford and have been deciphered by Professor Langdon. One of them, which is designated W.B.444 gives a list of those who "ruled before the Flood." Following this, we have a list of those who ruled "after the Flood" up to about 2000 B.C.E. of the current chronological scheme. On another tablet is found the list of ten persons who "ruled before the Flood" (See Tablet W.B.62).

The material in this section, as stated above, consists of the genealogical list of Noah's ancestors and of the culture and environment in which he lived, and which was very wicked—so very much so that God had to bring the judgment of the Flood on that generation to purge the world of its gross corruption.

Adam lived until the year 930 A.H. Methuselah was born in the year 687 A.H.; hence their lives overlapped for 243 years. Methuselah lived 969 years and died in the Flood year, 1656 A.H. Since that disaster occurred in the 600th year of Noah, his life overlapped with that of Methuselah for 600 years; therefore, he had ample opportunity to procure all the genealogical data from Methuselah who in turn could have gathered it from Adam and others of the early patriarchs. Therefore in this section we have a well authenticated genealogical table giving the exact facts of the theocratic line and a short description of the corruption of Noah's day. Since Moses attributed this section to Noah and since all the data are in harmony with this position, we are logically forced to believe that Noah was the author or the possessor of this tablet.

d. *The Tablet of Noah's Sons*

The fourth tablet, or series of tablets, as already seen, is found in Genesis 6:9-10:1. This section begins with 6:9b and speaks of Noah as a righteous man and places him in contrast with the corrupt world of his day. This is doubtless done to show that God always uses men whose lives are pure, chaste, and clean. Naturally in this new series of tablets the writer would depict the lost, corrupt condition of the world and God's pronouncing the curse upon it. This account is followed by the

record of the Flood, of which we read in chapters 7 and 8. After Noah emerged from the Ark he made certain sacrifices to God, at which time the Lord entered into a covenant with him and gave the Magna Charta of civil governments. These things are recorded in chapter 9.

We are still living in the land of Babylonia in this section of the book and only leave it to see the Ark resting upon Mount Ararat north of Babylonia, which was probably in the present country of Armenia. The description of what took place at the time of the Flood is so very clear and minute that only eyewitnesses could have written such a vivid account. This record is by Moses attributed to the three sons of Noah. Since we are moving in the realm of ideas of ancient Babylonia in this section, we are again logically driven to accept the position that the authors are the three sons of Noah who passed through the experiences here narrated.

e. *The Tablet of Shem*

The fifth tablet, or series of tablets, is found in Genesis 10:2-11:9. This portion was written when the political situation had developed into small city-states consisting largely of clans or certain small tribes. This picture of the ancient orient shows the conditions as they existed from the time of the Flood to the breaking up of the original continent into the present land distribution which occurred in all probability, as stated before, in the year 1757, or 101 years after the Flood. But since the record takes us into the next generation after Peleg, we, of course, realize that it went for another generation beyond that of the catastrophe which befell the earth, and which is crystallized in the name of Peleg.

Nimrod, the founder of the kingdom of Babylon, was third in the Hamitic line. From Shinar he went out into the land of Assyria and built Nineveh and some other cities.

Let us remember that at the time of the writing of this tenth chapter of Genesis, Sodom, Gomorrah, and the cities of the Plain were still standing, as is evident from the nineteenth verse. Since they were destroyed in the days of Abraham, probably

when he was 99, in the year 2107 A.H., it is likely that this judgment fell 350 years after the division of the earth. Therefore Shem's account was written before Abraham's day.

Moses, the compiler of the book of Genesis, attributes this section to Shem, who lived 502 years after the Flood, and whose life overlapped that of Abraham by 150 years; hence we may conclude that Shem either wrote the book or that it was in his possession. The probability is that he wrote it.

f. *The Tablet of Terah*

Terah's tablet is the shortest of the series. It consists only of the ancestral line of Terah, the father of Abraham, who traced his lineage from Shem. He had the opportunity of learning the facts from Shem and of continuing the genealogy to include himself.

g. *The Tablets of Ishmael and Isaac*

The next and longest division of Genesis is chapters 11:27-25:11. This is followed by what might be properly called a postscript consisting of verses 12-19. Abraham, of course, is the chief character in this section. Contrary to Dr. Driver's dictum, Abraham's name is not connected in any way with our formula as one would expect if Driver's assertion were correct.

This section properly ends with verse 11, which gives the data of the composition of this series of tablets in terms of Isaac's dwelling at Beer-lahai-roi. The last statement (vss. 9 and 10) tells of the burial of Abraham by his two sons, Isaac and Ishmael. Moses added his colophon in the form of our formula in verse 12 and followed that with the postscript concerning Isaac. This addition is concluded with the colophon regarding Isaac in verse 19. In keeping with his usual custom, Moses recognized the priority of the birth of Ishmael and placed him before Isaac, just as he did in the case of Esau and Jacob in 36:1, 9 and 37:2. We see the same thing in Numbers 3:1 where Moses placed Aaron, his elder brother, before himself.

There are a vividness, a graphicness, and the personal touch throughout this section which show first-hand information concerning the most minute details of the various incidents recorded therein. It is just such an account as one would expect Abraham to recount to his sons, Ishmael and Isaac, especially to the latter. The original tablet must have been in possession of Ishmael and Isaac and finally reached the hand of Moses, who welded it with the other documents which came into his possession.

h. *The Tablets of Esau and Jacob*

The final tablets, or series of tablets, are found in Genesis 25:20-36:1. There are two postscripts to this section as indicated by verses 1 and 9 of chapter 36.

Here again we have a vivid, graphic description of various epochs in the lives of Esau and Jacob. The personal touch is in evidence throughout the section. It finally concludes with the burial of Isaac by his two sons, Esau and Jacob. Chapter 36 constitutes, as stated above, the postscript to this section of the narrative. Finally in 37:2 we find a colophon which attributes this history to Jacob. Without doubt, therefore, the material forming this section of Genesis was the property of Esau and Jacob, which providentially was brought into the hands of Moses, and which he has incorporated in the account of this wonderful book of Beginnings.

The portraits of Abraham, Isaac, and Jacob, as set forth in the last two sections discussed, are consistent in every detail. From this account we can see that the incidental references strewn throughout the text brighten the picture of Abraham. He was a man of influence and power, not only in Canaan but in Egypt. He had the respect of all with whom he associated. The same is true with reference to Isaac and Jacob, even though they did not tower in the public eye so much as Abraham did. Genuineness and historicity are stamped upon every chapter of this narrative as well as upon all the primitive oracles which later came into the hands of Moses.

In view of all the evidence which we have discovered during this study, we are driven to the irresistible conclusion that the first thirty-six chapters of Genesis form

a composite document made up of primitive records which were in the hands of the leaders of the theocratic line, and which came finally into the possession of Moses. They were welded together by him into one continuous narrative as we possess them today.

i. *The Last Fourteen Chapters of Genesis*

The next question arising in this investigation is, Who wrote the last fourteen chapters of Genesis, or what connection did Moses have with this part of the record? In order to answer this question, one must study Genesis in connection with the other four books of the Torah. In the first two chapters of Exodus we have an account of the birth and miraculous preservation of Moses and his life at the court of Pharaoh. Following this narrative is the episode of his flight from Egypt to Midian where he met the girl whom he married. After forty years residence in that country God called him to deliver His people from the bondage of Egypt. The account is found in the third chapter. From this time onward God constantly spoke to him. In Exodus, Leviticus, Numbers, and Deuteronomy we see the recurring statement, "and Jehovah spake unto Moses."

In striking contrast with this reiterated and emphasized statement as we have already seen, is the fact that not one single word is to be found in the book of Genesis which declares that God spoke to Moses. There is not even an intimation to this effect. This is a fact which demands consideration on the part of the one who is studying this question.

The liberal critics tell us that the expression, "Jehovah spoke unto Moses," was inserted into the materials which the imaginary redactors of the time of the Babylonian captivity inserted into the supposed original documents that they wove into the literary fabric now known as the Torah, or that the authors of the supposed original documents falsely inserted the great Law-giver's name into their writings. This was done, they assert, in order to give to these forged documents the authority and prestige of the name of Moses. Let us, for the sake of discussion, assume the

correctness of this position. How is it, then, that they would with great profusion inject his name throughout the last four books of the Torah, but never once put it into the first one, Genesis? These imaginary editors would want his authority for this part of their work just as much as for the latter part. This fact is conclusive evidence that the critical theory evades the issue and is absolutely contrary to facts.

Since I have in this connection mentioned the false documentary theory of the composition of the Pentateuch, it might also be well to note the fact that Genesis refers to a primitive revelation which God made and which Abraham obeyed. It is found in 26:5; but, in order that the reader might see the connection, I will quote the first part of this chapter:

"And there was a famine in the land, besides the first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines, unto Gerar. 2 And Jehovah appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of: 3 sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these lands, and I will establish the oath which I swore unto Abraham thy father; 4 and I will multiply thy seed as the stars of heaven, and will give unto thy seed all these lands; and in thy seed shall all the nations of the earth be blessed; 5 because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws" (Gen. 26:1-5).

According to verse 5, God told Isaac that Abraham, his father, had obeyed His voice, had kept His charge, His commandments, His statutes, and His laws. Let us remember that Abraham lived approximately 400 years prior to the days of Moses, through whom God gave the Law at Sinai. Nevertheless the Lord stated to Isaac that his father had kept His commandments, statutes, and laws. Evidently He had given a primitive revelation, which was in effect at that time, and which Abraham obeyed. Who had those laws, statutes, and commandments? The order of the items of this verse gives a little hint. Abraham first obeyed God's voice and then kept His charge, His commandments, statutes, and laws.

Abraham was born into an idolatrous environment (Josh. 24:1, 2). God gave him

a call to leave his father's house and the land of his nativity and to go to the land which He would afterwards show him (Gen. 12:1-3). In obedience to this challenge to separation, Abraham journeyed northward into Haran and thence, when his father was dead, down into Canaan and finally located at Hebron. The facts recorded in Genesis 14 throw quite a bit of light on this question. After he had rescued Lot, Abraham came and paid tithes to Melchizedek, king of Salem, which was Jerusalem. At the same time he was also priest of God Most High. Being king of a petty city-state and priest, he evidently had the law and the services together with the ritual of God Most High. Obviously the Lord called Abraham out of his heathen environment and brought him over into this kingdom of Melchizedek in which the statutes of God were the laws of the land. Being a subject in the kingdom of Melchizedek, he obeyed these laws of God and worshiped Him according to the ritual over which Melchizedek presided.

Since there was a primitive revelation—statutes, commandments, and laws—which God originally committed to men, and which Abraham obeyed, where are they today? No one can answer this question absolutely. They have not been preserved to us, so far as we know. It is quite likely that the Lord through Moses incorporated the abiding elements of the primitive code in the law which he delivered to Israel at Mount Sinai. Let me illustrate this principle. My native state of Tennessee came to statehood in 1796. At that time a constitution was drawn up and adopted. This commonwealth functioned under it as long as it met the needs. When, however, the state developed so that the old constitution was not sufficient, another one was drawn up and adopted by the legislature. Under this it is operating at the present time. Doubtless there were many of the original statutes in the old document which have been brought over and incorporated into the new, because of their universal application and their adaptability even to the newly developed situation. In all probability a like situation existed in those primitive times. In fact, we see various sacrifices and offerings mentioned throughout the book of Genesis. In the Law delivered at Sinai a very elaborate, sacrificial ceremonialism was inaugurated. This

doubtless consisted of much that was in this primitive revelation, and that was essential to make out the full message of the law.

We have already seen that Genesis 1-36 is the compilation of genealogies and histories which were attributed to Adam, Noah, Noah's sons, Shem, Terah, Ishmael and Isaac, and Esau and Jacob. These documents, as we have already noted, reflect most vividly and accurately the conditions of the times during which the authors lived. They were taken by one person and welded into a continuous narrative. The one doing this work, I have hitherto assumed, was Moses but a little below I shall give the positive reasons for this conviction.

In order to support or bolster up the claims of the documentary theory, those holding it refer to such passages as I Chronicles 29:29,30:

"Now the acts of David the king, first and last, behold, they are written in the history of Samuel the seer, and in the history of Nathan the prophet, and in the history of Gad the seer, 30 with all his reign and his might, and the times that went over him, and over Israel, and over all the kingdoms of the countries."

The writers of Kings and Chronicles in summing up the reigns of certain sovereigns make statements to this effect: "Now the acts of Rehoboam, first and last, are they not written in the histories of Shemaiah the prophet and of Iddo the seer, after the manner of genealogies?" (II Chron. 12:15). These passages are relied upon to prove that the material constituting the present books of Kings and Chronicles was taken over en masse by the sacred writers, edited, and welded into continuous documents. In like manner, the books of the Torah, according to this theory, came to their present form. These quotations and similar ones when accepted at their face value do not in the least support the documentary theory. They simply tell us that the things recorded of those concerning whom the statements are made may be found in certain books which were extant in that day and time. In other words, this is simply a reference note showing where the reader could find confirmation of the things recorded. Histories today in connection with

each chapter often give a list of reference works where the first-hand information may be gained, but the authors do not wish the reader to understand that they have simply taken certain earlier documents and patched them together into a hotchpotch of a literary narrative. On the contrary, the compiler of Genesis has told us that he took primitive documents and welded them together, has shown us exactly where he made the connections and has given us the names of the authors, or the ones in whose possession they were originally or by whom they were handed down.

These original documents were written *by inspired writers who were guided infallibly by the Spirit of God* to record the events narrated. Moses, the inspired lawgiver of Israel, collected these primitive documents, *the oracles of the Living God*, and united them into one continuous whole. Hence we may take our stand positively on the proposition that Genesis 1:1-37:2 was infallibly inspired by the Spirit of God in every detail and that every word is correct and accurate. Hence we can depend upon each statement therein contained.

All the Biblical writers in referring to the Scriptures written prior to their day as a rule are very accurate in ascribing a quotation to a given writer. This practice is seen throughout the Bible. For instance, various prophets and apostles in referring to Exodus, Leviticus, Numbers, and Deuteronomy attribute certain statements to Moses, the servant of God, but in quoting the book of Genesis they never say that Moses spoke or wrote it. The reason is obvious; namely, that he did not do it originally, but simply took inspired records and, by the guidance of the Spirit, combined them into one continuous, glorious revelation.

Thus far I have assumed that Moses was the compiler, honored of God, to combine preexisting, primitive revelations into one continuous whole. Now let us investigate this question more thoroughly. There are four cogent reasons for believing that Moses was the compiler of the former revelations and the author of the last fourteen chapters of the book of Genesis. On this point I wish to quote from Commander Wiseman:

"What internal evidence then have we of the connection of Moses with the Book? In the first place, there is the obvious unity of plan which it presents. Secondly, there is the authorship of the story of Joseph in Egypt. Moses was learned in all the arts of the Egyptians, and his acquaintance with literature and the ability to write it was perhaps the greatest. He was born sixty-four years after Joseph had died. Joseph may have written a great part of his story, but we are not told that he did so, for there is no such phrase as, 'These are the origins of Joseph' at the end of Genesis. Besides, in this instance Joseph's death and embalming are recorded, and he would not have written that. The whole of the story contains numerous Egyptian expressions and shows an exact acquaintance with Egyptian customs. Every indication points to Moses as the writer of the narrative. Thirdly, there are the 'notes' and 'explanations' made by a compiler. These (as we have seen in Chapter VI) fit in exactly with the circumstances of a people on the edge of the Promised Land, for whom Moses was writing. The fourth piece of evidence is that the Book of Exodus commences just where Genesis leaves off, and is unintelligible without the explanation, given in Genesis, of the circumstances leading up to the state of affairs with which it opens."

In view of these four most cogent and powerful reasons, I am convinced that Moses was the servant, honored of God, to gather these primitive revelations, to weld them into one document, and to write the history of Joseph and the narrative of Israel's deliverance from Egyptian bondage and of the giving of the Law and ritual at Sinai.

Conservative scholars call attention generally to the fact that Moses was the author of Exodus, Leviticus, Numbers, and Deuteronomy and say very little about his connection with Genesis. They seem to assume that he wrote it because his name is connected with it and because the first five Books are called "The Books of Moses." On this point Wiseman states, "Doubtless the reason why most have hesitated to say that he received the whole as we have it, as a direct revelation from God on Mount Sinai, is a very sufficient one, that he himself omits to say that he did so, and surely had he so received it, Moses would have stated the fact, just as he so constantly does in Exodus to Deuteronomy." Since he repeatedly stated that he received a revelation from God which he wrote down in Exodus to Deuteronomy,

since he does not say one word as to his having received directly from God the revelation found in Genesis, and since all five books are spoken of as the Law of Moses, we naturally conclude that his relationship to the book of Genesis is different from that which he bore to the other four. In the light of all the facts which we have studied thus far, we see that this relationship to the first thirty-six chapters of Genesis was in the nature of *the inspired editor* who welded the previous revelations into a continuous narrative as an introduction to the oracles which he received directly from God both at Sinai and during the wilderness journeyings, and which terminated with the repetition of the Law, the book of Deuteronomy, received in the plains of Moab east of Jordan.

Possibly the reader is wondering why believing scholars have not called attention to the nature of the book of Genesis as here set forth. If this position is true, a number of outstanding conservative scholars have told us that Genesis was originally written on clay tablets but have not given us the information explaining in detail its composition. As to the reason why these experts have not given us this information, I wish to quote from Commander Wiseman again:

"There have been so many eminent scholars who have suggested, and some who have asserted, that Moses used previously written documents from which he compiled Genesis, but none, so far as I am aware, have even suggested the precise nature and contents of the documents which came into his possession, notwithstanding the fact this information is given in Genesis. There are three reasons for this: firstly, it is due, as we have seen in Chapter V, to a misunderstanding of the use of the phrase, 'These are the generations (or origins) of ...,' and secondly, to a lack of acquaintance with or oversight of the literary methods in use in the times of Genesis or a failure to apply these to the Book. These methods, such as dating, catch lines, titles, and colophons, are rarely referred to except in technical archaeological works. Thirdly, it is due to acquiescence in the now obsolete, but commonly accepted, opinion of the conservative school, that the contents of Genesis were handed down to Moses by word of mouth, and the long ages to which the pre-Flood Patriarchs lived is emphasized to show that oral transmission as far as Abraham would have entailed the narratives and genealogies passing through but few memories. There is nothing

whatever in Genesis, or elsewhere, to support this opinion of an oral transmission, but it would seem that it was not possible until the results of the past few years excavations had become known, to read such a verse as chapter v. 1, 'This is the book (tablet) of ...,' as though it could mean precisely what it says. This oral transmission theory originated at a time when men were unacquainted with the facts concerning the early development of writing."

In view of the fact that archaeology has proved beyond a shade of a doubt that writing dates back to the beginning of the human race and in view of the further fact that records were kept of historical events, we must discard the obsolete theory that tradition concerning the creation of the world and man together with the history of the early patriarchs was transmitted from generation to generation by word of mouth. Moses did not collect floating stories and legends, as is usually supposed by some scholars, for he himself gives us the exact data as to the sources of his information, which he declares to have been written records, historical accounts in the possession of certain patriarchs of the theocratic line. These accounts, beginning from the dawn of creation, continued to increase in number as Noah, his sons, Shem, Ishmael and Isaac, and Esau and Jacob added their tablets to the collection. On the transmission of these precious documents from one generation to another and their being brought together into one collection, let us see the graphic way in which Wiseman presents the case:

"How did these tablets get into the hands of Moses? They contain records from the creation of man to his own birth. We have seen that the tablet of Creation was in the possession of the sons of Adam, and we find that the record of the Garden and the Fall had been written by their time. These would descend to Noah, for we notice that in his own tablet (ch. v. 29) he makes a reference, chapter iii, 17, to Adam's account. Noah added the genealogical list contained in chapter v. Already several cuneiform tablets bearing some resemblance to this chapter have been found; they refer to ten men who 'ruled before the Flood.' Noah's tablet is simple and straightforward compared with these, and the ages given not a tenth of those stated in the Babylonian tablets. Noah also adds a short statement regarding the corruption existing in the world in his day. His sons, we are informed in

Genesis, wrote the account of the Flood, Shem, the genealogical list which now occupies chapter x, and also the brief description of the building of the Tower of Babel. Thus we see how Noah, possessing Tablet I (The Creation) and Tablet II (The Fall), would pass these on to Shem, together with his own tablet, and as Shem already had the tablets relating to the Flood, these, including his own (Genesis x, and the Tower of Babel), would naturally pass down to Abraham with the genealogical tablet written by his father Terah, thus to him were committed these ancient 'oracles of God,' now Genesis i to xi, 27."*

4. THE CONNECTIONS WELDING THE SERIES OF TABLETS INTO A SINGLE LITERARY UNIT

Having seen that the first thirty-six chapters of Genesis consist of the oracles of God written by some of the leading patriarchs in the theocratic line, we will now give our attention to the question of the transmission and preservation of these various tablets from one generation to another until they came into the hands of Moses, the servant of God, inspired by the Spirit to weld these primitive oracles into one continuous narrative. In order to do this thing, we shall have to notice how these tablets are connected.

* Since writing was prevalent from the dawn of history; *i.e.*, from the Creation of man and since, as we learn from the clay tablets of Babylonia, many documents were copied, we may be absolutely certain that these sacred tablets were copied by interested people. That such is true is evident from the fact that we have the "seven tablets of Creation" and the tablets relating to the Flood, known as the Gilgamesh tales. These Babylonian accounts are evidently the outgrowth of copies that were made of the original. When men refused to retain God in their knowledge, He gave them over to a reprobate mind to do those things that were unseemly and absolutely sinful. Their minds became darkened. Their perverted imaginations began to work; philosophies sprang up; various cults and religious systems came into being, and speculations in every sphere became the order of the day. Hence there was injected into these copies of the true tablets, strange, weird, mythical, and idolatrous elements. Although these foreign additions all but covered up the originals, yet the faint outlines of the true copies are discernible underneath the rubbish of pagan myths and legends. All of these accounts when stripped of their legendary and pagan elements are recognized as copies of the original. Wherever there are counterfeits, we may be certain there is an original.

We are told by the critics that the Biblical writers copied from the Babylonian legends; then stripped from them all mystical, legendary, and polytheistic ideas, thus giving us the majestic account which we have in the form of the Holy Scriptures. No evidence which we have bears out such a theory but all of the facts which have been discussed in this section thus far prove that the originals which we have embedded in the text of Genesis were copied and corrupted by later generations.

As stated before, we learn from the cuneiform tablets that there were several literary aids or devices whereby a series of tablets were connected. The methods employed were the repetition of the title of the document, the catchword and catchline, and the colophon consisting of the name of the writer and usually of the date together with other relevant material. The title consisted usually of the first word or words of the initial tablet, which were repeated at the beginning of each succeeding tablet. The catch-line or words appearing at the end of a given tablet were repeated at the beginning of the next one in order to indicate that these tablets were in serial order. Finally, the colophon consisting of the signature of the scribe or author together with the date was placed at the bottom of the tablets constituting the series and sometimes only at the end of the last of the set.

As an illustration of the use of the first few words of the book as its title, I wish to call attention to the book of Genesis in the Hebrew Bible which is called Bereshith, the first word of the Book, and is printed at the top of every page of Genesis. The same thing is true of the rest of the books of the Hebrew Bible. In modern volumes the title of a given chapter is usually placed at the top of the right-hand page. At the top of the left-hand page, the title of the book appears. Of course, there are some variations from this well-established order, but I am calling attention to this practice only to show that we preserve even in modern books a remnant of the method employed by the ancients.

The first tablet in the oracles of God consists of Genesis 1:1-2:3. At the conclusion of this majestic account Moses gives us the statement that "These are the generations of the heavens and of the earth" and concludes his sentence by saying "in the day that Jehovah God made earth and heaven." Let the reader note the fact that in the first verse of the passage our attention is called to the fact that God created the heavens and the earth. In order to weld the second tablet with the first one, Adam adopted the method of the use of the catchline by calling our attention to the fact that "the Lord God made earth and heaven." This is a repetition of the first line and since it is used after our regular formula to introduce the second

chapter and since it uses the same words that appear as the first statement of the first tablet we are absolutely certain that this was used to connect the first two documents. An examination of the methods employed by the scribes to connect a series of documents which they copied illustrates that which was used by the writer of the second document, that is called the tablet of Adam.

Adam having this original tablet, giving the account of the creation of the heavens and the earth, thus tied his tablet to the one which God had given him by repeating the statement that the Lord God made earth and heaven. This fact shows that it was Adam's purpose to add his tablet (2:4-4:26) to the first one in beginning a series of these primitive Oracles of God.

According to 5:1, Moses tells us that the contents of 2:4-4:26 constituted, "The book of the generations (historical origins) of Adam." The writer of the third tablet began his record (5:2-6:8) by tying his tablet to the second. He did this by the catchline method. Adam had used the words "when they were created" in the beginning of his tablet; Noah inserted into the beginning of his tablet the same words, "when they were created," in the introduction to his tablet. Thus it becomes immediately apparent that Noah wished to indicate that his tablet belonged to this series of the Oracles of God.

The sons of Noah, realizing that their tablets were the Oracles of God and that the contribution which God was giving through them should be joined with the existing series, connected it to the tablet given by their father by the catchline method. The reader will note that from 5:28-6:8 Noah looms large in the picture. In the last verse of his section the statement occurs, "But Noah found favor in the eyes of God." The new tablet starts with the word, "Noah was a righteous man, and perfect in his generations; Noah walked with God." Noah is the catchword in this connection. The bond uniting these two tablets is further strengthened by a repetition of kindred thoughts. Since the former tablet speaks of Noah's having found favor with God, the latter is also emphasizing why he found favor with God;

namely, that he was a righteous man, perfect in his generations and walked with God. Anyone living in the days of the sons of Noah and seeing these repetitions at the place where these tablets are joined would recognize them as constituting one united series of documents.

The section of the sons of Noah extends from 6:9 to 9:29. This division begins thus: "And Noah begat three sons, Shem, Ham and Japheth" (6:10). In order to see the connection made at 10:1, uniting tablets four and five, I will give my own rendering of this verse: "Now these are the generations of the sons of Noah. Shem, Ham, and Japheth; and unto them were sons born after the flood." This translation is true to the grammar of the original text and brings out the connection much more clearly than the usual rendering which inserts the word *namely* into the text. This word is unnecessary and is rather misleading. Shem, the author of the fifth tablet, used the catchline method in uniting his tablet with the last of the series.

Tablets five and six are welded together at 11:10. The catchline method is here, likewise, employed as at 10:1. In this latter verse the phrase, "after the flood," is repeated in 11:10. The reader living in the days of Shem would instantly recognize this phrase as an indication that the following document was intended to be one of the series.

Isaac, doubtless the author of tablet seven, connected the contribution which God made through him to the former series by the catchline method. This is clearly seen by noting the fact that Terah concluded his tablet with this statement, "And Terah lived seventy years, and begat Abram, Nahor, and Haran." Isaac began his tablet by saying, "Terah begat Abram, Nahor, and Haran." The reader of the day, being familiar with these literary devices for uniting a series of tablets in one continuous narrative, would instantly recognize this repetition as welding document seven to that of six.

Isaac's series probably ends with 25:11. Verses 9 and 10 tell of Abraham's being buried by his two sons. This tablet is dated, according to verse 11, at the time that

Isaac dwelt at Beer-lahai-roi. A postscript is added in the form of verses 12-18 inclusive, which is connected with the main document by the expression, "Ishmael, Abraham's son."

The last of the series (25:19b-37:2a) is Jacob's document. He united it with that of his father by the catchline method. This is seen in the form of the term, "Abraham's son," (vs. 19). Here, again, the reader of the time of Jacob would instantly recognize the fact that this document was with design tied to that which Isaac had by the Spirit of God written.

5. THE PRESERVATION OF THE TABLETS IN THE THEOCRATIC LINE

Tablet one is not ascribed to any human author. The colophon to it simply states that it is the historical origin or the account of the historical origin of the heavens and the earth. It is altogether possible that the Lord gave this account in a complete form to Adam, just as He gave the tablets of stone of the Law to Moses on Mount Sinai. On this point, however, I shall not be dogmatic, though the circumstances seem to point in that direction.

Adam, by the inspiration of God, wrote the second tablet and joined it, as we have just seen in the last section, to the one which God gave him. He did this, as we have also seen, by the usual, normal, literary aid of his time. The method which he chose on this occasion was the use of the title words. Doubtless in his will (if men had such in that day and time) he entrusted the preservation of these two tablets—the one given to him by God directly and the one which he by inspiration wrote—to one of his faithful sons or grandchildren who in turn passed them on to faithful Noah.

This righteous man of God, who walked with the Lord by faith, was led by the Spirit of God to trace the genealogy of the theocratic line from Adam to himself and to give a brief description of the moral and religious situation in his day and time. As seen before, he connected his contribution to the former one by adopting the literary method of repeating the title of the former tablet. When he laid down life's burdens he passed on these precious tablets to his son Shem.

Noah's three sons who passed through the exciting days of the prediluvian experiences and were with their father in the Ark came out with him after the flood and began life anew. They were eye-witnesses of the things which are incorporated in the document which bears their names. Shem passed on to Terah the Oracles of God which were in his possession who in turn delivered them to the next generation. They came into the possession of Isaac and through him to Jacob. Without doubt he took them as his most prized treasures when he went down into Egypt. From him Joseph received them. Upon his death they were kept in the theocratic line and at the proper time came into the hands of Moses.

Moses, being called and commissioned of God to deliver his brethren and to transmit to them the Sacred Oracles, naturally welded them together into one complete literary unity and then continued the story of the Chosen People by writing the last fourteen chapters of the book. This section constitutes the connecting link which binds the former revelations with the one which God gave directly through the Great Lawgiver. As stated before, Moses is the only one who was thoroughly qualified to do this editorial work and to give an accurate account of the life and labors of Joseph. In making this statement I am speaking only of the human qualifications. Of course, the Spirit of God guided him in his labors.

Archaeology has revealed the fact that there was an ancient script which antedated even the Sumerian writing. By Moses' time a knowledge of this primitive language doubtless had largely died out. The children of Israel would not be able to read or to understand it. Therefore it had to be translated into the language of the day. Unquestionably Moses is the one who was best qualified for this most difficult task, and whom God chose to perform it.

Moses' translating the tablets falling into his hands explains a situation that cannot be understood otherwise. The matter to which I refer is the use of the name *Jehovah* in the early part of Genesis. Beginning with the second chapter, we find its frequent occurrence throughout the entire narrative. Notwithstanding this fact we

read in Exodus 6:2,3 the following statement made by the Lord to Moses: "I am Jehovah: and I appeared unto Abraham, unto Isaac, and unto Jacob, as God Almighty; but by my name Jehovah I was not known to them." The plain common-sense meaning of these words is that God never revealed Himself to any of the patriarchs by His memorial name *Jehovah*, which He made known to Israel at Sinai for the first time. To the Hebrew Fathers, however, He revealed Himself as *El Shaddai*, God Almighty. The first occurrence of this particular name is in Genesis 17:1. But to Melchizedek king of Salem the Lord revealed Himself as God Most High. Notwithstanding these plain statements informing us that He did not reveal Himself as *Jehovah*, we read in Genesis 4:26 the following sentence: "Then began men to call upon the name of Jehovah." This statement was speaking of the days of Enosh, the grandson of Adam.

If God did not reveal Himself as Jehovah until Israel came to Sinai, how could Enosh call upon the name of Jehovah, which had not been made known at that time? The facts in the case seem to have been these. At first God revealed Himself as the Strong One, for such is the meaning of the word used to refer to the Lord in Genesis 1. By the third generation men began to depart from God and to deify nature. This development was the beginning of polytheism. But the minority who loved the Lord refused such ideas and continued to worship the true God. Then in order for them to distinguish the Supreme Being from the false gods that were springing up on every hand, the Lord revealed a name, in the primitive language, by which His servants could call upon Him. As idolatry increased, He made a further disclosure of Himself by making known His name *God Almighty*. This new name would help further to differentiate Him from the false gods.

When Israel left Egypt, there was a pressing need for God to unfold before His Chosen People an additional revelation of His true nature and being; hence He made known His everlasting, memorial name *Jehovah*. This appellation is the one by which He will always be known. It signifies "the One who causes" things to come into existence and to continue. In other words, He is "The Uncaused Cause" of all things.

When the Lord revealed His permanent name, by which He is to be known throughout all eternity, Moses, in translating the precious documents which had come into his hands, could render the sacred name given in the days of Enosh only by the newly revealed appellation *Jehovah*. Every translator can easily recognize that such was the only thing that Moses could do. The word *Jehovah* is a Hebrew word. The original sacred name was the proper one in the primitive language. But when the great Lawgiver came to translate this word, he was, of necessity, forced to render it by the final name by which God had made Himself known.

In view of these facts we can see how it is that this sacred name appears from the beginning of the history of the human family, although this name was never revealed to man until Israel came to Sinai. This is the only reasonable, sane explanation of all the facts. This hypothesis accepts all the data at their face value without forcing any strained meaning upon a single passage.

All other problems connected with the Genesis account become luminous in the light of the explanation which has been given concerning the nature and the composition of this book of Beginnings. May the Lord God of Abraham lead us into a fuller light of this most marvelous revelation.

This analysis has shown us that Genesis is undoubtedly a composite document consisting of early writings of men of God which by God's overruling providence came into the possession of Moses. He, according to the methods of literary composition in vogue in his day, welded them together into one sublime whole and has given us an inspired, authentic book telling us of the origin of all things. For this divine revelation we thank and praise the Lord.

II. THE BOOK OF DANIEL

The second pillar upon which the Scriptural chronological bridge is suspended is the book of Daniel. Its unique place in the revelation of the development of the order

of events becomes immediately apparent when one studies carefully chapter 9. Here we learn that Daniel was reading Jeremiah's prophecies and understood them in the light of "the books." Undoubtedly he was reading Jeremiah, chapters 25 and 29. The former of these links Biblical history with world movements. It likewise traces the chronology backward for 23 years and synchronizes the trend of events in Judah with those of the world empire, Babylon. Daniel 9 also looks out into the future and tells of a period of 490 years, which will be studied in chapter XIV. In this discussion we shall see that this inspired man of God traced the future to the close of the present age and beyond that period "until time shall be no more." These statements being true, one can see why the book of Daniel is the second mighty column upon which the chronological bridge is suspended.

Because of its unique position in the revelation of God, and because of the exactness with which the predictions outlined therein have been fulfilled, the rationalistic critics have waged an incessant warfare against this portion of the Scriptures. Daniel has correctly been said to have been incarcerated in the den of the critics as well as that of the lions. But truth crushed to earth will rise again, for all the eternal years of God are hers. The faithful labors of scientific scholars, who have had a passion for truth and facts alone, have proved beyond a question the genuineness and the authenticity of this marvelous book. The evidence which they have brought forward is of a very positive nature, proving its divine inspiration and overthrowing the spurious objections brought against it; that is, they have produced the absolute evidence of its genuineness. At the same time they have brought forth, in their rebuttal, concrete testimony which completely disproves the negative criticisms. The book of Daniel, therefore, in the eyes of those who are acquainted with the controversy stands as an unimpeachable witness to the truth of God. Since the many excellent works which have shown its genuineness are inaccessible to the reading public, it becomes necessary for me to call attention, in a brief way, to the evidence which proves the inspiration of Daniel and to the rebuttal proof which counteracts the negative criticism.

A. *Ezekiel's Recognition of Daniel as His Contemporary*

Ezekiel was taken captive with Jeconiah and engaged in his ministry among the captives in Babylonia. On one occasion the elders of Israel came to him, their purpose for doing so not being revealed. The word of the Lord came to the prophet, informing him of their spiritual condition. Thereupon he demanded of them saying, "Return ye, and turn yourselves from your idols; and turn away your faces from all your abominations." For the third time the word of God came informing him, "though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord Jehovah" (Ezek. 14:14). The same thought is repeated in verse 20. This reference shows that, in the prophet's thought, there had been three real men bearing these names, who stood head and shoulders above the great masses. To him none of them was imaginary.

Whenever the name Noah was pronounced, instantly everyone thought of the man who built the Ark (Gen. 6-9). The mention of Job immediately called to mind the hero of the book bearing that name. In the same manner the reference to Daniel focused the attention of the hearers upon the hero of the book of Daniel. It is true that there were two other Daniels of whom we read in the Scriptures. They, however, were so very insignificant that no one thought of them. The force of this argument may be seen by a parallel case. In America today the mention of the name *Roosevelt* calls the attention of the hearer to our president. No one thinks of anyone else but him, unless there is some qualifying statement drawing attention from him to the other. The same thing is true with reference to Herbert Hoover, our ex-president. These men stand out from the masses because of the positions which they occupy. The same thing was true of Daniel. As a boy he was taken in the first deportation of captives in the third year of Jehoiakim. Eight years later Ezekiel was led to Babylon with Jehoiachin.

There can be no doubt concerning Ezekiel's knowledge of Daniel and the position to which he had been advanced. The latter as a young man was faithful to God and

was a believer in prayer. In answer to his petitions God granted him marvelous revelations. This fact brought him to the attention of his contemporaries and gave him a place among those who had power with God in prayer. Since the other two Daniels of whom we read in the Scriptures lived in obscurity, and since Daniel of the book bearing his name stood head and shoulders above everyone else, there can be no doubt concerning Ezekiel's referring to him. This passage of Ezekiel fits into the facts presented by the book of Daniel as a single piece of a jig-saw puzzle does into its proper place. This evidence is so very clear that it cannot be questioned.

Some have endeavored to break the force of this testimony by calling attention to the fact that Daniel is placed between Noah and Job. There was no occasion for his mentioning them in chronological order. Various considerations determine the order of names in a given list. Many are the factors which might determine the place which a name occupies in such a tabulation. Hence the objection, weighed from the standpoint of the chronological order, falls under its own weight.

B. *Fulfilled Prophecy*

1. THE ACID TEST OF PROPHECY

The proof of the inspiration of a prophet was the fulfilling of the things which he foretold. Whenever one makes a statement, those in his presence immediately place a certain value upon it—sometimes high, sometimes low. One's estimate of a speaker's word depends upon his confidence in him. This principle governs us in everything which we hear in our daily routine of life.

Moses knew that God would raise up prophets from time to time to deliver special messages to meet a certain emergency or crisis. Moreover, he realized that there would arise in the minds of the people the question as to whether or not the one who appeared before them was actually speaking by the inspiration of the Holy Spirit. Knowing that this thought would always arise, Moses gave the test by which Israel could determine the true prophet from the false. His instructions are found in Deuteronomy 18:20-22:

"But the prophet, that shall speak a word presumptuously in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, that same prophet shall die. 21 And if thou say in thy heart, How shall we know the word which Jehovah hath not spoken? 22 when a prophet speaketh in the name of Jehovah, if the thing follow not, nor come to pass, that is the thing which Jehovah hath not spoken: the prophet hath spoken it presumptuously, thou shalt not be afraid of him."

Note, Moses implied that there would arise men who would prophesy presumptuously in the name of Jehovah. Hence he warned them that, should anyone claim to be speaking in the name of Jehovah, the God of Israel, they should await the fulfilment of his predictions before they should follow him in any of his teachings. Israel was to demand of such a one that he make a prediction which would come to pass within a reasonable time so that they could know positively whether or not he was speaking by inspiration of the Holy Spirit. On the other hand, should a prophet arise foretelling some event which actually and literally came to pass and should he urge the people to cease following Jehovah and to worship a foreign god, Israel was to turn from him and to reject his message. In fact they were commanded to stone such a one:

"If there arise in the midst of thee a prophet, or a dreamer of dreams, and he give thee a sign or a wonder, 2 and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods which thou hast not known, and let us serve them; 3 thou shalt not hearken unto the words of that prophet, or unto that dreamer of dreams: for Jehovah your God proveth you, to know whether ye love Jehovah your God with all your heart and with all your soul. 4 Ye shall walk after Jehovah your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him and cleave unto him. 5 And that prophet, or that dreamer of dreams, shall be put to death, because he hath spoken rebellion against Jehovah your God, who brought you out of the land of Egypt, and redeemed thee out of the house of bondage, to draw thee aside out of the way which Jehovah thy God commanded thee to walk in. So shalt thou put away the evil from the midst of thee" (Deut. 13:1-15).

This passage shows that there is a spirit in the world other than the Holy Spirit

of God, who sometimes speaks through men and actually tells what will come to pass. From a study of the Scriptures we know who this one is, namely, the great adversary of man, the devil.

The acid test of a prediction made by any man was this: First, he must speak in the name of Jehovah, the God of Israel; secondly, his prediction must come to pass. When his utterances stood this absolute test, the prophet was established in the minds of the people as an inspired man of God, and his teachings were received by the faithful.

Jeremiah was confronted constantly by false prophets speaking in the name of Jehovah. He himself knew that they were imposters. His task was to convince his contemporaries that his opponents were false. Hence in the presence of the priests and the people who were in the house of the Lord, Jeremiah confronted the false prophet, Hananiah. In his indictment against this deceiver Jeremiah called attention to the fundamental test of the inspired men of God:

"The prophet that prophesieth of peace, when the word of the prophet shall come to pass, then shall the prophet be known, that Jehovah hath truly sent him" (Jer. 28:9).

The writer of the book of Daniel, who, as we have every reason to believe, was an historical personage living during the trying days of the Babylonian siege and captivity, interpreted the dream-vision which the Almighty gave to Nebuchadnezzar (Dan. 2). Furthermore, he was granted visions and revelations referring to the future which are recorded in this most precious book. Daniel rested his reputation as an inspired man of God upon the predictions which he made relative to the outline and course of future world history. A careful study of his prophecies shows that he was willing to let his reputation as a man of God rest upon the fulfilment of his forecast of universal history. Realizing that his predictions outlined the course of events beginning with his day onward to the time of the establishment of the kingdom of God upon the earth when the glory of God shall cover the earth as the waters cover the sea, we see that he was not making shrewd guesses based upon tendencies and

the trend of events in his day. Since he spoke as a servant of Jehovah, the God of Israel, he met the first test of a true prophet. The second and conclusive evidence of his divine call to the ministry was and is the fulfilment of his predictions. History alone renders the verdict—affirmative findings declaring he actually, by the Spirit of God, saw the things which he outlined.

In order that the reader may see the force of the fulfilment of predictive prophecy, I wish to quote a very extensive section from *Wonders of Prophecy* by John Urquhart:

CAN THE QUESTION BE ANSWERED?

"We can imagine no graver position than that of the man who takes his seat in the Jury box at a criminal trial. He is bound by his oath and by his duty to his country, not only 'to well and truly try,' but also to declare his judgment. It is his to decide whether he shall brand a man with lasting infamy and crush the hearts of parents, wife, children, friends, beneath a load which nothing can remove. He is asked to say whether a man, whose good name, liberty, and life, are as sacred as his own, shall be consigned to years of a stern and terrible prison discipline, or, it may be, to death at the hands of the executioner.

"And yet it sometimes happens that one piece of evidence impresses the mind of the Jury with such overwhelming conviction that they cannot hesitate, though the gravest of all issues depends upon their decision. A large employer of labor, for example, has been found dead on the way to his own home. The cause of death was a gunshot wound, and it was evident that he had been murdered. One of his workmen, whom he had discharged after a personal altercation, is suspected, and placed upon his trial. The quarrel, and the consequent discharge, are proved. Witnesses also testify that the prisoner threatened to be revenged; that he was seen in the neighborhood at the time of the murder; and that a gun, which had been recently fired, was found in his house. So far there is ground for strong suspicion. But, when it is proved that the wadding used in loading the gun was found in an adjacent hedge, was unrolled, and discovered to be part of a letter addressed to the prisoner, and that the letter itself, from which the piece had been torn, was found in his possession, suspicion becomes certainty. Both parts are laid before the Jury and in that moment every hope of the murderer's escape vanishes. Have we anything in the whole

range of the Christian evidences which will prove the claims of Scripture as convincingly as the fragments of the letter prove the man's guilt? I believe we have. I believe the evidence placed in our hands by the fulfilled predictions of Scripture does more.

"In the dedication to his book on the Prophecies, Bishop Newton refers to some conversations he had with Marshal Wade. The latter laughed at the alleged proof of Christianity from the fulfilment of prophecy, and all argument was set aside with the observation that the predictions were written after the events. The Bishop urged in reply that there were several prophecies which were not fulfilled till recent times, and several more which were beyond doubt written centuries before the events happened. The Marshal was startled, 'and said he must acknowledge that, if this point could be proved to satisfaction, there would be no argument against such plain matter of fact; it would certainly convince him, and, he believed, would be the readiest way to convince every reasonable man of the truth of revelation.'

"That judgment is one which all must endorse. If it is possible to produce evidence of the kind referred to by Bishop Newton, then the inspiration of the Scriptures is no longer open to doubt, nor is the existence of Him from whom they are said to have come. As this is a point of such vast importance let us

WEIGH THE ARGUMENT

for a moment. None have better information in regard to our own families than we ourselves possess. We know the present condition and the past history of each member of them. We are aware of the circumstances which will largely influence their future, and we see even now how these circumstances are likely to affect them. Say, then, that we are asked to go forward in thought only ten years and to state distinctly what the condition of each member of the family will be at the end of that time; to say who will be alive, if any; who, if any, dead; in what place each will then be residing; who will be in prosperous circumstances, who in circumstances the reverse. How should we meet the demand? Should we entertain the questions seriously even for a moment? Much as we do know, none but a madman or a fool could suppose us capable of resolving such points as these.

"Again: we all have some acquaintance with the city, town, or place in which we dwell. We can say whether there is promise of increased population and prosperity, or whether a

decrease of both is threatened. But, thoroughly as we know the place and its prospects, will any one of us venture to leave the region of opinion and surmise, and speak minutely and positively of what its condition will be a hundred years hence? Or, to take another illustration: there are men now guiding the destinies of Europe who have studied politics for half a century. Many of them have had long and accurate knowledge of the tendencies and resources of the various countries, and of the dangers which threaten them from without and from within. Ask the man who has the keenest vision of them all, what will be the condition at the close of the next half-century of India, or Germany, or France, or Great Britain. Ask whether Switzerland, for example, will then retain her independence, or have been seized by one of her bigger neighbors, and in the latter event, by which. Suppose these questions gravely put, and gravely entertained, will not the answer be, that the things which we wish to know lie far beyond the range of the keenest sight possessed by man—that the wisest, though he may shrewdly conjecture, cannot write a single page, nor pen a single line, of the story of the future?

"It is, perhaps, scarcely necessary to emphasize this by further illustrations. But literature abounds with proofs of how completely, notwithstanding all we say about insight and foresight, the future is hid from us. Malte Brun in his description of Prussia, says that 'from its proximity to Russia it must be in many respects a *secondary power*,' little anticipating the political developments of present times. 'It is curious,' Henry Greville writes under date March 20, 1848, 'that Lord Hardinge, who arrived here on Thursday, passed two hours at Vienna, and saw Metternich, who spoke of passing events without the slightest apprehension, and said that it was possible there might be some disturbances in different parts of the Empire, but that they would be put down without any difficulty, and that he had no intention of making any concessions at this time. Four days afterwards he was obliged to fly from Vienna, and his house was sacked and burnt.'*

"Instances of similar blindness might easily be multiplied, but I mention three only which have a common bearing on one of the greatest events of modern times—the regeneration of Italy. Macaulay concludes his essay on Machiavelli with the words: 'In the church of Santa Croce a monument was erected to his memory ... which will be approached with still deeper

* *Leaves from the Diary of Henry Greville*, Vol. I, p. 243.

homage when the object to which his public life was devoted shall be attained, when the foreign yoke shall be broken, when a second Procida shall avenge the wrongs of Naples, when a happier Rienzi shall restore the good estate of Rome, when the streets of Florence and Bologna shall again resound with their ancient war-cry, "*Popolo; popolo; muoiano i tiranni.*" This was written in 1827. Who knew that in the days of men then living all these aspirations would be fulfilled—that every tyrant should have fled, and that the land be no more darkened with the shadow of an oppressor?

"In 1851, Mr. Gladstone published his letter regarding the condition of Naples. Between twenty and thirty thousand political prisoners lay crowded together in the fortresses and jails. No man raised his voice on behalf of liberty, or even fell under suspicion of holding liberal opinions, but was sent into exile or cast into a dungeon. Mr. Gladstone published his indignant appeal to the public opinion of Europe, thinking, perhaps, that the Neapolitan Government might be shamed into humanity, but seeing no other hope for a cruelly oppressed people. Who could have foreseen that before another ten years had passed that land should be free—free as it had not been for ages; and that a fugitive from his beloved Italy, then wandering on the far-distant shores of America, was the man through whom deliverance should come? Who was then able, with his hand upon these facts, to warn the tyrant, or to console the down-trodden?

"The last and not least startling instance, which I cite, of man's ignorance of the future, is found in a letter written on the eve of Italy's complete deliverance. As late as the Spring of 1866 George A. Sala wrote as follows regarding Venice: 'When is the day of her deliverance to come, and when are the tears which, with but twelve months' intermission, have flowed for half a century, to be dried? She waits and waits, and the Italians wait too, clenching their hands, and grinding their teeth. ... It is impossible to cross the frontier, or to be half-an-hour in the Austro-Venetian territory without becoming aware that the Austrian "Autograph"—as Mr. Thackeray called the double-headed eagle—has got a very tight grip of the country... As he is a very powerful eagle, strong on the wing and adamant in the talons, *the contingency of his giving up his Venetian quarry is, to say the least, remote.* It is not impossible.'† To these words he has appended the following note:

† *Rome and Venice*, pp. 33-36.

"This was written in the spring. In the Summer came Sadowa, and Austrians gave up Venice."

"'It is,' as a veteran statesman once said, 'the unexpected that happens.' The anticipations of the most far-seeing, and the precautions of the wisest are mocked again and again by the bitter irony of events. We might as soon think to pluck the stars from heaven as to wrest its secrets from the future. The king, when he bade the advancing waves retire, was not more powerless than we, when we command the approaching days to appear and tell what things they bring. We cannot foresee even dimly the events of tomorrow or of the next hour. We stand before a wall of impenetrable darkness. We have hopes and fears, but no certainties. Thoughts rise up within our bosom, but from the future there comes neither voice nor sign. If, then, this feat, which we rightly declare is impossible for man to perform, has been achieved—if the future has been read, and, not only years, but centuries have yielded up their secrets—if we produce a book in which predictions, so numerous, and varied, and minute as to preclude all possibility of chance, were RECORDED CENTURES BEFORE the events occurred in which they were startlingly fulfilled—will it be any longer possible to doubt that God is, and that this is His word to us? If evidence of this kind can really be produced, doubt will be an impossibility. And whether our evidence be of this kind the reader will now be able to judge."

We see from this lengthy quotation the full force of predictive prophecy. No man by human sagacity, insight, or profound study can forecast what will come in the future. If anyone thinks he can, let him try his hand on telling us what the map of Europe will be five years hence. Let him also give us a full picture, in detail, of the political situation which will exist there. As was stated in the quotation above, an impenetrable wall separates us from the future. No one can see through it except as he is enabled by the Spirit of God. Some, however, by the aid of the devil or evil spirits, can forecast, in a vague and distorted manner, certain things in the immediate future. But only men of God aided by the Holy Spirit and speaking in the name of the Lord God of Israel could reveal things in the distant future.

With these general statements before our minds, let us examine some of the predictions made by Daniel and ascertain whether or not his forecasts stand the acid

test as set by Moses.

2. THE OUTLINE OF THE CENTURIES ACCORDING TO THE IMAGE VISION

In Daniel 2 we have a record of a vision, given in a dream to Nebuchadnezzar king of Babylon. When this monarch attempted to recall what he had seen, he was unable to do so. Hence he called in the Chaldeans and enchanters to reproduce the revelation and to interpret it for him. In their desperation they, being unable to make the vision known to the king, insisted that he was demanding of them things such as had never been required by any monarch. Thereupon the despot began to question their ability to do the things for which they made claims. Nevertheless, they protested the more vigorously against his exacting demands, for they declared there was "not a man upon the earth who could show the king the matter." Furthermore, they asserted that only the gods, whose dwelling is not with flesh, could reveal the secret. In a fit of rage Nebuchadnezzar dismissed them and immediately issued an edict that all the wise men should be slain. Since Daniel had been educated as one of them, naturally he was sought as a victim of the decree.

When the proclamation was made known to Daniel, he, in the boldness of faith, went into the king's presence and asked that he be permitted to interpret the dream. This request being granted and a time being appointed for him to appear in the royal presence, he called a prayer meeting of his most intimate companions who sought most earnestly divine guidance. The Lord heard their cry and inspired Daniel to reveal to the king what had already been made known to him.

At the appointed time Daniel appeared before Nebuchadnezzar, reproduced the vision, and gave its interpretation (Dan. 2:31-45):

"Thou, O king, sawest, and, behold, a great image. This image, which was mighty, and whose brightness was excellent, stood before thee; and the aspect thereof was terrible. 32 As for this image, its head was of fine gold, its breast and its arms of silver, its belly and its thighs of brass, 33 its legs of iron, its feet part of iron, and part of clay. 34 Thou sawest till that a stone was cut out without hands, which smote the image upon its feet that were of

iron and clay, and brake them in pieces. 35 Then was the iron, the clay, the brass, the silver, and the gold, broken in pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, so that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

"36 This is the dream; and we will tell the interpretation thereof before the king. 37 Thou, O king, art king of kings, unto whom the God of heaven hath given the kingdom, the power, and the strength, and the glory; 38 and wheresoever the children of men dwell, the beasts of the field and the birds of the heavens hath he given into thy hand, and hath made thee to rule over them all: thou art the head of gold. 39 And after thee shall arise another kingdom inferior to thee; and another third kingdom of brass, which shall bear rule over all the earth. 40 And the fourth kingdom shall be strong as iron, forasmuch as iron breaketh in pieces and subdueth all things; and as iron that crusheth all these, shall it break in pieces and crush. 41 And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, it shall be a divided kingdom; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. 42 And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. 43 And whereas thou sawest the iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron doth not mingle with clay. 44 And in the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. 45 Forasmuch as thou sawest that a stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure."

According to verses 37 and 38 the head of gold of the image symbolized the Babylonian empire, of which Nebuchadnezzar was king. "Thou art the head of gold," said Daniel to the proud monarch. This statement is similar to the one made by Louis XIV, who declared, "I am the State"—he was the life of the empire. That this is the correct interpretation is seen from verse 39 which declares that "after thee shall arise another kingdom inferior to thee." In the light of this fact it becomes

apparent that the king and kingdom are here used interchangeably. In one instance, figuratively speaking, the spotlight is focused upon the sovereign, whereas in the other it is flashed over the entire realm.

To Nebuchadnezzar as king of Babylon the God of Heaven granted "the kingdom, the power, the strength, and the glory; and wheresoever the children of men dwell, the beast of the field and the birds of the heavens hath he given into thy hand, and hath made thee to rule over them all." This language can mean only one thing; namely, that God granted to Nebuchadnezzar authority over the entire world. "Did he ever take possession of his possession?" A glance at any reliable map of the ancient world for that period will show that he did not; but his failure along this line did not make null and void the grant which was made to him. In the spiritual realm God offers to every man peace and joy, comfort and freedom from worry, and deliverance from the ills of life; but how few men accept God and His gracious provisions in their fullest extent! The number is, I may say, infinitesimally small. But our lack of appropriating His gifts does not make null and void the fact of His having put them at our disposal. Such was the case with Nebuchadnezzar.

According to verse 39 there was to arise another kingdom inferior to Babylon. This was symbolized by the chest and arms of silver. As silver is of less value than gold, so the second empire was to be of an order lower than Babylon.

God withdrew the authority and power which He gave to Nebuchadnezzar when Babylon could no longer serve his purpose and conferred it upon another kingdom which was inferior to it. This government incorporated all the territory which Babylon had occupied and appropriated its civilization. Not only did its kings do this, but they extended the borders of their empire far beyond that of Babylon. In the process of time this second kingdom ceased to function in a way that it could advance God's plan of the ages. Hence in due process of time He withdrew this delegated authority from it and, as is also indicated in verse 39, transferred it to a third kingdom.

This empire was symbolized by the belly of brass. To it the Lord, in like manner,

gave authority to rule over all the earth. When it ceased to be usable in advancing the divine plan among men, He set it aside. Withdrawing this authority, He conferred it upon a fourth race of peoples. This is seen in verses 40 and 41. The same world dominion was granted to them, which had been given at first to Babylon; but they, like their predecessors, did not appropriate the full grant of power which had been put at their disposal. This fourth kingdom was symbolized by the legs, feet, and toes of the image. Just as the arms and the chest indicated the dual nature of the second empire, thus the two legs signified the twofold division of the fourth kingdom. According to verse 41 we see that the ten toes signified a further division of this last empire into ten sections *at the end of its career*.

Unlike the three former metals, the legs were of iron, whereas the feet and the toes were of iron and miry or brittle clay. The iron, according to Daniel's interpretation, signified strength and power such as none of the preceding empires enjoyed. In the foot-and-toe stage, however, there is an element of weakness, which is indicated by the miry or brittle clay.

King Nebuchadnezzar had a right to understand from Daniel's interpretation of the dream that the fourth kingdom would be divided as indicated by the legs, and that it would continue in this dual form throughout its entire existence until it reached the stage signified by the ten toes. There was no break in the legs; they continued from the torso downward to the feet. The only logical conclusion which Nebuchadnezzar or any of his contemporaries could gather from such a presentation was that this kingdom would continue to exist in this dual form from the time of its division until it reaches the ten-toe stage. They would reason something like this: The head of gold signifies a real visible, tangible, organic empire. The same is to be true of the second and third kingdoms. Accepting the revelation of God at its face value, they would also conclude that the same thing would be true with reference to the fourth. It would, according to the representation, arise after the third, separate into two sections, and finally in its last stage subdivide into ten parts.

Thus far in this discussion we have seen the divine interpretation of the facts of the vision. It is now for us to trace its historical fulfilment.

All conservative scholars, so far as I know, are agreed in understanding that the head of gold symbolized the Babylonian kingdom, of which Nebuchadnezzar was the absolute sovereign. This vision was granted to him in the second year of his reign, which was 603 B.C.E. The Babylonian exile of the Hebrews, as we shall see later, began the year before Nebuchadnezzar came to power and continued for 70 years. At the expiration of that period the Medes and the Persians overthrew the Babylonian empire and incorporated it into their expanding kingdom. As was indicated by the arms, the second empire was of a dual form. At the beginning the Median element seemed to be predominant, but, upon the death of Darius the Mede, Cyrus the Persian gained the ascendancy. Nevertheless, it was still a dual monarchy. It held sway under God as long as it fitted into and carried forward the plans of the Almighty. When, however, it abused its power, God withdrew this authority and transferred it to the Greeks, who in turn fitted into the divine plan and extended their borders far beyond those of the Medes and the Persians. Like their predecessors they finally began to abuse these divinely bestowed prerogatives. Thereupon God, in the due process of time, withdrew this delegated authority and conferred it upon the Romans.

Rome, according to the usual reckoning, was founded in 754 or 753 B.C.E. and gradually grew into a world empire. At the proper time, she overcame the Greeks and swallowed up their civilization. The world-wide authority which was first conferred upon Nebuchadnezzar was at last passed on to the Romans. Like their predecessors in receiving this divine authority of universal dominion, they failed signally in appropriating all that was granted them. Nevertheless, they extended their boundaries beyond that of any of the former kingdoms.

According to the metallic image the fourth kingdom was to be divided as indicated by the legs. Rome entered this stage of her career in 285 C.E. when Diocletian

divided the empire into the two sections—the eastern and the western—and appointed a colleague in the administration of the empire. The capital in the West was at Rome on the Tiber, and that of the eastern division was at Byzantium on the Bosphorus, which was later re-named Constantinople. This dual political set-up, as we shall see, has continued through the centuries to the present day.

Assuming that the image was facing northward, we would say that the right leg symbolized the eastern half of the empire, and the left, the western. The right remained intact and functioned properly until 1453 C.E. At that time it was overrun by the Ottoman Turks. Constantinople was captured. The government collapsed and the empire fell into the hands of its conquerors, who reared upon its ruins a vast and mighty kingdom, which shone forth in splendor for about a century.

Frequently that which seems to be a calamity proves to be otherwise. There is seldom an unmitigated evil. In many instances, however, the bad results overshadow the good. Frequently losses in a certain realm are sustained and at the same time gains are made in others. Thus by the fall of the eastern half of the empire the great culture and civilization that had centered in Constantinople were scattered throughout western Europe. The fleeing exiles, therefore, carried their culture, civilization, ideals, religion, and institutions with them. They could not overthrow the established order, but they did wield a mighty influence. That which seemed to be a great calamity proved in many ways to be a real blessing, so far as the West was concerned. Seeds were sown which grew and developed into the Renaissance and Reformation.

The continuity of any variety of plant is carried in the seed. Everything produces after its kind. If one should compare the Byzantine Empire to a tree yielding its fruit according to its kind, he might think of the refugees—especially the outstanding leaders—as the seed of the fruit borne by this tree. After its destruction the most virile seed was borne northward—the leaders went into Russia. They carried with them their civilization, culture, and ideals together with their religion and finally

influenced the native population who adopted this type of civilization—political, religious, and cultural. Thus there sprang up on Russian soil an empire that was the duplicate of that which had existed at Constantinople for about eleven centuries. A close study of the old Byzantine regime and a comparison of it with the Russian political institutions reveal the fact that they were similar. They were related as father and son. During the Czaristic regime the Russians, being more or less largely under the influence of the Church, accepted the authority of the Patriarch at Constantinople. They, recognizing the continuity binding the modern state with the Byzantine Empire, called their ruler "Czar," which is "Caesar" spelled in Russian. Thus the empire which collapsed in Constantinople in 1453 came up again in renewed vigor and power on Russian soil. This is what one would expect; that is, the continuity of the type of government, culture, and civilization.

The legs of the image, presented to Nebuchadnezzar and Daniel, continued from the trunk to the feet and toes. This fact, as has already been noted, indicated the existence of the two divisions of the Roman Empire through the centuries. The continuity depended not upon territorial boundaries, but upon the persistency of the type of government, culture, and civilization—a species of the Caesarian imperialism with mastery over its subjects in all departments of life. From these facts we have a right to believe that Rome in the East would continue through the centuries.

With the shifting of the center of political gravity from time to time there were sometimes the contraction and at others the expansion of borders. Nevertheless, during the time of these multitudinous changes, the original type of imperialism with its special culture and civilization has stubbornly persisted. This is that which was symbolized by the iron constituting the legs.

On the other hand, the fortunes of the empire in the West have been somewhat different. Nevertheless there is a great similarity, because history repeats itself. Under the great avalanche of the Teutonic hordes the western division went down in 476 C.E. Chaos was the order of the day. Although there was no central

government as had existed prior to that crisis, nevertheless the same type of civilization, culture, institutions, ideals, and outlook prevailed in the midst of all of the wreckage.

"When the storm was over and the various German tribes had settled down, they began to build up smaller national governments on the ruins of the old imperial government. The Franks took over Gaul and ultimately gave their name to the country of France. The West Goths set up an extensive kingdom in Spain, the Vandals in North Africa and the islands of the western Mediterranean, the Lombards in northern Italy and less important tribes in other sections.

"The first effects of this great invasion seemed to be disastrous, but the German masters soon began to accept from their conquered subjects both civilization and religion. The subjects conquered their masters in an intellectual and spiritual way, and a process of assimilation soon began which ultimately formed a new basis for the life of all western Europe."

The same historian, in speaking of the events of the eighth century as they transpired in the West, summed up the situation in the following words: "After a time the Franks began to unite the political fragments of the West again by extending their sway over much of the territory that had once composed the western part of the Roman empire. As their dominions extended dreams of reviving the empire began to haunt the Frankish mind. These ambitions embodied themselves in Charlemagne. To his title as *King of the Franks* he added *King of Italy* in 773 when he overthrew the Lombards and established his own sway over northern Italy as far south as the Papal State. Finally on Christmas day 800, while he was kneeling in worship at the grave of St. Peter in Rome the pope suddenly advanced and placed upon his head the imperial crown, thus restoring the empire in the West and constituting Charlemagne emperor."

Charlemagne advanced in power, extended his borders, and finally incorporated much of that which had formerly been the empire in the West. He called his

government the Holy Roman Empire of the Frankish Nation. This was the correct title, because it was but the old type of civilization and imperialism which had been destroyed in 476.

The Holy Roman Empire of the Frankish Nation was short-lived, for, about 963 C.E., Ottho the Great with his Germanic hordes overran and conquered it. They immediately adopted the culture of their victims and romanized their own civilization, annexing the territory of the vanquished. From that time forward the leading prince among the Germanic states thought of himself as the successor of the ancient Caesars; hence, he became known as Kaiser (Caesar spelled in German). A study of the institutions, culture, and civilization of the Germans and a comparison of them with that of the ancient Roman Empire reveal the fact that they also are two of a kind. They, likewise, stand in their relations as a father does to the son; hence there was a perpetuity of the type of government and civilization. In this instance, therefore, history was in conformity with that which was signified by the legs of the image.

From this rather rough and brief, yet accurate, survey of the political fortunes which overtook the two divisions of the Roman empire during the centuries, we can see that the historical facts correspond exactly to that which was foreshadowed by the legs of the metallic image. Speaking in a figure I would say that the right leg of the image was broken in 1453 C.E., but was healed when the same type of government, which had been at Constantinople, sprang up on Russian soil. Through the vicissitudes of time many changes have taken place. Choosing a figure drawn from the physical realm, I would say that the center of political gravity, which had been at Constantinople, was first shifted to Kief, then to Moscow, next to Leningrad, and finally back to Moscow. Nevertheless, the same type of imperialism has continued through the centuries as manifested in the government functioning in these various places. The same thing was true with reference to the fortunes and vicissitudes of the Empire in the West. The center of political gravity was, as seen above, centered at Rome on the Tiber; next, it was shifted to Frankish territory; and

finally to Germanic soil, where it has persisted until the present time.

To show that Rome has continued through the centuries as signified by the legs of the image, I wish to draw a parallel between this situation and the United States of America. Today if one is asked, "Who was the first president of the "United States?", he replies, "George Washington." To the question, "What is the capital of the United States?" the answer is, "Washington, D. C." If one is asked if California is a part of the United States, he answers in the affirmative. All of these replies are absolutely correct, and yet an explanation must be made in order to set forth the truth as it has been. Washington, D.C., is the present capital, but it was not the original one. As we know from history, the first capital was in New Amsterdam, which is the present city of New York. Later the center of political gravity was shifted from there to Philadelphia and still later to the site upon the Potomac now known as Washington, D.C.

George Washington was the first president of the thirteen original colonies on the Atlantic seaboard, but he was not the chief executive of America as it now is. Since his day there has been an enormous expansion of this country until it has extended its borders to the Pacific. In addition to this it has several island possessions. Franklin D. Roosevelt is the president of America as it is today.

We shall imagine something that every true American would hate to see. I am using this simple illustration, however, to set forth a point that is vital to the understanding of this prophecy. Let us suppose that some European power should attack the Atlantic seaboard of the United States. Needless to say the government would send its forces there to oppose the invader. But in this hypothetical war we will assume that the aggressor is victorious on all battlefields and pushes our armies backward into the interior. Before their advancing march, the capital would be moved westward. All government documents and appurtenances would be carried to the new capital. Further, let us suppose that the enemy pushes our forces beyond the western boundaries of the thirteen original colonies. Under those conditions the

capital would be moved still farther westward. Finally, it would become apparent that our forces could not check the enemy's onward march. In this crisis the government calls for an armistice. Hostilities cease. A conference is arranged. Delegates gather around the table for the discussion of peace. The enemy demands as an indemnity of the war, we shall say, all the territory that constituted the thirteen original colonies. Being vanquished, our government accepts the terms and surrenders the territory demanded. The officials of the government continue to function in the new capital, which, for clearness, let us suppose, is Kansas City, Mo. This country and government would still be known by all as the United States of America, although it would not hold one foot of the original soil where it came into being. It would truly be the United States of America because it had an unbroken connection with the past. It would consist of people of the same stock and race, with the same constitution, type of government, culture, ideals, and outlook upon life. No one can fail to see the correctness of this statement. In the language used above, the center of political gravity which was first located at New Amsterdam was later shifted to Philadelphia, next to Washington and gradually westward until it would be headed up at Kansas City. From this illustration we can see that the continuity of the government is not conditioned upon locality, but simply upon the type of administration, institutions, culture, and civilization. This illustration may be used as parallel to that of Rome, both in the East and the West. The type persisted, as was foreshadowed by the legs, although the center of political gravity was shifted northward in both cases with varying changes of borders—sometimes contraction and sometimes expansion.

When Rome reaches the foot-stage, a new element is introduced into it, which is symbolized by the non-cohesive, brittle clay. Undoubtedly the iron symbolizes a powerful government. Since the miry clay lacks cohesion, it evidently signifies the weaknesses of a degenerate democracy carried to the extreme of socialism, communism, and the like.

This fourth kingdom is to be in a tenfold form at the very end of its career, which

fact is signified by the ten toes. Many commentators, ignoring the time element of the prediction, have sought to locate and to identify these political divisions. They hunt for five of them in the territory which constituted the western division of the empire and five in that of the East. Of course, the assumption is that the fourth kingdom has already reached the toe-stage. These commentators presume that the territory which was occupied by the two divisions of the empire in its palmy days of the past are signified by the ten toes. But none of these scholars are in perfect agreement. There is, in my judgment, a reason for these conflicting views, which is that Rome has never yet reached the toe-stage. Hence it is utterly impossible for one to identify them.

To show that Rome has never reached this development, may I call attention to our method of representing time? Speakers often compare it to a journey or a stream. In the figure of a journey, the beginning signifies the first part of the period; the middle represents the central portion; likewise the end corresponds to the close of the period. In comparing time to a stream, the source of the latter corresponds to the beginning of the period. The central part answers to the middle, and the mouth of the river, to the close of the epoch. Such are our usual representations. The Lord's symbolic presentation of a given era was this metallic image. In our imagination let us think in terms of these usual figures and at the same time place this image along beside the journey and the stream. The head of gold corresponds to the source of the river and the start of the journey. The hips and thighs answer to the middle point of the river and the halfway place in the journey. The toes, in like manner, correspond to the end of the journey and the mouth of the river. About this analogy there can be no question. To prophetic students it is evident that at the present time we have not reached the end of this period which is here set forth by the metallic image, the reason for this assertion being that at its close God, in a most catastrophic manner, sets up His glorious government which shall be an everlasting kingdom. In view of these cogent reasons I am bold to say that we have never yet reached the stage in the Roman empire symbolized by the toes. Hence,

in my opinion, to attempt an identification of these ten political divisions is but speculation and guessing. Such is profitable for nothing; it causes confusion only.

At the end of this period of world governments symbolized by the image, God will establish the Messianic kingdom as set forth in Daniel 2:44. That event is indicated by the falling of the little stone, cut out from the mountains without hands, which, rolling down the mountainside, accelerates its speed and finally by a mighty impact with the image reduces it to mere bits like the chaff of the summer threshing floor. These fragments are removed as if by the wind. Then the little stone becomes a mountain that fills the whole earth.

According to this verse God establishes this glorious kingdom "in the days of those kings." An examination of the preceding verses shows that the kings of which he is speaking can be none other than those represented by the ten toes. We may, therefore, know of a certainty that it is impossible at this time to identify the political divisions signified by the toes.

In Daniel 2:1 we see that this vision was shown to Nebuchadnezzar in the second year of his reign. Since he reigned 43 years, he lived 41 after seeing this vision. Let us, at this stage of the investigation, accept the record at its face value. Daniel looked out into the future farther than "human eye could see" and observed all the wonders that would be. It was revealed to him that the Babylonian empire would continue for 68 more years and would be succeeded by a dual monarchy, the Medo-Persian empire. No living man at that time could have, by guessing and cold calculation, foretold this fact. There is but one explanation, which is that the writer was inspired by the Spirit to penetrate the wall separating him from the future and to reveal to him what would come to pass thereafter. As we have already seen, he was shown that another empire inferior to that of the Medes and the Persians would arise. After them there would appear another kingdom of iron symbolized by the legs of the image. Since we accept the face meaning of this passage, we see that Daniel looked out into the future from the years 603 B.C.E. to the year 285 C.E. and

foretold the division of the Roman empire into the eastern and western sections. Was it possible by mere guessing to penetrate into the future and tell the world what would occur nearly 900 years in the distant future? Everyone will admit that such is unthinkable. Only by the enlightenment of the Holy Spirit could anyone thus see into the future and reveal accurately what would come to pass.

On the contrary, let us, for the sake of argument, assume, as some rationalistic critics avow, that Daniel did not write this book, but that it was composed by an anonymous author or authors during the Maccabean period. This revolt began roughly in 167 B.C.E. and continued until the Roman occupation of Palestine in 63 B.C.E.—one century. Let us say that some zealot of that day wrote "this patriotic paper," as the book of Daniel has been called, for the encouragement and the stimulation of the faith of the nationalistic party. Let us put the date of its authorship—as late as 100 B.C.E. According to this hypothesis the writer, looking out into the future, revealed what would come to pass 385 years thereafter. Is there anyone who has so very much credulity that he will accept such a proposition? Such marvelous belief cannot be designated as faith but as *gullibleness*. The only answer we can make to such a supposition is that the writer was inspired by the Spirit of God to reveal in a definite and detailed manner things nearly 400 years in the future.

There is not one iota of evidence pointing to a late date for the authorship of Daniel. Since everything of a positive nature leads one to accept the historic Daniel of the time of the captivity as the author of this book, we shall now look at another angle of the question. He, in the second year of Nebuchadnezzar, looked out into the future and showed that, not only would the fourth empire be divided into two sections, but that those divisions would continue through many centuries, which fact is indicated by the length of the legs in comparison with the rest of the body. As we have seen in the survey, this prediction was literally fulfilled in the persistence of the type of government, civilization, and culture, notwithstanding the fact that the center of political gravity of both sections was shifted northward. Such knowledge can be accounted for only upon the basis of the inspiration of the Holy Spirit.

Another factor must be taken into consideration in this connection. The writer of Daniel shows that there would be only four powers to whom God would delegate authority over the world. There have been four, and only four. That one which is now in existence will continue until the God of heaven destroys it and sets up a kingdom which shall never be destroyed. When we look at all these facts with an impartial mind seeking the truth and nothing but the truth, we are overwhelmed with the conviction that in the second chapter of Daniel we have an infallibly inspired record, and that history for approximately 2500 years has pronounced the verdict of absolute infallibility for Daniel's writings.

3. THE OUTLINE OF THE CENTURIES ACCORDING TO THE BEAST VISIONS

In chapter 7 appears the record of four visions which were granted Daniel, and which cover the same period of time as that which was shown to Nebuchadnezzar in chapter 2. Conservative scholars, with few dissenting voices, agree that the subject of both visions is the same. In the vision shown to Nebuchadnezzar, God represented human governments as men see them; in the beast visions of chapter 7 he presented the same outline of history but as He Himself views civil governments.

Since different imagery is used in each instance and the viewpoint is changed, it is natural that there should be some details mentioned in one passage which are omitted from the other, and vice versa. We shall now turn to this marvelous revelation.

"1 In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream and told the sum of the matters. 2 Daniel spake and said, I saw in my vision by night, and, behold, the four winds of heaven brake forth upon the great sea. 3 And four great beasts came up from the sea, diverse one from another. 4 The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made to stand upon two feet as a man; and a man's heart was given to it. 5 And, behold, another beast, a second, like to a bear; and it was raised up on one side, and three ribs were in its mouth between its teeth:

and they said thus unto it, Arise, devour much flesh. 6 After this I beheld, and, lo, another, like a leopard, which had upon its back four wings of a bird; the beast had also four heads; and dominion was given to it. 7 After this I saw in the night-visions, and, behold, a fourth beast, terrible and powerful, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with its feet: and it was diverse from all the beasts that were before it; and it had ten horns. 8 I considered the horns, and, behold, there came up among them another horn, a little one, before which three of the first horns were plucked up by the roots: and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things.

"9 I beheld till thrones were placed, and one that was ancient of days did sit: his raiment was white as snow, and the hair of his head like pure wool; his throne was fiery flames, and the wheels thereof burning fire. 10 A fiery stream issued and came forth from before him: thousands of thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. 11 I beheld at that time because of the voice of the great words which the horn spake; I beheld even till the beast was slain, and its body destroyed, and it was given to be burned with fire. 12 And as for the rest of the beasts, their dominion was taken away: yet their lives were prolonged for a season and a time.

"13 I saw in the night-visions, and, behold, there came with the clouds of heaven one like unto a son of man, and he came even to the ancient of days, and they brought him near before him. 14 And there was given him dominion, and glory, and a kingdom, that all the peoples, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

"15 As for me, Daniel, my spirit was grieved in the midst of my body, and the visions of my head troubled me. 16 I came near unto one of them that stood by, and asked him the truth concerning all this. So he told me, and made me know the interpretation of the things. 17 These great beasts, which are four, are four kings, that shall arise out of the earth. 18 But the saints of the Most High shall receive the kingdom, and possess the kingdom for ever, even for ever and ever. 19 Then I desired to know the truth concerning the fourth beast, which was diverse from all of them, exceeding terrible, whose teeth were of iron, and its nails of brass; which devoured, brake in pieces, and stamped the residue with its

feet; 20 and concerning the ten horns that were on its head, and the other horn which came up, and before which three fell, even that horn that had eyes, and a mouth that spake great things, whose look was more stout than its fellows. 21 I beheld, and the same horn made war with the saints, and prevailed against them; 22 until the ancient of days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom.

"23 Thus he said, The fourth beast shall be a fourth kingdom upon earth, which shall be diverse from all the kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. 24 And as for the ten horns, out of this kingdom shall ten kings arise: and another shall arise after them; and he shall be diverse from the former, and he shall put down three kings. 25 And he shall speak words against the Most High, and shall wear out the saints of the Most High; and he shall think to change the times and the law; and they shall be given into his hand until a time and times and half a time. 26 But the judgment shall be set, and they shall take away his dominion, to consume and to destroy it unto the end. 27 And the kingdom and the dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people of the saints of the Most High: his kingdom is an everlasting kingdom, and all dominions shall serve and obey him. 28 Here is the end of the matter. As for me, Daniel, my thoughts much troubled me, and my countenance was changed in me: but I kept the matter in my heart" (Dan. 7:1-28).

a. *First Vision*

In the initial vision Daniel saw three beasts coming up out of the agitated waters of the sea. The first was like a lion; the second, like a bear; the third resembled a leopard. The impression which one receives upon reading this message is that these beasts are not literal, but rather are symbols. This conviction is confirmed by a glance at verse 17 which says, "These beasts which are four are four kings." Since they are symbols the entire representation is likewise emblematic. From various passages of Scripture we see that waters signify in symbolic language peoples in a state of unrest (Psa. 124). In the description the winds agitate the waters. Evidently they refer to some disturbing, invisible force that moves nations into a frenzy of unrest. A glance at the first chapter of Job will show that this disrupting element is

none other than the devil, the great adversary of the soul. From this first vision we learn that there was to be a succession of three empires, the principal characteristic of each being set forth by the wild beast used to represent it.

b. *Second Vision*

In the second vision the prophet saw another beast which followed the third one, and which was so very different from those which preceded it that there was no animal with which he could compare it. This beast was far more powerful and terrible than any of its predecessors. The full description is given in verses 7 and 8. It "stamped the residue with its feet; and it was diverse from all the beasts that were before it and it had ten horns." Note the fact that this beast brake in pieces and stamped the residue with its feet. This verse, when read in the light of 23 below, means that this beast will devour the whole earth, break it in pieces, and destroy that which it does not want.

In conservative circles these four beasts are understood to symbolize the four world powers signified by the various metals of the image in chapter 2. According to the common-sense meaning of the narrative they follow one another in succession from the standpoint of time, the latter taking the place of the former. This position has been challenged by certain interpreters who insist that, while they come upon the arena of life in succession at the end of the age, all four appear together for enacting the final drama. Is this a possible interpretation? The answer is to be found in the first words of verses 6 and 7 studied in the original Aramaic, which are rendered, "after this." The literal translation of this prepositional phrase is, "in the place this (one)." The principal word in this phrase wherever it occurs in the sacred text is to be taken literally and means place, location. Unless there is something in this context to indicate a departure from the literal meaning we shall do well to accept it. An examination of the context does not point otherwise. Therefore we must render these words *in the place of this one*; that is, in the place of the second beast the third one appears. The same thing is true with reference to

the fourth one which takes the place of the third. This fact shows conclusively that the former disappears before the latter takes its place. Hence the theory now under consideration is disproved by this fact.

c. *Third Vision*

In verses 9 to 12 is recorded the third vision of the series. In the two former ones the scene was placed upon earth. The two latter ones are pictures of the courtroom of the Supreme Judge of the Universe. At first we see the room as it is being prepared for the coming of the Judge and His attendants. Then the Ancient of Days, accompanied by His retinue of servants, marches into the room, takes His place upon the bench, and pronounces the judgment of destruction upon the fourth beast, who will at that time be in the plenitude of his power upon the earth hurling defiance at the Almighty. After the pronouncement of the judgment against this beast, the decree is executed at the logical moment, and he is cast into the lake of fire.

d. *Fourth Vision*

The fourth and last vision is given in verses 13 and 14. In it we see one like unto a son of man coming with the clouds of heaven and appearing before the Ancient of Days, who is seated upon the throne. He takes his stand before the latter and is given dominion, glory, and a kingdom that all peoples, nations, and languages should serve Him.

Who is this one like unto a son of man? He appears before the august throne of the Almighty and receives an everlasting, worldwide kingdom. He is not in the form of an angel but in that of a man. The expression, son of man, is a regular phrase to indicate a person. This usage is seen in Psalm 8:4:

What is man, that thou art mindful of him?

And the son of man, that thou visitest him?

The term, man, in the first line corresponds to the phrase, son of man, in the second and refers to man in general. This significance appears in many passages.

When we see it, we must understand that it has this connotation unless the facts of the context indicate that it has a different meaning. Daniel simply described this one in terms of his appearance. When the Angel of the Lord appeared to different ones of the patriarchs, the historians usually spoke of Him as a man. For example, see such passages as Genesis 18 and 19; 32:22-32; Joshua 5:13-15; Judges 6:11-24; 13:2-25. On these occasions this Angel assumed the form of a man and thus appeared to the ones mentioned in the narrative.

But in the vision Daniel saw one like a son of man in heaven. How could this be? The true explanation of it evidently is to be found in such predictions as Isaiah 7:14; Psalm 110:1, 2; Isaiah 9:6,7. The first of these passages foretells the coming of God into the human realm, entering it by virgin birth. The second one informs us that, after the authorities in Zion reject Him, the Almighty invites Him to ascend to His right hand and to take a seat there until all of His enemies are put under His feet. The third reference foretells the time when this long-rejected one will return and mount the throne of David. At that time He will be recognized as the "Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace." Then His dominion will increase until it encircles the globe.

Daniel's vision of this one like a son of man and of His receiving world dominion becomes clear in the light of these three most marvelous passages. Evidently this glorious event will occur at the end of this present age when the long-rejected Messiah appears in the courtroom of heaven, and there is conferred upon Him the authority to establish a world kingdom of righteousness with its capital in the very city where He at His first coming was rejected. This coronation ceremony, let it be remembered, does not give Him any more authority than He, by virtue of His divine nature, possesses; it simply recognizes, officially in the presence of all intelligent beings of the Universe, Him as the sole Monarch of this earth. This service will be held, as we learn from many other passages of Scripture, as the prelude to the casting of Satan the god of this world with all his servile hosts (Isa. 24:21-23) into the pit of the abyss for a 1000 years.

e. *Divine Interpretation*

Daniel evidently looked with great amazement at the visions which were given, but did not comprehend their import. Finally, he approached an angel who was standing near him and asked the significance of all that he had seen. The angel's reply was that these beasts, which he in vision had observed, were symbols of kings and their kingdoms. This revelation is followed by the significant statement that, notwithstanding the fact that these beasts arise out of the earth and exercise dominion over it, the saints shall receive the kingdom and possess it forever, even forever and ever. This language implies that there is a kingdom which has been in the hands of the rulers of each of these empires in succession, and which finally passes out of the hands of the last emperor, when he is slain, into those of the saints of the most high God. This promise, of course, refers to the consummation of the present age when the Messiah of Israel will come and will take over the government of the world, calling His Chosen People to assist in the administration of His reign of righteousness. Although Daniel was interested in each of these beasts, the fourth one impressed him more powerfully than the rest. This was natural because he appeared as a monstrosity. The thing that impressed Daniel so very forcefully was the fact that it had ten horns, among which came up a little one, an eleventh. Later it put down three of the former and waxed very defiant against God and His saints. Daniel, being unable to understand the significance of the vision, was informed by the angel that "the fourth beast shall be a fourth kingdom upon earth, which shall be diverse from all the kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. 24 And as for the ten horns, out of this kingdom shall ten kings arise: and another shall arise after them; and he shall be diverse from the former, and he shall put down three kings" (Dan. 7: 23, 24).

We must constantly keep in mind that the fourth beast, as we have already learned, followed the third in immediate succession. We must also bear it in mind that this same beast is in the world at the time the Ancient of Days mounts the throne of judgment and pronounces the decree of condemnation against its impious

ruler. The third fact which we must remember is that the fourth beast, after his appearing and taking the place of the third one, remains upon the stage until judgment is pronounced and executed upon him, which we know will be at the end of the Great Tribulation period. In this symbolic representation this beast after his appearance upon the stage remains in full view until the stroke of judgment at the end of the age falls upon him. This fact is conclusive evidence that the kingdom which is represented by this beast succeeds the third one, remains upon the earth ever growing in influence and power, and finally gains the mastery of the world. This thought is in harmony with that which was expressed by the legs of the metallic image. The legs were attached to the body and continued in a normal way down to the feet. This fact with the one concerning the continuance of the beast upon the great arena of life from the time of his appearance until he is slain at the end of the age is conclusive proof that this fourth beast never disappears from the earth but remains a political factor; it finally gains ascendancy over all peoples and incorporates them in his universal kingdom.

Notwithstanding this evident truth, many excellent Bible teachers are of the opinion that this fourth beast, which symbolized Rome, appears after the third one but eventually goes down into oblivion only to reappear in a revived form at the conclusion of the age. Of course, these scholars are sincere in their contention but, in my judgment, this theory is contrary to the plain teaching of the facts found in Daniel 2 and 7. The reason for their taking this position is the construction usually put upon Revelation 17:8, which speaks of a beast (a government) that shall bear rule over all the earth at the end of this age (Rev. 13:7). But, in my judgment, Revelation 17:8 does not support this contention. John was talking not about something that occurred in 476 C.E., but that shall, as we shall presently see, come to pass in the end of this age. According to verse 23, this fourth beast eventually devours "the whole earth, and shall tread it down, and break it in pieces." The government which it symbolizes does not possess the whole world throughout its entire career but simply in the end time. Like a vicious, ferocious animal which

breaks out of its pen, devours, and destroys what it wishes, and runs to and fro at large, wrecking property at will, it will launch a campaign of aggression and conquest. By force of circumstances and arms it subdues the world and builds up an empire—a political octopus. Verse 23 undoubtedly shows that it is to be a universal one, which incorporates all peoples, tongues, and nations.

The angel, in verse 24, gave Daniel a further revelation concerning the political change that will take place after this world kingdom has crushed the earth and incorporated all within its domains.

After it becomes in actuality a world empire, a mighty and sudden crisis arises, for "as for the ten horns, out of this kingdom shall ten kings arise." Let us notice carefully that in verse 24 the expression, this kingdom, refers to the fourth one after it has devoured and broken in pieces all nations and has brought all peoples into its deathly grasp. The significance of its ten horns is that, after it becomes universal, it suddenly breaks up into ten divisions. Since no dictator will willingly surrender power that he has gained, we may be certain that there is a crisis which arises, and which wrecks this world empire and splits it into ten divisions. This crash is probably the thing that is referred to by John in Revelation 13 in his statement concerning "the beast who hath the stroke of the sword and lived." After receiving this death stroke, which virtually for the time being destroys the world kingdom, this last emperor comes back to life by the power of the devil and reorganizes his shattered realm in a new form—more despotic than ever. This death stroke alluded to in Revelation 13 brings to an end that period of the beast that is designated as "was" in Revelation 17:8. The short time of chaos resulting there from is the time spoken of as "is not." And his coming back to life and power is expressed in the phrase "and is about to come up out of the pit of the abyss and to go into perdition." In other words, this last emperor of the world empire is mortally wounded, probably by an assassin but is brought back to life by Satan. This explanation seems to fit perfectly all the facts presented in Revelation 13 and 17. Hence that which is plainly taught by John is hinted at by the context and is presupposed as occurring between verses 23 and 24

of Daniel 7.

The individual, who is represented as the little horn which comes up among the ten, and which puts down three of them, becomes indeed the world dictator who seizes the imperial purple and the sceptre of nations, ruling with an iron hand without mercy or compassion for a time, times and half a time—three years and one-half. This one can be none other than the wicked king of the time of the end. When he comes into full power over the world, he will change the time, the seasons, and the laws and will persecute the saints of God for these three and one-half years.

At the conclusion of this period, "the kingdom and the dominion and the greatness of the kingdoms under the whole heavens, shall be given to the saints of the most high: His kingdom is an everlasting kingdom and all dominions shall serve and obey Him."

At the end of these three and a half years of merciless terrorism and persecution, world dominion will be turned over to the people of the saints of the Most High who will, as we learned from other passages, have accepted their long-rejected Messiah.

f. *The Historical Unfolding*

As has already been stated, the four beasts of this seventh chapter of Daniel correspond to the four elements of the metallic image. These symbolize the four kingdoms: Babylon, Medo-Persia, Greece, and Rome. Daniel shows little interest in the first three of these world governments, but his attention is focused upon the fourth, Rome. As has already been stated, Rome had a small beginning in 754 or 753 B. C. E. Through the centuries she gained power by extending her borders. She suffered certain reverses as well as gained important victories, but she has never disappeared from the scene of human activity. Finally, in the end time she will grasp at and obtain world-wide dominion. This proof, as has been suggested is found in Daniel 7:23. The final world dictator will be energized by the power of the adversary of men's souls, Satan. This individual will have no respect for the God of the universe nor for man. He will eventually become very egotistical and will demand that the

people worship him. He will, however, meet his doom by a stroke of divine judgment.

After the three and a half short years of stormy, turbulent times, during which the wrath of God will be poured out upon this ruthless tyrant and all of his understudies, the Hebrew Messiah will appear upon the scene, deliver his hard-pressed people, take the world authority and dominion into His own hands, and reign in righteousness. Such is the outline that is presented here in chapter 7.

By these hasty surveys we can see that these two predictions outline the history of the time beginning with the Babylonian empire through the centuries to the close of this present evil age and the beginning of the glorious kingdom era.

Regardless of where we place historically the author of the book of Daniel, we can see that he by the infallible inspiration of the Holy Spirit looked through and beyond the impenetrable wall separating the present from the future, outlined the course of the centuries, and expressed the thought in terms of the metallic image and the four symbolic beasts. There have been four, and only four, world governments beginning with Nebuchadnezzar up to the present time, and there will never be another one until King Messiah returns and establishes his reign of righteousness. Of course, the present one will assume world-wide proportions immediately prior to Messiah's appearance. History has developed just as indicated by Daniel. How did Daniel see this whole scheme, viewing it from a date 2500 years ago? He rested his reputation as a prophet of God upon the fulfilment of these bold utterances. But, the verdict of history has been and is that Daniel was aided by the inspiration of the Holy Spirit to outline "the times of the Gentiles." Everything that was scheduled to transpire prior to our time has been fulfilled—to the letter. About this proposition there can be no reasonable doubt. Furthermore, at the present time the trend of affairs is toward centralization of power and the ruthless control of the masses by dictatorship. Such a spirit of domination is manifest on every hand. The prophetic word is being fulfilled literally today as never before; therefore, I am bold

to say that the predictions set forth here in symbolic form have been fulfilled during these 2500 years and will continue to be carried out to the very letter. We know conclusively that Daniel, the writer, was inspired by the infallible Spirit of God and that we can rely 100 per cent upon the statements which he has made throughout his book.

C. *Negative Criticism Answered*

Notwithstanding the clear and positive proof that the book of Daniel is inspired, as is evident from the fulfilment of the predictions outlining the course of history, its genuineness has been questioned by negative criticism—never by positive facts. To demonstrate the force of insinuations and denials, let us take the following illustration. I may praise one very highly, calling attention to his excellencies and capabilities. At the same time I continue in such a vein as this: "While all of these things are absolutely true, there is this one thing—well, I'll not say anything about this." Such a suggestion creates misgivings and doubts which by far overbalance all the good and excellent things I have said. A purely negative attitude is disastrous, for nothing can be accomplished by one while he is in this state of mind—except that which is demoralizing and destructive.

In the short space which is at my disposal, it will be impossible to enter into the arguments which are made against the book of Daniel. To do so would require volumes. These have all been answered in a sane, sound, and scholarly manner. Nevertheless, the destructive critic ignores the proof and continues his negation. In this special section I shall draw upon the material found in the two volumes of the late Robert Dick Wilson, Ph.D., entitled *Studies in the Book of Daniel*. This author, in a most scholarly manner, states the position of the opposition, follows this with one or more quotations of the critics, points out the pure assumptions upon which the negative assertions are based, presents facts—most powerful and indisputable which expose the fallacies of the presumptions, builds his argument scientifically upon the discovered data, and then draws his conclusions—deductions which are

overwhelmingly convincing. Let me say that no man who is willing to come to the study of the critical questions centering around the book of Daniel and will with an unbiased mind study the evidence presented by Dr. Wilson in these two volumes can still hold to his negative critical attitude. Since I have such limited space, I can only state the chief negative positions and Dr. Wilson's conclusions. I ask the reader to consult these volumes for all the facts.

1. THE ARGUMENT FROM SILENCE

The destructive criticism against Daniel is largely based upon what is known by logicians as the argument from silence which is recognized as the most fallacious method of reasoning. Dr. Wilson discusses this particular question pro and con under fourteen different propositions, which show without a doubt that an argument based upon silence is, as a rule, very undependable. He draws his conclusion in the following words which are convincing to any man:

"In concluding these general remarks upon the so-called argument from silence, and having in view our almost absolute lack of first-class evidence bearing upon the historicity of the statements made in the Old Testament in general and of Daniel in particular, we refuse to accept as true the indiscriminate charges and multitudinous specifications entirely unsupported by evidence which are often made against the truthfulness of the Old Testament writings. A man is presumed to be innocent until he is proven guilty. A book, or document, is supposed to be true until it is proven false. And as to particular objections made against the historicity of a person or event mentioned in the book of Daniel on the ground that other authorities fail to notice them, would it not be well for us to possess our souls in patience until such charges are supported by some direct evidence bearing upon the case? Why not give Daniel the benefit of the doubt, if doubt there be?"

2. WAS DANIEL AN HISTORICAL CHARACTER?

There are those who doubt the historicity of Daniel upon the grounds that his name does not appear in the records of the period of the exile. One noted critic stated the case thus: "It is natural that we should turn to the monuments and

inscriptions of the Babylonian, Persian, and Median Empires to see if any message can be found of so prominent a ruler, but hitherto neither his name has been discovered, nor the faintest trace of his existence."

Dr. Wilson discusses this phase of the question thoroughly, looking at the various types of inscriptions that have come to us and showing that it is most unreasonable to base an argument upon the kind of data that we have, especially upon the lack of evidence. After setting forth the case in an impartial manner and discussing pro and con every possibility, Dr. Wilson draws this conclusion:

"Inasmuch, then, as these inscriptions mention no one filling any of the positions, or performing any of the functions or doing any of the deeds, which the book of Daniel ascribes to its hero Belteshazzar; how can anyone expect to find in them any mention of Daniel, in either its Hebrew or its Babylonian form? And is it fair, in view of what the monuments of all kinds make known to us, to use the fact that they do not mention Daniel at all as an argument against his existence?

"What about the numerous governors, judges, generals, priests, wise men writers, sculptors, architects, and all kinds of famous men, who must have lived during that long period? Who planned and supervised the building of the magnificent canals, and walls, and palaces, and temples of Babylon? Who led the armies, and held in subjection and governed the provinces and adjudged cases in the high courts of justice, and sat in the king's council? Who were the mothers and wives and queenly daughters of the monarchs who sat upon the thrones of those mighty empires? Had the kings no friends no favorites, no adulatory poets or historians, no servile prophets, no sycophantic priests, no obsequious courtiers, who were deemed worthy to have their names inscribed upon these memorials of royal pride and victory; that we should expect to find there the name of Daniel, a Hebrew captive, a citizen of an annihilated city, a member of a despised and conquered nation, a stranger living on the bounty of the king, an alien, a slave, whose very education was the gift of his master and his elevation dependent on his grace? Let him believe who can. As for me, were the documents multiplied tenfold, I would not expect to find in them any reference to this humble subject of imperious kings."

3. JEHOIAKIM'S THIRD YEAR

Concerning the statement found in Daniel 1:1f relative to Nebuchadnezzar's siege of Jerusalem and his taking some of the vessels of the temple in the third year of Jehoiakim to Babylon, Dr. Driver makes the following pronouncement:

"That Nebuchadnezzar besieged Jerusalem, and carried away some of the sacred vessels in 'the third year of Jehoiakim' (Dan. 1, 1f.), *though it cannot, strictly speaking, be disproved*, is highly improbable; not only is the book of Kings silent, but Jeremiah *in the following year* (c.25, &c., see v. 1) speaks of the Chaldeans in a manner which appears distinctly to imply that their arms had not yet been seen in Judah."

Following this statement Dr. Wilson, in a masterly and scholarly way, shows that this argument is based upon a pure assumption. After having marshaled the facts, he summarizes his conclusions in the following statements:

"1. That Kings, Chronicles, Berosus, Josephus, and Daniel all affirm that Nebuchadnezzar did come up against Jerusalem in the days of Jehoiakim.

"2. That Chronicles, Daniel, Berosus, and Josephus unite in saying that Nebuchadnezzar carried many captives from Judea to Babylon in the reign of Jehoiakim.

"3. That Berosus supports the statement of Daniel with regard to the carrying away of some of the vessels of the house of the Lord by saying that Nebuchadnezzar brought spoils from Judea which were put in the temple of Nebuchadnezzar in Babylon.

"4. That Berosus supports Daniel in declaring an expedition against Jerusalem to have occurred before the death of Nabopolassar.

"5. That since Nabopolassar died while Nebuchadnezzar was in the midst of his expedition against Jerusalem, Nebuchadnezzar may have been king *de jure* before he came up against Jerusalem; for it would take the news of the death of Nabopolassar several weeks to reach Jerusalem, and in those weeks there would have been abundance of time for Nebuchadnezzar to have captured Jerusalem, especially if Jehoiakim surrendered at this time without fighting or after a brief siege, as Josephus says that he did in his eleventh year.

"6. That the book of Jeremiah is silent with regard to all of these events. It does not say that Nebuchadnezzar did not come up to Jerusalem in the reign of Jehoiakim. It simply says

nothing about it. Why it says nothing about it we do not know. The expedition or expeditions may have been mentioned in 'the many like words' recorded by Baruch (Jer. xxxvi, 32), which have not been preserved for us.

"7. That finally, the statement of Daniel 1:1-3, that Nebuchadnezzar came up against Jerusalem in the third year of Jehoiakim and carried captive to Babylon certain of the nobility, and some of the vessels of the house of the Lord, stands absolutely unimpugned by any testimony to be produced from any reliable source of information."

4. THE USE OF THE WORD "KING"

An objection is brought against Daniel because he speaks of Nebuchadnezzar, King of Babylon, and his coming against Jerusalem to war in the third year of Jehoiakim. It is a well-known fact that Nabopolassar, the father of Nebuchadnezzar, was king of Babylon that year. The objection against the record of Daniel has been brought by Professor Bertholdt in the following words:

"Jeremiah XXV, (1) says, that Nebuchadnezzar ascended the throne in Babylon in the fourth year of Jehoiakim. How then is it possible, that according to the composer of this biographical sketch of Daniel, the *King* Nebuchadnezzar could already in the third year of Jehoiakim have besieged and taken Jerusalem? "

Dr. Dick Wilson discusses this question most thoroughly and draws the following cogent and conclusive deduction:

"The above discussion has, we think, made it clear that a man who was not actually reigning at the time to which some event in his life is afterwards referred might rightly be called king by a writer who was describing that event after the man had really been clothed with the royal dignity. It has shown also that a man who was never king in the sense of having himself reigned *de facto*, or *de jure*, might be called king by way of distinction or honor because he was in some way related to the reigning king. Lastly, it is shown that the word used for king by the ancient writers is to be defined not by the modern *usus loquendi*, nor by the conception which one may have formed from present day usage, but in harmony with the manner in which the word was employed in antiquity and in the particular language to which the term, by us translated 'king,' belonged. Judged by these three rules there is

no good reason why the author of Daniel may not properly and justly have called Nebuchadnezzar 'the king of Babylon,' when referring to an event in his life that happened before he had actually ascended the throne of his father."

5. BELSHAZZAR

Another objection brought against Daniel is his statements relative to Belshazzar's being king of Babylon when it was captured by the Medes and the Persians. Statements from some of the leading authorities of the critical school present the situation clearly. Dr. Wilson gives three, which I wish to note:

"1. 'To represent that the king in whose reign Babylon was captured and the Chaldean empire destroyed was named Belshazzar and that he was a son of Nebuchadnezzar (Ch. V) is to contradict all the other assured witnesses of the Old Testament.

"2. 'Belshazzar is represented as "king of Babylon." In point of fact Nabunaid was the last king of Babylon. Belshazzar may have distinguished himself, perhaps more than his father Nabunaid (Nabonidus), at the time when Babylon passed into the power of the Persians; and hence, in the recollections of a later age he may have been pictured as its last king; but he was not styled "king" by his contemporaries (cf. Schrader on Dan. v. 1, 2).'

"3. 'Belshazzar never became king in his father's place.

After arguing the question pro and con and bringing absolute and indisputable evidence to bear upon the question, Dr. Wilson draws the following conclusion:

"The evidence given above shows that the author of Daniel does not contradict any 'other assured witnesses of the Old Testament,' when he represents Belshazzar as the king of Babylon under whom the citadel was taken. All that the book of Daniel necessarily implies when it says that Belshazzar was king of Babylon is that he was *de facto* king of the city after Nabunaid was taken prisoner. The evidence shows, also, that Belshazzar may have been called king of Babylon without ever having become king in his father's place over the empire of Babylonia; for in the last four months before the citadel was taken and after his father had surrendered, he was the only king whom the last defenders of Babylon could

have acknowledged. His first year as king of Babylon is all that the book of Daniel mentions. He may have been king of the Chaldeans, or Chaldean king, for, many years before, through the capture of his father Nabunaid by the Persians, he became king of Babylon.

"Thus 'the recollections of a late age,' as they are presented in Daniel, will agree exactly with what the monuments tell us about the situation at the time when Babylon was taken by the Medes and Persians. Further, it has been shown by the evidence that a son of a king might be called a king; that Belshazzar may have been king at the same time that his father was; that there may have been two persons called king of Babylon at the same time; that a man might have been king of the Chaldeans, or king both of Babylon and of the Chaldeans; and that the years of the reign of a monarch might be dated in one way for his rule over one country, or people, and in another way for his rule over a second country, or people. Lastly, it has been shown that Belshazzar may legally have had two fathers; and that hence it is no objection to the accuracy of Daniel that he is called by him the son of Nebuchadnezzar, while the monuments call him the son of Nabunaid.

"In short, the evidence fails to show that any of the above-named assumptions of the critics with regard to him are true."

6. DARIUS THE MEDE

The historicity of Daniel has been questioned on the ground that the Biblical account does not square with the known historical facts. Dr. Wilson states the objection in the following words:

"Among other objections it is asserted, that 'the author of Daniel had an entirely false idea regarding the fall of Babylon under the Semitic dynasty. He evidently thought that Darius the Mede preceded Cyrus the Persian.' The author of Daniel 'makes a Median ruler receive Babylon after the overthrow, of the native dynasty, and then mentions later the historical Cyrus. We may suppose that the biblical writer believed that Cyrus succeeded to the empire of Babylon on the death of the Median Darius.'" *Prince Commentary on Daniel*. p. 54.

After a thorough discussion of every phase of the question, Dr Wilson draws the following conclusion, which is unanswerable:

"From the above evidence it is clear that the author of Daniel does not state, nor even

intimate, that Cyrus succeeded Darius the Mede in the empire of Babylon. On the contrary, he indicates that Darius the Mede received from Cyrus his overlord the kingdom of Belshazzar the Chaldean which at best constituted but a small portion of the empire of the Persians. The monumental evidence shows the possibility of 120 satraps being installed in the province of Babylonia alone. This evidence shows, also, that dual datings were common among the ancient nations, and that hence Cyrus and Darius the Mede may have been reigning at the same time, one as overlord and the other as sub-king, or viceroy. It is pure conjecture to suppose that the author of Daniel 'evidently thought that Darius the Mede preceded Cyrus the Persian,' or that he 'believed that Cyrus succeeded to the empire of Babylon on the death of the Median Darius,' rather than on its conquest from Nabunaid and Belshazzar.

7. DARIUS THE MEDE NOT CONFUSED WITH DARIUS HYSTASPES

One of the greatest objections brought against the historicity of Daniel is that the author was confused concerning Darius the Mede and the Persian kings. The issue as stated by outstanding authorities is as follows:

"When we find him (i.e., Daniel) attributing to the Persian empire a total of only four kings (Dan xi, 2; comp. also vii, 6), this clearly arises from the fact that by accident the names of only four Persian kings are mentioned in the O.T.; when we find that he makes the fourth of these exceedingly rich, provoke a mighty war against Greece, and in triumphant repulse of this attack by the Greek king Alexander the Great to be defeated and dethroned—it is clear that the author has confused Xerxes and Darius Hystaspes by making them one and the same person, and mistaken the latter for Darius Codomannus.

"In 6:1, the temptation to suspect a confusion (of Darius the Mede) with Darius Hystaspes—who actually organized the Persian empire into 'satrapies' though much fewer than 120—is strong. Tradition, it can hardly be doubted, has here confused persons and events in reality distinct.

"'Darius the Mede' must be a reflection into the past of Darius Hystaspes, father—not son—of Xerxes, who had to reconquer Babylon in B.C. 521 and again in 515, and who established the system of satrapies, combined not impossibly, with indistinct recollections of Gubaru (or Ugbaru), who first occupied Babylon in Cyrus' behalf, and who, in appointing governors there, appears to have acted as Cyrus' deputy."

A careful analysis of these statements shows that many things are assumed by these writers and upon the basis of these presuppositions certain hasty and unwarranted deductions are made.

Dr. Wilson presents all the facts, now known, in a most scholarly and cogent manner in five chapters of the first volume *Studies in the Book of Daniel*. The question is such an intricate one and so very abstract that I do not attempt to call attention to any of its ramifications. The reader is referred to this book for information. I only give Dr. Wilson's conclusion, which is sufficient.

"In the discussions of the last five chapters, we have attempted to show that the author of Daniel does not attribute to the Persian empire a total of only four kings; that it is scarcely possible that the author of Daniel, if he wrote after the time of Alexander the Great, can have thought that this empire had only four kings; that it is not proven that only four kings of Persia are mentioned in the Old Testament outside of Daniel; that Darius the Mede cannot have been a reflection of Darius Hystaspes; that the author of Daniel has not confused Darius Hystaspes and Xerxes his son; that he does not mistake Darius Hystaspes for Darius Codomannus; and that he does not state that the war of the fourth king of Persia against Greece was repulsed by Alexander the Great. We leave the reader to judge whether we have succeeded in our attempt."

8. NEBUCHADNEZZAR'S MADNESS

The Scripture account of Nebuchadnezzar's insanity has given the critics quite a bit of trouble. They inform us that this is an incredible account. One writer states that "Nebuchadnezzar's madness during seven years cannot be taken literally." Another delivers himself thus: "No proof is needed to show the incredibility attaching to the supposed incapacity of this king for governing, owing to madness, for the space of seven years." Such statements could be multiplied. They are simply based upon assumptions. Six of these leading presuppositions are examined by Dr. Wilson, who draws the following conclusion:

"From the above discussion it is evident that the madness of Nebuchadnezzar may be taken literally; that he may have been mad for seven years, or times; and that proof is

needed to show the incredibility alleged as attaching to his supposed incapacity for governing."

9. DANIEL AND THE CANON

One of the most serious "objections brought against the historicity and genuineness of Daniel is based upon the position of the book in the Canon of the Hebrew text. I herewith present the accusations as brought by the opposition:

"The first alleged proof of the late date of Daniel is 'the position of the Book in the Jewish Canon, not among the prophets, but in the miscellaneous collection of writings called the Hagiographa, and among the latest of these, in proximity to Esther. Though little definite is known respecting the formation of the Canon, the division known as the "Prophets" was doubtless formed prior to the Hagiographa; and had the Book of Daniel existed at the time, it is reasonable to suppose that it would have ranked as the work of a prophet, and have been included among the former.'"

"In the Hebrew Scriptures 'Daniel has never occupied a place among the prophetic Books, but is included in the third collection of sacred writings, called the Kethubim or Hagiographa. Of the history of the Jewish Canon very little is known with certainty, but there is every reason to believe that the collection of Prophetic Books, from which lessons were read in the Synagogue, was definitely closed sometime before the Hagiographa, of which the greater part had no place in the public services. That the collection of prophetic Books cannot have been completed till sometime after the Exile is obvious, and on the supposition that Daniel was then known to the Jews the exclusion of this is wholly inexplicable.'"

"The place of the Book of Daniel among the Hagiographa favors also its late composition. If it had been written during the Exile, notwithstanding its apocalyptic character, it naturally would have been placed among the Prophets. '"

"Not until the time of the Lxx (which, moreover, has treated the text of Daniel in a very arbitrary fashion) does it find a place, after Ezekiel, as the fourth of the great prophets, and thus it comes to pass that once in the New Testament Daniel is designated as a prophet.'"

"The position of the book among the Hagiographa instead of among the Prophetic works would seem to indicate that it must have been introduced after the closing of the Prophetic Canon. ... The natural explanation regarding the position of the Book of Daniel

is that the work could not have been in existence at the time of the completion of the second part of the Canon, as otherwise, the collectors of the prophetic writings, who in their care did not neglect even the parable of Jonah, would hardly have ignored the record of such a great prophet as Daniel is represented to be."

"Among 'objective reasons of the utmost weight, which render the view of its non-genuineness necessary,' Cornill mentions 'the position of the book in the Hebrew Canon where it is inserted, not among the prophets but in the third division of the canon, the so-called Hagiographa. If it were the work of a prophet of the time of Cyrus, no reason would be evident why there should be withheld from it a designation which was not denied to a Haggai, Zechariah, and Malachi—nay, even to a Jonah.'"

"In the Hebrew Canon, Daniel is not placed among the Prophets but in the Hagiographa, the latest section of the Canon; although Haggai, Zechariah, and Malachi who were later than the time at which Daniel is described as living, are placed among the Prophets. Either the Jews did not regard the book as prophetic, or it was considerably later than Malachi, c. 444."

Many other statements might be produced which present various aspects of the accusations, but these are sufficient. They give the unacquainted reader some idea of the controversy.

Dr. Wilson, in his thorough and scholarly manner, produces evidence—absolute, concrete facts—in overthrowing the charges and assumptions that are brought against the book of Daniel from this standpoint. In a most masterly manner he summarizes the only conclusion to which an unbiased mind can come, when he looks at all the data. Ponder these telling facts:

"The evidence given above and its discussion permit only of the following conclusions:

"1. That the position of a book in the Hebrew canon was not determined by the time at which it was written.

"2. That the position of a book in the list of the Mishna, or of the Hebrew manuscripts, versions, and editions, does not determine the time at which it was admitted to the Canon.

"3. That all the earlier Hebrew sources, and all the Greek, Latin, Syriac, and Armenian sources put Daniel among the Prophets.

"4. That Daniel's genuineness, or its right to be in the Canon, was never disputed by the ancient Jews or Christians except possibly the Aramaic portions.

"5. That there is no external evidence, direct or indirect, except the argument from the silence of Ecclesiasticus, that Daniel was not composed till the time of the Maccabees.

"6. That the silence of Ecclesiasticus is more than offset by the silence of I and II Maccabees.

"7. That there is no direct evidence of the existence of a three-fold division earlier than the prologue of Jesus ben Sira, written in 132 B.C.

"8. That the absence of any selection from Daniel in the Haphtaroth does not prove that the book of Daniel was not in existence, or acknowledged as canonical, when the Haphtaroth were chosen.

"9. That Daniel was always considered by Josephus, and by the writers of the New Testament, to be a prophet, and that his book was placed by the same authorities among the prophetic books.

"10. That all the early Hebrew authorities which place Daniel among the prophets, agree with the Mishna in holding to a three-fold division of the Canon.

"11. That the testimony that we possess does not show that the second part of the Canon was closed before the books of the third part were all written.

"12. That the assumption that the division of the Hebrew Canon called the Prophets in our present editions of the Hebrew Bible was doubtless formed prior to the Hagiographa, is unfounded, inasmuch as there is no evidence that this division as it is now made was in existence before the second century A.D.

"13. That all witnesses agree in putting the Law first; and that Melito and Leontius alone change the order of the books of the Law, in that they put Numbers before Leviticus.

"14. That not one of the ancient witnesses puts the five Megilloth together, not even the Talmud.

"15. That in nearly all the lists, the five poetical books are placed together.

"16. That the only great difference of order between Philo, Luke, and Josephus, representing the earliest Hebrew arrangement, and the early Christian lists arises from the fact that the former put the poetical books at the end, whereas the latter usually place them before the sixteen books of the Prophets.

"17. That the books of the Old Testament Canon were never authoritatively and fixedly

arranged in any specific order, either by the Jews, or by the Christians.

"18. That the order has nothing to do with the canonicity, nor necessarily even with the date of a book.

"19. That length, supposed authorship, subject-matter, and convenience as well as the material upon which a book was written, were the potent factors in all the ancient arrangements of the books.

"20. That since the modern Jews have changed the position of Ruth, Lamentations, and Esther, to suit their convenience in the public service there is every reason to believe that their so-called book of the Prophets was collected together into one for the same reason; and that the omission of Daniel from this collection had nothing to do either with its age or canonicity, but simply with the fact that it was not employed in these public services.

"20a. That the Haphtaroth and the eight prophetic books never are found in the MSS.

"21. That all the testimony that the ancient Jewish and Christian sources give, bearing upon the time of the composition of the Old Testament books, is consentient in granting the claims of the books themselves as to their historicity, genuineness, and authority.

"22. That the determining factor in the canonization of a book was its supposed age and author, its agreement with the Law, and its approval by the prophets.

"23. That in accordance with these rules Ecclesiasticus, Tobit, Maccabees and other apocryphal books on the one hand, and on the other hand the pseudepigraphical books of Adam, Enoch, Noah, Jubilees, and the XII Patriarchs, were rejected from the Canon.

"24. That those who rely upon documentary evidence, cannot escape the conclusion that the indictment against the book of Daniel on the ground that it is not among the Prophets is false; and that in so far as the age and canonicity of the book of Daniel are assailed on the ground of its position in the Canon, the old view stands approved.

10. THE SILENCE OF ECCLESIASTICUS CONCERNING DANIEL

Statements from two of the critics will set forth the issues before us:

"Jesus the son of Sirach (writing c. 200 B.C.), in his enumeration of Israelitish worthies, chaps. XLIV-L, though he mentions Isaiah, Jeremiah, Ezekiel, and (collectively) the Twelve Minor Prophets, is silent as to Daniel."— Driver, *Literature of the Old Testament*, p. 498.

"The silence of Jesus Sirach, (Ecclesiasticus) concerning Daniel seems to show that the

prophet was unknown to that late writer who, in his list of celebrated men (chap. xlix) makes no mention of Daniel, but passes from Jeremiah to Ezekiel and then to the twelve Minor Prophets and Zerubbabel. If Daniel had been known to Jesus Sirach, we would certainly expect to find his name in this list, probably between Jeremiah and Ezekiel. Again the only explanation seems to be that the Book of Daniel was not known to Sirach who lived and wrote between 200 and 180 B.C. Had so celebrated a person as Daniel been known, he could hardly have escaped mention in such a complete list of Israel's leading spirits. Hengstengberg remarked that Ezra and Mordecai were also left unmentioned, but the case is not parallel. Daniel is represented in the work attributed to him as a great prophet, while Ezra appears in the Book bearing his name as nothing more than a rather prominent priest and scholar."—Prince, *Commentary on Daniel*, p. 16f.

When one enters the realm of the reasons for another's pursuing a certain course, he has a most difficult task. In fact, it is very hard for us sometimes to analyze the real causes motivating our own actions. The fact that one writer does not mention another is no evidence that he does not know of his existence. Ignorance, prejudice, misjudgment, neglect, or even contempt may influence one and cause him to omit mention of another. So long as these elements enter into and determine the course which one pursues, it is utterly impossible for us to arrive at a definite conclusion concerning such omissions as the ones noted by the objectors.

Dr. Wilson, in his usual straightforward and scholarly manner, investigates all of the assumptions upon which a charge is made and draws the following conclusion:

"Having thus considered fully all the objections to the early date of the Book of Daniel made on the ground of the silence of Ben Sira with respect to it, there seems to be no sufficient reason for doubting the conclusion that notwithstanding this silence the Book of Daniel may have been in existence before 180 B.C."

In this rapid survey of the conclusions which Dr. Wilson drew from the facts, I have passed over his presentation and evaluation of them. As stated before, it is utterly impossible for me to incorporate the whys and the wherefores, the pros and the cons, in such a limited space as I have. I wish to urge everyone who is disturbed

about these so-called objections brought, upon historical grounds, against the book of Daniel to procure the two volumes of Dr. Wilson's *Studies in the Book of Daniel* and to investigate these questions for himself. I am confident that no honest, conscientious, sincere true-seeker, who is willing to look facts squarely in the face, and who will study the evidence which Dr. Wilson arrays, can still doubt for a second the genuineness of the book of Daniel as a production coming from such a character as Daniel, who lived at the time mentioned throughout the work. Our only appeal to those who want the truth is to study these volumes of Dr. Wilson. His arguments are unanswerable. Others have discussed the issues involved and have shown the unreasonableness of the critical hypothesis concerning this most marvelous and wonderful book.

Thus from a prophetic and from a historical standpoint all the evidence presented in Daniel proves conclusively that it was written by the Spirit of God and by one who unfolded before his contemporaries the course of history through the centuries. The book of Daniel, therefore, may be relied upon in every particular for guidance and instruction.

In our discussion throughout this chapter we have seen that the two piers upon which our chronological suspension bridge is resting are made of the solid rock of historical facts and prophetic truths that have been verified by fulfilment. We can, therefore, proceed with the construction of this bridge with all confidence of reaching the facts of the case and determining the date of Messiah's first appearance upon earth for carrying out His redemptive career.

III. A TEST CASE

Under sections I and II the investigation has proceeded upon the assumption that both Genesis and Daniel are the very Word of God given by the infallible inspiration of the Holy Spirit. A corollary to this proposition is that, if these books were thus given, they present a truthful account of what actually transpired—records upon which we can rely absolutely. A second corollary to this general proposition is

that these writings mean what they say and say what they mean and are thus to be understood. During this discussion emphasis has been placed upon the necessity of observing the golden rule of interpretation, which is this: "When the plain sense of Scripture makes common sense, seek no other sense; therefore, take every word at its primary, ordinary, usual, literal meaning unless the facts of the context indicate clearly otherwise."

In the first section we have also discovered clear intimations that Genesis is indeed a composite document, not in the sense as is ordinarily understood by the critical school, but in that way which is demanded by the plain sense of the oft-recurring formula "These are the generations of—————." We have, furthermore, learned that Genesis fits into the world situation as it has been revealed by archaeology (and not, as has been supposed, by theorists in the class room), just as a piece of a jig-saw puzzle fits into its proper place without being forced or changed in any way. We have also seen that various statements and the necessary inferences to be drawn therefrom are in perfect accord with the latest discoveries in the scientific realm. These facts and many others have convinced us that the primary assumption relative to these records and their being the Word of God has been amply and thoroughly demonstrated.

In our study of Daniel we have dealt with it as the very Word of God. Its predictions covering a period of 2500 years have been fulfilled literally. By this fact our faith has been confirmed that these Oracles were inspired by the Spirit of God. In addition to the positive proof afforded by predictions and their fulfilment, we have noted some of the negative criticisms launched against the book of Daniel and have seen that they are without force, and that all have been answered.

The critics tell us that the Torah (Pentateuch) was not written by Moses, but that it is a composite document produced by editors of the exilic and postexilic periods. These unknown authors came into possession of certain documents, which are now designated as "E," "J," "P," and "D." After doing certain editorial revision upon their

sources, they welded them together and produced the Torah as we have it today. There are some, however, who do not confine this theory to the first five books of the Scriptures but rather to the first six (hexateuch). By the same principles of literary analysis they dissect most of the books of the Tenach (Old Testament). According to these experts, Moses, for instance, did not write Exodus, Leviticus, Numbers, Deuteronomy, although we find some statements in them asserting that he did. These late redactors, according to the theory, presented to the public under the magnetic name of Moses, the material which they received, and which they worked over. By this method they gained a hearty reception for their literary fraud. Such a dissection of the books of the Hebrew Scriptures deprives us of these divine Oracles and has reduced them, in the minds of many people, to the low level of human productions, in which are many mistakes and errors.

Since these critical scholars are so very positive concerning the correctness of the conclusions to which they have come, it is but proper and right that they should by an actual demonstration prove to the world their ability to restore original documents out of which a composite one has been made. Their laborious vivisection of the early books of the Scriptures is so very minute in every detail that the average uninformed person would attribute to them exact scientific knowledge. But are they able by their critical analysis to restore the so-called original sources and tell us who wrote this portion, and what writer composed another section? Can they demonstrate to us that their critical analysis is accurate and do it in such a way that we may be absolutely certain of the correctness of their conclusions? If they are, every honest-hearted truth-seeker wants to know. On the other hand, if they are unable to do what they claim, it is nothing but proper and right that people should know they cannot make their claim good. Can we test, therefore, their ability? Shall we not allow them to demonstrate the accuracy of their deductions and the scientific character of their work? They certainly should be given an opportunity to convince us that they are right, and that their principles are scientific.

In order that they may do this, I am herewith submitting a composite document

which is the result of editorial revision of certain original essays. These were written by different people in various walks of life; were, in-turn, subjected to editorial revision, emendation; and finally were welded together into the present document. The original compositions and all papers used in the editorial work performed in welding them together are preserved in a fireproof lock-box here in Los Angeles. From these documents every step taken in the entire process of revision and compilation, until the final document was produced, may be observed.

Since our critical friends insist that they have the ability to dissect ancient literary works coming from a world far removed from ours, with its oriental civilization and outlook, the labor to dissect and restore the original documents which lie behind the one I am submitting, will, of course, be far easier than the task of restoring the primary sources of documents coming to us from the ancient world.

If any scholar or any number of them will restore the original documents and point out the work of the various editors who have shared in the production of this present one and will accept this challenge to do so, I shall be glad to publish in the Biblical Research Monthly, the official organ of the Biblical Research Society, their findings. After the leading exponents of this school of thought have had ample time to complete the work and have submitted to me a draft of "the assured results of their scientific criticism," I then shall publish the original documents with the notes and revisions as they appear in the lock-box of a fireproof vault at the present day.

If these gentlemen will only demonstrate to us that they with their critical apparatus are able to do what they assert, it is due them and the world to know about it. On the other hand, if they are not able, we also have a right to learn of their inability to make their claims good.

I appeal to the entire critical school to accept this challenge and demonstrate to the world that these literary experts can do what they claim.

Herewith I assert that we have in the vault here in Los Angeles the original documents and all other papers which were used in the development of the following

one. I call upon them to analyze this one critically. There are tens of thousands of people who will eagerly await someone to accept the challenge and to demonstrate the truthfulness of the claims of the critical school. Gentlemen, who will come forward and pick up the gauntlet?

A COMPOSITE DOCUMENT

The history of Abraham, the friend of God, is recorded in Genesis 11:27 to 25:19. All of the various incidents recorded are connected and constitute one literary whole. But the account of the war recorded in Genesis 14, in which Abraham took a vital part, is of particular interest to every Bible student, because we have our first synchronism with profane history.

About the year 1900 B.C. four kings of the East made war against five kings of the West. The East in this instance refers to the land bordering on the Tigris and the Euphrates rivers north of the Persian Gulf, and the West refers to the land of Palestine. Chedorlaomer of Elam, the most powerful eastern ruler of the day, was the head of the eastern confederacy, which included Amraphel, king of Shinar, Arioch, king of Ellasar, and Tidal, king of nations, who was a chief of various wandering tribes. The western confederacy was made up of five powerful leaders, Bera, king of Sodom, Birsha, king of Gomorrah, Shinab, king of Admah, Shemeber, king of Zeboiim and the king of Bela, which is Zoar.

After being under the Elamite yoke for 12 years the kings of the Jordan valley rebelled in the 13th year. Evidently there was great dissatisfaction which caused these five petty kings to attempt to match swords with their overlord and his powerful associates.

The story of Abraham and Lot is continued from Genesis 13 in the one under consideration. This episode is the first instance of actual war in the Bible. "All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (II Tim. 3:16). In this chapter we are "instructed in righteousness" by the magnanimous loyalty displayed by Abram to

Lot, who had selfishly chosen the well-watered plain of the Jordan, when they separated one from the other because of their great flocks and herds, and the consequent quarrels of their herdsmen. Abraham's disregard for the past and his great concern for Lot, who was then in dire trouble, was a great opportunity for a closer fellowship with his Lord, which meant victory and blessing to him. The magnanimous loyalty displayed by him to his nephew could well be emulated today.

The record of the war is similar to that of a modern newspaper report. There were four kings, of whom Chedorlaomer of Elam evidently was most powerful, for during the space of twelve years five other kings served him, but rebelled in the thirteenth. Though this report is somewhat similar to modern accounts of war, it is absolutely different from them, for it was given by "a holy man of old," who wrote the book of Genesis under the guidance and power of the Holy Spirit. The reason it is given is that it had special reference to Abraham in his relation to Lot, who, it will be recalled "chose him all the plain of Jordan" when he and Abraham discussed the matter of separating one from the other. This friction was due to the fact that both of these men were rich in flocks and herds, and their herdsmen strove one with the other. Hence Lot pitched his tent toward Sodom, as the Word declares, and soon moved into that wicked city and became a part of its life and civilization. But Abraham dwelt in the hill-country.

The battle took place in the Vale of Siddim, which was full of slime pits. The conflict issued in the victory of Chedorlaomer and his allies, who sacked the cities of Sodom and Gomorrah. The spoils were seized and many of the people, including Lot were taken as hostages. Realizing that God is righteous and always overrules and punishes sin in every form, we can see the hand of God in this incident. Lot, though a righteous man, had no business living in such a city. Man must not deceive himself, for God is not mocked; whatsoever he sows he shall reap. Although this carnal child of God was in trouble and was being punished for his sins, the Lord had mercy upon him and providentially rescued him, using Abraham against whom he had sinned.

One wonders what were Lot's thoughts after he was captured and was being led as an exile into a foreign land. Did it occur to him that possibly God was permitting this misfortune to overtake him in punishment of his sins? Often we meditate on the more serious problems of life only when we are brought to our extremity. This should be a lesson to everyone who claims to be a child of God.

One of the escaped captives told Abram what had happened. When this venerable patriarch in this way learned the sad news relative to his nephew's troubles, he, in a most gracious and bold manner went to his assistance. At once this godly, practical man mustered his 318 men, rallied his allies, and with the strategy of a modern general, divided his small army to make it appear larger and then went in pursuit of Lot's captors. It is altogether possible that the reinforcements which Abram doubtless obtained from his neighbors augmented his forces until they numbered an army of at least 1000 men. This was the only practical thing for a man like Abram to do. He could, consistently with his idea of separation from the world unto God, join forces with the Canaanites in such an emergency. God uses the wicked to praise Himself. At various times he employed one pagan nation to punish another when the latter was no longer plastic in His hands.

Abram showed his generalship by dividing his small forces and by making a bold surprise attack by night, when the enemy was least expecting such a stroke. The rapidity and the strength with which he struck threw the foes into consternation. It is quite likely, though one may not be positive, that the main body of the army of the victors was far in advance of the baggage train which was bearing the spoils and hostages to a land far away. In this case, Abram made a surprise night attack with lightning rapidity against the rear guard and completely vanquished it, recapturing the prisoners of war and the material goods in their possession. In triumph, yet in humility, this great man of God returned with the recovered goods and captives.

At this point of the narrative, rather abruptly, a mysterious character, designated as a priest of the Most High God, is introduced. His name is Melchizedek, who was

"king of Salem." His name etymologically means "king of righteousness." He was king of Salem, which means *peace*. It is supposed that the early form of the name *Jerusalem*, in which Melchizedek reigned, was Ur-salem. The meaning, in this case, would be "city of peace."

After getting a glimpse of Melchizedek in this passage, we never hear of him again until David by inspiration wrote Psalm 110, which makes him a type of the Hebrew Messiah. A lapse of 2000 years after this episode brings us to the time when this same mysterious character is pointed out as the one after whom the priesthood of the Messiah is patterned.

Returning from the slaughter of the kings Abram was met by this priest-king, who was representative of God Most High, possessor of heaven and earth. This man of God brought bread and wine out to Abraham, meeting him in the Vale of Shaveh, which is the Kings' Vale. On this occasion, he blessed Abraham in the name of Jehovah the Almighty. Being true to his convictions as a servant of God, Abram paid to Melchizedek tithes of all that he had.

This is the first time we have the word "priest" (cohen) in the Bible. It is the word later applied to the Levitical priesthood. The patriarchs seem to have had no other priests than the head of the family. But here we find one designated a special priest and empowered to solemnly bless Abraham.

The bread and the wine which Melchizedek gave Abraham were refreshing and comforting to Abraham, and he was thus strengthened to meet another enemy—the king of Sodom, who was clearly a subtle foe. Although he had paid tithes to the priest, for the maintenance of the services of God, Abraham refused to have anything to do with the king of Sodom. This act of faith brought him into possession of even greater blessings from the hand of the Lord. When one, emulating Abraham's faith, steps out upon the promises of God, He will never disappoint him.

Abraham ran a great risk in rescuing Lot and the goods from the retreating army. He doubtless had incurred the displeasure of the king of Sodom in his refusing to

accept the gift which he most graciously offered him as compensation for what he had done. When such generosity is thus rebuffed, usually a sting is left. Abram realized this fact. Nevertheless, he refused to accept any tainted goods from him, king of one of the most wicked cities that has ever existed.

Immediately after this episode, the Lord appeared to Abraham and assured him that he needed not to be afraid, for He declared that He was his shield and exceeding great reward. In other words, the Almighty promised to protect him from any and all dangers and to give him everything that he needed, since he had by faith refused wealth stained with sin. God will be a shield and the exceeding great reward to anyone who will act as did Abraham and walk in His footsteps.*

* The reader is to remember that the composite document given above is made up of different essays by various writers. Of course, I do not necessarily approve of each statement of the different authors, though they are excellent people.

THE PATRIARCHAL PERIOD (1 A.H.—2369 A.H.)

CHAPTER II

THE BEGINNINGS OF HISTORY

I. THE CREATION, THE FALL, AND THE EARLY UNFOLDING OF GOD'S PLAN

A. *Reasonable Assumptions*

In chapter I we saw the real nature of the composition of the book of Genesis. As stated there, it consists of original documents inspired by the men whose names are attached to them and brought into a single unit by the inspired Lawgiver of Israel, Moses. Thus in the study of the book of Genesis we are not dealing with folklore, traditions or legends but rather with sane, sound, and sober records of historical events written by eyewitnesses, or by those who were in closest touch with the actual events and were in possession of the written documents composed by men as they were inspired by the Spirit of God. Hence we can rely absolutely upon the record as found in **בְּרֵאשִׁית** Genesis.

Not only do the conciseness and the accuracy of Genesis argue for its inspiration but the unparalleled reserve on the part of the writers attests a supernatural origin for these accounts. Hence we are standing upon the bedrock foundation of historical facts when we accept this marvelous book as an unimpeachable authority. We shall, therefore, assume that God said what He meant and meant exactly what He said. In our interpretation of the record we shall endeavor to avoid forcing upon any statement an interpretation which the facts will not justify but rather shall take the primary, ordinary, usual, literal meaning of every word and statement unless the facts of the context indicate that a secondary or figurative meaning is to be understood.

As has already been stated, we shall accept the reasonable and logical position,

without any hesitation or question, that there is a supreme, intelligent Being who was and is the original Cause—the uncaused Cause of everything—on account of and through whose will the material universe exists. As to how such an omnipotent, omniscient, omnipresent Being, who is a Spiritual Personality, could bring into existence the material world as we know it today, we shall not attempt to philosophize, but shall in a true scientific spirit accept the phenomena as we observe them today. We shall believe that this is an honest world in which we are living, and that the testimony of our faculties, when neither warped nor distorted by any means, give us a reasonably accurate conception and idea of the world external to ourselves. Moreover, we shall avoid philosophical and theological hairsplittings in regard to the ultimate nature of the material universe as long as we can make distinctions between the self and non-self in the practical world in which we live. Since all of us have to admit this proposition, we shall accept without question the reality of the world about us.

According to scientific investigation, we see that there are two realms: the spiritual and the material. Furthermore we shall accept the tenet that the spiritual is the higher of these two. Our cause for believing this is that mind controls matter. One of the reasons for accepting this proposition is that we know there is a distinction between animate and inanimate objects—a difference between a living person and a corpse. There is no difference between the weight of a living person and the lifeless body immediately after that person passes through that experience which we call dying. While the spirit remains in the body it controls the movements and the actions of the same, but as soon as it departs from the body, the corpse is powerless to move and function as formerly. While I recognize that the argument from analogy is in most instances fallacious, nevertheless there are similarities which justify basing an argument upon parallel cases, because like causes under like conditions produce like results the world over. This axiom is the fundamental of all scientific investigation. Since we see that mind controls matter as far as ourselves are concerned, and since we observe the material universe in motion, we conclude

that there is some Spiritual Being, invisible to our mortal eyes, who is directing these movements and sustaining the life which we observe on every hand throughout the vegetable and animal kingdoms.

I refuse to consume my time and energy with the speculations of the philosophers who are never agreed among themselves. What one school affirms, the other denies; what one generation proclaims as truth, the next relegates to the discard. We are living in a practical world and must accept things as they are and work upon that basis.

B. *The Creation*

The Scriptures open with this sublime, majestic statement: "In the beginning Gods created the heavens and the earth." In my book *The Eternal God Revealing Himself to Suffering Israel and to Lost Humanity*, I prove that the Hebrew word אֱלֹהִים literally means *Gods*. Though it is plural, it is used with a singular verb. This unusual grammatical phenomenon is an echo of the doctrine of the Trinity in Unity, as we learn in the volume just mentioned. According to this quotation, these Divine Personalities constituting the one, true God, created the heavens and the earth—the entire material universe.

Several questions arise in the mind of the thinking person. Among them may be listed the following: How did God create the material world out of nothing? What method did He employ? When did this occur? As to the first of these queries, I have never seen a satisfactory answer given by any man. To attempt an explanation is to philosophize without any factual basis. Such a course of reasoning always leads to confusion and speculation. We simply accept the fact that there are the two realms, a spiritual and a material, because, as stated above, our daily experiences prove their existence. As to the method employed by the Almighty in the act of Creation, no one can say. Whether or not the omniscient Creator flung the heavenly bodies out into space by His hand of omnipotence, full-orbed and obedient to the laws of His wisdom, and did this in a moment of time, no one can say. If He chose

to perform the work in this way, He could have done it, because He is omnipotent, omnipresent, and omniscient. On the other hand, if He wished to accomplish this task over a long period of time which we call "light years," He could have done it this way. In our investigating this phase of the question, we must always keep our feet upon the basic facts of the existence of mind and matter and recognize the further fact that mind has the supremacy over matter. Let us keep in mind that the omnipotent, eternal Being brought into existence the universe as we know it today. In regard to the third question, which pertains to the time of His creative activity, no one is able to declare. We must accept the Almighty's statement of the case and say that He did it "In the beginning." From this sublime declaration we simply gather the fact that there was a time when the Almighty alone existed. In His good pleasure He put forth what is termed the creative act, and the material universe sprang into existence. As to the how, the when, and the where, we are totally ignorant, except that we know He did it "In the beginning." This period which is called "In the beginning" may have been millions of light years ago, as far as our knowledge is concerned. We shall have to be content, in our gross ignorance and our limited, finite comprehension, with the information which is imparted to us in this great statement.

C. *The Wrecking of the Original Earth*

As to the Almighty, His work is perfect (Deut. 32:4). Accepting this statement as accurate and true, we must believe that the Lord created the universe perfect. Thus declared Isaiah the prophet (Isa. 45:18). As to whether or not there was a race of beings that we might properly call preadamic, no one can say. Some have concluded from Isaiah's statement that, since He formed the earth to be inhabited, there was such a primitive race. This is altogether possible. Some see in the exhortation to Adam and Eve to be fruitful and multiply and replenish the earth proof that there was a race of people on the earth originally, which, as we shall presently see, was blotted out by the disaster referred to in Genesis 1:2. Thus they see in these words, "replenish the earth," proof that there had been a race of people prior to the creation

of Adam. As confirmation of this position, our attention is called to the use of the same word in Genesis 9:1, which the Lord spoke to Noah with reference to his repopling the earth after the Flood. One must admit that this word might imply that there had been a race of people upon the earth prior to the creation of Adam.

In view of these facts, if some skeletal remains could be dug out of the earth's surface, and if absolute and positive scientific data could be discovered showing that such remains gave positive proof of the existence of men upon the earth fifty thousand or a hundred thousand years ago, I would not have to discard my faith in the absolute verity and accuracy of the Biblical account. I would be driven by the stubborn logic of facts to believe that such unearthed remains came from a preadamite race; but I refuse to accept the speculations of theorists who discover a tooth here, a mere fragment of a cranial bone there, and another bit of a bone somewhere else, around which a supposed lifelike model for our museums is made. To such reconstructions names are given, and the unsophisticated and unsuspecting student, gazing with amazement upon them, comes to the conclusion that such an array of reconstructions is scientific evidence of the existence of life upon the earth for hundreds of thousands of years, and that here is proof of the evolutionary hypothesis, which simply assumes that men sprang from the lower forms of life. Instead of such effort's being scientific evidence of this unproven theory, it is simply wild guessing labeled as proof.

Since the Lord performs His work in a perfect manner, we must conclude that He created the earth in this state, but that at some later period it was wrecked and reduced to the condition described in Genesis 1:2. A literal reading of the first words of this verse is, "But the earth became a desolation and a waste." The word in the original text **הָיָה** rendered "was" literally means "became." The Hebrew language does not use the copula as we in English do. One of the personal pronouns was used frequently to serve this purpose. When, however, the word **הָיָה** was employed, the idea of becoming was in the author's mind. This fact is seen throughout the first

chapter of Genesis in the recurring phrase, "And there was evening and morning." The period called "evening" and that designated as "morning" combined developed into or became a day. This is the significance of the term. Another fine illustration is to be seen in Genesis 19:26. Here we read of Lot's wife's fleeing with her family from the doomed cities of Sodom and Gomorrah. Looking around, contrary to the specific instructions given her, she became a pillar of salt. She was a woman of flesh and blood prior to this act. When she disobeyed, she was turned into a pillar of salt. Such is the primary significance of this word; therefore whenever we see it, we must understand that it has this inherent meaning, unless the facts of the context indicate clearly otherwise. Such an assumption is the only scientific method of approach in the understanding of this word. Another fine example of this primary meaning is seen in Isaiah 66:2, "For all these things hath my hand made, and so all these things came to be, saith Jehovah." Evidently the earth in its perfect primitive condition as created suffered from some great calamity which reduced it to a state of desolation and waste, as is indicated in Genesis 1:2.

As to what or who caused this disaster no one is able with dogmatic certainty to affirm. There are indications, however, that he who is called in the Hebrew text **הַשָּׂטָן**, *the adversary*, was the one who wrecked it or was the occasion of its being reduced to a state of desolation. From Ezekiel 28 and Isaiah 14 we have the strong implication that Satan, the adversary of God and man, revolted against the Almighty and attempted to match swords with Him. This rebellion caused the wrecking of the earth. Bildad, in his discussion with Job, alludes to this very calamity (Job 25). Other references to this fact appear at different places in the Scriptures.

Corroborative testimony of this position is seen in the strata of the earth which give evidence of great upthrusts on the face of the globe from beneath and which occurred in the physical realm. According to the science of geology, there have been convulsions in nature which have caused mighty upheavals in the past. It is reasonable to suppose that many of these, if not all, were caused by the clashing of

wills, since, as we have seen, mind is superior to matter. In the sacred Scriptures Satan is represented as an opponent of God, who is very powerful, and wise, yet deceitful and crafty. It is also reasonable to suppose that in his rebellion against the Almighty, this wrecking of the earth and possibly the universe, was brought about.

While the entire universe is moving according to established laws without any variation whatsoever, there are abnormalities in the physical realm which give evidence of disaster here and there. For instance, every meteorite is a silent testimony to some former wreck or disaster. From these and many other facts we are to conclude that we have confirmatory evidence to the statement that the earth was reduced to a state of wreck and ruin, as seen in Genesis 1:2.

The result of the revolt against God was that life, if it had existed on the earth prior to the creation of man, became extinct. It is altogether possible, and quite probable, that the skeletal remains of prehistoric animals date from the period which antedates this calamity. All the fossil remains of animals and insects, extinct at the present time, may have come from that primitive age. On this point no one can be dogmatic, but we can take our stand upon the statement of Genesis 1:2 that after the wreck the earth was surrounded by water and enveloped in darkness. There is evidence in abundance that the continents, as we now know them, have been submerged under water at various times. The first deluge of the earth, then, is mentioned in Genesis 1:2.

D. The Period of Reconstruction

According to the sacred record, there were six days, not of Creation, but of Reconstruction, as they might properly be termed. On the first day, we are told, God said, "Let there be light: and there was light." This illumination was not from the sun because its rays had not penetrated the darkness enveloping the globe until the fourth day. We must conclude that this light was the result of a direct fiat of the Almighty. On the second day part of the waters on the face of the earth were removed and placed above the expanse. Explorations in the stratosphere show that

the temperature in those high ethereal regions is very low. Hence, according to the laws of physics, these waters placed at such high altitudes would freeze and would encase the earth in the form of an ice envelope. Of this position there is quite a bit of positive evidence. On the third day the waters left upon the earth were gathered together into one place, forming one original sea, and the dry land appeared, which constituted the original continent. On this day also God brought the vegetable kingdom into existence. The light from the sun, moon, and stars penetrated the darkness that had hitherto shrouded the earth. These heavenly bodies had been in their places from the beginning, but had been obscured by the darkness surrounding the earth. Nevertheless on the fourth day they became visible from the standpoint of the earth. Marine life and the fowls of the air were created on the fifth day. Finally on the sixth the land animals were created. As the crowning effort of God's activity, He created man, to whom He gave the right of supremacy over this world.

The perennial question as to whether these days were literal periods of twenty-four hours each or long geological epochs has been debated by the ablest minds, but still remains unsettled. The word *day*, as a study of its use in the Old Testament shows, could and primarily did mean a literal day of twenty-four hours. It also had a second connotation. In the case of its use in Genesis 1, no one can be dogmatic in taking either position. It is wisest, therefore, to hold oneself in reserve and await further information. Personally I am inclined to believe that they were of twenty-four hours duration, but I refuse to be dogmatic. After having made this short preliminary survey, we can be certain that the six days mentioned in Genesis 1 were periods of reconstruction and not of creation. We should avoid the statement that the Bible speaks of the heavens and the earth's being created in six days, for there is not one syllable to support this position. There is a difference between the Hebrew word indicating "to make" and that connoting "to create." During these six days God was repairing and remodeling the earth preparatory to the creation of man, whom He purposed to place here as the crowning act of all His works. We shall therefore speak of these six days as a period of reconstruction and preparation.

II. THE CREATION OF MAN

The word rendered "create" is **בָּרָא**. It occurs fifty-three times in the Hebrew text of the sacred Scriptures. In every occurrence where it appears in the active voice, God is the subject. The reason is obvious, because no creature can perform this act. The Almighty alone can create. It occurs in Genesis 1:1, 21, 27. According to verse 1 the Almighty existed in the period called "In the beginning." The result of His putting forth the creative act was the coming into being and the forming of the entire material universe. From a study of verses 20 and 21 we see that the second use of this word also indicates the bringing into being of that which had no existence prior to the act. Up to and through the fourth day there was no evidence of the existence of marine life and that of the fowls of the air. God put forth His creative activity, and the result was the bringing into existence of this type of life. On the following day He brought into being the animal kingdom.

Finally, as stated above, He held a conference, humanly speaking, in His council chambers of eternity, in the very heaven of heavens. The Divine Personalities constituting the one true God decided to make man, decreeing "Let us make man in our image, after our likeness." Those engaged in the conversation were of the same image and likeness, i.e., the same divine substance and being. In their resolution they decided to make man after themselves as the great prototype. Having reached this decision they created man out of the dust of the earth; i.e., they made his body of this material. This fact is further attested by the statement of the Almighty, "for out of it (ground) wast thou taken: for dust thou art and unto dust shalt thou return" (Gen. 3:19). Having formed his material body, the Lord "breathed into his nostrils the breath of lives; and man became a living (immortal) soul" (Gen. 2:7). The word rendered "living" is very frequently used by the inspired writers as an adjective modifying God who, as we know from other passages, has always existed and will continue throughout all eternity. Man, when he was created,

consisted of his corporeal body, his animal life which is indicated by the Hebrew word נֶפֶשׁ soul, and the breath of lives, his *spirit*. Many students of the Word have concluded that that man is a tripartite being, since he is spoken of as having a body, a soul, and a spirit. But a thorough study of the subject brings to light the fact that soul and spirit are frequently used synonymously. The facts seem to indicate that man's spiritual nature when it is thought of in relation to the body* is called *soul*. When, however, it is thought of in relation to God, it is spoken of as *spirit*.

When man was created, the Lord placed him in a garden eastward in Eden. This place is described with relation to four rivers, two of which are the well-known Tigris and Euphrates. This Eden was a specific, historical location. In this place were all things that were conducive to man's happiness and needs. He was permitted to partake of the fruit of all the trees in the garden except that of the knowledge of good and evil. He was granted the privilege of partaking of even that one which was known as "the tree of life." The Lord solemnly warned him, however, not to partake of the tree of the knowledge of good and evil, for, declared He, "in the day that thou eatest thereof dying thou shalt surely die" (Gen. 2:17). This statement is thoroughly scientific. Two forces are operative in our bodies from birth to death, the one opposed to the other. They are known as the anabolic and katabolic processes. The former builds up whereas the latter tears down. During the early part of life the anabolic forces are the more powerful. From middle life to the grave the katabolic gain the ascendancy and finally accomplish one's death. All of this was involved in the warning given to man that the day he partook of the tree of the knowledge of good and evil he should begin to die—the katabolic processes would enter his physical being and begin their destructive work.

*For a most illuminating and fascinating book on the human organism, which points out the marvels of man's anatomy and the unmistakable evidence of creative design on the part of the Almighty, see *God and You* by Arthur I. Brown, M.D.

From the very beginning Adam had full possession of his intellectual powers, which were very great indeed. From the beginning he possessed the ability to speak. He held the mastery over the animals, because the Lord caused them to pass before him as he named each of them. Enmity had not entered into the world at that time. Everything was peaceful. The creatures were obedient to man's behest. Each had its mate, but for man one was not found.

God provided for man a helper "as over against him," one to share his joys and to assist him in fulfilling his duties. In order to do this, the Lord caused a deep sleep to come over Adam while He performed the surgical operation of removing from his body "the rib," which possibly or probably involved the removal from his body of the feminine organs, around which the Almighty built woman and breathed into her nostrils the breath of lives. Then she, too, became an immortal soul, a never-dying individual in the sense that her spiritual life will continue throughout all eternity. As stated elsewhere in this work, the first clue to modern surgery was taken from this incident by a believing physician, who saw the possibilities of an anaesthetic in order to perform a surgical operation.

In Eden the marriage relation was ordained and the home set up. This is the first institution among men. The marriage relationship from the divine standpoint is indissoluble except for the disloyalty on the part of one of the contracting persons.

In chapter 3 Satan makes his first appearance upon the scene of human endeavor. As seen before, he probably was the cause of the trouble which brought about the wrecking of the earth. But we know that it was he who destroyed the first home. According to his real character, he came in disguise claiming to be a friend of the woman, whose destruction he was planning. By way of digression let me say that he always follows these tactics. Deception is his chief weapon. He endeavors to conceal the real purpose. Only spiritually-discerning people can detect the fraud. He could not deceive the man; hence he did not make any attempt, but, realizing the nature of woman who depends more on her intuitive powers than upon reason, he

approached her by attacking God's character. Of course he did not come out in the open and question His goodness, but did it by innuendo. This type of approach is most vicious and powerful.

When Eve partook of the forbidden fruit and Adam followed her example, they experienced what they had never known before. There entered their bodies and surged through their being a new force and a power hitherto unknown by them. For the first time they became conscious of what had really happened—the corruption of their natures. With a smiting conscience they became ashamed of their condition and endeavored to clothe themselves with fig leaves. When the Lord God appeared to them, as He was in the habit of doing, they shrank from His holy presence and hid themselves. This is evidence of their consciousness that something had taken place within their very beings. Then they realized that they were not worthy to stand in the presence of His holiness. This new element which entered their being, I might, by way of comparison, call spiritual gravity. The physicists tell us that there is a force which acts upon all material substances pulling them toward the center of the earth. In the same manner there appeared in human life a subtle, evil force which has a downward pull upon the soul, and which causes men to do wrong, to think evil, and to rebel against God. Moses and the prophets spoke of it as being uncircumcised in heart. Frequently the men of God designated it as sin. There is a difference between sin in the flesh and sins in the life. They are related as cause and effect. As long as sin is in the flesh, just that long will there be sins in the life unless one is absolutely yielded to the Spirit of God.

When man sinned, the Lord announced that He would banish him from the garden lest he should put forth his hand and partake of the tree of life and live forever. At the same time He gave him assurance that "the seed of the woman" should bruise the serpent's head. This is the first intimation of the coming of Messiah, who is here designated "the seed of the woman." This point I have thoroughly discussed in my book *Messiah: His Nature and Person*.

As to how long man remained in the garden of Eden before the transgression, we are not told. To attempt to do so is mere speculation and guessing. Some theologians speak of his stay there as "the age of innocency." This designation is quite appropriate. After the promise of the coming of the Redeemer of the race was announced, man was expelled from the garden. He then had to go forth and battle, not only with Satan and hostile powers, but also with sin in his very being. The struggle within is between two contrary forces: the desire to do right and serve God on the one hand, and to rebel against the Lord and to do evil on the other. Thus he went out into an unfriendly world. The promise of the coming of the Redeemer was the only ray of light to encourage his heart.

According to some archaeologists, the oldest piece of art known to the human family is that which is recognized as the temptation seal that pictures a tree on the opposite sides of which are seated two persons. Behind one of them is the upright form of a serpent, who is whispering to this one. This ancient piece of art is recognized by scholars as a pictorial representation of the account found in Genesis 3 and is corroborative evidence proving the historicity of the Biblical narrative.

III. THE GENEALOGY FROM ADAM TO NOAH

We have already seen in chapter I that Genesis 5:1b-6:8 constitutes the record which God privileged Noah to write and preserve. As we shall also see, Noah was born in the year 1056 A.H.; hence 1000 years of history passed before his birth. Of course Noah was not contemporary with the events of this first millennium and had to get his information from reliable sources. Furthermore, we saw in 5:1a that Moses attributed the material found in 2:4b-4:26 to Adam and stated that it was the book or history of this first patriarch.

Delitzsch rendered this statement, "this is the book of the finished writing of Adam." Archaeology has unearthed tablets antedating the Flood which prove conclusively that writing was prevalent in the early days of the human race. Adam

lived to be 930 years old; i.e., he lived within 126 years of the birth of Noah. From the tablets discovered we see that genealogical tables and family records were the precious prized possessions of the inhabitants of the Mesopotamian valley. It is reasonable to suppose that these patriarchs whose names appear in the Biblical genealogical tables (Gen. 5 and 11) conformed to the customs and preserved on tablets their family history. Furthermore it is also reasonable to assume that Adam kept his book or tablets until death and passed them on to someone in the theocratic line who in turn delivered these sacred records to Noah.

Noah, falling heir to these genealogical tables and family histories and being guided by the Spirit of God, compiled the register which constitutes chapter 5 of Genesis. He concluded his contribution to this revelation by giving a vivid description of conditions which prevailed in his day, and which constitutes Genesis 6:1-8.

The principle upon which this genealogical table is written is very simple yet fundamental. Noah connected his tablet with that of Adam by repeating the title word, as we have already seen, and dated the blessing of man and woman as the time when God created them. Thus he connects his account with that found in the history of Adam.

The time is reckoned and the generations are connected by giving the age of the father at the birth of his oldest son, who was reckoned in the theocratic or royal lineage. Following this statement appears one giving the remaining years of the life of the patriarch after the birth of the first-born. Finally the total years of the life of the patriarch are given. The summary of the lives of each of these fathers as given is followed by the statement, "and he died." This is true of everyone except Enoch, the seventh from Adam, who lived 365 years and was translated so that he did not see death because God took him; i.e., removed him from this earth and transported him to Glory.

In order then to compute the entire time from the creation of Adam to the birth of Noah, one begins by simply taking the age of Adam at the birth of Seth, namely,

130 years, and adds to it the age of Seth at the birth of his son Enosh, when the former was 105 years of age. This simple process of addition yields the grand total of 1056 as the year in which Noah was born.

Some have doubted the figures given as the ages of these prediluvian patriarchs, considering that they are exaggerations. Others have endeavored to fit them into modern conceptions by claiming that these years were simply months. This latter attempt at explanation reduces itself to an absurdity. For instance the 105 years of Seth at the birth of his oldest son would be, upon this hypothesis, 8 years and 9 months. A child of this age could not become a parent. This is too ridiculous and absurd for words. As suggested in chapter I, conditions prevailed prior to the Flood different from those which have existed since then. It is quite likely that the canopy surrounding the earth protected it from the deadly actinic rays of the sunlight, which break down cell tissues. This and other considerations confirm the belief that longevity was not an accident but rather the order of the primitive period. This is further supported by the sudden reduction of the span of life immediately after the Flood, as is reflected in Genesis 11. Since Genesis, together with all the Hebrew Scriptures, gives absolute and abundant proof of divine origin, it is unnecessary to take any further time in showing the reasonableness of this tabulated data.

From 5:28-31 it is clear that Lamech either had the tablets of Adam or was well acquainted with the promise of Gen. 3:15. At the birth of his son Lamech called his child's name Noah, saying, "This same shall comfort us in our work and in the toil of our hands, *which cometh* because of the ground which Jehovah hath cursed" (Gen. 5:29). When this statement is read in the light of Genesis 3:15f, it is more than evident that Lamech was simply repeating that promise with which he was familiar, doubtless, by both hearing it repeated and by seeing it in the original document. Noah did save himself and family from the Flood, and thus partially fulfilled the vision of his father. Of course it will find its complete and full materialization in the promised Messiah, who is recognized as the world Deliverer

and is in Hebrew theology given the name Menahem, which is here in the participial form and rendered "comfort."

IV. THE FLOOD EPOCH

A. *An Analysis of the Book of Shem, Ham, and Japheth*

The account of the universal deluge, generally known as Noah's Flood, is narrated in Genesis 6:9b-9:29. Moses attributed this section of Genesis to the sons of Noah: Shem, Ham, and Japheth. As already seen, they tied their accounts to that of their father by the catchline method which was in vogue in their day, as is evidenced by the cuneiform tablets. In their account they give a much fuller description of the low moral and ethical standards and conduct of the people of prediluvian days. This is found in 6:9-12. Following this account, verses 13-22, we find instructions given by the Lord to Noah for the construction of the Ark. In chapter 7 we see that the Flood came in the 600th year of Noah. In chapters 8 and 9 appears an account of the recession of the Flood and of Noah's beginning life anew after it. Thus this account is given by eyewitnesses of the events to which they bear testimony.

The Deluge is considered an epoch or simply as a date in the chronological record and is parallel to the point of departure at the birth of the oldest son of each of the patriarchs.

B. *The Biblical Year*

There has been much discussion as to the length of the years mentioned in the Hebrew text. Were they solar or lunar? Different scholars have labored to prove various theories. The Flood year may possibly throw some light upon this question. According to Genesis 7:11, the Flood began on the 17th day of the 2nd month of the 600th year of Noah's life and continued for 40 days, which brings us to the 26th day of the 3rd month. That these months were 30 days long is seen from the additional light found in Genesis 8:3,4, which tells us that the Ark rested on Mount

Ararat on the 17th day of the 7th month, that is, 150 days after it began. Thus each month was 30 days long. Forty days after the mountains were seen, Noah sent a raven forth which did not return (vss.6,7). After that time he released a dove that did not find any resting place; hence it returned. "And he stayed yet other seven days; and again he sent forth the dove out of the ark" (vs. 10).

This language means that there were seven days between the sending forth of the raven and that of the dove the first time. The second time the dove went forth, it returned (vss. 10,11). According to verse 12 he sent forth the dove the third time after the lapse of seven days. Therefore the third time that the dove went forth was on the 2nd day of the 12th month.

According to 8:13, the waters were dried up on the 1st day of the 1st month of the 601st year of Noah's life. At this time he removed the covering from the Ark and looked forth upon the ground, for it was dry. Then on the 27th day of the 2nd month of the same year (vs. 14) God spoke to Noah and told him to disembark, which thing he did. Was this date given in terms of the lunar year or the solar? If this data are put in terms of solar months, Noah was in the Ark one year and eleven days. If, on the other hand, the facts are given with relation to lunar reckoning, then he was in the Ark one complete solar year. Under this condition he would have been in the Ark 319 days of the 600th year of Noah's life and 46 days in the 601st year. John Kennedy, in his work, *New Method of Scripture Chronology*, argues that the primitive Hebrew calendar was measured in terms of solar years of 365 days, computed in terms of the lunar year of 12 months, 11 of which had 30 days, and the 12th only 24 and at times 25. Thus the lunar year was 354 or 355 days long.

On this point Anstey makes the following deductions:

"The Biblical year is the luni-solar year. Time is measured by the revolutions of the sun. The feasts are regulated by the revolutions of the moon, and the relations between the solar year are adjusted, not by astronomical calculation but by observation of the state of the crops, and the appearances of the moon. The resulting system was perfect and self-adjusting. It required neither periodic correction nor intercalation."

The Hebrew word **שָׁנָה**, rendered *year* in our version, comes from a root signifying a repetition. This fact indicates that the year began at the same starting-place each time. Reference occasionally occurs in the Biblical record to the "return of the year." The word rendered "return" in connection with the year appears in such

passages as Exodus 34:22; I Samuel 1:20; and II Chronicles 24:23. From Creation to the Exodus the new year began in the fall at or near the autumnal equinox, but at the Exodus it was changed to begin at or near the vernal equinox. This latter reckoning was to regulate the religious activities of the Hebrew people. Thus their feasts occurred in the 1st, 3rd, and 7th months.

When all the facts are taken into consideration, it seems quite likely that the years were reckoned upon the basis of the seasons. A hint of this seems to be given in Genesis 8:22. It appears quite probable also that the Hebrew people corrected their calendar and thus adjusted the lunar year in its proper relation to the solar or tropical year.

V. TABLE OF NATIONS

The special contribution which Shem was permitted to make in the preservation of God's revelation is contained in Genesis 10:1b-11:9. According to 11:10, this section is the book of the generations of Shem. He connected his contribution to the former tablets coming to him from his ancestors by use of the title method. At the beginning of the book of Shem, Ham and Japheth we see in 6:10 the names of these three patriarchs. They are repeated in the beginning of Shem's book, showing that this tablet was cemented to the former revelations by this usual method.

For the ethnologists the tenth chapter of Genesis is most important. It gives the account of the spread of the human family after the Flood. The Biblical account of the three great divisions of the race is verified by the researches of modern ethnologists. In making this statement I am thoroughly aware of the fact that there are points of contention and controversy on several issues; nevertheless the more men learn of the antiquities of the nations, the nearer they come to the Biblical account as set forth here.

Some have objected to this portion of the record, because, in the midst of the

names of the descendants of some patriarchs, we find certain names in the plural number. For instance, in 10:6 we read that Cush and Mizraim and Put and Canaan were sons of Ham. This second name is the regular word for the Egyptians. Cush became the name of a country, Ethiopia. Canaan was one of the early names of Palestine. This working out of history is clear to us, but how could Shem in enumerating the sons of Ham insert the word Mizraim in the plural? When we recognize that he wrote his account at least 100 or more years after the Flood, as is evidenced from the fact that he mentioned the division of the earth, which we know occurred in the days of Peleg, we see how he could speak or think of the Egyptians as being the descendants of Ham. It is quite likely that they had developed into a numerous clan and their influence was being felt. Hence Shem spoke of them in terms of their position and influence at the time of the writing. Such usage is common.

This table of nations has every earmark of an early document, because it reflects a primitive type of civilization and culture. There were no empires at that time, but simply small tribes and city-states. Nevertheless there was an effort to unify the human family, as we see in 11:1-9. Since there is not the remotest idea of great empires reflected here, we may be absolutely certain that the critical theory relative to the late composition of Genesis, which asserts that environment alone gave birth to the different concepts reflected in the Scriptures, is untenable. According to this hypothesis Genesis 10 should reflect the conditions existing from the ninth to sixth century before the common era, since it is claimed that the Torah was composed at that time. According to the critical theory that the Scriptures are simply the reflection of the environment out of which they came, this chapter must have been written at an early date since it reflects a primitive social order. As already suggested in chapter I, the cities of Sodom and Gomorrah were still standing at the time Genesis 10 was written, because they are pointed out in describing the boundaries of Canaan. Since these cities of the Plain were wiped out in the days of Abraham, we may be absolutely certain that Genesis 10 was written prior to that catastrophe.

VI. THE GENEALOGY FROM NOAH'S SONS TO ABRAHAM

As we saw in section III, Noah was born in the year 1056 A.H. The Flood came in 1656, i.e., in the 600th year of Noah. We must now continue constructing our chronological bridge connecting the next span with the Flood year. In order to do this, we must look at the next tablet which is found in Genesis 11:10b-27a. According to the last verse of this citation, this portion of the record was Terah's. It is evident that he fell heir to the Sacred Oracles which had been passed down through the theocratic line from Adam to Noah, to his sons, and then to Shem, who, in turn, delivered them to Terah. As we shall presently see, Terah, the father of Abraham, was born in the year 1878 A.H. and died in 2083, but Shem outlived him by 75 years. Hence Terah could have gotten all the information regarding his ancestral line from Shem, who had personal knowledge of the entire period covered by his genealogy. That Terah had the former series of tablets and joined his to the last one is evidenced from his repetition of the phrase, "after the Flood," which is found in the beginning of the tablet of Shem, Ham, and Japheth.

Terah began his contribution to the sacred history with the birth of Arpachshad two years after the Flood, i.e., in 1658 A.H. Since Terah was born in 1878 A.H., he gives, doubtless upon the authority of Shem, the genealogical line from the birth of Arpachshad to his own birthday, a period of 220 years. Since his life overlapped that of Shem 205 years, he had every opportunity from a human standpoint to get the exact data from a contemporary. Hence he has traced the lineage to his own day and to the birth of his oldest son, who was born when he was 70 years of age.

This genealogical table is computed just a little differently from the one found in chapter 5. The father's age is given at the birth of his oldest son. Following this, the remaining years of the father's life are stated. The totals are omitted, but by simple addition one can get this information. There is a very decided drop in the length of the lives of the postdiluvian patriarchs from that of the antediluvians. While one cannot afford to be dogmatic, I am inclined to believe that this reduction in the span

of life was due to the changed conditions brought about by the Flood and the destruction of the canopy which surrounded the earth, and which kept back the deadly actinic ray, as has already been suggested in chapter I.

From 11:10,11 we see that Arpachshad was born to Shem 2 years after the Flood, i.e., in 1658 A.H. According to verse 12, his son Shelah was born when he was 35 years of age; hence we add 35 to the year 1658 and get the date of Shelah's birth. When the latter was 30, his son Eber was born; hence we add 30 to 1723 and get the birth-year of Eber. When Eber was 34 years old, his son Peleg was born; hence Peleg's birth-year was 1757 A.H. This year proved to be an epoch in the history of the world and the human race, because, as we are informed in Genesis 10:25, the earth was divided; i.e., the one original continent was split up into the present land distribution, as we see today. Of course there have been minor changes since that day, but in the days of Peleg this great catastrophe occurred. Since his name indicates division, it is quite likely that that calamity occurred the year Peleg was born. C If so, 1757 A.H. is one of the crucial dates in all history. Continuing the simple process of addition of the figures which we find in this table, we arrive at the conclusion that Terah was born in 1878 A.H.

VII. THE HISTORY OF ABRAHAM

When Terah was 70 years of age, one of his sons was born. If we had Genesis 11:26 only to consider, we might think that Abraham, Nahor, and Haran were triplets, but such is not the case. We have already seen the statement that, when Noah was 500 years old, he begat Shem, Ham, and Japheth (Gen. 5:32). These three sons were not triplets, for Japheth was the eldest (see Genesis 10:21, footnote marginal reading, Revised Version). Shem, because of his religious nature and being in the theocratic line, is mentioned first although Japheth is the eldest son. A like situation we have in Gen. 11:26 relative to Abraham, Nahor and Haran. Abraham is given the priority because of the prominence which he played in the revelation and

the plan of God. As a matter of fact, Haran was the eldest son, and Nahor and Abraham married their older brother's daughters.

Remembering that Abraham was 75 years old when his father died at the age of 205 (Gen. 11:32;12:4), we see from this fact that Terah was 130 years old when Abram was born. Therefore Abraham was 60 years younger than his older brother Haran. Nahor married Milcah, the daughter of Haran, and Abram took Sarai, who was, according to Genesis 20:12, the daughter of Terah (the granddaughter) but not by Abram's mother. Evidently Sarai was a child by a second marriage of Terah's. Tradition makes Iscah and Sarai the same person, but the proof is not absolutely positive.

The history of the life of Abraham is found in Genesis 11:27b-25:18. He walked across the historic stage with a firm tread of reliance upon and an unswerving faith in Almighty God. He hoped against hope and obtained the promises of the Almighty. He stood head and shoulders above his contemporaries and through the centuries to the present day has occupied a position of preëminence enjoyed by no other historical character.

He spent the first part of his life in Ur of the Chaldees, in lower Babylonia. Prior to modern archaeological discoveries on the site of ancient Ur, many scholars doubted the historicity of Abraham and relegated the chapters of Genesis recording his life to the realm of legend and folklore. Some however were not so bold in their rationalism and accepted the historicity of the Biblical account upon the basis that certain tablets discovered speak of an Abraham who rented land and sowed his crop. Also records have been unearthed which tell of the renting of a wagon with the stipulation that it should not be used in going to the land of Amnru, that is, the west coast from the standpoint of Babylonia.

From the recent excavations of Ur we see that Abraham lived in a city that had developed the highest type of culture and industrial life of those times. He was reared in the great whirl of the cosmopolitan life of this ancient city. Here the moon

god was the principal deity. Abraham's father worshiped idols when he was in Babylonia. This is seen from Joshua 24:1,2. Sir Leonard Woolley in his book *Abraham* has given us a most fascinating picture of the environment in which the patriarch grew up.

At the call of God Abraham together with his father, Terah and his nephew, Lot, left Ur and journeyed to Haran in upper Babylonia. At this place the moon god was worshiped, as has been proved by archaeological discoveries. Here Abraham remained until his father died at the age of 205 years, he himself being 75 (Gen. 11:32; 12:4).

At the call of God, which is always to separation from an evil and an ungodly environment, Abraham left Haran in company with Lot and his immediate family to go into the land of Canaan. When the Lord gave him this call, He entered into a sevenfold covenant with him. The items of this covenant are as follows: (1) I will make of thee a great nation; (2) I will bless thee; (3) Make thy name great; (4) Be thou a blessing; (5) I will bless them that bless thee; (6) And him that curseth thee will I curse; (7) And in thee shall all families of the earth be blessed. We can see this sevenfold promise very clearly. The fourth one, however, which seems on the surface to be a command, is a promise, although it is put in the form of an order, urging Abraham to pass on to others the blessings conferred.

While God has partially fulfilled this promise to Abraham, in no sense of the term can one say that it has been accomplished as here contemplated. God has made of Abraham a great nation. There is no race upon the earth greater than the Hebrew people. When one considers them numerically and their achievements, together with the outstanding characters who have made the greatest moral and spiritual contributions to the world, he is forced to say that God has indeed made of Abraham a great nation. These statements are true. When this passage is read in the light of other predictions, it is seen that the fulfilment thus far accomplished falls far short of the promise here given. Therefore we may be confident that God will yet in the

future make this promise good. The Lord has blessed the Hebrew people in a marvelous manner but not in the full measure promised here.

There is a special blessing, according to this covenant, for those who will bless the Hebrew people. God has made this promise which is tucked away in this 12th chapter of Genesis. He is, as He declared to Jeremiah (Jer. 1:11,12), watching over it to fulfil it. In this connection may I appeal to my Gentile readers that, if they wish the fullest blessings of God to rest upon them, they must do all they can to bring a blessing to the Hebrew people? I can testify that God has made this promise good in my own experience and in the lives of hundreds of others.

There is also a severe warning against ill-treatment of the Jew. God declared that He would curse those who curse Israel. He likewise has been watching over this threat. As proof of this position, all one has to do is to look at the rubbish heaps of Assyria, Babylon, and Egypt. Those nations persecuted the Jews. The wrath of God was stirred against them; hence He poured out His judgments upon them. No weapon that is formed against Israel can prosper (Isa. 54:17). May I sound a warning to every anti-Semite that he is calling down the wrath of Almighty God upon himself whenever he in any wise persecutes the Jews, or assists in any way this subtle propaganda that is abroad throughout the earth today, stirring up hatred against God's ancient, chosen people?

Another most important matter is presented in the twelfth chapter of Genesis for our earnest consideration. God gave the land of Palestine to the Hebrew people. It is theirs by right of divine decree. They hold the title-deed to it in the archives of heaven. Though they have been deprived of it for centuries, the time is fast approaching when they will be reinstated in the land of the fathers and will be blest above all nations. That the land-promise contained in Genesis 12 means the possession of the literal land is confirmed by the language of the Almighty to Abraham after he and Lot separated. At that time the Lord urged him to lift up his eyes, looking towards the north and south, east and west and declared saying, "all

the land which thou seest, to thee will I give it, and to thy seed forever" (Gen. 13:15). This land-promise is reiterated throughout the Scriptures. In God's good providence the Chosen People will again inherit the country and nevermore be removed therefrom.

The last point in this connection which is of inestimable value in this study is that Israel's position in the world is spiritual. She is called to a life of separation, having been endowed by miraculous inheritance at the birth of Isaac to perform her world-wide mission. Agricultural, industrial, or mercantile life is not the calling of the Hebrew people. On the contrary, her task is a spiritual one. Unfortunately the leaders of Israel cut loose from the moorings of God's divine call and plan; hence the nation has drifted far out upon the sea of the nations and away from God's original purpose. Eventually she will be brought back by His mercy and will perform this divinely-ordained ministry to the peoples of earth.

Therefore, since Genesis 12:1-3 embraces the cardinal, fundamental principles of predictive utterance, it is the cornerstone of all prophecy as it relates to Israel and the nations.

The Terah-Abraham connection has given some chronologers quite a bit of trouble. When the facts are viewed impartially, the solution is very easy. According to Genesis 11:32, Terah died at the age of 205, while he was living in the land of Haran. At that time Abraham was 75. Since Terah was born in 1878 A.H. and died when he was 205 years old, his death occurred in the year 2083 A.H. Since Abraham was 75 at that time, he was born in 2008 A.H. The year 2083 was epochal in the life of redemption since in it Abraham received his call to separation and to covenant relationship with God.

The 14th chapter of Genesis has been the battleground between the radical and the conservative scholars. The former see in this wonderful chapter only a fragment of history which became in some wise connected with the Genesis record; the latter, on the other hand, correctly see in this marvelous record an account of historical

events which occurred in the lifetime of Abraham and Hammurabi. The late Robert Dick Wilson of Princeton, the greatest Semitic scholar of the age, affirmed that the Amraphel king of Shinar of the Biblical account is the Hammurabi of the monuments. Arioch and Chedorlaomer also have been identified as contemporaries of Hammurabi. For a full discussion of the evidence supporting this proposition see *Scientific Investigation of the Old Testament* by Robert Dick Wilson, and *The Pentateuch, A Historical Record* by W. T. Piltner.

The next historical date in the life of Abraham is given in chapter 16 which records that Abraham was 86 years of age when Ishmael was born. This was 2094 A.H. The events recorded in chapters 14 and 15 therefore occurred sometime between the 75th and 86th years of Abraham's life.

The next historical notation is found in Genesis 17:1. This passage informs us that, when Abraham was 90 years of age, God entered into the covenant of circumcision with him and promised to give him a son by Sarah, his wife. Nine years later the Lord appeared to him when he was at Mamre and renewed the promise which He made when He cut the covenant with him (Gen. 15). In reaffirming the promise, the Lord disclosed to him that "At the set time I will return unto thee, when the season cometh round, and Sarah shall have a son." From 21:5 we learn that Abraham was 100 years of age when Isaac was born. Therefore we may be certain that He appeared to Abraham and announced the birth of his son and also foretold the impending destruction of Sodom and Gomorrah the year he was 99, which was 2107 A.H. The day following the announcement of the doom of Sodom and the cities of the Plain, they were overthrown. Thus we can pin down historically the year of the destruction of these wicked cities.

In Genesis 21 we read of the feast which Abraham made when Isaac was weaned, and when Ishmael, the son of the bondwoman, was cast out. At that time it became apparent who was to be the seed of Abraham, for, according to verse 12, God declared "in Isaac shall thy seed be called." For the present I suggest that this year

was probably 2113, but shall give the proof later.

In chapter 22 is the record of the great test to which Abraham was subjected when God commanded him to offer as a sacrifice his only son through whom He had made the promise to bless the world. Without faltering through unbelief but being made strong by his faith, Abraham proceeded to offer Isaac upon the altar and was stopped by the intervention of an angel at the critical moment. When Abraham thus demonstrated his unswerving faith in God, the Lord renewed the original promise to him that He would multiply his seed, and that they should be the channel through whom He would bless all nations (Gen. 22:15-18). God always has good and sufficient reasons for everything that He does. We must believe therefore that such was the situation on this occasion.

Beyond the mere fact of testing Abraham's faith we must see divine wisdom in the Lord's requiring him to offer his son as a sacrifice. There are a fitness and an appropriateness for every requirement which the Lord lays upon men. Since this is true, we shall seek for any clue, as we continue our studies that might solve this problem.

The next dated event in the record is the death of Sarah which occurred when she was 127 years of age, and Abraham was 10 years her senior. Therefore this occurred in the year 2145 A. H. At this time Abraham bought the cave of Machpelah from Ephron the Hittite.

In the 24th chapter we have a record of the betrothal and marriage of Isaac and Rebekah and, following this in chapter 25, appears the record of Abraham's marrying Keturah. Finally at the age of 175 (Gen. 25:7) he was gathered to his fathers, in 2183 A.H.

This graphic section in which Abraham is the chief actor closes with 25:11,19. As we have seen before, this division of Genesis was attributed by Moses to Ishmael and Isaac.

VIII. THE HISTORY OF ISAAC AND JACOB

In 25:19b-37:1 we have an account of the lives of Isaac and Jacob. Of course there were people of lesser importance on the stage at this time but they occupied the central positions.

When Isaac, who was born in 2108 A.H., was threescore years of age, Esau and Jacob were born. Thus their birth year was 2168. Though Esau was the elder, by the electing grace and purpose of God he was set aside and Jacob was chosen as the one through whom the birthright and blessing should descend. From childhood Jacob manifested a quiet and meditative mood, whereas Esau, though jovial and jolly, had little appreciation of spiritual values; hence he recklessly threw away his birthright. Jacob, realizing its value, took advantage of his brother's weakness and procured it. He should not have done this, for the purpose of God had designed that he should have it. It is not necessary for one to plan and scheme in order to obtain the gifts of God. The Lord knows how to overrule and bring the blessing to those for whom it is intended. Thus Jacob made a serious mistake on this occasion, but God overruled.

There is in both the natural and the spiritual realms a law which is inviolable. It is utterly impossible to set aside this unchanging principle. It may be stated in these words: Man reaps exactly what he sows. This was true in Jacob's case. He deceived his father, taking advantage of his decrepitude. Deception was likewise practiced upon him later in life—in fact Jacob suffered the remaining part of his life for his having practiced deception. For instance, his uncle Laban took advantage of him and changed his wages ten times. There was no justification of his treating Jacob in this way, but God overrules and uses even the wickedness of men to praise Him and to carry out His will (Psa. 76:10).

At this point we must work out the chronology in connection with Jacob's life. He was born in the year 2168 A.H. and was 130 years old when he went down into Egypt; hence the date of the descent to Egypt was 2298 A.H. At that time Joseph

was 39. This conclusion is arrived at by a simple mathematical deduction. In the second year of the Egyptian famine in the days of Joseph, Jacob and his family went into Egypt (Gen. 45:6-47:9). Preceding this period there were seven years of plenty (Gen. 41:25-27). Joseph was 30 years old when he was brought out of prison and given the place of food-dictator (Gen. 41:46). By simple addition then we see that Joseph was 30 plus 7 plus 2 in the second year of the famine, at which time his father was 130. By subtracting Joseph's age from that of his father, we see that Jacob was 91 when Joseph was born; but he was born at the end of the 14th year of Jacob's laboring for Leah and Rachel (Gen. 30:25). This becomes clear when we read the last citation in its connection, because, when Joseph was born, Jacob entered into a bargain with Laban to serve him for the ring-streaked and spotted among the sheep and goats. This was the third contract into which he entered with Laban, having fulfilled the two former ones, each of which was seven years, for his two wives. The last six years therefore he served for his livestock; hence Jacob was 91 when Joseph was born. Since he served Laban 14 years for his two daughters, by subtracting these years from 91, we arrive at 77, the age of Jacob when he fled from home and went to be with his uncle Laban. Hence he left Canaan and went to Paddan-Aram in the year 2245. At the expiration of the 6 years, during which he labored for his livestock, he returned to Canaan in 2265.

Isaac died when he was 180 years old (Gen. 35:28), which was in 2288 A.H. As we shall see, Joseph was sold into Egypt in the year 2276; hence he had been there 12 years when his grandfather Isaac passed away.

IX. THE HISTORY OF JOSEPH

We have seen that the material constituting the first 36 chapters of Genesis was originally on clay tablets, the human authorship and ownership being attributed to Adam, Noah, Noah's sons, Shem, Terah, Ishmael and Isaac, Jacob and Esau, but the last fourteen chapters are not attributed in the text to any of the patriarchs. In

this discussion we have seen that these chapters reflect entirely an Egyptian culture and civilization. Since they form the perfect connecting link between Genesis 1-36 and the book of Exodus, and since there was no one after Joseph so competent as Moses, a man versed in all of the arts and sciences of the Egyptians, to whom the precious, inspired documents, which had been handed down through the theocratic line, could be given, it is most highly probable that he was the one who by the inspiration of the Holy Spirit wrote these 14 chapters giving the history of Joseph. Just as a piece of broken pottery fits the place out of which it came, so these chapters fit into the framework of the last part of Genesis and Exodus. Therefore we conclude that when these early revelations fell into Moses' hands, he by the Spirit of God made all editorial revisions that were necessary in order to make the geographical data intelligible to the Israelites whom he had led out of bondage through the wilderness and to the east side of Jordan. Hence he continued the narrative by giving us the history of Joseph.

Attempts have been made by rationalistically-inclined scholars to find a parallel between the story of the "twin brothers" of whom we read in the Egyptian annals and the Biblical account of Joseph and his experiences in the house of Potiphar. It takes a great flight of the imagination and an absorbing desire to find resemblances between the two stories. The only thing common to the Egyptian legend and the Biblical narrative is that there was a scandal in each case perpetrated by a lustful woman. Beyond this they have nothing in common.

The record of the seven years of famine is in perfect keeping with Egyptian history, for in the reign of king Zoser who reigned, according to the received chronology, about 2980 B.C.E., there was a famine of 7 years, during which time the Nile did not overflow. This caused a crop failure and great distress throughout the land, as is recorded on a stele discovered between the first cataract and the island of Elephantine.

A more striking example of a famine in Egypt and preparation made for it is found

in the inscription of Baba of the city of El-Kab. After speaking of how he had been kind, gentle, and considerate of the town folk and how he had made preparation for certain ones, he concluded with these words: "I collected corn as a friend of the harvest-god. I was watchful in time of sowing. And when a famine arose, lasting many years, I distributed corn to the city each year of famine." This man Baba is believed to have written this inscription during the 18th dynasty, i.e., about 1500 B.C. or earlier. Brugsch, a number of years ago, pointed out the similarity between this inscription and the story of Joseph's conduct as recorded in Gen. 41:47-57. From this statement we can see that famines were possible and that preparations were made for them.

According to II Chronicles 16:9, the eyes of the Lord run to and fro throughout the whole earth to show Himself strong in the behalf of them whose hearts are perfect toward Him. According to the Biblical record, Joseph's heart was certainly perfect toward God and he had one object in view, namely, to do the will of God and to honor Him; hence the Lord used him in a most marvelous manner. Few men have suffered dishonor, ignominy, and shame together with persecution and have held themselves aloof from the world, living a clean, pure, separated life as did Joseph. God can and does use men of this type for the accomplishing of the highest plans and purposes in connection with the development of His plan of the ages.

Joseph was born in 2259, the year his father was 91. He was 17 when he was sold into Egypt, which was in the year 2276 A.H. Being purchased by Potiphar, he became a servant in this nobleman's house and remained there until a scandal was started by his master's infamous wife. At this time he was cast into prison. As to when he was thus incarcerated, the record is silent, but we know that he was released when he was 30. Thus he stood before Pharaoh in the year 2289 A.H. and became the food-dictator of Egypt. For seven years he garnered the harvests and preserved them in storehouses especially prepared for the purpose. Following these years of plenty were seven of famine. In the second year of it, i.e., 2298, Jacob and his family went down into Egypt at Joseph's invitation.

Jacob lived in Egypt 17 years; hence he died in 2315 A.H. Before his death, however, he blessed Joseph's two sons (Gen. 48), blessed his own sons by prophetic insight, and outlined the course of their history in the latter days.

Joseph lived to be 110 years of age (Gen. 50:26); hence his death year was 2369 A.H. This statement brings us to the close of Genesis, this wonderful Book of Beginnings. It recounts the history of 2369 years. As has already been seen, Genesis starts with that part of eternity called, "In the beginning." It therefore narrates the primeval disaster (Gen. 1:2), a period of six days of reconstruction, and 2369 years of human history.

Viewing Genesis from another point, we might say that chapters 1:1-2:4 give us God's simple, plain, unadorned statement of the beginning of the heavens and the earth and the original disaster followed by the reconstruction period. Genesis 2:4b-11:27a is God's revelation written by men in the theocratic line who lived amidst a Babylonian environment; hence in their records we see a Babylonian culture and civilization as the background. From 11:27b-37:1 the local coloring of the narrative is that of Palestinian civilization and culture. On the other hand, in 37:2-50:26 an Egyptian atmosphere pervades the entire narrative. This is exactly what one would expect in view of the development as it is narrated in the various documents of which the book consists.

Mathematics, we are told, is an exact science. Figures do not lie. All of the chronological data which are found embedded in the text of Genesis harmonize completely. If it were composed of documents, as is asserted by the radical critics, and is simply a hotchpotch of preexisting documents worked over and welded together by later redactors, there would not be the harmony of the numbers such as we see when the narrative is allowed to give its own message. Since the mathematical data and the chronological facts embedded in the text show a perfect harmony, we are to assume that the documentary theory in vogue today is contrary to the facts and creates, rather than solves, difficulties. All the evidence proclaims

with no uncertain sound the fact that God's Spirit used these various men in the theocratic line to unroll a certain amount of His revelation, and that the Lord used Moses to weld these primitive tablets together into a literary unit, and to write the life of Joseph, which constitutes the connecting link between the primitive revelation and that delivered by himself to Israel.

X. CHRONOLOGICAL TABLE OF THE PERIOD

Having discussed some of the major problems connected with the chronological issues of Genesis, I here submit a brief tabulation of the outstanding men and events presented in this marvelous Book.

	A. H.	Age of Father at Birth of Son	Number of Years After Birth of Son	Age at Death	Date of Death	Scripture References
Adam	1	130	800	930	930	Gen. 5:3, 4, 5
Seth	130	105	807	912	1042	Gen. 5:6-8
Enosh	235	90	815	905	1140	Gen. 5:9-11
Kenan	325	70	840	910	1235	Gen. 5:12-14
Mahalalel ..	395	65	830	895	1290	Gen. 5:15-17
Jared	460	162	800	962	1422	Gen. 5:18-20
Enoch	622	65	300	365	987	Gen. 5:21-24
Methuselah	687	187	782	969	1656	Gen. 5:25-27
Lamech ...	874	182	595	777	1651	Gen. 5:28-32
Noah	1056	500	450	950	2006	Gen. 5:32
Shem	1558	100	500	600	2158	Gen. 11:10-11
Flood*	1656					
Arpachshad	1658	35	403	438	2096	Gen. 11:12-13
Shelah	1693	30	403	433	2126	Gen. 11:14-15
Eber	1723	34	430	464	2187	Gen. 11:16-17
Peleg	1757	30	209	239	1996	Gen. 11:18-19
Reu	1787	32	207	239	2026	Gen. 11:20-21
Serug	1819	30	200	230	2049	Gen. 11:22-23
Nahor	1849	29	119	148	1997	Gen. 11:24-25
Terah	1878	130	75	205	2083	Gen. 11:26, 32
Abram	2008	86	100	175	2183	Gen. 11:26, 32; 12:4
Ishmael ...	2094			137	2231	Gen. 16:16
Isaac	2108	60	120	180	2288	Gen. 21:1-7; 35:28
Jacob	2168	91	56	147	2315	Gen. 25:26; 47:28
Joseph	2259			110	2369	Gen. 50:26

XI. THE AGREEMENT BETWEEN THE 400 AND THE 430 YEAR PERIODS

In Exodus 12:40, 41 we have the following language: "Now the time that the children of Israel dwelt in Egypt was four hundred and thirty years. And it came to pass at the end of four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of Jehovah went out from the land of Egypt." In this passage we read of a period of 430 years. The above quotation is from the American Standard Revised Version which is in agreement with the rendering of the version published by the Jewish Publication Society of America. The King James Version translates it thus: "Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt." The version of Isaac Lesser, differing somewhat from these, reads: "Now the time of the residence of the children of Israel, which they dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, and it happened on the self same day, that all the armies of the Lord went out from the land of Egypt."

These various renderings cannot all be true to the facts, although they may be and are more or less accurate and true to the grammatical construction of the original text. The reading of the Revised Version agrees with that of the Jewish Publication Society, with the exception of the rendering of the sacred Name. These translations affirm that the children of Israel were in the land of Egypt for 430 years. Isaac Leeser favors this position although the language is rather ambiguous. According to the King James Version, the sojournings of the children of Israel, who dwelt in the land of Egypt, were 430 years—ordinary, literal years. This translation simply states that their sojournings were for 430 years and adds the information that they dwelt in the land of Egypt. This rendering is true to the syntax and grammar of the Hebrew text. So is the rendering of the Revised Version. The translation of the Jewish Publication Society is likewise true to the original text.

One may ask, "How can two conflicting readings be true to the original?" The explanation is to be sought in the relative pronoun **אֲשֶׁר** which is rendered in the Revised Version by *that* and in the King James translation by *who*. In the Revision the antecedent of *that* is *time*, whereas in the King James Version the antecedent is *the children of Israel*. Another factor contributing to these various readings is to be found in the different meanings of the word rendered *time* in the Revised Version, and *sojourning* in the King James Translation. The relative pronoun **אֲשֶׁר** is indeclinable and may have as its antecedent a noun in either the singular or plural number and also in either the masculine or feminine gender. Sometimes it is used adverbially in certain connections. Therefore, because of its great latitude, it has been rendered differently in the same passage by the various translators, since each viewed it from his peculiar standpoint. Since these two translations are grammatically possible, which one are we to accept? According to an acknowledged principle fundamental in all speech which I designate "The Golden Rule of Interpretation," we are to take the Scriptures in their plain sense, if possible. Therefore we are to take each word at its primary, ordinary, usual, literal meaning unless the facts of the context indicate clearly otherwise. The word rendered *sojourning* in the King James translation and *time* in the Revised, is **מוֹשָׁב**. This noun comes from the verb **יָשַׁב** and primarily means "to sit, rest, dwell." This is the meaning inherent in the word. The idea of *time* is a derived and secondary meaning; therefore according to the rule just stated, we should adhere to the primary meaning unless there is justification in the context to warrant a departure from the customary sense, and to demand acceptance of a secondary signification. Is there such proof? One will seek in vain for it. Let us take its primary meaning. With this understanding, then, I accept the rendering of the King James Version, which declares that the sojournings of the children of Israel were 430 years. The clause, "who dwelt in the land of Egypt," is nonrestrictive; hence it adds a bit of additional information. The apostle Paul in Galatians 3:15-19 declared that there were 430 years from the

promise which God made to Abraham (Gen.12:1-7) to the giving of the Law. Let us note that the initial date of this period is the call of Abraham, and the terminus is the departure of Israel from Egypt. Accepting this statement as true, I believe that he was speaking of the same period of time of which Moses wrote in Exodus 12:41, 42. We have already seen that the promise was made to Abraham in the year 2083 A.H. when he was 75 years of age. Twenty-five years later, when he was 100, Isaac was born; hence the first 25 years of the 430 years passed before the birth of Isaac. Abraham was living in Hebron at the time Isaac was born. The latter was 60 years old when Esau and Jacob were born. Thus the year of their birth was 85 years after God's making the promise to Abraham. Jacob was 130 years old when he and his family went down into Egypt; hence we must add this number of years to the 85 that had already passed when he was born, which calculation makes a total of 215 years. Thus from the giving of the promise to Abraham to the descent of the children of Israel into Egypt there were 215 years. Since the first 215 years of the 430 passed before Israel went into Egypt, they were there the latter half of this period, because they came out at the end of the 430 year period. It is therefore a serious mistake chronologically to affirm that the children of Israel were in the land of Egypt 430 years.

Other confirmation of this position is found in the promise which God made to Abraham as recorded in Genesis 15:12-21.

"12 And when the sun was going down, a deep sleep fell upon Abram; and lo, a horror of great darkness fell upon him. 13 And he said unto Abram, Know of a surety that thy seed shall be sojourners in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; 14 and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. 15 But thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. 16 And in the fourth generation they shall come hither again: for the iniquity of the Amorite is not yet full."

We must note carefully the wording of this promise. The proper approach to the understanding of this prediction is to see the force of the original of verse 13 and its

translation:

**וַיֹּאמֶר לְאַבְרָם יָדַע תְּדַע כִּי־גֵר | יִהְיֶה זְרָעְךָ בְּאֶרֶץ לֹא לָהֶם וְעֲבָדוּם וְעָנּוּ אֹתָם אַרְבַּע מֵאוֹת
שָׁנָה:**

"And he said to Abram, Know of a surety that

A. thy seed shall be sojourners in a land that is not theirs,

B. And shall serve them;

B. And they shall afflict them,

A. Four hundred years."

This verse is in the poetical form known as an introversion. The first and fourth lines are parallel, the latter supplementing the information of the former; the second and third are parallel, the third completing the second. If we render this passage in plain prose, it should read as follows: "Know of a surety that thy seed shall be sojourners in a land that is not theirs for four hundred years; and they shall serve them, and they shall afflict them."

We must note carefully that the prediction refers to Abraham's descendants—"thy seed." The next thing to note is that Abraham's seed are, according to this prediction, to be sojourners in a land that is not their own for four hundred years. The third item that is here revealed is that his seed shall serve others and shall be afflicted. A fourth fact of this prophecy is that the Lord threatened to punish the nation whom Israel would serve. The fifth consideration is that Israel should come forth out of her bondage with great substance; and the sixth item given in verse 16 is that they should come forth in the fourth generation. The seventh and last element of this promise is that Israel should inherit the land "from the river of Egypt unto the great river, the river Euphrates."

When Isaac was weaned (Gen. 21:8-14), he was declared to be the seed, whereas Ishmael with his mother was cast out. The rejection of Ishmael and the

appointment of Isaac as Abraham's seed were in accordance with the code of Hammurabi, which laws were in effect in Palestine at that time.

Since Isaac at the weaning time became the legal heir of Abraham, this instance must be the initial date of the 400 year period mentioned in this passage. Without doubt, the terminal date is that of Israel's exodus from Egypt. According to Rev. Anstey, the Hebrew mothers in patriarchal times weaned their children when they were between the ages of 3 and 5. Since Abraham was 75 when the promise was made to him, since he was 100 years of age when Isaac was born, and since children were weaned between the ages of 3 and 5, we must add from 28 to 30 years to this 400 year period to indicate the lapse of time from the giving of the promise to the deliverance of Israel from Egyptian bondage. If we accept 5 years as Isaac's age when weaned, we must add 30 to our 400 year period. This calculation brings our prophecy into harmony with both the statement of the apostle Paul and that of Moses, found in Exodus 12:41,42.

But one may object that according to this passage the sojournings of the children of Israel were 430 years, which period terminated with the Exodus. Hence, according to this argument, Moses had in mind only the descendants of Jacob and not all the patriarchs from Abraham at the age of 75 onward to the Exodus. If we take this interpretation, we have a clear contradiction between Exodus 12:40,41 and that found in Genesis 15. We cannot admit any error here, since all truth harmonizes. Whenever there is an apparent discrepancy and any of the terms are capable of several meanings, we must select that one which accords with all the known facts. An examination of the general application of the expression, "children of Israel," shows that it was sometimes used in the narrow sense to include only the descendants of Jacob, whereas in other connections it refers to and includes even Abraham, the great father of the Hebrew race. The solidarity and the continuity of Israel are the regular conceptions found throughout the Hebrew Scriptures.

In Exodus 12:40,41 Moses therefore was speaking of the sojournings of the

Hebrew people from the time of the call of Abraham to that of their deliverance from Egypt, a period of 430 years. But in Genesis 15:12-21 God was simply talking about the sojournings and the wanderings of the seed of Abraham. This is a different statement altogether from that found in Exodus 12:40,41. Abraham was a sojourner in the Land of Promise when Isaac was born. Throughout his life he was a wanderer and a stranger in this land, because it was at that time under Babylonian control. Jacob, likewise, did not possess the land of Canaan but was a sojourner there. So were his sons. When they descended into Egypt they still were sojourners and possessed no certain country of their own. Therefore from the time of Isaac's being recognized as the seed of Abraham to the Exodus, the Chosen People were sojourners in a strange land and were subjected more or less to handicaps and persecutions. Since the call of Abraham was in 2083 A.H., and since Jacob went down into Egypt in 2298, Abraham and his seed were strangers in a land not theirs, i.e., in Canaan for 215 years. During the lifetime of Joseph the children of Israel were in favor in Egypt. Since he died in 2369, they enjoyed peace and prosperity there for at least 71 years. Their bondage, however, began when there arose a king over Egypt who did not recognize the services which Joseph had rendered to his nation (Ex. 1:8). At this time Moses was born in the midst of the persecution of Israel. Since he was 80 years of age at the time of the Exodus, he was born 80 years before that time. As we have already seen, the Exodus occurred 430 years after the promise made to Abraham in 2083 A.H.; therefore the Exodus occurred in the year 2513 A.H. Moses, being 80 years of age at this date, was therefore born in 2433 A.H. Again, since Joseph died in 2369 and Moses was born in 2433, there were 64 years intervening between the death of the former and the birth of the latter. As to Israel's condition in Egypt during at least the greater part of this period, we may infer that she probably enjoyed the favor which had been extended to her during Joseph's lifetime. Since Jacob and his sons entered Egypt in the year 2298 and since Moses led them out in 2513, they were in Egypt only 215 years. The popular conception therefore that Israel was in Egypt 430 years is untenable, there being

no evidence to support this supposition.

XII. THE FACTS CONCERNING THE NUMBER OF ISRAELITES WHO WENT INTO EGYPT

Unfortunately some have seen a discrepancy between Genesis 46:26 and 27.

"26 All the souls that came with Jacob into Egypt, that came out of his loins, besides Jacob's sons' wives, all the souls were threescore and six; 27 and the sons of Joseph, who were born to him in Egypt, were two souls: all the souls of the house of Jacob, that came into Egypt, were threescore and ten."

The scholars sensing a contradiction in these two verses have declared that they come from two different sources entirely. No one who will pay attention to the facts as they are presented in the context will make any such claim as this. Verse 26 states that "All the souls that came with Jacob into Egypt, that came out of his loins, besides Jacob's sons' wives, all the souls were threescore and six." The language is very specific. Moses here tells us that those who went into Egypt and who proceeded out of the loins of Jacob in addition to the wives of his sons were 66. In verse 27 we have a different statement. Here we are informed that the sons of Joseph who were born to him in Egypt were two, namely, Ephraim and Manasseh. Following this sentence is the declaration that "all the souls of the house of Jacob, that came into Egypt, were threescore and ten." Joseph preceded Jacob to Egypt. His two sons were born there. There are three more mentioned in this verse than in the preceding. Furthermore, Jacob is included in the count of the 70, whereas he is excluded from the count of the 66. Hence verse 27 embraces four not mentioned in verse 26. There is perfect harmony between the two statements. It is only necessary for us with open minds to look at the statements of Scripture in order to see the truth as it is set forth.

The Septuagint translation of Genesis 46:20 adds the two sons of Manasseh and the three sons of Ephraim. Their names are: Machir and Gilead his son; and the sons of Ephraim are Shutelah, Talath; and Edem was the son of Shutelah. Hence

there are five more mentioned in this Greek translation. Doubtless this is the basis of the statement of Stephen concerning the 75 souls mentioned in Acts 7:14.

CONCLUSION

In this chapter we have seen a few of the marvels which are set forth in this wonderful Book of Beginnings. This brief survey produces upon the heart of the earnest student that we have an original document written by men who were borne along by the power of the Spirit of God, and who have given us an authentic account of the beginnings of everything. This book is not a scientific treatise. Whenever, however, it deals with any subject amenable to scientific investigation, it sets forth the facts in universal language that all peoples desirous of truth can understand. It has presented the most satisfactory account of the existence of all things and has traced all evils to their original source. Furthermore, it has given us a hope of eternal bliss with God forever through the promised Redeemer. It also has traced human history for 2369 years.

CHAPTER III

THE SCEPTRE OF JUDAH

In chapter I we saw that, in accepting the record of Genesis as an inspired revelation of God, we are not following legend or tradition, but are taking our stand upon the infallibly inspired Word of God. In the second chapter we also studied the trend of the narrative in connection with chronological data and found that the record harmonizes perfectly with all other known facts. Hence our faith in this book as a divine disclosure of the Almighty has been strengthened. In the present one we shall study one of the most marvelous predictions found in the Torah. It is true that there are several prophecies in Genesis which foretell Messiah's coming, but the one, dealing with the time of His appearance, which will assist in the proper understanding of our present subject is Genesis 49:10.

This passage reads as follows:

10 The sceptre shall not depart from Judah,
Nor the ruler's staff from between his feet,
Until Shiloh come;
And unto him shall the obedience of the peoples be.

In volume II of this series we saw that this prediction was recognized by the ancient synagogue as a promise of the Messiah to whom all nations will eventually render loving and loyal obedience. Among modern scholars in general it is likewise interpreted as a Messianic forecast. Some hold the position that it is to be understood as an oracle concerning a personal Messiah, whereas others, of the advanced type, claim that it is to be taken as a prediction of a golden era dawning independently of Him, toward which the world is rapidly advancing. In the discussion

of this phase of the subject, I presented facts which prove that this prophecy is to be understood personally. Hence Israel's age-long hope of the coming of King Messiah is well-founded, upon the infallible Word of the Torah.

The question that now confronts us is to ascertain, if possible, from this oracle the time when He is to appear in fulfilment of the forecast. The statements which have bearing upon this important question are: "The sceptre shall not depart from Judah ... Until Shiloh come." The two interpretations generally held today are: first, these clauses affirm that the ruling power shall remain with the tribe of Judah until Messiah comes, and after His appearance she loses her preëminence and governmental functions; secondly, the power is to be headed up in Judah under His regime when He appears. We must examine both positions in our quest for the facts.

I. EXAMINATION OF CURRENT EXPLANATIONS

The statements, "The sceptre shall not depart from Judah, Nor the ruler's staff from between his feet," assume, as we shall see under section II, that the preëminence among the children of Israel and governmental functions among the tribes will be lodged in the tribe of Judah. This forecast does not designate the time when that tribe is to come into supreme power, but simply assumes that she will receive the authority, or that she at least will in some way possess it. From the English text these statements seem to affirm that while she is in control (neither before she obtains the preëminence nor after losing it, if such should be the case), Shiloh comes. The emphasis therefore is to be placed upon the fact that the power and ruling authority are to be in her hands when Messiah makes His appearance upon earth.

A. *The Theory of Judah's Losing Her Supremacy*

A theory, popular in many circles, affirms that the necessary inference to be drawn from this promise is that, when Messiah comes, Judah loses her position, or

preëminence and power. Since she has, as all must admit, lost her authority among the people of Israel, the conclusion is drawn that the Messiah came before the withdrawal of her divinely-given governmental function, the collapse of the national life, and the dispersion of Israel among the peoples of the earth. This reasoning is entirely from the English standpoint. A case parallel to it might be supposed. One person before leaving another assigns him a task, saying, "Work at this job until I return." The possible inference from this bit of instruction is that, when the one giving the assignment returns, the other will not be required to continue the work. This implication, though possible, is not at all necessary. The Hebrew idiom is more specific. For instance, **עַד** *until* followed by the perfect infinitive carries the implication that the person stops working, the thing ceases functioning, or the condition passes away, which is said to act, function, or exist up to a given point or time, when the specified labor is accomplished, or the appointed time is reached. Examples of this idiom are numerous in the Hebrew Scriptures. Investigate the following passages: Genesis 32:24; 33:3; Exodus 34:34; and Leviticus 16:17.

When **עַד** is followed by the perfect participle or by a noun, such as **בִּקֵּר** it has the same force as when it is followed by the infinitive. Two examples on this point are sufficient. See Exodus 16:35 and 17:12.

Frequently the expression **עַד אֲשֶׁר** is rendered in the English by *until* and has the same significance as the idioms to which attention has already been directed. This phrase is more frequent than the ones just examined. It likewise carries a strong inference that the matter under discussion continues up to a given point, after which it ceases. A few examples will show this fact. See the following passages: Genesis 27:44; 29:8; 33:14; Exodus 23:30; 24:14; Leviticus 22:4.

The idioms which I have examined in the paragraphs immediately preceding carry the strong implication of the cessation of the given condition after the objective is reached. The strength of the inference is, of course, modified at times by the facts presented in the context. Sometimes the data supplied by the connection nearly

eclipse the inference and hides it from sight. In view of the various shades of meanings of the idiom under consideration, one must be careful that he does not draw a hasty deduction from his English text.

If, arguing from the standpoint of the English translation, we should assume that the necessary inference to be drawn from the statement, "The sceptre shall not depart from Judah, Until Shiloh come," is that after Shiloh comes the sceptre would depart from this tribe, what effect would such a prediction have had upon Judah? Such an outlook could have had but one result—discouragement. The thought that this tribe would have the ascendancy up to the time of Messiah's appearance and then would be humiliated by the loss of such regal powers would cast a gloom, as far as Judah was concerned, over the entire oracle. Furthermore, this idea does not harmonize with the rest of the prediction, which speaks in such glowing terms of the blessed and happy state of Judah when Shiloh does come. For these reasons I consider the interpretation under consideration untenable.

B. *The Theory of Judah's Continued but Increased Supremacy*

It is now proper to examine the second hypothesis which maintains that the oracle promises Judah continued supremacy up to and after the coming of Shiloh. The proper approach to the question is to examine the Hebrew idiom which is translated *until* in this passage. The words in the original are **עַד כִּי**. This idiom is used only five times in the Tenach. A careful investigation of the facts presented by the context of each occurrence will show its significance.

The first appearance of this expression is found in Genesis 26:13,14. "And the man waxed great, and grew more and more until he became very great: and he had possessions of flocks, and possessions of herds, and a great household: and the Philistines envied him." This statement is made concerning Isaac and his sojourn in Gerar. The verse preceding this quotation informs us that he sowed his crops in the land that year and reaped a hundredfold. In the sequel to the story, we find that Abimelech, the king of the country, came to Isaac and sought his favor upon the

basis of God's manifest blessing upon him (vss. 26-33). This fact shows conclusively that Isaac's prosperity did not cease when he became rich, as some might infer from verse 13, but rather that it continued as before.

A second example of this idiom appears in Genesis 41:49. "And Joseph laid up grain as the sand of the sea, very much, until he left off numbering; for it was without number." This statement refers to the storing of grain by Joseph during the seven years of plenty. At first an account of the grain was made. Finally the supplies grew so very great that no longer was a record kept of the amount; nevertheless Joseph continued to have the crops harvested. The facts of the context show that this idiom does not imply Joseph's ordering a cessation of harvesting the crops. On the contrary, it assumes that, when the ingathering grew so very large, he continued as before, but only left off making the record as he had formerly done.

Another example appears in II Samuel 23:10. "He (Eleazar) arose and smote the Philistines until his hand was weary, and his hand clave unto the sword; and Jehovah wrought a great victory that day; and the people returned after him only to take spoil." The word *until* is the translation of our idiom. The statement, "and (he) smote the Philistines until his hand was weary," is followed by the clause, "and his hand clave unto the sword." The conjunction ו might properly, in this connection, be rendered "but" instead of "and." In many instances it has, as is indicated by the context, this disjunctive function. For this meaning examine such passages as Genesis 49:19,24 and Psalms 30:5; 44:2; 50:17. The flow of the thought in each of these references demands most emphatically the disjunctive significance. Likewise, in the passage, which we are now studying, the disjunctive meaning seems to be demanded by the context. In accordance with this suggestion I will translate the two clauses: "And (he) smote the Philistines until his hand was weary, but his hand clave unto the sword." The quotation when thus rendered fits perfectly into the context and makes the idea of the valor of Eleazar stand forth in bold relief. He continued his fighting up to the point that he was about exhausted in his hands, and

yet, in order to achieve success, he summoned all the strength at his command and pressed the fight to a triumphant end. The following verse states that victory by the help of the Lord was the outcome of the conflict.

A fourth instance of this conjunction is II Chronicles 26:15. "And his (Uzziah's) name spread far abroad; for he was marvelously helped עֵד כִּי חָזַק till he was strong." The one who helped Uzziah was the Lord, for in verse 5 of this chapter we read, "And he set himself to seek God in the days of Zechariah, who had understanding in the visions of God: and as long as he sought Jehovah, God made him to prosper." The Hebrew sentence which I have just quoted is literally rendered, "In the days of his seeking the Lord, God prospered him." It is presumable from the facts in the case that upon his accession to the throne he did the right thing, for in verse 4 it is stated that he did that which was right in the eyes of the Lord as his father Amaziah had done. According to 25:2 "Amaziah did that which was right in the eyes of the Lord, but not with a perfect heart." Uzziah started out well and continued to be faithful to the Lord throughout the greater part of his long reign of 52 years. At the close of his career he became conceited and proud. Hence the Lord forsook him and withdrew His special favor and assistance. The one act which shows that his heart was lifted up and on account of which the Lord smote him with leprosy was his attempt to act in the capacity of priest in the house of God. With this plague upon him he lived in isolation and his son Jotham performed the regal functions in his stead. From a computation of the chronological data given in the books of Kings and Chronicles it is clear that Jotham judged the people of the land during the last four years of his father's life and at his death mounted the throne. From the beginning of his reign the Lord assisted him and continued to do so until he became proud.

The facts in the case show that by divine favor Uzziah was brought into a position of strength and power and was also sustained by the same sovereign grace and might until he in pride of heart attempted to force himself into the priestly office.

Hence **עַד כִּי** *till* (II Chron. 26:15) interpreted in the light of this context shows that the grace of God brought Uzziah to a position of power and might and sustained him up to the time of his arrogant disobedience, without any suggestion of the withdrawal of the divine favor. As we have seen, verse 15 asserts that he was marvelously helped of God until he was strong. The divine grace early in his reign brought him to this position of strength and power. When he was thus established in his realm, the Lord did not forsake him, but continued to uphold him. Hence divine grace brought him to the point of security and kept him there until he became proud. Then the Lord withdrew His special kindness and brought a plague upon him. This idiom then has the same significance that it carries in the other instances which we have studied.

The last occurrence of our expression to be examined is the one in the passage which we have under consideration. Since in none of the four other places where it was used does it have the idea of the cessation, but, contrariwise, a continuance of the thing or condition about which mention is made, it is presumable that it has the same significance in this case, if there is nothing in the immediate context indicating a different meaning. As has been noted, the entire oracle speaks of superior blessing both of royal power and of material goods. The promise of such wonderful favor and preëminence prior to the days of Messiah's appearance, if darkened by the forecast of demotion and humiliation such as the withdrawal of political preëminence after His appearance, could have but one result—discouragement even to the point of despair. One could naturally conclude that, if the dynastic preëminence is to be withdrawn from the tribe at the coming of Messiah, the other blessings also would likewise be withheld. Such an interpretation is unthinkable. Hence we may correctly conclude that our idiom has the same significance here that it does in the other places. The passage therefore teaches that there will be a continuance of the blessings after Messiah comes.

Had Jacob desired to convey the idea that the function of government would be

withdrawn from the tribe of Judah at the coming of Messiah, undoubtedly he would have used the expression which would convey that thought. Ezekiel, in 21:27 of his prophecy (a passage which is an echo of Jacob's oracle as we shall later see), addressing the wicked one of the end time, used the proper word to indicate the fact that the priestly and royal crowns could not be appropriated by anyone until Messiah comes, who has the sole right to wear them.

"I will overturn, overturn, overturn it: this also shall be no more, until he come whose right it is; and I will give it him."

Since Jacob chose the conjunction which carried the implication of Judah's probable retention of the royal dignity after Messiah's appearance, I conclude that there is no suggestion in the passage indicating the passing away of her prestige and power. The facts of the context favor the explanation under discussion. The prophecy therefore indicated to Judah that his tribe would be given the supremacy in the nation, that it should maintain this preëminence to the time of Messiah's appearance, and that the governmental functions, instead of ceasing at that time, would continue with his posterity, as the inherent significance of **עַד כִּי** implies. Does history confirm the prediction? To this question we shall now devote our attention. Only by a thorough analysis of the entire prediction can the truth be ascertained.

II. JUDAH'S SUPREMACY

A. *The Significance of שֵׁבֶט and מַחֲקֶה*

What is the significance of **שֵׁבֶט**? It literally means a stick, a staff, a rod; a ruler's staff, a sceptre; a stem, tribe, division. In Genesis 49:10, evidently it refers to a ruler, for primary meaning of stick is out of the question; neither could it signify the tribe, for the oracle states that this **שֵׁבֶט** shall not depart from the tribe of Judah. In this case, we are therefore left to the second meaning, the ruler's staff or sceptre.

This position is confirmed by Balaam's fourth prophecy recorded in Numbers 24:17.

I see him but not now;
I behold him, but not nigh:
There shall come forth a star out of Jacob,
And a sceptre shall rise out of Israel,
And shall smite through the corners of Moab,
And break down all the sons of tumult.

In the second oracle (23:21) Balaam was given a vision of Israel's blessed condition when the Lord God shall reign personally as her King.

He hath not beheld iniquity in Jacob;
Neither hath he seen perverseness in Israel:
The Lord his God is with him,
And the shout of a king is among them.

That God will reign over Israel in this personal manner is evident from the parallel structure of this verse. In line three Balaam declared that God is with Israel; then in line four, which is parallel to this statement, and which serves as a comment upon it, the prophet showed in what way God will be with the nation, namely, as her King. In announcing his fourth vision to the king, Balaam exclaimed: "I see him, but not now; I behold him but not nigh." The king, who had listened attentively to the three former oracles, could draw but one conclusion from these lines—that in the present vision Israel's same glorious King of the future, whom he had seen in the second revelation, appeared in all His splendor and power before the prophet's startled gaze. In this verse lines one and two constitute a parallel structure; line three is also parallel to four; and in like manner lines five and six are parallel. The ideas of each of these couplets blend into a single thought and these three poetical units in turn constitute a triple Hebrew parallelism descriptive of this coming King. The first two lines simply make the announcement that the one seen in the vision would appear in the distant future. The second couplet describes him as a king who shall

spring from the loins of Israel, whereas the third foretells the crushing defeat that He will administer to Moab, Balak's kingdom. The word **שֶׁבֶט** *sceptre* therefore in Genesis 49:10 signifies regal power and authority. From these two passages it is evident that sceptre refers to governmental functions.

What is the significance of **מִזְחָק**? This word is derived from **חָקַק** which literally means *to cut, engrave, inscribe, trace, to establish, ordain, prescribe*. The form appearing in this passage is the Piel Participle. When we realize that this word is parallel to **שֶׁבֶט**, we must accept for its meaning that which accords with the preceding, corresponding term. Hence we are led to the conclusion that it refers to the one who decrees judgments and enacts laws. The promise, contained in these lines, indicates that the governing power would remain in the hands of Judah until the Great Ruler of Israel would come. This great future Monarch by His wisdom and knowledge, power and might, will enact the laws for governing the nations, who will render loving obedience to Him.

B. *Judah's Realization of the Promise of Supremacy*

The next question to be determined is, When did Judah gain this supremacy? The historical record shows that the Lord on account of the disobedience of Saul, who was of the tribe of Benjamin (I Sam. 15), rejected him and, in keeping with the prediction of Jacob, chose David of the tribe of Judah to become his successor. For seven and a half years he reigned in Hebron. After the assassination of Ish-bosheth, Saul's son and successor, the men of Israel came to David at Hebron and entered into a covenant of allegiance with him. Immediately he went to Jerusalem, captured the stronghold, and established himself firmly on the throne of all Israel. At that time the Lord entered into an everlasting covenant with him, guaranteeing to him the perpetuity of his house, throne, and kingdom (II Sam. 7). After reigning thirty-two and one-half years, he was gathered to his fathers and his son Solomon succeeded him. For forty years he ruled in matchless splendor. During his tenure of office the kingdom reached the zenith of its power and influence. Upon his death the

ten northern tribes revolted and set up a rival kingdom. Though the Lord permitted the establishment of this government, He never did sanction it. From the standpoint of the divine purpose, it was always an illegitimate institution. In the fifth year of Rehoboam's reign Shishak, king of Egypt, overran the kingdom of Judah (II Chron. 12:1-8). On the walls of the great temple at Karnack, as I observed when I was there, Shishak pictured Rehoboam and his subjects as being led into captivity by himself. As to whether or not Judah was reduced to that extremity one cannot say, since the Biblical record is silent on that point. The Egyptian monarchs, like those of other nations, often magnified their accomplishments. The sacred historian simply states that Rehoboam repented. Then the Lord promised that He would not pour out on Jerusalem His wrath by the hand of Shishak.

To the people of Judah, and possibly to all observers, it appeared that the promise of the Lord concerning the perpetuity of the Davidic house had failed. Hence the inspired poet was led to compose Psalm 89 which deals with the situation, first from the standpoint of the suffering people and then from the divine side and the unalterable character of the Davidic covenant. Hear him:

19 Then thou spakest in vision to thy saints,
And saidst, I have laid help upon one that is mighty;
I have exalted one chosen out of the people.
20 I have found David my servant;
With my holy oil have I anointed him:
21 With whom my hand shall be established;
Mine arm also shall strengthen him.
22 The enemy shall not exact from him,
Nor the son of wickedness afflict him.
23 And I will beat down his adversaries before him,
And smite them that hate him.
24 But my faithfulness and my lovingkindness shall be with him;

And in my name shall his horn be exalted.
25 I will set his hand also on the sea,
And his right hand on the rivers.
26 He shall cry unto me, Thou art my Father,
My God, and the rock of my salvation.
27 I also will make him *my* first-born,
The highest of the kings of the earth.
28 My lovingkindness will I keep for him for evermore;
And my covenant shall stand fast with him.
29 His seed also will I make to endure forever,
And his throne as the days of heaven.
30 If his children forsake my law,
And walk not in mine ordinances;
31 If they break my statutes,
And keep not my commandments;
32 Then will I visit their transgression with the rod,
And their iniquity with stripes.
33 But my lovingkindness will I not utterly take from him,
Nor suffer my faithfulness to fail.
34 My covenant will I not break
Nor alter the thing that is gone out of my lips.
35 Once have I sworn by my holiness:
I will not lie unto David:
36 His seed shall endure for ever,
And his throne as the sun before me.
37 It shall be established for ever as the moon,
And as the faithful witness in the sky. Selah (Ps. 89:19-37).

This inspired hymn is a divine interpretation of the meaning of Jacob's prediction. Judah obtained the government and preëminence upon the accession of David to

the throne. About this position there can be no question. In the northern kingdom there were numerous dynastic changes during the 264 years of its stormy career. Not so was it in the southern realm. The dynasty never changed. God was true to His covenant with David. On account of Judah's sins and rebellion the Lord had to chasten her by allowing both the Assyrians and the Babylonians to invade the country and to commit every kind of depredation. Finally the kingdom fell and the leading citizens were taken into captivity to Babylon. After the exile and under Zerubbabel, a prince of the house of David, the nation was restored and the temple rebuilt.

On account of continued rebellion and a stubborn refusal to accept the divine will, the Lord allowed first the Medes and the Persians to exercise authority over the nation. Next, this power was granted to the Greeks and finally to the Romans. All during this foreign domination the governmental functions remained in the tribe of Judah. Notwithstanding the overlordship of these various nations Judah all the time maintained a quasi-independence. Even under the iron heel of Rome she practically enjoyed an autonomous existence. During this period of domination, therefore, the governmental functions still remained in the tribe of Judah. According to the divine promise it could not have been otherwise.

In the year 70 of the common era, however, a great change came into the life of the Chosen People. The anti-Roman rebellion, which began in Galilee in 66, was finally suppressed, and the national life blotted out at the capture of Jerusalem in 70. Thus in that fateful year the governmental function ceased from Judah. From that day to the present neither this tribe nor any other of the tribes has enjoyed national life or liberty. Since the capitulation of Jerusalem, Israel has been wandering among the nations of earth—a people without a land, and yet to her the promise was given in perpetuity. According to this oracle, Messiah appears while the ruling power is still enjoyed by Judah. Did the promise of God fail? Let us see.

III. MESSIAH'S FIRST APPEARANCE

The word *first* in connection with *appearance* implies that there is at least a second manifestation. By the use of this ordinal I am assuming that which I shall attempt to prove in this section. Under division IV I shall show that there is a second appearance of Messiah included in this wonderful prediction. Then in section V I shall show how these two comings blend into the one picture presented in this oracle.

To Judah Jacob said that the ruling power should not depart from his tribe until Shiloh comes, and that unto Him should be the obedience of the people. Having ascertained in the preceding section the significance of *sceptre* and *lawgiver*, the existence and continuance of which governmental functions are guaranteed until Shiloh makes His appearance with the implication that they continue thereafter, we must now investigate the significance of the promise concerning this great Ruler. There has been much discussion as to the meaning of this wonderful prediction. Though the word *Shiloh* is not a common Messianic title, the consensus of scholarship is that the oracle is Messianic. There is therefore no necessity of discussing a proposition on which practically all are agreed.

There is however another phase of this subject on which there is some disagreement, and, because of the diversity of opinions, much confusion exists. I will therefore at once face the problem. What is the significance of the statement, "Until Shiloh come"? Discussing the "Early Rays of Messianic Glory" in my book *Messiah: His Nature and Person*, I had occasion to investigate many different renderings of the clause עַד כִּי יָבֹא שִׁילֹה. By the process of elimination all but one of the translations had to be thrown out as unsatisfactory, since they did not fit into the context perfectly. That one which was found to agree with all the facts of the passage is "Until He come whose right (authority) it is." In discussing this prediction I showed that this prophecy was but an echo of the primitive oracle relative to the world Redeemer (Gen. 3:15). (See pages 42-54 of that volume.) Jacob assumed on the part of his sons a thorough knowledge of this future Redeemer. This fact is

apparent from the language which he used, "Until he come whose right it is." Had they not understood the reference, they would have had to ask him to explain this meaning. Who has the right to rule the world and to receive the loving homage and the obedience of the nations? He who owns it and upon whom the Lord confers this great honor. According to the primeval promise "the seed of the woman" is the one who shall win it by conquest over Satan. Undoubtedly this language to Judah points backward to this first promise.

Governmental functions shall not pass from the tribe of Judah until this great Conqueror comes. We have already seen that the idiom translated *until*, instead of implying that the conditions mentioned continue up to a given time or place and cease when the time designated arrives or the place suggested is reached, rather indicates that the existing situation continues as before but with some possible modification. But since we know that the supremacy and preëminence here promised to the tribe of Judah actually did pass away when the national life was blotted out by the fall of Jerusalem in 70 C.E., the Messiah, according to the oracle, must have made His appearance before that event. Since the Word of God is infallible, from this conclusion there can be no escape. Therefore we may proclaim with all confidence that the Messiah of Israel did appear prior to that calamity. Whether or not the world and Israel recognized Him is a matter beside the issue. Jacob promised that Judah would be in possession of the controlling power and authority when Messiah would come. She completely lost her autonomy, home-land, and national life in 70 C.E. Therefore we know absolutely that the Messiah came before that event. Since Israel did not recognize Him and accept Him, but rather rejected Him, and since the Scripture cannot be broken, evidently He accepted the invitation of the Lord to return and to sit at His right hand, as set forth in Psalm 110:1-3, until the nation will welcome Him and enthusiastically accept Him.

1 Jehovah saith unto my Lord,
Sit thou at my right hand,
Until I make thine enemies thy footstool.
2 Jehovah will send forth the rod of thy strength out of Zion:
Rule thou in the midst of thine enemies.
3 Thy people offer themselves willingly
In the day of thy power, in holy array:
Out of the womb of the morning
Thou hast the dew of thy youth (Ps. 110:1-3).

IV. MESSIAH'S SECOND APPEARANCE

In the preceding section we saw that the Messiah was to appear the first time while the governmental functions remained in Judah. We learn from history that Judah lost her autonomy and national life in 70 C.E. Therefore we concluded that Messiah came prior to that great catastrophe. This promise includes world-dominion and absolute obedience to Messiah on the part of all nations. Since He did not fulfil all of these promises when He came, we may be sure that He will return and fulfil all that the Lord has promised. Of this fact we may be confident since God watches over His Word to perform it.

11 Moreover the word of Jehovah came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond-tree.

12 Then said Jehovah unto me, Thou hast well seen: for I watch over my word to perform it (Jer.1:11-12).

What Messiah is to do for Israel may be summarized under three headings.

A. *To Stop Wars and to Adjust all Evils*

According to Jacob's prediction all nations will render pious, loving obedience to King Messiah. When such conditions as these obtain, there will never be any more wars. At the present time some of the leading statesmen of the world are

endeavoring to plan and devise ways and means whereby wars may be outlawed. These efforts are laudable. These men devoting their lives and energies to such high ideals are to be commended. Therefore I would not say anything derogatory of them or their efforts. I wish to say, however, in this connection that, according to the sure word of prophecy, no man nor group of men will be able to stop wars. King Messiah alone is the one who can accomplish this herculean task. According to the primitive promise He is the one conquering him who is the source of all wars and evils, the devil. In the final conflict of the ages there will be a real combat between "the seed of the woman," King Messiah, and "the seed of the serpent," Satan. In this great combat the injury which Satan inflicts upon the Messiah is compared to a slight wound on the heel, whereas the victory which King Messiah gains over him is represented as a crushing blow upon the head. In this ancient promise the idea of Messiah's causing wars to cease is found.

The prophets and the psalmists took this germinal thought and developed it as they sang of the glorious victories of the Redeemer of man. For instance, in Psalm 46 the inspired writer sees the wreckage that shall be brought upon the world by the desolating judgments of the Great Tribulation. After the din of battle has ceased, the Psalmist, in his vision, summons those who survive this major catastrophe of the ages to come and see the great desolations which the Lord has wrought in the earth, for it is He who "maketh wars to cease unto the end of the earth; He breaketh the bow, and cutteth the spear in sunder; He burneth the chariots in the fire" (Ps. 46:9).

Isaiah likewise saw the time when wars shall be no more. In his vision of the great kingdom age (2:1-4) he informs us that all nations will make pilgrimages to Jerusalem from year to year for the purpose of worshiping the Lord of Hosts, who will be enthroned in power, and who will teach these pilgrims. At that time He will be the judge between the nations and render decisions among the peoples of the earth. Nevermore will they learn war; but rather they will beat their swords into plowshares and their spears into pruning hooks. From these and many other

predictions we see that Messiah is the one who will stop all wars.

B. *To Restore Israel*

In the outline of Israel's history, which was pre-written by Moses (Lev. 26; Deut. 28-30), we read that, should Israel be disobedient, God would scatter her among the nations, that her land would lie desolate, that she would be a hiss and a by-word in the lands of her enemies, and that, when she confesses her iniquity and that of her fathers, God will remember the land and His covenant which He made with Abraham, Isaac, and Jacob (See Lev. 26:39f). In this forecast we see that the Lord promised to regather Israel. He did not say by whom He would accomplish this feat. There is, however, a suggestion in the Torah which throws light upon this point. Moses, in compliance with a request of his brethren, veiled his face so that they could not see the glory of his countenance. In the eighteenth chapter of Deuteronomy, verses 15-19, he informed Israel that she did well in requesting the Lord not to speak to her again as He had done at Sinai. In connection with this statement is God's promise that He would raise up a prophet like unto Moses from among the Hebrews, that He would put His words into this prophet's mouth, that this one would speak faithfully His message, and that He would require perfect obedience to Him. When we study the general characteristics of the life of Moses and his official positions of deliverer and lawgiver, we are led to the conclusion that this prophet can be none other than the Hebrew Messiah. Some have taken exception to this position on the ground that the Messiah is in no other passage called a prophet. This objection is not valid. The choice of His name was determined by the attendant circumstances. A psychological principle which guides us today in the selection of mental images and figures of speech leads us to choose those words and expressions that are suggested by the circumstances. Since Israel trembled at the voice of God when He spoke in thundering tones from Sinai, they requested that He speak indirectly to them through Moses. This petition was equivalent to a request for God to raise up prophets who always would deliver the divine Oracles to them. In compliance with their wishes, the Lord therefore, speaking in their own terms,

promised them a prophet who would be a greater Deliverer and Lawgiver than their own beloved Moses.

The great statesman-prophet Isaiah, in the oracle in which he impersonated the Messiah, declared that the Lord would send this Servant specifically "to raise up the tribes of Jacob, and to restore the preserved of Israel." "And now saith Jehovah that formed me from the womb to be his servant, to bring Jacob again to him, and that Israel be gathered unto him (for I am honorable in the eyes of Jehovah, and my God is become my strength); yea, he saith, It is too light a thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth" (Isa. 49:5,6).

From these verses it is evident that the object of Messiah's mission in coming into the world is twofold: first, to restore the tribes of Israel to their homeland and to fellowship with God; secondly, to become His salvation unto the ends of the earth. Other prophets spoke of the same things, but these citations are sufficient to confirm this position.

C. *To Receive the Obedience of the Nations*

Our prediction says that "unto him (i.e., Messiah) shall be the *obedience* of the peoples." The word translated obedience literally carries the idea of pious or loving submission to His behests. From this passage it is clear that the nations of the world will render this obedience. Some have erroneously thought that the word עַמִּים refers to the tribes of Israel. This position is incorrect, for this word is used throughout the Tenach to refer to the nations. Since there is nothing in the context to indicate a deviation from its usual significance, it is a mistake to force upon it a secondary, or strained meaning. Therefore we must believe that this oracle is a prediction that Messiah will eventually receive the obedience of all nations.

This same forecast appears in Psalm 2:7-9:

7 I will tell of the decree:

Jehovah said unto me, Thou art my son;

This day have I begotten thee.

8 Ask of me, and I will give thee the nations for thine inheritance,

And the uttermost parts of the earth for thy possession.

9 Thou shalt break them with a rod of iron;

Thou shalt dash them in pieces like a potter's vessel.

In the psalmist's impersonation of Messiah he quotes the language of the Father to the Son in which He promised Him the obedience of the nations. This same note is sounded by Solomon, the author of Psalm 72, in the following verses. A casual glance at this passage reveals the fact that it presents the glorious reign of King Messiah concerning whom it is said that the kings of the earth shall fall down before Him, and that all nations shall serve Him.

8 He shall have dominion also from sea to sea,

And from the River unto the ends of the earth.

9 They that dwell in the wilderness shall bow before him;

And his enemies shall lick the dust.

10 The kings of Tarshish and of the isles shall render tribute:

The kings of Sheba and Seba shall offer gifts.

11 Yea, all kings shall fall down before him;

All nations shall serve him (Ps. 72: 8-11),

V. THE BLENDING OF THE TWO APPEARANCES OF KING MESSIAH

Under section III we learned that Messiah was scheduled to make His appearance while the dominion and preëminence were lodged in the tribe of Judah. Furthermore we saw that supremacy passed away from that tribe, in fact from the entire nation, in the year 70 C.E. Therefore we rightfully concluded that Messiah came prior to

that date. Under section IV we also saw that Messiah in coming to earth has a threefold objective: first, to stop wars and all evils; secondly, to bring Israel back into fellowship with her God and to rehabilitate her in the land of her fathers; and thirdly, to reign over the nations of the earth in righteousness. Since He did not accomplish any of these ends when He was here the first time, and since the Word of God will be fulfilled literally, we may rightly conclude that He will come again and achieve these most desirable and beneficent objectives, the germinal promise of which we found in this primitive oracle. These facts and observations lead us to the inevitable conclusion that the two comings of the one Messiah are blended in Jacob's prediction. Therefore we shall study in this section the fading of the pictures of Messiah's two comings into one, the interval separating them, and the significance of the prophecy in general.

A. *The Mystery Period*

The analysis of this oracle has led to the irresistible conclusion that there are two comings of the one Messiah foretold in this primeval oracle. Since we are living on this side of the catastrophe of 70 C.E., when the national life of Israel became extinct, and since Messiah has not restored Israel, has not caused wars to cease, and has not begun His reign of righteousness over the nations, the fulfilment of which promises God will accomplish, we can be certain that the period between 70 C.E. and the time of Messiah's return is passed over in silence in this prediction. The prophets of Israel looking into the future and foretelling events were, as a rule, at a disadvantage, since from their point of view, figuratively speaking, they did not have the proper perspective.

In the discussion of the conjunction **עַד כִּי** we learned that the implication of this connective is that the condition existing up to a given time will continue thereafter indefinitely, unless there is something in the context to limit its meaning. Doubtless this idiom was chosen, in this particular instance, in order to cause the two comings to blend imperceptibly into one picture. There is a sound psychological principle

involved in the withholding of some of the facts connected with this prediction. In those primitive times the revelation had not been made sufficiently to justify the Lord's entering into a detailed explanation of the future. This information was reserved for later generations that would be educated up to the point of appreciating this fuller revelation.

That interval of time, frequently passed over in the Scriptures without any mention of the fact, may be seen by a study of the period between the Exodus and the building of Solomon's temple. When one accepts, without any reservations, all the chronological data concerning this period, and when he has made the correct mathematical calculations based thereupon, as we shall see, he will find that these two events were separated by 594 years. In I Kings 6:1, however, we are told by the inspired writer that this period consisted of 480 years. There is a seeming discrepancy between the statement of this particular verse and the Biblical data found in other passages relative to this time. By simple subtraction we find that there is an excess of 114 years, above the statement in I Kings, set forth in the various passages relating the history of this epoch. By adding the number of years during which Israel was in subjection to foreign powers together with the three years of usurpation by Abimelech, we find that there were exactly 114 years. Without doubt during this time Israel was out of fellowship with her God. Since these years of disfavor and rejection are exactly the same as the excess years passed over by the sacred historian in his blanket statement concerning this same era, we conclude that the 480 years are theocratic; that is, a cycle of time during which Israel in fellowship with her God permits Him to rule. Some one has aptly said that God's clock stops when the Chosen People are out of fellowship with Him. Accepting this statement as true one would conclude that the nation is out of fellowship with her Maker during the period between Messiah's two comings. This observation probably explains why the prophets constantly, with a few exceptions, blended the descriptions of the two comings of the one Messiah and passed over in silence the intervening years.

B. The Law of the Double Fulfilment of Prophecy

The explanation made in the last section leads to a brief discussion of what is known among Biblical students as the law of the double or manifold fulfilment of prophecy. This principle obtains throughout the prophetic word. Unless the student recognizes the existence of this most important law and is governed thereby, he will become greatly confused in his study of the Word of God. The reader will permit my using an illustration which I frequently employ in setting forth this principle. With a stereopticon a picture is sometimes thrown upon the screen. Presently it begins to fade and at the same time the dim outlines of another appear. As the former fades, the latter becomes clearer and more distinct. By the time the first one has vanished from the screen, the second is in full view. Thus it is with the prophetic word. Speaking in terms of this illustration I may say that the two first lines of Jacob's prediction present Messiah's first coming before the preëminent authority passed from the tribe of Judah. Presently this picture begins to fade and the dim outline of Messiah's second advent appears and blends imperceptibly with the picture of His first coming. Suddenly the representation of His former appearance vanishes from the screen and the forecast of His second coming in glory and power is before our startled gaze.

Whenever we come across a prediction relative to the coming of Messiah, we should study it carefully and compare it with the life of the Hebrew Messiah, who evidently came prior to 70 C.E., and when we come to the conclusion that all the events of this particular prediction were not fulfilled by Him at that time, we rightly conclude that the details connected with His second coming are delicately blended with the forecast concerning His first appearance.

A recognition, of this most important principle, which obtains in the prophetic word, will solve many of the difficulties, which we otherwise would encounter, and will make the prophecies intelligible and profitable to us.

In this investigation we have learned a number of most important truths, but

there are a few which I wish may stand out in bold relief before our minds. One is that the Torah foretells the coming of the Messiah prior to the fall of the Jewish nation, which catastrophe occurred 70 C.E. From this Scripture, however, we cannot tell the exact year when He was scheduled to come, or what He was to accomplish at that time. Some of this information is given in later predictions. A second thought in connection with this prophecy to be emphasized is that the Torah outlines, in embryonic form, Messiah's redemptive career. Our analysis of this prediction has yielded the following facts: first, He is to appear prior to 70 C.E. Though no information is here given as to His activities, these details are left for later prophets to reveal. In a general way, the Jews who lived prior to the first century of this era could conclude from a study of this oracle that Judah would still be enjoying the preëminence among the tribes of Israel at the time of His coming. They also would naturally infer from it, interpreted alone and prior to the giving of any further details by later prophets, that Messiah upon His appearance would receive the obedience of all nations. This much is clear and indisputable. As time passed and new situations arose which demanded light that could come only from revelations concerning the future, the Lord graciously met the need. Hence we find in the writings of the prophets passages which, figuratively speaking, analyze this first forecast and throw a flood of light upon it. Speaking in terms of the portrait painter, I would say that Jacob simply blocked out the picture of Messiah and His work, but left this rough sketch to be finished later by the prophets.

That the analysis presented above is correct may be seen by a glance at Psalm 110:1,2:

1 Jehovah saith unto my Lord,
Sit thou at my right hand,
Until I make thine enemies thy footstool.
2 Jehovah will send forth the rod of thy strength out of Zion:
Rule thou in the midst of thine enemies.

The ancient synagogue correctly interpreted this passage messianically. In these

verses King Messiah is seen in Zion, the population of which is hostile to Him. Then the Lord from heaven urges Him to leave the city, to ascend to His right hand, and to remain there until He puts these enemies under Messiah's feet. At that time Israel will be brought to the point that she will gladly accept Him and welcome His return. Then He will come back to Zion and be enthroned as her King.

From this hasty glance at this marvelous, comprehensive oracle, we see clearly the two comings of Messiah and the period intervening during which He is seated at the right hand of the throne of God in heaven. Since all truth harmonizes, we can be certain that this passage is in perfect accord with the prediction of Jacob. Speaking in a figure, I would compare Genesis 49:10 to a ray of sunlight that has simply gone through a plain glass and Psalm 110:1,2 to the same ray after it has passed through a prism, which dissects it into the spectrum of the rainbow. The prism through which this early ray of Messianic glory passed was the inspired mind and heart of King David, who, in this and other matchless passages, painted this spectrum of Israel's glorious hope in the iridescent hues of its constituent, original, elemental shades.

The conclusion of the whole matter is that Messiah made His first appearance while the ruling power and influence among the tribes of Israel were still enjoyed by the tribe of Judah. Since she lost her national life in 70 of the common era, we know with absolute certainty that He has already come the first time. From other predictions we shall endeavor to learn, if possible, the exact date.

THE NATIONAL PERIOD (2513 A.H.—3023 A.H.)

CHAPTER IV

ISRAEL'S BONDAGE IN EGYPT AND THE EXODUS

I. BACKGROUND OF THE EGYPTIAN BONDAGE

The physical features of any country in the past have largely determined the course of the history of its people. The natural barriers surrounding a land prevented communication between it and neighboring nations and at the same time protected it largely from molestation by other peoples. In modern times, however, the situation has changed because distance and natural barriers have been largely removed by modern inventions.

Egypt's isolation from neighboring peoples by the peculiarities of the land enabled her to build up a civilization the like of which was not possible in any other environment. She was but a ribbon of green on both sides of the Nile extending from the Mediterranean southward to Ethiopia. She was hemmed in on the east, the south and the west by deserts which were all but impassable. But in this way she was protected from invasion.

Only on the northeast was she vulnerable. The comparatively short strip of territory from the Bitter Lakes northward to the Mediterranean constituted the open door through which the Asiatics, especially in times of famine, would come to the borders of the fertile delta and look over the boundary with anxious eyes. Experience taught the Pharaohs to build a line of fortifications to protect the country from these invaders. Nevertheless, as time went on, and as the Asiatics pressed upon Egypt because of economic conditions, there trickled into the delta a constant flow of these natives.

Finally, however, they came in hordes, pressed across the border, established themselves at different places, and gradually pushed the native Egyptian rulers up the Nile valley. They eventually seized control of the country and imposed a different type of civilization upon the people. These newcomers are known in history as the Hyksos, or Shepherd Kings. They established capitals at Tanis, Avaris, and Bubastis.

A live issue among the Egyptologists is the question of the length of the Hyksos domination in the Valley of the Nile. There are two groups of historians: one advocating the longer chronology, which sets the arrival of these foreigners in the country as early as 2700 and extends their occupation to 1580 B.C.E.; the other dates their advent around 1700 and their expulsion at 1580 B.C.E. There are also some who take a middle course and place their coming around 2200 B.C.E. Among the advocates of the longer chronology is the able and renowned Sir Flinders Petrie.

Since there is such a variation among these experts, one cannot afford to be too assertive with reference to Egypt's chronology. These divergencies of opinion show that the evidence is insufficient to justify dogmatism. In favor of the longer chronology, however, are the statements of Josephus with reference to the length of the Hyksos domination. We must, in view of the paucity of evidence, seek for further light.

Prior to the advent of the Hyksos and during the eleventh, twelfth, thirteenth and fourteenth dynasties, there was what is known as the middle kingdom. During the days of the illustrious twelfth dynasty, Egypt enjoyed her golden age. This was an era of national improvement and development—a period of which the Egyptians might well be proud. But during the reigns of the thirteenth and fourteenth dynasties there was a rapid decline, which made possible the conquest of the Hyksos in the reigns of the fifteenth and sixteenth dynasties.

If we accept the calculation of Sir Flinders Petrie and assume the correctness of the longer chronology, we can easily understand the ready reception which Joseph, an Asiatic, received in Egypt. We can also comprehend more clearly—the welcome

accorded Abraham when he and Sarah (Gen. 13) entered the country. Furthermore, we can appreciate the courtesies and favors that were extended to Jacob upon his arrival. The Hebrews were a Semitic people. The reigning house of Egypt at that time being Asiatics would naturally favor their fellow-tribesmen. The Scriptural narrative, therefore, becomes very luminous in the light of the historical facts.

As the conquest of Egypt by the Hyksos was a gradual process and development, so was their expulsion. The seventeenth dynasty instituted a revolt against the foreigners, and the eighteenth drove them out and reestablished the ancient Theban line. This was accomplished by the destruction of the fortress at Avaris, at which time the Hyksos fled toward Canaan and met their final defeat at Sharuhén about 1580 B.C.E.

As just stated, the revival of the new kingdom under the leadership of the Theban sovereigns began in the seventeenth dynasty and extended through the twenty-first. With the expulsion of the Hyksos the government reverted to the ancient capital at Thebes in the south. The stately splendor of the city of the eleventh dynasty was restored, and Thebes once more blossomed into its ancient prosperity and glory. This was accomplished especially under the famous eighteenth and nineteenth dynasties. During the period from 1580 to 1198 B.C.E., Egypt reached the zenith of her power and glory. There was an outburst of nationalism and progress such as the country had never experienced. This occurred during the reigns of Thothmes III, Amenhotep III, and Rameses II.

During this era the spirit of nationalism ran so very high that every trace of the hated Hyksos domination was destroyed. This fact accounts for the little evidence which we have of their presence in the country.

Especially, under Thothmes III of the eighteenth dynasty, Egypt, which had previously been contented with her own domains, began to reach out and to extend her boundaries and trade into Palestine and Syria. This spirit of foreign aggression was challenged by the Hittites at the battle of Kadesh on the Orontes. In the treaty

which was signed at the conclusion of this bloody conflict, the northern boundary of Egyptian influence was to be coincident with the northern frontier of Canaan, which was, in turn, to be the southern limit of the Hittite kingdom. It is quite likely that Egypt's sovereignty over Canaan was confined largely to the Canaanite strongholds in the plains of Philistia and Esdraelon. This conclusion seems to be borne out by later events. Rameses II, although a powerful monarch, experienced great difficulty in maintaining his sovereignty in Canaan. During the reigns of the twentieth and twenty-first dynasties the influence and power of Egypt waned considerably, and finally she lost her prestige in the land. It was during the period of these dynasties that the Hebrew monarchy arose under David and Solomon. There was a rapid decline and disintegration of Egypt during the era from the twenty-second dynasty to the thirty-first. Egypt was experiencing the twilight of her ancient glory.

II. THE BONDAGE

This rapid survey of the course and trend of Egyptian history forms the background of our Biblical story. It is only as we are able to know and to appreciate the events of the times that we can understand the political changes that took place in Israel, since the welfare of Canaan was so very closely allied with the fortunes of Egypt.

A. *The King Who Knew Not Joseph*

In Exodus 1:8 we are told that there arose, "a new king-over Egypt, who knew not Joseph." Who was this king? Does this passage refer to a single monarch or to a dynasty? In the light of the history at which we have just glanced, the probability is that it refers to the reëstablishing of a native dynasty over Egypt after the expulsion of the hated Hyksos. This position will become more apparent as we investigate the data more fully. Since Egypt hated with a vengeance everything that pertained to the Hyksos Rulers, and since the Hebrews were Asiatics and had enjoyed great favors under these Shepherd Kings, it was natural that, when the

latter were expelled, the Hebrews likewise should be hated by the native Egyptians. This position is further confirmed by the Biblical record concerning the attitude toward the Israelites taken by the king who knew not Joseph and the measures which he took to check their increase, or, if not, to reduce their numbers. Egypt had experienced many reverses at the hands of the Hyksos. When, therefore, the native dynasty was restored, the officials would naturally fear that, should there be another invasion of Asiatics, the Hebrews, being of kindred tribes, would rise up in rebellion and assist in the overthrow of the native princes. In order to forestall such possibility, the repressive and cruel measures adopted, as recorded in Exodus 1, were enforced. Hence at the reestablishment of the Theban line a campaign of anti-Semitism was launched and the Hebrews, who had enjoyed such favor prior to this time, became the objects of hatred and scorn. They were deprived of their citizenship and were thrown into bondage and slavery.

At this point the question arises as to the length of this bondage. According to the general conception it lasted for 400 years. This is gathered from a misunderstanding of Genesis 15:13,14: "And he said unto Abram, Know of a surety that thy seed shall be sojourners in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; 14 and also that nation, whom they shall serve, will I judge; and afterward shall they come out with great substance." This passage has been misinterpreted because of a lack of attention to the wording of verse 13. Martin Anstey correctly puts it in the following form:

Know of a surety that

A. thy seed shall be a stranger in a land that is not theirs,

B. and shall serve them;

B. and they shall afflict them;

A. four hundred years.

This verse as analyzed is in accordance with the normal structure of Hebrew poetry and is an introversion; that is, the fourth line supplements and completes

the thought of the first, whereas the second and third are complementary. Lines one and four, therefore, make the prediction that Abraham's seed would be in a strange land which was not their own for four hundred years. Lines two and three, however, speak of their serving a foreign power which would afflict them. According to verses 14 and 15 the Hebrew people would come out of this slavery in the fourth generation. Verse 13 simply informs us that Abraham's seed would be strangers in a land that was not theirs for four hundred years and that they would be under foreign domination where they would be afflicted. But the following verse informs us that in the fourth generation they would come forth out of that bondage.

The first thing that one must note is that this prediction, when spoken to Abraham, referred to his seed, who was, as we learn from Genesis 21:12, Isaac. Ishmael was the elder son of Abraham by Hagar, the Egyptian. It was not God's will that he should, be reckoned as the seed of Abraham. Hence the Lord performed a biological miracle which made possible the birth of Isaac. When he was born, Ishmael was the seed and was legally so considered, until the time when Isaac was weaned. On this occasion Ishmael, with his mother, was cast out, and Isaac became the recognized legal heir.

From the date of the weaning of Isaac, therefore, the four hundred years of sojourning of Abraham's seed are to be reckoned. As we have already seen, Isaac was born in the year 2108 A.H. According to Dr. Anstey the Hebrew women weaned their children between the ages of three and five. If we assume the maximum date for the weaning of Isaac, which fact would be most likely since he was the child of promise and his mother would want to do everything for him that she could, we would put his being weaned in the year 2113 A.H. If this supposition be correct, then the seed of Abraham—Isaac and his descendants—would be sojourners in a land which was not theirs politically. If we accept 2113 as the beginning of this four hundred year period, the terminal date would be the year 2513 A.H.

Isaac lived sixty years and begat Jacob. Hence the latter's birth year was 2168

A.H. Jacob was 130 years of age when he appeared before Pharaoh. The years of the wanderings of Isaac and Jacob, the seed of Abraham, in Canaan, therefore, were 190 years. Jacob, with his family, went to Egypt in the year 2298 A.H. Since the four hundred years conclude with 2513, and since Isaac and Jacob were sojourners in the land of Canaan until 2298 A.H., their seed were in Egypt during the time from 2298 to 2513 A.H., which is 215 years. This conclusion is in perfect accord with Dr. Anstey's statement relative to the testimony of Josephus and the Samaritan and Greek versions: "Josephus and the translators of the Samaritan and Greek versions give the duration of the sojourn as 215 years, which is evidently a compromise between the shorter and the longer periods suggested by the earlier writings."

This period is in harmony with the statement that in the fourth generation Israel would come forth from Egyptian bondage. In Exodus 6:16-20 we see the ancestral line of Moses, who led Israel from bondage. The great law-giver was the fourth in the line of Levi whose lineage consisted of Levi, Kohath, Amram, and Moses. Levi went with his father down into Egypt, and his great grandson Moses led Israel out of bondage. We have already seen that Jacob married Leah and Rachel in the year 2252 A.H. The following year Reuben was born. Next was Simeon, and in the following year Levi was born. These facts may be gleaned from a close study of Genesis 29:30,31. Levi's birth year was 2255 A.H. Should we assume that he was 60 years old, as was Isaac when Jacob was born, the birth year of Kohath would be 2315 A.H. Upon the same assumption the birth year of his son Amram would be 2375 A.H. Accepting the same reasoning, we would say that the birth year of Moses would be 2435 A.H. He was 80 years of age when he led Israel out of bondage. This would be 2515 A.H. Thus upon the reasonable assumption that each in this line was approximately 60 years of age when his first son was born, we come to a time within two years of the actual date of the Exodus. This fact corroborates the position that Israel was in Egyptian bondage only 215 years.

On the other hand, if the fourth generation was counted from Jacob to Moses, evidently the lineage came through Levi and Jochebed, the Mother of Moses. (See

Num. 26:57-59.) In either instance, the Genesis statement is correct that Israel would come out of Egyptian bondage in the fourth generation.

As seen, the Hebrews were in Egyptian bondage 215 years. In the first part of their sojourn they enjoyed imperial favor. Later they were reduced to a state of slavery when there arose "a new king over Egypt who knew not Joseph," and who, as we have assumed, was one of the kings of the ancient Theban line coming into power.

Since it is generally admitted that the bondage took place under either the eighteenth or nineteenth dynasties, let us assume that it was under the former and see how the facts presented in the Scriptures tally with those of profane history. In making this supposition I am simply following the line of reasoning that is often pursued in such subjects as geometry. A certain proposition is accepted as being true. On that basis the reasoning is founded. If, when the problem is completed, the result is found to accord with known and established facts, we assert that the supposition was correct. Let us now assume that the Exodus occurred under the eighteenth dynasty. We will study all the facts that are presented in the sacred record bearing upon this question. Reasoning logically we will endeavor to ascertain whether or not the Scriptural data accord with the known facts of history. If we find that they do, then we may be certain that our assumed premise is correct.

As has already been learned, during the middle kingdom (dynasties 11,12,13, and 14) the Asiatics filtered across the border into Egypt, coming in ever-increasing numbers. Archaeology proves this position. For instance, a wave of Asiatic nomads passed over Syria and Palestine, leaving traces of their conquests and civilization. Finally, they entered Egypt, subduing first the delta and later pushing their way onward into upper Egypt. Soon they became masters of the country. As has been noted, there is a dispute as to the length of the Hyksos domination of Egypt. If we accept the longer chronology, they were in power when Abraham entered the country (Gen. 13) and were still in control when Joseph was sold into slavery, and

when Jacob went there later. Being of the same stock, the Hyksos would welcome their Semitic fellow-tribesmen. Racial ties account for the ready reception accorded them.

We are not told how long after the death of Joseph it was until there arose "a, new king over Egypt who knew not Joseph" (Exodus 1:11). This statement can mean nothing but that this new king was hostile toward the Hebrew people and refused to recognize the great benefits that had come to his people through the services rendered by Joseph. This interpretation is in accordance with the facts of the context. It was by the effort of the seventeenth and eighteenth dynasties that these foreigners were expelled from the country. The latter dynasty was the one which completed the restoration of the old Theban line. The antipathy toward the hated Hyksos was so very great that, when they were expelled from the land, an effort was made to obliterate, throughout the country, every trace or vestige of this despised rule. The world today would know little of it if it were not for the meager references found in profane writings. Since their memory was blotted from the national consciousness, and since the Israelites were their kinsmen, it is only reasonable to suppose that in the destruction of the evidences of the Hyksos, all traces of Israel's being in Egypt were likewise erased.

According to the common chronology the Hyksos were expelled in 1580 B.C.E., or thereabout. The statement concerning the new king over Egypt who knew not Joseph, in the light of the facts just presented, evidently refers to the first king of the native house which assumed control of affairs. According to Sir Flinders Petrie in his article entitled *Ancient Egypt*, which is found in *A Revision of History*, the eighteenth dynasty consisted of the following kings:

Aohmes I	1573-1560 B.C.
Amenhotep I	1560-1539 B.C.
Thothmes I	1539-1514 B.C.
Thothmes II	1514-1501 B.C.
Thothmes III	1501-1447 B.C.
Amenhotep II	1447-1423 B.C.
Thothmes IV	1423-1413 B.C.
Amenhotep III	1413-1377 B.C.
Akhenaten	1377-1361 B.C.

Thothmes I was the father of Princess Hatshepshut, who wielded a great power in Egypt, not only during her father's reign, but also during those of Thothmes II and Thothmes III. Both her mother and her father were of royal lineage. She was of unusual native ability. These facts we gather from the Egyptian records.

B. The Pharaoh of the Oppression

In the light of these historical facts let us study the Biblical data relative to Moses. In Deuteronomy 31:2 we are told that at the time of his death he was 120 years of age. Since Israel's wanderings in the wilderness lasted 40 years, he was 80 at the time of the Exodus. How old was he when he fled from Pharaoh to the land of Midian? The book of Exodus is not clear on this point. According to a certain rabbinical tradition, he was twenty; according to others he was forty. Accepting the latter supposition as correct we would say that his stay in the land of Midian was forty years. This statement is in accordance with that by Stephen before the Sanhedrin, which declares that he was well-nigh forty years of age at that time (Acts 7:23).

Upon the assumption that Thothmes III was the Pharaoh of the Oppression and that the Exodus occurred immediately after his death and in the reign of his successor, Amenophis II (Amenhotep), and upon the further presumption that the

Exodus occurred in 1447 B.C.E., we see that Moses was absent from Egypt during the last 40 of the 54 years of the reign of Thothmes III. In this case Moses fled from Egypt about the 14th year of the reign of Thothmes III, which is dated, according to common chronology, in 1487 B.C.E. According to the Egyptian records the Princess Hatshepshut, who had assisted her father, Thothmes I, during the latter portion of his reign and had wielded considerable influence during the reign of his successor, Thothmes II, died about the 14th year of the reign of Thothmes III. That fact would place her death about 1487 B.C.E.

It is a well known fact that Thothmes III hated Hatshepshut with a venom and rejoiced at her death. He endeavored to erase every trace of her memory from the Egyptian records. Upon the further assumption that she was the daughter of Pharaoh, who drew Moses from the waters of the Nile and adopted him as her son, we can see how it was that upon her death Moses was forced to flee from the country—he had lost his royal patron, who was in disfavor with the reigning monarch.

These facts are in perfect harmony with the statement found in Exodus 2:23: "And it came to pass in the course of those many days, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up to God by reason of the bondage."

The Pharaoh from whose face Moses fled died after "the course of those many days." The use of the words, "the course of those many days," implies a rather long time. The last 40 years of the reign of Thothmes III satisfies the natural, normal meaning of this phrase. When we look at the list of the kings of the eighteenth and the years of their reign, we see that Thothmes III is the only one concerning whom such a statement could be made. The evidence unmistakably points to him as the Pharaoh of the oppression.

According to the commonly accepted chronology this monarch mounted the throne in 1501 and died in 1447 B.C.E. During the lifetime of Hatshepshut Moses

enjoyed royal favor. Since she died in 1487 B.C.E., and since, according to our assumption, the Exodus occurred in 1447 B.C.E., Moses was in exile from Egypt during the last 40 years of the reign of Thothmes III. Being 40 years of age in 1487 when he fled from Egypt, he was, of necessity, born in 1527 B.C.E. Since he was eighty years old at the Exodus, this momentous event occurred in 1447 B.C.E.—shortly after the death of Thothmes III.

III. THE EXODUS

A. *The Pharaoh of the Exodus*

In presuming that Thothmes III was the Pharaoh of the Oppression, we have assumed that the Exodus occurred in the reign of his successor, Amenhotep II (1447-1423 B.C.E.). One gathers from the Biblical record that it occurred soon after the death of the King whose long reign is mentioned in Exodus 2:23. If Thothmes III was the Pharaoh of the oppression, Amenhotep II was undoubtedly the Pharaoh of the Exodus, which occurred shortly after his accession to the throne. Since the entrance into Canaan occurred forty years later, we must date this latter event around 1407 B.C.E. How does this supposition tally with known facts? The excavations carried on by Professor Garstang and Sir Charles Marston at Jericho have brought the long-desired evidence to light—evidence, the authenticity and genuineness of which cannot be doubted.

Professor Garstang, after careful digging and thorough investigation, decided that the earliest occupation of ancient Jericho was from 2500 to 2100 B.C.E. Superimposed upon this primitive city was a second that belonged to the middle bronze age, which fact is attested by the pottery of that period. A third one, according to the evidence of an Egyptian scarab of the thirteenth dynasty, was coexistent with the Hyksos domination of the land. According to the evidence, this city was destroyed and its ramparts dismantled at the close of the Hyksos period. This devastation was probably wrought by the avenging Pharaohs when they expelled the foreigners from Egypt and drove them northward. The fourth city,

superimposed upon the ruins of the former, belonged to the late bronze age (1600-1200 B.C.E.). This is the one which was standing at the time of the Exodus and Israel's entrance into Canaan.

It is true that there is evidence of a later occupation which Professor Garstang dates around 900 B.C.E., and which he identifies as the ruins of the city which Hiel the Bethelite attempted to build. The account is found in I Kings 16:34: "In his days did Hiel the Bethelite build Jericho: he laid the foundation thereof with the loss of Abiram his first-born, and set up the gates thereof with the loss of his youngest son Segub, according to the word of Jehovah which he spake by Joshua the son of Nun." Five centuries approximately elapsed between the destruction of the city of the middle bronze age and this latter one, the ruins of which belonged to the time of Ahab, king of Israel.

The discoveries of Professor Garstang and Sir Charles Marston are so very conclusive that I wish to give the reader the benefit of Sir Charles' statement:

"The early part of each of the succeeding years of 1930, 1931, 1932, and 1933 found Professor Garstang, with some hundred and more workers, engaged in digging into these sand-covered ruins. It will be seen that the results obtained carry consequences and conclusions of far-reaching importance. It is not usual for archaeological work to tell a complete story. As a general rule the information gleaned is too fragmentary to be appreciated by the general public. Many more excavations in other places are needed to piece the fragments together. But here in the mounds of ancient Jericho the evidence was complete.

"The examination of potsherds dug out of the debris of the city was on a much more extensive and systematic scale than on the preliminary expedition of 1929. So great was the importance of verifying the date of the destruction, that, in 1930, Professor Garstang and his wife cleaned and examined no fewer than sixty thousand fragments from the strata of the burned city. At the expedition in the following year (1931) another forty thousand fragments were treated in a similar manner. They all attested to the same date, that of the middle of the late Bronze Age (1400 B.C.) before the infiltration of the Mykenean ware.

"In the preceding chapter reference has been made to the very generally accepted belief that the Exodus had taken place more than two centuries later than the date supplied by the potsherds. It is not easy for authorities on any subject to change their views on important questions; and rather than do so in the present instance, the system of pottery dating, at least so far as Jericho was concerned, was called in question.

"It was fortunate, therefore, that in the course of the 1931 expedition another discovery was made which enabled the excavators to check the date of the potsherds taken from the debris of the burnt city. Professor Garstang then succeeded in finding the necropolis, or cemetery, where the inhabitants of Jericho had buried their dead from the earliest times. The site lay between the city mounds and the western hills, in the neighborhood of a small valley that leads down to the north end of the ruins. Covered over and concealed by the sand of the plain, the tombs had escaped the notice of countless generations of plunderers and their contents lay intact.

"In 1932 they yielded a rich hoard of fifteen hundred unbroken pottery vessels of all periods of the Bronze Ages. Mingled with them were bronze weapons and trinkets, such as bead necklaces of carnelian, shell, and bone and a number of bone flutes. There was also a human headed vase of a quite uncanny character. But far more important than all, was the presence in some of the richer tombs of scarabs inscribed with the royal cartouche of the reigning Pharaoh. These scarabs, eighty in all, served to date the pottery in their particular tombs, which in turn could be compared with the broken ones found in the burnt city.

"As the opening of tombs proceeded, it was found that the later dated ones were farther away from the city. Special attention was therefore paid to them in order to find the latest interments. In due course a number of tombs were opened that proved to belong to the century 1500-1400 B.C. and included the royal tombs of the period. There were found a succession of eighty scarabs bearing the cartouches of the eighteenth dynasty Pharaohs. In one was unearthed scarabs bearing the joint names of Princes Hatshepshut and Thothmes III (1501-1487 B.C.) and in another two royal seals of Amenhotep III (1413-1377 B.C.). As the series of dated scarabs all come to an end with the two royal seals of Amenhotep III, there is evidence, quite independent of the pottery, that the city also ceased to exist during that period. For the two centuries that followed there were no interments; the very distinctive pottery and decoration of the time of Akhenaten and Tutonkhamen was not

represented at all. Thus everything pointed to the reign of Amenhotep III (1413-1377 B.C.) as marking the period when Jericho fell. Efforts to obtain an even closer approximation are made in a later chapter."

B. The Correct Date of the Exodus

According to the evidence of the pottery and scarabs found in the latest tombs at Jericho, the fall of this city could not have been before the reign of Amenhotep III (1413-1377 B.C.). The presence of the scarabs of this monarch, found in the royal tombs, which were intact when opened by Garstang, proved that the city had not fallen at the time of his mounting the throne. There was sufficient time after his accession to power, which was in 1413, for his scarabs to become current in Palestine and to be interred with the remains of some of the royal house of Jericho. Since there were none of any Egyptian monarchs after this one, and since the distinctive pottery and the decorations of the time of Akhenaten and Tut-Ankh-Amen are entirely wanting, we are to conclude that Jericho fell before the reign of either of these two latter kings of the eighteenth dynasty. On this point Sir Charles Marston argues very ably:

"The scarab evidence seems extremely hard to dispute—if Jericho was destroyed say half a century earlier, how came Amenhotep III scarabs in the tombs? If two centuries later, what has become of all later scarabs? Unless further evidence should come to light, the reign of Amenhotep III (1413-1377 B.C.) constitutes a reliable basis from which to calculate the date of the Exodus. Since we know that after the Exodus, Israel wandered forty years in the wilderness before the capture of Jericho, we have only to add forty to both the beginning and end of Amenhotep's reign to obtain a correct interval of time within which the Exodus should have taken place."

Since we know that the capture of Jericho fell within the reign of Amenhotep III (1413-1377), if we go back forty years from these two dates, we shall have the period within which the Exodus must have occurred. This reckoning points to the period, 1453-1417, as the one in which that mighty migration took place. Since it occurred after the death of a monarch who reigned a very long time as indicated in

Exodus 2:23, we are driven by cold facts and logic to conclude that it occurred after the death of Thothmes III in 1447 B.C.E.

We started out with the assumption that the year 1447 was the date of the Exodus. Having examined the facts as presented by Egyptian history and compared them with the date as given in the Scriptures, and having found that there are perfect harmony and unanimity of the testimony, we must conclude that our supposition was correct. Hence I am of the firm conviction that the Pharaoh of the Oppression was Thothmes III and the Pharaoh of the Exodus was his son and successor, Amenhotep II. It was during the early years of the reign of the latter that Moses led Israel out of bondage into the wilderness.

C. The Birthday of Israel

All nations look back to the distant past for the origin of their nationality. This tendency we see especially among the nations of antiquity. The Hebrew race is no exception to this rule. In contrast with the various kingdoms of the world, whose origins are more or less in darkness and obscurity, Israel can point to a definite historic fact as the day upon which she was born.

When Jacob was invited by Joseph to come with his family into Egypt and there to be sustained by him, the Lord commanded him to go saying, "I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation: I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes" (Gen. 46:3,4). Israel went down into Egypt seventy strong, and during a period of 215 years developed into a mighty nation. At the time of the Exodus there were 600,000 men capable of bearing arms. To be exact there were 603,555 (Num. 2:33). As has already been seen when Israel first went into Egypt, she enjoyed the favor of the reigning house. Under such advantageous conditions naturally there was a rapid increase of the people. When, however, the persecution began, which was designed to reduce the population, God in a signal way blessed his people and caused them to increase the more rapidly.

The Lord always puts His blessing upon all persecutions that are aimed at His faithful children and converts them into blessings. Hence during the period of Egyptian persecution Israel was blessed and greatly increased in numbers.

At the appointed time the birthpains came upon Egypt, and Israel as a nation was born, which event, as we have already seen, occurred in the year 1447 B.C.E. of the chronological system which is generally accepted.

The Lord, with a mighty hand and an outstretched arm, brought His Chosen People out of the degrading bondage into which they had been thrown by the imperious Pharaohs. Not until after the Lord had sent ten distinct judgments upon Egypt and her gods, did Pharaoh consent for them to leave the country. After permitting them to go, he attempted to bring them back and lost his hosts in the Red Sea. Never in the history of the world did the Almighty, who always, in a secret and unobserved manner, works all things according to the good pleasure of His will, come out in the open, break through the so-called natural order, and intervene in behalf of anyone or any people as He did in the case of the Chosen Race. When Israel was safe on the eastern shores of the Red Sea, she looked back and saw the carcasses of her enemies floating upon the water. Realizing that their overthrow was a judgment from God and a victory in her behalf, she sang with Miriam and Moses the hymn of deliverance (Ex. 15:1-18). That day was one of rejoicing—praise to God, who alone can deliver and meet the needs of His people.

As we have already seen, if we accept the year 2113 A.H. as the date of the weaning of Isaac and his being pronounced the seed of Abraham, and then add the 400 years during which the chosen seed should be under foreign domination (Gen. 15:12-21), we arrive at the year 2513 as the date of the Exodus, the birth of Israel. This calculation is confirmed by the statement of that Hebrew of Hebrews, the apostle Paul, in his declaration that the law was given 430 years after the promise was made to Abraham (Gal. 3:17).

The tenth stroke of judgment which fell upon Egypt was the destruction of the

first born of all families of the land. According to previous instructions, the Israelites had proclaimed and observed their Passover, sprinkling the blood upon the doorposts and lintels. By so doing they had protected themselves from the death angel, which passed over Egypt that night. They ate this first Passover on the 14th of the first month. (Read Exodus 12 and 13.) It was not because of any merit or goodness on their part that their first-born were saved from the destruction wrought by the death angel. But it was simply because they by faith screened themselves behind that blood which had been appointed by the Lord to protect them. Of course, as we shall see later, this blood was not in and of itself efficacious, but owed its significance to its typical character. Nevertheless it was necessary for them to screen themselves behind it in order to be spared the stroke of judgment.

On the night of the 15th of Nisan Israel began her long trek toward the Promised Land (Num. 33:3,4). At the command of the Lord as she stood upon the western bank of the Red Sea, she looked to God in faith for deliverance. He did not disappoint her, but opened up a way for her to pass through the Sea. Her enemies attempted to do so but were drowned. This was a great deliverance. This 15th day of the first month of the year 2513 A.H. is properly and accurately called the birthday of the Jewish nation. The Hebrew people have always looked back upon it as the real beginning of their history. The psalmists and prophets likewise considered it with this same significance.

The Prophet Jeremiah showed us that that past deliverance was only typical of one which will be far greater and more glorious. Read his glowing description of it, for it will eclipse in every way the former one:

"Behold, the days come, saith Jehovah, that I will raise unto David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land. 6 In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called: Jehovah our righteousness. 7 Therefore, behold, the days come, saith Jehovah, that they shall no more say, As Jehovah liveth, who brought up the children of Israel out of the land of Egypt; 8 but, As Jehovah liveth, who brought up and

who led the seed of the house of Israel out of the north country, and from all the countries whither I had driven them. And they shall dwell in their own land" (Jer. 23:5-8).

D. *An Examination of Contending Theories
Concerning the Date of the Exodus*

Although we have established beyond a reasonable doubt that the Exodus occurred in the reign of Amenhotep II of the eighteenth dynasty, the investigation would be incomplete without a candid examination of the principal theories advocated by the leading scholars.

1. THE EXODUS A PHASE OF THE HYKSOS RETREAT

According to the position generally held the Hyksos were expelled from Egypt by the native dynasty about 1580 B.C.E. Hall, in his ancient history of the Near East, speaks of the Biblical story as a censored account of this expulsion which was appropriated by Israel. This theory does not allow sufficient time for Israel to remain in Egypt. Furthermore, it lengthens the time between the Exodus and the fourth year of Solomon far beyond the limits allowed by the Biblical data. For these two reasons alone it is out of the question.

2. THE EXODUS A PHASE OF THE REVOLUTION UNDER
AMENHOTEP IV ABOUT 1366 B.C.E.

Those taking the position stated in the caption of this section believe that Moses got his monotheistic ideas from the movement inaugurated by Amenhotep IV, Akhenaten the heretic king, and that he led the children of Israel out of Egypt at the time when this monarch's reign collapsed. This theory places the Exodus about 80 years too late. Hence it lengthens the time of Israel's sojourn in Egypt by 80 years and cuts off the same amount from the time of the Exodus to the fourth year of Solomon. It, like the first one, goes counter to the Biblical data. Therefore it is unacceptable.

3. THE EXODUS A PHASE OF THE REVOLT UNDER MERNEPTAH 1220 B.C.E.

Those holding the theory that Israel left Egypt at the time of the revolt against Merneptah believe that Rameses II of the nineteenth dynasty was the Pharaoh of the Oppression and his son, Merneptah, the Pharaoh of the Exodus. This position is based upon a special interpretation of the following Scriptures:

"And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded. 12 And Joseph nourished his father, and his brethren, and all his father's household, with bread, according to their families" (Gen. 47:11,12).

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

"And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, besides children" (Ex. 12:37).

It is necessary for us to examine these passages most critically and candidly in order to ascertain the facts. As we have seen, Joseph was sold into Egypt in the year 2276 A.H. Jacob with his family went into Egypt in 2298 A.H. The year 2298 in the Anno Homonis system is equal to 1827 B.C.E. According to the Biblical facts as we have already seen, this date was 215 years prior to the Exodus. Nevertheless Moses tells us in Gen. 47:11 that Joseph located his father and his brethren in the land of Rameses, which was Goshen. The question arising at this place is, When was the term Rameses applied to this territory and by whom, or on account of whom was this name given to it? Those advocating the theory under consideration insist that Genesis 47 was written after this designation had been given to this section of the land. They also contend that the name Rameses was derived from Rameses II of the nineteenth dynasty. Upon these two hypotheses as a basis the argument is made that the Exodus occurred after the reign of Rameses II, and that the record was written after his day. Therefore, in the opinion of these scholars, the Exodus occurred after the reign of Rameses II.

Before accepting this theory one must be satisfied that the two hypotheses upon which it is built are absolutely correct. As we have already seen, Moses himself by inspiration wrote the last fourteen chapters of Genesis and doubtless did so about the time of the Exodus, or after it occurred. In the Genesis passage he was speaking of the settlement of Israel in Egypt, which occurred 215 years prior to the Exodus. In his day, that is in Moses' time, Goshen was known as the land of Rameses. The fact that it was called by this name cannot be doubted. It may not have had this title when Jacob was settled there, but it certainly had it at the time of the Exodus because we are told in Exodus 12:37 that the children of Israel journeyed from Rameses to Succoth. No one who is willing to let facts speak for themselves can question for a moment this position; namely, that Goshen was, in the days of Moses, called the land of Rameses.

The next question arising in this investigation is why, by whom, or in honor of whom was this name given to this special section of the country? The advocates of the theory under discussion insist that it was given this appellation by the great Rameses II of the nineteenth dynasty. The reason for this position is that these scholars do not know of any king of Egypt by this name prior to the nineteenth dynasty. Is this course of reasoning logical and the inference a necessary one? By no means. It is the argument based upon silence, which, as is well known by all logicians, is the most precarious type of reasoning. One cannot afford to build a theory upon such a premise. The answer advanced is that we do not know of any other Rameses and we must accept him as the one by whom or in whose honor this name was given to the territory. This is not a necessary inference at all. Those acquainted with the history of Biblical criticism realize how precarious and dangerous the argument from silence is. For instance, the advanced scholarship of the world formerly scoffed at the mention of Sargon as the king of Assyria, of whom we read in Isaiah 20:1. They ridiculed the record, saying that this passage was simply imaginary since they had not been able to find any king by that name who reigned in Assyria. Finally his palace was unearthed at Khorsabad about 13 miles northeast

of old Nineveh. His inscriptions were found and deciphered. These facts forced the critics to abandon their position and to admit that Isaiah was correct in referring to Sargon. Since we do not have a complete story of Egypt, as one will see if he will compare the deductions made by the outstanding Egyptologists, we must be very slow in hastening to accept a position which goes counter to the Scriptures, because in every instance where it has been possible to test the Biblical data by archaeological facts (not theories) the Bible has been found to be true.

Specialists are not united with reference to the various dynasties that reigned in Egypt. Some contend that certain houses were contemporaneous, whereas others insist that they were successive. In view of the fragmentary character of our data relative to Egypt, it is preposterous for any scholar to build an hypothesis upon such meager evidence—to advance a theory which goes counter to the Biblical records. Archaeology may at any time uncover new facts which will discredit and throw into the discard the hypotheses that are founded upon hasty and faulty deductions. Therefore, since both the Genesis and the Exodus passages show clearly that the land of Goshen was known by the name of Rameses in the days of Moses, we shall accept the evidence at its face value and reject any theory that attempts to disjoint these passages and to throw the date of the Exodus at a time contrary to the unanimous testimony of all the Biblical writers. For these reasons, I therefore conclude that these passages do not in the least degree favor the date of the Exodus as occurring after the reign of Rameses II.

The next passage which demands attention is Exodus 1:11 and which states that they (the Israelites) built for Pharaoh store-cities, Pithom and Raamses. Rameses II of the nineteenth dynasty, who reigned for 67 years (1292-1225 B.C.), is claimed by many to have been the Pharaoh of the Oppression who required Israel to build the cities of Pithom and Raamses. As proof of this position, our attention is called to a statement on the stele of Rameses II found at Beth-Shean (Beisan) by the expedition of the University of Pennsylvania. On this stele Rameses boasts of his victories in the north and in the Hauran. Those favoring the present position call our

attention to a statement which, "if correctly rendered, says that he built the city of Ramses (Raamses) with Semitic laborers—impliedly with Israelite slave labor." Let us note the fact that the writer quoted is not positive that the inscription was read correctly, because he says that, "if correctly rendered," it declares that Rameses built this city with Semitic slave labor.

Let us assume for the sake of argument that Rameses II of the nineteenth dynasty recorded on this stele his having built the cities, Pithom and Raamses, with forced Semitic labor. We will take the claim at its face value. Are we then forced to believe that he is the one of whom Moses spoke in Exodus 1:11? We have already seen that the testimony of Moses in Genesis and Exodus was that Goshen was called the land of Rameses at the time of the Exodus; 1447 B.C.E.—at least 155 years before Rameses II came to the throne. It is not unreasonable to believe that store-cities were built in this region about this time with Hebrew labor. In fact, the "new king over Egypt, who knew not Joseph,"—whether he was Thothmes III or some other king of the eighteenth dynasty—could have been the one who built the cities of Pithom and Raamses and who gave them their name. During the course of the 155 years which elapsed between the death of Thothmes III and the accession of Rameses II many things could have occurred to these cities which necessitated their being repaired on a very large scale, or even torn down and rebuilt. This supposition is not a far-fetched one, but is in harmony with the wrecks of time. Therefore Rameses II sometimes during his long reign of 67 years could have remodeled and rebuilt these cities or could have torn them down and built them anew. In doing this he could correctly state on the stele of Beth-Shean that he built these cities with forced Semitic labor. Therefore, since such a supposition is entirely within the realm of reality, we must accept such possibilities instead of trying to force one special interpretation upon the data which contradicts other positive and clear evidence.

As is well known, Rameses II was a great builder, erecting temples and statues of himself throughout the length and breadth of the land. When I was in Egypt in 1937 I saw different statues erected by this boastful monarch. Furthermore it is a

well known fact that he magnified his achievements and glorified himself at the expense of others, claiming to have done that which was accomplished by them. In view of his dealing carelessly with the truth, one cannot put too much credence in any statement that he might have made.

When we look, therefore, at the Biblical passages bearing upon this subject and examine all the data which we have, we see that the Scriptures referred to and here examined are far from justifying any one's placing the date of the Exodus during the reign of Merneptah, the son and successor of Rameses II of the nineteenth dynasty.

Negative evidence which militates against this position is found in the Merneptah Stele, which was discovered by Petrie in 1896 in "the mortuary temple of Amenhotep III at Thebes." This inscription as it appears in Breasted's *Ancient Records, Egypt*, volume 3, page 264ff, is quoted by Barton in *Archeology and the Bible* as follows:

The kings are overthrown, saying 'salaam!'
Not one holds up his head among the nine bows.
Wasted is Tehenu,
Kheta is pacified,
Plundered is the Canaan with every evil,
Carried off is Askelon,
Seized upon is Gezer,
Yenoam is made as a thing not existing.
Israel is desolated, his seed is not;
Palestine has become a widow for Egypt.
All lands are united, they are pacified;
Every one that is turbulent is bound by King Merneptah,
who gives life like Ra every day.

This reference to Israel is the only one appearing upon any of the Egyptian monuments. Its importance is readily conceded by all who realize its bearing upon the date of the Exodus. Let us note what Merneptah has to say in regard to his

military operations in Palestine. He starts out by declaring that "The kings are overthrown, saying: 'salaam!'" None, he asserts, holds up his head. Turning his glance westward toward Lybia he tells us that it is wasted. Looking northward he states that the Hittites are pacified. But he does not tell how this has been brought about. Next he views the land of Palestine, claiming that Canaan is plundered. He is thinking especially about the maritime coast as we see from his reference to Askelon. Then he speaks of Gezer which was farther north in the district between the maritime plain and the mountains. In his thinking he passes still farther northward to Yenoam, which was located in the Jordan valley immediately south of the Sea of Galilee. Following this reference He speaks of Israel which is desolate. He concludes his survey by stating that "Kharu" (South Palestine) has become a widow for Egypt. Thus in this description he goes up the maritime corridor as far as Esdraelon and eastward to the Jordan valley; thence southward to southern Palestine. In doing so he locates Israel as dwelling in the central portion of the country at the time of his invasion. This is where the Scriptures place her at the time. This incidental reference to her being located in the land at that date is fatal to the position that the Exodus occurred during the reign of Merneptah.

When all the facts are weighed and properly evaluated, one comes to the irresistible conclusion that Israel came forth from Egypt during the first part of the reign of Amenhotep II. This thesis is supported by all the Biblical data.

E. The Reason for Dating the Exodus in 1447 B.C.E.

In I Kings 6:1 we read the following statement: "And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, the fourth year of Solomon's reign over Israel, in the month Siv, which is the second month, that he began to build the house of Jehovah." This passage is generally understood to mean that 480 years after Israel left Egypt, Solomon began the erection of his temple at Jerusalem. Chronologers usually attempt to locate the fourth year of his reign and, going backward 480 years, set the date of the Exodus.

According to some historians he ascended the throne of Israel in the year 970 B.C.E. But according to Sir Flinders Petrie, he came to power in 960 B.C.E. Upon the assumption that his first year was 970, his fourth year would be 967. If we add 480 years to this date we get 1447 B.C.E. as the date of the Exodus. On the other hand if we accept Petrie's estimate of 960, his fourth year would be 957, and the date of the Exodus would, in this case, be 1437 B.C.E.

Inasmuch as the entrance into Canaan was 40 years later, we place the fall of Jericho in either the year 1407 or 1397 B.C.E. Since the scarabs of Amenhotep III were found in the tombs at Jericho, there is perfect harmony of all the data. Sir Charles Marston favors the 1397 date as the probable time for Jericho's fall, since it would give ample time for the scarabs of Amenhotep III to find their way to Jericho and would also synchronize more perfectly with the Tell el-Amarna letters.

In this section as in former ones, we have been thinking of historical facts in terms of the generally accepted chronology. With chronology, as with many other systems of thought and calculations, it is necessary that one express himself in terms of current and popular usage. We most frequently are forced to take things as they are and not as they should be. Since the evidence of archaeology and the calculations expressed in terms of the accepted chronology harmonize, we who believe in the infallibility of the Scriptures, hail this synchronization of all the historical data with great enthusiasm and joy. We see in it additional positive proof of the inerrancy of the Word of God.

Facts—stubborn, hard realities—always coincide and are in perfect accord with all other facts. Truth always harmonizes when all of the facts are known.

As we shall see in this investigation, there were exactly 594 years from the date of the Exodus to the fourth year of Solomon. I am here giving the result of the calculations that are based upon numerous passages of Scripture which we shall study in chapters V to VIII. But for the present I ask the kind indulgence of the reader to accept my assertions as true and then continue his study with an open

mind. The result will be that he will see definitely and unmistakably that this calculation is correct.

Assuming, therefore, the correctness of this statement, one will ask, "Why does the writer of Kings state that from the Exodus to the fourth year of Solomon, when he began building the temple, there were 480 years, whereas the calculations based upon other statements of the Scriptures prove conclusively that there were 594 years?" At first glance the thoughtful person shakes his head and declares that there is a mistake somewhere. There is nothing wrong with the Scriptural records, but the difficulties lie in our lack of a full understanding of the Biblical statements. How could the period from the Exodus to the fourth year of Solomon be 480 years and at the same time 594? In order to answer this question, I wish to call attention to this fact; namely, that there is a certain period of time, as we shall see later, the length of which was actually 497; nevertheless the sacred writer spoke of it as being 490 years. There was an excess of 7 years. How can this be true? The key which unlocks the door for the solution of the problem is the statement, that God's clock stops when Israel is out of fellowship with Him. This quotation immediately suggests the idea of theocratic years—the years during which Israel was ruled by the Lord. The correlative idea is that there was a time or era during which she was out of fellowship with Him. When we study the record and see that during 114 of these 594 years intervening between the Exodus and the fourth year of Solomon, Israel was out of fellowship with Him, we instantly recognize that there were 480 years during which she was by divine grace reckoned as being in full accord with her Maker. By subtracting the 114 years from the total number, we have 480 years. Since the writer is giving the record of Israel and placing upon it the correct philosophy of history we must conclude that the 480 years mentioned by the writer of Kings are theocratic. The sacred historian was simply counting the years during which she was in fellowship with the Lord.

Therefore to calculate the chronology by adding 480 years to the 967 or 957 B.C.E. is erroneous. Any system built thereupon likewise produces only error. The

further we go in this investigation of Biblical dating, the more evident it will become that grave errors were made by those who developed the generally accepted scheme. These earnest scholars sought diligently to unravel the chronological thread which runs throughout the Scriptures. They did some very excellent work, but at the same time they made many faulty deductions. Whenever they came to a difficult problem, they, as a rule either discredited the text, emended it, or claimed that it was only an approximation. These three methods will be seen in this investigation to be misleading and very fallacious. In this connection may I assert that God was sufficiently able to express Himself so as to be understood? Furthermore, He was honest, saying what He meant and meaning what He said. Whenever there is a seeming discrepancy, the difficulty is with man's understanding and not with the Lord's expression.

Since we can not rely upon the current chronological system in which we are accustomed to think, we shall be forced to speak in terms of the inerrant Biblical data. In this system of reckoning we say that the Exodus occurred in 2513 A.H.

CHAPTER V

THE WILDERNESS WANDERINGS

In the preceding chapter we have seen the marvelous deliverance which the Lord wrought for Israel at the Red Sea. Only Omnipotence could have intervened and saved the Chosen People at that time. Let all Israel remember that this and all other deliverances are due, not to her own goodness, merit, or work, but to God's covenant which he made with Abraham and his descendants. Therefore all glorying and human pride are excluded. God has a plan for Israel. He has preserved her in order that she might carry out that prearranged program.

The itinerary of Israel's journey from Egypt to Canaan is given in Numbers 33. This chapter might properly be called "Moses' diary," which he, according to verse 2, wrote at the time. Later he incorporated it in the book as this chapter.

I. THE JOURNEY TO SINAI

According to verse 3 the Israelites left Egypt on the 15th day of the first month—after eating the Passover. By reading Exodus 12 and 13 one sees the historic circumstances connected with their departure. According to Exodus 13:17-14:9, Moses led them from Rameses to Succoth and then to Etham where they encamped. This place was on the edge of the desert. From Etham they could have gone northeastward through the plains of the Philistines and entered Canaan, which route would have been the nearest. The Lord knew that the people who had been in serfdom for more than eighty years could not plunge into open conflict with a people like the Philistines, who were accustomed to all the arts of war.

Therefore He caused them to turn back from Etham, retracing their steps, and to encamp, as we have already learned, before Pihahiroth "between Migdol and the sea, before Baal-zephon." From this place they crossed the Red Sea and entered the wilderness of Etham, going down the east coast of the Gulf of Suez. En route

they came to Marah where the people murmured because of a lack of water. God met the need. From there they journeyed to Elim where were twelve springs of water and three score and ten palm trees. Thence they journeyed southward entering the Wilderness of Sin on the 15th day of the second month after their departure from Egypt. Here they murmured against God, desiring to return to Egypt to enjoy its flesh pots. At this time the Lord miraculously provided both manna and quail as their diet. They pushed forward in their flight southward from Elim and encamped by the sea. Continuing their journey they entered the Wilderness of Sin. This information is given in Numbers 33, but is omitted from the historical narrative giving the epochal events of the trek. Since the journey was uneventful from here to Rephidim, nothing in the narration of Exodus 16-19 is recorded. At this place, however, they were confronted by the Amalekites who opposed their passing through the country. A battle was fought and won. At this time the Lord commanded Moses saying, "Write this for a memorial in a book, and rehearse it in the ears of Joshua: that I will utterly blot out the remembrance of Amalek from under heaven" (Exodus 17:14).

Jethro, the priest of Midian and Moses' father-in-law, heard of the wonderful things which God had wrought in behalf of Israel. Hence he came to meet them and to learn first-hand how everything was. On the following day, realizing the great burden that was imposed on Moses by the multitudinous routine duties, Jethro suggested the appointment of subordinate judges to manage the minor affairs, whereas Moses was to give his attention to the major problems. This is the last incident recorded concerning events of this stage of the journey.

II. THE GIVING OF THE LAW

"In the third month after the children of Israel were gone forth out of the land of Egypt, the same day they came into the wilderness of Sinai." Here they pitched their camp.

It is to be presumed that they arrived at Sinai on the first of the third month, since no day is mentioned. Upon this reasonable hypothesis the journey from Rameses in Egypt to Sinai consumed forty-five days.

At the invitation of the Almighty, Moses went up into the mountain and the Lord conversed with him. From a reading of the first paragraph of Exodus 19, one understands that he went up from the plains where the children of Israel were encamped to a higher elevation in the range. From the peaks, however, the Lord spoke, instructing him what he should say to the people. (See Exodus 19:4-6.) In this statement Jehovah promised to be the God of Israel and to bless her if she would be obedient to His voice.

Moses reported to the people all that the Lord had said. Immediately they accepted His offer and declared that they would observe all that He might command. Thereupon Moses instructed them to prepare themselves and on the third day to come near the mountain in order that the Lord might speak to them. At the appointed time everything was in readiness. Immediately there were "thunderings and lightnings, and a thick cloud upon the mount, and the voice of a trumpet exceeding loud; and all the people that were in the camp trembled" (Ex. 19:16). As the people stood before the mount, the Lord, in the midst of a flame of fire and smoke, descended upon the towering peak, which smoked as a furnace while the entire range quaked.

After Moses' interview with the Lord in the mount, the Almighty spoke the Ten Commandments in the form set forth in Exodus 20:1-17. Moses, however, returned to the people at that time. According to verses 18-21 the scene, in the midst of which the voice spoke, was terrifying and the people were affrighted. Hence when Moses returned they requested that he deliver to them the messages from God instead of the latter's speaking to them. In answer to their plea the Lord informed Moses that he should warn them not to make any type of god to worship. In addition to this prohibition He gave full instructions as to the kind of altar upon which they

should make their sacrifices. At this time the Lord gave Moses "the book of the covenant," which constitutes Exodus 21-23, and which he at the time wrote (Ex. 24:4). At the ratification of this pact a special ceremony consisting of sacrifices and an offering was observed.

Following these divine services Moses with Aaron, Nadab, and Abihu and seventy elders of the people went up into the mountain and beheld the presence of the God of Israel as He was seated upon His majestic throne (Ex. 24:9-11). From this position Moses and Joshua were summoned to ascend to a higher point in the range. Leaving the elders they went yet farther to greater heights. For six days the glory of God remained upon the mountain. On the seventh day, out of the midst of the clouds, God called Moses. Entering this cloud of glory surrounding the Almighty he remained with Him for forty days and nights. At this time the Lord gave the complete instructions for the construction of the Tabernacle with all of its service (Ex. 25-31).

At the conclusion of this period Moses returned with the tables of stone. As he approached the camp, he heard a tumult, the boisterous worship of the golden calf, which Israel in the meantime had made. Thereupon he cast the tables of the law upon the ground, breaking them. This act was symbolic of the fact that Israel had violated the covenant into which she had just entered. Again Moses was invited to return into the mountain for further revelations. At this time the Lord gave him the words which had been engraven on the first tablets. Thereupon Moses wrote them as duplicate forms of the first tablets and returned to the camp with these precious oracles (Ex. 32-34). In Exodus 35-39 appears an account of the construction of the Tabernacle, or tent of meeting, which was set up, according to Ex. 40:17, on the first day of the first month of the second year of the Exodus, that is, New Year's Day 2514 A.H. When it was erected, the cloud of glory of the God of Israel descended and covered it. This act symbolized His dwelling in the midst of Israel.

It appears that, as soon as God took up His abode in the Tabernacle, He spoke from its door the legislation that is found in the book of Leviticus. This truly is "the

book of the law." There is but one item of chronological interest found in the book. It appears as Leviticus 16:1: "And Jehovah spake unto Moses, after the death of the two sons of Aaron, when they drew near before Jehovah," etc. This incident occurred sometime during the first month of the year 2514. The full account of the death of Nadab and Abihu is in Leviticus 10.

Was Moses the first to deliver the law of God to the people? Frequently we hear this question answered in the affirmative. Upon further investigation we see that this is not true, for in Genesis 26:5 appears this amazing utterance: "because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." This statement was made to Isaac concerning his father Abraham, who obeyed the call of God to leave his native country, the Ur of the Chaldees, for a land which God would show him. Being obedient to the heavenly vision he went forth and entered Canaan, which God afterward vouchsafed to him. Not only did he obey the voice of the Almighty, but he also kept His charge, commandments, statutes, and laws. From this statement we learn that there were commandments, statutes, and laws which God designated as His, and which Abraham literally obeyed. In this connection we must remember that Abraham obeyed the call of God in the year 2083 A.H., when he was 75 years of age. This instance was 430 years prior to the giving of the law at Sinai. It was impossible for Abraham to obey God's laws if there had been none at the time. Since he kept them, we therefore must conclude that God, at least 430 years before the giving the law at Sinai, had delivered laws, statutes and ordinances to His servants.

Light is thrown upon this subject by a careful study of Genesis 14, in which passage we read of Melchizedek king of Salem (Jerusalem) and priest of God most high, to whom Abraham paid tithes. Melchizedek was the priest-king reigning over a small kingdom with Jerusalem as his royal city. He was also the high priest of God Most High. The Lord brought him out of a heathen environment and placed him in the kingdom of Melchizedek in order that he might have an opportunity of worshiping in deed and in truth and of observing His commandments, statutes, and laws.

Throughout the book of Genesis we read of certain ones who offered burnt offerings and sacrifices. One scholar has also called our attention to the fact that there are forty-one laws referred to in Genesis which were later incorporated in the Mosaic code. All of these facts lead us to believe that the Lord originally and at subsequent times delivered His revelation to the people who were thirsting after Him, and who wanted to do His will. Those of this attitude were, of course, in the minority as is evidenced from the fact that the Lord had to call Abraham out of the heathen environment of Chaldea and lead him into the kingdom of Melchizedek, his servant.

When one studies the sacrifices and the ritual in Genesis and compares them with those found in the Mosaic code, he will see that they are indeed very similar. From these facts one draws this conclusion: God gave a primitive revelation and a system of worship, which was observed by the minority through the early centuries of the race. Finally, when Israel developed into nationhood, He made a further disclosure of His will, incorporating into it certain moral and legal elements from the primitive revelation and the ritualism which were essential to the further unfolding of the scheme of redemption and His eternal plan. Confirmation of this position is seen by a glance at Psalm 40:6-8:

6 Sacrifice and offering thou hast no delight in;
Mine ears hast thou opened:
Burnt-offering and sin-offering hast thou not required.
7 Then said I, Lo, I am come;
In the roll of the book it is written of me:
8 I delight to do thy will, O my God;
Yea, thy law is within my heart.

Note that David quotes from "the roll of the book." An examination of our Scriptures shows that there is no passage to this effect. Nevertheless, he quoted it from the "Roll of the Book." Evidently there was a primitive revelation given originally by the Lord for a definite and specific purpose, from which he quoted.

When God had accomplished His plan in giving it He selected those elements from it which were of an enduring nature and led Moses to incorporate them into his ritual and legal codes. When it had served its purpose, the Lord caused it to pass out of circulation.

A comparison of the Mosaic legislation with the code of Hammurabi reveals the fact that in many instances there is almost verbal agreement. Many scholars are convinced that Moses borrowed these elements common to both codes, since he lived something like 400 years after this noted Babylonian king. This hypothesis is not necessary and, in fact, is unsupported. I am bold to say that there was copying done. It is true that Hammurabi could not copy from Moses, because he was dead long before Moses was born. Hammurabi is the one who did the borrowing. Without doubt he copied the statutes common to his code and the Mosaic from the original primitive revelation which God made. The elements common to both codes are the ones which Hammurabi copied from the primitive revelation, and which Moses by inspiration brought over and embodied in his legislation. This is an adequate, sane, and rational explanation of the literary phenomena which we observe. It meets all the historical demands and satisfies the intellect and heart of those who desire the truth.

III. THE JOURNEY TO KADESH

The second lap of Israel's wanderings in the wilderness was the journey from Mount Sinai to Kadesh-barnea, the southernmost outpost of the land of Canaan. On the first day of the second month of the second year of the Exodus (2514 A.H.) Moses took a census of the people preparatory to their departure for Canaan. The account is found in Numbers 1 and 2. There were certain ones who had been unable to observe the Passover at the appointed time, the 14th day of the first month. For such, a second opportunity was given on the 14th day of the second month. This is called "The Little Passover" (Numbers 9:1-14). Further preparation for the journey

was the making of two silver trumpets which played a most important part in the early life of Israel. They were used for both giving the signals to march and also for the ceremony in connection with certain sacrifices (Num. 10:1-10).

On the twentieth day of the second month the hosts of Israel set forward from Sinai on their journey towards Canaan. The route which they took is accurately described in Numbers 33. The account is found in Numbers 10:11-12:16. According to Deuteronomy 1:3 the journey from Mount Sinai to Kadesh was eleven days.

The outstanding occurrence during this stage of their march was the appointment of the seventy elders who assisted Moses in the civil administration. This special court proved to be, according to certain authorities, the pattern after which the Jewish Sanhedrin of later days was fashioned.

IV. THE TRAGEDY AT KADESH-BARNEA

We are told in Numbers 12:16 that the hosts of Israel camped in the wilderness of Paran. At that time the Lord commanded Moses to send men in order to spy out the land of Canaan. A prince was selected from each of the tribes. According to Numbers 13:26, Kadesh is the point from which they entered the Land. They went northward as far as the entrance of Hamath, which is now in Syria. Upon their return ten brought back an evil report, whereas two, Joshua and Caleb, stated the situation as it was and affirmed that by God's help they could enter the land and possess their possession. Unfortunately the people believed the ten and rejected the minority report submitted by Joshua and Caleb. In doing so they disbelieved God and feared their enemies. When they took this attitude, God forbade their going any farther. Then, like disobedient children, who, when they are forbidden to do a thing, are determined to disobey instruction, they took the positive stand that, although the Lord had forbidden their going forward, nevertheless they would do it. Hence they made an unsuccessful attempt and were thrown back in utter defeat at Hormah. No one can disobey God without being punished. Man has the power of choice and the

freedom of the will. The Lord, however, overrules all things and brings retribution for every transgression and disobedience.

When Jehovah announced to Moses that Israel could not enter the land, he disclosed the fact that they must wander in the wilderness for forty years as punishment for their disobedience. They were to continue in their wanderings a year for each day that the spies were in the land. The object of their remaining in the wilderness for such a time was that those who rebelled against the Lord and His Word might die off, and that there might arise a new generation with a different spirit.

This instance and the one in Ezekiel 4 are used as proof of what is popularly known as the year-day theory. This hypothesis affirms that a day in prophecy foreshadows a year in history. In these two instances this statement is true, for in no other cases found in the Scriptures can we apply this principle without reducing the passages to an absurdity. But this question will be reviewed in chapter XXI, which discusses speculation and date-setting.

Israel's experience at Kadesh-barnea proved to be an epoch in the life of the Chosen People. It never pays to disobey the Lord.

V. THE AIMLESS WANDERINGS OF THIRTEY-EIGHT YEARS

Since the journey from Sinai to Kadesh took eleven days, and since Israel began this journey on the twentieth day of the second month of the second year of the Exodus, we may conclude that they arrived at Kadesh-barnea in a very short time. It is true that they were detained for several days at different places en route. We have little information concerning what they did during this period of thirty-eight years. It is covered in Numbers 15-19; for in chapter 20, verse 1, we read of their being in the Wilderness of Sin in the first month. One cannot be dogmatic and say that this was the first month of the fortieth year; nevertheless everything points in

that direction. During the interval between their visits to Kadesh we know little of the history.

VI. THE THIRD STAGE OF THE JOURNEY

About this time the people again murmured against God and Moses because of lack of water and food. Moses in exasperation, contrary to the command of God, smote the rock and by so doing misrepresented God. For this disobedience he was punished and denied the privilege of entering the land (Psalm 106:32,33). From Kadesh he sent messages to the king of Edom requesting permission to pass through his territory, but was denied. Nevertheless Israel set out to Mount Hor on Edom's western border. Here Aaron died in the fifth month of the fortieth year. In the vicinity they fought against the Canaanite king of Arad. In answer to their cry to God they were enabled to destroy all their enemies in this section.

From this place they journeyed southward, going to the gulf of Akabah. They again murmured against God and Moses because of a lack of bread and water. The punishment on this occasion was the Lord's sending the fiery serpents, which destroyed many of them. From the gulf of Akabah they went northward, skirting the land of Edom on the east. They crossed over the Brook Zered and finally came to the Arnon. This stream formed the boundary between Moab and Edom.

VII. THE CONQUEST OF TRANSJORDAN

Upon reaching the Arnon Moses sent messengers to the king of Heshbon requesting permission to pass through the land. He answered by drawing up his forces on the border. War broke out in which Israel was victorious.

At this time Og, king of Bashan, became involved in the conflict, and Joshua with the forces of Israel conquered all Transjordan and the Hauran district, which territory was divided among the tribes of Reuben, Gad, and the half-tribe of Manasseh.

VIII. THE PROPHECIES OF BALAAM

When Balak, king of Moab, saw that Joshua had conquered the kingdoms of Sihon and Og, he immediately dispatched messengers to Syria to engage the services of Balaam, a soothsayer and false prophet, in an attempt to curse the children of Israel. Balak offered large rewards for his services. The Lord, on the other hand, warned him not to go. Balak, however, knew Balaam's weaknesses—a love for money and popularity. Hence he increased his offers. Finally, Balaam came and attempted four times to pronounce a curse upon Israel. Each time, however, the Lord turned his curse into a blessing. (See Neh. 13:1, 2.)

In the four oracles which God permitted Balaam to utter, he pronounced a special blessing upon Israel. Looking out into the distant future, he foretold the glorious kingdom era, when she will be so very numerous that it will be impossible for an individual to number the fourth part of the nation (Num. 23:10); when she will be free from all sin and perverseness (vs. 21); when the topography of Palestine will have been changed, becoming like the garden of God, and their King will be higher than the highest (24:5-7); and when He will have conquered all of her enemies (vss. 17-19). In these predictions are found the germinal thoughts that are expanded in the utterances of the later prophets.

When Balaam was not permitted to curse Israel, he decided that by seduction he would cripple her. He did this by influencing the people of Moab to invite the Israelites to join them in a religious festival. This thing they did. Thus the nation was ensnared to depart from God and to engage in idolatrous practices (Num. 25).

When one reads Balaam's prophecies, he sees the invisible guiding hand of God overruling among the nations and working out His plans and purposes for Israel. In His covenant with Abraham He promised that He would bless those who bless Israel and curse those who curse her. No weapon that is formed against her shall prosper. Haman endeavored to destroy the Jewish people, but was prevented. The gallows

on which he determined to have Mordecai the Jew hanged proved to be the one upon which he forfeited his life.

Although the Lord will curse those who curse Israel, He will punish every transgression and disobedience on the part of any Hebrew. Therefore, let no Jewish man or woman think that, because he is one of the Chosen People, he can sin with immunity. God deals with everyone upon the merits of his conduct.

IX. THE FINAL ORATIONS OF MOSES

When Israel was encamped on the plains of Moab, Moses delivered his final orations which constitute the book of Deuteronomy, the repetition of the law. He began his lectures by recounting the wonderful things which God had wrought for His people in bringing them out of Egypt and taking care of them through their forty years of disobedience. Naturally he reviewed the circumstances of the giving of the law at Sinai and reiterated the instructions concerning the various statutes and ordinances together with the ritualism of the Tabernacle service.

It is needless to say that he delivered these wonderful messages by the absolute inspiration of the Holy Spirit. This section of Scripture, like all others, has the same ring of truth and inerrancy.

In this section of the Word are to be found some new legislation and instructions which were not delivered at Sinai. God gave His revelation as there was a need. Naturally, therefore, we would expect some further disclosures of the truth in these final messages. Deuteronomy covers the last two months of the fortieth year of the wanderings.

X. THE DEATH OF MOSES

The murmurings of the children of Israel and their ingratitude, humanly speaking, were enough to provoke any man. Moses, however, lost his balance once. Since he stood as a representative of God to the people, it ill became him to fly into a rage at the outcropping of their rebellious nature. Hence he had to be punished for his failure and sin. This chastisement came in the form of his being denied entrance into the Land. He was, however, graciously permitted to go to the heights of Pisgah in the land of Moab and to view the country flowing with milk and honey, promised to Abraham, Isaac, Jacob, and their descendants forever.

After outlining in both prose and poetical forms the checkered, meandering course which Israel's history would take through the centuries, Moses pronounced his blessings upon his brethren. Shortly he passed out of this life into the presence of his Maker. God buried him. No man knows where the grave is until this day.

As to who wrote his obituary no one can be positive. By inspiration he may have written it, or some other servant of God may have done it. The human author is immaterial.

Our studies have brought us up to the close of the fortieth year of the Exodus, which was 2552. This period of national sorrow for her beloved leader brought Israel up to a new milestone in her march through the centuries.

CHAPTER VI
THE WARS OF CONQUEST
AND
THE DIVISION OF THE LAND

In Deuteronomy 34 we read the obituary of Moses. As suggested at the conclusion of the preceding chapter, it is immaterial as to who wrote it. All that concerns us is that it was given by inspiration. When one looks at this language he sees that it is on the same high level as the rest of the book. Therefore he comes to the conclusion that it was composed by one who was fully inspired.

After the death of Moses the children of Israel, according to the regular custom, wept 30 days for him. A close study of the book leads one to the conclusion that these 30 days of mourning were the last month of the 40 years of wilderness wandering.

I. THE WARS OF CONQUEST

As we have seen, there are perfect accord and agreement between the Torah and the literary remains which have survived from the nations surrounding Israel, and from even those antedating them. The political, social, and religious life of these ancient peoples, as it is reflected in the documents which have been unearthed, corresponds, with precision and exactness, to that which appears in the sacred record. Some of the evidence we have already noted in former chapters. But we must advance in tracing the chronological line through the centuries.

The narrative of the book of Joshua is confirmed by absolute, archaeological evidence. From an historical standpoint, it has become the foundation rock upon which Hebrew history rests. By the discoveries at ancient Jericho we are now able to synchronize Biblical history with contemporary events. Thus we are able more satisfactorily to locate Israel in the family of nations of that day and time.

Upon the death of Moses Joshua naturally succeeded him. The Lord began to communicate with him and to direct him in a manner similar to the way in which He had led Moses. When the great law-giver had accomplished his life's work, he went to rest with his fathers, awaiting the great resurrection morn. The times and conditions lying out before Joshua were of a different type from those which confronted Moses. War and conquest were the next step in the national development. Joshua had trained along this line during the forty years of wandering. One's recognizing this fact leads him to believe that God raises up, trains, and equips men for definite and specific purposes. Some one has said that God always has His man in the proper place at the right time.

The message and the exhortation which the Lord gave to Joshua are found in Joshua 1:1-9. It was necessary that he keep constantly before his mind that God was with him and would sustain him in his great campaign. Having the profound conviction that the omnipotent God of the universe was the one for whom he was fighting, and whose people he was leading, he could go forward with confidence to accomplish his life's work.

A careful study of the facts connected with Joshua and his generalship leads one to make the observation that God is looking for men whom He can trust and use, men who are unselfish, and who have one purpose and one alone; namely, to serve God and to bless humanity. The eyes of the Lord are running to and fro throughout the whole earth to show Himself strong in the behalf of them whose hearts are perfect toward Him (II Chron. 16:9).

A. *Crossing the Jordan*

The reference to three days in Joshua 1:11, to another three days mentioned in 2:16, and to a third three-day period found in 3:2, and the statement that "on the tenth day of the first month" Israel encamped in Gilgal on the east border of Jericho prove that Joshua began on New Year's Day his preparation to cross the Jordan and reached Canaan on the tenth day of the first month.

Rationalists, who do not believe in the supernatural, find great difficulty in accepting the narrative concerning the opening up of the Red Sea and the damming up of the Jordan. To them I would say that the God who can create the universe can certainly stop a small stream like the Jordan in order to allow His people to cross. There is nothing too hard for Jehovah.

The suggestion is frequently made that there was a landslide at the city of Adam about sixteen miles above Jericho. At this place the banks of the river are very high and are composed of alluvial soil. According to this hypothesis there was an earthquake which caused the land to slide and to dam the river up so that the waters did not flow down. Then Israel passed over dry-shod. In support, of this position attention is called to the fact that during the British occupation of Palestine in 1917 the banks of Jordan, jarred by the terrific cannonading, caved in and dammed the stream twenty-two hours. I have talked with personal friends who were there at the time. The same thing, I am told, was true with reference to the earthquake in 1927. There seems to be a suggestion in Psalm 114:3-6 that there was an earthquake at the time Israel crossed the Jordan. If this interpretation is correct, it is quite likely that the earth movement shook the banks down and that the river was dammed up at the time Joshua led Israel into Canaan.

If such was the case, there is nothing in that circumstance to detract from the miracle which occurred at the psychological moment in the plan of God in order that His people might enter the land at the exact time decreed. God uses men and means, and He likewise times events. If the Almighty chose to stop the river in this manner, He could do so.

The writer of the book of Joshua, who evidently was a contemporary of the events which he narrates, speaks in the first person plural number in the clause, "until we were passed over" (Josh. 5:1). This verse indicates that the book was written by an eyewitness who participated in the events recorded.

Immediately after crossing the Jordan Joshua, being commanded by the Lord,

had all of the males, who had been born in the wilderness, circumcised, which institution was the seal of the covenant.

On the fourteenth day Israel observed the Passover and began to eat of the native food, for at this time the manna ceased. Thus exactly forty years to a day after the Hebrews left Egypt, did they enter into the land and observe the Passover. They left Egypt in 2513 A.H. and entered Canaan in 2553 A.H. on the tenth day of the first month.

B. *The Capture of Jericho*

Israel's camp was at Gilgal on the plains of Jericho (Joshua 5:10). Immediately after the observance of the Passover Joshua, a good military strategist, began to reconnoiter in the neighborhood and to survey the situation confronting him. In keeping with His promise to sustain him, the Lord appeared to him. This was during his wakeful hours, for the record says that he lifted up his eyes and "behold, there stood a man over against him with his sword drawn in his hand: Joshua went unto him, and said unto him, Art thou for us, or for our adversaries?" (Joshua 5:13). The stranger's reply was, "Nay, but as prince of the host of Jehovah am I now come" (Joshua 5:14). Joshua, whose spiritual perception was very keen, immediately recognized his visitor and fell upon his face in worship, asking the question, "What saith my Lord unto his servant?" The answer given to him was, "Put off thy shoe from off thy foot: for the place whereon thou standest is holy." He was obedient.

In view of all the facts that are presented here, it is absolutely certain that this one who stood before Joshua was none other than the one who forty years previously appeared to Moses at the burning bush. A glance at Exodus 3 shows that this one was called, "the angel of Jehovah." In Exodus 3:4 we read the statement, "God called unto him out of the midst of the bush." The instructions given were, "draw not nigh hither: put off thy shoes from off thy feet for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob" (vss. 5,6). This one who is called

the Angel of Jehovah also says of himself that He is God, even the God of Abraham, and of Isaac, and of Jacob. His presence at this place made the ground holy; hence Moses was to remove his shoes from his feet. The situation with which Joshua was confronted was exactly the same; therefore we must conclude that this one who stood with drawn sword was none other than the one who appeared to Moses, and whose presence made the ground holy. He was, as I have proved beyond a doubt in the volume *Messiah: His Nature and Person*, none other than one of the Divine Personalities constituting the Holy Trinity.

His appearance to Joshua on this occasion was to confirm in person the message which He had formerly given to him, and which is found in Joshua 1:1-9. At this point in his career it was essential for him to understand thoroughly that the conquest of Canaan involved more than simply men and implements of warfare. This fact doubtless was not altogether clear in his mind. In all probability it will be a revelation to many of the readers of this book. This great truth has been largely overlooked in modern times. Like Jeremiah, I would say, "stand ye in the ways and see, and ask for the old paths, where is the good way; and walk therein, and ye shall find rest for your souls" (Jer. 6:16).

The heavenly visitor affirmed that He appeared as "prince of the host of Jehovah." This statement reveals the fact that there is a host of invisible beings, and that this one is the Leader, the Generalissimo, if you please, of the Lord's host. A clear vision of the armies of heaven may be seen in I Kings 22:13-23. Another view of them might be observed in Job 1. Reference is made to these hosts in Psalm 89:5-7.

Originally all the hosts or armies of heaven were obedient to the Almighty. Finally, one of these superior created beings, being puffed up with pride, instituted a revolt in the armies against the Almighty and endeavored to match swords with Him. It is needless to say that he and his cohorts went down in utter defeat. Reference to this great conflict is seen in Isa. 14:12-14. This description refers to the original revolt and blends with the yet future assault against the Almighty, which Satan will yet

stage in the time of Jacob's trouble. Another reference is found in Ezekiel 28 and still another in Job 25. Another one also appears in Psalm 74:12-17. This latter passage is couched in the popular phraseology of the days of David and Asaph. In order for one to appreciate and understand it, he must know the force of the terminology of that day and time. Another allusion to the host of evil ones is found in Daniel 10 in the expressions, "prince of the king of Persia" and "prince of the king of Greece." One other reference is made to them in the prediction which describes the final defeat of these rebellious spirits and which will occur at the end of the time of Jacob's trouble (Isa. 24:21). At that time all the hosts of the high ones on high, together with their leader, will be cast into the pit of the abyss and will be incarcerated "for many days." Finally, they will be expelled into outer darkness for ever and ever.

The facts that are set forth in the passages given in the last paragraph are necessary to a clear understanding of the fall of Jericho and the conquest of the land of Canaan. The appearance of this "angel of Jehovah" was a reminder to Joshua that, whereas there would be actual combat between his forces and those of the Canaanites, the counterpart to these battles would be between the forces of the Lord, on the one hand, and the armies of the evil one, on the other. These invisible combats, as suggested by Isa. 24:21, would be carried on in the air.

As stated before, this one who appeared to Joshua was none other than the Angel of Jehovah, one of the Holy Trinity. He is the Generalissimo of the armies of heaven. At the same time there is a created being whose name is Michael, and who is "the great prince who standeth for the children of thy (Daniel's) people" (Dan. 12:1). The success and fortune of the children of Israel are especially bound up in the aid and protection which they receive from these armies of heaven. The deciding factors of all conflicts in which men are engaged are these invisible forces. Throughout Israel's entire history this fact has been demonstrated. Whenever she was in fellowship with her God, the hosts of Jehovah have always fought in her behalf. Under these conditions she has always been victorious. On the other hand,

whenever she departed from the ways of the Lord, and then became involved in warfare, she has always gone down in defeat. Such catastrophes were due to the fact that the armies of the Lord were withdrawn from the battlefield, and she by the arm of flesh alone had to combat nations drawn up against her in battle, as well as the invisible armies of evil wicked spirits, which have sworn eternal vengeance against her. In this connection may I emphasize the thought that, in the final conflict of the ages when the nations will be gathered against Israel to battle (as set forth by Zechariah in chapter 14), the victory will be won not by the armies of Israel, but by the supporting heavenly armies of loyal angels, who will at that time be led by this same Prince of the host of Jehovah? The Hebrew people will have to make their peace with Him and invite Him to cooperate with them and to bring deliverance. Whenever they do, their troubles will be over, once and forever. My dear Hebrew friends, read Zechariah 14, after having prayed earnestly that God may open your eyes to behold the wonderful truth contained in this mighty passage.

Joshua received the instructions as to what he and Israel should do in order to capture Jericho, which was indeed a formidable fortress guarding the entrance to the tableland of Judaea. In 1937 I walked over the Tell of ancient Jericho, which covers about seven acres. Some modern scholars have scoffed at the Biblical account, since it occupied such a small plot of land, but is represented as a great city. They forget, however, that it was largely a fortress, the chief city of the towns in the adjoining territory. The bulk of the people lived in these small villages, but resorted to the fortification only in times of war. This fact puts a different aspect upon the entire situation.

The Israelites were to march around the city once a day for six days, being led by the priests. On the seventh day they were to encompass it seven times. At the conclusion of the last round they were to blow the ram's horn and raise a shout. In obedience to these simple instructions, Joshua led the procession. Doubtless the men of Jericho watched in astonishment and amazement this unusual procedure. To them it certainly must have been very strange, since they had heard of the mighty

conquest of Transjordan by the same army; therefore there can be little doubt that the natives were mystified at the maneuvers of the Israelites.

The seventh circuit having been made, the shout of victory was raised. This paean of praise was an expression of faith that God would do what He had promised. The free gifts of God are obtainable only *by faith*. Abraham believed God and it was counted unto him for righteousness (Gen. 15:6). Without faith it is impossible to be well-pleasing to God. Men must believe the Almighty implicitly. They must not doubt for a moment, but must express their faith in obedience to His commands without modification, addition, or subtraction. At the same time let us remember that it is by faith that His gifts are obtainable.

When, therefore, Israel by faith sent up a shout of victory and conquest, the Lord went into action. Probably by a mighty earthquake He shook the territory, and the walls of Jericho fell as described in the Biblical account. Thanks to Professor Garstang and Sir Charles Marston who have prosecuted a marvelous work at Jericho and have laid bare the facts that are recorded in the sacred narrative. The double walls of Jericho fell down. With my own eyes I saw the sun-dried bricks of this ancient fortress. I walked all over the mount and saw what actually transpired. There can be no doubt concerning the fact that the walls were thrown down and fell outward, especially on the west side. Sir Charles calls our attention to the fact that the wall at the northwest corner remained upright. There are the ruins of a house on the walls, which, in all probability, was that of Rahab the harlot.*

*This fact is evidence confirmatory of Joshua 6:22, 25. The house remained intact after the walls were shaken down as these verses indicate. In verse 25 we see that the record of Joshua was written by a contemporary of the event, because the account states that "she (Rahab) dwelt in the midst of Israel until this day"—the day of the writing of the book of Joshua.

As already stated, Psalm 114 indicates that there was an earthquake at the time of Israel's crossing the Jordan, for the writer addressing the Jordan and the mountains, asked what ailed them, saying, "Ye mountains, that ye skip like rams; ye little hills, like lambs?" This verse is a graphic description of the shaking of the mountains in the community by an earthquake. Usually when there is a quake of any size, it is followed by lighter tremors. Israel crossed the Jordan on the tenth day of the first month of the year 2553 A.H. They observed the Passover on the fourteenth day. Shortly after that they began the investment of Jericho according to the instructions given by the Lord. For six days they encircled the city, and on the seventh day the walls were shaken down. There were at least eleven days, therefore, between the crossing of the river and the fall of Jericho. There may have been more, but not very many more. It is, therefore, probable that Jericho fell by a second earthquake.

The fact that God uses natural means to accomplish His purposes in no wise detracts from the miraculous interposition on behalf of His people. The fact that the earthquake came at the psychological moment for these two events stamps both of them with the impress of divine intervention. Only omniscience could have ordered the movements of Israel and her armies so that at the psychological moment the earthquake would bring the results desired.

Had the Lord chosen to break through the natural order and with His mighty hand accomplish the results in a way different from this, He could have done it. In either instance it would be His omnipotent interference.

In discussing the date of the Exodus, I had occasion to refer to the excavations at Jericho by Professor Garstang and Sir Charles Marston. In that connection I gave some long quotations from Sir Charles' *New Bible Evidences*. The testimony which he produced was conclusive—incontrovertible, for all who are of a scientific mind, and who desire truth rather than fiction.

When the date of the fall of Jericho is established, automatically the time of the

Exodus is fixed, because it occurred forty years prior to the former event. To show that the conclusions to which Sir Charles came are correct and have stood the acid test of adverse criticism, I wish to quote a statement from *The Bible Comes Alive* by Sir Charles Marston:

"Intimations have already been given that the date of Joshua's destruction of Jericho has proved the basis for a surprisingly satisfactory Bible chronology from Abraham to Rehoboam. It is therefore of interest to refer to the evidence which established the approximate date of 1400 B.C. for the fall of the city. In the earlier part of this book an outline is given of the pottery system of dating. We know now, that quite a few earlier cities once stood on the same site as Joshua's Jericho. Their pottery strata give ample testimony as to their respective dates. But in consequence of the curse Joshua laid upon the spot, there has never been any complete occupation since his day. The Roman city of Jericho, mentioned in the New Testament, is on an entirely different site. The various layers of pottery have enabled Professor Garstang to distinguish one occupation from another. The stratum, or what may be described as the Great Burning, is associated with quantities and quantities of pottery fragments which belong to the middle of the late Bronze Age (1400 B.C.). Professor Garstang was so successful as to find the necropolis, outside the city, in which the inhabitants had buried their dead. The tombs contained numbers of unbroken pots, and among some of them Egyptian scarabs were found. The unbroken pots, and the scarabs, verified the dates of the quantities of fragments on the site; indeed, the scarabs carried matters rather further. They terminated with three of the reign of Amenhotep III (1413-1377 B.C.) in what appear to be the royal or official interments, and the tombs of the period come to an end at the same time. Professor Garstang was former Director of the Department of Antiquities for the Palestine Government, and his authority as an expert in the dating of pottery, as well as in excavations, is unrivalled. Nevertheless, since the date of the destruction of Jericho was a key date for that of the Exodus, controversy was aroused among those who believed the Exodus must have occurred more than two centuries later. In order to finally settle the question, the author asked Professor Garstang to again verify his conclusions in the season of 1936.

"Mr. Alan Rowe, who supervised the excavations in these levels at Beisan, was called in as another expert to join with the Professor in the work. And in due course the report was

published in *The Times* of 21st April 1936, and the *Quarterly Statement of the Palestine Exploration Fund for July, 1936*. It will be found on page 278 of the Appendix. It confirmed the date of 1400 B.C. with a possible alternative of any date not later than 1377 B.C. For reasons, discussed on page 280, there seem insuperable objections to 1377 B.C., which, however, decrease in proportion as the date is advanced to 1400 B.C., when they disappear. The discovery of this chronology revives the importance of another archaeological find, and enhances the significance of the information gleaned from it."

I herewith give the statement of Mr. Rowe and Professor Garstang:

APPENDIX III

THE DATE OF JOSHUA'S DESTRUCTION OF JERICHO

From the Quarterly Statement of The Palestine Exploration Fund, July, 1936

"The conclusion of six seasons' researches among the ruins of Jericho seems to call for a definite pronouncement about the date of the Bronze Age city's fall, if only to put an end to needless controversy. A review of the evidence leaves no reasonable doubt upon this question.

"Results obtained successively in city and necropolis have all pointed steadily towards a date about 1400 B.C., during the reign of the Pharaoh Amenhotep III, whose scarabs mark the end of a long series of official and private seals. At the same time the tomb deposits, which represent the continuous burial practice of chiefs and people for more than 800 years, come abruptly to an end; while within the city the signs of a general catastrophe accomplished by the falling of its massive walls are found wherever the Late Bronze Age levels are preserved.

"The sparse deposits of the next five centuries, amounting to ½ per cent of the whole, represent a partial and discontinuous occupation of portions of the site by later settlers. About the age of Solomon a strong block-house occupied the old palace site, but the city walls show no signs of restoration until the general reoccupation of the area in the second Iron Age, known to have been effected in the time of Ahab.

"This season, in response to Sir Charles Marston's desire, we have made a final search

in the vicinity of the ancient palace and located a small undisturbed area immediately below the Iron Age debris. As elsewhere at this level, its buildings were found to have been completely burned out, but among the ashes were found some distinctive deposits, including painted pottery, Cypriote importations, lamps, and cooking pots. The whole group is characteristic of the early part of the Late Bronze Age, while the painted wares in particular find ready parallel in the Tuthmosis III and pre-Amenhotep III levels at Beisan. On the other hand, the peculiar art products of the Tel-el-Amarna period were entirely wanting, as also were Mycenaean wares.

"Allowing for the possibility that the finding of two scarab-seals of Amenhotep III in a royal tomb suggests the appointment of two local dynasties within that reign, with a third still in office, we may logically conclude that the fall of Jericho took place between 1400 B.C. and the accession of Akhenaton. No other conclusion will satisfy the archaeological evidence as a whole.

"It will be realized that this result is independent of any literary indications, and it is not affected by computation or theory as to the date of the Exodus."

ALAN ROWE,

(Ex-Director, Beisan Expedition).

JOHN GARSTANG,

(Ex-Director, Jericho Expedition).

(From pages 278 and 279 of Sir Charles Marston's *The Bible Comes Alive*)

With the testimony of these two archaeologists who have a right by their scientific knowledge to make a pronouncement concerning this most important matter, we must consider the question as settled. The spade has revealed the truth that has been buried beneath the soil of centuries. The testimony now confirms the Biblical account.

The fall of Jericho, therefore, occurred around 1400 B.C.E. in the common reckoning, but in the Biblical chronology it was in the year 2553 A.H.

C. The Defeat at Ai

The moment of victory is always fraught with the greatest dangers to the conqueror, unless he is looking to God in adoration and praise together with a petition to be kept in the center of His holy, directive will. The case of Joshua was no exception to this rule, even though he was a great and wonderful man whom God used mightily. Flushed with the triumph of victory at Jericho he sent a small detachment of his forces to capture Ai, one of the cities guarding the entrance to the central plateau. Naturally this force left the camp at Gilgal and traveled the northern route from a point which lies about five miles back of Jericho, ascended the ridge, passed by Michmash, and attacked Ai. George Adam Smith in his historical geography of the Holy Land, pages 259 and 260, speaks of this route as follows: "The most northerly of these three routes into Judea ascends behind Jericho to the ridge north of the Kelt, follows it to Michmash, and so by Ai to Bethel. This is an ancient road and was probably the trade route between the lower Jordan and the coast, both in ancient and mediaeval times. It is the line of Israel's first invasion, described in the seventh and eighth chapters of Joshua; and its fitness for that is obvious, for it is open, and leads on to a broad plateau in the center of the country." The inhabitants of the city came out and routed the small Israelitish force. It fell back in utter defeat.

This setback was indeed a shock to the Israelites. Knowing God's dealings with His people Joshua immediately suspected that some one had sinned with reference to the spoils of Jericho. Hence he began an investigation, which resulted in the discovery that Achan had taken of the prohibited things. His doing this was a direct violation of the divine commands to devote all of the spoils and treasures, except the vessels of silver, gold, brass, and iron, to utter destruction.

Achan's sin was immediately atoned for by his suffering the death penalty and the burning of the stolen property.

When the broken fellowship had been restored between God and Israel, Joshua

made a second attack upon Ai, which was successful. Those who are in fellowship with God, and who are in the center of His holy, directive will are invincible. Luther said, "God and I are a majority."

Professor Garstang, who did some excavating at Ai, has pronounced the judgment that this city was captured at the same time that Jericho and Hazor fell. His opinion is based upon the discovery of pottery coming from the same period. It is true that this position has been called in question, but without sufficient grounds. The Professor's conclusions thus will stand until there is positive evidence to the contrary.

D. *The Habiri*

In 1888 the famous records that are now known as the Tell el-Amarna Tablets were unearthed in Egypt. They proved to be the archives of the foreign office of the court of Amenhotep III and IV (Akhenaten). Many of these letters were written by the vassal kings of Egypt who were reigning in the petty states of Syria and Palestine. They were constantly writing to the Pharaoh to come immediately to their relief. Otherwise, the country, said they, would be captured by invaders who were coming in from the east. In these records they are known as the Sagaz and the Habiri. The former are mentioned in letters coming from the northern section of the country, whereas the latter are set forth in those written by princes in the southern part of Palestine.

For instance, Rib-Adda of Gebal wrote frantically to Pharaoh imploring him to send aid immediately lest the king's authority be in jeopardy. Two letters from this place are given by Barton in his *Archaeology and the Bible*. In both of these he referred to the "sons of Ebed-Ashera." There is some uncertainty in regard to the significance of this expression. Some scholars, however, see in it a reference to the tribe of Asher, whose lot lay on the maritime coast above Haifa. Geographically these "sons of Ebed-Ashera" are correctly located in order to be identified as the tribe of Asher.

Ebed-Hepa of Jerusalem frantically appealed to Pharaoh to come to his relief by sending mercenary troops; otherwise, declared the affrighted Ebed-Hepa, all the authority and power of Pharaoh would soon be lost. This ruler was a vassal of Amenhotep IV, the heretic king. This vassal called his master's attention to the fact that the Habiri were overrunning the country and that in a year's time the king's territory would be lost.

Who were the Habiri? Various answers are given. Some have thought that they were of the tribe of Heber, who, according to Genesis 46:17 and Numbers 26:45, descended from Asher. This position is unlikely since such a small group of people could not terrify Ebed-Hepa in any such manner as his letters indicate. On the other hand, others identify them as being a branch of the Hittites. The reason advanced for this position is that one of the Boghaz-Kuei Tablets, discovered by Winckler in 1907, presents a list of the Hittites' gods, designating them as the "gods of the Habiri." This bit of evidence is not at all convincing. On this point Barton declares, "This is, however, not decisive, as the gods may have been Semitic gods, whom, after the fashion of antiquity, the Hittite scribe had identified with the deities of his own country." The example of the addition of foreign gods to the national pantheon was no uncommon occurrence among the nations of antiquity. Hence, as Barton states, this reference to the "gods of the Habiri" cannot be relied upon as evidence that the Habiri were Hittites. At the same time other scholars, for different reasons, deny that the Habiri were the Hebrew people.

Nevertheless others of equal scholarship see in these letters indisputable evidence of the Hebrew invasion of the land under Joshua. Even Barton holds to this view, at the same time asserting that it has difficulties. One objection which he raises is that Ebed-Hepa wrote to Amenhotep IV who belonged to the 18th dynasty. In his opinion, however, the Exodus occurred under Merneptah, a Pharaoh of the 19th dynasty. Upon this theory the Hebrews were in Egypt when Ebed-Hepa made his frantic appeals. But as has already been shown in a preceding chapter, the Exodus did actually occur under the reign of Amenhotep II of the 18th dynasty.

Their flight from Egypt, given in terms of the current chronology, was about 1447 B.C.E. The wilderness wanderings continued for forty years. The entrance into Canaan, therefore, would have occurred about 1407 B.C.E. It is admitted by scholars in general that these letters come from the period 1400-1360 B.C.E. This is the time of the Hebrew conquest spoken in terms of the current chronology. Since, however, there is much uncertainty concerning the Egyptian chronology, as is seen by a glance at the positions taken by experts in this field, we may be certain that these letters were written at the time of the Hebrew entrance and conquest of the land. This is made absolutely certain by the Jericho discoveries, which, as we have seen, place the Exodus in the reign of Amenhotep II.

In this connection I wish to make another quotation from *The Bible Comes Alive*.

"In the year 1888, an old peasant woman in Egypt, rummaging about at a place called Tel el Amarna, lighted upon the ruins of a Pharaoh's Record Office. She found a collection of three hundred and twenty clay tablets inscribed with cuneiform writing in the Babylonian language. The decipherment proved them to have been written by the petty kings and governors of Palestine and Syria, and sent to the then ruling Pharaoh—Amenhotep III, and his successor, Amenhotep IV, better known as Akhenaton. They are dated between 1400 and 1360 B.C. Our readers are already aware, that the Egyptians had been conquering and controlling Palestine, and Syria, while Moses led the Israelites in the Wilderness; as a result, an Egyptian suzerainty had been established over the conquered countries. The Tel el Amarna Letters contained appeals to Egypt for help against invaders from the other side of the Jordan, named the Habiru and the Sagaz.

"The decipherment, the translation, and the grouping of these letters in their proper sequence, have presented, and still present, many bewildering problems. But the identification of the Sagaz with the Habiru is now generally agreed. And reference has already been made to the identification of the Habiru with the Hebrews. This too is now meeting with general recognition. It has become clear that the Tel el Amarna Letters contain enemy versions of Joshua's invasion, written by Canaanite, Amorite, and Jebusite chiefs. The trouble is to fit them into the course of events. They extend over perhaps forty years, and numbers of people, of whom we know nothing, are mentioned in them."

E. *The Defeat of the Amorite League*

When the news was spread throughout the land that Joshua had penetrated into the interior by the capture of Ai, the people were thrown into consternation. The inhabitants of Gibeon, Beeroth, Kiriath-jearim, and Chephirah immediately formed an alliance known as the Hivite League. Being convinced that the Israelites would subject the land, the inhabitants of Gibeon, the chief city of this confederacy, by strategy and deceit entered into covenant relationship with Joshua at Gilgal. Their perfidy was soon discovered by Israel. Nevertheless, on account of the sacredness of the covenant and oath, Joshua was true to his treaty obligations.

Soon another group of nations formed a confederacy to oppose the Hivite League and the Israelites. This second union of states was known as the Amorite League. It consisted of Jerusalem, Hebron, Lachish, Jarmuth, and Eglon. Realizing the critical situation in which they were placed, they planned immediately to attack the Hivite Alliance in order to destroy it. Messengers were dispatched immediately by the Gibeonites to Joshua at Gilgal, calling upon him to come with haste to their relief. The Israelites responded. By forced march during the night they were on the tableland the next morning. The battle was set and raged fiercely.

The tenth chapter of Joshua is one of great importance from many standpoints. It records the setting of the battle and the participants. In it is also found what is usually termed "the long day of Joshua." The late Professor Maunder, in his volume *The Astronomy of the Bible*, has given us a very enlightening exposition of the geographical location and the conditions connected with this marvelous superhuman intervention in behalf of the Chosen People. According to him, the topography and geography of the locality harmonize perfectly with the astronomy implied in the passage. There is nothing incredible in the account concerning the prolonging of the day and the winning of the victory. The God who can create the universe and sustain it is able indeed to intervene in behalf of the people whom He has chosen to be the channel through which He will bless the world. If one admits the existence of a

personal God who created the universe and in whom we live, move, and have our being, he must admit the possibility of miraculous intervention. This latter truth is a corollary of the first proposition.

If one will but open his mind to receive the truth and will investigate the statements as they are presented, he can easily see the facts as they are embedded in this text.

Often, instead of reading the Bible itself with an open mind, skeptics procure works teaching infidelity and skepticism. A certain infidel boasted of his unbelief. Upon being asked what books he read he referred to the works of Ingersoll, Paine, et al. When questioned closely if he had ever read the Bible one time, he finally admitted that he never had. The health of the body depends upon the nature of the food which is eaten; the health of the heart and soul, likewise, depends upon the intellectual and spiritual food upon which one feasts.

Speaking in a figure one may say that truth is modest and will never force herself upon him who does not seek her association. The Scriptures are so constructed that those who are hunting for difficulties will find many seeming contradictions; but the truth-seeker will make a thorough, sympathetic investigation of the facts and endeavor to find harmony. According to the best legal authorities, testimony which, especially in minor details seems to be contradictory, but in the outstanding features agrees in general is considered the very best of evidence. Hence the seeming difficulties to which atheists and infidels have pointed as proof against the divine origin of the Scriptures, when studied honestly and conscientiously with a desire to know the truth, vanish into oblivion.

Two illustrations will suffice to show how these seeming difficulties vanish. The miracle of the prolonged day in the time of Joshua (Josh. 10) has been to some a stumbling block. Various explanations have been given of this record. The existence of a Supreme Omnipotent Being being granted, no one should have any difficulty with this miracle. According to the record the day was prolonged in order that Joshua

might complete the victory. At his command the sun and moon stood still. Did these heavenly bodies really stand still or did the earth cease rotating on its axis? Or did the Almighty by miraculous intervention intensify refraction and reflection so that those bodies seemed to stand still (the language of appearance)? People today who believe in the rotundity of the earth still speak of the rising and the setting of the sun. This usage is the language of appearance. It will never be settled scientifically as to which of these methods was used. The great fact established by historical testimony is that there was miraculous intervention which prolonged that day. A faint echo of this miracle is heard in the Greek world in the fable of Phaeton, who was driving the chariot of the Sun and threw everything into disorder, thus causing one day wholly unlike all before and after it. Likewise, another faint echo is heard in the Chinese record: "Some traces of this miracle are discovered in the Chinese records, as well as in the disfigured account of Statius and Ovid."

Another seeming flat contradiction disappears in the light of the knowledge of the Hebrew text. In II Kings 8:17 it is stated that Joram king of Judah reigned eight years in Jerusalem, dying forty years old. In verse 26 the statement is made that his son, Ahaziah, was twenty-two years old, ascended the throne and reigned one year. In II Chron. 22:2 the statement is made that Ahaziah was forty-two years old when he began to reign and reigned one year. Thus the records appear in the English translation. There is a seeming contradiction. The father is forty years old when he dies; the son is 42, mounts the throne, reigns one year, and dies at 43. No son can be older than his father. This seeming difficulty vanishes when one realizes the fact that the Hebrew expression translated "when he began to reign" also is grammatically rendered "in his kingdom" or "in his reign." Since the son could not be two years older than the father and since the Hebrew expression has two meanings, that significance must be chosen in the Chronicles passage which will accord with the facts. When it is seen that Ahaziah was the son of Athaliah, who was the daughter of Jezebel of the house of Omri, of the Northern Kingdom, and when the years are counted from the usurpation of the throne by Omri to the death of

Jehoram and it is seen that there were exactly forty-two years, the only conclusion to be drawn is that the writer of Chronicles was speaking of the length of the dynasty instead of the age of Ahaziah when he mounted the throne.

In the latter part of Joshua 10 we find an account of the progress of the battle and the territories won. In the last paragraph, however, is a resume of the operations in the south. Here we learn that Joshua conquered the country from Gibeon on the north of Jerusalem to Kadesh-barnea on the south. The list of the cities shows that this territory did not include the plains of the Philistines, but rather the section known as the shephalah and the high table land of Judaea.

Although the blanket statement is made that Joshua conquered this section of the land, we see from other statements of Scripture that certain cities were not captured. For instance, Jerusalem was not taken until David stormed it. Gezer was first conquered by Solomon. The conquests, therefore, mentioned in Joshua 10 refer to the overwhelming of the armies of these various cities that opposed Joshua and the taking of the country at large. Some of the strongholds such as those two just mentioned withstood the Israelites, as we shall presently see.

F. *The Defeat of the Canaanite Confederacy*

"And it came to pass, when Jabin king of Hazor heard thereof, that he sent to Jobab king of Madon, and to the king of Shimron, and to the king of Achshaph, 2 and to the kings that were on the north, in the hill-country, and in the Arabah south of Chinneroth, and in the lowland, and in the heights of Dor on the west, 3 to the Canaanite on the east and on the west, and the Amorite, and the Hittite, and the Perizzite, and the Jebusite in the hill-country, and the Hivite under Hermon in the land of Mizpah" (Josh. 11:1-3).

At the conclusion of the southern campaign Joshua led his forces northward against the coalition that had been formed by Jabin king of Hazor. The enemy on this occasion was more powerful and formidable than in the previous campaign. New difficulties had arisen. Joshua was far from his base of supplies at Gilgal. A new type of warfare loomed before him. In the former campaign they had fought in the hills

and stormed cities. In this northern area they were met by chariots and horses on the open plain.

The battle was fought in the vicinity of Hazor near Lake Huleh. The enemy fled in every direction and Joshua was completely victorious. The ancient site of Hazor is known under the modern name of El Kedah, one of the largest sites in Palestine, being, according to Marston, 3600 feet by 1800. On the southern side of the city was an enclosure on a mound that dominated the entire situation, the height of which was about 165 feet above the neighboring road. Garstang claims that it enjoyed its greatest prosperity around 1800 B.C., when the Hyksos were in power in Egypt. At this time, of course, it was under their complete control, for archaeology has revealed: their special type of fortification. With the passing of the centuries its splendor faded. Thothmes III in 1478 B.C.E. captured it. This, of course, was a natural setback. Nevertheless, because of its natural strength it played an important role in northern Palestine. It still remained the center for strong military operations. From Joshua 11:4 we learn that the kings mentioned in the passage quoted at the beginning of this section, "went out, they and all their hosts with them, much people, even as the sand that is upon the seashore in multitude, with horses and chariots very many."

The Lord gave Joshua special encouragement, urging him not to fear, but to trust, for He declared that He would deliver the Canaanites into Israel's hands. Thus with this divine assurance Joshua led his forces into battle, accomplishing a complete rout of the enemy.

Since the attack and the destruction of Hazor played such an important part in the Biblical record, I must give the terse Scriptural statement concerning it:

"And Joshua turned back at that time, and took Hazor, and smote the king thereof with the sword: for Hazor beforetime was the head of all those kingdoms. 11 And they smote all the souls that were therein with the edge of the sword, utterly destroying them; there was none left that breathed: and he burnt Hazor with fire. 12 And all the cities of those kings,

and all the kings of them, did Joshua take, and he smote them with the edge of the sword, and utterly destroyed them; as Moses the servant of Jehovah commanded. 13 But as for the cities that stood on their mounds, Israel burned none of them, save Hazor only; that did Joshua burn" (Josh. 11:10-13).

From this quotation it is clear that the writer wants us to understand that Hazor alone was burned at this time. This is seen by the fact that he twice mentioned its having been burned: "and he burnt Hazor with fire" (vs.11.); and "Israel burned none of them, save Hazor "only" (vs.13). There can be no doubt, therefore, about the destruction of Hazor at this time. Notwithstanding these plain declarations many of the critical scholars in the classrooms of the great institutions of learning speak *ex cathedra*, affirming that there was no such destruction of Hazor at that time. All references to the burning of Hazor they apply to the days of Deborah and Barak some 140 years later (Judges 4 and 5). Notwithstanding this professorial omniscience Garstang, in his excavating the ancient site of Hazor, found "that the pottery evidence pointed to the fact that the city had been destroyed by fire about the middle of the Bronze Age (1400 B.C.), long before the date assigned to Deborah by commentators and critics." The issue, therefore, is clearly drawn between the critics, on the one hand, and the stubborn bold facts of archaeology on the other. But, one may ask, could the destruction of this stronghold, by any chance, be the one recorded in Judges 4 and 5? Information comes to us from one of the Tell el-Amarna letters, dated about 1380 B.C.E., which was written by an Egyptian envoy in the north of Palestine to the reigning Pharaoh. It reads as follows: "Let my Lord the King recall what Hazor and its king have already had to endure." This information Sir Charles Marston gives us in *New Bible Evidence*, page 128. The archaeological evidence, therefore, points conclusively to the destruction by fire of not only Hazor, but also Ai and Jericho. The pottery dates these events in the middle of the late Bronze Age, about 1400 B.C.E. Thus the spade has brought forth evidence confirmatory of the Biblical narrative.

A summary of the Israelitish occupation of Palestine is found in Joshua 11:16-

20:

"So Joshua took all that land the hill-country, and all the South, and all the land of Goshen and the lowland, and the Arabah, and the hill-country of Israel, and the lowland of the same; 17 from mount Halak, that goeth up to Seir, even unto Baal-gad in the valley of Lebanon under mount Hermon and all their kings he took, and smote them, and put them to death. 18 Joshua made war a long time with all those kings. 19 There was not a city that made peace with the children of Israel, save the Hivites the inhabitants of Gibeon: they took all in battle. 20 For it was of Jehovah to harden their hearts to come against Israel in battle that he might utterly destroy them, that they might have no favor, but that he might destroy them, as Jehovah commanded Moses."

Following this resume we have a paragraph (vss. 21-23) which speaks of Joshua's annihilating "the Anakim" from the land. Thus Israel, by the help of God, entered and partially conquered the land promised to them—the central plateau.

G. *Joshua Mentioned on the Tablets*

The name of Joshua appears on one of the Tell el-Amarna tablets which reads as follows: "As the King my Lord liveth, Job is not in Pella. For two months he has been in hiding. Ask then Benjamin, ask then Tadia, ask then Joshua." This is given by Sir Charles Marston in *The Bible Comes Alive*, page 90. This tablet was written by one Mut Baal to an Egyptian official whose name was Yanhamu. He wrote in confirmation of a previous letter relative to Job, king of Pella, who had fled from the community. Pella was an important city on the east side of the Jordan somewhat southeast of Bethshean. Of course, it was captured by the Israelites prior to the taking of Jericho. The translation of this portion of the tablet as given by Barton is as follows: "As the King my Lord lives, Job is not in Pihilim! Indeed, two months ago he broke way (?). As to this, ask Biennima; ask Tadia; ask Jeshuia (Joshua). Further by the estate (?) of Di-marduk, the city of Ashtar was helped." The tablet mentions the Ghor (the Jordan rift), Dumah, Edrei, Aroer, Magdalla, and Jabesh. All of these towns are well-known to Biblical students. The name Biennima, doubtless, is the Hebrew word Benjamin, and Jeshuia is likewise Joshua. Professor A. T. Olmstead, in *History of*

Palestine and Syria, believes that in this tablet we have a contemporary document. The mention of these well-known peoples and cities cannot be accidental. The tablet, therefore, has the stamp of historicity and genuineness upon it. But what are the implications of this unusual tablet? Sir Charles Marston offers this suggestion: "What was the Egyptian interest in Pella? What was the Egyptian association with Joshua? The passage is enigmatical; it suggests that Benjamin, Tadaa, and Joshua were friends of Yanhamu. Although it may contain the innuendo that, since the king of Egypt was not taking effective steps to drive out the Hebrews, their leaders *are assumed to be friends*. Archaeological discoveries in Palestine, taken as a whole, favor the hypothesis, that if the Israelites did not actually conquer and occupy Canaan with the aid of the Egyptians, they did so with their connivance." There seems sufficient ground to justify the conclusions of Marston on this point.

H. *The Egyptian Role in the Conquest of Palestine*

The suggestion thrown out in Sir Charles' language quoted above leads to the further consideration of the question as to what part the Egyptians played in the Hebrew conquest of Canaan. Among the Tell el-Amarna Tablets we see that the vassal kings in Palestine appealed to Pharaoh for relief. None have been discovered in any place showing that the needed assistance was granted. As to why they did not, one cannot be dogmatic. Was Egypt losing her grip upon Palestine? Were there internal disorders within her boundaries which did not permit her bolstering her power in Canaan? These questions probably should receive an affirmative answer.

The suggestion has been made that the probable cause contributing to indifference on the part of the Pharaohs toward the appeal from Palestine lay in the fact that there was a religious revival which swept the country around 1400 B.C.E. Preparation for this religious awakening was made in the reign of Amenhotep III and came to its full expression in the reign of the heretic king Amenhotep IV (Akhenaton). These monarchs, especially the latter, turned from revolting polytheism, which was the foundation of Egyptian civilization, to a type of

monotheism which by some scholars is traced back to Semitic sources. Akhenaton became engrossed in his religious reforms so that he paid little attention to the cries for help from Palestine. When this fact is recognized we can readily see why he disregarded their appeals. The Hebrews were also monotheists. His ethics and morals together with his outlook upon life corresponded more nearly to theirs than to the general conceptions of the degraded Canaanites. Naturally, therefore, he would favor the Hebrews and disregard their foes.

Promises with reference to the Lord's sending "the hornet" are found in Exodus 23:28 and Deuteronomy 7:20. Was He talking about the literal insect? Or was He using it in an enigmatical way? Professor Garstang calls our attention to the fact that Thothmes III and his successors used the hornet as their emblem. In his final speech to the Tribes at Shechem, Joshua, speaking for God, declared: "And I sent the hornet before you which drove them out from before you, even the two kings of the Amorites; not with thy sword nor with thy bow" (Joshua 24:12). On this point Sir Charles Marston made the following comment:

"These two kings are specifically referred to as Sihon and Og (Deut. III: 2, 3, and 8). And their defeat made the Israelites masters of the whole country east of the Jordan. If that were with Egyptian help or connivance, it would account for the fact that Mut Baal was referring the Egyptian official to Joshua, and others, for information about Pella, a city east of the Jordan in Israelite occupation. Further light is cast on the course of political events by the religious history of this period."

In view of these archaeological facts it is altogether possible that the use of "hornet" in the Scripture might be a veiled reference to Egypt. On this point, however, let us not be too dogmatic. The Lord does use men and means to accomplish His purposes. Well could the Psalmist in view of these facts praise God in the following words:

1 We have heard with our ears, O God,
Our fathers have told us,
What work thou didst in their days,
In the days of old.
2 Thou didst drive out the nations with thy hand;
But them thou didst plant:
Thou didst afflict the peoples;
But them thou didst spread abroad.
3 For they gat not the land in possession by their own sword,
Neither did their own arm save them;
But thy right hand, and thine arm, and the light of thy countenance,
Because thou wast favorable unto them (Ps. 44:1-3).

II. THE UNCONQUERED PORTION OF THE LAND

Though Israel waged war long against the inhabitants of the land, she was not able to conquer all of the territory. This fact was in accordance with the prediction which the Lord made at Sinai saying, "I will not drive them out from before thee in one year, lest the land become desolate, and the beasts of the field multiply against thee" (Ex. 23:29). A comprehensive statement of the land which was not occupied by Israel is found in Joshua 13:1-7:

"1 Now Joshua was old and well stricken in years; and Jehovah said unto him, Thou art old and well stricken in years, and there remaineth yet very much land to be possessed. 2 This is the land that yet remaineth: all the regions of the Philistines, and all the Geshurites; 3 from the Shihor, which is before Egypt, even unto the border of Ekron northward, *which* is reckoned to the Canaanites; the five lords of the Philistines; the Gazites, and the Ashdodites, the Ashkelonites, the Gittites, and the Ekronites; also the Avvim, 4 on the south; all the land of the Canaanites, and Mearah that belongeth to the Sidonians, unto Aphek, to the border of the Amorites; 5 and the land of the Gebalites, and all Lebanon, toward the sunrising, from Baal-gad under mount Hermon unto the entrance of Hamath; 6

all the inhabitants of the hill-country from Lebanon unto Misrephoth-maim, even all the Sidonians; them will I drive out from before the children of Israel: only allot thou it unto Israel for an inheritance, as I have commanded thee. 7 Now therefore divide this land for an inheritance unto the nine tribes, and the half-tribe of Manasseh."

Some have seen a contradiction between the summary statements of Joshua 10:40-43 and 11:21-23, on the one hand, and chapter 13:1-7, on the other. They find in this literary phenomena evidence of composite authorship. There is no contradiction whatsoever in the passages when they are allowed to speak for themselves. Those bringing this accusation overlook the fact that language is used in two different senses: absolute and relative. We employ both methods in everyday life as well as in literary works. In terms of these uses I would say that the summary statements in chapters 10 and 11 are used in the relative sense, whereas the specific account found in chapter 13 is a detailed statement put in absolute terms. In view of these facts there is no evidence for the claim of composite authorship.

There are those who likewise see a contradiction between the records found in Joshua concerning the conquest of the land and that appearing in Judges 1. To these critics this chapter is a different version of the conquest of the land. We are told that the land was invaded from two directions: from the south by Judah and associates (the Leah tribes), and from the east by Ephraim and his associates (the Rachel tribes). For such a theory there is absolutely no evidence whatsoever, if one will only look at the facts of the contexts as they are presented.

The first verse of Judges informs us that "it came to pass after the death of Joshua, that the children of Israel asked of Jehovah saying, Who shall go up for us first against the Canaanites, to fight against them?" This quotation informs us that the conquest here described occurred after the death of Joshua. Let us take this statement at its face value and believe that the historian is speaking of things which took place after the death of this great man of God. But to this position some would say that the narration which follows gives the conquest of the land originally. There is nothing in the context to indicate such an idea. But one may urge, that if we

accept the account in Joshua the land was already conquered; there was, therefore, no necessity of a second conquest. Let us not be too dogmatic. The book of Judges depicts especially the lawless character of the age. When all the facts are taken into consideration, there is no necessity for our assuming a contradiction between the two books. On the contrary, the facts as they are revealed show that there were very many changes that took place. It is an easy matter for us, without any great flight of the imagination, to assume that after the death of Joshua the morale of the tribes of Israel declined and that there was a retreat from their original position. From this backward move they rallied later and began the re-conquest of the land described in Judges 1. This is a reasonable, sane hypothesis which meets all the conditions set forth and does no violence to any of the facts. We are led, therefore, to believe that at the conquest of the land by Joshua much of the territory, especially in the maritime plain and in the valleys, was unconquered. Then they lost some of their gains. After Joshua's death they attempted to recover their losses, possibly with interest.

III. THE DIVISION OF THE LAND

In the latter part of the fortieth year of the wilderness wanderings Israel conquered the territory east of the Jordan, which Moses allotted to the tribes of Reuben, Gad, and the half-tribe of Manasseh (Num. 32). At the end of the conquest of Palestine proper, Joshua partitioned the land to the other nine and one-half tribes. In Joshua 15-19 we have a record of said allotment. In chapters 21 and 22 appears a list of the cities of refuge and those assigned the Levites.

From a chronological standpoint chapter 14 is the most important, because in it appear certain statements which enable us to determine the date of the close of the wars of conquest. When the fighting was over, Caleb reminded Joshua of the promise made by Moses at the time they were at Kadesh-barnea:

"Then the children of Judah drew nigh unto Joshua in Gilgal: and Caleb the son of Jephunneh the Kenizzite said unto him, Thou knowest the thing that Jehovah spake unto

Moses the man of God concerning me and concerning thee in Kadesh-barnea. 7 Forty years old was I when Moses the servant of Jehovah sent me from Kadesh-barnea to spy out the land; and I brought him word again as it was in my heart. 8 Nevertheless my brethren that went up with me made the heart of the people melt; but I wholly followed Jehovah my God. 9 And Moses sware on that day, saying, Surely the land whereon thy foot hath trodden shall be an inheritance to thee and to thy children for ever, because thou hast wholly followed Jehovah my God. 10 And now, behold, Jehovah hath kept me alive, as he spake, these forty and five years, from the time that Jehovah spake this word unto Moses, while Israel walked in the wilderness: and now, lo, I am this day fourscore and five years old" (Josh. 14:6-10).

Caleb was forty years old when Israel arrived at Kadesh-barnea, and the spies took an inventory of the land, which was in the year 2514 A.H. Caleb also stated that he was at present eighty-five years of age. This date, therefore, was forty-five years after the spying out of the land. We must add forty-five years to 2514 in order to determine when Caleb made the speech. Obviously it was in 2559 A.H. It is apparent to anyone who reads the book of Joshua that the division of the land occurred at the conclusion of the wars of conquest. Since that was in 2559 A.H., and since Israel entered the land at the beginning of 2553 A.H., we are to conclude that the conquest of the land occupied six years. Thus the last definite date in the book of Joshua is 2559 A.H.

IV. THE DEATH OF JOSHUA

In the last few chapters of Joshua we have speeches which he made to the tribes probably just before his death. In 24:29 we are told that he was 110 years old at his death. Since we do not know anything about his birth nor have any reference to a specific year or incident in his life by which to link his age to the general scheme of chronology, we cannot acquire any further information on this subject from this book. The last date which we have is the year 2559 A.H., the year of the end of the wars of conquest. Figuratively speaking, we come to a chasm in chronology at the end of Joshua. We must acquire data from other sources to bridge this gulf.

CHAPTER VII

THE PERIOD OF THE JUDGES

In our studies thus far we have unraveled the Biblical chronology up to the year 2559 A.H., the date of the end of the wars of conquest. We must advance a step and trace the reckoning of time through the stormy period of the Judges.

There are many difficulties connected with this part of our study; in fact, some of the knottiest problems of chronology appear in this period. That the problem is a real one is evident from the fact that certain scholars have advanced so very many theories concerning the times and have offered many hypotheses to account for the facts. Some of them find the data irreconcilable and resort to the famous tricks of commentators and chronologists—emending the texts, deleting certain passages and claiming that they are later additions and interpolations.

Others, having a definite idea of the time from the Exodus to the fourth year of Solomon's reign, emend the text, alter the numbers, and juggle the figures in order to make the data fit into the preconceived chronological scheme. These efforts, though put forth by honest, sincere men, have beclouded the issue very materially and have hindered a solution to the problem. Although the situation is as stated, we shall address ourselves in this study to a thorough, scientific search for the facts. We must do so by analyzing all of the relevant matter and by evaluating properly the data.

I. ANALYSIS OF THE LITERATURE OF THE TIME

The writings from this period consist of the books of Judges and Ruth, and the first seven chapters of I Samuel.

The book of Judges begins the history immediately after the death of Joshua and traces it to the end of the Philistine domination of Israel (chapters 1-16). Chapters 17-21 constitute an appendix of the book, giving two outstanding events which illustrate the lawlessness of the times. The book of Ruth might properly be called a

second appendix. It presents the pure and noble side of Israelitish life in the midst of turbulent times. One can appreciate it only by reading it with the book of Judges as the dark background. In the first seven chapters of Samuel we have a history of the period of the judgeships of Eli and Samuel. As we shall see, Samuel's period of judging Israel terminated with the coronation of Saul.

Judges 1 presents a brief survey of a determined effort on the part of the Israelites, after the death of Joshua, to get full possession of the Land and to exterminate their enemies. In chapter 2:1-10 we have an account of the appearance of the Angel of Jehovah to the children of Israel at Bochim, reprimanding them for delinquency of duty and for the worship of foreign gods. This failure is explained in verses 6-10 as having occurred after the death of Joshua and the elders who outlived him. Since he lived to be 110, it is most likely that the elders who were his contemporaries outlived him by only a few years.

This indictment of Israel by the Messenger of the Covenant serves as a preface to the introduction of the first section of the book (2:11-3:6). The first main division, however, consists of Judges 3:7-10:2.

In order to understand this portion of the book, one must be thoroughly familiar with the contents of the introduction. History repeats itself; it runs in cycles. This principle was true with reference to Israel in the period of the Judges especially. Each one of these cycles consisted of four distinct elements: apostasy, servitude, return to God, and deliverance. Whenever they forsook the Lord for other gods, the Almighty delivered them over into the hand of some foreign oppressor who subjected them to the severest bondage possible. When their lots became unbearable, they in sincere repentance returned to the Lord, crying for deliverance. Upon their calling on Him genuinely, He responded and brought deliverance, raising up a judge whom He empowered and who always led the nation to victory.

In this first section we have four cycles of this routine of history. When Israel first apostatized, the Lord delivered her into the hands of Cushan-rishathaim, king

of Mesopotamia, for 8 years. Othniel brought deliverance and she had a period of rest for 40 years. After the second apostasy she was delivered into the hands of the Moabites for 18 years. Ehud was the judge who brought deliverance, which was followed by a period of 80 years rest. Shamgar delivered Israel during the oppression of Jabin, as is seen in Judges 5:6-7. The period of his judgeship must not be added to the total number of years since it is included in the oppression under Jabin king of Hazor. This position is further confirmed by reading 4:1-3, which states that Israel did evil after Ehud was dead, and God delivered her into the hand of Jabin for 20 years.

The third cycle, therefore, is recorded in chapters 4 and 5. At the conclusion of 20 years of servitude under Jabin, Deborah and Barak were raised up to bring deliverance. Following this mighty event Israel had rest for 40 years. The fourth cycle of experiences is recorded in chapters 6 to 8. This time the Lord delivered her over to Midian for 7 years. Gideon was the judge who brought deliverance. Then she had rest for 40 years.

Following the death of Gideon, we have an innovation in Israel's history known as the usurpation of Abimelech. This is found in 8:33-9:57. Following his experiment was the period of the judgeship of Tola, which lasted for 23 years. Jair was the second judge to arise in Israel. He administered office for 22 years.

In 10:6-16 we have an introductory statement to the second division of the book (chapters 10:3-16:31).

The last two cycles of Israel's experiences during this period are recorded here. Jephthah's speech and his life-history appear in chapter 11. In 12:7-15 is found a brief statement of several judgeships. Following this account in chapters 13 to 16 is the record of the servitude under the Philistines, which ended with the judgeship of Eli. At the conclusion of the work (chapters 17-21) are added two appendices.

This brief analysis and running survey of the contents of the book will enable us to understand the chronological problems involved as we attempt to unravel the

difficulties.

II. THE JOSHUA-JUDGES CHASM

As was stated in the previous chapter, we do not know the year of Joshua's death, the last dated event in the book of Joshua. Neither are we given the first year of Israel's servitude to Mesopotamia. There is, therefore, an interval of time which properly may be called the Joshua-Judges chasm. Many spectacular guesses have been made and efforts have been put forth to ascertain the length of this interim in order to give us a complete chronological scheme.

At this stage of our investigation we cannot determine its length, but must designate it by the algebraic sign x denoting an unknown quantity. With this as the symbol of the unknown period we can, by the simple processes of addition and subtraction, as we shall see, make the proper deductions and determine the value of x .

III. THE PERIOD FROM THE FIRST YEAR OF CUSHAN-RISHATHAIM TO THE FIRST YEAR OF JAIR

We have already seen that the war of conquest ended in 2559 A.H. To this date we add a symbol for the Joshua-Judges chasm, x , and get the date $x + 2559$ A.H. as the time for Israel's plunge into sin which brought on the first cycle of experiences, about which mention has already been made.

The first chronological data appearing in the book are recorded in chapter 3:7-11. Here is found the record of the first cycle of experiences consisting of apostasy from God (vs. 7), deliverance into the hands of Cushan-rishathaim, king of Mesopotamia for 8 years (vs. 8), Israel's cry to God for deliverance (vs. 9), His saving her through Othniel (vs. 9), and a period of 40 years' rest (vs. 11). Here then are 8 years plus 40 for the first cycle.

The second cycle is recorded in 3:12-14. In this instance, when Israel apostatized from God, He delivered her into the hands of Eglon king of Moab for 18 years (vs.

14). Ehud was raised up of the Lord to bring the deliverance. Following his victory Israel had rest for 80 years (3:30). Thus ends the second cycle. This period therefore covered 98 years.

In 3:31 we have an account of Shamgar's smiting 600 Philistines with an ox-goad and of saving Israel. Some commentators have considered that he judged Israel for an unknown time subsequent to the 80-year rest following Othniel's victory. They, therefore, think an indefinite period existed between the second and the third cycles. This position is untenable in view of the statement found in 5:6,7 which locates the days of Shamgar during the oppression of Jabin king of Hazor, who headed the northern confederacy in opposition to Israel. In Deborah's statement she said that in the days of Shamgar the rulers ceased in Israel and all commercial relations were suspended until she arose as a deliverer in Israel. The days of Shamgar, therefore, immediately preceded the time when Deborah arose, and she with Barak wrought their conquest. Hence no time can be allotted to Shamgar since his days coincided with those of the oppression by Jabin. Further confirmation of this position is found in 4:1 which states that Israel again did that which was evil in the sight of God, when Ehud was dead. This statement shows again the parenthetical character of the statement regarding Shamgar's exploits and connects the third cycle of history with the second one; therefore the servitude under Jabin, which lasted for 20 years (4:2, 3), followed the 80-year period of rest brought about by Ehud (3:30).

We recall the fact that Hazor was destroyed by Joshua. The Biblical record has been wonderfully confirmed by archaeological discoveries made by Professor Garstang (Josh. 11:10-15). The destruction of Hazor and the crushing of the northern confederacy by Joshua occurred at the close of the war of conquest in 2559 A.H. According to Sir Charles Marston, who was associated with Professor Garstang in his Palestinian excavations, archaeology confirms the Biblical account on this point. Hazor was wiped out about 1400 B.C.E.

According to Judges 4:3, the oppression under Jabin lasted 20 years. When, however, Israel cried to God, He raised up Deborah the Prophetess, who summoned Barak to lead the host of Israel in a war for independence. The Canaanites were routed in the famous battle on the banks of the Kishon. The enemy was completely routed, because of the divine assistance granted Israel. When the victory had been won, Deborah sang her famous song recorded in Judges 5. Following this deliverance the land had rest for 40 years (5:31).

Again the people sinned and departed from the Lord, who on this occasion delivered them into the hand of Midian for 7 years (6:1). At the conclusion of this period the nation cried to God by reason of the oppression, and He sent a prophet who explained the entire situation (6:7-10). Following this incident, the Angel of the Lord appeared to Gideon whom He called and commissioned to lead the host of Israel against the Midianites (vss.11-24). Gideon immediately prepared for the conflict by sacrificing to the Lord and by issuing a call to arms to which there was a ready response. Lest Israel might think that she had beaten off the enemy, the Lord required Gideon to reduce his army from 32,000 men to 300. The account of this unprecedented action and the battle which followed is found in chapter 7.

The jealousy of the Ephraimites arose and caused trouble, as it always does. Gideon would not be turned aside by any such folly, but pressed on for a complete victory. Hence his men passed over the Jordan "faint, yet pursuing." What in military terms is called "mopping up" was completed. The entire army of the Midianites was annihilated (8:4-12).

On the death of Gideon the children of Israel again did that which was evil. On this occasion the Lord allowed them to be oppressed by the apostate son of Gideon, namely, Abimelech, who ruled with a ruthless hand (9:22). Finally in the battle of Thebez Abimelech was slain (9:50-57).

Upon his death there arose to save Israel Tola, who judged the nation for 23 years. At this point of her history there seems to have been a change in the form of

government. During the period which we have just recounted, she cried to God, and He "raised them up judges ... and saved them out of the hand of their enemies all the days of the judge" (2:18). With the death of Abimelech, however, judges arose to administer the affairs of state. The language seems to indicate a change in God's giving rulers to His people.

At this point of the investigation it becomes necessary to make a microscopic study of the passage introducing the last two cycles of apostasy, crying to God, and deliverance, the account of which is found in 10:6-16. Jair, we are told, in 10:3, judged Israel 22 years. Following this summary of his reign (10:3-5), appears the introduction to these last two cycles. This statement is followed by the incidents leading up to Jephthah's negotiations and messages to the representatives of the children of Ammon (10:17-11:28).

At this point chronologers have the greatest difficulty of the entire period. Are the 22 years of Jair's judgeship included in the 300 years of peaceful possession of the territory in dispute? In other words, when did Jephthah make his speech in which he referred to these 300 years? Some contend that he made it in the first year of Jair, whereas others claim that it was delivered at the end of the 18 years of Ammonite oppression. The solution to this problem is the key to the understanding of the entire situation.

In order to approach this investigation properly, one must analyze 10:8, 9.

8. A. And they broke and crushed the children of Israel
 - A. In that year (the first year of Jair).
 - B. Eighteen years (after the last year of Jair).
- B. All the Children of Israel who were beyond Jordan in the land of the Amorites which is in Gilead.
9. And the Children of Ammon crossed over the Jordan to fight even against Judah and against Benjamin, and against the house of Ephraim, and Israel had great distress.

The translation and the arrangement of these verses were made by Mr. Anstey. In verse 8, line 2 supplements line 1, and line 3 completes the meaning of line 4. Anstey is quite right in his claim that the verbs of line 1 are to be supplied in the second part of the parallelism. No other meaning can possibly be placed upon these words. By this interpretation the 22 years of Jair's reign are separated from the Ammonite oppression—without any overlapping. Thus the children of Israel were crushed by the Ammonites in the first year of Jair's reign. Upon the death of Jair, 22 years later, they overran all the country, not only that which was east of the Jordan but also the territory west of it.

"Jair was a Gileadite. He had 30 sons that rode on 30 ass colts, a sign of princely rank and governmental authority; and they had 30 cities called Havoth-Jair, or the villages of Jair, in the land of Gilead. It is not said that Jair delivered Israel, but only that he judged Israel 22 years, but in Judges 2:18 we read that 'when the Lord raised them up Judges then the Lord was with the Judge, and delivered them out of the hand of their enemies all the days of the Judge,' so that, although it is not said that the Lord 'raised up' Jair, but only that he 'arose,' it is most probable that the writer means us to understand that the Ammonites 'broke and crushed' the children of Israel in the first year of Jair in such a way that they were able to recover Heshbon and the territory to the south allotted to Reuben, but not Gilead and the territory to the north allotted to Gad, and not any of the rest of the land of Israel, until the death of Jair, when they crossed the Jordan and completely subjected all Israel on both sides of the river and oppressed them for 18 years until deliverance came by Jephthah.

"The 22 years of Jair will therefore be included in the Chronology as an entire period, complete in itself, and distinct from the 18 years of the 5th servitude under the children of Ammon, by which it is immediately succeeded. But neither of these two periods will be included in the 300 years of Jephthah (Judges 11:26), because in 'that year,' the 1st year of Jair, the children of Ammon 'broke and crushed' the children of Israel, threw off their yoke, and recovered possession of Heshbon, and other towns, on the east side of Jordan, so that Jephthah could not say that 'Israel dwelt in Heshbon and her towns, and in Aroer and her towns, and in all the cities that be along by the coast of Arnon' (Judges 11:26) at any time during the 22 years of the Judgeship of Jair. Still less could he say that Israel dwelt

in these cities at any time during the 18 years of the Ammonite oppression when all Israel, on both sides of the Jordan, was completely subjugated and reduced to a state of servitude by the children of Ammon."—*Romance of Bible Chronology*.

One remaining point must be cleared up. If the expression, "that year," of verse 8 refers to the first year of Jair, why is not the account of his judgeship (vss. 3-5) mentioned before the reference to the crushing of Israel "that year"? A glance at the statement concerning Tola's judgeship (10:1,2) might furnish a clue to the solution of the problem. The writer of the book simply summarized the administration of Tola in a few words with a statement concerning the duration of his administration, death, and burial. There were no events of outstanding importance to record; hence we have the brief resume of his term of office. Following the precedent set in this case, the writer gave us a resume of Jair's reign in similar form (vss. 3-5). Having done this, he wished to call our attention to an outstanding event which characterized the first year of Jair, but, in order to do this, he explained in verses 6 and 7 the causes underlying the trouble; namely, Israel's apostasy from God, and then informs us that the Ammonite oppression which affected the tribes in Transjordan occurred in "that year." This expression can refer only to the first year of Jair. A case similar to this one is found in II Chronicles 29: 1f. In verses 1 and 2 of this passage we have a summary of the reign of Hezekiah, which continued for 29 years. In verse 3, however, the writer takes us back to the 1st month of the 1st year of this 29-year reign and tells us what this monarch did at that time. The two cases are parallel. "That year," therefore, refers to Jair's first year. As Anstey has shown, Jair arose and began his administration of 22 years' duration. During this period, however, the Ammonites held possession of the reconquered territory east of the Jordan which they had wrested from Israel in Jair's first year. During his administration they made no attempt to conquer the west Jordan territory. Upon his death, however, they overran it and held the tribes in this section in servitude for 18 years. In other words, the Ammonites held the country in Transjordan, which they had recaptured, during the 22 years of Jair's judgeship and the 18 years of

their oppression of all Israel; they held this section for 40 years. They, however, held the west Jordan territory only during the 18 years of their domination. At the end of this 18-year period, Jephthah arose as a deliverer in Israel, threw off the Ammonite yoke, and, as we shall see, judged Israel for 6 years.

In view of the facts just presented, we are driven to the conclusion that Jephthah made the speech recorded in Judges 11 in the first year of Jair. At that time Israel had, for 300 years, been in peaceful possession of the territory in dispute. As we have already seen, this territory was conquered in the 40th year of the Exodus, namely, 2552 A.H. Jephthah, therefore, made his speech in the year 2852 A.H. When we add the years of servitude and rest together with the 3 years of Abimelech's usurpation and the 23 years of the judgeship of Tola, we have a total of 279 years. Since the disputed territory was conquered in 2552 A.H., we must add 1 year to this date in order to state the year of the entrance into Canaan and 6 more in order to express the date of the close of the war of conquest, which was 2559 A.H. We have let x equal the years constituting the gap between the close of the Wars of Conquest and the first servitude. The total number of years of servitude and rest is 279. The year of Jephthah's speech was 2852 A.H. Our equation then may be stated thus: $2559 + x + 279 = 2852$. Transposing in the proper order, we have $x = 2852 - 2559 - 279$, or 14. The gap between Joshua and Judges, therefore, is 14 years.

Below I will give a tabulation of these figures which was worked out by Anstey. There is a difference between his and my calculations. This pertains to the wars of Canaan. He made an incorrect deduction and calculated the wars of Canaan as lasting 7 years whereas they continued only 6. His error, however, does not affect the chronology of the period, since it pertained only to the unknown gap between Joshua and Judges.

PERIODS	Years	Years	Years
From the Conquest of Heshbon to the re-conquest by Ammon probably in the 1 st year of Jair (Judg. 10:3-8; 11:26)			300
DEDUCT			
From Conquest of Heshbon to Entry (Ex. 12:40, 41; 40:17; Deut. 2:14-37; Josh. 4:19; 5:6)		1	
From Entry to Division of Land, 2553-2560 (Here follows the so-called Joshua-Judges Chasm)		7	
From 1st Servitude, under Cushan, to 1st Year of Jair, viz.:—			
1st Servitude, under Cushan (Judg. 3:8)	8		
Rest by Othniel (Judg. 3:11)	40		
2nd Servitude, under Eglon (Judg. 3:14)	18		
Rest by Ehud (Judg. 3:30) Judgeship of Shamgar (Judg. 3:31) included in 3rd Servitude under Jabin (Judg. 5:6,7)	80		
3rd Servitude, under Jabin (Judg. 4:3)	20		
Rest by Barak (Judg. 5:31)	40		
4th Servitude, under Midian (Judg. 6:1)	7		
Rest by Gideon (Judg. 8:28)	40		
Usurpation of Abimelech (Judg. 9:22)	3		
Judgeship of Tola (Judg. 10:2)	23	278	286
The so-called Joshua-Judges Chasm, from the Division of the Land to the 1st Servitude under Cushan.. =			13

ISRAEL UNDER THE JUDGES

From the 1st Servitude under Cushan to the Election of Saul

PERIODS	Servitude	Rest	Usurpation	Judgeship
1 st Servitude, under Cushan	8			
Rest by Othniel		40		
2 nd Servitude, under Eglon	18			
Rest by Ehud (Judgeship of Shamgar included in 3rd Servitude under Jabin, Judg. 3:31; 5:6,7)		80		
3 rd Servitude, under Jabin	20			
Rest by Barak		40		
4 th Servitude, under Midian	7			
Rest by Gideon		40		
Usurpation of Abimelech			3	
Judgeship of Tola				23
Judgeship of Jair				22
5 th Servitude, under Ammon	18			
Judgeship of Jephthah				6
Judgeship of Ibzan				7
Judgeship of Elon				10
Judgeship of Abdon				8

6 th Servitude, under the Philistines (Judgeship of Samson included in 6th Servitude, under the Philistines, Judg. 15:20)	40			
Judgeship of Eli				40
Judgeship of Samuel				20
(N.B.—I Sam. 7:13-17 is a Review, not a continuation of the history)				
Totals	111	200	3	136

IV. The Period from Jair to Saul

Having verified the chronological data found in Judges 3-10 with the blanket statement of 300 years mentioned by Jephthah from the 40th year of the Exodus to the last year of Jair, we are now prepared to investigate the remaining chronological data found in the books of Judges and I Samuel 1-7. To the 22 years of Jair's reign we add the 18 of Ammonite oppression (10:8), and this total we augment with the following: 6 years for Jephthah's administration (12:7); 7 for Ibzan; 10 for Elon; 8 for Abdon (12:14). This gives us a total of 71 years for these minor judgeships and the one servitude under Ammon.

At this time Israel sinned again, and the Lord once more delivered her into the hands of the Philistines for 40 years (13:1). During this oppression Samson judged Israel for 20 years (15:20; 16:31). These are not to be used in the computation of the chronology since they coincide with the 40 years of the Philistines.

Following the Philistine servitude was the judgeship of Eli, who held office for 40 years (I Sam. 4:18). He was succeeded by Samuel the prophet, who judged Israel during the time the ark of the covenant was at Kiriath-jearim—20 years. It is clear from the narrative that Samuel's tenure of office followed that of Eli.

At the end of this 20-year period there was a mighty turning to God on the part of Israel who had been more or less indifferent to spiritual things, and who had even

gone off into idolatry. When the Philistines heard of this great revival, they invaded the country. But Samuel led the people, who were helped of the Lord. A great deliverance was wrought. A stone was set up to commemorate the victory. This was at the end of Samuel's 20 years of judgeship.

A careful reading of I Samuel 7:13-8:3 shows that this section is a resume of Samuel's administration, looking both backward and forward from this special occasion. In the following paragraph we learn of the demand which the people made for a king. As we shall presently see, this new departure followed the Philistine invasion.

The period of office of the minor judges amounts to 71 years, which brings us 71 years after Jephthah's speech, namely, to 2923. To this total we add 40 years for the Philistine oppression, 40 for the Judgeship of Eli, and 20 years for the administration of Samuel. The times of the judges, therefore, terminated with the year 3022. The monarchy began in 3023 A.H.

As seen in the tables under Section III and the data just presented, the total number of years for the judges was exactly 450. This is what the apostle Paul clearly declared in Acts 13:19, 20. There is perfect harmony between the data found in Judges and the statement of the great apostle.

When we add to this number the 14 years of the Joshua-Judges chasm, the 6 years of conquest of Canaan, the 40 of the wilderness experiences, and the 84 years of the reigns of Saul, David, and Solomon to the latter's fourth year, we have a grand total of 594 years. Thus by pure calculation we see that there were 594 years from the Exodus to the fourth year of Solomon when the temple was started. But in I Kings 6:1 we learn that there were only 480. There is a discrepancy of 114 years. When we remember that, during this time Israel was out of fellowship for the 111 years of the servitudes and the 3 years of the usurpation of Abimelech, we see that she was in God's favor only 480 years of the 594. In view of these facts we must consider these 480 years as theocratic. God's clock, figuratively speaking, stops

when Israel is out of favor with her Maker.

With the close of the 20 years of the judgeship of Samuel, a new era was ushered in known as the monarchy, which will be discussed in the next chapter. Thus in our tracing the chronological question we have come to the year 3022 as the last of the 20 years of Samuel's administration. The first year of the monarchy, as we shall see was 3023 A. H.

THE MONARCHICAL PERIOD

(3023 A.H.—3520 A.H.)

CHAPTER VIII

THE UNITED KINGDOM

In the previous chapter we arrived, in our investigation, at the inauguration of the monarchy in Israel. It was not God's first and highest plan that she should have a king to be like the nations of the world—but that she should look to Him alone for guidance and protection. From a reading of I Samuel 8 we can see clearly that God's first plan for the Chosen People was that He should be their King. Nevertheless, when they would not take His first and highest plan, He gave them a second, namely, one of their own choosing. His action on this occasion was determined by the principle on which He always acts; namely, that, when men will not accept His first choice for them, He will allow them to have a second, or even a much less desirable and honorable plan of life. Always it is detrimental to one to have his own way in preference to allowing God to overrule in the life. Israel, during her wilderness wandering, was not satisfied with God's first provision in giving her manna to eat. Hence the people murmured against Him and wanted flesh. Finally, the Lord acceded to their insistent demands and granted their request, but gave them leanness in their souls. "And he gave them their request, But sent leanness into their soul" (Psa. 106:15).

Confirmation of the position that it was not God's first plan for Israel to have a king is seen in the statement of Hosea the Prophet: "They have set up kings, but not by me; they have made princes, and I knew it not: of their silver and their gold have they made them idols, that they may be cut off" (Hos. 8:4). From Leviticus 26:1-13 and Deuteronomy 28:1-14 it is very clear that, if the Hebrew people had only been faithful to God, He would have supplied their every need and would have

protected their borders from foreign invasion. Hence there was no necessity for a human king.

In this connection let me call attention to the fact that in these two chapters we also learn the secret of Israel's age-long sorrows, namely, her disobedience to God and His will. The safest place, one has said, in all the world for one is to be where the Lord wants him; on the other hand, the most dangerous place to be is where God has not indicated. Whenever men choose their own ways in preference to those of God, they always suffer for the same.

It has already been seen that the period of the judges covered 450 years, as enumerated in the book of Judges and the first seven chapters of I Samuel. This is in perfect accord with the statement of Paul the apostle, found in Acts 13:19,20, in which he says that God gave Israel, after she had conquered the land, judges for the period of "about four hundred and fifty years" until Samuel the Prophet. The expression "about" covers the time between the end of the conquest of Canaan and the first servitude under Cushan-rishathaim which, as we have already learned, was a period of fourteen years. Since the statement concerning the period of the judges to Samuel is followed by one relating to the establishment of the monarchy, we must conclude that he was thinking of the time of the judges as including the ministry of Samuel. Since the actual number of years given in the book of Judges and the first seven chapters of I Samuel total exactly 450 years, we must accept the testimony as it appears in the original text and conclude that the monarchy began immediately after the close of the twenty years of Samuel's judgeship.

I. THE REIGNS OF SAUL, DAVID, AND SOLOMAN

The record of the monarchy is to be found in the period covered by the books of Samuel and Kings, beginning with I Samuel 8. The history of this same period is also found in I Chronicles 10 to II Chronicles 36:4. This latter record supplements that of Samuel and Kings. The writers of these accounts present their material more

as statisticians or analysts of the time, whereas the author of Chronicles views the record from the spiritual standpoint, giving us the true philosophy of history. This latter account is of inestimable value in one's interpreting God's dealing with Israel in the past and His present and future conduct towards them.

A. *Samuel-Saul Connection*

Our chronology has brought us to the end of the judgeship of Samuel in the year 3022 A.H., which is 1103 in the Ptolemaic dating. The question at once arises as to whether or not the monarchy followed immediately the last year that is attributed to Samuel as judge. Some chronologers seem to think that there is quite a jump between Samuel and Saul; on the other hand, others consider that the monarchy was established immediately after the twenty years of Samuel's independent judgeship. This question can only be determined by a careful examination of the facts set forth in I Samuel 7 and 8. To these let us now address ourselves.

As we have already learned, at the end of the twenty years, during which the ark was in Kiriath-jearim, the children of Israel lamented after the Lord. The time was ripe for a revival. Samuel commanded the people to lay aside their worship of foreign gods and to humble themselves before the Lord, which thing they did. Thus there was a great and mighty revival, as we have already seen, in Mizpah. No sooner had Israel turned to God than Satan stirred up the Philistines to invade the country. In answer to the believing prayer of Samuel especially, the invading hosts were defeated and driven out of the borders of Israel. As a memorial of the victory, a stone was set up at Mizpah to which was given the name, "Eben-ezer." An account of this great revival and deliverance from enemies is found in I Samuel 7:2-12 inclusive. Following this record, verses 13-17, we have a summary statement of the ministry of the prophet Samuel. A careful examination of this portion of Scripture shows that it is both retrospective and prospective. The former phase of the matter is seen in verses 15-17, which recounts the activities of Samuel as judge who made the rounds from his home at Ramah to Bethel, Gilgal, Mizpah, and then back again.

He engaged in this routine, judiciary ministry throughout his entire life; hence from the standpoint of the time recorded in chapter 7, this statement is both retrospective and prospective, because his official duties continued long into the reign of Saul, his death being recorded in chapter 25 which gives an account of the history at a much later date. The statement of the victory won on this occasion is found in verses 13 and 14. When, therefore, the summary character of verses 13-17 is taken into consideration, we are led to the irresistible conclusion that these verses are simply parenthetical. A similar summary of the life of Saul is found in I Samuel 14:47-52. An examination of this section of Holy Writ shows conclusively that it likewise is retrospective as well as prospective. A further study of the text reveals the fact that this latter resume is simply parenthetical and does not interrupt the flow of the narrative, which is given in chronological order. If we will read I Samuel 7 through verse 12 and drop our eyes to 8:4, omitting the intervening resume, we shall see that the historical narrative is taken up with this latter verse. The parenthetical statement, therefore, does not interrupt the forward movement of the thought. In view of this fact, we must conclude that the coming of the elders of Israel to Samuel, demanding that the nation have a king, followed upon the victory over the Philistines immediately after the great revival. There is therefore no reason for our concluding that there was any interval of time separating the twenty-year period of Samuel's judgeship from the establishment of the monarchy, the account of which we find in I Samuel 8-10 inclusive.

B. *Saul*

The Lord acceded to the demand of Israel for a king and gave them Saul, the son of Kish, a Benjamite, who stood head and shoulders above all other Israelites. Before granting them a king, however, the Lord gave a detailed outline of the type of sovereign they would have and the great burden he and his organization would be upon Israel. Nevertheless they clamored for a monarch in order that they might be like the nations around them.

We know very little from a chronological standpoint concerning Saul. In I Samuel 13:1 we have the statement that "Saul was a son of a year in his kingdom; and he reigned two years over Israel" (literal translation). This statement has been a great puzzle to commentators and chronologers.

When we take all the data into consideration, the following seems to be the facts in the case: After Samuel anointed Saul in private at Ramah (I Sam. 9:1-10:8), the prophet called the tribes to Mizpah where the appointment was recognized officially by the people, and the kingdom was accepted. After this there arose trouble with the children of Ammon. Saul called forth his army and won a signal victory over his enemies. When the war was over, the people gathered together to Samuel and Saul at Gilgal, where the kingdom was renewed, at which time Saul was anointed the second time. When he was first anointed, certain base men objected to the appointment and showed determined opposition. At his second installation, however, which seems to have occurred a year later, there were no dissenting voices. This seems to be the thought of the expression found in 13:1, "Saul was the son of one year in his reigning" or, put differently, "Saul reigned one year."

After he was acknowledged by all Israel to be the lawful king, he established a standing army and reigned two years. During this period, according to the summary of his reign found in I Samuel 14:47,48, he won signal victories over Moab, Ammon, Edom, the kings of Zobah, the Philistines, and the Amalekites, delivering Israel out of the hand of thralldom. After this two year period—one cannot be definite as to the length of time—he was sent again against the Amalekites with specific orders to exterminate the entire race, leaving nothing—not even the cattle.

A rabbinical tradition credits Saul with having reigned 20 years. Since this statement is not supported by any historical evidence, it has no scientific value. Josephus however gives us this information: "Now Saul, when he had reigned eighteen years while Samuel was alive, and after his death two (and twenty), ended his life in this manner." Preceding this statement the historian had given an account

of Saul's death. Obviously there was evidence which was in existence in the first century of the present era to which Josephus had access. His statement is in perfect accord with that made by the inspired apostle Paul, who declared that Saul reigned for "the space of forty years" (Acts 13:21).

C. *David*

According to II Samuel 2:11; 5:4,5; I Chronicles 29:27, David reigned forty years altogether. During the first seven and one-half years of this period he reigned in Hebron. At the expiration of this time he moved up to Jerusalem and reigned there thirty-three years. Some chronologers have mistakenly concluded that David reigned forty-one years or, rather, that forty-one years should be attributed to him instead of forty. This error is due to the misunderstanding of the Hebrew method of reckoning. On this point I wish to quote Martin Anstey:

"The usual chronological statements of the years of the Kings reckon quite accurately in whole years, without introducing fractions of a year. For these whole years are always calendar years from New Year's Day (Nisan 1st) to New Year's Day. They are not measured from the day of the King's accession to the day of his death. They are designed like the years of the Patriarchs in Genesis, and the reigns of the Kings in Ptolemy's Canon, and in the Assyrian Eponym Canon, to mark the succession of the years in a given chronological Era.

"It is not so with a chronological statement which contains fractions of a year like this of David's 7½ years in Hebron. Here we have a statement measuring the exact duration of David's reign in Hebron, as measured from the date of his accession to the day of his removal to Jerusalem. When the statement is reproduced in terms of calendar years in I Chronicles 29:27, the number assigned to his reign is not 41 but 40 years."

When we attribute only forty years to David, as the Scriptures do in the plain blanket statement of I Chronicles 29:27, total the number of years from the Exodus to the fourth year of Solomon, and test the results by the 480 years of I Kings 6:1 and other pertinent data, we see that we are correct in attributing to David only forty years.

In II Samuel 15:7 occurs this chronological statement: "And it came to pass at the end of forty years, that Absalom said unto the king, I pray thee, let me go and pay my vow, which I have vowed unto Jehovah, in Hebron." This sentence has given chronologers and commentators much concern. It is impossible with the scanty data which we have to determine the point of departure in this reference. The terminal date, however, we know was the year of Absalom's rebellion. Some commentators think that this was the last year of David's life; hence they conclude that the forty years mentioned here coincide with his reign. Since this passage does not have any bearing on the general scheme of chronology, and since there is much uncertainty as to the initial date, we pass it by.

A second chronological statement attributed to David is found in I Chronicles 26:31 and refers to the appointment of the officials of the state in David's fortieth year. It is evident that this statement, likewise, has no bearing on the general chronological set-up.

D. *Solomon*

From I Kings 11:42 and II Chronicles 9:30 we learn that the time Solomon reigned in Jerusalem was forty years. This statement is plain and specific; hence it needs no further illumination.

Several outstanding incidents of Solomon's reign are mentioned and are dated. For instance, the beginning of the erection of the house of the Lord is mentioned as having occurred in the fourth year of Solomon (I Kings 6:1). It was completed in the eleventh year of his reign (I Kings 6:38). When he finished Jehovah's house, he began his own palace and continued to work on it for thirteen years; hence it was completed in the twentieth year of his reign (I Kings 7:1; 9:10; II Chron. 8:1)

II. Are the Round Numbers in the Old Testament Accurate?

Chronologers and commentators who endeavor to fit the Biblical data into the

generally accepted chronology experience much difficulty at times. The reason for this is that truth will not square with error; fact, with fiction. In order to extricate themselves from such dilemmas, they endeavor to break the force of the Scriptures by throwing doubt upon the accuracy of many chronological statements, especially those which are given in round numbers, such as the first three reigns in Israel of forty years each. According to them it is unthinkable that the first three kings reigned for forty years each; hence they say that this is an artificial scheme. In order to buttress their contention, they call our attention to the round numbers found in the book of Judges for the administration of certain ones of those deliverers whom God raised up to save His people. As further proof of their position they also note the fact that in the account of the ages the years of the reigns of the kings of Judah are given in multiples of five. For instance, Dr. D. R. Fotheringham in his *Chronology of the Old Testament* makes this contention. An examination of the ages and the reigns of the kings of Judah shows that, on the theory of averages, at least seven of the figures should end either in five or zero. This is exactly what we find embedded in the text; hence it is a normal record. As proof that the chronological data in the Scriptures are unreliable and artificial, our attention is called to the way that the periods of twenty, forty, and eighty years figure in the record:

The Wilderness Period	.....	40 years
Othniel	.....	40 years
Ehud	.....	40 years
Jabin	.....	40 years
Barak	.....	40 years
Gideon	.....	40 years
The Philistines	.....	40 years
Eli	.....	40 years
Samuel	.....	40 years

Saul	.....	40 years
David	.....	40 years
Solomon	.....	40 years

In regard to the forty years of wilderness journeying we have much chronological data referring to events which occurred on certain days of a given year. By adding all of the statements pertaining to this period we get the total of forty years; hence no one who is willing to look at the facts will say that this is an artificial statement.

As to David's forty years of reign, we see that there were the six extra months and yet only forty years are attributed to him. Evidently that half year was counted to Saul's reign, according to the principle of computing time as we shall see in discussing the reigns of the latter kings. It is purely arbitrary for one to contend that the figures twenty, forty, and eighty years are artificial, since we have seen that two of them were accurate statements, though given in round numbers, in accordance with the principles of reckoning the Biblical chronology and are mathematically correct. On this point I wish to quote from Anstey's epoch-making book *The Romance of Bible Chronology*.

"The number of the Kings of England from William the Conqueror to Queen Victoria is 35. On the theory of averages we should expect the number of years in the reigns of 7 of these to end in a 5 or 0. As a matter of fact, 12 or nearly double that number end in one or other of these figures, yet no one supposes that the length of the reigns of the Kings of England is an approximation.

"The Book of Judges is a very condensed account of a long period of time. Its space is apportioned at the rate of 5 pages to the Century. A writer on English Architecture would not be guilty of chronological inaccuracy if he dealt in a similarly brief space with the various styles of Gothic Architecture, tabulating them as follows: 11th Century, Norman; 12th Century, Transition; 13th Century, Early English; 14th Century, Decorated; and 15th Century, Perpendicular. As a matter of fact, each of these styles dates from at least a decade or so before the opening year of the Century to which it mainly belongs. But the Chronology

of the entire period is not affected thereby. And it must not be supposed that the round numbers used in Scripture are introduced in such a way as to make the Chronology, as a whole, inaccurate or inexact. The reckoning by forties is just as accurate as the reckoning by Centuries. If these numbers are approximations they are self-compensating and self-correcting, and conduct us to a point quite definite and quite exact, for their totals agree with the long numbers measuring long periods by which smaller component numbers are checked. All the above periods of 40 years are checked either by St. Paul's 450 years, in Acts 13:20, or by the 480 years of I Kings 6:1, and some of them by both of these long numbers."

As Anstey has stated, when the conclusions are drawn from all of the chronological data and we have the total number of years, we can check them by the long periods of blanket statements found in other sections of the Scriptures and find that they tally with mathematical precision; hence it is a gratuitous assumption for one to consider these round numbers as artificial and only approximations.

Since the first year of Saul was 3023 A.H. and since he, David, and Solomon each reigned forty years, Solomon's reign ended with the year 3142, and Rehoboam's and Jeroboam's first year was 3143.

III. CHRONOLOGICAL CHART OF THE PERIOD

Below appears a chart giving the principal events that occurred during the reigns of Saul, David, and Solomon. Each line represents a year. In the first column to the left appear the Bible dates. To the right is the column giving the Ptolemaic dates. The next one presents the sabbatic periods. In the next are the names of the sovereigns and the number of years of their reigns. This chart will give us a bird's-eye view of the historic situation.

Bible Dates	Ptolemaic Dates	Sabbatic Periods	ISRAEL (United Kingdom)	References, Events, and Prophets	Bible Dates	Ptolemaic Dates	Sabbatic Periods	ISRAEL (United Kingdom)	References, Events, and Prophets
A. H. 3023	B. C. 1102	1	Saul 1	Acts 13:21. Saul 40 yrs.	A. H. 3037	B. C. 1088	15	Saul 15	
3024	1101	2	2		3038	1087	16	16	
3025	1100	3	3		3039	1086	17	17	
3026	1099	4	4		3040	1085	18	18	
3027	1098	5	5		3041	1084	19	19	
3028	1097	6	6		3042	1083	20	20	
3029	1096	7	7		3043	1082	21	21	
3030	1095	8	8		3044	1081	22	22	
3031	1094	9	9		3045	1080	23	23	
3032	1093	10	10		3046	1079	24	24	
3033	1092	11	11		3047	1078	25	25	
3034	1091	12	12		3048	1077	26	26	
3035	1090	13	13		3049	1076	27	27	
3036	1089	14	14		3050	1075	28	28	

Bible Dates	Ptolemaic Dates	Sabbatic Periods	ISRAEL (United Kingdom)	References, Events, and Prophets	Bible Dates	Ptolemaic Dates	Sabbatic Periods	ISRAEL (United Kingdom)	References, Events, and Prophets
A. H. 3051	B. C. 1074	29	Saul 29		A. H. 3065	B. C. 1060	43	David 3	
3052	1073	30	30		3066	1059	44	4	Samuel, Nathan, and God.
3053	1072	31	31		3067	1058	45	5	
3054	1071	32	32		3068	1057	46	6	
3055	1070	33	33		3069	1056	47	7	
3056	1069	34	34		3070	1055	48	8	
3057	1068	35	35		3071	1054	49	9	
3058	1067	36	36		3072	1053	50	10	
3059	1066	37	37		3073	1052	51	11	
3060	1065	38	38		3074	1051	52	12	
3061	1064	39	39		3075	1050	53	13	
3062	1063	40	40		3076	1049	54	14	
3063	1062	41	David 1	II Sam. 2:11; I Chron. 29:27. David 40 yrs.	3077	1048	55	15	
3064	1061	42	2		3078	1047	56	16	

Bible Dates	Ptolemaic Dates	Sab-batic Periods	ISRAEL (United Kingdom)	References, Events, and Prophets	Bible Dates	Ptolemaic Dates	Sab-batic Periods	ISRAEL (United Kingdom)	References, Events, and Prophets
A. H. 3079	B. C. 1046	57	David 17		A. H. 3093	B. C. 1032	71	David 31	
3080	1045	58	18		3094	1031	72	32	
3081	1044	59	19		3095	1030	73	33	
3082	1043	60	20		3096	1029	74	34	
3083	1042	61	21		3097	1028	75	35	
3084	1041	62	22		3098	1027	76	36	
3085	1040	63	23		3099	1026	77	37	
3086	1039	64	24		3100	1025	78	38	
3087	1038	65	25		3101	1024	79	39	
3089	1037	66	26		3102	1023	80	40	I Chron. 26:31, 32 = David appointed certain officials of state.
3089	1036	67	27		3103	1022	81	Solomon 1	I K. 11:42; II Chron. 9:30. Solomon reigned 40 yrs.
3090	1035	68	28		3104	1021	82	2	
3091	1034	69	29		3105	1020	83	3	
3092	1033	70	30		3106	1019	84	4	I K. 6:1f.; II Chron. 3:2. Solomon begins to build Temple.

Bible Dates	Ptolemaic Dates	Sab-batic Periods	ISRAEL (United Kingdom)	References, Events, and Prophets	Bible Dates	Ptolemaic Dates	Sab-batic Periods	ISRAEL (United Kingdom)	References, Events, and Prophets
A. H. 3107	B. C. 1018	85	Solomon 5		A. H. 3121	B. C. 1004	99	Solomon 19	
3108	1017	86	6		3122	1003	100	20	
3109	1016	87	7		3123	1002	101	21	
3110	1015	88	8		3124	1001	102	22	
3111	1014	89	9		3125	1000	103	23	
3112	1013	90	10		3126	999	104	24	I K. 9:10. Palace completed.
3113	1012	91	11	I K. 6:38. Temple completed. I K. 7:1; 9:10. Solomon begins to build Palace.	3127	998	105	25	
3114	1011	92	12		3128	997	106	26	
3115	1010	93	13		3129	996	107	27	
3116	1009	94	14		3130	995	108	28	
3117	1008	95	15		3131	994	109	29	
3118	1007	96	16		3132	993	110	30	Ahijah the Shilonite.
3119	1006	97	17		3133	992	111	31	
3120	1005	98	18		3134	991	112	32	

Bible Dates	Ptolemaic Dates	Sabbatic Periods	ISRAEL (United Kingdom)	References, Events, and Prophets	Bible Dates	Ptolemaic Dates	Sabbatic Periods	ISRAEL (United Kingdom)	References, Events, and Prophets
A. H. 3135	B. C. 990	113	Solomon 33		A. H. 3139	B. C. 986	117	Solomon 37	
3136	989	114	34		3140	985	118	38	
3137	988	115	35		3141	984	119	39	
3138	987	116	36		3142	983	120	40	

CHAPTER IX

TESTIMONY OF KING DAVID

In chapter III we saw that in the oracle of Jacob (Genesis 49:10) the two pictures of Messiah's coming blended imperceptibly into one great forecast of the future. Viewing this passage in the light of subsequent revelations, we saw that the two comings of the one Messiah are separated by a long interval of time. Furthermore, we learned that the preëminence and governmental functions would be in Judah when Messiah was to make His first appearance. Since, however, the government passed permanently from that tribe in the year 70 of the common era, and since the Word of God cannot be broken, we correctly concluded that He came prior to the catastrophe which blotted out the national life of Israel and dispersed the Chosen People among the nations. So it is absolutely certain that He has already made His first appearance—before that national catastrophe. This ancient prediction did not give any data whereby we could arrive at a definite conclusion as to how long before the national calamity He would appear; nevertheless, the facts learned from this oracle constitute firm, bed-rock facts upon which we may build, or rather erect, our temple of knowledge with reference to Messiah's appearance.

The next prediction, chronologically speaking, which gives information concerning His advent is Psalm 2 which, in other portions of the Scripture, is attributed to David as the human author. Though there is no superscription to this psalm, circumstantial evidence points to the conclusion that he wrote it. In Psalm 72:20 the first two books of the Psalter are attributed to him as author or compiler; but it matters little as to whom the Lord chose to be the human penman for the giving of His Word to His people. It is sufficient for us to know that a passage is written by inspiration. In the light of all of the facts which could be marshaled in support of the Davidic authorship, it is perfectly logical to assume that he was the human author.

Though he was the king of Israel, the Spirit of God sometimes came upon him

and gave new revelations to His people through him. This fact is seen by an examination of many of the Messianic psalms. It is also confirmed by his swan song found in II Samuel 23:1-7.

God used various occasions and circumstances to make further revelations of His will. For instance, when David's typical glory was lying in the dust of degradation and shame because of his sin, the Lord used this dark background of failure and discouragement upon which He painted the glorious picture of the future coming Messiah and His righteous reign upon earth. It is quite likely that there was some occasion in the history of Israel which served as an historical occasion for the further unfolding of the divine revelation in the form of Psalm 2.

I. THE INTERNATIONAL SITUATION FORETOLD IN PSALM TWO

Why do the nations rage,
And the peoples meditate a vain thing?
The kings of the earth set themselves,
And the rulers take counsel together,
Against Jehovah, and against his anointed, *saying*,
Let us break their bonds asunder,
And cast away their cords from us (Psalm 2:1-3).

David, by the Spirit of God, looked out into the future and saw that which his audience could not observe. In order to convey to their minds in the most graphic and gripping manner what he saw, he asked two rhetorical questions: "Why do the nations rage, And the peoples meditate a vain thing?" These interrogations were not asked for the sake of obtaining information but rather of imparting the knowledge which had been conveyed to him by the Spirit of God. The second query, an example

of Hebrew parallelism, serves as a comment upon the first. These rhetorical questions likewise carry the implication that the raging of the nations and their meditating a vain thing are unreasonable and illogical procedures.

The marginal rendering of the first question is, "Why do the nations tumultuously assemble?" This translation is literal. According to the fundamental rule of interpretation, we must take the primary, ordinary, usual, literal meaning of every word if the context permits. Since there is nothing in this connection indicating otherwise, we are forced to accept the literal meaning of this verse. Taking our stand upon this firm, solid principle of exegesis, we may be sure that the prophet looked out into the future and saw the nations all astir over one great issue. He observed them gathering together in boisterous sessions to discuss a question which seems to be the problem of the hour. That these are deliberative meetings is evident from the fact that in the second line we are told "the peoples meditate a vain thing." From this verse, therefore, we learn that at some time in the future (from David's point of view) there would be some issue before the peoples of the world, which would grip their attention, and which would cause them to come together in various meetings throughout the world for the purpose of investigating this living issue.

From this verse we also learn that this great international question is but a vain matter. In this connection may I call attention to the fact that man's thoughts are not God's thoughts, neither are his ways God's ways? Furthermore, as the heavens are higher than the earth, so are God's ways higher than man's, and God's thoughts than man's thoughts (Isaiah 55:6-11).

The kings of the earth set themselves,
And the rulers take counsel together,
Against Jehovah, and against his anointed, *saying* (Psalm 2:2).

This verse foresees an international, atheistic, anti-christian, politico-religious

convention. That such a world congress is here foreseen is evident from the fact that "The kings of the earth" and "the rulers" are said to be the delegates to this great conference. The expressions, "The kings of the earth," and "the rulers," indicate all of the rulers of the world, or approximately all of them; therefore we are absolutely certain in declaring that this verse foretells an international convention. The delegates to this congress assemble with their minds already made up or largely so, because they "set themselves." The word in the Hebrew translated *set themselves* is **יִתְנַצְּבוּ**, and in the connection in which it appears it indicates a determined stand. Regardless of all evidence, since the minds of the delegates are already made up, they take a positive and definite stand against God. Therefore it is proper to call this an international, atheistic convention.

It is also anti-christian, because the forecast is that this convention is "against his (God's) Messiah." The Hebrew word translated *anointed* is literally *His Messiah* or, expressed in Greek, *His Christ*. From this fact it is evident that, at the time of this convention, the Lord's Messiah has already come and has obtained a grip upon some in every nation. Furthermore, we can see that these delegates debate the question and finally vote upon the issue of killing the influence of Messiah and rooting out every trace of His memory from their respective realms.

That this is a political convention is evident also from the fact that its delegates are politicians—the rulers of the time. I regret to say that they will not be statesmen, for such men forget their own personal interests and seek the welfare of the people whom they represent. On the contrary, the delegates to this convention are seeking to carry out their own plans and purposes, irrespective of the desires and the wishes of those in their respective communities.

At the same time this congress is also a religious one, because the object of its convocation is to settle once for all the question of religion. In the words of Hamlet the issue may be stated, "To be or not to be"; i.e., religion or no religion. Finally after noisy harangues and stormy sessions the question will be called for and voted

upon. The resolution which is passed is stated in the third verse:

Let us break their bonds asunder
And cast away their cords from us.

The antecedent of the pronoun *their* in verse 3 is *Jehovah* and *his Messiah* in the preceding verse. This fact confirms the statement made above: that at the time of convocation of this great international assembly the knowledge and the influence of the true God, who revealed Himself to the patriarchs, and of His Messiah will have spread to all the nations and will have gained a following among them. Being stirred by atheism and anti-messianism, this convention passes the resolution that an effort be made to exterminate the religion of the Almighty and His Messiah from the face of the earth.

This passage presupposes the development of internationalism in the political world, for, as stated above, the rulers of the entire world come together in a deliberative assembly. The internationalism that is assumed in this passage did not develop until after the World War. It is true that some far-sighted statesmen for years have been speaking of a parliament of the world and of an international court. Tennyson, in *Locksley Hall*, describes just such a world-convention, but his dream of world-peace and of fraternity among the nations and of its being accomplished by human legislation is incorrect, for such a thing can never exist so long as people do not accept the authority of the true God and His Messiah. In the field of international relations there was a beginning in the form of the Hague peace pact, which existed prior to the World War, but which did not hinder the development of the greatest disaster that has thus far overtaken humanity. Only in this post-war period has the political situation developed into the internationalism that is foreseen in Psalm 2. From these facts it becomes abundantly evident that David, by the Spirit of God, was projected through the vista of three thousand years and saw this post-

war political situation. In the last few years we read constantly of international gatherings convened for the purpose of settling great world questions.

The truthfulness of this position is also seen from the fact that in this post-war period atheism and disbelief in the existence of a Supreme Being are rapidly gripping the minds of the people. Men are turning away from religion and have made science and modern thought an object of worship. This rapid increase of disbelief and the discarding of the age-long standards of morals, ethics, and religion show most clearly that we are rapidly approaching the time for the fulfilment of this prediction.

II. THE IMPLICATION OF THE PREDICTION

Should one in a vein of seriousness request another to remove his coat and hat, a third person being in a position where he could not see the one addressed would have a reasonable basis for believing that this one was wearing his coat and hat at the time of the request for their removal. In the same manner the passing of the resolution of this international convention is positive proof that the doctrines and the influence of both God and His Messiah have reached into every nation and tribe of the globe. The prophet foresees the present day when men in every nation are turning from idols to serve the true and the living God and to place their faith in the Hebrew Messiah. In other words, there will be, according to this psalm, a time when devout worshipers of God and believers in His Messiah as their Saviour will be found in all the nations and tribes of the earth. The fact that the proposition is voted upon in this convention to take steps against God and His Messiah shows that the belief in the Messiah is more than intellectual assent to some doctrine relative to Him. In the resolution He is put on the same level with God—"against Jehovah, and against his anointed." This passage therefore goes far beyond the acceptance, on the part of many among all the nations, of the doctrines concerning God and Messiah in a philosophical sense. On the contrary, it postulates not only receiving intellectually these doctrines, but also the worship of both God and Messiah. This passage also

presupposes the proposition that Messiah has come into the world, and that His teachings have been promulgated among all nations. The prophets constantly spoke of Him in His relation to Israel when He appears upon the earth. According to their teaching, as we have already seen in *Messiah: His Nature and Person*, He is God in human form, who enters the world by miraculous conception and Virgin Birth. The fact that people among all the nations accept and worship Him is positive and unmistakable evidence that this passage assumes His having already come into the world and His doctrines having reached unto the ends of the earth.

In view of all the facts here foretold, it is abundantly evident that, when the political situation has developed to the extent as is contemplated in this passage, Messiah will have already made His appearance in the world and His doctrines will have been taken to the ends of the earth. Since it is clear that we are living in the time foreseen by the psalmist in this wonderful forecast, every Hebrew can know positively that his Messiah has already come into the world. Though we can be certain from this passage that He has already come to earth, it is impossible in view of the facts given here to determine when He made His appearance. The data as to the exact time of His advent must be gathered from other passages.

In our investigation of Genesis 49:10 we saw that Judah would be in possession of the ruling power among the tribes of Israel when He comes the first time. From this passage we know that Messiah has come into the world prior to the development of the present-day civilization. To other passages we shall turn for more exact information concerning the date of His appearance. To this task we address ourselves in order to trace every clue on this point that is given by the prophets.

CHAPTER X

THE DIVIDED KINGDOM

I. BIBLICAL DATA

Upon the death of Solomon the children of Israel met Rehoboam at Shechem for the coronation ceremony. The people of Israel under the inspiration and leadership of Jeroboam, who had fled to Egypt from Solomon, appealed to the new king for a reduction of taxes. He promised a reply in three days. In the meantime he took counsel with the older men who had been his father's advisors. They insisted that he lighten the burden of the masses. He also conferred with certain young men who urged him to give no relief but to threaten heavier levies. With this turn of affairs the ten tribes instituted a revolt against Rehoboam, saying,

"What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David" (I Kings 12:16).

With this declaration of the issue the revolting tribes deserted the house of David and made Jeroboam king of the new government. Prior to this time there had been a slight cleavage between Judah on the one hand and the eleven tribes on the other. When, however, the revolution broke out, the small tribe of Benjamin adhered to the Davidic throne, and the chasm between the rival kingdoms became very deep—almost impassable.

This disruption of the kingdom occurred in the year 3143 A.H. On account of its far-reaching consequences, which seriously affected the life of the Chosen People for the next 264 years, this catastrophe proved to be an epoch-making event. In unity there is always strength, but in division comes inevitable weakness. Not only was there a weakening of the kingdom by this rupture, but there were also constant strife and war between these rival governments which from time to time reduced the country to a state of desolation.

When we reach this period of the monarchy, we encounter some of the most

serious problems concerning Biblical chronology. The difficulties are so very real that many chronologers of the past have resorted to various methods and means in their efforts to discover the facts. The favorite procedure in removing an obstacle has been either to discredit the Biblical account *in toto* or to resort to the favorite trick of the chronologers—emending the text. Even believing, conservative, commentators and chronologers, being unable to see the correct interpretation, have often concluded that the text has been corrupted by copyists. On the other hand, the radical critics, who reject the doctrine of the infallibility of the Sacred Records, have no scruples against making any changes in the original that will help harmonize the data as they see things, and that will fit the account into their preconceived theory of the historic situation. These efforts to clarify the facts, either made by friends or foes, must be pronounced as illogical, unscientific, and vicious in the extreme.

Instead of assuming that there are errors in the text, the scholarly, scientific investigator will examine microscopically the Sacred Record in which the difficulty is found and view it in the light of each passage that may have any connections therewith. The fundamental postulate with which one must approach the Scriptures is that God was honest and frank in making His revelation to man, saying exactly what He meant and meaning precisely what He said. Whenever the student thus approaches any difficult subject in the Scriptures, he will seek for the facts in the case and the proper interpretation of the data without making any effort to force upon the language a strained and abnormal meaning. Of course, he will make allowances for any figures of speech, understanding their significance in the light of current usage. To approach the Scriptures with this attitude is scientific and scholarly. But one may object that, in order to be scientific, the student must assume a negative attitude, throwing a question mark around every fact. Unfortunately such a standard for scholarship in the theological world has been erected in certain quarters. This criterion is contrary to common sense and general practice in the secular realm. For instance, in the courts of the land the assumption is that the

defendant is innocent until he is proved guilty. Furthermore, the negative attitude, which is by nature hostile, invariably and inevitably, as a rule, distorts facts and beclouds the issue. Proof of this position is constantly in evidence in courts as well as in the disputes of every-day life.

Keeping these thoughts in mind let us now tackle the difficult problem of working out the chronology of Israel during the period of the disruption. Whenever we come to any data which appear to be contrary to some fact that has already been established, we shall accept the new statement at its face value, even though it may for the time being appear inconsistent. Upon further and careful investigation we shall discover, as a rule, to our mental and spiritual satisfaction, other facts which will illuminate the situation and remove the difficulty.

A. *From Rehoboam and Jeroboam to Athaliah and Jehu*

The last year of Solomon's reign was 3142 A.H. (983 B.C.E.). The following year we shall call year 1 of the disruption. These facts are presented in tabular form on page 272 (PDF page 327). From this date forward to the overthrow of the kingdom of Israel we shall have two primary columns: the one to the left gives the record and years of the kings of Judah and the second, those of Israel, the northern kingdom. According to I Kings 14:21 Rehoboam, the son of Solomon, reigned in Jerusalem 17 years. Hence in Judah's column we give him 17 years. This date is 3159 A.H. From verse 20 of this chapter we learn that Jeroboam reigned in the northern kingdom 22 years. Hence, since these two kings mounted their thrones in the same year, the year 1 for each is 3143 A.H. Rehoboam's 17th year, his last, is year 17 of Jeroboam.

From I Kings 15:1 we learn that Abijah, Rehoboam's son, reigned in Jerusalem. Our English versions render the Hebrew verb **מָלַךְ** "began to reign." This is a very unfortunate translation, for the same form is rendered "reigned" in verse 2. As we study the books of Kings and Chronicles, we must bear this fact in mind. Abijah's year 1 was Jeroboam's year 18. Since the former reigned 3 years, his last year was

the twentieth of Jeroboam. But in the ninth verse we are told that Asa king of Judah reigned in the 20th year of Jeroboam. Since Asa succeeded his father, Abijah, and since the latter's year 3 was year 20 of Jeroboam, we must conclude that Asa ascended the throne that year.

Asa's third year is also attributed to both Nadab as his year 2 and to Baasha as his year 1. Therefore, year 23 of the disruption is divided between Nadab and Baasha. By the locking and the interlocking of Asa's years 2 and 3 with the chronology of Jeroboam, Nadab, and Baasha, we see that Jeroboam's year 20, attributed to Asa, was but the occasion of his accession to the throne and not his year 1.

In Asa's 15th year occurred the mighty revival which had a salutary effect upon the nation and doubtless averted God's judgments upon it at that time.

We are informed in II Chronicles 16:1 that Baasha king of Israel went against Asa king of Judah in the 36th year of the latter's reign. Since Asa's year 3 is Baasha's year 1, Asa's year 26 is Baasha's last year, his 24th (I Kings 15:33). Asa's year 36 then is the year 56 of the disruption, which was 10 years after Baasha was dead. It is utterly unthinkable that a king having been dead this long could have waged war. As the text appears in our English Versions, there is a clear and unmistakable contradiction. Since our assumption is that the Scriptures were inspired infallibly of God without any mistake, and since this error appears in the translation, it is necessary that we examine minutely the original text. The Hebrew idiom rendered in the ordinary English Version "in the 6 and 30th year of the reign of Asa" also may be translated "Asa being a son of 36 years in his kingdom." This rendering is just as grammatical and accurate as our text reading. Whenever a passage of Scripture can be rendered in two different ways and at the same time both translations are correct grammatically, one must select that one which does not contradict any testimony, and which accords with all the known facts. The Hebrew word *ben* has great latitude and covers many relationships, both that which is its primary meaning and others

derived there from. When one remembers that Asa was the grandson of Rehoboam, at whose accession the kingdom was divided, it is natural to think of his dynasty as having begun with that event. Hence, when we look at the 36th year of the disruption, we see that it was the 16th year of Asa and the 14th of Baasha. Baasha was alive, vigorous and active, as seen from the records, and lived 10 years thereafter. Since, therefore, by adopting the translation suggested above, there is no contradiction whatsoever but perfect harmony, we are to accept this rendering as that which was intended by the sacred writer.

As seen above, Baasha's year 24 was Asa's year 26; but according to I Kings 16:8 Elah mounted the throne of Israel and reigned in Asa's 26th year and is accredited with 2 years. Therefore, Asa's year 26 was given as year 24 to Baasha and year 1 to Elah. Hence, Asa's year 27 was Elah's year 2.

But according to I Kings 16:9,10,15 Zimri murdered Elah and reigned 7 days in Asa's year 27. At this time the army of Israel was encamped against the Philistine city, Gibbethon. When the news of the murder reached the camp, the army proclaimed Omri as king, raised the siege, and returned to Tirzah, the capital, and besieged it. Zimri, seeing that there was no escape, went to the king's house and burned it over him. With this turn of affairs the people were divided: Half followed Tibni and the other half, Omri. Hence, there were two rival governments in the northern kingdom. Asa's year 27 was, therefore, year 1 of both Omri and Tibni. But according to I Kings 16:23 Omri reigned over Israel 12 years: 6 years in Tirzah and 6 in Samaria, which he established at that time as his capital. Tibni, therefore, reigned as a rival with Omri for 5 years, and possibly a fraction of another. As to how he met death the Word is silent. Omri from this time on became the sole sovereign. Since Asa's year 27 was his year 1, and since he reigned 12 years, Asa's year 38 was his 12th and last year.

According to I Kings 16:29 Ahab, the son of Omri, mounted the throne in the 38th year of Asa and reigned 22 years in Israel. Therefore, Asa's 38th year is

attributed both to Omri as his last and to Ahab as his first. Since Asa reigned 41 years and his 38th was Ahab's year 1, his 41st was Ahab's year 4.

According to I Kings 22:41 Jehoshaphat reigned over Judah in the 4th year of Ahab. Was this his accession or first regnal year? This question can be answered only by marshaling the data and synchronizing certain years of the reigns of these two monarchs. II Kings 1:17 informs us that Jehoram, the son of Ahab and brother of Ahaziah, reigned in Israel in the 2nd year of Jehoram the son of Jehoshaphat, but from II Kings 3:1 we learn that Jehoram, Ahab's son, reigned in the 18th year of Jehoshaphat of Judah. Thus the first year of Jehoram king of Israel is said by the first passage to be the 2nd year of Jehoram king of Judah and also the 18th of Jehoshaphat, his father. If year 1 of Jehoram of Israel is the 18th of Jehoshaphat of Judah, then likewise the first year of Jehoram of Judah was the 17th year of Jehoshaphat, his father.

A glance at the chronology thus far worked out, as indicated in the tables, shows that in *Israel* the year in which the king died was counted to both him and his successor. There have been five instances of a new king's ascending the throne in Israel, and in each of these cases the coronation year was counted to both the deceased monarch and to his successor. This method of reckoning we may call the Israelite mode of computation. In Judah, however, thus far we have discovered an entirely different system of recording the reigns of each sovereign. The year when a new monarch ascended the throne was counted as a full one to the outgoing king and was also reckoned as the year of accession for the new sovereign. His first regnal year began with the first of Nisan after he mounted the throne. This is known as the Judahite system.

According to the Israelite method Jehoshaphat's 18th year was Ahab's 22nd and last and the first of Jehoram, his son. Since this year, 79 of the disruption, was Jehoshaphat's 18th year, his first regnal year was Ahab's 5th. Therefore, the 4th year of Ahab was Asa's 41st and Jehoshaphat's year of accession.

From the Scriptures studied we see that Jehoshaphat's years 17 and 18 were years 1 and 2 of Jehoram, his son. Also we learned that Ahab's years 21 and 22 were years 1 and 2 of Ahaziah, his son. We may conclude, therefore, that Jehoram of Judah reigned with his father as pro-rex during these 2 years, for in II Kings 8:16 it is stated that Jehoram of Israel's 5th was the 1st year of Jehoram of Judah. In view of these facts it is evident that Jehoram reigned with Jehoshaphat simply as pro-rex at that time. We may also conclude that during these 2 years Ahaziah in Israel reigned as co-rex with his father.

This is an unusual case, but an examination of the historic records shows that at that time Ahab made a military alliance with Jehoshaphat against the Syrians, who were holding Ramoth-gilead. (See I Kings 22.) While these two kings were away in battle, it was natural for them to have someone upon the throne. The proper persons, of course, were their sons and successors.

Ahaziah of Israel fell through the lattice in the upper chamber of the royal palace and was sick (II Kings 1). As a result of this accident he died and his brother Jehoram mounted the throne. Ahab was killed in battle; hence Jehoram became the legal successor and reigned 12 years. By taking into consideration all the statements in regard to the political situation which existed during years 78 and 79 of the disruption, we can recast most accurately the political state which existed at that time. We do not have to emend the text, nor assume that there was a copyist's error.

A very interesting and enlightening statement occurs in II Kings 8:16 relative to the reign of Jehoram, son of Jehoshaphat, along with his father in the 5th year of Jehoram king of Israel. Thus Jehoshaphat's year 22 was the 1st year of Jehoram, his son, as co-rex. Since Jehoshaphat reigned only 25 years, the 87th of the disruption was Jehoram's first year as sole-rex. Further, since he reigned 8 years, the year 90 of the disruption was his last. This year also was the 12th of Jehoram king of Israel. We are told in II Kings 9:29 that Ahaziah of Judah reigned in the 11th

year of Jehoram of Israel, but in 8:25, 26 appears the statement that he reigned in the 12th year of the same king and ruled for 1 year only. Evidently, therefore, Ahaziah reigned as co-rer with his father in the latter's 7th year and became sole-rer in his 8th. This 90th year of the disruption, therefore, is ascribed to both Ahaziah of Judah and his father. Here we have the only instance in Judah of a year's being counted both to the outgoing king and to the new sovereign. This, therefore, is the Israelite method imported from the northern kingdom into Judah. How was this? The answer doubtless is that, since Jehoram, his father, married Athaliah, the daughter of Ahab and Jezebel, the Israelite method was adopted in Judah together with many of the foreign customs of the northern kingdom. Being the offspring of such a wicked woman, he was not reckoned as a true Jewish king. (See II Kings 8:25-27.)

In this section we have traced the course of the chronology of the two kingdoms for 90 years. If we add the full number of years that are accredited to the kings of Judah, we have a total of 95. The surplus, 5 years, is to be accounted for by the fact that the first 4 years of Jehoram of Judah's reign were the last 4 of his father, and by the additional fact that, since Ahaziah reigned as co-rer with Jehoram, his father, the year 90 of the disruption is counted as year 1 of Ahaziah and at the same time the 8th of his father. In reality, as we have seen, there were only 90 years. The total number of years accredited to the eight kings of Israel is 98. This excess of 8 years is due to the fact that by the Israelite method the last year of an outgoing king was counted twice. This phenomenon accounts for 6 of the excess years. Ahaziah's 2 years are the same as the last 2 of Ahab, his father. This fact accounts for the remaining 2. Hence, when all the facts are recognized, we see clearly that this period was only 90 years long, and we understand the principle by which the excess years entered into the count.

B. *From Athaliah and Jehu to the Fall of Samaria*

Jehu, one of the captains of the Israelite army fighting against Ramoth-gilead,

was anointed by one of the sons of the prophets to be king of Israel. Read the full account in II Kings 9 and 10. Having been inducted officially into office by this ceremony, Jehu immediately proceeded to blot out the house of Ahab. Leaving the battle front he found Jehoram king of Israel in Jezreel for treatment of the wounds received in battle. Upon meeting the king, Jehu slew him and later killed Ahaziah of Judah, having overtaken him near Ibleam. From here he fled to Megiddo and died of his wounds. Hence, with one stroke both thrones were made vacant. Jehu became king in Israel and Athaliah, the mother of Ahaziah, slew all the sons royal save Joash and usurped the throne in Judah. Thus in the year 91 of the disruption the reigns in both kingdoms started evenly.

Athaliah reigned 6 years in Jerusalem and was slain during the 7th according to II Kings 11:4-21 and 12:1. A conspiracy led by Jehoiada resulted in Athaliah's death and the coronation of Joash (Jehoash), who had been secretly protected in the temple during Athaliah's reign. His administration lasted, according to II Kings 12:1, 40 years. The 7th year of Jehu of Israel is accredited to Joash as his first year, although Athaliah is said to have reigned 6 years and was slain in her 7th.

From II Kings 10:36 we learn that Jehu reigned 28 years. His year 1 was the first of Athaliah's which, in turn, was the 91st of the disruption. Since his year 7 was year 1 of Joash of Judah, his 28th year, the last, was the 22nd year of Joash.

Jehoahaz, the son of Jehu, became king in Israel in the 23rd year of Joash of Judah according to II Kings 13:1 and reigned 17 years. This was the year 119 of the disruption. Hence, it was Jehoahaz's year 1. His 17th and last year equals the 39th year of Joash king of Judah. But we are told in II Kings 13:10 that Jehoash, the son of Jehoahaz of Israel, reigned in Samaria in the 37th year of Joash of Judah. Evidently, therefore, Jehoash was co-rex with his father Jehoahaz. The period during which he was associated with his father in the government was 3 years, which are the 15th, 16th, and 17th of Jehoahaz and the 37th, 38th, and 39th of Joash of Judah.

Jehoash the son of Jehoahaz is called Joash the son of Joahaz king of Israel in II Kings 14:1. These are just the shortened forms of their names. Here we are told that Amaziah, the son of Joash king of Judah, reigned in the 2nd year of Jehoash king of Israel and continued his administration for 29 years. The 17th year of Jehoahaz of Israel was the 39th year of Joash of Judah. The latter's 40th year would, therefore, be the 1st year of Jehoash of Israel as sole king. The following year was Jehoash's 2nd year and the first of Amaziah king of Judah. This is the year 137 of the disruption. Some chronologers, however, have understood the 2nd year of Jehoash of Israel, mentioned in 14:1, to refer to his 2nd year as co-rer. Upon this hypothesis, Amaziah's year 1 would be the 38th year of Joash king of Judah. Therefore, according to this opinion, Amaziah reigned as co-rer with his father Joash. This interpretation shortens the chronology by 3 years. Such an abridgement cannot be correct because it is checked, as we shall see later by the sabbatic periods. Therefore, since there is no indication in the text that Amaziah reigned as co-rer with his father, and since such a theory clashes with the sabbatic year reckoning we shall accept the statement of II Kings 14:1 that Jehoash's year 2, which equals Amaziah's year 1, was the 2nd year of his reign as sole-rer. Hence, Joash of Judah's year 40 was year 1 of Jehoash of Israel.

Jeroboam, the son of Jehoash king of Israel, began his reign in the 15th year of Amaziah king of Judah according to II Kings 14:17,23. This date, however, was the 16th year of Jehoash of Israel. Therefore, in this instance, we find the Israelite method of reckoning occurring for the only time in this period which we are now discussing. Evidently the reforms of Jehu were so very drastic and thoroughgoing that times and seasons changed in the northern kingdom and the former peculiar Israelite method of reckoning the regnal years was lost sight of except in this one instance. Since Amaziah's 15th year was year 1 of Jeroboam of Israel, Amaziah's last and 29th year was Jeroboam's 15th.

But the next step in the unfolding of the chronological problem is found in II Kings 15:1,2, which states that Uzziah (Azariah) king of Judah reigned in the 27th

year of Jeroboam of Israel and continued for 52 years. Since Amaziah's last year was 165 of the disruption and since Uzziah's year 1 was 177 of this era, there was a gap of 11 years between Amaziah and Uzziah. Chronologers have wrestled with this problem and have resorted to many different devices to explain it, all of which do violence to the text and dislocate the subsequent chronology. Since Amaziah's 29th year was the 15th of Jeroboam, and since Uzziah's year 1 was the 27th of Jeroboam, plainly there were 11 years during which no one sat upon the throne of Judah. We are justified, therefore, in designating this period as an interregnum. This explanation accepts the facts as they are stated in the text without distorting any statement and makes, as we shall see, the chronology consistent with our sabbatic periods.

Since Jeroboam II reigned in Israel 41 years (II Kings 14:23), his last year was the 15th of Uzziah king of Judah. The next chronological fact stated is that in the 38th year of Uzziah Zechariah, son of Jeroboam, reigned over Israel 6 months (II Kings 15:8). Between the 15th and 38th years of Uzziah the throne of Israel was vacant so far as the Biblical record is concerned. Therefore in the northern kingdom there was an interregnum of 22 years.

In the 39th year of Uzziah of Judah Shallum reigned 1 month in Israel (II Kings 15:13). Also according to verse 17 of this chapter Menahem reigned in this 39th year and continued for 10 years. Was this date his accession or his first regnal year? This question can be answered by noting the fact, stated in verse 23, that Menahem's successor, Pekahiah, reigned in the 50th year of Uzziah. Therefore Menahem's year 1 was the 40th year of Uzziah. Since Uzziah's 50th year was Pekahiah's year 1, and since he reigned 2 years, his 2nd year was Uzziah's 51st. Pekah, the successor of Pekahiah of Israel, reigned in the 52nd year of Uzziah (II Kings 15:27) and continued for 20 years.

Jotham, Uzziah's son and successor in Judah, reigned in the 2nd year of Pekah king of Israel (II Kings 15:32, 33) and continued for 16 years.

But in II Kings 15:30 we are told that Hoshea, the son of Elah, made a conspiracy against Pekah of Israel, slaying him, and reigned in his stead in the 20th year of Jotham of Judah. According to this verse Jotham reigned 20 years, but in verse 33 below only 16 years are accredited to him. There is, therefore, a plain contradiction between the two statements or there must be an explanation for speaking of his 20th year, whereas in reality he reigned only 16. Since in verses 32, 33 we have the regular formula for stating the beginning and the extent of a king's reign, and since here we learn that he ruled 16 years, we must conclude that this statement is to be taken at its literal, face value. With this understanding of the matter we must seek some reason for the unusual statement that Hoshea slew Pekah in the 20th year of Jotham, son of Uzziah.

This verse does not say that Jotham reigned 20 years, but simply that the murder of Pekah occurred in the 20th year of Jotham. There is a vast difference between the assumption which is read into this verse, and which contradicts the plain statement of verse 33, on the one hand and the Scriptural declaration that Jotham reigned only 16 years (II Kings 15:33, II Chron. 27:8). Since the Scriptures are accurate in their minutest details as has been demonstrated by recent archaeological discoveries, we must conclude that there was some special reason for the Holy Spirit's speaking of the 20th year of Jotham. An examination of the characters of both Jotham and Ahaz, his son and successor, in the 4th year of whose reign the murder was committed, will possibly give us a clue to the unusual expression. Jotham was a godly, pious, good man; Ahaz, on the other hand, was an impious, carnal, and wicked person. One commentator spoke of him as an impious upstart and hypocrite, which judgment is an accurate characterization of the man. Dr. Lightfoot has said that it seemed good to the Holy Spirit to speak in terms of the reign of pious Jotham in his grave rather than of impious Ahaz on the throne. This explanation is a possible one. Therefore we must conclude that there is no necessary contradiction in the two statements under consideration.

According to II Kings 16:1,2, Ahaz of Judah reigned in the 17th year of Pekah

king of Israel. Was this date, which is the year 244 of the disruption, Ahaz's accession or first regnal year? According to the Judahite method of reckoning, which we have seen obtained in the tabulation of the reigns of the Davidic kings, the entire year during which the sovereign died was accounted to the deceased king as his last year and was reckoned simply as the accession year of the incoming ruler. Since this 17th year of Pekah of Israel was the 16th and last year of Jotham of Judah, we must conclude that the statement of II Kings 16:1 refers to Ahaz's accession and not to his first regnal year. Therefore year 18 of Pekah was year 1 of Ahaz, and Pekah's 20th and last year was Ahaz's 3rd.

From II Kings 17:1 we learn that Hoshea, son of Elah, who, as we have seen above, murdered Pekah in Jotham's 20th year (in reality Ahaz's 4th), reigned in the 12th year of Ahaz. Who was on the throne of Israel during the period of 8 years from the murder of Pekah until Hoshea mounted it in the 12th year of Ahaz? On this point the Scriptures are silent. If anyone occupied it, we have no way of knowing. Hence the years 248 to 255 of the disruption may properly be designated as an interregnum in the northern kingdom. The real explanation of this state of affairs may be seen in the turbulent, revolutionary character of the times.

Since year 1 of Hoshea of Israel was year 12 of Ahaz of Judah, Hoshea's year 5 was Ahaz's 16th and last year; but we are told in II Kings 18:1 that Hezekiah, Ahaz's son, reigned in Judah in the 3rd year of Hoshea of Israel. But from our tabulated forms we see that this year was the 14th of Ahaz, year 258 of the disruption. Nevertheless it is attributed to Hezekiah. Evidently, therefore, Hezekiah must have reigned as co-rex with his father. Again the question must be answered as to whether or not this year was Hezekiah's accession or his first regnal year. The answer to this question is found in II Kings 18:9, where we are informed that Hoshea's year 7 was Hezekiah's year 4. Therefore Hoshea's year 6 was Hezekiah's year 3; and his year 4 was Hezekiah's year 1. Therefore Hezekiah's years 1 and 2 as co-rex were years 15 and 16 of Ahaz. Hezekiah's year 3 was his first year as sole-rex. From verse 10 of this chapter we see that Hezekiah's 6th year was Hoshea's

9th and last, which was the year 264 of the disruption.

The downfall of Israel was foretold at least 50 years before it occurred. Hosea announced this coming catastrophe: "And Jehovah said unto him, Call his name Jezreel; for yet a little while, and I will avenge the blood of Jezreel upon the house of Jehu, and will cause the kingdom of the house of Israel to cease. And it shall come to pass at that day, that I will break the bow of Israel in the valley of Jezreel" (Hos. 1:4,5). Amos, a contemporary of Hosea, likewise foretold the passing of the kingdom of Israel: "Behold, the eyes of the Lord Jehovah are upon the sinful kingdom and I will destroy it from off the face of the earth; save that I will not utterly destroy the house of Jacob, saith Jehovah" (Amos 9:8). These predictions were fulfilled in the overthrow of the northern kingdom. It, as a political entity, was to pass away and it did so.

Now let us resume the investigation of the events in the northern kingdom which culminated in the overthrow of the government. From the monuments we note that Hoshea was an appointee of the Assyrian king who engineered the revolt which resulted in the overthrow of Pekah's government. Owing his authority to Shalmaneser king of Assyria, Hoshea swore fealty to him and paid tribute.

Finally he conspired with So king of Egypt and refused to send the annual levy to Assyria thereafter. At last, Shalmaneser went up against the land of Israel and besieged Samaria, its capital, 3 years. In the 9th year of Hoshea, which was year 264 of the disruption, Samaria was taken. According to the Assyrian monuments, 27,290 captives were deported to certain provinces of the Empire beyond the Tigris. Then the Assyrians placed a governor in charge of the land.

In order to understand the historical situation attending the fall of Samaria, one must note carefully II Kings 18:9,10. In verse 9 we are told that Shalmaneser besieged Samaria; but in the next statement we read, "and at the end of 3 years they took it," etc. Shalmaneser began the siege, but, according to the Assyrian inscriptions, Sargon captured the city and at that time deported 27,290 of the flower

of the population to Assyria. Evidently then Shalmaneser died or his government was overthrown by Sargon, who, according to certain intimations of the historian, instituted the revolt and mounted the throne. This change of government at Nineveh seems to be echoed in the Scriptural language that Shalmaneser besieged Samaria, but that "they took it." In view of the intimations of the Assyrian records and the Biblical account, it is a gratuitous assumption to suppose that Samaria was first captured by Shalmaneser, who deported certain ones from the country, and then later, a second siege was conducted by Sargon and others, who removed the entire population from the land. This mythical reconstruction of the historical facts relative to the fall of the northern kingdom has been invented to bolster up a non-Scriptural hypothesis.

A careful study of the facts as they are presented in II Kings 17 will throw a bright ray of light on the stirring events of that time. Verses 7-18 set forth the divine interpretation of the underlying causes which were operative in both Judah and Israel, which were bringing them rapidly to the precipice of national destruction, and which at that time issued in the complete collapse of the northern kingdom. The writer of Kings in the remaining part of the book, however, shows that the same destructive forces which had brought about Israel's downfall were silently yet actively operative in Judah and finally worked out in the destruction of Judah about a century and a quarter later.

One must be careful in his study of II Kings 17:19-23, because the term Israel is here used in two different senses. Its significance, however, in verse 23 is a reference to the northern kingdom. Here we read: "so Israel was carried away out of their own land to Assyria unto this day"—to the day of the writing of the book of Kings. Were all the inhabitants of the land deported? This question must be answered in the light of all the data. In the first place, let us note the fact that the Assyrian policy, established by Tiglath-pileser III, was to deport the leading citizens of a conquered territory and to settle them in some other province of his domains. This principle of government, we learn from the Assyrian history, was continued by

his successors. But, in the second place, let us note the fact that, when the kingdom of Judah suffered under the sledge-hammer blows of Babylon in the reign of Jehoiachin, the same sacred historian declared that Nebuchadnezzar "carried away all Jerusalem, and all the princes, and all the mighty men of valour, even 10,000 captives, and all the craftsmen and the smiths; none remained, save the poorest sort of the people of the land" (II Kings 24:14). The first statement of this quotation declares that all the inhabitants of Jerusalem were taken, but the writer instantly shows that he does not mean it in the absolute sense of the term. Zedekiah was placed upon the throne by Nebuchadnezzar and reigned over the kingdom for 11 years. At the expiration of this period Judah went down in defeat before the Babylonian armies.

A third line of evidence is found in II Kings 17:24-41 which divides into the following sections: verses 24-33; 34-40; and 41. According to verses 24-26, the Assyrians having deported the flower of the nation brought in certain Asiatic immigrants and settled them in the land of Israel. By having a heterogeneous population in a land, the Assyrians thought to reduce to the minimum the possibility of armed insurrection. This policy we see in operation here. Soon the newcomers had difficulty with the wild beasts and reported the same to Nineveh. They attributed their troubles to their lack of knowledge of the god of the land. Hence one of the exiled priests was brought back to teach them his religion. The sacred writer tells us that these immigrants continued to worship their gods and added Jehovah as one more to their pantheon. This fact is clear from verse 33: "they feared Jehovah and served their own gods," etc.

A class of people different from those whom we have been discussing is presented in verses 34-40. We are told that these here mentioned "fear not Jehovah, neither do they after their statutes," etc. A careful perusal of this section shows that the people of whom the writer was speaking were those to whom God gave His law when He brought them out of Egypt. They, of course, were none other than the people of the northern kingdom and were of those who, in Hebrew colloquial

language, are the "Am-haarets." Let us note carefully the contrast between the two classes. The immigrants feared Jehovah and served their own gods, whereas the ones discussed in verses 34-40 did according to their former manner, in that they did not fear; that is, worship Jehovah, nor do according to His statutes. These facts indicate clearly that this latter class can be none other than the great mass of the people of the northern kingdom among whom the Asiatics had been colonized.

Our writer reverts to his discussion of the newcomers in verse 41 by stating that those nations served their graven images and at the same time feared Jehovah.

A fourth line of argument in support of our proposition is the fact that after the downfall of the northern kingdom, the historians of the period and the prophets living after that calamity all speak of Israel as still being in the land. (For a full discussion of this subject see my book *British-Israelism under the Searchlight*.)

C. *From the Fall of Samaria to the Overthrow of Jerusalem*

From the reigns of Rehoboam in Judah and Jeroboam in Israel to the fall of Samaria was a period of 264 years. During this time the chronology of the rival kingdoms is locked and interlocked by the many Scriptural statements relative to the reigns of the monarchs of the two governments. The chronological history of one kingdom dovetails into that of the other so that we may be certain that the reckoning thus far is absolutely correct. From this point, however, onward to the days of Josiah we do not have such a check, neither is there need for it.

Hezekiah reigned 29 years, his last year being 287 of the disruption. His son Manasseh succeeded him to the throne and reigned 55 years. Hence his last year was 342 of this era. He was one of the most profligate and debased of the kings of Judah. When, however, he sinned, God permitted him to be taken to Babylon in chains (II Chron. 33:10-13) but, when he repented, he was restored to his throne. Amon, his son, followed him, reigned 2 years, but surpassed him in wickedness. Then Josiah came to the throne in 345 of the disruption and reigned 31 years. This brings us to the year 375 of this era.

According to II Kings 23:31-35, Pharaoh-necho king of Egypt deposed Jehoahaz, son of Josiah, who succeeded his father on the throne and reigned only 3 months. In his stead Pharaoh installed Eliakim, another son of Josiah, and changed his name to Jehoiakim. Jehoahaz's 3 months fell within the limits of his father's last year for, if they had not, and he had been on the throne at the first of the year, he would have been given one year according to the Judahite method. That this position is correct will be proved when we check the reigns of Josiah, Jehoahaz, and Jehoiakim by the 23 years mentioned in Jeremiah 25.

Jehoiakim reigned in the year 376 of the disruption and continued on the throne 11 years, his death year being 386 of the disruption, which is in the Ptolemaic system 597 B.C.E.

Jehoiachin mounted the throne upon his father's death and reigned 3 months. At that time Nebuchadnezzar came against Jerusalem, deposed Jehoiachin, installed Mattaniah, whose name he changed to Zedekiah, and deported the deposed monarch to Babylon. Jehoiachin's 3 months likewise fell within the 11th year of Jehoiakim, for, when the reigns of these monarchs are checked by longer periods found in the prophets, it is ascertained that his 3 months are included in his father's last year.

Zedekiah reigned 11 years (II Kings 24:18). In the 9th year of his administration the king of Babylon besieged the city of Jerusalem, which fell in the 4th month of Zedekiah's 11th year. In the 5th month and on the 7th day Nebuzaradan, the captain of Nebuchadnezzar's guard, burned the temple and the royal palace. This year was 586 B.C.E. in the Ptolemaic system. Nebuchadnezzar placed Gedaliah as governor in Judaea over the remnant of the land after the complete collapse of Jewish resistance in this fatal year, 586 B.C.E., which was 3539 A.H.

Jeremiah 25 is one of the most important passages in the entire revelation of God from a chronological standpoint, in that it synchronizes Biblical chronology with Babylonian history.

"The word that came to Jeremiah concerning all the people of Judah, in the fourth year of Jehoiakim, the son of Josiah, king of Judah (the same was the first year of Nebuchadrezzar, king of Babylon), which Jeremiah the prophet spake unto all the people of Judah, and to all the inhabitants of Jerusalem, saying: From the thirteenth year of Josiah, the son of Amon, king of Judah, even unto this day, these three and twenty years, the word of Jehovah hath come unto me, and I have spoken unto you, rising up early and speaking; but ye have not hearkened. And Jehovah hath sent unto you all his servants the prophets, rising up early and sending them (but ye have not hearkened, nor inclined your ear to hear), saying, Return ye now every one from his evil way, and from the evil of your doings, and dwell in the land that Jehovah hath given unto you and to your fathers, from of old and even for evermore: and go not after other gods to serve them, and to worship them, and provoke me not to anger with the work of your hands; and I will do you no hurt. Yet ye have not hearkened unto me, saith Jehovah; that ye may provoke me to anger with the work of your hands to your own hurt. Therefore thus saith Jehovah of hosts: Because ye have not heard my words, behold, I will send and take all the families of the north, saith Jehovah, and *I will send* unto Nebuchadrezzar, the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about; and I will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations. Moreover, I will take from them the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride, and the light of the lamp. And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years.

And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith Jehovah, for their iniquity and the land of the Chaldeans; and I will make it desolate for ever. And I will bring upon that land all my words which I have pronounced against it even all that is written in this book, which Jeremiah hath prophesied against all the nations. For many nations and great kings shall make bondmen of them, even of them: and I will recompense them according to their deeds and according to the work of their hands" (Jeremiah 25:1-14).

This passage, especially verses 1 to 3, enables us to check the reigns of Josiah, Jehoahaz, and Jehoiakim, because it begins with the year of Jeremiah's call, which

event is dated as the 13th year of Josiah and continues to Jeremiah's 23rd year, which, in turn, is the 4th year of Jehoiakim. When we count the years from the 13th of Josiah to the 4th of Jehoiakim, we have exactly 23. This fact is the proof that the 3 months of Jehoahaz fell within the last year of his father, Josiah.

This 3rd year of Jehoiakim was the beginning of the Babylonian exile, which in the Ptolemaic dates is 605 B.C.E. and 3520 A.H. in the Biblical chronology. That there was a war against Judah in this year and that captives were deported to Babylon are clear from Daniel 1:1-7. We must understand that the Babylonian captivity began in this year, because subsequent chronology is dependent upon this fact. Nebuchadnezzar fought against Jerusalem in this year, not as king of Babylon, but as crown prince, who succeeded his father Nabopolassar the next year. This 3rd year of Jehoiakim was the beginning of the desolations of Jerusalem mentioned by Daniel in chapter 9:1,2. Unfortunately some commentators have mistakenly understood that the exile began in the 4th year of Jehoiakim, because in this year Jeremiah gave the revelation that many of the nations of western Asia and northern Africa should submit themselves to the yoke of the king of Babylon. As seen above, the Chaldeans first struck at Jerusalem in Jehoiakim's 3rd year, but the prophecy concerning Babylon's subjugation of the surrounding nations was given in the following year. In harmony with this position is the statement of Jeremiah 25:17,18 that Jerusalem was the first to feel the power of Babylon's strong hand. With the kingdom of Judah already suffering under the initial blow of Nebuchadnezzar as visible proof of his power and as a warning to others not to resist, Jeremiah made this astounding prediction in Jehoiakim's 4th year. The destruction wrought, therefore, in Judah gave point and cogency to his prophecy and doubtless struck terror to the hearts of the neighboring states.

II. EXTRA-CANONICAL DATA

Under section one, we have traced the course of events in both the northern and

southern kingdoms. During this time Israel was in very close touch with neighboring countries, especially Egypt, Syria, and Assyria. In this section, however, we shall call attention only to those contacts, which assist in the chronological question, and which show in a marked degree the accuracy of the sacred writings.

A. *Egypt*

Every one who is familiar with the writings of the Egyptologists knows that there is little unanimity among these experts. In fact, they vary as much as one thousand years in some of the chronological data which they present. At the present stage of investigation it is impossible for one to be dogmatic. The diversity of opinion relates largely to the earliest stages of her history. When, however, we come to the tenth century before the common era, the differences are not so great.

We are told that Shishak came against King Rehoboam in the fifth year of his reign, taking away the treasures of the house of the Lord and of the king's palace, besides many shields of gold, etc. (I Kings 14:25, 26; II Chronicles 12:2-9).

As we know, Shishak was the founder of the twenty-second or Bubastite Dynasty. Near the close of his twenty-first year Shishak commissioned his chief of public works to execute a memorial of his conquests on the walls of the temple of Amon at Karnak. In this great bas-relief he mentioned the name of 130 cities of the kingdom of Judah, which he took during his invasion of Palestine. When I was in Luxor (1937), I had the privilege of looking upon this inscription. Shishak does not give us the exact date of his conquest of Palestine. Authorities differ in regard to it. Although we cannot settle this chronological question, the inscription on the walls at Karnak is confirmatory evidence of the Biblical record. As one will see if he turns to the tables at the end of this chapter, the fifth year of Rehoboam, when the invasion occurred, was 978 B.C.E. or 3147 A.H. Thus the monument confirms the Biblical record.

B. *Moab*

The celebrated Moabite stone brings additional confirmation of the Biblical account. Herewith, I give a translation of it:

"I Mesha am son of Chemosh-(Gad?), King of Moab, the Dibonite. My father reigned over Moab 30 years, and I reigned after my father. And I erected this high place to Chemosh at Kahara (a Stone of Sal)vation for he saved me from all despoilers (?) and let me see my desire upon all my enemies. Omri was King of Israel, and oppressed Moab many days, for Chemosh was angry with his land. His son succeeded him, and he also said, I will oppress Moab. In my days he said, Let us go and I will see my desire on him and on his house, and Israel said I shall destroy it for ever. Now Omri took the land Medeba and occupied it his days and half his son's days (or he and his son and his son's) son forty years. And Chemosh had mercy on it in my days; and I built Baal Meon, and made therein the reservoir and I built Kirjathaim. And the men of Gad dwelled in the land (´Ataro)th from of old, and the King of Israel restored (At)aroth, and I assaulted the city and captured it."

Mesha claims that his father reigned over Moab for 30 years. Following that period his country was under the domination of Israel for 40 years—during the reigns of Omri, Ahab, and Jehoram. (See II Kings 1:1 and 3:1-27.) A glance at the chart at the end of this chapter shows that Omri began to reign in 936 B.C.E., Ahab in 925, and Jehoram in 904. Thus it was during the reigns of these 3 monarchs that Israel held sway over Moab, but in the reigns of Ahaziah and Jehoram Mesha rebelled and finally gained freedom for the land. Thus this famous monument is corroborative evidence of the accuracy of the Scriptural account.

C. *Assyria*

The most important discoveries have been made in the Tigris-Euphrates valley. The mounds, covered by centuries of dirt and sand, have yielded their secrets in a great measure to us. We now find confirmatory evidence concerning many things recorded in the Scriptures. The monuments from the Assyrian rulers are of special importance to Bible students. I can, however, examine only those which have special bearing upon the chronological question.

I wish to call attention to two inscriptions of Shalmaneser. The first, bearing on our question, is known as the Kurkh Monolith. The translation may be seen in Rawlinson's *Cuneiform Inscriptions*, Volume III, page 8. This monument speaks of Shalmaneser's leaving Nineveh in his sixth year, his crossing the Tigris and the Euphrates, his war against Syria and her allies, and his capturing 12,000 chariots, 1200 carriages, and 20,000 men from Benhadad of Syria; 700 chariots, 700 carriages, and 10,000 men of Irhuleni of Hamath; 2,000 chariots, and 10,000 men of Ahab of Sirhala (Israel).

The second monument is known as the Bull inscription. It may be found in Rawlinson's *Cuneiform Inscriptions*, Volume III, page 5. Shalmaneser speaks in this record of his crossing the Euphrates river in his 18th year and of his conquest at that time.

"In my 18th year the sixteenth time the river Euphrates I crossed. Hazael of Syria ... I overthrew. 18,000 men of his army with weapons I destroyed. 1,121 of his chariots, 470 of his carriages, with his camp, I took from him. To save his life he fled. After him I pursued, in Damascus his royal city I besieged him ... In those days the tribute of Tyre and Zidon, of Jehu son of Omri, I received."

This war is also referred to on the black obelisk of this same monarch. The inscription is as follows:

"Tribute of Jehu son of Omri, silver, gold, bowls of gold, cups of gold, bottles of gold, vessels of gold, maces, royal utensils, and rods of wood I received from him."

We can see from these quotations that Shalmaneser came into contact with Israel twice: First in the 6th year of his reign and later in his 18th. His 6th year was 854 B.C.E. (Assyrian date), 905 (Ptolemaic reckoning), and 3220 A.H. In I Kings 22:1, 2, we read that there was a truce between Israel and Syria for 3 years; but in the 3rd year Ahab formed an alliance with Jehoshaphat of Judah and went to war against the Syrians at Ramothgilead. The account is found in I Kings 22. These 3 years of truce were evidently the 19th, 20th, and 21st years of Ahab, in the last of

which we find Ahab joined in an alliance of 12 nations with Ben-hadad king of Syria against Shalmaneser of Assyria. The confederated kings were defeated according to the Assyrian monuments. This coalition evidently was broken up immediately after the battle, because we see Ahab of Israel and Jehoshaphat of Judah warring against Ramoth-gilead in an effort to reclaim certain portions of the Transjordanic territory, which had earlier been seized by the Syrians.

Shalmaneser's 6th year could not have been later than the 21st of Ahab, for in his 22nd and last year he was not in alliance with Ben-hadad of Syria, but at war with him. At this time, the 21st year of Ahab's reign, 905 B.C.E. and 854 B.C.E. (Assyrian date), Ben-hadad and Ahab fought against Shalmaneser and were defeated. In this year Ahaziah, the son of Ahab, was associated with his father as co-rex—during his father's absence at the battle-front. In the following year he was no longer in alliance with Ben-hadad, but with Jehoshaphat was fighting against him at Ramoth-gilead.

In Shalmaneser's 18th year, which was 842 B.C.E. (Assyrian date), 893 B.C.E. (Ptolemaic count), and 3232 A.H., he made his sixteenth campaign west of the Euphrates. On this occasion he fought against Hazael of Damascus and received tribute from the kings of Tyre and Sidon and from Jehu of Israel. Evidently Jehu was on the throne of Israel at that time. Had this campaign been made the year before, Jehu would not have been king, for Jehoram was still reigning.

The set-up of the forces of the conflict in the 6th year of Shalmaneser was not possible a year later, because Israel and Syria were then at war. Neither could the campaign of his 18th year have been earlier, for Jehu, who paid tribute at this time, only came to power during that year. The situation reflected on the monuments fits exactly that set forth in the Scriptures. The synchronism is perfect. There is no reason for doubting any point of the entire situation; therefore, we see confirmation of the accuracy and genuineness of the Sacred Writings. This synchronism is also determinative. It helps to fix every other well-established date at which Assyria

came in contact with Israel and Judah.

We, therefore, have been able to synchronize the Assyrian dates with the Ptolemaic system by means of the sixth and the eighteenth years of Shalmaneser. We see that 860 B.C.E. of the Assyrian reckoning was in reality 911 in the Ptolemaic system and 3214 in the anno hominis dates. Beginning with 962 B.C.E. in the Ptolemaic dating and counting forward for 129 years, we have an unbroken period that is established by the Assyrian eponym method of counting time. These years through the synchronism afforded by the Shalmaneser monuments have been detached from 782 B.C.E. and pushed backward. Thus there is a gap of 51 years in Assyrian chronology. This period so far as our present knowledge is concerned is a perfect blank. From 782 B.C.E. and forward the Assyrian dates agree with the Ptolemaic reckoning.

The Assyrian eponym list reaches from 962 B.C.E. (the first year of king Asa) to 647 B.C.E. (the 49th year of Manasseh). This list has been compiled by Assyriologists from fragmentary accounts that have been discovered. Admittedly there are gaps, as seen above, here and there. One of these was 51 years in duration. It occurred between 834 and 783 B.C.E. There have arisen, therefore, two camps of Assyriologists: the advocates of the longer chronology and the adherents of the shorter scheme. In view of the synchronism noted above, I am convinced that the longer chronology is correct.

There are other points of contact between Israel and Assyria, which are most interesting and very illuminating, but these do not affect the chronological problem as it has been worked out in Section I and presented in the tabulation that follows.

III. CHRONOLOGICAL CHART

The tabulation on the following page continues the chronology of the monarchical period from the disruption of the kingdom to the time of the Babylonian captivity. This is the pictorial representation of the facts presented in the foregoing discussion. As in the chart at the conclusion of chapter VIII, each line represents a year. We have already learned that there were two methods of computing time during the first part of this period: The Judaite and the Israelite reckonings.

CHRONOLOGICAL TABLES OF THE PERIOD FROM THE DISRUPTION OF THE KINGDOM TO THE BABYLONIAN CAPTIVITY

Each year is represented by a line across the page. Four columns are at the left side of the page. The three first are the same as were seen in the former chart. The fourth is the reckoning for the years of the disruption. From the division of the kingdom to the fall of Samaria the two kingdoms run parallel. The years are a check one against the other. To the right is the column for events, references, etc.

Bible Dates	Ptolemaic Dates	Sab-batic Periods	Dis-ruption	DIVIDED KINGDOM		ASSYRIA Assyrian Dates	References, Events, and Prophets, etc.
				JUDAH	ISRAEL		
A. H. 3143	B. C. 982	121	1	Rehoboam	1 Jeroboam	1 B. C.	I K. 11:43; 14:21. Rehoboam reigned 17 years. I K. 12:20; 14:20. Jeroboam reigned 22 years.
3144	981	122	2		2	2	
3145	980	123	3		3	3	II Chron. 11:17. Rehoboam walked as did David 3 years.
3146	979	124	4		4	4	
3147	978	125	5		5	5	I K. 14:25, 26. In 5th year of Rehoboam Shishak of Egypt plundered Temple.
3148	977	126	6		6	6	
3149	976	127	7		7	7	
3150	975	128	8		8	8	

Bible Dates	Ptolemaic Dates	Sabbatic Periods	Disruption	DIVIDED KINGDOM		ASSYRIA Assyrian Dates	References, Events, and Prophets, etc.
				JUDAH	ISRAEL		
A. H. 3151	B. C. 974	129	9	Rehoboam	9 Jeroboam	9 B. C.	
3152	973	130	10		10	10	
3153	972	131	11		11	11	
3154	971	132	12		12	12	
3155	970	133	13		13	13	
3156	969	134	14		14	14	
3157	968	135	15		15	15	
3158	967	136	16		16	16	
3159	966	137	17		17	17	
3160	965	138	18	Abijah	1	18	I K. 15:1, 2. Abijah reigned in 18th year of Jeroboam.
3161	964	139	19		2	19	
3162	963	140	20	Asa (Accession)	3	20	I K. 15:9, 10. Asa reigned in 20th year of Jeroboam = 41 years.
3163	962	141	21	Asa	1	21	911 Adad-nirari 1
3164	961	142	22		2	22 Nadab 1	910 2 I K. 15:25. Nadab reigned in 2nd year of Asa = 2 years.

Bible Dates	Ptolemaic Dates	Sabbatic Periods	Disruption	DIVIDED KINGDOM		ASSYRIA Assyrian Dates	References, Events, and Prophets, etc.
				JUDAH	ISRAEL		
A. H. 3165	B. C. 960	143	23	Asa	Nadab 2 Baasha 1	2 B. C. 909 Adad-nirari 3	I K. 15:28-33. Baasha reigned in 3rd year of Asa = 24 years.
3166	959	144	24		4	2 908	4
3167	958	145	25		5	3 907	5
3168	957	146	26		6	4 906	6 II Chron. 14:1; 15:19; 16:1. No war for 10 years, from 26th to 35th year of Kingdom of Asa, that is, from the 6th to the 15th years of Asa's reign.
3169	956	147	27		7	5 905	7
3170	955	148	28		8	6 904	8
3171	954	149	29		9	7 903	9
3172	953	150	30		10	8 902	10
3173	952	151	31		11	9 901	11
3174	951	152	32		12	10 900	12
3175	950	153	33		13	11 899	13
3176	949	154	34		14	12 898	14
3177	948	155	35		15	13 897	15 II Chron. 15:1-15. Religious revival under the Prophets Oded and Azariah.
3178	947	156	36		16	14 896	16 II Chron. 16:1. Baasha invades Judah after peace of 10 years.

Bible Dates	Ptolemaic Dates	Sab-batic Periods	Dis-ruption	DIVIDED KINGDOM		ASSYRIA Assyrian Dates	References, Events, and Prophets, etc.	
				JUDAH	ISRAEL			
A. H. 3179	B. C. 946	157	37	Asa 17	Baasha 15	B. C. 895 Adad-nirari 17		
3180	945	158	38	18	16	894	18	
3181	944	159	39	19	17	893	19	
3182	943	160	40	20	18	892	20	
3183	942	161	41	21	19	891	21	
3184	941	162	42	22	20	890	22	
3185	940	163	43	23	21	889 Tuhulti-ninurta	1	
3186	939	164	44	24	22	888	2	
3187	938	165	45	25	23	887	3	
3188	937	166	46	26	24 Elah 1	886	4	I K. 16:8. Elah reigned in 26th year of Asa = 2 years.
3189	936	167	47	27	Zimri 7 days, Tibni 1, Omri 1	885	5	I K. 16:10-21. Zimri slew Elah and reigned in 27th year of Asa, 7 days. Omri and Tibni set up rival gov-ernments.
3190	935	168	48	28	Tibni 2 Omri 2	884 Ashur-nasir-pal II	1	
3191	934	169	49	29	Tibni 3 Omri 3	883	2	

Bible Dates	Ptolemaic Dates	Sab-batic Periods	Dis-ruption	DIVIDED KINGDOM		ASSYRIA Assyrian Dates	References, Events, and Prophets, etc.	
				JUDAH	ISRAEL			
A. H. 3192	B. C. 933	170	50	Asa 30	Tibni 4 Omri 4	B. C. 882 Ashur-nasir-pal II	3	
3193	932	171	51	31	Tibni 5 Omri 5	881	4	I K. 16:22, 23. Tibni died, and Omri reigned alone in 31st year of Asa = 12 years in all.
3194	931	172	52	32		880	5	I K. 16:23, 24. Omri reigned in Tirzah 6 years. Then transferred capital to Samaria.
3195	930	173	53	33		879	6	
3196	929	174	54	34		878	7	
3197	928	175	55	35		877	8	
3198	927	176	56	36		876	9	
3199	926	177	57	37		875	10	
3200	925	178	58	38	Ahab 1	874	11	I K. 16:29. Ahab reigned in 38th year of Asa = 22 years.
3201	924	179	59	39		873	12	II Chron. 16:12. Asa incapacitated by disease in feet in 39th year.
3202	923	180	60	40		872	13	
3203	922	181	61	Jehoshaphat (Accession)		871	14	II Chron. 16:13. Asa died in 41st year of reign. I K. 22:41, 42. Jehoshaphat reigned in 4th year of Ahab = 25 years.
3204	921	182	62	Jehoshaphat	1	870	15	
3205	920	183	63	2		869	16	

Bible Dates	Ptolemaic Dates	Sabbatic Periods	Disruption	DIVIDED KINGDOM		ASSYRIA		References, Events, and Prophets, etc.
				JUDAH	ISRAEL	Assyrian Dates		
A. H. 3206	B. C. 919	184	64	Jehoshaphat 3	Ahab 7	B. C. 868	Ashurnasirpal II 17	II Chron. 17:7-9. In his 3rd year Jehoshaphat sent Princes and Priests to teach law in Judah.
3207	918	185	65	4		8 867	18	
3208	917	186	66	5		9 866	19	
3209	916	187	67	6		10 865	20	
3210	915	188	68	7		11 864	21	
3211	914	189	69	8		12 863	22	
3212	913	190	70	9		13 862	23	
3213	912	191	71	10		14 861	24	
3214	911	192	72	11		15 860	25	
3215	910	193	73	12		16 859	Shalmaneser II 1	
3216	909	194	74	13		17 858	2	
3217	908	195	75	14		18 857	3	
3218	907	196	76	15		19 856	4	
3219	906	197	77	16		20 855	5	

Bible Dates	Ptolemaic Dates	Sabbatic Periods	Disruption	DIVIDED KINGDOM		ASSYRIA		References, Events, and Prophets, etc.
				JUDAH	ISRAEL	Assyrian Dates		
A. H. 3220	B. C. 905	198	78	Jehoram, Pro-Rex 1	Ahaziah, Co-Rex 17	B. C. 854	Shalmaneser II 21	Assyrian Inscription. Shalmaneser II (III) defeated Ahab and Benhadad of Syria in his 6th year. I K. 22:51. Ahaziah of Israel reigned in 17th year of Jehoshaphat = 2 years.
3221	904	199	79	2	18	22 853	7	II K. 1:17. Jehoram of Israel reigned in 2nd year of Jehoram of Judah. II K. 3:1. Jehoram of Israel reigned in 18th year of Jehoshaphat = 12 years.
3222	903	200	80		19	2 852	8	
3223	902	201	81		20	3 851	9	
3224	901	202	82		21	4 850	10	
3225	900	203	83	Jehoram, Co-Rex 1	22	5 849	11	II K. 8:16, 17. Jehoram of Judah reigned in 5th year of Jehoram of Israel, 8 years, Jehoshaphat being still king of Judah.
3226	899	204	84	2	23	6 848	12	
3227	898	205	85	3	24	7 847	13	
3228	897	206	86	4	25	8 846	14	I K. 22:50. Jehoshaphat died, and Jehoram, his son, reigned in Judah in his stead.
3229	896	207	87		5	9 845	15	
3230	895	208	88		6	10 844	16	
3231	894	209	89	Ahaziah, Co-Rex 1	7	11 843	17	II K. 9:29. Ahaziah of Judah reigned in 11th year of Jehoram of Israel. II Chron. 22:2. Ahaziah aged 42. See explanation above.

Bible Dates	Ptolemaic Dates	Sabbatic Periods	Disruption	DIVIDED KINGDOM		ASSYRIA Assyrian Dates		References, Events, and Prophets, etc.	
				JUDAH	ISRAEL				
A. H. 3232	B. C. 893	210	90	Ahaziah, Sole-Rex	8 1	Jehoram	12 842	Shalmaneser II 18	II K. 8:26, 26. Ahaziah of Judah reigned in 12th year of Jehoram of Israel = 1 year. Ahaziah aged 22. See explanation above.
3233	892		91	Athaliah	1	Jehu	1 841	19	II K. 9:13-33; 10:36. Jehu slew 2 kings and reigned 28 years. II K. 11:1-4. Athaliah usurped throne of Judah for 6 years.
3234	891		92		2		2 840	20	
3235	890		93		3		3 839	21	
3236	889		94		4		4 838	22	
3237	888		95		5		5 837	23	
3238	887		96		6		6 836	24	
3239	886		97		7 1	Joash	7 835	25	II K. 11:4-16. Athaliah slain in her 7th year. II K. 12:1. Joash of Judah reigned in 7th year of Jehu = 40 years.
3240	885	211	98		2		8 834	26	
3241	884	212	99		3		9 833	27	
3242	883	213	100		4		10 832	28	
3243	882	214	101		5		11 831	29	
3244	881	215	102		6		12 830	30	

Bible Dates	Ptolemaic Dates	Sabbatic Periods	Disruption	DIVIDED KINGDOM		ASSYRIA Assyrian Dates		References, Events, and Prophets, etc.	
				JUDAH	ISRAEL				
A. H. 3245	B. C. 880	216	103	Joash	7	Jehu	13 829	Shalmaneser II 31	
3246	879	217	104		8		14 828	32	
3247	878	218	105		9		15 827	33	
3248	877	219	106		10		16 826	34	
3249	876	220	107		11		17 825	35	
3250	875	221	108		12		18 824	Shamshi-Ramman II 1	
3251	874	222	109		13		19 823	2	
3252	873	223	110		14		20 822	3	
3253	872	224	111		15		21 821	4	
3254	871	225	112		16		22 820	5	
3255	870	226	113		17		23 819	6	
3256	869	227	114		18		24 818	7	
3257	868	228	115		19		25 817	8	
3258	867	229	116		20		26 816	9	

Bible Dates	Ptolemaic Dates	Sab-batic Periods	Dis-ruption	DIVIDED KINGDOM		ASSYRIA		References, Events, and Prophets, etc.
				JUDAH	ISRAEL	Assyrian Dates		
A. H.	B. C.						B. C.	
3259	866	230	117	Joash 21	Jehu 27	815	Shamshi-Ramman II 10	
3260	865	231	118			814	11	
3261	864	232	119		Jehoahaz 1	813	12	II K. 10:35; 13:1. Jehoahaz of Israel reigned in 23rd year of Joash of Judah = 17 years. II K. 12:6-8. In 23rd year of Joash of Judah he had Temple repaired.
3262	863	233	120			812	13	
3263	862	234	121			811	Ramman-Nirari III 1	
3264	861	235	122			810	2	
3265	860	236	123			809	3	
3266	859	237	124			808	4	
3267	858	238	125			807	5	
3268	857	239	126			806	6	
3269	856	240	127			805	7	
3270	855	241	128			804	8	
3271	854	242	129			803	9	

Bible Dates	Ptolemaic Dates	Sab-batic Periods	Dis-ruption	DIVIDED KINGDOM		ASSYRIA		References, Events, and Prophets, etc.
				JUDAH	ISRAEL	Assyrian Dates		
A. H.	B. C.						B. C.	
3272	853	243	130	Joash 34	Jehoahaz 12	802	Ramman-Nirari III 10	
3273	852	244	131			801	11	
3274	851	245	132			800	12	
3275	850	246	133		Jehoash, Co-Rex 1	799	13	II K. 13:9-10. Jehoash of Israel reigned in 37th year of Joash of Judah.
3276	849	247	134			798	14	
3277	848	248	135			797	15	
3278	847	249	136		Jehoash, Sole-Rex 1	796	16	II K. 13:9-10. Jehoahaz died and Jehoash, his son, reigned 16 years.
3279	846	250	137	Amaziah 1		795	17	II K. 12:21; 14:1, 2. Amaziah reigned in 2nd year of Jehoash of Israel = 29 years.
3280	845	251	138			794	18	
3281	844	252	139			793	19	
3282	843	253	140			792	20	
3283	842	254	141			791	21	
3284	841	255	142			790	22	
3285	840	256	143			789	23	

Bible Dates	Ptolemaic Dates	Sab-batic Periods	Dis-ruption	DIVIDED KINGDOM		ASSYRIA Assyrian Dates	References, Events, and Prophets, etc.
				JUDAH	ISRAEL		
A. H. 3286	B. C. 839	257	144	Amaziah 8	Jehoash, Sole-Rex 8	B. C. 788 Ramman-Nirari III 24	
3287	838	258	145		9	787 25	
3288	837	259	146		10	786 26	
3289	836	260	147		11	785 27	
3290	835	261	148		12	784 28	
3291	834	262	149		13	783 29	
3292	833	263	150		14	15 1	
3293	832	264	151		15	16 2	II K. 14:16-23. Jeroboam II reigned in 15th year of Amaziah = 41 years.
3294	831	265	152		16	1 3	
3295	830	266	153		17	2 4	
3296	829	267	154		18	3 5	
3297	828	268	155		19	4 6	
3298	827	269	156		20	5 7	
3299	826	270	157		21	6 8	

Blank of 51 years in Assyrian Chronology. See explanation above.

Bible Dates	Ptolemaic Dates	Sab-batic Periods	Dis-ruption	DIVIDED KINGDOM		ASSYRIA	References, Events, and Prophets, etc.
				JUDAH	ISRAEL		
A. H. 3300	B. C. 825	271	158	Amaziah 22	Jeroboam II 8	9	
3301	824	272	159		23	9 10	
3302	823	273	160		24	10 11	
3303	822	274	161		25	11 12	
3304	821	275	162		26	12 13	
3305	820	276	163		27	13 14	
3306	819	277	164		28	14 15	
3307	818	278	165		29	15 16	II K. 14:17-22. Amaziah lived 15 years after death of Jehoash of Israel. Slain by conspirators at Lachish.
3308	817	279	166	Interregnum 1		16 17	
3309	816	280	167		2	17 18	
3310	815	281	168		3	18 19	
3311	814	282	169		4	19 20	
3312	813	283	170		5	20 21	
3313	812	284	171		6	21 22	

Bible Dates	Ptolemaic Dates	Sabbatic Periods	Disruption	DIVIDED KINGDOM				ASSYRIA	References, Events, and Prophets, etc.
				JUDAH		ISRAEL			
A. H. 3314	B. C. 811	285	172	Interregnum	7	Jeroboam II	22	23	
3315	810	286	173		8		23	24	
3316	809	287	174		9		24	25	
3317	808	288	175		10		25	26	
3318	807	289	176		11		26	27	
3319	806	290	177	Uzziah	1		27	28	II K. 14:21; 15:1, 2. Uzziah (Azariah) reigned in 27th year of Jeroboam II = 52 years.
3320	805	291	178		2		28	29	
3321	804	292	179		3		29	30	
3322	803	293	180		4		30	31	
3323	802	294	181		5		31	32	
3324	801	295	182		6		32	33	
3325	800	296	183		7		33	34	
3326	799	297	184		8		34	35	Joel possibly prophesied before Amos.
3327	798	298	185		9		35	36	

Bible Dates	Ptolemaic Dates	Sabbatic Periods	Disruption	DIVIDED KINGDOM				ASSYRIA	References, Events, and Prophets, etc.
				JUDAH		ISRAEL			
A. H. 3328	B. C. 797	299	186	Uzziah	10	Jeroboam II	36	37	Hosea and Amos prophesied in days of Uzziah and Jeroboam.
3329	796	300	187		11		37	38	
3330	795	301	188		12		38	39	Jonah prophesied in days of Jeroboam. See II K. 14:25.
3331	794	302	189		13		39	40	
3332	793	303	190		14		40	41	Obadiah possibly about this time.
3333	792	304	191		15		41	42	
3334	791	305	192		16	Interregnum	1	43	
3335	790	306	193		17		2	44	
3336	789	307	194		18		3	45	
3337	788	308	195		19		4	46	
3338	787	309	196		20		5	47	
3339	786	310	197		21		6	48	
3340	785	311	198		22		7	49	
3341	784	312	199		23		8	50	

Bible Dates	Ptolemaic Dates	Sabbatic Periods	Disruption	DIVIDED KINGDOM		ASSYRIA	References, Events, and Prophets, etc.
				JUDAH	ISRAEL		
A. H. 3342	B. C. 783	313	200	Uzziah 24	Interregnum 9	51	
3343	782	314	201	25	10	Shalmaneser III 1	From this date, 782 B. C., Assyrian dates coincide with Ptolemaic reckoning.
3344	781	315	202	26	11	2	
3345	780	316	203	27	12	3	
3346	779	317	204	28	13	4	
3347	778	318	205	29	14	5	
3348	777	319	206	30	15	6	
3349	776	320	207	31	16	7	
3350	775	321	208	32	17	8	
3351	774	322	209	33	18	9	
3352	773	323	210	34	19	10	
3353	772	324	211	35	20	Ashur-dan III 1	
3354	771	325	212	36	21	2	
3355	770	326	213	37	22	3	

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Bible Dates	Ptolemaic Dates	Sabbatic Periods	Disruption	DIVIDED KINGDOM		ASSYRIA	References, Events, and Prophets, etc.
				JUDAH	ISRAEL		
A. H. 3356	B. C. 769	327	214	Uzziah 38	Zechariah 6 mo.	Ashur-dan III 4	II K. 14:29; 15:8. Zechariah reigned in 38th year of Uzziah for 6 months.
3357	768	328	215	39	Shallum 1 mo. Menahem (Accession)	5	II K. 15:10-13. Shallum reigned 1 month in 39th year of Uzziah. II K. 15:14-17. Menahem reigned in 39th year of Uzziah = 10 years.
3358	767	329	216	40	Menahem 1	6	
3359	766	330	217	41		7	First Olympiad of Greek Era.
3360	765	331	218	42		8	
3361	764	332	219	43		9	
3362	763	333	220	44		10	
3363	762	334	221	45		11	
3364	761	335	222	46		12	
3365	760	336	223	47		13	
3366	759	337	224	48		14	Isaiah prophesied in reigns of Uzziah, Jotham, Ahaz, and Hezekiah.
3367	758	338	225	49		15	
3368	757	339	226	50	Pekahiah 1	16	II K. 15:23, 24. Pekahiah reigned in 50th year of Uzziah = 2 years.

Bible Dates	Ptolemaic Dates	Sabbatic Periods	Disruption	DIVIDED KINGDOM		ASSYRIA	BABYLON	References, Events, and Prophets, etc.
				JUDAH	ISRAEL			
A. H. 3369	B. C. 756	340	227	Uzziah 51	Pekahiah 2	Ashur-dan III 17		
3370	755	341	228		Pekah 1			II K. 15:25-27. Pekah reigned in 52nd year of Uzziah = 20 years. Isaiah's official call. Isa. 6.
3371	754	342	229	Jotham 1				II K. 15:32, 33. Jotham reigned in 2nd year of Pekah = 16 years.
3372	753	343	230			Ashur-Nirari IV 1		Roman Era begins.
3373	752	344	231					
3374	751	345	232					
3375	750	346	233					Micah prophesied in reigns of Jotham, Ahaz, and Hezekiah.
3376	749	347	234					
3377	748	348	235					
3378	747	349	236				7	Nabonassar 1 Nabonassarean Era of Ptolemy's Canon begins.
3379	746	350	237				8	2
3380	745	351	238				9	3
3381	744	352	239			Tiglath-Pileser III 1		4

Bible Dates	Ptolemaic Dates	Sabbatic Periods	Disruption	DIVIDED KINGDOM		ASSYRIA	BABYLON	References, Events, and Prophets, etc.
				JUDAH	ISRAEL			
A. H. 3382	B. C. 743	353	240	Jotham 12	Pekah 13	Tiglath-Pileser III 2	Nabonassar 5	
3383	742	354	241					
3384	741	355	242					
3385	740	356	243					
3386	739	357	244					
				Ahaz (Accession) 16				II K. 15:38; 16:1, 2. Ahaz reigned in 17th year of Pekah = 16 years.
3387	738	358	245	Ahaz 1				Isaiah prophesied that Ephraim would fall in 65 yrs. Isa. 7:8.
3388	737	359	246					
3389	736	360	247					Assyrian Inscription: Tiglath-Pileser III (IV) dethroned Pekah and appointed Hoshea governor.
3390	735	361	248		Interregnum 1			II K. 15:30. Hoshea slew Pekah in 20th year of Jotham. (4th year of Ahaz.)
3391	734	362	249					
3392	733	363	250					
3393	732	364	251					
3394	731	365	252				Nabu-nadin-zer 1	

Bible Dates	Ptolemaic Dates	Sabbatic Periods	Disruption	DIVIDED KINGDOM		ASSYRIA	BABYLON	References, Events, and Prophets, etc.				
				JUDAH	ISRAEL							
A. H. 3395	B. C. 730	366	253	Ahaz	9	Interregnum	6	Tiglath-Pileser III	15	Ukin-zer	1	
3396	729	367	254		10		7		16		2	
3397	728	368	255		11		8		17	Tiglath-Pileser III	1	
3398	727	369	256		12	Hoshea	1		18		2	II K. 17:1. Hoshea reigned in 12th year of Ahaz = 9 years.
3399	726	370	257		13		2	Shalmanezzer IV (V)	1	Ululai	1	
3400	725	371	258	Hezekiah (Accession)	14		3		2		2	II K. 16:20; 13:1, 2. Hezekiah reigned in 3rd year of Hoshea = 29 years.
3401	724	372	259	Hezekiah (Co-Rex)	1	15			3		3	
3402	723	373	260		2	16			4		4	
3403	722	374	261	Hezekiah (Sole-Rex)	3		5	Sargon II (Accession)			5	Sargon's capture of Samaria when he imposed tribute.
3404	721	375	262		4		6	Sargon II	1	Merodach-Baladan II	1	II K. 18:9. Shalmaneser besieges Samaria in 4th year of Hezekiah = 7th Hoshea.
3405	720	376	263		5		7	Sargon (2nd accession)	2		2	
3406	719	377	264		6		8		3		3	II K. 18:10. "They" took Samaria at end of 3 years in 6th year of Hezekiah = 9th of Hoshea.
						END OF KINGDOM OF ISRAEL	9					

Bible Dates	Ptolemaic Dates	Sabbatic Periods	Disruption	JUDAH	ASSYRIA	BABYLON	References, Events, and Prophets, etc.			
A. H. 3407	B. C. 718	378	265	Hezekiah (Sole-Rex)	7	Sargon II	4	Merodach-Baladan II	4	
3408	717	379	266		8		5		5	
3409	716	380	267		9		6		6	
3410	715	381	268		10		7		7	
3411	714	382	269		11		8		8	
3412	713	383	270		12		9		9	
3413	712	384	271		13		10		10	
3414	711	385	272		14		11		11	II K. 18:13; Isa. 36-39. Sennacherib's invasion of Judah. Hezekiah's sickness, Babylonian Embassy, and Babylonian Captivity foretold. Isa. 20:4. Sargon's "Tartar" takes Ashdod.
3415	710	386	273		15		12		12	
3416	709	387	274		16		13	Sargon	1	
3417	708	388	275		17		14		2	
3418	707	389	276		18		15		3	
3419	706	390	277		19		16		4	
3420	705	391	278		20		17		5	

Bible Dates	Ptolemaic Dates	Sabbatic Periods	Disruption	JUDAH	ASSYRIA	BABYLON	References, Events, and Prophets, etc.
A. H. 3421	B. C. 704	392	279	Hezekiah (Sole-Rex) 21	Sennacherib 1	Sennacherib 1	
3422	703	393	280	22		Merodach-Baladan II restored 2	
3423	702	394	281	23		Bel-ibni 1	
3424	701	395	282	24			2
3425	700	396	283	25			3
3426	699	397	284	26		Ashur-nadin-shum 1	
3427	698	398	285	27			2
3428	697	399	286	28			3
3429	696	400	287	29			4 Hezekiah died and Manasseh reigned for 55 years.
3430	695	401	288	Manasseh 1			5
3431	694	402	289	2			6
3432	693	403	290	3		Nergal-ushezib 1	
3433	692	404	291	4		Mushezib-Marduk 1	
3434	691	405	292	5			2

Bible Dates	Ptolemaic Dates	Sabbatic Periods	Disruption	JUDAH	ASSYRIA	BABYLON	References, Events, and Prophets, etc.
A. H. 3435	B. C. 690	406	293	Manasseh 6	Sennacherib 15	Mushezib-Marduk 3	
3436	689	407	294	7			4
3437	688	408	295	8		Babylon became an Assyrian Province. 17	
3438	687	409	296	9			18
3439	686	410	297	10			19
3440	685	411	298	11			20
3441	684	412	299	12			21
3442	683	413	300	13			22
3443	682	414	301	14			23
3444	681	415	302	15			24
3445	680	416	303	16 Esar-haddon	1 Esar-haddon	1	
3446	679	417	304	17			2
3447	678	418	305	18			3

Bible Dates	Ptolemaic Dates	Sabbatic Periods	Disruption	JUDAH	ASSYRIA	BABYLON	References, Events, and Prophets, etc.
A. H. 3448	B. C. 677	419	306	Manasseh 19	Esar-haddon 4	Esar-haddon 4	
3449	676	420	307	20	5	5	
3450	675	421	308	21	6	6	
3451	674	422	309	22	7	7	
3452	673	423	310	23	8	8	Ephraim broken after 65 years from prophecy of 738 B. C. (Isa. 7:8). Esar-haddon transported immigrants from Babylonia and Elam to Samaria (Ezra 4:2-9). King of Assyria took Manasseh to Babylon (II Chron. 23:11-13). The Lord providentially had latter restored to his throne. "In this war, B. C. 673-672, Esar-haddon carried the remnant of Israel into captivity, and sent Manasseh, king of Judah, to Babylon. In the following year, B. C. 671, Manasseh was pardoned and restored." — George Smith.
3453	672	424	311	24	9	9	
3454	671	425	312	25	10	10	
3455	670	426	313	26	11	11	
3456	669	427	314	27	12	12	
3457	668	428	315	28	Accession year of Ashur-bani-pal	Accession year of Shemash-shum-ukin	
3458	667	429	316	29	1	1	
3459	666	430	317	30	2	2	
3460	665	431	318	31	3	3	
3461	664	432	319	32	4	4	

Bible Dates	Ptolemaic Dates	Sabbatic Periods	Disruption	JUDAH	ASSYRIA	BABYLON	References, Events, and Prophets, etc.
A. H. 3462	B. C. 663	433	320	Manasseh 33	Ashur-bani-pal 5	Shemash-shum-ukin 5	
3463	662	434	321	34	6	6	
3464	661	435	322	35	7	7	
3465	660	436	323	36	8	8	
3466	659	437	324	37	9	9	
3467	658	438	325	38	10	10	
3468	657	439	326	39	11	11	
3469	656	440	327	40	12	12	
3470	655	441	328	41	13	13	
3471	654	442	329	42	14	14	
3472	653	443	330	43	15	15	
3473	652	444	331	44	16	16	
3474	651	445	332	45	17	17	
3475	650	446	333	46	18	18	

Bible Dates	Ptolemaic Dates	Sabbatic Periods	Disruption	JUDAH	ASSYRIA	BABYLON	References, Events, and Prophets, etc.
A. H. 3476	B. C. 649	447	334	Manasseh 47	Ashur-bani-pal 19	Shemash-shum-ukin 49	
3477	648	448	335	48	20	20	
3478	647	449	336	49	21	Ashur-bani-pal 1	
3479	646	450	337	50	22	2	
3480	645	451	338	51	23	3	
3481	644	452	339	52	24	4	
3482	643	453	340	53	25	5	
3483	642	454	341	54	26	6	
3484	641	455	342	55	27	7	II K. 21:18, 19. Manasseh died, and Amon reigned in his stead for 2 years.
3485	640	456	343	Amon 1	28	8	
3486	639	457	344	2	29	9	II K. 21:23-26; 22:1. Amon slain, and Josiah reigned in his stead for 31 years.
3487	638	458	345	Josiah 1	30	10	
3488	637	459	346	2	31	11	
3489	636	460	347	3	32	12	

Bible Dates	Ptolemaic Dates	Sabbatic Periods	Disruption	JUDAH	ASSYRIA	BABYLON	Jeremiah's Prophecies	Era of Ezekiel 1:1	Babylonian Captivity	Jehoiachin's Captivity	References, Events, and Prophets, etc.
A. H. 3490	B. C. 635	461	348	Josiah 4	Ashur-bani-pal 33	Ashur-bani-pal 13					
3491	634	462	349	5	34	14					
3492	633	463	350	6	35	15					
3493	632	464	351	7	36	16					
3494	631	465	352	8	37	17					II Chron. 34:3. Josiah began in his 8th year to seek after the God of his father David.
3495	630	466	353	9	38	18					
3496	629	467	354	10	39	19					
3497	628	468	355	11	40	20					
3498	627	469	356	12	41	21					II Chron. 34:3. Josiah began with force his reforms.
3499	626	470	357	13	42	22	1				Jer. 25:3. Jeremiah began his prophetic ministry.
3500	625	471	358	14		Nabopolassar 1	2				
3501	624	472	359	15			2	3			

Bible Dates	Ptolemaic Dates	Sabbatic Periods	Disruption	JUDAH	BABYLON	Jeremiah's Prophecies	Era of Ezekiel 1:1	Babylonian Captivity	Jehoiachin's Captivity	References, Events, and Prophets, etc.
A. H. 3502	B. C. 623	473	360	Josiah 16	Nabopolasser	3	4			
3503	622	474	361	17		4	5	1		
3504	621	475	362	18		5	6	2		II K. 22:3-8; 23:22, 23; II Chron. 34:8-15; 35:1, 18, 19. Josiah's Great Passover and Religious Revival after the finding of the Book of the Law.
3505	620	476	363	19		6	7	3		
3506	619	477	364	20		7	8	4		
3507	618	478	365	21		8	9	5		Nahum prophesied before Fall of Nineveh.
3508	617	479	366	22		9	10	6		Habakkuk prophesied before Babylonian invasion of Judah.
3509	616	480	367	23		10	11	7		Zephaniah prophesied in the days of Josiah.
3510	615	481	368	24		11	12	8		
3511	614	482	369	25		12	13	9		
3512	613	483	370	26		13	14	10		
3513	612	484	371	27		14	15	11		

Bible Dates	Ptolemaic Dates	Sabbatic Periods	Disruption	JUDAH	BABYLON	Jeremiah's Prophecies	Era of Ezekiel 1:1	Babylonian Captivity	Jehoiachin's Captivity	References, Events, and Prophets, etc.
A. H. 3514	B. C. 611	485	372	Josiah 28	Nabopolasser	15	16	12		
3515	610	486	373	29		16	17	13		
3516	609	487	374	30		17	18	14		
3517	608	488	375	Jehoahaz, 3 mo. 31		18	19	15		II K. 23:30, 31: Jehoahaz made King by the people and reigned 3 mos. II K. 23:34-36: Jehoiakim made King by Pharaoh-necho and reigned 11 years.
3518	607	489	376	Jehoiakim 1		19	20	16		II K. 23: 36. Jehoiakim reigned 11 years.
3519	606	490	377	2		20	21	17		
3520	605		378	3		21	22	18	1	Dan. 1:1. Nebuchadnezzar in 3rd year of Jehoiakim besieged Jerusalem and took certain ones captive and carried some of Temple vessels to Babylon.
3521	604		379	4	Nebuchadnezzar	1	23	19	2	Jer. 25:1f. Prophecy concerning Babylonian Captivity of 70 years.
3522	603		380	5		2	20	3		Daniel 2: 1-45. Vision of metallic image. II K. 24:1. Jehoiachin rebelled against Babylon after 3 years. Jer. 36: 22, 23. Cut scroll of God's Word.
3523	602		381	6		3	21	4		Daniel prophesied from 2nd year of Nebuchadnezzar to 3rd year of Cyrus.

Bible Dates	Ptolemaic Dates	Sabbatic Periods	Disruption	JUDAH	BABYLON	Jeremiah's Prophecies	Era of Ezekiel 1:1	Babylonian Captivity	Jehoiachin's Captivity	References, Events, and Prophets, etc.
A. H. 3524	B. C. 601		382	Jehoiakim 7	Nebuchadnezzar 4		22	5		
3525	600		383	8		5	23	6		
3526	599		384	9		6	24	7		
3527	598		385	10		7	25	8		Jer. 52:28. In his 7th year Nebuchadnezzar took 3,023 Jews to Babylon.
3528	597		386	Jehoiachin, 3 mo. 11		8	26	9	1	II K. 24:12-16. In his 8th year Nebuchadnezzar took 18,000. Cf. II Chron. 36:10. Esther 2:5, 6; Ezek. 1:1; 40: 1. Mordecai and Ezekiel taken into captivity.
3529	596		387	Zedekiah 1		9	27	10	2	
3530	595		388	2		10	28	11	3	Ezekiel prophesied.
3531	594		389	3		11	29	12	4	
3532	593		390	4		12	30	13	5	Ezek. 4:5-6. End of 390 years of Israel's sin of dividing Kingdom. Jer. 28:11. Hananiah's false prophecy about return from Babylon.
3533	592			5		13		14	6	
3534	591			6		14		15	7	

Bible Dates	Ptolemaic Dates	Sabbatic Periods	Disruption	JUDAH	BABYLON	Jeremiah's Prophecies	Era of Ezekiel 1:1	Babylonian Captivity	Jehoiachin's Captivity	Zedekiah's Captivity			References, Events, and Prophets, etc.
										Era of Indignation	Era of Siege of City	Era of Fall of City	
A. H. 3535	B. C. 590			Zedekiah 7	Nebuchadnezzar 15			16	8				
3536	589			8		16		17	9	1			Ezek. 24:1-27. In 9th year of Jehoiachin's captivity epoch of boiling cauldron = Beginning of 70 years of indignation.
3537	588			9		17		18	10	2	1		II K. 25:1; Jer. 39:1; 52:4. Jerusalem besieged by Nebuchadnezzar.
3538	587			10		18		19	11	3	2		Jer. 52:29. In his 18th year Nebuchadnezzar took 832 Hebrews captive.
3539	586			11		19		20	12	4	3	1	II K. 25:1-4, 8; Jer. 39:2; 52:2-7. Jerusalem captured and destroyed in 19th year of Nebuchadnezzar.
3540	585			END OF KINGDOM OF JUDAH		20		21	13	5	4	2	
3541	584					21		22	14	6	5	3	
3542	583					22		23	15	7	6	4	
3543	582					23		24	16	8	7	5	Jer. 52:30. In 23rd year of Nebuchadnezzar, Nebuzaradan took 745 Jews captive.
3544	581					24		25	17	9	8	6	

Bible Dates	Ptolemaic Dates	JUDAH	BABYLON	Babylonian Captivity	Jehoiachin's Captivity	Zedekiah's Captivity			References, Events, and Prophets, etc.	
						Era of Indignation	Era of Siege of City	Era of Fall of City		
A. H. 3545	B. C. 580		Nebuchadnezzar	25	26	18	10	9	7	
3546	579			26	27	19	11	10	8	
3547	578			27	28	20	12	11	9	
3548	577			28	29	21	13	12	10	
3549	576			29	30	22	14	13	11	
3550	575			30	31	23	15	14	12	
3551	574			31	32	24	16	15	13	
3552	573			32	33	25	17	16	14	Ezek. 40:1. In 25th year of Jehoiachin's captivity = 14th year of fall, Ezekiel saw vision of new Land, City and Temple.
3553	572			33	34	26	18	17	15	
3554	571			34	35	27	19	18	16	Ezek. 29:17. In 27th year of Jehoiachin's captivity, Ezekiel prophetically gave Nebuchadnezzar Egypt for service rendered against Tyre.
3555	570			35	36	28	20	19	17	

Bible Dates	Ptolemaic Dates	JUDAH	BABYLON	Babylonian Captivity	Jehoiachin's Captivity	Zedekiah's Captivity			References, Events, and Prophets, etc.	
						Era of Indignation	Era of Siege of City	Era of Fall of City		
A. H. 3556	B. C. 569		Nebuchadnezzar	36	37	29	21	20	18	
3557	568			37	38	30	22	21	19	
3558	567			38	39	31	23	22	20	
3559	566			39	40	32	24	23	21	
3560	565			40	41	33	25	24	22	
3561	564			41	42	34	26	25	23	
3562	563			42	43	35	27	26	24	
3563	562			43	44	36	28	27	25	
3564	561		Evil-merodach.	1	45	37	29	28	26	II K. 25:27; Jer. 52:31. Jehoiachin restored to favor by Evil-merodach.
3565	560			2	46	38	30	29	27	
3566	559		Nergal Sharezer	1	47	39	31	30	28	
3567	558			2	48	40	32	31	29	

Bible Dates	Ptolemaic Dates	JUDAH		BABYLON		Babylonian Captivity	Jehoiachin's Captivity	Zedekiah's Captivity			References, Events, and Prophets, etc.
								Era of In-dignation of City	Era of Siege of City	Era of Fall of City	
A. H. 3568	B. C. 557			Nergal Sharezer	3	49	41	33	32	30	
3569	556			Labasha Marduk 9 mos.	4	50	42	34	33	31	
3570	555			Nabonidus	1	51	43	35	34	32	
3571	554				2	52	44	36	35	33	
3572	553				3	53	45	37	36	34	
3573	552				4	54	46	38	37	35	
3574	551				5	55	47	39	38	36	
3575	550				6	56	48	40	39	37	
3576	549				7	57	49	41	40	38	
3577	548				8	58	50	42	41	39	
3578	547				9	59	51	43	42	40	
3579	546				10	60	52	44	43	41	

Bible Dates	Ptolemaic Dates	JUDAH		BABYLON		Babylonian Captivity	Jehoiachin's Captivity	Zedekiah's Captivity			References, Events, and Prophets, etc.
								Era of In-dignation of City	Era of Siege of City	Era of Fall of City	
A. H. 3580	B. C. 545			Nabonidus	11	61	53	45	44	42	
3581	544				12	62	54	46	45	43	
3582	543				13	63	55	47	46	44	
3583	542	Restoration of captives to land under Zerubbabel and Joshua.			14	64	56	48	47	45	
3584	541			Belshazzar, Co-Rex	1	15	65	57	49	48	Dan. 7:1. 1st year of Belshazzar: vision of four beasts.
3585	540				2	16	66	58	50	49	
3586	539	Governor	High Priest		3	17	67	59	51	50	Dan. 8:1. 3rd year of Belshazzar: vision of ram and he-goat.
3587	538			MEDO-PERSIA Darius and Cyrus, Co-Reges.	1	68	60	52	51	49	Dan. 5:30, 31. Belshazzar slain, kingdom taken by Darius, and Babylon seized by Cyrus. Dan. 9:1. In 1st year of Darius Daniel's vision of 70 weeks (of years).
3588	537				2	69	61	53	52	50	
3589	536	Zerubbabel	Joshua	1	1	70	62	54	53	51	Ezra 1:1-3; 5:13-15. Cyrus terminated Babylonian captivity by decree.
3590	535			2	2	71	63	55	54	52	Ezra 3:8, 9; 4:4, 5. Foundation of Temple begun.

Bible Dates	Ptolemaic Dates	JUDAH		PERSIA		Zedekiah's Captivity			References, Events, and Prophets, etc.		
		Governor	High Priest	Seven Sevens	Jehoiachin's Captivity	Era of Indignation	Era of Siege of City	Era of Fall of City			
A. H. 3591	B. C. 534	Zerubbabel	3 Joshua	3	3	64	56	55	53	Dan. 10:1f. Last vision of Danel.	
3592	533		4	4	4	65	57	56	54		
3593	532		5	5	5	66	58	57	55		
3594	531		6	6	6	67	59	58	56		
3595	530		7	7	7	68	60	59	57		
3596	529		8	8	Cambyses	1	8	69	61	58	Ezra 4:6. Opposition to Jews in 1st year of Ahasuerus (Cambyses).
3597	528		9	9		2	9	70	62	59	
3598	527		10	10		3	10	63	62	60	
3599	526		11	11		4	11	64	63	61	
3600	525		12	12		5	12	65	64	62	
3601	524		13	13		6	13	66	65	63	
3602	523		14	14		7	14	67	66	64	

Bible Dates	Ptolemaic Dates	JUDAH		PERSIA		Zedekiah's Captivity			References, Events, and Prophets, etc.		
		Governor	High Priest	Seven Sevens	Jehoiachin's Captivity	Era of Indignation	Era of Siege of City	Era of Fall of City			
A. H. 3603	B. C. 522	Zerubbabel	15 Joshua	15			68	67	65		
3604	521		16	16	Pseudo-Smerdis, 7 mos.	15					
3605	520		17	17	Darius Hystaspes	1	16	69	68	66	
3606	519					2	17	70	69	67	2nd year of Darius. Work on Temple resumed.
3607	518					3	18		70	68	3rd year of Darius. Vashti deposed. Est. 1:1-5.
3608	517					4	19			69	4th year of Darius. Deportation from Bethel, inquire concerning.
3609	516					5	20			70	
3610	515					6	21				6th year of Darius. In this year Temple completed (Ezra 6:15). Esther brought to Shushan (Est. 2:8-12).
3611	514					7	22				7th year of Darius. Ezra brought back vessels of Temple and 1,754 exiles. Observance of Passover and religious reforms.
3612	513					8	23				
3613	512					9	24				
						10	25				

Bible Dates	Ptolemaic Dates	JUDAH		PERSIA		Seven Sevens	Jeholachin's Captivity	Zedekiah's Captivity			References, Events, and Prophets, etc.
		Governor	High Priest	Darius Hystaspes				Era of Indignation	Era of Siege of City	Era of Fall of City	
A. H. 3614	B. C. 511			Darius Hystaspes	11	26					
3615	510				12	27					12th year of Darius. Jews thought Empire providentially delivered from pogroms.
3616	509				13	28					
3617	508				14	29					
3618	507				15	30					
3619	506				16	31					
3620	505				17	32					
3621	504				18	33					
3622	503				19	34					
3623	502	Nehemiah	1		20	35					20th year of Darius. Nehemiah comes to Jerusalem, becomes governor, and institutes reforms.
3624	501		2		21	36					

Bible Dates	Ptolemaic Dates	JUDAH		PERSIA		Seven Sevens	Jeholachin's Captivity	Zedekiah's Captivity			References, Events, and Prophets, etc.
		Governor	High Priest	Darius Hystaspes				Era of Indignation	Era of Siege of City	Era of Fall of City	
A. H. 3625	B. C. 500	Nehemiah	3	Darius Hystaspes	22	37					
3626	499		4		23	38					
3627	498		5		24	39					
3628	497		6		25	40					
3629	496		7		26	41					
3630	495		8		27	42					
3631	494		9		28	43					
3632	493		10		29	44					
3633	492		11		30	45					
3634	491		12		31	46					
3635	490				32	47					32nd year of Darius. Nehemiah returned to Babylon, after certain days again came to Jerusalem and made certain reforms.

CHAPTER XI

MESSIAH'S COMING ACCORDING TO THE PROPHETS OF THE ASSYRIAN PERIOD

Using the political situation and the impending calamity of their day as a background, the prophets of the Assyrian period painted the future of the kingdom of Israel and foretold the calamities that would overtake their people in the near and the remote future. Those to whose writings I wish, in this chapter, to call special attention are Amos, Isaiah, and Micah. From several of their predictions we can gather the condition of Israel at the time of Messiah's first appearance.

I. THE MESSAGE OF AMOS

Amos was commissioned of the Lord especially to deliver his messages to the northern kingdom. At the same time he gave some attention to Judah. This fact becomes evident from a casual perusal of his nine short chapters—in fact, a hasty reading of chapters 1 and 2 shows that he delivered oracles concerning the nations surrounding Israel and then concluded his messages by predicting the judgment of the Almighty upon both Judah and Israel. In 2:5 we read the following statement: "But I will send a fire upon Judah, and it shall devour the palaces of Jerusalem." This prediction, in connection with others, shows conclusively that he also engaged in a ministry pertaining to Judah.

According to the best chronological data obtainable we learn that Amos' life and labors fell largely in the second quarter of the eighth century before the common era. During the reigns of Uzziah in Judah and Jeroboam II in Samaria these rival kingdoms enjoyed prosperity such as they had not experienced since the days of Solomon. A period of peace and plenty, prosperity and luxury, is a hotbed in which the deadly germs of moral and spiritual decadence and national disintegration breed prolifically. The truthfulness of this statement is verified by a casual glance at history.

In chapter 9 of his prophecy, Amos recorded a vision in which he saw the Lord standing beside the altar. The fact that he prefixes the article to the word *altar* is evidence that this one stood out preeminently above all other altars of the time. To anyone who is familiar with the history of the day, it is certain that the one here referred to was the brazen altar of the Temple in Jerusalem. All of the altars in the northern kingdom were set up in rebellion against the true God, but the one at Jerusalem was that which was authorized by Him; hence we can be absolutely certain that this reference was to the one in Jerusalem.

The Lord reproved the nation for disloyalty and revealed the fact that, because of the people's exceeding sinfulness, no condition could arise in which they would be secure. There was no place to which they could flee for protection from His wrath. This is the lesson that men and women everywhere need to learn. In this connection may I suggest the reading of Psalm 139 which declares that God knows everything, and that He will punish all wickedness?

In Amos 9:5,6 the Lord, who appeared to the prophet, declared that He is the one who has His chambers in the heavens, and who is controlling the universe. In these verses we have a sublime declaration of the omnipotence of God. For similar and more detailed statements concerning Him see chapters 4:12, 13 and 5:6-9 of our prophet. In 9:7 Amos declared the overruling providential control of the nations by the Lord Almighty. He grants to man the power of choice, but at the same time overrules everything that comes into the life of the individual or the group for the advancement of His plans and purposes. In this verse the prophet reaffirmed, in the form of a rhetorical question, that God was the one who controlled the migration of the Ethiopians and also that of the Philistines. This statement, doubtless, was a revelation to many of his auditors. Though God is not present personally here upon earth in a physical body, yet He is overruling everything and is making all events contribute to the advancement of His Plan of the Ages. The inference which they could draw was that God not only overruled the movements of these heathen nations, but also everything that pertains to the nation of Israel.

"8 Behold, the eyes of the Lord Jehovah are upon the sinful kingdom, and I will destroy it from off the face of the earth; save that I will not utterly destroy the house of Jacob, saith Jehovah. 9 For lo, I will command, and I will sift the house of Israel among all the nations, like as grain is sifted in a sieve, yet shall not the least kernel fall upon the earth. 10 All the sinners of my people shall die by the sword, who say, The evil shall not overtake nor meet us" (Amos 9:8-10).

In verse 8 appears the prediction that the Lord was against the sinful kingdom, and that He would destroy it from the face of the earth. The prophecy does not say that He would destroy the Israelitish people, but rather that He would bring to a termination the northern kingdom of Israel—in fact, the last clause shows that, though the national life was to be taken away, the people would remain.

In verse 9 Amos showed how the people will be kept in a state of preservation, not in the Holy Land, but rather dispersed among the nations. Thus he declared: "For, lo, I will command, and I will sift the house of Israel among the nations, like as grain is sifted in a sieve, yet shall not the least kernel fall upon the earth." Though this passage has specific reference to the ten northern tribes, the kingdom of Israel, yet in this setting we see that it includes the two tribes of the southern kingdom, for the altar mentioned in verse 1 of this chapter refers to the one at Jerusalem, and in verse 11 the tabernacle of David is in view. From these considerations we can be certain that Judah is included in this prediction. When we look at the historic fulfilment, we see that the northern kingdom was brought to an end in the year 719 B.C.E., the citizens being carried off into Assyrian captivity. In the fateful years 605-586 B.C.E. the government of the southern kingdom collapsed and the royalty with the nobility was carried into Babylonian captivity. These two exiles, while included in Amos' prediction, do not fill out the entire picture, for the dispersion here foretold is world-wide and culminates only with the time when all of the sinners of Israel are purged from the nation. In striking contrast with this prediction, those of Israel and Judah who, at the end of the seventy years of Babylonian captivity, desired to return to their native land had the privilege of doing so under the leadership of Zerubbabel,

the governor, and Joshua, the high priest. At that time the sinners were not purged from the nation. Hence the Babylonian exile was brought to a close by the restoration under Zerubbabel. From these and other facts we know that the dispersion here foretold reached far greater proportions than either of the two captivities just mentioned.

When one studies this passage and is willing to accept each word at its usual, literal meaning in the light of the context, he arrives at the conclusion that this prediction was a forecast of the Roman occupation and domination of the Holy Land and the dispersion of Israel which occurred in the year 70 C.E. At that time the national life was destroyed and the people were scattered to the four winds. From that day until the present she has resided among the peoples of the earth. This international situation will be terminated, as suggested above, only with the purging of the nation during the time of "Jacob's trouble."

That this world-wide dispersion of Israel is brought to a conclusion at the end of Jacob's trouble is evident from verse 10: "All the sinners of my people shall die by the sword, who say, The evil shall not overtake nor meet us." From this verse we see that the sinners in Israel, who are confident that evil will never overtake them, will all be purged from the nation by the sword. There will be, according to other predictions on this point, a time when the nations shall be gathered against Israel, restored to the homeland, to exterminate her from the face of the globe. In the terrible war that follows all the sinners among the Jews will be slain by the sword. On the contrary those who fear God, and who yearn for His worship and service (see Zephaniah 3:18-20) will be preserved and will be permitted to enter that glorious kingdom era which is described in our passage.

"11 In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up its ruins, and I will build it as in the days of old; 12 that they may possess the remnant of Edom, and all the nations that are called by my name, saith Jehovah that doeth this" (Amos 9:11,12).

Note the fact that verse 11 begins with the statement "In that day." What is the significance of this phrase? In the light of the context it can refer to no time other than that of the period when the sinners are purged by the sword from Israel at the termination of Israel's age-long dispersion. Therefore the "day" here referred to is the time of Jacob's trouble. When we study the passages referring to this time of disaster, we see that at the conclusion of this day of the Lord, He will set up the throne of David; hence we may correctly conclude from this connection that verse 11 is talking about the end of the time of Jacob's trouble, or the day of the Lord.

The Lord declares that at the end of the Tribulation He will "raise up the tabernacle of David that is fallen." What is the meaning of the statement "raise up the tabernacle of David"? According to II Samuel 5:11, 12 David built a royal palace for himself which is called a **בַּיִת** *house*. That this word refers to the official residence of the Davidic dynasty is clear from the context. In the prophecy of Amos, however, the word **סֹכֶת** *succah* is used and is translated "the tabernacle." Why is there a change in the use of the words referring to the royal palace? In the answer to this question will be found the information for which we are in search.

"*Sukkah*, a hut, indicates, by way of contrast to *bayith*, the house or palace which David built for himself upon Zion (2 Sam. v. 11) a degenerate condition of the royal house of David. This is placed beyond all doubt by the predicate *nopheleth*, fallen down. As the stately palace supplies a figurative representation of the greatness and might of the kingdom, so does the fallen hut, which is full of rents and near to destruction, symbolize the utter ruin of the kingdom. If the family of David no longer dwells in a palace, but in a miserable fallen hut, its regal sway must have come to an end" (*Commentary on the Minor Prophets* by Keil and Delitzsch, Vol. I, page 329).

In the imagery of this verse the period during which the Davidic dynasty reigned in Jerusalem is symbolized by the regal palace which was erected on Ophel by David, but the period following the Babylonian siege and captivity to the time of the national collapse under Titus, the Roman general, is most significantly represented by a

miserably torn tabernacle **סֹפֵה**. Thus in this representation we can see that Amos the prophet looked out into the future and saw clearly the period during which Israel would be in her own land and at the same time would be denied the privilege of an autonomous government under the Davidic dynasty.

"The kingdom of David first became a hut when the kingdom of Judah was overcome by the Chaldeans,—an event which is included in the prediction contained in vers. 1 sqq., and hinted at even in ch. ii. 5."

This quotation from a noted exegete is a correct interpretation of the facts set forth in this passage. The chapter to which he refers (Amos 2:5), and which foretold the destruction of the palaces of Jerusalem was completely fulfilled at the time of the national overthrow by the Romans in 70 C.E. During this period, symbolized by "the tabernacle," the Davidic dynasty is no longer wielding the sceptre in regal splendor, but rather has lost its authority and is living in a dilapidated and miserable hut.

The promise contained in verse 11 was by the ancient synagogue recognized as a Messianic prediction. On this point I wish to quote from Hengstenberg's *Christology*, Vol. I, pp. 391, 392:

"It is from the passage under review that the Messiah received the name **בר נפלים** *filius cadentium*—He who springs forth from the fallen family of David; compare *Sanhedrin*, fol. 96, 2: R. Nachman said to R. Isaac. Hast thou heard when **בר נפלים** is to come? The latter answered: Who is he? R. Nachman said: The Messiah. R. Isaac: But is the Messiah thus named? R. Nachman: Certainly, in Amos ix. 11: 'In that day I will raise up the tabernacle of David that is fallen.' In *Breshith Rabbah*, sec. 88, we read: 'Who would have expected that God should raise up again the fallen tabernacle of David? And yet we read in Amos ix. 11, 'In that day,' etc. And who could have hoped that the whole world could yet become one flock? And yet, such is declared in Zeph. iii. 9: 'Then will I turn to the people in pure lips, that they all may call upon the name of the Lord, and serve Him with one lip.' But all that is prophesied only in reference to the Messiah."

I feel that the facts of the context justify the ancient synagogal interpretation of this passage. In the light of the prediction of Amos concerning the raising up of the fallen tabernacle of David, the ancient rabbis spoke of Messiah as **בֶּרֶךְ נִפְלִיִּים**, *son of the fallen ones*. It is evident that those teachers interpreted Amos 9:11 as a reference to King Messiah, but they spoke of Him in terms of the fallen tabernacle. But why should He thus be thought of unless He had some connection with the "fallen tabernacle"? There can be but one answer to this question; namely, they understood that He would be born during the days when the house of David would be dethroned and would be living in private obscurity; hence they called Him "the son of the fallen ones." It was impossible, however, for them to have arrived at this conclusion from Amos' statement alone, but, when they studied it in connection with other passages, they could interpret it in no other way.

An examination of this passage in the light of other predictions shows why the Talmudical authorities spoke of the period of the Second Temple in terms "of those who had fallen." According to their understanding, the Messiah then was to be born in this "tabernacle of David," or "hut." Speaking apart from a figure, one would say this: These rabbis understood that Messiah would be born during this period of national humiliation when Israel would be under foreign domination and the dynasty of David no longer would be functioning as the ruling house of the nation, but would be living in virtual obscurity.

Inasmuch as the nation of Israel went down under the sledge-hammer blows of the Romans in the year 70 C.E., the autonomous government collapsed, and the people were scattered among the nations, we would say, in the language of this verse, that the tabernacle here referred to was completely demolished. Since the government of the Davidic dynasty is represented as a tabernacle or hut, since it was destroyed in 70 C.E., and since Messiah is called by the Talmudical authorities "the son of the fallen ones," it is obvious that the evidence of the sacred Scriptures led these ancient rabbis to conclude that Messiah would be born during the existence

of the Second Temple and before the collapse of the kingdom.

In making this prediction, Amos declared that God would raise up this fallen tabernacle and build it as in the days of old. The words, days of old, undoubtedly refer to the glorious days of David and Solomon when the kingdom of Israel reached the zenith of its power in the historic past. When, therefore, this tabernacle of David is rebuilt, those living at that time will look back to the ancient glory of David's time and will speak of its being as "in the days of old." The use of this expression, therefore, indicates that the rebuilding of the tabernacle of David was, from the standpoint of Amos, in the distant future.

When this house is reërected, the entire house of Israel—both Judah and Israel—will be united and will live under the one banner of King Immanuel. This was foretold by Ezekiel the prophet: "and I will make them one nation in the land, upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all" (37:22). When this prediction is fulfilled the curse will be lifted from the earth and the glory of the Lord shall encircle the earth as the waters cover the sea.

In this ninth chapter of Amos we see the four different periods into which Israel's national life is divided: first, the monarchical period during which Amos lived and the Davidic dynasty was reigning in Jerusalem; secondly, the time commonly known as "the era of the Second Temple," during which the nation of Israel was under foreign domination, but was still enjoying its life in the land of the fathers, and which terminated with the collapse of Jerusalem in the year 70 C.E.; thirdly, the period during which all twelve tribes of Israel are scattered among the nations, and there is no visible evidence of the continuance of the Davidic dynasty; and fourthly, the great golden era of the future when Messiah, "the son of the fallen ones," will rebuild the tabernacle of David and reign in splendor, not only over Israel, but over the entire world. The facts therefore presented in this passage, read in the light of other predictions, show that Messiah's first coming was during the era of the Second

Temple when the Davidic dynasty was degraded from its position of supreme authority in the nation to one of humiliation in private obscurity. We may conclude, therefore, from this angle that Messiah was scheduled to come prior to the collapse of the Jewish nation which occurred in the year 70 C.E.

II. THE MESSAGE OF ISAIAH

The ministry of Amos and that of Isaiah overlapped somewhat. The latter's labors fell within the third and fourth quarters of the eighth century before the common era. His predictions are in perfect harmony with those of his immediate predecessor in the prophetic office. These two spoke of the degradation and humiliation of the Davidic dynasty and house.

A. *In the Call of the Prophet*

According to chapter 6, Isaiah received his call and commission in the year that king Uzziah died. At that time he was granted a vision of the glory of the Lord when He shall reign in the restored temple at Jerusalem, and when the earth shall be full of the glory of the Lord. Being overwhelmed by the sight of the holiness of God, the prophet fell prostrate, making this confession: "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, Jehovah of hosts" (Isaiah 6:5). When the prophet thus confessed his own sinful condition, one of the seraphim came with a live coal from the altar, touched his lips, and cleansed his soul. Then the Lord called for a volunteer. With a heart thrilling and overflowing with love and gratitude, he offered his services. That he might not entertain any false hopes or misapprehensions, but that he might understand the situation with which he would be confronted, the Lord gave him an exact statement of the results which his preaching would produce. The outlook to the prophet was indeed discouraging. In view of these facts he asked the Lord, "how long?", i.e., how long would he have to speak to such ungrateful and non-responsive people whose hearts would become as

hard as adamant? To this query the Lord answered,

"Until cities be waste without inhabitant, and houses without man, and the land become utterly waste, and Jehovah have removed men far away, and the forsaken places be many in the midst of the land" (Vss. 11,12).

In this reply there is the forecast of the desolation of the land and the removal of the people far hence. According to 5:13, this removal was called a "captivity." Here appears, in the writings of Isaiah, the first hint of the exile of the people of Israel. When one studies the conditions of the Babylonian captivity, he sees that it did not fill out the picture here presented, but that it was only a partial and limited fulfilment of this prediction. Since God will make good every statement that He has uttered, we may be confident that this prediction which looked beyond the Babylonian captivity to the world-wide dispersion of Israel will likewise be fulfilled literally. At the time of the collapse of the kingdom under the siege by the Chaldeans, the desolation wrought by them does not fill out the picture here presented. On the other hand, the conditions in Palestine during Israel's dispersion among the nations correspond exactly to this given by Isaiah. While all that has been said is true, we must not forget that the calamity which was immediately before the prophet's mind was that which was wrought in the invasion of the country by Sennacherib of Assyria. History always repeats itself, but we may be certain that Isaiah viewed the various sieges and desolations that would come to the land. At the same time he saw in the distant future Israel's world-wide dispersion and the Palestinian devastation of the centuries.

The doctrine of a remnant first appears in Isaiah's writings in 5:13: "Therefore my people are gone into captivity for lack of knowledge and their honorable men are famished, and their multitude are parched with thirst." In this prediction in 6:13 he declared that, if the population should be reduced to one-tenth, it should be eaten up but not completely, for in the following sentence he showed that there is to be a remnant of the godly ones. He illustrated this truth by the stump or stock of a tree which had been hewn down, and out of which there would spring forth a

shoot. In Job 14:7-9 this same figure is used:

For there is hope of a tree,
If it be cut down, that it will sprout again,
And that the tender branch thereof will not cease.
Though the root thereof wax old in the earth,
And the stock thereof die in the ground;
Yet through the scent of water it will bud,
And put forth boughs like a plant.

The tree, through the invigorating power of water, will send forth a shoot that will bear fruit later. In Isaiah's prophecy "the holy seed" is that stock which remains in the soil and which later sends forth its shoot. Though his statement does not declare this truth, such is the implication. His auditors doubtless concluded that there would be a calamity which would sweep away the major portion of the nation into eternity, leaving only a small remnant of godly, consecrated ones to perpetuate the race.

B. *In the Book of Immanuel*

In order that we may understand the full significance of the predictions of the Book of Immanuel, it becomes necessary to look at the political situation of Isaiah's day. These prophecies (Isaiah 7-12) fall in the period of the crisis between 734 and 732 B.C.E. At that time there was a threatened invasion of the westland by Assyria under the powerful monarch, Tiglath-pileser III. As the storm clouds were gathering on the eastern political horizon, the smaller countries in western Asia were thrown into consternation and dread. It is assumed by some that only chapters 7:1-9:7 were spoken at this time, and that the oracle beginning with 9:8 was uttered after the fall of Samaria in 719 B.C.E. It is altogether possible that this analysis may be correct; on the other hand, it is just as likely that the entire book of Immanuel was spoken at the same time, prior to the fall of Damascus in 732. By the Spirit all the future was opened to the prophet's view. He saw the overthrow of Samaria and the stubborn reaction of its people, their determination to rebuild their homes, after the

devastation, upon a greater and a more substantial order. This great overflowing flood of the waters of the River (as the Assyrian invasion was called) would sweep away, not only the northern kingdom, but would also reach unto Judah and all but inundate the entire country. This prediction is set forth vividly in chapter 10:5-34.

According to 10:5-7, the Lord intended to use the Assyrian to accomplish His purposes in chastening His disobedient people, Israel, although this stout-hearted monarch had no conception of his being used by divine providence to accomplish His holy purposes.

In the pride of his stubborn heart he boasted that he would do to Jerusalem and her temple as he had done to the different cities and kingdoms which he had conquered, and whose gods he had destroyed. His mad ravings are set forth in verses 8-11. In the following paragraph (verses 12-14) God showed that He would accomplish His purposes with the Assyrian (Sennacherib) and then punish him. In the next paragraph (verses 15-19) He made a further revelation concerning the punishment which He would bring upon this stout-hearted monarch. In this paragraph He compared the Assyrian army and nation to that of a forest which would be hewn down, and which would be burned with fire.

Beginning with 10:5 he foretold the invasion of the country by the Assyrians. The immediate fulfilment of this prediction was accomplished either by Sargon or by his son Sennacherib. Charles Boutflower thinks that the former did so in the year 720 B.C. and presents many arguments in favor of this position. I cannot, however, accept this view. For close study of this chapter reveals the fact that the vision went far beyond any military operations and the consequent desolations that were wrought by either Sargon or Sennacherib and reaches into the end time when a full end "will the Lord, Jehovah of hosts make in the midst of all the earth."

In 10:18 the Assyrian forces were compared to a forest which would be consumed and destroyed by "the light of Israel" so that the "remnant of the trees of his forest shall be few, so that a child may write them" (10:19). This figure is resumed in

verses 33 and 34. In this passage the king and the leaders of his army are compared to the highest boughs of a forest: "and the high of stature shall be hewn down, and the lofty shall be brought low." Following this statement the prophet declared that the Lord would "cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one." This language shows that Isaiah compared the Assyrian army with its outstanding mighty leaders to the cedars of Lebanon and declared that the Lord God would, by miraculous intervention, slay the Assyrian king. We are not, however, to conclude that the prediction foretold the Lord's slaying the king when he was in the land of Palestine. The forecast simply declares that this great human forest will fall by "a mighty one." This mighty one can be none other than the Lord God Himself. This prediction found its immediate fulfilment in the destruction of Sennacherib's army by the Angel of the Lord as recorded in chapter 37:36-38. Since the vision of chapter 10 sweeps on into the end time, it is certain that the destruction of the major part of the Assyrian army by this Angel of the Lord was but a partial and limited fulfilment, which foreshadows the complete destruction of the great Assyrian army in the time of the end, i.e., in the day of the Lord.

Having used the figure of the hewing down of a forest in order to set forth the destruction of the Assyrian army, the prophet very easily and most naturally extended this figure to the house of Judah and the Davidic king. In 11:1 the house of Jesse is compared to a mighty tree which has been hewn down, and whose stump remains in the ground. "And there shall come forth a shoot out of the stock of Jesse, and a branch out of his roots shall bear fruit." This figure was a favorite one in the ancient orient. For instance, Croesus once threatened the men of Lampsheus that he would destroy them like a fir. This threat threw the men into great consternation until one of the elders guessed the meaning of it and told them that "the fir when cut down never grows again but dies outright." Unlike the fir will the tree of Jesse be. It is to be hewn down; the stump is to remain in the ground, but it will send forth the shoot out of its roots that shall bear fruit.

What does the hewing down of this tree of Jesse signify? The figure can naturally

suggest nothing but the removal of the Davidic dynasty from its royal function of reigning over the house of Judah. Like a tree it is hewn down and dies officially and no longer bears any fruit. Nevertheless the stump, the family of Jesse, continues to remain in the soil and eventually sends forth a sprig or shoot that bears fruit.

When was this regal tree of Jesse hewn down? The answer is: When the Babylonians overthrew the government and took the leaders of the people into captivity. Zedekiah was the last one of the kings of the Davidic line that reigned in Jerusalem. Thus the royal tree was completely hewn down in the year 586 before the common era, but the stump remained in Palestinian soil in the form of the royal house that was demoted or degraded to private life.

According to the prediction, a shoot is to come forth out of this stump while it remains in the ground. Certain trees, when they are hewn down, naturally send forth shoots out of their stump. Thus shall it be with the stump of Jesse. If, however, the stump is torn up and pulled out of the ground, it too will die and will be unable to send forth the shoot. In the year 70 of the common era the entire Jewish nation, including the royal house of Jesse, was torn ruthlessly from Palestinian soil and scattered throughout the countries of the world. Bearing this figure in mind we would say that the root of Jesse was torn from the soil at the time of that calamity, and that after that event it was impossible for a shoot to come forth out of the stump of Jesse. The conclusion to which we are inevitably driven is that this shoot must come forth out of the stump of Jesse before it was torn up and cast forth from Palestinian soil. This is the only logical deduction which we can draw when we bear in mind the figure used.

The conclusion reached in the last paragraph is confirmed by the peculiar use of the word, Jesse, in this prediction. Jesse was the father of David who lived in private life. David, by the choice of God, was called forth from obscurity to the position of kingship over the nation. If the prophet had had a vision of some calamity that would overtake the reigning house of David, still functioning as the sovereign of the

nation, he would have used the expression stump of David rather than of Jesse. The choice, therefore, of the name, Jesse, in preference to that of David is quite significant and evidently indicates that the Davidic dynasty would be dethroned and would simply live as Jesse did in private life. While thus living in obscurity the stump of the royal house would send forth the shoot that would bear fruit.

This shoot would of necessity have to come forth from the stump of Jesse prior to the uprooting of every family from the native soil, which occurred in the year 70 of the common era, for at the time of that calamity all of the national archives were destroyed together with the genealogical records.

"It is assumed that under Herod I all genealogical rolls kept in the temple were destroyed (Sacae, 'Beitrag,' II. 157). The loss of the official genealogies was deeply deplored as a calamity, more especially because of their importance for the understanding of the books of Chronicles (Pes. 62b; B.B.109.)" *Jewish Encyclopedia*, Vol. V, 597, column 1.

Since the official genealogical records have all been destroyed or lost, as the writer in the Jewish Encyclopedia of the article just quoted states, no man can prove that he is of the lineage of Jesse and David. Since the fall of Jerusalem and the Roman occupation of Palestine completely destroyed Jewish civilization with all the sacred archives, the memory and the tradition concerning the Davidic house naturally faded from the minds of the people. Hence no one during these centuries could prove that he was of the Davidic dynasty.* Since the prophets foretold that the Messiah was to come of the house of Judah and of the family of David, and since God was very specific in giving the qualifications and the data concerning Him in order that the people might recognize Him when He did appear, and since all of the

* There are those today who claim that they are of the priestly tribe, especially many of those who have the name *Cohen*. It is true that many Jewish families have genealogical records that extend back through several centuries, but it is extremely doubtful whether these records can be relied upon and whether they have preserved the genealogy accurately from the days of old.

genealogical records were destroyed at the demolition of the Second Temple, it is only reasonable to suppose that God would cause the Messiah to appear while the genealogical records were intact so that the people of Israel might make no mistake and might be able to identify Him as the long-promised One. Any other hypothesis is unsatisfactory. From this point of view, therefore, we would logically conclude that Messiah would come before the destruction of all public records. This deduction is in perfect harmony with the figure used by Isaiah. The royal stump was pulled from the ground and cast out upon the land of the nations. The genealogical records and means of identification were then destroyed; therefore Messiah must of necessity have appeared before the calamity of 70 C.E.

III. THE MESSAGE OF MICAH

A. *The Pronouncement of Judgment*

Micah was a contemporary of Isaiah. It seemed that he labored in the rural districts, whereas the latter was the court preacher in Jerusalem. Chapters 3, 4, and 5 of Micah bear upon the question of the time of Messiah's first appearance. It becomes necessary to review this section in order to evaluate his specific prediction. In 3:1 he addressed the "heads of Jacob, and the rulers of the house of Israel" and pointed out their sinfulness; in verses 5-8 he called attention to the sins of the spiritual leaders, the prophets, and took a definite stand against their lack of spiritual life and wickedness. In the following paragraph, verses 9-12, he pronounced a curse and judgment upon all the leaders, both temporal and spiritual, because of their sins.

"Hear this, I pray you, ye heads of the house of Jacob, and rulers of the house of Israel, that abhor justice, and pervert all equity. They build up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet they lean upon Jehovah and say, Is not Jehovah in the midst of us? no evil shall come upon us. Therefore shall Zion for your sake be plowed

as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest" (Micah 3:9-12).

Both the ecclesiastical and political leaders were guilty of every form of sin and vice. Especially were they corrupt in matters of finances. All would take bribes; in fact, no one would render any service to the people unless money were placed in his hands.

The divine punishment for such wickedness is threatened in verse 12: "Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest."

The Lord is long-suffering; yet there is a time when patience with Him ceases to be a virtue and nothing but chastisement and judgment will satisfy His holiness and righteousness. These leaders were trusting in the fact that they were worshipers of the true God, and that His temple was in their midst, where they observed a formal ritualistic worship. Holding to a form of godliness while, at the same time, the life is corrupt is no guarantee of divine favor— in fact, such hypocrisy is abominable in the sight of a holy God.

B. The Fulfilment of the Warning

When was this threatened judgment executed? Without question this prediction was partially fulfilled in the Chaldean siege and consequent exile, but a careful study of this verse and of the events connected with the Babylonian exile reveals the fact that that calamity, though far-reaching in its consequences, did not fill out the picture that is here presented. When Jerusalem fell before the Chaldean conquerors, the city wall was thrown down, many of the buildings were wrecked, and the holy temple was burned with fire. The leading citizens were taken into captivity. According to the Babylonian account, found upon the monuments, there were approximately 200,000 citizens carried into exile. Nothing in the records is said of the destruction of the royal palace.

The devastation wrought by Nebuchadnezzar does not fill out the picture of the prophetic forecast of verse 12. At the conclusion of the exile those who desired to do so came back under Zerubbabel and began the rehabilitation of the land. Since the Word of God is to be taken at its face value, we are forced to believe that the Babylonian siege was partial and limited, and that it awaited a further and complete fulfilment thereafter. When, however, we study the conditions that resulted from the overthrow of the Jewish nation by the Romans and its dispersion throughout the earth 70 C.E., we see that the picture was complete. The city walls were thrown down, and the palaces and the holy temple were burned. Jerusalem presented a picture of wreckage and waste. Tens of thousands of lives were lost, blood flowed in rivers, and the suffering during the siege was indescribable. The temple mount was neglected after that time and became as a high place of a forest; i.e., trees grew upon the sacred enclosure.

C. Period of Desolation

As seen in the last section, the life of Israel as a political entity became extinct, Jerusalem lay in heaps and wreckage, and the temple mount became as the high place of a forest. The prediction does not tell us how long this situation would exist, but, when we read 4:1, which refers to the condition obtaining in the latter days, we see that there is an indefinite period of desolation passed over by this prophecy. That it is a long one is to be inferred from the expression, "in the latter days." Moses in his outline of Israel's checkered history described this period very graphically (Leviticus 26:33-39). According to this prediction, the Holy Land is left desolate and barren while the people of Israel are scattered throughout the nations. The prophets and the psalmists in vision saw this long period of exile and repeatedly asked the question, How long? To their anxious inquiries God did not give definite information, but, on certain occasions, told us the conditions upon which this time of Israel's dispersion would terminate.

D. *Earth's Golden Era*

In chapter 4:1-8 the prophet was transported into the distant future (from his own day) and described the conditions that shall exist in the world, especially in Palestine, in the latter days.

"But in the latter days it shall come to pass, that the mountain of Jehovah's house shall be established on the top of the mountains, and it shall be exalted above the hills; and peoples shall flow unto it. And many nations shall go and say, Come ye, and let us go up to the mountain of Jehovah, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in His paths. For out of Zion shall go forth the law, and the word of Jehovah from Jerusalem; and he will judge between many peoples, and will decide concerning strong nations afar off: and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig-tree; and none shall make them afraid: for the mouth of Jehovah of hosts hath spoken it. For all the peoples walk every one in the name of his god; and we will walk in the name of Jehovah our God for ever and ever."

"In that day, saith Jehovah, will I assemble that which is lame, and I will gather that which is driven away, and that which I have afflicted; and I will make that which was lame a remnant, and that which was cast off a strong nation: and Jehovah will reign over them in mount Zion from henceforth even for ever. And thou, O tower of the flock, the hill of the daughter of Zion, unto thee shall it come, yea, the former dominion shall come, the kingdom of the daughter of Jerusalem" (4:1-8).

From this forecast we see that in the latter days there will be a great transformation in the topography of Palestine. At the present time Jerusalem embracing within its walls the four hills of the ancient city, which is located upon the high mountain range constituting the backbone of Palestine, is surrounded by hills. But when this vision is fulfilled Palestine will not be the same rough, rugged country as it is now, but will be as valleys spread abroad, according to the vision foreseen by Balaam in Numbers 24:3ff. The mountains will be thrown down and the valleys

filled. At that time Jerusalem shall be built upon a hill which will be lifted above the surrounding country, and the nations of the earth will go there from year to year to worship the Lord of hosts. At that time the great temple together with the city and land described by Ezekiel (chapters 40-48) will be the center of attraction for all the inhabitants of the earth. Then the Lord will be present in person and will teach the pilgrims from all quarters of the earth who go there from year to year.

At that time the Lord will have put down all wars, the curse will have been lifted, and the glory of God will encircle the earth as the waters cover the sea. Every one will dwell in peace and security, and the earth shall bring forth its full strength to the vast population that will then inhabit it.

According to Micah 4:6 the Lord will regather Israel that has been scattered among the nations, and that has suffered untold misery at the hands of the anti-Semitic Gentile nations. The Lord Himself will reign over them in Mount Zion. Let me pause to emphasize the fact that the prediction is to be taken literally. Mount Zion is one of the poetical names for Jerusalem. Since the prediction says that He will reign in Mount Zion, we must take it at its face value unless there is some indication in the context pointing otherwise. In view of the fact that there is none, we must take the language literally, at what it says. This teaching is in perfect accord with the oracles appearing throughout the writings of all the prophets of Israel. For instance, Zephaniah saw that golden era. In the third chapter of his prediction, verses 14, 15, he foretold that the Lord God of hosts would reign personally in Zion.

Micah, in an apostrophe, addressed the reigning sovereign in Jerusalem, saying,

"And thou, O tower of the flock, the hill of the daughter of Zion, unto thee shall it come, yea, the former dominion shall come, the kingdom of the daughter of Jerusalem" (4:8).

The expression, "tower of the flock," was probably suggested by the fact that there was a tower on the regal palace which had been built by David. Since it stood out prominently above the rest of the edifice, the prophet spoke to it. Of course, this method of speech is known as metonymy; the king who reigned in the tower was

addressed in terms of the tower to which he doubtless often resorted. Thus the prophet spoke to the reigning monarch of his time and told him that the former dominion should return to the daughter of Zion. This statement implies that it will pass from the Davidic house, but in the distant future it will be restored. This message, of course, was one of great comfort to the people.

E. *The Two Mountain Peaks of the National Distress*

"9 Now why dost thou cry out aloud? Is there no king in thee, is thy counsellor perished, that pangs have taken hold of thee as of a woman in travail? 10 Be in pain, and labor to bring forth, O daughter of Zion, like a woman in travail; for now shalt thou go forth out of the city, and shalt dwell in the field, and shalt come even unto Babylon: there shalt thou be rescued; there will Jehovah redeem thee from the hand of thine enemies. 11 And now many nations are assembled against thee, that say, Let her be defiled, and let our eye see *our desire* upon Zion. 12 But they know not the thoughts of Jehovah, neither understand they his counsel; for he hath gathered them as the sheaves to the threshing-floor. 13 Arise and thresh, O daughter of Zion; for I will make thy horn iron, and I will make thy hoofs brass; and thou shalt beat in pieces many peoples: and I will devote their gain unto Jehovah, and their substance unto the Lord of the whole earth" (Micah 4:9-13).

Verses 9 and 10, referring to Zion's being in travail, foretold the Chaldean siege of Jerusalem and the consequent exile in Babylon, which occurred in the years 605-536 B.C.E., for it is definitely stated that the captives would be taken to Babylon; the prophet promised, however, that they would be redeemed from that exile. Verses 11-13 describe a siege of Jerusalem which is on a far greater scale than the one by the Chaldeans. The investment here described occurs when Israel is again in her own land, because the last statement of verse 10 tells of the captives' being redeemed from Babylonian captivity and being brought back to their own land. Thus between verses 10 and 11 there is, as we learn by comparing this passage with others and by glancing at history, a long interval of time. The siege described in the latter verse is one in which many nations participate. The statement, "Let her be defiled, and let our eyes see *our desire* upon Zion," indicates that those nations

investing Jerusalem and the Jewish groups in Palestine at this future time will be driven on by an intense spirit of anti-Semitism in order to blot Israel's name from the face of the globe.*

They are animated by their own carnal, fleshly desires and impulses; nevertheless they do not realize that the overruling providential hand of God is directing their movements and actions. This thought is brought out in verses 12 and 13, which compare Palestine to the summer threshing-floor and the nations gathered there to battle against the Jews as the sheaves. In this passage, according to verse 13, Israel is the ox that pulls the threshing instrument for beating out the grain. The promise that the Lord makes to Israel is that her horn shall be iron and her hoofs brass. Of course, these words are the carrying out of the figure comparing the nation to an ox. In Isaiah 41:14-16 the same figure of a threshing-floor is used; but in this latter instance Israel is not the ox drawing the threshing implement but the instrument itself. When we study the context of each passage we see that the same thought is presented. In these promises is contained the prediction that Israel in the final combat with the nations will be victorious. Of course, she cannot do it in her own strength; but being energized by the Almighty she will be triumphant, and by the miraculous intervention of her Messiah she will thresh the peoples.

That verses 11-13 foretell the final distress of Israel when all the nations will be gathered against her to battle in the day of Jehovah (cf. Zechariah 14:1ff) is evident from the fact that, when the nations are threshed, their substance will be devoted to the Lord of all the earth. All their possessions will become the spoil of King

*Just such an effort to exterminate Israel was made by the surrounding nations in the days of Asaph, who was one of the chief musicians appointed by David for the temple services. This is seen in one of his psalms, 83. In the first section of it, verses 1-8, we see the plot of Satanic hatred against Israel as the Chosen People of God. In the second division, verses 9-18, is an earnest prayer that God will deal with these enemies, who are in reality opposed to Him; but the spirit of the entire petition is that the Almighty might deal with them in such a way as to show them that He alone is God and must be recognized and worshiped as such.

Messiah, who will reestablish the throne of David, mount it, and reign over the world. At that time all the kingdoms of the world will become the kingdom of the Almighty (Ps. 22:27,28). These facts show that this siege of the Jews in Palestine by the nations is the final one preceding the glorious era of Messiah's reign.

Thus in Micah 4:9-13 the picture of the Babylonian siege of Palestine blends with that of the final investment of the Jewish remnant restored to the land of the fathers in the last days. The fading of one of these pictures into the other may, as has already been stated, well be illustrated by the use of the stereopticon which throws one picture upon the screen and which presently fades it into another. At the same time the dim outlines of a second picture appear. By the time the first one has vanished, the second one is in full view. Thus a description of the overthrow of Judah by Babylon blends imperceptibly with that of the final overthrow of the nations at the end of this age. In this representation time is annihilated. The reader will permit me to use another illustration which will bring out another aspect of the truth presented in these verses. Frequently an observer looks out toward a great mountain range. In the foreground are the low-lying foothills, but towering above them in the distance are the mightier and more majestic peaks. Between these ranges lies a vast valley which, from the observer's point of view, is not visible. To him all of the mountains appear as one range. Should he, however, climb the nearer mountain in the foreground, upon reaching the summit he would see this vast valley separating him from the more distant peaks. The Babylonian catastrophe would be represented by the nearer foothills or lower mountains, whereas the final siege of Jerusalem and her deliverance is represented by the more distant and mightier range. This method of representation was common to the Hebrew prophets. Speaking in modern phraseology, I would say that they did not have the modern perspective, with which we of the present day are acquainted; therefore the immediate prospect constantly blended with the events of the more distant future.

F. *The Intervening Valley*

"1 Now shalt thou gather thyself in troops, O daughter of troops: he hath laid siege against us; they shall smite the judge of Israel with a rod upon the cheek.

"2 But thou, Bethlehem Ephrathah, which art little to be among the thousands of Judah, out of thee shall one come forth unto me that is to be ruler in Israel; whose goings forth are from of old, from everlasting. 3 Therefore will he give them up, until the time that she who travaileth hath brought forth: then the residue of his brethren shall return unto the children of Israel" (Micah 5:1-3).

In 5:1 we observe a siege of Jerusalem and her fall under the mighty blows of a conqueror. The question immediately arises, What siege is here foretold? Is it either the Babylonian occupation under Nebuchadnezzar or does it refer to one future to that time, the final conflict at Jerusalem? My reply is that it is neither. One reason for this statement is that at the time of the Babylonian siege Israel had a king who was dwelling in her midst, whereas in this one, mentioned in 5:1, there is no king but rather a judge. This fact implies that the Davidic dynasty is not functioning at the time of this siege. Neither can it be the final catastrophe referred to in 4:11-13, because the Lord foretells that, when Zion falls and her judge is smitten by the enemy, He will give her up until the time that "she who travaileth hath brought forth: then the residue of his brethren shall return with the children of Israel." But in the final investment of Zion by the nations, the Jews by the power of the Almighty become the strong ox that treads them down as sheaves of the threshing-floor. Then all of their spoils will be devoted to Jehovah, for He then becomes King over the entire earth. Hence the conflict of 5:1 is neither the Babylonian, nor the final siege of Jerusalem.

The figure of a travailing woman was constantly used by the prophets to refer to a time of siege and of distress, carnage and bloodshed, especially as it involved Israel. As noted above, the Babylonian siege is represented under that figure in 4:10. Since in this verse Micah employed this metaphor in referring to the suffering of the Babylonian siege, it is only reasonable to suppose that he used the same

figure in 5:3 with a like significance. Does this verse also refer to the Babylonian catastrophe mentioned in 4:10? My answer is No; for at the end of the Babylonian captivity the Lord did not give them up, but instead of doing that He brought them back into favor with Himself and restored them to their own land; therefore the travail of which Micah spoke in 5:3 is different from that mentioned in 4:10.

Isaiah 66:7-9 compared the final distress of Israel to a travailing woman. Jeremiah, in speaking of the last siege and deliverance of Jerusalem, used the same figure, as is seen by a close study of Jeremiah 4:23-31. As the reader studies this latter passage, let him notice especially the conjunction, "for," introducing verse 27. Thus the oracle, beginning with this verse and ending with 31, is explanatory of the message in verses 23-26. The wreckage, therefore, of this vision and the judgment coming upon the people of the earth are compared to childbirth (see verse 31). Hosea the prophet used this same figure in speaking of Israel's final distress and deliverance (13:13,14).

Since we see that Micah 5:3 refers to a period of travail, at the conclusion of which the twelve tribes of Israel return to God, we can be certain that this passage refers to the time of Jacob's trouble at the end of this age.

The siege of Jerusalem depicted in 5:1 is one at the conclusion of which Israel is delivered into the hands of her enemies and is abandoned by the Lord until the final siege set forth in verse 3. In view of all these facts we cannot identify the siege of 5:1 either as the Babylonian catastrophe or the one at the end of this age, but one which comes between them. Under Section E, I compared the two crises to mountains separated by a great valley. Using this figure I would say that the siege mentioned in 5:1 is located somewhere in the valley separating these two mountains, the two major catastrophes befalling Israel. Speaking without a figure, I would say that the investment of 5:1 occurs in the interval of time separating the Babylonian siege from the final conquest of Israel in the end of the age.

The next problem for us to solve is to identify some major calamity coming upon

Israel that brought about the collapse of the nation and her being abandoned by the Lord, which giving up will continue until the end of the age. The answer which comes to everyone immediately is that this prediction evidently refers to the Roman siege and occupation of Palestine, which occurred in the year 70 C.E. At that time Jerusalem fell, as is described by Josephus, and the inhabitants suffered untold sorrow and distress. When the city finally capitulated, the Jewish people were scattered among the nations. Since then they have been the people of the wandering foot. By the leaders of Israel, as is seen in their writings, both ancient and modern, Israel is represented as being in exile and being abandoned of the Lord. This interpretation of her status is correct. From the signs of the times we can see that the season is very close at hand for her to be regathered to her land and to be, after her great sorrow, reinstated into fellowship with her God. In the light of all the facts we may be confident that the siege depicted in 5:1 was a graphic portrayal of the catastrophe which overtook the nation in 70 C.E. Thus speaking in terms of the imagery just used I would say that in this great valley lying between the two mountain sieges of Israel is another one, which symbolized the Roman occupation of Palestine.

G. *The Birth of King Messiah*

In the preceding section we arrived at the conclusion that the calamity mentioned in 5:1 was none other than the Roman occupation of Palestine. In the imagery of the passage we also saw that this event was symbolized by a mountain in the great plain separating the two towering ranges. A close study of 5:1-3 shows that these three verses point to this one major catastrophe with its antecedents and its consequences. The fall of Jerusalem is set forth in verse 1. But in the next one the prophet looks southward from Jerusalem to the city of Bethlehem and addressing it foretells the coming forth from it of the future Ruler in Israel. He then makes the significant statement, "Therefore will he (God) give them up, until the time that she who travaileth hath brought forth." The word *Therefore* introducing this sentence shows that the giving up of Judah is the result of what is just stated in the preceding

verses. Stating the case differently, I would say that these verses give the reason for the Lord's giving up Judah for a definite time. I might illustrate the force of the argument by calling attention to the regular usage of language. We today frequently state several facts and then introduce our reaction to what has been said by *therefore*. Certain things, we say, exist; therefore we shall have to pursue a definite course of action. Such is the reasoning of the prophet. Because of the fact, with its antecedents and consequences, foretold in 5:2, the Lord is forced to give Israel up until the time of the end.

What, if any, is the connection between verses 1 and 2? As seen above, the former foretells the destruction of the national life of Israel, which occurred in the year 70 C.E.; the latter is an apostrophe to Bethlehem concerning the birth of the great future Ruler of Israel. The ancient synagogue interpreted it as a prediction of the birth of King Messiah. This fact is seen in the Chaldean paraphrase of this verse. **מִנְךָ קִדְמִי יֵפֶק מְשִׁיחָא** "from thee messiah shall go out before me." Without doubt this verse is a prediction of the birth of King Messiah in Bethlehem of Judah. (For a full discussion of this point see my book *Messiah: His Nature and Person*, pp. 194-201). It is difficult to see any connection between these two verses. They briefly state two facts: one, the collapse of the Jewish nation; the other, the birth of King Messiah in Bethlehem of Judah. Verse 3 simply declares that as a consequence of Messiah's birth God gives up the children of Judah until the end time. The connection must be sought from some other passage. It is evident that Micah assumes a knowledge on the part of his hearers, of that which is told by other prophets. Can we ascertain the connecting link?

Let us keep clearly in mind that the birth of Messiah, as we have already seen in different predictions, occurred before the age-long dispersion of Israel, which will eventually terminate in the time of Jacob's trouble. Since Isaiah was a contemporary of Micah, we will turn to his pages to glean the facts which are presupposed by Micah. In 7:14 of his writings he foretells that the Messiah will be born of a virgin:

"Therefore the Lord himself will give you a sign: behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel."

For the proof that this verse foretells the miraculous conception and the virgin birth of King Messiah, see pp. 121-169 of my book, *Messiah: His Nature and Person*. In Isaiah 9:6,7 we are informed that this child, born of the virgin, shall be recognized as "Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace." Isaiah in his famous "servant" passage (52:13-53:12) spoke of Him as "the arm of Jehovah." That this arm of Jehovah is none other than the Lord Himself is evident from a casual study of Isaiah 51:9-11. Here this "arm of Jehovah" is the one who pierced the monster, Rahab. This is an evident reference to the conflict with Satan whose downfall is referred to in Ezekiel 28. Thus the name, "the arm of Jehovah," is used personally and refers to King Messiah. Isaiah 53:1-9 is the confession which the last generation of Israel scattered among the nations will make. According to it King Messiah, like a plant out of dry ground, grows up in the midst of Israel. This forecast shows that the spiritual condition of Israel at the time of His birth and during His life is indeed at a very low ebb. Furthermore, the prediction shows that Israel does not recognize Him, but, on the contrary, rejects Him. Moreover it reveals the facts that the stroke due Israel falls upon Him, and that by His stripes healing is brought to the nation. That Isaiah 53 refers to the suffering of King Messiah in behalf of Israel and the world is evident from a thorough study of this passage. (See chapter XVIII of *The Eternal God Revealing Himself to Suffering Israel and to Lost Humanity*.)

Isaiah 53:1-9, therefore, is the confession of Israel which she will make in the year 1938+. The plus sign indicates a certain definite year, for no one can determine the exact date. The divine explanation of the purpose of Messiah's suffering appears in 53:10-12, namely, for the sins of His people. Chapter 54 is a continuation of the prophecy and shows that, after Israel has confessed the national sin of the execution of King Messiah, God will reestablish her in the Holy Land and take her into fellowship with Himself. In view of these facts, and others which could be mentioned, it is

evident that God abandoned Israel when she rejected King Messiah and permitted the Romans to destroy the nation, and to scatter her throughout the world. These facts, gathered from Isaiah, a contemporary of Micah, give the connecting link between Micah 5:1 and 3. We may conclude, therefore, that Micah 5:1 is a forecast of the destruction of Jerusalem in 70 C.E., and that verse 2 is a prediction of the birth of King Messiah in Bethlehem of Judah. Because the nation rejected Him, God abandoned her to her own fate and permitted the Romans to blot out her national existence. Then he gave her up until the time of the end—the time of Jacob's trouble, at which season Israel will acknowledge this national sin of age-long standing. Then she will be forgiven and reinstated into the favor of God.

The travailing mentioned in verse 3, when viewed in the light of parallel passages, is seen to be the final distress through which Israel shall pass. This time of Jacob's trouble, as has been suggested above, terminates the period during which she has been abandoned by her God. The word Therefore, which introduces verse 3, shows absolutely that this statement is the conclusion drawn from the data given in verses 1 and 2. We know without a doubt from this fact that the birth of Messiah precedes the Lord's rejection of Israel, and that the siege of verse 1, fulfilled in the Roman occupation of Palestine in 70, was the Almighty's judgment upon her because of her execution of King Messiah.*

* God created man with the power of choice. He never forces the human will. Always He uses moral suasion to induce man to do the right thing. If, however, he refuses to choose the noble and the good, He permits him to go ahead in the way of his preferences, but He always overrules conditions and circumstances and works out that which will bring the greatest good and blessing to the largest number concerned. Sennacherib, the Assyrian monarch, chose to persecute Israel and to plunder the land, but in following his natural inclinations he did not know that the Lord Almighty was overruling his actions and was working out His plans concerning Israel (Isa. 10:5-14). Peter declared that Jesus Christ was delivered up by the determinate counsel and foreknowledge of God, and that the leaders of Israel of the time, though exercising their own wills in the matter, simply carried out the divine program (Acts 2:22-24). God uses men and means to carry out His plan of blessing the world. His heart is centered upon His creatures, and He is seeking to bless each of them. It is impossible now for us to conceive of His great solicitation for each one of us (Ps. 139:17, 18).

Therefore, without a doubt, King Messiah made His appearance before that epochal event in Jewish history.

In the investigation of Isaiah's prediction we learned that the house of David would cease to rule the nation, but that, on the contrary, it would sink into private life. This same condition is set forth by Micah. According to the covenant which God made with David (II Sam. 7), the Messiah comes of his house. Jerusalem was the capital of the Jewish monarchy. In the days of Micah the Davidic dynasty flourished there. At that time, therefore, the people had a right to believe that Messiah would be born in the royal palace at the capital. To the contrary, Micah said that He would be born in the little city of Bethlehem, which was so very insignificant that it could not be reckoned among the thousands of the families of Judah. This prediction shows conclusively that our prophet foresaw the fallen condition of the Davidic dynasty—when it could no longer perform the governmental functions, but would have retired to private life, dwelling in obscurity. Since the Davidic dynasty lost its power at the Babylonian siege (606-586 B.C.E.), and since the Jewish national life became extinct in the year 70 C.E., we know positively from this and other Scriptures that Messiah was to make His first appearance during this period, which, as has been suggested, is known as the era of the Second Temple.

From authentic history we learn that the Jewish nation fell in 70 C.E. and that the people were then scattered to the four corners of the earth. Quite a number of Jewish people gathered back into Palestine and instituted a revolt against the Roman authorities in the year 132 C.E. This rebellion was suppressed by Hadrian in 135 C.E. From that time forward the Jews were not permitted to live in Palestine, nor to own any property there. According to information which has come to me, and which I think is quite accurate, no Jew was permitted to own any real estate in Palestine until around the year 1860 C.E. Since that time there has been a slow and gradual change in the policy of the civil powers having control. Finally, after the issuing of the Balfour Declaration, the Jews have been purchasing extensive tracts and have been making most wonderful progress in the reclamation of the soil and

of introducing modern civilization. In the Spring of 1937 I visited many of the colonies and settlements and was amazed at the progress. Since they were driven out of the country in the years 70 and 135 C.E. and have not lived there during these 1900 years, and since Messiah, according to Micah's prediction, was to be born in Bethlehem, it is absolutely certain His birth occurred prior to the calamity of 70 C.E.

But one might ask: Since they are regathering, as is evident from the Zionistic movement, could He not yet be born in Bethlehem of Judah at this time? This is a fair question. My reply is No; for this age-long dispersion of Israel among the nations is one of the consequences of her actions and attitude toward Him after His birth in Bethlehem. In a preceding paragraph I have shown that the Roman siege of Palestine and the collapse of the nation (Micah 5:1) were in a most intimate manner connected with the birth of Messiah (Micah 5:2), and that verse 3, which foretells her age-long dispersion, is the outgrowth of those two events; therefore of necessity Messiah was born and executed prior to the Roman occupation and the consequent age-long dispersion.

H. *The Messianic Kingdom*

"And he shall stand, and shall feed his flock in the strength of Jehovah, in the majesty of the name of Jehovah his God: and they shall abide; for now shall he be great unto the ends of the earth" (Micah 5:4).

According to verse 3 the people of Israel are to be given up until she who travaileth bringeth forth. Zion is this one (Micah 4:10 and Isa. 66:7-9). This statement refers to the time of Jacob's trouble. When it is over, the children of Israel with the residue of Messiah's brethren (the tribe of Judah) will return to God. A prediction similar to this one appears in Hosea 3:4, 5. At that time the old animosity which dates back to early history will be wiped out and all the tribes will, in a new spirit, come together and return to the Mighty God (Isa. 10:21).

The Messiah will stand in the strength of the Lord and in the majesty of the name

of His God and will tend His flock—the whole house of Israel. His fame will encircle the globe: "for now shall he be great unto the ends of the earth." According to other predictions we know that the glory of the Lord will encircle the earth as the waters cover the sea (Habakkuk 2:14). That the babe of Bethlehem mentioned in 5:2 is King Messiah and the one who administers this world-wide reign of righteousness is evident from the similarity of the prophecy in 5:2 with the one in 4:8. In this latter verse the prophet addressed the reigning monarch at Jerusalem in the following words: "And thou, O tower of the flock, the hill of the daughter of Zion." In 5:2, looking toward the little village of Bethlehem, he spoke in the following language: "But thou, Bethlehem Ephrathah, which art little to be among the thousands of Judah." The similarity of address is not accidental but intentional. Another mark of identification is found in the word **מְמִשְׁלָה** the *dominion* of 4:8 and **מוֹשֵׁל** *ruler* of 5:2. These two words are from the same root and, of course, have the same fundamental literal meaning. The first looks at the sovereignty that shall be exercised by Him who is the King; the second refers to the King Himself. This former dominion that is to return to the daughter of Zion is the reign of peace that shall extend throughout the world, "for of the increase of his government and of peace there shall be no end, upon the throne of David," etc. (Isa. 9:7). No one could administer such a government unless he is such a one as is described in 5:2; namely. He "whose goings forth are from of old, from everlasting." This one is none other than God in human form who enters the world by miraculous conception and virgin birth (Isaiah 7:14) and is born at Bethlehem of Judah (Micah 5:2).

In our investigation of the predictions coming from the Assyrian period we have learned that the Messiah, God in human form, would be born at the little village of Bethlehem and not in the royal city of Jerusalem. This fact shows that the Davidic house at the time of His birth had sunk into private life, residing as it were in a mere hut. The facts of the different contexts also have led us to the conclusion that His birth would be prior to the final overthrow of the nation in 70 C.E. Furthermore, we also have learned that the treatment which is accorded Him at His first coming is

the cause of the overthrow, world-wide dispersion, and rejection of Israel during this period of her long suffering.

When she sees her mistake at the conclusion of the Great Tribulation, she will confess the national sin and welcome Messiah's return. Instantly He will rend the heavens, return, deliver her, and make her the head of the nations. For this grand and glorious event our hearts yearn.

THE TIMES OF THE GENTILES

(3520 A.H. to the Millennial Age)

CHAPTER XII

THE BABYLONIAN CAPTIVITY

As already seen, Moses warned his people that, if they were disobedient to the Lord, He would be forced to punish them and to cast them out of their land. Especially did he exhort them to observe their sabbaths—the sabbatic system consisting of the weekly sabbath, the sabbath of weeks, the sabbatic year, and the year of Jubilee. The general warning is found in Leviticus 26 and Deuteronomy 28. Jeremiah was more definite in his prediction. This is natural, because in his time the situation had developed so that he had to speak in concrete terms. One of the outstanding predictions on this point is found in chapter 25. Even before his day Isaiah, in a clear-cut manner, foretold this catastrophe (39:1-8).

The writer of II Chronicles in chapter 36:11-21 has shown us that Israel, after having turned a deafened ear to the pleadings of the prophets through a long period of years, reached the point beyond which there was no remedy.

"11 Zedekiah was twenty and one years old when he began to reign; and he reigned eleven years in Jerusalem: 12 and he did that which was evil in the sight of Jehovah his God; he humbled not himself before Jeremiah the prophet *speaking* from the mouth of Jehovah. 13 And he also rebelled against king Nebuchadnezzar, who had made him swear by God: but he stiffened his neck, and hardened his heart against turning unto Jehovah, the God of Israel. 14 Moreover all the chiefs of the priests, and the people, trespassed very greatly after all the abominations of the nations; and they polluted the house of Jehovah which he had hallowed in Jerusalem. 15 And Jehovah, the God of their fathers, sent to them by his messengers, rising up early and sending, because he had compassion on his people, and on his dwelling-place: 16 but they mocked the messengers of God, and despised his

words, and scoffed at his prophets, until the wrath of Jehovah arose against his people, till there was no remedy.

"17 Therefore he brought upon them the king of the Chaldeans, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or virgin, old man or hoary-headed: he gave them all into his hand. 18 And all the vessels of the house of God, great and small, and the treasures of the house of Jehovah, and the treasures of the king, and of his princes, all these he brought to Babylon. 19 And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. 20 And them that had escaped from the sword carried he away to Babylon; and they were servants to him and his sons until the reign of the kingdom of Persia: 21 to fulfil the word of Jehovah by the mouth of Jeremiah, until the land had enjoyed its sabbaths: *for* as long as it lay desolate it kept sabbath, to fulfil threescore and ten years."

An individual or nation may persist in a rebellious course and continue to ignore the warnings from the Almighty until it reaches the point where a just and holy God can do nothing but inflict the threatened punishment. In Israel's case, as here foretold and recorded, the Lord allowed the Babylonians to come against the Chosen People, to devastate the land, and to take the flower of the nation into exile.

According to the prediction of Jeremiah (chapter 25) and the chronicler in the passage quoted above, the captivity was to continue for seventy years. This time was set, because Israel had failed to observe the sabbatic years. Hence the Lord was determined that the land should have its rest. Since this era is such an important one in the history of the nation, and since our grip on the Scriptures dealing with the momentous occurrences of the times and the prophecies uttered then is contingent upon a clear comprehension of the outstanding events, it is necessary for us to study the annals of the times very closely.

I. EVENTS OF 3520 A.H. (605 B.C.E.)

The year 3520 terminated the reign of Nabopolassar king of Babylon. The following year his son Nebuchadnezzar ascended the throne.

According to Daniel 1:1-7, Nebuchadnezzar came against Jerusalem in the third year of Jehoiakim and besieged it. He took from the temple certain of the holy vessels and carried them to Babylon. He also carried into captivity some of the seed royal. Among them were Daniel and his immediate associates, who were placed in what would probably be termed today "The University of Babylon" for special instruction which, we may infer, prepared them for statecraft.

Some have tried to throw doubt upon Daniel's statement relative to the siege of Jerusalem in this year, inasmuch as it has not been corroborated by any extra-Biblical evidence. The critics taking this position should learn a lesson from the experience of those scholars who formerly questioned Isaiah 20, which stood throughout the centuries until modern times as a lone witness to the historicity of Sargon king of Assyria. Finally archaeology brought to light his residence at Khorsabad. Since the discovery of this ancient palace proves the absolute literalness and accuracy of the Biblical account, and since these former critics have been put to silence by archaeology, it behooves those who question the Scripture records to hold themselves in modest reserve lest they, like their predecessors, shall be confounded by further archaeological evidence. It is as the late Dr. Robert Dick Wilson said, "No one knows enough to question for one second any statement that is found in the Hebrew text of the Scriptures."

The Babylonian captivity was foretold by Isaiah in the fateful year, 3414 A.H. (711 B.C.E.), which was the 14th year of Hezekiah. This first deportation of captives in the third year of Jehoiakim was but the beginning of the pre-announced exile in Babylon.

II. THE EVENTS OF 3521 A.H. (604 B.C.E.)

We learn from Jeremiah 25:1 that the fourth year of Jehoiakim was the first of Nebuchadnezzar. Evidently then in the preceding year he had fought against Jerusalem, not as king of Babylon, but as crown prince and leader of his father's armies.

This fourth year of Jehoiakim is one of the most important dates in all Biblical history since it synchronizes sacred chronology with profane history. Whatever we know of secular events prior to this time, especially during the monarchy, is brought into relationship with the Biblical account by means of this one statement.

The prophecy issued on this one occasion is of special interest, not only to the Jew, but also to the Gentile. Here God announced that the Babylonian captivity into which Israel was to go was due to the fact that she had hardened her heart against His message as delivered by the prophets from of old. This punishment was, therefore, chastisement because of disobedience. God, being true to His character as the moral Ruler of the universe, cannot let sin and disobedience go unpunished; hence He foretold the seventy years of Babylonian exile. Following this prediction He gave the hope that at the termination of that period Israel would be brought back to her own land.

Beginning with verse 15 and running to the end of the prediction (vs. 38), we see an illustration of the principle known to Bible students as that of double reference or the manifold fulfilment of prophecy. As we have already seen, this psychological law, peculiar to predictive prophecy, led the speaker to use the local situation of the day as the background upon which to paint a picture of the remote future. Hence, since the forecast of Isaiah concerning Judah's being carried into captivity had begun to be fulfilled in the preceding year, God began to punish His people first and to deal with them according to the light which they have received. In the vision of a banquet hall Jeremiah passed the cup of God's wrath first to the king of Jerusalem and afterwards made the other monarchs seated at the festive

table drink of the same. The last to partake of it was the king of Sheshach, Babylon (vs. 26). This banquet scene is followed by a prediction of the time when God will punish all nations of the earth, which judgment, we know from other predictions, will occur at the end of this age. This passage, therefore, is of paramount importance to both Jew and Gentile, not only because of its synchronizing sacred with secular chronology, but also because of the wonderful prediction of God's dealings with all peoples in judgment.

It was in this year that Jeremiah committed to writing his prophecies, which he had uttered during the twenty-three years of his ministry, and which began with the 13th year of Josiah's reign. The account is found in Jeremiah 36. Obedient to the Lord's command, the prophet, as he was told, committed to writing all of his predictions.

In this same fourth year of Jehoiakim, Baruch was urged not to seek great things for himself, but rather to be faithful to God. The material things of life are transitory and perishable (Jer. 45:1-5).

During this same year Pharaoh-neco king of Egypt was defeated at Carchemish on the Euphrates (Jer. 46:2; II Chron. 35:20-27). It was also in this year that Jeremiah uttered his cycle of prophecies concerning the nations (Jer. 46-51).

III. EVENTS OF 3522 A.H. (603 B.C.E.)

The fifth year of Jehoiakim, of course, was the second year of Nebuchadnezzar. At this time Daniel and his comrades had been in training for three years, since they were placed in this educational institution in 605. The fifth year of Jehoiakim was 603 B.C.E. This very year Nebuchadnezzar had his dream of the metallic image recorded in Daniel 2:1-45.

This image, consisting of four metals, symbolized the four different world-empires; namely, Babylon, Medo-Persia, Greece, and Rome, which arise out of the

earth and dominate the world-situation. The head of gold symbolized Babylon; the chest together with the arms of silver signified the Medo-Persian empire; the belly of brass foreshadowed the Grecian; the hips, thighs, and legs of iron prefigured the Roman. Corresponding exactly to this vision, the Medo-Persian empire was a dual monarchy; also the Roman empire from 285 C.E. and onward was, as symbolized by the legs, divided into two sections. In the final state it will be in a tenfold division as signified by the ten toes.

This vision is parallel to that of the beasts which was given to Daniel 62 years later. The head of gold in the image corresponds to the lion of the beast vision; the chest and arms of silver signify the government set forth by the bear; the belly of brass answers to the power foreshadowed by the leopard; and the legs of iron symbolize the nondescript beast of the latter vision.

There are to be but four world-empires. The fourth—that signified by the legs and the nondescript beast—is of longest duration. It was founded in 754 B.C.E., continues to the present time, and will be the dominating factor in the end of the dispensation. This question, however, has been discussed in chapter I.

Jehoiakim reigned for eleven years. He was placed upon the throne by Pharaoh-neco to take the place of Jehoahaz whom he dethroned (II Kings 23:31-35). He seems to have been faithful to Pharaoh as his overlord until his third year. At that time Nebuchadnezzar came up against him, as already seen from Daniel 1:1-7, and he became subject to Babylon. For three years he was faithful to his oath of allegiance, but in his fifth year (3522 A.H. which is 603 B.C.), he revolted. At that time Nebuchadnezzar bound him in chains to carry him to Babylon (II Chron. 36:6). It seems however that Nebuchadnezzar did not carry out his intention, but rather permitted Jehoiakim to remain on the throne. In his fifth year he broke all ties with Babylon, and, since Nebuchadnezzar was busy in the East attending to more weighty matters, God permitted bands of the Chaldeans, the Syrians, the Moabites and the Ammonites to harass Judah. It was in this year that a fast was proclaimed in

Jerusalem (Jer. 36:9). This was also the year when Jehoiakim cut the scroll of Jeremiah with his penknife. When it was taken to the king, he flippantly dismissed the words of the Living God spoken by His faithful prophet through the inspiration of the Holy Spirit, in a most flagrant manner cut it to pieces with his penknife, and burnt it in the brazier, as if by so doing he could make null and void the Word of the Living God. At the instructions of the Lord Jeremiah dictated all of the predictions which were on the scroll to Baruch, who wrote them on another parchment. Appended to it was the further revelation of the judgment that would come upon Jehoiakim because of his defiance against God and his blasphemous act in destroying the former scroll (Jer. 36:11-32).

The Word of God is settled forever in the heavens (Psa. 119:89); hence what we may do to the material upon which the revelation is written does not affect the eternal Word. God watches over it to perform it as He stated to Jeremiah (1:11,12).

IV. Events of 3527 A.H. (598 B.C.E.)

In the seventh year of his reign Nebuchadnezzar came up against Jerusalem and took 3023 Jews captive to Babylon. This information is found in Jeremiah 52:28.

V. EVENTS OF 3528 A.H. (597 B.C.E.)

The year 597 was the 11th and last of Jehoiakim's reign. As to whether or not he met a natural death, the Scriptures are silent. There is only one reference to his decease, which is found in the form of a prediction (Jer. 22:18, 19). He passed away unlamented because he was so very wicked.*

* His son mounted the throne after him. Jeremiah speaks of him as Jeconiah (Jer. 22:24). In Jeremiah 24:1 and in I Chronicles 3:16 he is called also Jeconiah, but in II Kings 24:6, 8 his name is given as Jehoiachin. He reigned only three months.

Some have seen a contradiction between the statement found in II Kings 24:8 which declares that Jeconiah was 18 years old when he began to reign, and that found in II Chronicles 36:9,10 which states that he was eight years old when he began to reign. There is no discrepancy between the two passages when one realizes that the point of view is entirely different with each writer. The author of Kings gave his actual age when he began to reign; namely, 18, whereas the writer of Chronicles spoke of him as "a son of eight years in his reigning or kingdom." This latter statement views the situation from the standpoint of Nebuchadnezzar, who was in his eighth year, and who was his overlord; hence he is spoken of as being "a son of eight years in the kingdom"; i.e., from the accession to power of Nebuchadnezzar. We have already seen this same idiom, peculiar to the writer of Chronicles, on two former occasions.

In this year Nebuchadnezzar came against Jerusalem, took treasures out of the house of Jehovah and from the king's palace, cut up many of the vessels of gold which Solomon had made, and sent them to Babylon. At the same time he carried captive all the princes and mighty men of valor, even ten thousand captives and all the craftsmen and the smiths. Only the poor were left in the land. (See II Kings 24: 8-17.)

Ezekiel was taken captive with Jehoiachin, for in 1:1,2 of his prophecy he tells us that he was granted a vision from God in the thirtieth year, which was the fifth year of Jehoiachin's captivity. It is impossible for us to know absolutely the era of which this year was the 30th. It is altogether possible that it was his age. This year also was the 12th of Nebuchadnezzar and the 4th of Zedekiah. A study of Ezekiel 40:1, which speaks of "the twenty-fifth year of our captivity" as being "the 14th year after that the city was smitten," proves that Ezekiel dated his prophecies in terms of Jehoiachin's captivity which, as we have already seen, began in the year 3528 A.H. or 597 B.C. A glance at the following Scriptures: 1:2; 8:1; 20:1; 24:1; 26:1; 29:1,17; 30:20; 31:1; 32:1, 17; 33:21; and 40:1 shows that these are references to Jehoiachin's captivity. These passages become intelligible to the one who recognizes this fact.

Mordecai, who plays one of the leading parts in the book of Esther, was a cousin of Queen Esther and was one of the captives who was taken to Babylon with Jeconiah;

"There was a certain Jew in Shushan the palace, whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite, 6 who had been carried away from Jerusalem with the captives that had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away" (Esth. 2:5,6).

Because a forced meaning has been placed upon the facts presented in the books of Ezra, Nehemiah, and Esther, this passage has been distorted by commentators generally and has been interpreted as stating something that it does not say. These

verses simply declare that Mordecai the Jew, the cousin of Hadassah, who became Queen Esther, wife of Darius, was taken at the time that Jeconiah was led into captivity. In order to make the book of Esther fit into the interpretation forced upon Ezra and Nehemiah, the claim is made by many that Mordecai was not taken with Jeconiah to Babylon, but rather that his great-grandfather Kish was the one who went at that time. This point will come up later.

The affirmation that "At the return of the year" King Nebuchadnezzar took Jehoiachin to Babylon and made Zedekiah king in his stead seems to indicate that Zedekiah mounted the throne on New Year's Day. This being true, Jehoiachin's three months' reign fell within the last year of his father Jehoiakim.

VI. EVENTS OF 3532 A.H. (593 B.C.E.)

In this year Ezekiel received his call. This was the fifth year of Jehoiachin's captivity and the 30th year of the era mentioned in verse 1 of his prophecy. When he received his commission he was instructed by the Lord to lie upon his left side for 390 days, symbolizing 390 years of the iniquity of the house of Israel. Following this, he was to lie upon his right side for 40 days which, in the same manner, represented 40 years of the sins of the house of Judah. It is rather difficult to understand the exact import of this language so as to determine what 390 years are here indicated. Some interpreters have considered that it refers to the 390 years which followed the disruption of the kingdom. This is a possible interpretation, but I shall not be dogmatic concerning it. When did the 40 years of Judah's iniquity begin and terminate? Some have seen the initial date of this period in the 13th year of King Josiah, i.e., 626 B.C. and its terminal year as the 10th year of Zedekiah, 587 B.C. This also is a possible interpretation. But in view of the inconclusiveness of the evidence I shall pass this prediction by without any further comment.*

* For a discussion of the year-day theory see chapter XXI.

VII. THE EVENTS OF 3533 A.H. (592 B.C.E.)

In this year, the sixth of Jehoiachin's captivity, Ezekiel was transported in the visions of God from Babylonia to Jerusalem and was shown the idolatrous practices which were being carried on in the temple at Jerusalem (Ezek. 8:1f).

VIII. THE EVENTS OF 3534 A.H. (591 B.C.E.)

In this year, the seventh of Jehoiachin's captivity, the elders of Israel came to the prophet to inquire of the Lord concerning some matter which is not mentioned here. He would not give the desired information, but pronounced a judgment upon the nation and made a prediction concerning purging it of all wickedness. (See chapter 20:33-39.)

IX. THE EVENTS OF 3536 A.H. (589 B.C.E.)

This is the year in which Ezekiel received a vision concerning the boiling caldron, which symbolized graphically the judgments of God that would come upon Jerusalem and the Hebrew people. This vision was granted Ezekiel in the 9th year of Jehoiachin's captivity, which was the 8th of Zedekiah's reign. In it the siege of Jerusalem was depicted. The date of this vision was exactly one year prior to its fulfilment. This is the beginning of the period of indignation mentioned in Zechariah 7:1-12, which terminated with the second year of Darius Hystaspes in 3605 A.H. (520 B.C.).

X. THE EVENT OF 3537 A.H. (588 B.C.E.)

This is the year when Nebuchadnezzar besieged Jerusalem, namely, the 9th year of Zedekiah (II Kings 25:1; Jer. 39:1; 52:4). This date was ever remembered in Israel. During this year, the 10th year of Jehoiachin's captivity, Ezekiel foretold the 40 years' desolation of Egypt (Ezek. 29:1-12).

XI. THE EVENTS OF 3538 A.H. (587 B.C.E.)

This year was the 10th of Zedekiah, the 11th of Jehoiachin's captivity, and the 18th of Nebuchadnezzar. It was also the 2nd year of the siege of Jerusalem and the 40th year of Jeremiah's ministry. In this very year Jeremiah purchased his uncle's field (Jer. 32:1-12). At this time Nebuchadnezzar took 832 people into captivity from Jerusalem (Jer. 52:29). In the same year Ezekiel uttered his prophecy against Tyre (Ezek. 26-28). He also spoke the prediction against Egypt (Ezek. 30:20), when he gave the one found in chapter 31.

XII. THE EVENTS OF 3539 A.H. (586 B.C.E.)

This was the 11th year of Zedekiah, the 12th of Jehoiachin's captivity, and the 19th year of Nebuchadnezzar. On the 9th day of the 4th month the famine prevailed and a breach was made in the wall (II Kings 25:1-7; Jer. 39:2; 52:4-7). Then on the 7th day of the 5th month the temple was burned and the city walls were thrown down.

We learn from II Kings 25:18-21 that shortly after the 7th day of the 5th month Seraiah, the high priest and father of Jehozadak (I Chron. 6:1-15) and Ezra (Ezra 7:1-5), was brought before Nebuchadnezzar at Riblah and executed (II Kings 25:21; Jer. 1:3). Two months later Gedaliah, who had been appointed governor of the land by Nebuchadnezzar, was slain (II Kings 25: 25; Jer. 41:1).

According to Ezekiel 33:21, the news reached the exiles in captivity concerning the fall of the city on the 5th day of the 10th month of the 12th year of Ezekiel's captivity. This was the 12th year of Jehoiachin's captivity and the 11th year of Zedekiah's reign. This report is in perfect harmony with all the facts, for we know that the journey from Jerusalem to Babylon or vice versa, as we learn from Ezra 7, consumed about 4 months.

In the same year in the 12th month and on the first day, Ezekiel uttered his

lamentation against Pharaoh and Egypt, foretelling the desolation that would come to the land (Ezek. 32:1). Later in the month he pronounced a further judgment against Egypt (vs. 17).

XIII. THE EVENTS OF 3543 A.H. (582 B.C.E.)

In 582 B.C.E. Nebuzaradan, the captain of Nebuchadnezzar's forces, carried 745 souls from Judah into captivity. This was four years after the final overthrow of the city. Thus in the three expeditions of the 7th, 18th, and 23rd years of Nebuchadnezzar there was a total of 4600 persons deported to Babylon. This number does not, of course, include those taken in the third year of Jehoiakim and in the 8th year of Nebuchadnezzar (Jer. 52:28-30).

XIV. THE EVENTS OF 3552 A.H. (573 B.C.E.)

In the year 573 B.C.E., which was the 25th of Jehoiachin's captivity, and which was the 14th after the smiting of the city, Ezekiel was granted a wonderful vision of the city of Jerusalem as it will be during the great kingdom age in the future, together with the glory of the land under the reign of Messiah. (This vision is found in Ezek. 40-48.)

XV. THE EVENTS OF 3554 A.H. (571 B.C.E.)

Two years later, in 571 B.C.E., which was the 27th year of Jehoiachin's captivity, Ezekiel prophesied that Nebuchadnezzar would receive Egypt as his wages for the service which he had rendered to the Lord against Tyr (Ezek. 29:17).

XVI. THE EVENTS OF 3564 A.H. (561 B.C.E.)

From 570 B.C.E. to 561 there is a blank of nine years, during which nothing is recorded as having transpired. Some commentators, however, feel that it was within this period that Nebuchadnezzar experienced his seven years of insanity. The year 561 B.C.E. was the 37th year of Jehoiachin's captivity and the accession year of Evil-merodach, the son and successor of Nebuchadnezzar to the throne of Babylon (II Kings 25:27-30; Jer. 52:31-34).

XVII. THE EVENTS OF 3584 A.H. (541 B.C.E.)

After the first year of Evil-merodach the Scriptures are silent on the events for the next 19 years. In Daniel 7:1, however, we have a record of the vision which was granted to Daniel concerning the four beasts emblematic of the four world-empires (Dan. 7).

XVIII. THE EVENTS OF 3586 A.H. (539 B.C.E.)

Two years later, that is, 539 B.C.E., which was the third year of Belshazzar, Daniel had his vision of the ram and he-goat, which prediction foretold the conflict between Persia and Greece. This record is found in Daniel 8.

XIX. THE EVENTS OF 3587 A.H. (538 B.C.E.)

Daniel 5 gives us the picture of the fall of Babylon in the year 538 and the passing of world-dominion from Babylon to the Medo-Persian empire. While it is difficult from our sources to get at the exact facts concerning the fall of Babylon and the details about the principal actors at that time, there is no necessity for our attempting to find a contradiction between the Biblical record and profane history.

XX. THE EVENTS OF 3589 A.H. (536 B.C.E.)

According to Daniel 5:30, 31, when Belshazzar the Chaldean king was feasting with a thousand of his lords he was slain and Darius the Mede took over the kingdom at the age of 62.

According to Martin Anstey, "The length of the reign of Darius the Median is not stated in Scripture, nor is Darius himself mentioned in profane literature under that name, except in Josephus, but it is clear from Daniel 6:28 that he was succeeded by Cyrus, and from II Chronicles 36:20-23 that the 1st year of Cyrus was the 70th and last of the 70 years' captivity which began in the 3rd year of Jehoiakim, B.C. 605. Hence, whatever may be the number and the names of the monarchs between Nebuchadnezzar and Cyrus, and whatever may be the number of years that each monarch reigned, we know that the first year of Cyrus was the year B.C. 536, and we may provisionally accept the received dates derived from secular history as given by E. A. W. Budge in the British Museum Guide:—

561 Evil-merodach

559 Nergal-sharezer (Neriglissar)

556 Labashi-marduk

555 Nabonidus

538 Conquest of Babylon by Cyrus.

adding thereto the name of Belshazzar as Co-Rex with his father Nabonidus, B.C. 541-539 and the name of Darius the Mede as Rex B.C. 538 and 537, with Cyrus as Co-Rex during these two years, and making Cyrus sole King on the death of Darius the Mede, B.C. 536."

The year 3589 A.H. (536 B.C.E.) was the last of the 70 years of exile and the first year of the sole-rexship of Cyrus. This date is most important in the reckoning of chronology, for a correct understanding of the entire chronological scheme is dependent upon our interpretation of the facts of this year. But these matters come up for discussion in the next chapter.

CHAPTER XIII

THE SEVENTY WEEKS OF DANIEL

In Chapter III we saw that the ruling power would remain in Judah until Shiloh comes, who is King Messiah. Since the nation collapsed in 70 C.E., and since the Scriptures cannot be broken, we arrived at the conclusion that He came prior to that event. In chapter IX we have seen that the Psalmist David looked forward to our day and time and described a situation which presupposes the development that has arisen only since the World War. In his vision David saw that there would be held an international, atheistic, anti-Christian convention. The delegates to this conference are to be the kings of the world and its rulers. Throughout the sessions of this world congress the delegates from the various nations will clamor for legislation to exterminate from their respective realms the doctrines of God and His Messiah. The passage presupposes that Messiah has already come and that His influence and teaching have spread throughout the nations of the earth. In view of this fact we concluded that Messiah has already come and that His teaching had spread among the nations prior to the outbreak of the World War. In chapter XI we have also learned that a shoot of the house of Jesse would come out of his stock and bear fruit in the form of a righteous administration throughout the world. This royal family tree of the Davidic house was hewn down when the Babylonians overthrew the little kingdom of Judah and carried the leading citizens into exile. The stump of this royal tree remained in the soil during the succeeding centuries and was finally uprooted in the calamity of 70 C.E. This position becomes evident by the fact that at the overthrow of the Jewish nation in that fateful year every vestige of political and national life was destroyed, and the possibility of any future revival of the once-glorious Davidic dynasty, humanly speaking, was safeguarded by the humiliating subjugation of Israel and her dispersion among the nations. All the records, the national archives, were admittedly destroyed in the final collapse when the city was taken, and the temple was burned; therefore, in the figure of Isaiah 11 the stump of Jesse was pulled up. These facts show that it was necessary for the

shoot, here foretold, to grow up out of the stump before it was uprooted and destroyed.

Finally, in chapter XV we shall see a prediction concerning the complete destruction of the defenses of Judæa, especially those of Jerusalem. According to this prophecy this calamity was to be a judgment from God upon Israel because of her rejection of her Messiah. Since we see that the oracle was literally fulfilled in 70 C.E., we are forced to the conclusion that He came prior to that event, and that Israel, according to the prediction, rejected Him. Hence the threatened calamity came upon the Chosen People. Since that date the Hebrew nation has wandered throughout the world, suffering as a consequence of their denial of Him.

In this chapter we are to study a prediction which is very definite and specific—one which deals with the exact number of years from the exile to the time when Messiah was to be cut off. Then the prophet's mind flashed from the date of His execution to the fall of Jerusalem, which we know occurred in 70 C.E. From that event he focused his rapt attention on the events of the end of the present age, "the time of Jacob's trouble." This wonderful oracle is found in the ninth chapter of Daniel's prophecy. It is of fundamental and vital importance, in that it gives in terms of years the outline of the period separating the first two events; therefore, in this passage we find the very information for which we have been looking. To a careful investigation of this prophecy we shall give special attention.

I. THE HISTORICAL SETTING

In order for one to understand the meaning of a given passage, whether in profane or sacred writings, he must study the historical circumstances which called forth the utterance. Especially must one study all of the antecedents which have any bearing upon a prediction in order to arrive at its meaning. If the historical background of any passage be ignored, it will be absolutely impossible for one to understand its full import. In keeping with this scientific principle we shall first study

the predictions spoken by Jeremiah on this point.

A. *Prophecies of Jeremiah 25 and 29*

Jeremiah has rightly been called the weeping prophet. He lived through the crisis of the Babylonian siege of Jerusalem. His heart was crushed on account of the sins of his people and the hardness of their hearts. Although he constantly called his people to repentance and confession of their sins, his messages were unheeded. Finally, the Lord, speaking through him, said that the nation, having gone so very far into rebellion and evil practices, could not escape the punishment due for her sins.

1. ORIGINAL PREDICTION

In the fourth year of Jehoiakim king of Judah, which was the first year of Nebuchadnezzar king of Babylon and the twenty-third of Jeremiah's ministry, the prophet foretold the Babylonian captivity, which, said he, would continue for seventy years. In his original prediction (chapter 25), he made it very clear that the captivity and its sufferings were the results of Israel's sinfulness and rebellion. The Lord called Nebuchadnezzar His servant—not an obedient and willing servant, but one whom He would use in forwarding His plans and purposes. His using this heathen king is analogous to the way in which He later used Cyrus king of Persia. In 25:9,10 a distressing picture of the final collapse of the nation under Nebuchadnezzar is presented. This prediction is followed by a definite statement concerning the length of the exile in Babylon. "And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years." In verse 12 of this same chapter the prophet promised that at the expiration of this period the captives would be restored to the land of their fathers.

2. JEREMIAH'S LETTER TO THE CAPTIVES

The letter referred to in the heading of this section was written by Jeremiah to the exiles in Babylon after Jehoiakim together with the nobles of the land had been

deported to Babylon. He sent this communication by the hands of Elasah and Gemariah, who were dispatched by King Zedekiah of Judah on a special mission to Nebuchadnezzar. Of course, these faithful men of God delivered the letter to "the residue of the elders of the captivity," while they were in Babylon conducting the royal business. Jehoiachin's captivity occurred in the year 597 B.C.E. of the popular, current chronology. This letter was not sent until Zedekiah had come into power, for the two men carrying it were dispatched to Babylon by him. We cannot say in just what year the document was drawn up. The oracle found in the preceding chapter (28) was spoken in the fourth year of Zedekiah. This chapter recounts Jeremiah's conflict with the false prophets in Jerusalem. Since the letter deals with the impostors who were active in Babylon among the captives and since it is placed immediately after this account, it is likely that it was written about the same time, namely, the fourth year of Zedekiah.

Daniel and those who were deported with him had already been in exile between 10 and 15 years. During this time false prophets had arisen among the exiles, who were speaking presumptuously in the name of the Lord, insisting that the captives should not settle down to a regular and ordered life, for, they affirmed, the captives would soon be permitted to return to their native land. At the same time, the false prophets in Jerusalem were predicting a speedy return of their brethren from Babylon. For instance, Hananiah said that within 2 years they would be restored. Of course, Jeremiah refuted these lying predictions. It was with this thought in view that Jeremiah wrote the letter which now is incorporated into his work as chapter 29. In this message he repeated the prediction of seventy years for the exile.

In order that we might see the situation as it was, I wish to examine verses 10-14 of this chapter.

"For thus saith Jehovah, After seventy years are accomplished for Babylon, I will visit you, and perform my good word toward you, in causing you to return to this place. 11 For I know the thoughts that I think toward you, saith Jehovah, thoughts of peace, and not of evil, to give you hope in your latter end. 12 And ye shall call upon me, and ye shall go and

pray unto me, and I will hearken unto you. 13 And ye shall seek me, and find me, when ye shall search for me with all your heart. 14 And I will be found of you, saith Jehovah, and I will turn again your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith Jehovah; and I will bring you again unto the place whence I caused you to be carried away captive."

In verse 14 we see that the captivity was to continue for seventy years, and that at the expiration of this period God would visit the exiles in causing them to return to the land of their nativity. The restoration would, of course, be according to God's good word to them. According to verse 11 the prophet declared that Israel's return after the seventy years was absolutely necessary in order to the carrying out of the eternal plan of the Almighty for her. God has a plan of the ages, and Israel is the principal actor upon the stage of this world drama during the past and future eras; therefore, the prophet declared that it was necessary for the Lord to restore the exiles at the end of the seventy years of their residence in Babylon. His thoughts for Israel are for good—to give her hope in the latter end. He could not do that, should the captives remain there perpetually.

We must note particularly that the restoration after the seventy years is blended with the hope of Israel in the latter end. The peculiar literary phenomenon found in this passage is characteristic of the prophetic word. Thus the picture of the return of the captives under Zerubbabel after the seventy years is blended with that of the final and glorious restoration of the entire nation at the end of the age. If this verse were the only passage dealing with this subject, one would naturally conclude that Israel would remain in Palestine until the latter days, when God will completely fulfil and perform His good word concerning the Chosen People.

In verses 12 and 13 the Lord promises Israel that, when she calls upon Him, He will answer; but at the same time He insists that the repentance be genuine and their calling upon Him be in faith. If the prediction had ended with verse 13, one would have thought that Jeremiah was simply looking to the end of the Babylonian captivity when the Lord would restore the captives, and that Israel's calling upon

Him at that time was the thing which the prophet here mentions.

When we read verse 14, however, we see that the captivity concerning which he was speaking is one that involves a world-wide dispersion from which she will at the end of the age be gathered. "And I will be found of you, saith Jehovah, and I will turn again your captivity, and I will gather you from all the nations," etc. These words clearly indicate that he had in mind the final and permanent regathering of Israel from the four corners of the earth. This is the same mighty restoration of which he spoke in chapter 23:7, 8.

"7 Therefore, behold, the days come, saith Jehovah, that they shall no more say, As Jehovah liveth, who brought up the children of Israel out of the land of Egypt; 8 but, As Jehovah liveth, who brought up and who led the seed of the house of Israel out of the north country, and from all the countries whither I had driven them. And they shall dwell in their own land."

Isaiah likewise foretold the same national restoration (Isa. 11:11,12).

Unless one is very careful to note every particular in the development of the thought as he reads verses 10-14, he will not differentiate between the return of the captives from Babylon at the end of the seventy years of exile and the final restoration of the entire nation at the end of the age. Jeremiah's letter to the exiles is immediately followed, in this great prophetic book, by an extended prediction concerning the new covenant which God will make with both Judah and Israel at their final restoration. The conversion of the nation is likewise foretold. The picture of the future presented in these chapters is tinted with the bright colors of the glorious kingdom age. The casual reader will probably not observe the delicate blending of the pictures of the two restorations, which we know, from our present point of view, are separated thus far by approximately 2500 years, but will see only one return—the one at the conclusion of the Babylonian exile.

We who are living between these two restorations can see that the new covenant was not made with Israel at the time of the return from Babylon, for when this

prediction is fulfilled Israel will never again be rooted up from the land. Since she was cast out of it in 70 C.E. and has been scattered among the nations for approximately 1900 years, we know that the latter part of this prophecy has not yet been fulfilled. To us the restoration from Babylon after the seventy years was only a foreshadowing of the final and glorious one in the end time. In reading these chapters we must not look at them from our point of view, but from that of the prophet and his contemporaries. Could the casual hearer or reader at that time see these two restorations and the intervening period? In this connection I will leave this question unanswered, but in the proper place (Section D) shall discuss it.

B. *Daniel's Study of Prophecy*

"1 In the first year of Darius the son of Ahasuerus, of the seed of the Medes, who was made king over the realm of the Chaldeans, 2 in the first year of his reign I, Daniel, understood by the books the number of the years whereof the word of Jehovah came to Jeremiah the prophet, for the accomplishing of the desolations of Jerusalem, even seventy years" (Dan. 9:1, 2).

Daniel said that he understood from the books the number of years for the desolations of Jerusalem. Evidently, he had been studying several works, one of which was the writings of Jeremiah. But he understood from the *books*. What other volumes did he have that might give light upon the subject? The final chapters of II Kings and II Chronicles tell about the years of the captivity, especially the passage in II Kings 24. Furthermore, since Isaiah foretold that Cyrus was the one who would issue the decree for the rebuilding of both the temple and the city, we may be certain that Daniel had read this prediction. With a fair degree of certainty we may be sure that the books referred to included all of these.

It is important that we understand these facts in order that we may correctly evaluate the word *year*. What kind of year did Daniel have in mind when he read these records? There is but one answer: the type of year that is given in these historical books. The years of which we read in them were the regular solar years

consisting of the four seasons. We have already seen that the Hebrews adjusted their calendar by observation of the crops and the seasons. Hence the years of which Daniel had read were the regular solar or tropical years. As we shall see in this discussion, the message of the angel Gabriel must be interpreted in the light of Daniel's thinking, which was based upon the idea that the word *year* conveyed to him by the historical books. Because of the importance of this fact I cannot lay too much emphasis upon it. But more will be given later.

Daniel informs us that he was reading the book of Jeremiah in the first year of Darius the son of Ahasuerus, of the seed of the Medes. This year was the sixty-eighth of the seventy-year period of exile. Hence within 2 years of the restoration Daniel was reading the writings of his older contemporary, who had been left in Jerusalem and the latter part of whose life overlapped that of his own. Why did Daniel consume his time reading the forecasts of Jeremiah?

1. THE PURPOSE OF THE PROPHECY

There are design and wisdom in everything which the Lord does. Hence we conclude that there is a purpose served by the prophetic word. He through Amos said that He would not do anything unless He first revealed the matter to His servants, the prophets. The fundamental principle underlying the Lord's making His plans and purposes first known to His servants before putting them into execution is that He has taken His people into a very close and intimate fellowship with Himself. "The friendship of Jehovah is with them that fear Him; And He will show them His covenant" (Ps. 25:14). Prophecy then is not given to satisfy idle curiosity but to cause the Lord's people to understand His plans that they may conform their lives thereto. This fact is beautifully illustrated by Daniel's sincere confession and earnest petition recorded in verses 3 to 19 of chapter 9. At a casual glance we see that he began to confess his own sins and shortcomings together with those of his people and at the same time to plead for an extension of the Lord's mercy toward the whole nation. The prophetic word, therefore, has a definite purpose in the plan of God;

namely, that of enabling His people to cooperate with Him in unfolding His plan of the ages. Thus when one reads the predictions with spiritual discernment, he will naturally be led to pray in regard to the matters revealed and will adjust his life and activities in accordance with the divine program.

2. LITERAL INTERPRETATION OF PROPHECY

This circumstance furnishes us with one of the clearest examples of how to study and understand the prophetic word. In the original prediction God said that the exiles should remain in captivity seventy years. Daniel read this oracle, believing that the Lord said what He meant and meant what He said. He correctly understood that the expression, seventy years, meant exactly seventy years—nothing more and nothing less. This observation brings me back to the fundamental principle which I often mention, and which I feel is necessary for us to observe in order that we may understand any writings, profane or sacred. The basic principle of interpretation is that each word must be taken at its original, primary, literal, usual meaning unless there are indications in the connection showing that such is not the case. We should never assign any signification to a given passage other than the usual meaning without warrant from the facts presented in the context. There is nothing in the message of the original prediction indicating a departure from the literal meaning of the words. Hence Daniel correctly understood that the expression, seventy years,* was to be taken literally. Knowing that within less than 2 years the period of exile would come to a close, this faithful servant of God immediately began to confess both his own sins and those of the people and to plead for forgiveness and divine favor.

* A popular hypothesis, current in many circles, is known as "the year-day theory." This doctrine assumes that a day in prophecy foreshadows a year in history. Numbers 14:34 is presented as proof of this position. "After the number of days in which ye spied out the land, even forty days, for every day a year, shall ye bear your iniquities, even forty years, and ye shall know my alienation." Ezekiel 4:4-8 is likewise offered as positive proof of this theory.

In the first instance it is quite evident that a day did foreshadow a year in history. Are we warranted from these two exceptional cases to conclude that everywhere a prediction involving the time element is made, a day stands for a year in history? In order to test this hypothesis, let us apply it to the seventy years of Babylonian captivity. The exponents of this theory claim that the prophetic

year consists of 360 days, and that each foreshadows a year in history. According to this position we must multiply seventy by 360, the result of which calculation is 25,200. Since by hypothesis, each of these so-called prophetic days foreshadows a year in reality, Israel was to remain in Babylon for 25,200 years; hence the restoration from that exile is yet far in the future. As the logical conclusion of the theory proves to be an absurdity, we see that it is not applicable in this instance. Let us test it once more. In Genesis 15:13 we read of the Lord's telling Abraham that his seed should be sojourners in a land not their own and that they should serve the people of the land. The oracle also foretold that this period of affliction should last 400 years. According to the theory, these 400 years would be equivalent to 144,000 days each of which would signify a year of actual history. Therefore, by hypothesis, the Israelites have a very long time yet to remain in Egyptian bondage.

In these two instances we observe that this theory reduces itself to an absurdity. If it should be applied to other passages in which a definite time is stated, we should find that in each case an application of this hypothesis would produce a ridiculous absurdity; therefore, I must reject this theory as unscriptural so far as a general principle for interpreting the prophetic word is concerned. This theory will come up for full discussion in chapter XXI.

C. Daniel's Prayer and Confession

When one reads the Scriptures, he should think seriously. Daniel believed them implicitly. To him they were the very WORD OF GOD. Hence when he read it, he applied it to his own life. Unless our reading the Word brings us into a closer fellowship with the Lord, our study of the Scriptures is a failure. Invariably when we read them conscientiously, they will bring us to the point of confession and intercession, not only for ourselves, but also for all the people of God. The primary object of God's giving us His Word is that we should know more perfectly His will to the end that we may fit our plans into the divine purpose and conform our wills to His. Of course, to learn the marvelous and wonderful things revealed in the Word is a source of great satisfaction and joy, both spiritual and intellectual. The primary object of God's revealing His Word, to us is not to feed morbid curiosity concerning things past and future, to gratify a purely intellectual craving for knowledge and wisdom, and to satisfy the ambitious longings of the carnally-minded intellectuals, who are simply seeking cultural advantages, but to show us the way back to Himself and to real joy and contentment. It fully meets and completely satisfies the longings of the honest truth-seeker. It also challenges the mental acumen of the profoundest philosophers and scholars and meets their souls demands. The one purpose the Lord had in mind in giving us His Word is to draw us into a closer fellowship with Himself as was exemplified in the case of Daniel.

When Daniel began to pray, the angel Gabriel was dispatched from heaven to answer his cry. His petition can be read in four minutes. Thus the angel made the long journey through space to his side in this inconceivably short time. This deduction is correct, provided we have the prayer recorded in full. According to the Word of God, the angels are God's messengers for good to those who acknowledge Him. "The angel of the Lord encampeth round about them that fear him. And delivereth them" (Ps. 34:7).

D. *Gabriel's Mission*

In Daniel 9:22, 23 we have recorded the language of the angel to the prophet upon his arrival. In his introductory speech we find an echo of the fact that Daniel had misunderstood what he had read.

1. TO INSTRUCT DANIEL

Gabriel immediately informed Daniel that he had been sent forth "to give thee (Daniel) wisdom and understanding." From the entire context it is clear that, since Daniel was reading Jeremiah's prophecies, and since the angel came to give him wisdom and understanding, the prophet evidently did not understand what he had read; i.e., he did not comprehend the full import of Jeremiah's prediction. Concerning Gabriel's message Daniel, in the beginning of verse 22, said that the angel had instructed him. To instruct one means to impart knowledge which one does not already possess; therefore we legitimately conclude that Gabriel gave the prophet knowledge concerning the things which he had just read, and which he did not understand. Daniel's statement is, of course, reinforced by Gabriel's, concerning the purpose of his visit. Had the prophet thoroughly understood Jeremiah's writings, Gabriel certainly would not have come to Him.

His misunderstanding the oracle leads me to make the following observation. The prophets were not always inspired. This fact becomes evident when one reads their messages and the statements which they frequently made concerning the coming of the word of the Lord to them on given occasions. Many of their predictions are dated. At times the people went to them and sought information. These men of God would then go to Him in prayer, and He would respond. Whenever the Spirit was upon them, they spoke infallibly. Under these conditions they could make no mistakes. On other occasions when the Spirit was not inspiring them, nor the hand of the Lord was upon them, they could and did draw wrong conclusions concerning certain matters. As an illustration of this fact, may I call attention to the case of Nathan? According to II Samuel 7 David informed the prophet concerning his

purpose to erect a temple for the glory of God. Immediately he approved the royal purpose and assured the king that God would be with him. When he gave this bit of encouragement, he was speaking as a man to his friend. That night the word of the Lord came to him reproving him for what he had said to the king and commanding him to countermand his advice given in the energy of the flesh. The reason assigned by the Lord for preventing David from building the temple was that he was a man of war and blood. When the Spirit of the Lord was upon Nathan he, of course, spoke infallibly. On other occasions when the Spirit was not making revelations through him, he could, as at this time, make a mistake.

We certainly thank and praise the Lord for the fact that the prophets were unerringly and completely inspired so that they have given us an infallible revelation, upon which we can rely with perfect assurance. The prophetic word, as in many instances, has been verified by literal fulfilment. All of those forecasts which pointed to things that are now past have been literally fulfilled. This fact encourages us to believe that the prophecies which look out into the future will likewise be literally fulfilled just as those which related to the past were accomplished exactly as written.

2. TO WARN THE PROPHET

Daniel was like other men. He, of course, had his prejudices, likes, and dislikes. He, like all of us, was naturally subject to the false attitude of dismissing something that did not especially appeal to him, even to the point of rejecting knowledge that he had not already acquired. The angel, knowing this human weakness, spoke to and admonished him: "Therefore consider the matter, and understand the vision." Had there been no occasion for this admonition, Gabriel would never have insisted that he consider the explanation which he was about to make. In genuine humility and with a desire to learn the truth in regard to the matters about which he had been reading, Daniel listened attentively to the angelic message.

In faithful obedience to the will of God he recorded this most wonderful revelation, which gives us the correct date when the Messiah was to be cut off and

have nothing.

One of the most unfortunate traits of human nature is the assumption of the individual that he has learned all that may be known in regard to a given subject and, therefore, cannot be taught anything relative to this matter. Even in this enlightened era there are those who feel that they have mastered certain subjects; hence they are unwilling to listen to something new on these topics. May I earnestly state that the wider my experience becomes, the less I see that I know and the greater is my need of more knowledge and clearer insight into the things that I have already learned? May the Lord deliver each of us from the false and fatal attitude of assuming that we cannot be given further light on any subject. Often even small children call our attention to things which have escaped our observation. May we, like Daniel, always be ready to learn more of the truth of God's Word.

II. THE REVELATION CONCERNING THE SEVENTY WEEKS

Having urged Daniel to consider carefully what he was about to say, Gabriel informed him that seventy weeks were decreed upon the prophet's own people and upon the Holy city. What is the significance of "seventy weeks"? Does the word "week" have the meaning which it usually signifies in ordinary conversation? The average reader upon seeing it in this connection assumes that it indicates a period of 7 days, for such is its usual connotation in our vernacular. But is that its meaning in this passage? From our translation it is impossible for us to give the correct answer. Therefore it becomes necessary to examine the original text.

A. *The Use שְׁבַעִים in the Hebrew text*

The word שְׁבַעִים is derived from the verbal form שָׁבַע the meaning of which is "to swear, to confirm with an oath". In the Semitic world the number seven was

used to indicate completeness and perfection. Since the oath was considered as final for confirmation, it was natural that the word connected with "seven" should be used. The form of the expression occurring in Gabriel's message is **שְׁבַעִים** the plural of **שֶׁבַע**. Hence it literally means "sevens". Is the idea of day inherent in this word? In order to answer this query we shall have to examine passages in which it is used.

In Genesis 29 we have a record of Jacob's serving Laban 7 years in order that he might have Rachel in marriage. At the expiration of the designated period, which to Jacob, on account of his great love for her, seemed as but a few days, his marriage was solemnized. On the following morning, however, Jacob was amazed to learn that Leah, Laban's older daughter, had been substituted for Rachel. Immediately he remonstrated with his father-in-law in regard to the deception* that had been practiced upon him. Laban replied that it was not the custom of his country to give the younger daughter in marriage before the older. Then he proposed to Jacob that he serve seven more years for which labor he would be given Rachel. The language is as follows:

"27 Fulfill the week of this one, and we will give thee the other also for the service which thou shalt serve with me yet seven other years. 28 And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife. 29 And Laban gave to Rachel his daughter Bilhah his handmaid to be her handmaid. 30 And he went in also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years" (Gen. 29: 27-30).

According to verse 27 Laban insisted that Jacob fulfill the week of Rachel and then concluded his statement with an explanation of what he meant by *week*, namely, "seven other years." From verse 28 we see that "Jacob fulfilled her week." The last sentence of verse 30 states that Jacob "served yet with him seven other years." It

*God always punishes men for their evil deeds. Jacob had deceived his father in regard to the birthright. In his case, as in all others, the Lord, who overrules all things, saw that Jacob should reap what he had sowed. The law of sowing and reaping is unalterable.

is evident from this testimony that *week* in this connection indicates seven years. Let the reader note carefully that the idea of year is not inherent in the word *week*, but is expressed by the word **שָׁנִים** used in apposition with *week*.

In Genesis 41:25-27 we have a similar usage of this word. In interpreting Pharaoh's dream Joseph said, "The dream of Pharaoh is one: what God is about to do he hath declared unto Pharaoh. The seven good kine are seven years; and the seven good ears are seven years: the dream is one." No one can misunderstand the significance of the word **שָׁנִים** here translated *seven*, but in Daniel 9:24 rendered *week*. The only difference between the word used by Joseph and the one employed by Gabriel is that, though they are derived from the same stem (one, a segolate noun; the other, the kal passive participle), the former is in the singular, whereas the latter is in the plural. The same usage occurs in Job 1:2. From this statement we learn that this patriarch had **שִׁבְעָה** "seven" sons. From these examples we can see that the inherent meaning of this word is *seven* without any intimation as to the objects thus designated.

Another passage that will throw further light upon this investigation is Leviticus 23:15, 16.

"And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave-offering; seven sabbaths shall there be complete: even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meal-offering unto the Lord."

The Hebrew expression in verse 15 is **שִׁבְעַת שַׁבָּתוֹת** "seven sabbaths." The initial date of this period is "the morrow after the sabbath, from the day that ye brought the sheaf of the wave-offering." According to verse 16 "the seven sabbaths" constitute a period of "fifty days." The context shows that *days* are under consideration. But the idea of days is not inherent in **שִׁבְעַת** "seven".

Before closing the investigation on this point I wish to notice another example of the usage of this word.

"And thou shalt number seven sabbaths of years unto thee, seven times seven years; and there shall be unto thee the days of seven sabbaths of years, even forty and nine years" (Lev. 25. 8).

Let the reader note the expression, "seven sabbaths of years." From the context it is evident that the writer is talking about the year of jubilee. Since he had years in mind, he used the word "years" in connection with his numbering them. Let us, therefore, keep in mind that the idea of "year" is not expressed by the word *week*, namely, *seven*.

From these examples we see that the word *week* occurring in Gabriel's message simply means *seven*. Since it is put in the plural form, it should properly be rendered *sevens*. Because *week* in English connotes *seven days*, great confusion has resulted from the translators' use of it to render the word that primarily means *sevens*. Much misunderstanding would have been avoided had they rendered it literally *seventy sevens*. A parallel case in English corresponding to the use of the Hebrew word *seven* is the term *dozen*. Should I in conversation with another exclaim, "I see a dozen," only one idea would be conveyed to his mind by the word *dozen*, i.e., 12. If, on the other hand, I should be speaking of birds and state that I had counted a dozen, my friend would understand that I had seen 12 birds. Again, if the conversation were about children, and I made the observation that I had counted a dozen, he would naturally understand that I had counted 12 children. Frequently we use the words *score* and *gross* as synonyms for the numbers 20 and 144. These examples will suffice to illustrate the use of *week* in this passage.

The context alone is to decide what is indicated by this word. From the connection we learn what is the topic of conversation. Hence when it occurs, we know that it indicates the number of the objects constituting the subject of discussion.

B. *A Play Upon Words*

In section one I discussed the point of Daniel's misunderstanding the prophecy of Jeremiah, which he had been reading. In that examination I called attention to the fact that the description of the restoration at the conclusion of the Babylonian captivity blended imperceptibly into the prophecy concerning the final regathering of Israel at the end time. I emphasized the fact that, unless one is very careful in noticing the significance of every word, he will see but one restoration described in Jeremiah 29:10-14, whereas the passage unmistakably foretells two which we now know are separated by centuries. A further fact which I pointed out was that this prediction is followed in chapters 30-33 by the promise of a new covenant which the Lord will make with the house of Judah and Israel. When this new covenant is put into effect, the entire house of Israel will be given a new heart and spirit, and sin in every form will be unknown among the Chosen People. In reading this prediction Daniel, like many today, failed to see the two regatherings of the tribes of Israel and the intervening period, and arrived at the conclusion that the entire prediction would be fulfilled at the close of the seventy years of Babylonian exile. Hence he confidently expected the materialization of those wonderful prophecies within the next 2 years. That he received such an idea from the reading of the passage is evident from the message brought to him by Gabriel. His misunderstanding is reflected in the angel's statement (vs. 24). Daniel's heart was thrilled with the anticipation of the fulfillment of these glorious hopes in the immediate future. Since he entertained those misconceptions, Gabriel came to correct his mistakes and to show him the truth concerning the entire situation.

The angel's first utterance is a play upon words. Daniel had read and had been thinking of the seventy years of the desolation of Jerusalem. Then this heavenly messenger informed him that the great kingdom age would not be ushered in at the conclusion of the "seventy years" of Jerusalem's desolations, as he had thought, but that there would be "seventy sevens" of years for the accomplishment of the glorious forecast given by Jeremiah. To bring clearly before our minds the psychology

involved in the entire affair, may I use this simple little illustration? Frequently a child takes very lightly something that is of a serious nature and attempts to laugh the matter off. By way of warning the parent firmly yet gently says, "Soon you will be laughing on the other side of your mouth." All recognize that this method of speech is a play upon words. The parent simply speaks of what the child will be doing in terms of his present attitude and conduct. We constantly use this mode of expression. The time element of Gabriel's message, as far as possible, is expressed in terms of Daniel's thought. Speaking in a figure, we would say that the angel's language is an echo of the prophet's thinking. In order to make the idea so very clear that no one may misunderstand, I will paraphrase and supply the implied elements of the revelation brought to the prophet.

Daniel, you have been thinking that the final restoration will be accomplished and the full covenant blessings will be realized at the close of these seventy years of exile in Babylon. On this point you are mistaken. You are not now on the eve of the fulfillment of this wonderful prediction. Instead of its being brought to pass at this time, I am sent to inform you that there is decreed upon your people and the Holy City a period of "seventy sevens" of years before they can be realized. At the conclusion of this period of 490 years, the nation of Israel will be reconciled and will be reinstated into the divine favor and will enter into the enjoyment of all the covenant blessings.

We have already learned that *week* simply connotes the number *seven*; therefore, the "seventy sevens" mentioned by the angel are 490 years. This interpretation is evident to one when he remembers that Daniel had read of years and had been thinking in those terms (vss. 1, 2). In view of the drift of the thought, the message can have no other significance. This revelation brought by Gabriel was evidently given to correct the prophet's misapprehension concerning Jeremiah's language.

Having ascertained the meaning of the "seventy sevens," we are now prepared to advance in our investigation concerning the message relative to this era of righteousness mentioned by Gabriel.

III. THE ESTABLISHMENT OF THE KINGDOM OF GOD UPON EARTH

The title of this subdivision is "The Establishment of the Kingdom of God upon Earth." The reader is not to infer from this heading that there is no kingdom of God in the world at the present time, for such is contrary to fact. The expression "kingdom of God" is a very broad and comprehensive term, including the entire universe and all beings and things therein. As proof of this position see Psalm 103:19-22:

19 Jehovah hath established his throne in the heavens;
And his kingdom ruleth over all.

20 Bless Jehovah, ye his angels
That are mighty in strength,
That fulfill his word, Harkening unto the voice of his word.

21 Bless Jehovah, all ye his hosts,
Ye ministers of his, that do his pleasure.

22 Bless Jehovah, all ye his works,
In all places of his dominion:
Bless Jehovah, O my soul.

In certain contexts we know that the term does not have this all-inclusive meaning, but is used to define a limited sphere in which God's will is done—more or less imperfectly.

In the Tenach the kingdom of Israel is called the kingdom of God. To the leaders of the kingdom David declared that God had raised up Solomon to sit upon "the throne of the kingdom of Jehovah over Israel" (I Chron. 28:5). Again, Solomon is likewise said to have sat upon the throne of Jehovah in the place of his father David (I Chron. 29:23). From these and other passages we see that the kingdom of Israel, consisting of the twelve tribes, was used synonymously with the expression, "kingdom of Jehovah."

Though the nation of Israel was recognized as the subjects of the kingdom of God, it is not to be supposed that the people were perfect and did the will of God in every detail, for such is contrary to the facts presented by the Tenach. The Lord chose Israel to be His peculiar possession and made Himself known to her. By the outward symbol of the Shekinah of Glory God constantly spoke of Himself as dwelling in her midst. She continued, nevertheless, to depart from the divine revelation and to adopt the customs and habits of the heathen with whom she was perpetually in contact. At times it seems that the entire nation took one plunge headlong into vice and degradation. Finally the Lord was forced by her iniquity to withdraw from her midst and to bring His judgments upon her. The crisis came in the form of the invasion of the realm by the Babylonians and the consequent exile.

The prophets constantly looked forward to an era when the will of God shall be done perfectly on earth as it is done in the heavens. They foretold the time when the Lord in person would come and dwell in the midst of the nations. At that time a new, sinless order will be introduced. This vision was presented by Balaam, whose predictions are recorded in Numbers 23 and 24. Practically all the prophets and psalmists sang of this marvelous era when the glory of the Lord shall encircle the earth as the waters cover the sea. Already we have briefly seen that Daniel, having read Jeremiah's prophecy, was thrilled with the anticipation of the establishment of this perfect order upon earth. It is this phase of the investigation to which we shall now devote our attention.

Gabriel declared that seventy weeks or 490 years had been decreed upon the Hebrew people and their beloved city to bring about six results: to finish transgression; to make an end of sin; to make reconciliation for iniquity; to bring in everlasting righteousness; to seal up vision and prophecy; and to anoint the most holy. In order that we may see the full import of this prediction, it becomes necessary for us to examine each of these phrases most minutely.

A. *To Finish the Transgression*

What is signified by the expression, "to finish or to restrain transgression" or "the transgression?" The word rendered *finish* is פִּלֵּא. Its primary meaning is "to retain, bar, restrain, close, shut up, hinder." The form here appearing is the Piel infinitive. In this conjugation it is equivalent to פְּלֵה, the meaning of which is "to be completed, finished, ready; to be at an end, to be consumed, destroyed, to vanish." In the Piel conjugation it has the same meaning: "to complete, finish, end, execute; to cease; to consume, to spend, to destroy." These various meanings are simply shades of the one central idea of restraining or completely hindering. The idea of vanishing is likewise prominently conspicuous in its fundamental concept.

The verb form translated "to finish" or "to restrain" is transitive and has as its object the word "transgression." In the text of the Revised Version we have "transgression," but in the marginal note the definite article appears: "the transgression." In the original text the article is prefixed to the noun and should be rendered "the transgression." The term in the original is הַפֶּשַׁע and is derived from the verb פָּשַׁע which means "to sin, to transgress, to rebel, to be refractory." Transgression, according to its Latin derivation, means to "go beyond the limit or boundary." The pictorial element of this Latin term is not so distinct as the Hebrew word which it is used to translate. From all of the definitions given we may be certain that it emphasizes the idea of rebellion against God and disobedience to His will.

But what is the significance of the article prefixed to this noun? Literally rendered, the expression should read "the transgression." The article in Hebrew, as in Greek, is very definite and points clearly to some outstanding thing or object. Thus the expression "the transgression" seems to indicate some specific, outstanding, national sin of the Chosen People. When we study their history, we are confronted with the fact that the nation has indulged in many and gross sins. But what nation has not? According to the significance of the article we must find some national sin

that looms like a high mountain peak above all others, and that might properly be designated as her transgression. In this connection may I take the occasion to call attention to the fact that God does not evaluate sin and wrongdoing as man does. There are some sins that are considered great and heinous, whereas others are termed lesser wrongs or faults. Such classifications are foreign to the Scriptures. While this statement is true, it is also correct to say that there is some one national sin of which the people of Israel are guilty. What is it?

In Leviticus 26:40 we find the following prediction: "And they shall confess their iniquity and the iniquity of their fathers, in their trespass which they trespassed against me," etc. This verse seems to teach that there is some definite sin which is here designated as the iniquity of the last generation of Israel scattered among the nations, which was committed by the fathers while they were still in the homeland, and on account of which God cast them out and scattered them among the nations of earth. From these facts it is evident that not only those who actually committed the transgression, but those of the last generation of their descendants dispersed among the nations are alike held guilty of this national crime. How can this thing be? Since God is just, it is also evident that He will not condemn one for an act with which he has nothing to do. The only way in which the descendants of those who actually committed the crime can justly be held guilty of the act is by their assuming the same attitude as their fathers did, in both their thinking and in their justifying them. When the people of Israel scattered among the nations make this confession, as is here foretold, the Lord will remember His covenant with Abraham, Isaac, and Jacob, and He will also remember the land promise.

Hosea seems to be thinking of this same national sin in his prediction found in Hosea 5:14,15. From the immediate context we see that he was discussing the things that will occur in the latter time of Israel's trouble. Passing in review, however, the conduct of both Judah and Israel, he moved on rapidly to the end of the age and, speaking for God, declared:

"For I will be unto Ephraim as a lion, and as a young lion to the house of Judah; I, even I, will tear and go away; I will carry off, and there shall be none to deliver. I will go and return to my place, till they acknowledge their offense, and seek my face: in their affliction they will seek me earnestly."

A careful examination of this quotation reveals the fact that God compares Himself to a lion that goes forth from his den in quest of food. Pouncing upon his prey, he tears it to pieces; then he returns to his den. Thus God declared that He would do to Ephraim and Judah. He comes to them; they commit some offense against Him; then returning to His place He remains there until they acknowledge their offense against Him and seek Him earnestly. The prediction concludes with the statement: "in their affliction they will seek me earnestly." Interpreted literally, we would say that Hosea declared that at some time in the future (from his day), God would come to Israel, but that she would commit some offense against Him. Because of that sinful act He returns to heaven and remains there until the entire nation in genuine repentance acknowledges her offense against Him and seeks Him earnestly. Then He will return.

This position is in perfect accord with that set forth in Isaiah 53:1-9. This *servant* passage, of which these verses are a part, begins with 52:13 and continues through 53:12. A close study of the context shows that the servant of Jehovah is King Messiah who comes to Israel, and against whom the leaders of the nation sin. So far as this passage is concerned, nothing is given relative to his disappearing from the scene of opposition and hostility. Nevertheless the prediction is made that He again will appear upon the scene, and that which the kings of the earth have not heard shall they see. Our prophet simply omitted these details which are given by Hosea. Isaiah 53:1-9 may properly be called Israel's penitential confession which the faithful remnant will make in the year 1939+. I placed the plus sign after the number 1939 to indicate that in a certain definite year the whole nation of Israel living at that time will see the outstanding sin of the nation—the execution of her Messiah—and will confess her guilt in that tragedy. A careful study of this passage

reveals the fact that these verses describe what might correctly be called Israel's national sin and her confession of the same.

In order for one to understand this passage correctly, he must, in his thinking, take his position with the remnant of Israel in the time of Jacob's trouble and look back over the weary waste of 1900 years to the execution of King Messiah. Thus having identified himself with the nation of Israel, he can clearly understand the point of view from which these verses were spoken.

From the three passages that have just been discussed it is evident that there is one national sin of Israel which, like the towering peak of a mountain range, stands out prominently above all other sins committed by the Hebrew race—the rejection and execution of King Messiah. When one thinks carefully of all the facts which are presented in the Tenach on this point and then takes a survey of Israel's spiritual and moral condition through the centuries and at the present time, he will come to the conviction that there is no other crime that can properly be called *the national sin*. According to many predictions found throughout the Tenach, Messiah comes to the nation which rejects and executes Him. He comes in mercy and with a heart pulsating with a divine love for His own people; nevertheless, the leaders, being unable to recognize Him and concluding that He is an impostor, turn popular opinion against Him and bring about His execution. This great tragedy unquestionably stands out above all crimes as Israel's national sin. Since Gabriel spoke of "the transgression" in connection with what might be called "the Jewish problem", we are logically forced to conclude that it was this sin against King Messiah which the angel had in mind when he prefixed the article to the word "transgression." When the children of Israel, nationally and publicly, have repented of, confessed, and repudiated this crime against their true Messiah, have turned to God, and implored His mercy, He will return and deliver them out of all their troubles. Since the lesser is included in the greater, we may be certain that when the surviving remnant has genuinely repented of this national sin, it will likewise repent of all crimes and invoke the divine favor upon it. At that time this penitent, believing minority of the people

will be restored to fellowship with their God.

The Lord does not arbitrarily forgive and blot out sins, but waits until the guilty one has repented and in genuine faith pleads for forgiveness. This passage assumes, therefore, that the whole nation repents and turns to God for mercy and forgiveness. Thus this first phrase implies the conversion of the nation. But what is assumed here is stated specifically in the third phrase.

B. *To Make an End of Sin*

The second thing to be accomplished at the conclusion of the 490 year period is to make an end of sin. The word rendered "to make an end of" is **קָתַם**. It literally means "to shut, close, seal; to hide, to reveal as a secret." This word was regularly used to indicate the closing of a letter or an official document. When the scribe had finished his work, the king placed his royal seal upon it, thus showing that the communication was brought to a close and at the same time giving it the official imprimatur. The primary idea is that of bringing a matter to a conclusion. Such is its significance here.

The word in the original rendered "sin" is **חַטָּאת** and literally means "sin, transgression, sin-offering, atonement." It is derived from the verb which means "to fail, to sin, to miss, to forfeit; to endanger." In the Piel form, the intensive stem, it means "to atone for, to expiate, to clear from sin."

Thus in both the verbal and nominal forms the idea of wrongdoing and that of atonement for sin blend. The context, therefore, is to determine which idea stands in the foreground. Since in the preceding phrase the thought of rebelling against God was mentioned, it is quite natural that this phrase should be a development of that thought. Hence we take it in the primary literal meaning of sin and transgression. Again, since the transgression mentioned in the first phrase pointed out the national sin of the race, the second phrase seems to indicate sins in general—acts of wrongdoing, iniquities, and immoral conduct.

The infinitive, "to seal up" or "to make an end of" sin, would seem to indicate that this statement is a prediction of the time when sinning shall cease in Israel. Since the cause of sin must be removed before the cure can be effected, this expression assumes that at the time here foreseen the nation will have turned to the Lord, and that by His Spirit a new heart and spirit will have been given to all the people.

C. *To Make Reconciliation for Iniquity*

In the margin of the Revised Version we have as an alternative reading for "to make reconciliation for iniquity" the expression "purge away". The word in the original is כִּפֶּר which literally means "to cover, to forgive, expiate, atone for." The primary meaning may be seen in connection with the construction of Noah's ark. The Lord gave this faithful servant instructions as to how to construct this boat. In the specifications we find this statement: "pitch it within and without with pitch" (Gen. 6:14). The word *kaphar* appears in both the verbal and nominal forms in this statement. In the first instance it is rendered "shall pitch" and in the latter case by the noun "pitch." From the context it is clear that the idea of covering the wood with what is called pitch is conveyed. Hence the primary meaning of this term is "to cover from sight." From this literal meaning the idea of forgiveness was easily derived, since in a pictorial way one's sins are covered when they are forgiven. The blood of the various sacrifices is said to atone for the sins of those bringing these offerings. Specific sacrifices were commanded to atone for certain classes of transgression and disobedience. One of the sacrifices which stands out above all others is that of the annual atonement. The ritualistic requirements for that occasion are recorded in Leviticus 16. Since Gabriel's message pertained to the entire nation and the Holy City, it is quite certain that the expression, "to make reconciliation for iniquity," is an echo of the yearly atonement.

The word translated "iniquity" is עֲוֹן and means primarily "perverseness, sin, guilt, crime." It is quite probable that in this series of phrases *iniquity* might properly

be termed *perverted human nature*, which is the result of man's original disobedience and fall. When Adam rebelled against the Lord, his nature became corrupt. A new power or force, evil and diabolical, entered his very being, perverted his nature, and plunged him and his descendants into their present miserable state. This word, the third of the series, seems to trace the evils and calamities of the race back to this original cause. Before man can live right and please his Maker, his nature will have to be changed by the renewing power of the Spirit of God. The psalmist David realized this fact and thus prayed for the creation of a new heart within (Ps. 51:10).

The phrase, "to make reconciliation for iniquity," doubtless is a clear reference to the time when all Israel in genuine penitence shall acknowledge her departure from God and her national sin. At the same time each individual, of course, will acknowledge his own wrongs and all will call upon God for pardon. Then that which was foreshadowed by the annual atonement will become a reality. At that time the nation will be brought back into fellowship with God and become a blessing in the earth.

D. *To Bring in Everlasting Righteousness*

The word translated "to bring in" is the Hiphil verb form of **בָּאוּ**, and in this phrase means "to cause to come in." The text reading of our translation is therefore very close to the original. The phrase rendered "everlasting righteousness" is **צֶדֶק עֲלָמִים** which literally translated is "righteousness of the ages." This phrase is indeed significant. The English word "righteousness" primarily refers to the correct and proper motives and dealings of man with man. God's righteousness would, therefore, consist of His correct attitude and actions towards His creatures and His standards for them. The Hebrew word rendered "righteousness" is **צֶדֶק**. It also carries that idea. Hence our translation is close to the original. What is the significance of **עֲלָמִים**? In the singular form it is constantly translated "forever."

Frequently it indicates an age—an indefinite period of time unless there are specific facts in the context which show that it in a given case is to be limited. In the phrase under discussion it has the meaning of "ages." Hence the phrase "righteousness of the ages" signifies that there are rules or formulas of attitude and conduct that are right and will be reckoned as correct throughout all ages—past, present, and future. These criteria are, therefore, God's standards of ethics and morals.

At the present time God has shown us in His Word what are His standards for men, to which they are to conform their lives. Even the very best and most consecrated servants of God now are very poor specimens of His standards of ethics. When, however, the 490 years are completed and the Almighty brings in His great regime of righteousness, these eternal principles of justice and equity will be in force; therefore, Gabriel said that at this future time God will bring in the righteousness of the ages.

E. *To Seal Up Vision and Prophecy*

The word here rendered "to seal up" is identical with the one employed in the second expression with reference to the cessation of sin. In the preceding discussion we saw that it signifies the completion of a letter or official document. Hence the idea of concluding or finishing a matter is indicated by it.

The word rendered "vision" comes from **הִזָּה** *hazah* which means "to split, divide; to see, look, behold, observe, gaze; to select; to prophesy." The noun form means "vision, revelation, prophecy." In different manners God made His will known to man. Sometimes He used the dream, while on other occasions He made Himself known by a vision, and still at other times the Word of God came in a subjective manner to the prophets. On all occasions these men of God were conscious that a divine disclosure was being communicated to them. The word employed here indicates a vision. An example of this mode of revelation is seen in the case of the beast visions in Daniel 7. The word rendered "prophecy" is the regular one that is translated "prophet." This fact is indicated in the marginal note of the Revised

Version.

The phrase, then "to seal up prophecy and vision" signifies that at the conclusion of this period of 490 years, God will have fully made known His will; hence, there will no longer be any necessity of further revelations.

From the second chapter of Isaiah we see that at the time of the fulfillment of this vision, the God of Jacob will dwell in Jerusalem personally and will instruct the people who make pilgrimages continually to that city to be taught of Him.

F. To Anoint the Most Holy

About the expression **קֹדֶשׁ קְדוֹשִׁים** there is quite a bit of discussion. The text reading of the Revised Version renders it "the most holy." The marginal note, however, is "a most holy place." Commentators differ very greatly. In order to see the significance of this expression, we shall have to investigate it in the Torah. A comprehensive statement of the various usages to which it was put is found in the following paragraph from Dr. Keil:

"In addition to this, there is the verbal argument that the words **קֹדֶשׁ קְדוֹשִׁים** are not used of a single holy vessel which alone could be thought of. Not only the altar of burnt-offering is so named, Ex. xxix. 37, xl. 10, but also the altar of incense, Ex. xxx. 10, and the two altars with all the vessels of the sanctuary the ark of the covenant, shew-bread, candlesticks, basins, and the other vessels belonging thereto, Ex. xxx. 29, also the holy material for incense, Ex. xxx. 36, the shew-bread, Lev. xxiv. 9, the meat-offering, Lev. ii. 3, 10, vi. 10, x. 12, the flesh of the sin-offering and of the expiatory sacrifice, Lev. vi. 10, 18, x. 17, vii. 1, 6, xiv. 13, Num. xvii. 9, and that which was sanctified to the Lord, Lev, xxvii. 28. Finally, the whole surroundings of the hill on which the temple stood, Ezek. xliii. 12, and the whole new temple, Ezek. xlv. 3, is named a 'most holy'; and according to I Chron. xxiii. 13, Aaron and his sons are sanctified as **קֹדֶשׁ קְדוֹשִׁים**." — *The Book of Daniel*, p. 346.

In view of the great latitude of this expression, it behooves one to be cautious in taking a position with a dogmatic tone. The most scientific way for ascertaining its

meaning in this case, however, is to see which of the usages given in the quotation above fits most perfectly into this special context that we are studying. Since the angel was talking about Daniel's people and the city of Jerusalem with reference to the final abolition of all sin and the introduction of righteousness, it becomes most highly probable that this expression refers to the holy temple which will be in the glorious kingdom age, built by the Lord Himself (Zech. 6:12, 13) in Jerusalem. The specific description, plans, and specifications for this future temple are given in Ezekiel 40:48; therefore, when this fact is taken into consideration, it appears to me that the only logical conclusion to which we can come is that this promise implies the rebuilding of the temple on the magnificent scale foreseen by the prophet and its dedication.

When the things here foretold are accomplished, the golden era concerning which the prophets constantly spoke will become a reality. As has been suggested above, Daniel read, in connection with the prediction concerning the Babylonian captivity, other promises relative to a final and glorious restoration of Israel to the land of the fathers and to fellowship with God. From Jeremiah and other prophets it is clearly seen that, when Messiah reestablishes the throne of David and mounts the same, He will establish a world-wide kingdom of righteousness. Under His sovereign power, transgression and sin there will be none, for the glory of the Lord shall encircle the globe as the waters cover the sea. Therefore, this twenty-fourth verse of our chapter, read in the light of the various predictions of the prophets, is obviously a forecast of the establishment of the kingdom of God upon earth in all its glory.

IV. THE INITIAL DATE OF THE SEVENTY WEEKS

"Know therefore and discern, that from the going forth of the commandment to restore and to build Jerusalem unto the anointed one, the prince, shall be seven weeks, and three score and two weeks; it shall be built again, with street and moat, even in troublous times" (Daniel 9:25).

The initial date of this seventy-week period of years, according to this verse, is the year in which the commandment goes forth to restore and to rebuild Jerusalem. Can we ascertain the time when a decree was issued for the restoration of the Jewish people to the homeland? In order to answer this question properly, it is necessary for us to examine very carefully a prediction found in Isaiah, chapters 44 and 45. Chapter 44:24-28 reads as follows:

"24 Thus saith Jehovah, thy Redeemer, and he that formed thee from the womb ... 26 that confirmeth the word of his servant, and performeth the counsel of his messengers; that saith of Jerusalem, She shall be inhabited; and of the cities of Judah, They shall be built, and I will raise up the waste places thereof; that saith to the deep, Be dry, and I will dry up thy rivers; 28 that saith of Cyrus, *He is my shepherd*, and shall perform all my pleasure, even saying of Jerusalem, She shall be built; and of the temple, Thy foundation shall be laid."

The statement to which I wish to call attention is verse 28. In this prediction Isaiah spoke relative to Cyrus the Great* in the following language:

"*He is my shepherd*, and shall perform all my pleasure, even saying of Jerusalem, She shall be built; and of the temple, Thy foundation shall be laid."

*Isaiah the prophet lived in the latter half of the eighth century before the common era. Cyrus, concerning whom this prophecy is spoken, lived approximately two hundred years later, i.e., in the latter half of the sixth century. The rationalistic critics who on *a priori* grounds reject the possibility of miracles and of divine inspiration naturally reject this passage as a genuine one by Isaiah. This prediction relative to Cyrus and some other facts presented in the second half of the book of Isaiah are advanced by the rationalists as evidence that Isaiah did not write this prediction. Of course, if we reject the possibility of miracles and of divine inspiration, then we are forced to the conclusion that Isaiah did not utter this prophecy. Hence we would be forced to believe that this prediction was uttered by someone who was living in the time of Cyrus, and who saw the possibilities of his advancing career.

On the other hand, if we accept the possibility of miracles and inspiration, we can very easily accept the Isaianic origin of this prediction.

For one to deny on philosophical grounds the possibility of miracles and inspiration is to assume omniscience on his own part, for only an omniscient being could survey the fields of the past and the future and make such a generalization as this one. The modernistic critic, therefore, being blinded by a philosophical deduction, is illogical in denying to Isaiah the authorship of this wonderful prediction.

The Lord foretells that Cyrus will perform two things with reference to the Hebrew people: "and shall perform all my pleasure, even saying of Jerusalem, She shall be built; and of the temple, Thy foundation shall be laid." This prediction says that Cyrus will speak concerning Jerusalem and declare, "She shall be built"; and concerning the temple, "Thy foundation shall be laid." To everyone who accepts the genuineness of this passage, it is clear that Isaiah foresaw the career of Cyrus and knew that he would issue a decree relative to the rebuilding of the city and of the temple. Confirmatory evidence that he would issue the decree concerning the rebuilding of the city is found in 45:13:

"I have raised him up in righteousness, and I will make straight all his ways: he shall build my city, and he shall let my exiles go free, not for price nor reward, saith Jehovah of hosts."

The words "he shall build my city" are clear and unmistakable to everyone who will accept this language at its face value. It is abundantly evident that Cyrus would issue a decree authorizing the building of the city of Jerusalem. Thus from Isaiah 44 and 45 it is evident that Cyrus would make the decree authorizing the rebuilding of the city of Jerusalem and of the temple.

The predictions in these two chapters presuppose the destruction of the city and of the temple. From the history found in the books of Kings and Chronicles, together with the prophecies of Jeremiah, we gather the information relative to the fall of Jerusalem and its destruction at the hands of Nebuchadnezzar king of Babylon. Thus the implication of this prediction of Isaiah was fulfilled in the career of Nebuchadnezzar.

Did Cyrus the Persian do the two things foretold by Isaiah approximately 200 years prior to his career? We who accept the Bible as the Word of God must answer this question in the affirmative. What historical evidence have we that Cyrus issued the decree?

"1 Now in the first year of Cyrus, king of Persia, that the word of Jehovah by the mouth of Jeremiah might be accomplished, Jehovah stirred up the spirit of Cyrus, king of Persia, so that he made a proclamation throughout all his kingdom, and *put it* also in writing, saying, 2 Thus saith Cyrus, king of Persia, All the kingdoms of the earth hath Jehovah, the God of heaven, given me; and he hath charged me to build him a house in Jerusalem, which is in Judah. 3 Whosoever there is among you of all his people, his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of Jehovah, the God of Israel (he is God), which is in Jerusalem. 4 And whosoever is left, in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, besides the freewill-offering for the house of God which is in Jerusalem" (Ezra 1:1-4).

Part of this decree constitutes verses 22 and 23 of II Chronicles 36. An examination of these passages shows that Cyrus actually issued the command for the rebuilding of the temple in Jerusalem. In fact, according to Ezra 1:4, the decree of Cyrus permitted the neighbors of the Jews who desired to return to the fatherland to assist them with gifts of silver and gold and other things as freewill-offerings to the God of the Hebrews. Concerning the matter of Cyrus and of his issuing the decree for the rebuilding of the temple, therefore, there is no question.

But there are those who tell us that he said nothing about the rebuilding of the city of Jerusalem. In fact, we are informed that Cyrus issued no decree relative to the rebuilding of the city. Thus there is a clear issue between the prophet Isaiah, inspired by the spirit of God, and those who say that Cyrus never gave the Jews permission to rebuild Jerusalem. The Word of God is such that I believe every word spoken by the inspired men of God either has been fulfilled in the past or will be in the future. Since this prediction referred to Cyrus, an historical personage of the latter half of the sixth century before the common era, then I know that this prophecy has been fulfilled literally and completely.

To this position one may reply by calling attention to the fact that nothing is said in the decree, as recorded by Ezra, concerning the rebuilding of the city. At first this

objection seems to be plausible. Upon further consideration it becomes evident that it is based upon the fallacious argument of "silence", which form of reasoning is recognized by all logicians as being most dangerous. There is nothing in the text of this decree which would preclude the authority to rebuild the city. Furthermore, when one remembers the fact that the temple was the one institution in which all the interests and activities of the community were headed, he may correctly conclude that, since the lesser is included in the greater, the authority to rebuild the temple also permitted the reconstruction of the city. This inference must be accepted as the necessary one in view of Isaiah's prediction that Cyrus would issue the decree concerning the rebuilding of both the temple and the city.

From this position there is no possible escape. Further absolute and positive proof of this position is found in the letter to Artaxerxes which Bishlam, Mithredath, and Tabeel wrote, and which is found in Ezra 4: 7, 11-16. Note especially verse 12:

"Be it known unto the king, that the Jews that came up from thee are come to us unto Jerusalem; they are building the rebellious and the bad city and have finished the walls, and repaired the foundations."

From this statement as one sees, the opponents of the Jews in Palestine reported to the Persian king that those who came up from the captivity were building the city of Jerusalem, which they called "the rebellious and the bad city." Furthermore, they claimed that they had finished the walls and had repaired the foundations.

To this letter the king sent a reply in which he instructed Rehum the chancellor, and Shimshai the scribe saying, "Make ye now a decree to cause these men to cease, and that this city be not builded, until a decree shall be made by me" (Ezra 4:21). When Ezra 4:7-22 is read in the light of Persian history, the conclusion is forced upon one that the Artaxerxes to whom this letter was written was none other than the usurper, Pseudo-Smerdis, who, with his brother, upon the death of Cambyses, seized the government. In view of these facts we can see the significance of the word "kings" in verse 22. Thus the work upon the temple and the city was brought

to a standstill in the year of Pseudo-Smerdis, who held the authority for about 7 months in the year 522 of the Ptolemaic chronology.

According to Ezra 4:23, 24, the work of building the house of God ceased until the second year of Darius king of Persia, who is known in secular history as Hystaspes. In the second year of his reign, namely, 520 B.C.E., the prophets Haggai and Zechariah began their ministry and stimulated Zerubbabel and Joshua to undertake the work which had been laid down 15 years prior. Immediately opposition began in the form of a protest of Tattenai, the governor beyond the River, and Shethar-bozenai, and their companions who said to the prophets and to the leaders of the Jews, "Who gave you a decree to build this house, and to finish this wall?" (Ezra 5:3). The wall in this question referred to evidently was the city wall. The Jews under the leadership of these two great prophets of God would not be intimidated by the opposition of the governor and others, but prosecuted the work with all dispatch.

The enemy once more sent a letter of protest to the Persian court. In it they recounted what the Jews had told them relative to the history of the temple and the decree of Cyrus to rebuild the same. They closed their communication by asking the king to investigate the records and to see whether or not the report given by the Jews was correct.

Upon receipt of this official communication from his subordinates, Darius issued an order that an investigation be made in the official archives of the reign of Cyrus in order that he might know the facts. Those who were assigned this task reported to the king that the Jews were right in making this claim; hence he issued a proclamation (Ezra 6:6-12) giving instructions that they should be permitted to continue their work and should be assisted by his officials.

Since the protest was against the building of the house and the wall, and since Darius after his investigation issued an order that the Jews be not hindered, it is evident that the decree of Cyrus included permission to rebuild Jerusalem. Therefore

from this point of view it is absolutely certain that King Cyrus did what the inspired prophet Isaiah foretold that he would accomplish. In the light of these facts we are irresistibly driven to the conclusion that it was Cyrus who issued the decree for the restoration and rebuilding of Jerusalem as foretold by the angel Gabriel to Daniel the prophet (Daniel 9:25). The initial date, therefore, of the seventy weeks decreed upon the Jewish people and the holy city of Jerusalem was the year in which Cyrus issued his famous decree.

Though the facts presented in the Scriptures show that Cyrus did issue this decree, there are many excellent brethren who, overlooking some of the facts, assume that Cyrus gave the order to rebuild the temple only. According to these scholars, it was the year 536 B.C.E. They also take the position that it was Artaxerxes Longimanus who, in the twentieth year of his reign and in the month Nisan, issued the decree for the rebuilding of the city. Sir Robert Anderson and those of the same school of thought claim that the calendar year 445 B.C.E. was the twentieth year of Artaxerxes when he issued this decree. According to these scholars, the proclamation authorizing the rebuilding of the city was ordered 91 years after Cyrus gave the command for the building of the temple. Since Isaiah said that Cyrus would issue a decree for the rebuilding of both the city and the temple, and since the facts which we have seen in the book of Ezra show that he actually did what was foretold, we are forced to accept the position that the decree mentioned by the angel Gabriel was that which was issued by Cyrus in the year 536 B.C.E., according to the Ptolemaic chronology. This position being true, it is impossible for one to accept a contrary proposition that Artaxerxes Longimanus 91 years later issued a decree for the rebuilding of the city.

What was the origin of this latter theory? The answer must be sought by an investigation into the Ptolemaic chronology. The real status of this system of dating events is succinctly put by that prince of chronologers, Martin Anstey, in the following quotation:

"The Chronology of this period has never yet been accurately determined. The received Chronology, though universally accepted, is dependent on the list of the Kings, and the number of years assigned to them in Ptolemy's Canon. Ptolemy (A.D. 70-161) was a great constructive genius. He was the author of the Ptolemaic System of Astronomy. He was one of the founders of the Science of Geography. But in Chronology he was only a late compiler and contriver, not an original witness, and not a contemporary historian, for he lived in the 2nd Century after Christ. He is the only authority for the Chronology of this period. He is not corroborated. He is contradicted, both by the Persian National Traditions preserved in *Firdusi*, by the Jewish National Traditions preserved in the *Sedar Olam*, and by the writings of *Josephus*.

"It has always been held to be unsafe to differ from Ptolemy, and for this reason. His Canon, or List of Reigns, is the only thread by which the last year of Darius Hystaspes, B.C. 485, is connected with the first year of Alexander the Great, thus:—

PERSIAN KINGS AS GIVEN IN PTOLEMY'S CANON

Persian Kings	Reigns	Nabonnassarian Era	B.C.	
			Connumerary	Julian
Cyrus	9 years from	210	538	538
Cambyses	8 years from	219	529	529
Darius I. Hystaspes	36 years from	227	521	521
Xerxes	21 years from	263	485	486
Artaxerxes I. Longimanus	41 years from	284	464	465
Darius II. Nothus	19 years from	325	423	424
Artaxerxes II. Mnemon	46 years from	344	404	405
Artaxerxes III Ochus	21 years from	390	358	359
Arogus or Arses	2 years from	411	337	338
Darius III. Codomannus	4 years from	413	335	336
Alexander the Great	...	417	331	332
	207			

"From these 207 years of the Medo-Persian Empire, we must deduct the first two years of the Co-Rexship of Cyrus with Darius the Mede. This leaves seven years to Cyrus as sole King, the first of which, B.C. 536, is the first year of Cyrus, King of Persia (2 Chron. 36:22), in which he made his proclamation giving the Jews liberty to return to Jerusalem. That leaves 205 years for the duration of the Persian Empire proper.

"In Ptolemy's Table of the Persian Kings, all the Julian years from Xerxes to Alexander the Great inclusive, are connumerary. Therefore, each requires to be raised a unit higher to give the Julian years in which their reigns began. Ptolemy reckons by the vague Egyptian year of 365 days. The Julian year is exactly 365¼ days. Had Ptolemy never written, profane Chronology must have remained to this day in a state of ambiguity and confusion, utterly unintelligible and useless, nor would it have been possible to have ascertained from the writings of the Greeks or from any other source, except from Scripture itself, the true connection between sacred Chronology and profane in any one single instance, before the dissolution of the Persian Empire in the 1st year of Alexander the Great. Ptolemy had no means of accurately determining the Chronology of this period, so he made the best use of the materials he had, and contrived to *make* a Chronology. He was a great astronomer, a great astrologer, a great geographer, and a great constructor of synthetic systems. But he did not possess sufficient data to enable him to fill the gaps, or to fix the dates of the Chronology of this period, so he had to resort to the calculation of eclipses. In this way then, not by historical evidence or testimony, but by the method of astronomical calculation, and the conjectural identification of recorded with calculated eclipses, the Chronology of this period of the world's history has been fixed by Ptolemy, since when, through Eusebius and Jerome, it has won its way to universal acceptance. It is contradicted (1) by the national traditions of Persia, (2) by the national traditions of the Jews, (3) by the testimony of Josephus, and (4) by the conflicting evidence of such well-authenticated events as the Conference of Solon with Croesus, and the flight of Themistocles to the court of Artaxerxes Longimanus, which make the accepted Chronology impossible. But the human mind cannot rest in a state of perpetual doubt. There was this one system elaborated by Ptolemy. There was no other except that given in the prophecies of Daniel. Hence, whilst the Ptolemaic astronomy was overthrown by Copernicus in the 16th century, the reign of the Ptolemaic Chronology remains to this day. There is one, and only one alternative. The prophecy of Daniel 9:24-27 fixes the period between the going forth of the commandment to return and

to build Jerusalem (in the first year of Cyrus) to the cutting off of the Messiah (in the year A.D. 30) as a period of 483 years. If this be the true Chronology of the period from the first year of Cyrus to the Crucifixion, it leaves only 123 years instead of the 205 given in Ptolemy's Canon, for the duration of the Persian Empire.

	Daniel	Ptolemy
Persian Empire (Cyrus to Alexander the Great)	123 Years	205 years
Greek Empire	331 Years	331 Years
	454 Years	536 Years
A.D. 1 to Crucifixion A.D. 30	29 Years	29 Years
A difference of 82 years	483 Years	565 Years

"Consequently the received or Ptolemaic Chronology, now universally accepted, must be abridged by these 82 years. The error of Ptolemy has probably been made through his having assigned too many years, and perhaps too many Kings, to the latter part of the period of the Persian Empire, in the scheme which he made out from various conflicting data.

"We have to choose between the Heathen Astrologer and the Hebrew Prophet.

"Other interpretations have been given of the date of 'the going forth of the commandment to return and to build Jerusalem' (Dan. 9:25).

"Bishop Lloyd, the author of the Bible dates in the margin of the Authorized Version, reckons the 483 years from the leave given to Nehemiah to rebuild the wall of Jerusalem in the 20th year of Artaxerxes, whom he identified with Artaxerxes Longimanus (Neh. 2:1), and to make the fulfillment fit the prophecy on the erroneous Ptolemaic reckoning of the Chronology he has to curtail the interval by reckoning in years of 360 days each.

"Dr. Prideaux reckons the 483 years from the date of Ezra's return in the 7th year of Artaxerxes (Longimanus), Ezra 7:1-28.

"Scaliger reckoned the 70 weeks of Daniel as commencing in the 4th year of Darius Nothus, B.C. 420, and ending at the destruction of Jerusalem, A.D. 70.

"Others have reckoned the 483 years from the going forth of the commandment in the 2nd year of Darius Hystaspes (B.C. 519) to build the Temple (Ezra 4:24, 5:1-6:15).

"But the true point of departure for the 70 weeks, and therefore, for the 483 years also, is unquestionably the 1st year of Cyrus (Dan. 9, 2 Chron. 36:20-23, Ezra 1-4, Isa. 44:28; 45:1-4, 13), and no other epoch would ever have been suggested but for the fact that the count of the years was lost, and wrongly restored from Ptolemy's conjectural astronomical calculations.

"It would be far better to abandon the Ptolemaic Chronology and fit the events into the 483 years of the Hebrew prophecy.

"The one great fundamental truth to be remembered is the fact that modern Chronology rests upon the calculations of Ptolemy as published in his Canon or List of Reigns. And since the foundation of Greek Conjectural Computation Chronology, upon which Ptolemy's Canon rests, is unstable, the superstructure is likewise insecure. Ptolemy may be called as a witness. He cannot be allowed to arbitrate as a judge. He cannot take the place of a Court of Final Appeal. He cannot be erected into a standard by which to correct the Chronology of the text of the Old Testament."

From the data assembled and presented in this lengthy quotation it is quite evident that at the chronology for the Persian period from which Ptolemy made his computation was in utter confusion. The conclusions which he drew, therefore, are just as uncertain as the sources from which he gathered his information. Anstey, therefore, is correct in saying that "Ptolemy may be called as a witness. He cannot be allowed to arbitrate as a judge. He cannot take the place of a court of final appeal. He cannot be erected into a standard to correct a chronology of the text of the Old Testament."

The chronological scheme of Sanchoniathon "is a confused, unintelligible jargon, culled from (1) the mythologies of Egypt and Greece, and (2) a corrupt tradition of the narrative in Genesis. It may well have been forged by Porphyry, or by Philo Pyblius, in order to prosper the sinking cause of Paganism and to retard the rapid spread of Christianity in the second and third centuries of the Christian era."

Neither can we rely with absolute certainty upon data which is presented to us by the Jewish historian Flavius Josephus. Concerning his three monumental works, Anstey makes the following statement: "These three great works contain most valuable chronological material, but the figures given are not reliable. They are not always self-consistent, in some cases they have been carelessly copied, and in others they have been corrected by his Hellenistic editors in order to bring them into accord with those of the Seventy, i.e., the Septuagint. Apart from this it must be admitted that chronology was not a strong point with Josephus and chronology being but a secondary object with him, he was not always over careful in his calculations."

We have seen that according to Ptolemy's canon there were ten kings of the Persian period. Josephus gives six:

1. Cyrus.
2. Cambyses = Artaxerxes of Ezra 4:7-23.
3. Darius Hystaspes. 2nd year, Temple foundation laid.
9th year, Temple finished.
4. Xerxes = Artaxerxes of Ezra 7:1-8:36.
25th year, Nehemiah came to Jerusalem.
28th year Wall of Jerusalem finished.
5. Cyrus (son of Xerxes), called by the Greeks Artaxerxes, and identified with the Ahasuerus of Esther.
6. Darius, the last King, a contemporary of Jaddua and Alexander the Great.

The *Sedar Olam, Rabbah*, i.e., *The Large Chronicle of the World*, is a Jewish Talmudic tract, containing the chronology of the world as reckoned by the Jews. It brings the chronology of the world from the creation down to the days of Hadrian, the Roman emperor (76-138 of the common era). The author is supposed to have been Rabbi Jose ben Chaliptha, the master to Rabbi Judah Hakkodesh, who composed the Mishna. A second Jewish work on chronology is the *Sedar Olam Zeutah*, i.e., *Small Chronicle of the World*, and is said to have been written about

1123 C.E. It is a history of the world from creation to the year 522 C.E. Both of these Jewish works contain the tradition respecting the duration of the Persian period. According to them, in the last year of Darius Hystaspes the prophets, Haggai, Zechariah, and Malachi died. Thereupon the spirit of prophecy ceased from among the children of Israel. This continuance of the prophetic spirit was "the sealing up of vision and prophecy" spoken of by Daniel (Dan. 9:24). This same tradition tells us that the kingdom of the Persians also ceased that very year. Evidently the one originating this legend thought that this was the Darius whom Alexander the Great conquered. Below I will give the tabulation of the data presented in these works as given by Anstey:

Darius the Median reigned	1 year
Cyrus	3 years
Cambyses (whom they identify with Ahasuerus who married Esther)	16 years
Darius (whom they will have to be the son of Esther)	32 years
Total	52 years

"This last Darius, they say, was the Artaxerxes who sent Ezra and Nehemiah to Jerusalem to restore the state of the Jews, for they tell us that Artaxerxes among the Persians was the common name for their Kings, as that of Pharaoh was among the Egyptians."

As has already been seen, Ptolemy considered the Persian period 205 years long, whereas these two Jewish chronological works credit Persia with only 52 years. According to the evidence, which is the most authentic obtainable, the conquest of Alexander and the beginning of his world empire was 331 B.C.E. If we accept Ptolemy's reckoning, then the restoration of the Jews from Babylon by the decree of Cyrus was in the year 536 B.C.E. On the other hand, if we accept the shorter chronology presented in these Jewish works, this restoration was in 383 B.C.E. Thus

these two sources conflict. They also contradict the statement of the angel Gabriel to Daniel; they give the Persian and Greek periods as covering 536 and 383 years. The angel Gabriel to Daniel stated that there would be 483 years from the issuing of the decree which, as we have seen, was written in the first year of Cyrus, and which year, according to the Ptolemaic reckoning, was 536 B.C.E.

The common era which, from the present point of view, dates from the birth of Jesus of Nazareth, who, as Christians believe, was both the Son of God in human form and the Jewish Messiah. In the computation of chronology by modern calculators there was a discrepancy of something like 4 or 5 years in the reckoning of His birth. According to the data obtainable He was executed in the year 30 C.E. The terminal date of the 69 weeks of years, or 483 years, is that of the cutting off of Messiah (Dan. 9:26). This prediction is interpreted as a reference to His execution.

Since Jesus of Nazareth is reckoned as the Messiah, to be cut off at the end of the sixty-ninth week, or the 483rd year, if we accept the longer chronology, we must add the 30 years of the present era to the 536 of the Ptolemaic chronology. On account of the transition, therefore, from the B.C. dates to those of the common era, one year must be deducted from the sum total, 566 years, making 565 years.

Certain commentators trying to fit the 483-year period mentioned by the angel Gabriel into the chronology passed on to us by Ptolemy and his successors have thought of the year 445 B.C.E. as the initial date of this Period.*

According to the Biblical, chronological data, the year in which Cyrus issued this decree was 3589 A.H. The anno hominis system of dating time begins the reckoning of time with the creation of Adam and traces the chronology throughout the Tenach and finds that in the year 3589 Cyrus issued his decree as was foretold by the angel Gabriel.

*For a full discussion of the method of reckoning adopted by these chronologers, see Chapter XXI. Since however, the evidence is overwhelming in identifying Cyrus as the one who would issue the decree and who also did it, we accept unreservedly the position that the initial date of the seventy weeks was the year when Cyrus issued his decree for the rebuilding of the temple and Jerusalem.

V. THE END OF THE SIXTY-NINTH WEEK

The 69 weeks are divided into two sections: seven weeks, and threescore and two weeks:

"Know therefore and discern, that from the going forth of the commandment to restore and to build Jerusalem unto the anointed one, the prince, shall be seven weeks, and threescore and two weeks: it shall be built again, with street and moat, even in troublous times" (Dan. 9:25).

During the first seven weeks or 49 years, according to this prediction, the city of Jerusalem was to be built with moat and street in troublous times. A glance at the book of Ezra shows that the Jews after they returned from Babylon were harassed constantly by Gentile enemies in the land. Thus the prediction was literally fulfilled. Next the angel comprehended the remaining part of this period in the expression, "threescore and two weeks."

Let us note the fact that the terminal date of the sixty-ninth week is "the anointed one, the prince." Who is this prince, the anointed one? Of whom would Daniel naturally think? Certainly his mind would not revert to the prince who, in Daniel 7, is called "a little horn." Neither would he think of the little horn mentioned in chapter 8. The one mentioned by Gabriel is "the anointed one, the prince". Could Daniel have known of any anointed one, who was called "Messiah, the Prince?" It is true that prophets, priests, and kings were at different times called "anointed" ones. The manner in which Gabriel speaks of this one shows conclusively that he presumed on Daniel's part a knowledge of this one. From the utterance of the promise of "the seed of the woman" (Gen. 3:15) men began to look for the coming of a mighty deliverer. The expectation aroused by this oracle finds expression throughout the Scriptures. Hannah, however, is the first one to call Him an anointed one. In speaking of the time when the Lord will destroy all the wicked from the earth she exclaimed,

Jehovah will judge the ends of the earth;
and he will give strength to his king.
And exalt the horn of his anointed (Messiah)
(I Sam. 2:10).

The priests, especially the High Priest, were called the "anointed" priests. None were ever designated as "the anointed prince." The prophets were sometimes spoken of as having been anointed, but were never called "the anointed prince." On the other hand, the kings of Israel were known as the Lord's anointed. This especially is seen in the early history of the monarchy. But the king was frequently called the anointed. At other times he was called by the title "king." Naturally when Gabriel spoke of "the anointed one, the prince", Daniel thought of an anointed king. But since they were looking for King Messiah to appear and to introduce the golden era, and since Gabriel in his message spoke of this glorious time in the future, the prophet could think of no one besides Him. This proposition is, therefore, self-evident.

The expression "the anointed, the prince" undoubtedly is a reference to King Messiah, of whose nature and person we have learned the principal facts in my book, *Messiah: His Nature and Person*. In that discussion I showed from the Hebrew text of the Tenach that Messiah, according to the prophetic utterances, enters the world by miraculous conception and virgin birth. In the third book of this *Messianic Series*, *Messiah: His Redemptive Career*, I showed from the inspired predictions that Messiah was scheduled to come to the world, being born of a Virgin, to be rejected and executed, to be buried, to rise from the dead, to ascend to heaven at the invitation of God, and to sit at the Lord's right hand until He (Jehovah) puts His enemies under His feet, at which time He will return to earth and be enthusiastically welcomed by the Hebrew nation. At that time He will reestablish the throne of David and inaugurate a world-wide reign of righteousness and peace. Thus was outlined in the prophetic word the redemptive career of the Messiah.

The question arising at this point of the discussion is: What event in Messiah's redemptive career is referred to by the expression **עַד מְשִׁיחַ נָגִיד** "unto the anointed one, the prince." From Daniel 9:25 we cannot be dogmatic. We might conclude, however, that the special point of the passage refers to some great epoch in this redemptive career of Messiah. Further than this no one can conjecture. But verse 26 supplies the desired information. "And after the threescore and two weeks shall the anointed one be cut off, and shall have nothing." It is evident from the drift of the thought that this statement is explanatory of the indefinite words "until the anointed one, the prince." This phrase from verse 26, therefore, points out which epoch in Messiah's redemptive career was before the angel's mind.

The impression which the passage makes upon the mind of one who has not espoused a theory relative to this oracle is that at the conclusion of the 69 weeks Messiah is cut off or executed; therefore, the terminal date of the 69 weeks, or 483 years, is the year of the Messiah's execution.

Will a critical study of this passage confirm the general impression received from reading the English translation of **אַחֲרָי**? The fundamental meaning of this word is to be found in the verb from which it is derived, and which means "to remain behind, delay, tarry". The form used by Gabriel is the plural construct of the noun **אַחֲרָ**, rendered literally "the hinder or following part". For the fundamental idea see II Samuel 2:23. Here it is rendered "the hinder end" of Abner's spear with which he smote Asahel. Since the form appearing here is the plural construct, it means literally "the hinder part of." In this connection it is evident that this substantive has a prepositional force and is properly rendered "after." From the inherent meaning of the word, whenever this usage appears, we must conclude that the idea of occurring immediately after a given event is intended. If, however, the facts of the context indicate that some time elapses or an event occurs before something is done, then we may understand that this has been modified in the given instance. What do the facts of this context indicate? As noted above, verse 25 is speaking of a definite

period of time, 69 weeks, which signifies 483 years. The angel is very specific in referring to the initial date of this period, designating it "the going forth of the commandment ..." and referring to the terminal date of the same period as "unto the Messiah, the prince." Acting upon the principle of the basis of the law of recurrence in verse 26, Gabriel pointed out the specific epoch in the life of King Messiah which formed the terminal date of this period, namely, the cutting off of King Messiah.

The word rendered "cut off" כָּרַת means "cut down." In Exodus 4:25 it refers to circumcision; in Numbers 13:23, 24, to the cutting of clusters of grapes; in Judges 9:40,49, to the cutting of boughs of trees; in I Samuel 17:51; 31:9; II Samuel 20:22, to the cutting off of the head of a man; in Jeremiah 11:19; 50:16, it also refers to the cutting off of men from the land of the living. By Gabriel it is applied to Messiah and evidently its significance is that of His execution. In the famous servant passage, Isaiah 52:13—53:12, the execution of King Messiah is expressed by a different word, גָּזַר. A comparison of the message given by Gabriel and that spoken by Isaiah shows that the same execution was before the mind of both speakers. Gabriel and Daniel assumed on the part of the reader the knowledge concerning this execution; hence only a brief statement was necessary to convey the thought.

VI. THE STOPPING OF GOD'S CLOCK

In chapter VII we saw that by actual computation the fourth year of Solomon's reign was the 594th after Israel fled from Egypt. But in I Kings 6:1 we learned that this fourth year of Solomon was the 480th after her departure from Egypt. Thus there is an excess of 114 years by the computation of the data found especially in the book of Judges. Both statements, however, are correct. The 480 years were theocratic, whereas the 114 constituted the periods during which Israel was out of fellowship with God. Hence these were not theocratic years. Speaking in the figure adopted in chapter VII, we may correctly say that God's clock stopped when the

fellowship between Him and His Chosen People was broken. When, however, Israel came back into fellowship with Him by genuine repentance and confession, the broken disrupted relations were restored, and God's clock began to strike off the time again.

I might use a simple illustration to enforce this truth. All large firms have regular clocks that are controlled electrically and that strike off the hours both day and night for 365 days every year. Many of them also have a time clock for measuring, for instance, telephone conversations. Just as soon as the connection is made by the operator, the subscriber starts it and can tell to the very second how long the conversation lasts. When he finishes he stops it. Hence this smaller desk clock simply measures off a special time for a definite purpose, whereas the regular one measures every hour. The years come and go regardless of whether or not Israel is in fellowship with God, and His great universal clock strikes off the hours. But, since He called her into a special relationship with Himself, He, figuratively speaking, has a time clock to measure the years when she is in fellowship with Him.

We may be certain that His special time clock stopped again at the end of the 69th week or the 483rd year of the 490-year period. My reason for making this statement is that the 490th year is to be followed by the establishment of the kingdom of God upon earth, when the will of God will be done on earth as it is done in heaven. As we have already seen, this is the correct interpretation of the angel's statement to Daniel in chapter 9:24. Since we know that these marvelous results and kingdom blessings did not follow seven years after the cutting off of King Messiah, we may be absolutely certain, therefore, that this seventieth week, or the last 7 of the 490 years, did not follow immediately His execution. About this position there can be no question, if we are willing to take the Word of God at its face value. We have already seen in chapter VI that, when Israel rejected her Messiah, God gave her up "until the time that she who travaileth hath brought forth" (Micah 5:3). This prediction is nothing short of God's stating that His clock, which measures the theocratic years, would stop when Israel rejected her Messiah. It will never be

started again until the beginning of Israel's period of travail. We know from certain Scriptures that a godly remnant of Israel will come forth to a new birth at the beginning of the period that is called "the time of Jacob's trouble." Furthermore, we know that the entire nation which survives this period of distress will be brought forth "as a nation born in a day." For approximately 1900 years God's special clock has been stopped and awaits the time to begin to strike off the seventieth week of years.

VII. THE DESTRUCTION OF THE SECOND TEMPLE

"And after the threescore and two weeks shall the anointed one be cut off, and shall have nothing: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and even unto the end shall be war; desolations are determined" (Dan. 9:26).

The literal rendering of the first clause in this quotation is "and the people of the coming prince shall destroy the city and the sanctuary." This language implies a knowledge on the part of the reader of the person whom he terms "the coming prince." A glance at chapter 7:23-28 will, doubtless, show the one to whom reference is made. This paragraph is a detailed prophecy concerning the last world emperor who will persecute the Jews as they have never been treated in all their history. We know from a casual glance at the prophecy of the four beasts, which we have had in chapter 1, that the fourth one symbolized Rome. When we realize this fact and look at Daniel 9:26, we can identify the people whom Daniel said would destroy the city and the sanctuary, namely, the Romans, this future prince being of the people who destroyed the city and the sanctuary. History shows that it was the Romans under Titus who wrecked Jerusalem and burned the temple in 70 C.E.

The latter part of this verse foretells very graphically the terrible suffering that the Jewish people would undergo during the siege and destruction of the city and its Second Temple. From this conclusion there can be no escape.

We see then from verse 26 that Daniel looked out into the future and, after

describing the execution of the King Messiah at the end of the 483rd year, leaped over a period of 40 years to 70 C.E., and foretold the destruction of the Holy City and the burning of the Second Temple. When Titus captured Jerusalem, the government of Judah collapsed, and Israel was scattered among the nations.

VIII. THE PRESENT PERIOD OF ISRAEL'S WORLD-WIDE DISPERSION

The prediction concerning the destruction of Jerusalem in 70 C.E. is followed by this significant statement, "and even unto the end shall be war; desolations are determined." Having foretold the calamity in 70 C.E., the prophet saw Israel scattered to the four winds and suffering injustices and persecutions. Thus he said that there were decreed, by the divine wisdom, wars and desolations upon his (Daniel's) people and the Holy City, throughout the period of time after her dispersion in 70 C.E. unto the end; that is, unto the end of the seventieth week, which is yet in the future. Thus Israel's age-long suffering is set forth in these last clauses of verse 26.

IX. THE SEVENTIETH WEEK OF DANIEL

"And he shall make a firm covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease; and upon the wing of abominations *shall come* one that maketh desolate; and even unto the full end, and that determined, shall *wrath* be poured out upon the desolate" (Dan. 9:27).

When Israel, like Daniel who first began to humble his heart to seek his God (10:12), begins to turn to the Lord, He will start working in her behalf. This will occur at the beginning of the seventieth week. These last seven years are mentioned in the passage quoted above.

At the beginning of this last week many in Israel will enter into covenant relationship with the world dictator, the coming prince. This treaty will be signed for seven years. During the first part of the time the covenant will be held inviolate.

When, however, it has run for 3½ years—to the middle of the week—the world emperor will consider it as only a scrap of paper. He will renounce all treaty obligations and launch the greatest campaign of anti-Semitism that this world has ever seen.

This verse under consideration presupposes that Israel will have rebuilt her Temple and reestablished the Mosaic ceremonial system. They will have observed their worship of the true God during the first half of these seven years without interruption; but in the middle of the period the world dictator, having renounced his treaty obligations to the Jews, will proceed to Jerusalem, will set up an image of himself in that sacred edifice, and demand that all men worship him. This is indicated by the clause, "and upon the wing of abominations *shall come* one that maketh desolate." The word, abomination, in addition to the general meaning of that which is very offensive, was used to signify an idol. In fact, it was the principal technical term to refer to a false god. This clause, then, read in the light of its technical use, means that this world dictator will come forth with the highest expression of idolatry and image worship and will cause the ritualism of the Jews to cease.

When this false Messiah, being energized by the power and wisdom of Satan, breaks his covenant and enforces upon the Hebrew people a false religion which involves idolatry, then will be the time of Israel's darkest hour. For the last 3½ years of this seventieth week she will suffer as she has never before in all her history. At the same time the Lord will put His hand of blessing upon everything which comes into the life of the nation and will make it contribute to the ultimate blessing, salvation, and deliverance of the masses of God's Chosen People—those who turn from everything else and put their trust in their long-rejected Messiah.

At the end of this seventieth week, the conclusion of the 490th year, the kingdom will be established and the glory of the Lord will cover the earth as the waters cover the sea. For this glorious era every true heart yearns. O, Lord, hasten that day!

CONCLUSION

Throughout this chapter we have been studying the marvelous revelation made by Gabriel concerning the course of history from the first year of Cyrus (3589 A.H.) to the beginning of the Great Kingdom Age. This outline is the course of *Jewish* history, for "seventy weeks are decreed upon thy (Daniel's) people and upon thy holy city (Jerusalem)." Since all peoples are neighbors in this little world of modern times, the course of events of other nations runs parallel with that of the Hebrew race, but they are not in view in this passage. Any interpretation, therefore, which does not recognize the patent fact that Israel as a nation alone is in view in this passage, is positively incorrect. This thought cannot be over-emphasized. If it is overlooked, a false interpretation is immediately placed upon it.

Since the Scripture cannot be broken, we know that 483 years after Cyrus issued the decree for the Jews to return to their native land Messiah the Prince was cut off. It could not be otherwise, since the divine revelation foretold that such would be the case. Who was cut off at that time? Only one answer can be given: Jesus of Nazareth, who filled out in every particular the numerous predictions concerning the role that Messiah was to play at His first coming. From this position there can be no escape for those who are willing to allow the Word of God to speak its message to their hearts. The full testimony proving that Jesus of Nazareth did fulfil every prediction pertaining to the first coming of Israel's King will be given in the fifth book of this series, *Messiah: His Historical Appearance*.

Since Messiah had to be born before He could be cut off, obviously His advent into the world occurred prior to that time. But the year of His birth was not revealed by the prophets of old. They gave every other detail of His life and actions, but withheld this one particular—for good and sufficient reasons known to the Almighty.

Having foretold the tragic end of Messiah's ministry at His first coming, Gabriel looked 40 years further into the future and revealed the calamity that would overtake the Hebrew people in the destruction of their beloved city. This was brought

about by the overruling providence of the Almighty.

From this point the angel, in one phrase, "and even unto the end (of the 490-year period) shall be war; desolations are determined," surveyed the entire era of Israel's world-wide dispersion of suffering and sorrow, which culminates in the greatest national calamity of the ages—but the true-hearted ones of Israel shall be saved out of it. Such a tragic end is foretold in many passages, but one will suffice here.

"For I am with thee, saith Jehovah, to save thee: for I will make a full end of all the nations whither I have scattered thee, but I will not make a full end of thee; but I will correct thee in measure, and will in no wise leave thee unpunished" (Jer. 30:11).

At that time "a Redeemer will come to Zion and unto them that turn from transgression in Jacob, saith Jehovah" (Isa. 59:20). When these turn and "look unto me (Jehovah the speaker) whom they (the house of David and the inhabitants of Jerusalem) have pierced" (Zech. 12:10), "in that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem, for sin and for uncleanness" (Zech.13:1). This fountain was opened 1900 years ago, but Israel as a nation did not see it. But she will at the time here foretold. Then she will rush forward and drink of the water of life freely. Then will be ushered in the kingdom era foretold by Gabriel in Daniel 9:24.

CHAPTER XIV

THE PERIOD OF THE RESTORATION

Whatever God says, He will perform. In the first warnings which He gave to the Jews relative to their disobeying Him and His scattering them among the nations, He declared that He would bring them back to their own land and use them in blessing the world. (See such passages as Leviticus 26, Deuteronomy 4:25-31; and 28.) The prophets, especially Isaiah, foretold their final reestablishment in the land of the fathers. Jeremiah, however, spoke very specifically concerning the Babylonian captivity and their return after a period of 70 years. Such a prophecy is found in Jeremiah 25.

Being faithful to His Word, the Lord, as He had promised (Isa. 44:24-45:13), moved upon the heart of Cyrus king of Persia, who issued the decree permitting the Jews to return to their land. The accounts of this period are found in the books of Ezra, Nehemiah, Esther, Haggai, and Zechariah.

Since a number of false theories concerning this era have been accepted without question, and since there is much confusion in regard to a number of problems connected with it, the unraveling of the tangle will require much detailed information and tedious labor. But to the task we shall now address ourselves.

I. BIBLICAL EVIDENCE

Since the Bible is the Word of God, we take its statements at face value, using ordinary intelligence and common sense.

A. *Statement of the Problem of the Persian Period*

As has already been seen, in 538 B.C.E. we pass from the consideration of Babylonian history to that of the Medes and the Persians. Darius the Mede and Cyrus the Persian reigned jointly for two years, namely, in 538 and 537. Upon the passing

of Darius, Cyrus became sole rex in 536 B.C. Thus far the evidence is very clear.

But at this point we begin to experience difficulties. The Persian period of universal history is the darkest era of ancient times on this side of the Exodus, since the records of the time have either not been preserved to us, or have not been discovered.*

Our principal sources of information are the books of Ezra, Nehemiah, and Esther. It is true that we have inscriptions from the times of Darius the Mede, Cyrus, Cambyses, Smerdis, and Darius Hystaspes. The Behistun inscription in the Zagros mountains which was written either in the fifth or the sixth year of Darius Hystaspes gives us quite a bit of information of contemporary events. No assistance of value can be gathered from this source.

We obtain no help from the Jewish, the Greek, or the Persian histories. According to Persian and Jewish traditions, the Persian empire lasted 52 years. According to Martin Anstey, clay tablets unearthed help to assist in establishing the chronology for the reigns of Cyrus, Cambyses, Pseudo-Smerdis, and Darius Hystaspes, but after Darius we do not have any that will aid us in determining the date of a single reign.

The generally-received chronology is based upon the canons of Ptolemy, an astronomer and historian of the second century of the present era. He depended upon calculations and guesses made by Eratosthenes and vague floating traditions. According to Ptolemy the Persian period was 205 years long. Assuming that the chronology is correct as far back as the conquest of Alexander in 331 B.C.E., we

* An article in the daily papers announce the fact that in recent months the archaeologists digging at Persepolis, the ancient capital of Persia, have unearthed 150,000 tablets. If this report is correct, it may be that much new and startling light might burst forth, not only on the Persian period, but also upon the preceding as well as following centuries. Let us hope that such will be the case. Before it is known what they may contain, I am bold to go on record, affirming my belief that not one fact which might be brought to light will contradict anything the Scriptures say. Nothing thus far has been discovered that can in the least throw doubt upon these Sacred Oracles. Neither can anything be found that will.

shall see that the Persian period was of only 123 years duration, whereas, according to Ptolemaic reckoning, it was 205 years. We have, therefore, a real problem in ascertaining the exact facts in the case.

B. *The Received Chronology of the Persian Period*

I will give the received chronology for this period as Anstey has presented it in *The Romance of Bible Chronology*, Vol. II, p. 233:

Cyrus, as Co-Rex with Darius the Mede	B.C. 538
Cyrus, as sole King	B.C. 536
Cambyses (Pseudo-Smerdis, 7 mos.)	B.C. 529
Darius Hystaspes	B.C. 521
Xerxes (Artabanus, 7 mos.)	B.C. 485
Artaxerxes Longimanus (Xerxes II, 2 mos.) (Sogdianus, 7 mos.)	B.C. 464
Darius II, Nothus	B.C. 423
Artaxerxes II, Mnemon	B.C. 404
Artaxerxes III, Ochus	B.C. 358
Arogus or Arses	B.C. 337
Darius III, Codomannus, reigned B.C 335-331, slain	B.C. 330

“The generally received opinion is that Cambyses and Pseudo-Smerdis are not mentioned in Scripture, that Xerxes is the Ahasuerus of Esther, and that Artaxerxes Longimanus is Artaxerxes of Ezra 7:1 and Nehemiah 2:1, 5:14, and 13:6.”

We shall turn to the Hebrew text of the books of Chronicles, Ezra, Nehemiah, and Esther and scrutinize them microscopically to ascertain the facts in the case.

C. *Correcting the Chronology of the Persian Period*

The present state of the received chronology is in such great confusion that it is utterly impossible for one to arrive at the historical facts unless he is willing to investigate all the factors involved. A strained interpretation has been forced upon the records of Chronicles, Ezra, Nehemiah, and Esther in the interest of a preconceived theory; therefore, we shall in this investigation discard all conventionalities, presuppositions, and hypotheses and look at the text, accepting it at its face value. Furthermore, we must be very careful in our study of the different monarchs mentioned in this section of the Word of God. By patience and close attention to details we can arrive at the facts. The task is hard, but the results accruing from solving the problem will well repay all our labor.

1. RULES TO BE OBSERVED

Mr. Anstey lays down three very important rules that must be observed in our investigation of this section of the Word. They are as follows:

- (a) Never adopt any rule which is inconsistent with other data.
- (b) Never frame any hypothesis, or entertain any conjecture, which cannot be verified or supported by positive evidence. And
- (c) Never identify different persons bearing the same name, and never fail to identify the same person bearing different names.

These principles which are axiomatic are absolutely essential in our investigation of these books.

2. SOURCES OF OUR INFORMATION

As stated before, we are compelled to rely entirely upon the books of Chronicles, Ezra, Nehemiah, and Esther. The book of Daniel throws some light upon the situation.

The books of Chronicles were originally one and are so reckoned in the listing of the Divine Oracles by Josephus in his polemic "Against Apion." Scholars, I think, are

agreed that the diction, style, and general features prove the original unity of these two books. They begin with the creation of Adam and trace the history in the form of genealogical tables to the time of David. At this point the record is enlarged, giving the details of his reign. Chapters 11-29 are devoted to his life and labors as King of Israel. The first nine chapters of the second book of Chronicles are devoted to Solomon's administration. From chapter 10 to the close appears the record of the Chosen People from the disruption of the kingdom at the death of Solomon to the Babylonian captivity. Thus the history is carried forward in a majestic manner.

A casual reading of the Chronicles account and a comparison of it with that given in Kings impress one with the fact that the writer of the former record had, as his direct objective, the presentation of the history from the divine standpoint. In other words, he has given us the divine philosophy of history—the interpretation of God's providential dealings with both individuals and nations.

Ezra is a continuation of Chronicles, as is seen by comparing the first paragraph of the former with the last of the latter. The same style, diction, and interpretation of history continue through the books of Ezra and Nehemiah. That these constituted a single work originally is shown by the Masoretic note at the end of Nehemiah, which makes Nehemiah 3:31 the middle of these books. The number of verses listed and other data presented by the Masoretes prove conclusively that these two books were anciently considered as a single work. They were never divided into two volumes until Origen arbitrarily separated them into two distinct books.

We must recognize the fact that Chronicles, Ezra, and Nehemiah constitute one sweeping survey of history, and that the book of Esther is a separate work, in which is reflected, a crisis in the history of Israel. It does not, therefore, continue the account which comes to a close with the ending of Nehemiah, but is a sidelight on the times of Darius Hystaspes. This point will be proved later.

3. THREE SEVENTY-YEAR PERIODS

Three periods of 70 years are mentioned in the prophetic word. It, therefore,

behooves us to notice each passage and its context microscopically in order to differentiate one from the other.

a. The Seventy Years of Jerusalem's desolations

As stated before, Jeremiah 25 is one of the most important passages in the Scriptures from a chronological standpoint. Its significance is heightened by the fact that it blends the Babylonian captivity of the children of Israel with world-affairs which, as we know from other passages, will develop in the end time. Jeremiah began his prophetic ministry in the thirteenth year of Josiah king of Judah, which was 3499 A.H. (626 B.C.E.). That was a crucial year for Judah. Speaking in familiar terms, I would say that the die had all but been cast, the Rubicon crossed when Jeremiah began his ministry. The oracle presented in this chapter was uttered in the fourth year of Jehoiakim, 23 years after the prophet had begun his public ministry. As we have seen, Nebuchadnezzar had already come against Jerusalem, had removed some of the vessels from the temple of Jehovah, and had taken certain of the seed royal to Babylon in the previous year (Dan. 1:1f). In this fourth year of Jehoiakim, Jeremiah was given the vision concerning the servitude of the nations in western Asia to Babylon. The guarantee of this political bondage was in evidence already by Nebuchadnezzar's conquest the year previous.

There is but one period of 70 years of captivity referred to by Jeremiah.

"11 And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years. 12 And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith Jehovah, for their iniquity, and the land of the Chaldeans; and I will make it desolate forever. 13 And I will bring upon that land all my words which I have pronounced against it, even all that is written in this book, which Jeremiah hath prophesied against all the nations" (Jer. 25:11-13).

Let us note the fact that the prophecy foretells the desolation of the land of Israel and Judah's captivity in Babylon for 70 years. According to this prediction God said

that at the expiration of this 70-year period He would punish the king of Babylon. This is the terminal date of the epoch. This fact must be kept clearly in mind as we continue our studies.

The same epoch is again referred to in a letter which Jeremiah wrote to the exiles in Babylon after the deportation of Jeconiah and the nobility who were taken into bondage with him in 3528 A.H. (597 B.C.E.). There had arisen in Babylon false prophets who were telling the captives that they would remain there only a short time, and that they then would be brought back to their native soil. In this communication the Lord reiterated the fact that, after 70 years were accomplished for Babylon, He would visit Israel and perform His good word toward her in causing her to return to the land of the fathers. This letter constitutes chapter 29 of Jeremiah's book and clearly refers to the 70 years of desolation mentioned in chapter 25. About this position there can be no doubt.

This same time is mentioned again in Daniel 9:1, 2:

"In the first year of Darius the son of Ahasuerus, of the seed of the Medes, who was made king over the realm of the Chaldeans, 2 in the first year of his reign I, Daniel, understood by the books the number of the years whereof the word of Jehovah came to Jeremiah the prophet for the accomplishment of the desolations of Jerusalem, even seventy years."

If one studies Daniel 1:1-7 in connection with Jeremiah 25:1-14, he immediately sees that this prediction began in the third year of Jehoiakim, when Nebuchadnezzar invaded the country. That it ended with the accession to power of Cyrus king of the Medo-Persian empire is clear from a reading of II Chronicles 36:20-23:

"20 And them that had escaped from the sword carried he away to Babylon; and they were servants to him and his sons until the reign of the kingdom of Persia: 21 to fulfil the word of Jehovah by the mouth of Jeremiah until the land had enjoyed its sabbaths: *for* as long as it lay desolate it kept sabbath, to fulfil threescore and ten years. 22 Now in the first year of Cyrus king of Persia, that the word of Jehovah by the mouth of Jeremiah might be

accomplished, Jehovah stirred up the spirit of Cyrus, king of Persia, so that he made a proclamation throughout all his kingdom, and put it also in writing saying, 23 Thus saith Cyrus, king of Persia, All the kingdoms of the earth hath Jehovah, the God of heaven, given me; and he hath charged me to build him a house in Jerusalem, which is in Judah. Whosoever there is among you of all his people, Jehovah his God be with him, and let him go up."

From this quotation it is very clear that the decree which Cyrus issued brought to a close the period of desolation of Jerusalem foretold by Jeremiah.

In the first year of Darius the Mede (3587 A.H. or 538 B.C.E.), which, was the 68th of the 70 years of desolation, Daniel was reading the prophecy of Jeremiah. He states that he understood from the books the significance of Jeremiah's prediction. This prophet wrote only one book, but Daniel understood from the books. What books would throw light upon Jeremiah's statement? Since Chronicles and Kings give us the account of the reigns of various rulers of Israel and Judah, it is highly probable that Daniel was referring to them. It is also quite likely that the book of Isaiah was included in this collection. Daniel was a student of prophecy. Isaiah, whose ministry fell something like a century and a half before that of Daniel, foretold that God would use Cyrus to restore His people to the land of their fathers.*

*The book of Isaiah has been dissected by the rationalistic critics into a number of various documents, which, they assert, came from different times. Especially has the latter half of it suffered at their hands. The principal argument for such vivisection is based upon differences of style, diction, concepts, and teaching. The evidence cited in support of the theory is indeed insufficient. In fact, for every particle of so-called evidence indisputable facts can be brought forward, which render the claim null and void.

The principal reason motivating the dissection of the book is a desire to break the force of predictive prophecy. The mention of Cyrus by name in this passage, if uttered by Isaiah in the latter half of the eighth century B.C.E., approximately two centuries before the birth of Cyrus, proves the reality of verbal inspiration of the Scriptures. Rationalism will not admit the possibility of a special revelation by the Spirit of God. Hence the bold claim is made that Isaiah did not utter this prediction. Then the theory is advanced that some unknown prophet of the late exilic period, who saw the trend of events and the gains which were being made by Cyrus, and who knew his kindly disposition and political policies, made the shrewd prophecy that he would permit the Jewish captives to return to their land. For this position there is not one particle of evidence.

Many of the utterances of the prophets have been fulfilled to the letter through the centuries. To the open minded person there can be no question concerning the pure Isaianic character of this prediction.

At the time when Daniel read Jeremiah's prophecy, Cyrus was associated with Darius in the government of the Medo-Persian empire. Since the prophet was a high official at the Persian court, he doubtless knew the trend of things and could see naturally that sooner or later Cyrus, if he lived, would grasp the power of the empire. He could, therefore, in the light of Isaiah's prediction and the trend of affairs, recognize Cyrus as the one of whom Isaiah by inspiration had spoken as the deliverer of Israel.

It did not take special inspiration by the Spirit for him to come to this conclusion, because he had studied the books (Kings, Chronicles, Jeremiah, and Isaiah) and knew that within 2 years the 70 years of Jerusalem's desolations would expire. Being acquainted with the trend of events and being associated with Cyrus personally, he would recognize in him the fulfilment of Isaiah's prediction. Anyone who will take God's Word at its face value, as Daniel did, and not attempt to force an unnatural meaning upon it, and who will pray for spiritual insight into the present situation, can recognize the fulfilment of certain predictions even today.

Isaiah foretold that Cyrus was the one who would issue the decree for the building of Jerusalem and the laying of the foundation of the temple. Did Cyrus do this thing? The decree which he actually issued is recorded in II Chronicles 36:22, 23; Ezra 1:1-4; 6:1-5. Though in these different accounts of the decree nothing is said of the building of the city, we may be certain that Cyrus did give permission, because Zerubbabel and the leaders of the Jews armed with authority from him went back to Jerusalem and actually built the city and finished the walls. This fact is seen from a statement in a letter which the enemies of the Jews wrote to Artaxerxes (Pseudo-Smerdis) in 522 B.C.E.

"Be it known unto the king, that the Jews that came up from thee are come to us unto Jerusalem; they are building the rebellious and the bad city and have finished the walls, and repaired the foundations" (Ez. 4:12).

But later we shall investigate this phase of the question more fully.

b. *The Seventy Years of Indignation against Jerusalem*

"Then the angel of Jehovah answered and said, O Jehovah of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years?" (Zech. 1:12)

Here reference is made to 70 years of indignation against Jerusalem and the cities of Judah. In answer to the question asked, the Lord said,

"I am returned to Jerusalem with mercies; my house shall be built in it, saith Jehovah of hosts) and a line shall be stretched forth over Jerusalem" (Zech. 1:16).

This query was raised and the answer given in the second year of Darius Hystaspes, in 3605 A.H. (520 B.C.E.). When we count backward 70 years from this date we reach the ninth year of the captivity of Jehoiachin and the eighth of Zedekiah's reign. In Ezekiel 24:1-14 we find the prediction of the seething caldron which symbolized God's wrath at boiling temperature against His people. Evidently, therefore, this 70-year period began in 3536 A.H. (589 B.C.E.) The first year of this epoch of indignation was the seventeenth of the 70 years of Jerusalem's desolations.

c. *The Seventy Years of Fasting*

A third period of 70 years, mentioned in the Scriptures, is characterized by the fasts of the fifth and seventh months. The people of Bethel sent a delegation to Jerusalem in the fourth year of Darius (518 B.C.E.) to inquire whether or not they should continue to fast as they had done for so many years. Evidently the reason for their making this inquiry was the fact that the foundation of the temple had already been laid 2 years prior to this time. See such passages as Haggai 2:10, 15, 18, 20. The fast of the fifth month was to commemorate the fall and destruction of Jerusalem in 3539 A.H. or 586 B.C. This question was asked in the fourth year of Darius Hystaspes, which, as we shall see, was the 69th year from the destruction of the city. An immediate answer was given by Zechariah saying,

"Speak unto all the people of the land, and to the priests, saying, When ye fasted and

mourned in the fifth and in the seventh month, even these seventy years, did ye at all fast unto me, even to me?" (Zech. 7:5).

As stated above, this event occurred in the 69th year of this period, during which the people of Israel had fasted because of the destruction of the city, but the prophet said that they had been fasting 70 years. To the casual observer there seems to be a discrepancy of one year, but the facts will show that there is no contradiction. We shall shortly see that the Persian method of reckoning time was not that of the Assyrians and the Hebrews. Instead of numbering the years of the reign of a king from the first New Year's day after his coronation, the Persians dated a man's reign from his actual accession to the throne. We shall see that the ninth month was the time when Darius received the crown. This delegation made these inquiries in the ninth month and on the 24th day. They were, therefore, at the very end of the 69th year of this period. Thus a day or two would put them into the next year. A careful reading of Zechariah 7 and 8 will disclose the facts that the prophet remonstrated with the people for doing their own pleasure in their fasting, instead of really seeking God. Furthermore, he exhorted them to obey the Word of the Lord. After this, but we cannot say how long, the Word of the Lord came to the prophet (8:1) telling of the great future that awaits Jerusalem. In verse 18 of this chapter the final answer is given, and the prediction is made that all of the fasts of the nation will eventually be turned into a period of rejoicing. This 70-year epoch ended the fifth year of Darius, or 517 B.C.E.

The 70-year period of desolations of Jerusalem enables us to check the Biblical chronology with that of Babylon and her kings who succeeded Nebuchadnezzar, showing that our count is absolutely correct. The era of the 70 years of indignation, starting in the seventeenth year of the period of desolations, runs parallel with it for 54 years and extends beyond it for 16 years. This period enables us to check the time between the first year of Cyrus and the third of Darius Hystaspes. The third period, relative to the fall of Jerusalem, simply confirms and corroborates the reckoning based upon the second era of 70 years. Thus by these checks and double

checks we may be certain that the chronology as it is worked out is absolutely correct to the very year.

4. THE PERSIAN KINGS FROM CYRUS TO DARIUS HYSTAPSES

As has already been stated, Daniel occupied an official position in the third year of the reign of Belshazzar, 539 B.C.E. (Dan. 8:1). In 538 B.C.E., when the authority of the empire passed from the Babylonians to the Medes and the Persians, Darius may have had the priority over Cyrus. This monarch appointed a satrap over each of the 120 provinces of the kingdom. He also appointed presidents, or chief men, over these leading officials, and in this small higher committee Daniel was given the preëminence. (See Daniel 6.) This was in 538 B.C.E. Daniel held this high position until the third year of Cyrus' sole kingship (Dan. 10:1), at which time the Lord granted him the final vision constituting chapters 10-12 of his book.

a. *Cyrus*

From Ezra 1:1-4 it seems quite apparent that someone had pointed out to Cyrus the prediction referring to him which Isaiah had made two centuries prior to his day. (See Isaiah 44:24-45:13.) In his decree Cyrus said that God had commanded him to build Him a house in Jerusalem. Since Cyrus was a heathen king, since God usually uses men and means to communicate His truth to the unsaved, and since Daniel was occupying a position of influence and power at the court of Cyrus, it seems most likely that he was the one who pointed out to the king the role he was to play in the unfolding of God's plan relative to Israel. According to Isaiah 44:28, Cyrus would perform all God's pleasure, saying that Jerusalem should be built, and that the temple foundation should be laid. In 45:13 we also find the thought repeated that Cyrus should build "my (God's) city," i.e., Jerusalem, "and let my exiles (Israelites) go free" without price or reward. We are, therefore, justified in believing that the decree of Cyrus included the authority to build the city of Jerusalem as well as to reëstablish the temple and its worship.

This position is confirmed by a statement from Josephus, which reads as follows:

"This (the knowledge concerning God's purposes concerning Cyrus) was known to Cyrus by his reading the book which Isaiah left behind him of the prophecies; for this prophet said that God had spoken thus to him in a secret vision: 'My will is, that Cyrus, whom I have appointed to be king over many and great nations, send back my people to their own land, and build my temple.' This was foretold by Isaiah one hundred and forty years before the temple was demolished. Accordingly, when Cyrus read this, and admired the Divine power, an earnest desire and ambition seized upon him to fulfil what was so written; so he called for the most eminent Jews that were in Babylon, and said to them, that he gave them leave to go back to their own country, and to rebuild their city Jerusalem, and the temple of God, for that he would be their assistant, and that he would write to the rulers and governors that were in the neighborhood of their country of Judea, that they should contribute to them gold and silver for the building of the temple, and besides that, beasts for their sacrifice" (Ant. Book XI, chap. 1, 2).

In the first year of his reign as sole rex, Cyrus, according to the prediction uttered by Isaiah, issued the decree for the return of those captives who desired to go back to the homeland. Only a small number, comparatively speaking, 42,360, accepted the offer and under the leadership of Zerubbabel, prince of the house of David, and Joshua, the high priest, went back. Judging from the time it took Ezra and his company to return from Babylon to Palestine, we should conclude that these pilgrims made the journey in 4 or 5 months. We see them, however, in the land on the first day of the seventh month of Cyrus' first year (Ez. 3:1).

We have three versions of this decree: II Chronicles 36:22, 23; Ezra 1:1-4; 6:1-5. There is an echo of it in the letter of Tattenai, the governor beyond the River, to King Darius in Ezra 5:6,17. That part which reflects this proclamation is found in verses 13-15. The various accounts of this decree differ in detail, one mentioning certain facts omitted by the others, and another speaking of some things not found in the versions of the rest. This fact shows us that we do not have the full account of the original; therefore, wisdom would dictate that one should be very slow in saying that this proclamation did not authorize the rebuilding of Jerusalem. The necessity of this warning is seen from the fact that God foretold the issuing of the

decree by Cyrus, not only to construct the temple, but also to rebuild the city. We who believe that God said what He meant and meant what He said, and that He fulfils His Word literally, accept the proposition that Cyrus actually issued the proclamation which authorized the Jews to rebuild Jerusalem. From this position there is no possibility of escape.

The second chapter of Ezra gives the account and the numbering of the families of the Israelites who returned under the leadership of Zerubbabel. This same list appears, in a corrected form, in Nehemiah 7:5-73. The total number of pilgrims given in both chapters is the same, but it was necessary for Nehemiah to revise and bring the list up to date in order to serve his purpose. They erected an altar upon which they offered burnt offerings and sacrifices according to the law of Moses and, at the proper time, observed the feast of tabernacles (Ez. 3:1-7). In the second month of the second year of their return, which was the second of Cyrus' sole reign, the faithful exiles began to make preparation for the reconstruction of the temple. This information is given in 3:7-9.

In verse 10 we read,

"And when the builders laid the foundation of the temple of Jehovah they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise Jehovah, after the order of David king of Israel."

This was an occasion of joy mingled with sadness, because there was no comparison between the former house and the one being constructed. If we had this account alone, we would conclude that the foundation of the temple was laid in the second year of Cyrus, but from Haggai 2:18 we learn that it was not laid until the 24th day of the ninth month of the second year of Darius Hystaspes, which, as we shall see, was exactly 15 years later. Between Ezra 3:9 and 10, therefore, there is a gap of 15 years. As we see from this chapter, preparation was made for the beginning of the work, but it was hindered by the enemies of Israel.

This opposition is given in detail in chapter 4, which proves to be a parenthesis

in the narrative. Chapter 5, therefore, resumes the account where chapter 3 leaves off. As we shall presently see, the prophets, Haggai and Zechariah, were the human agents used of God to stimulate the discouraged exiles to a renewal of their efforts in building the temple and the city wall. Chapter 4:1-3 tells from whom this opposition came; namely, those immigrants placed in the land by Esar-haddon king of Assyria, who mounted the thrones of both Assyria and Babylon in the year 3445 A.H. or 680 B.C.E., and reigned for 12 years. They approached Zerubbabel and Joshua, asking that they might have some participation in the reconstruction of the temple. They did this upon the grounds that they had worshiped the God of Israel since their coming into the land. But these astute Jewish leaders saw the hypocrisy of the claim and avoided any alliance with them. Then these enemies of Israel came out into the open and opposed them very strenuously by misrepresenting them at the Persian court.

From verse 5 we learn that this opposition began in the days of Cyrus and continued to the reign of Darius king of Persia. This is a blanket statement which gives the entire duration of this particular opposition. The following verse begins to explain in detail this protracted trouble. By some means, not stated, these enemies thwarted and frustrated the work all during the days of Cyrus, although he had issued the decree authorizing it. We are told that this hostility continued in the reign of the Ahasuerus of verse 6. What monarch is here called Ahasuerus? From profane history we learn that Cambyses, son of Cyrus, succeeded his father. Evidently then this ruler is indicated. In verses 7-22 we find a letter that was written against the Jews to Artaxerxes. Obviously this monarch was not Ahasuerus of verse 6, because in the beginning of verse 7 we read, "And in the days of Artaxerxes wrote Bishlam" et al. In this letter we see the word *kings* in the plural (vs. 13); *us* is also used in the reply (vs. 18). The epistle concludes with *kings*. This use of the plural number is quite significant, appearing at this part of the historical account. Following Cambyses upon the throne were Pseudo-Smerdis and his brother, who seized the reins of government during the king's absence in his conquest of Egypt and his war

against Ethiopia. These usurpers held the power for 7 months. In view of these facts then we can be absolutely certain that those referred to by the use of the plural number were none other than these two usurpers who followed Cambyses.

According to verse 23, when the letter from Pseudo-Smerdis was read before the opponents of Israel, they caused the work on the house of God at Jerusalem to cease until the second year of the reign of Darius king of Persia (vs. 24). This statement is in absolute accord with that found in Haggai to which attention has already been called, and which states that the foundation of the Lord's house was laid in the ninth month of the second year of Darius. From these facts we see that chapter 4 is a divine explanation of the opposition which caused the work of rebuilding the temple to cease from the second year of Cyrus to the second year of Darius Hystaspes.

b. *Ahasuerus=Cambyses*

From this survey which we have made of chapter 4, we see that Ahasuerus of 4:6 was the Cambyses of profane history.

c. *Artaxerxes=Pseudo-Smerdis*

We have also seen from an examination of chapter 4 that the Artaxerxes of verses 7 and 23 is none other than Pseudo-Smerdis with his brother as associate on the throne, which they usurped during Cambyses absence.

d. *Darius, Artaxerxes, and Ahasuerus=Darius Hystaspes*

When we come to the reign of Darius Hystaspes, we encounter the greatest difficulty in the chronological problem of the Persian period, which arises from the false identification of certain characters. It becomes necessary, therefore, to investigate all the relevant data which we find in the records. In doing this, we must

study most minutely and carefully Ezra, Nehemiah, and Esther. The vital issues proving the identity of Darius under different names come up at various times in this discussion. Several points, however, must be made clear before we can proceed. One important matter is the method of reckoning the reigns of the Persian sovereigns.

Up to this time the years mentioned in the Scriptures have been reckoned according to the regular Jewish method, beginning with the first of Nisan. The data which we find embedded in the Hebrew text of these three post-exilic books show that these years are reckoned on a different basis. As proof of this position one needs to look no further than Nehemiah 1. In this chapter we learn that certain Jews went from Jerusalem to Babylon, with whom Nehemiah engaged in conversation. This was in the twentieth year (1:1). To his questions regarding the condition of the Jews in Palestine and the state of affairs at Jerusalem, they stated that the city wall was broken down, that the gates thereof were burned with fire (vs. 3), and that the remnant was in great affliction. This report was given to Nehemiah in Chislev, which was the ninth month, in the twentieth year of the reign of Artaxerxes. Naturally it was very depressing to Nehemiah, who had a heavy burden for his brethren in Palestine. At this time he held the high position at the Persian court known as cupbearer. In his official capacity he had to appear before the king constantly. According to 2:1 Nehemiah came before his master in the month Nisan of the same twentieth year of Artaxerxes. The monarch noted an expression of distress and gloom upon his countenance and asked concerning the reason. After the customary formalities on such occasions, Nehemiah divulged the secret of his sadness. The king generously asked this man of God what he desired. After prayer he replied that he wished to go, to Judah, the city of the sepulchres of his fathers, that he might build it. In 2:6 appears a very significant statement, "And the king said unto me (the queen also sitting by him), For how long shall thy journey be?" Permission being granted, Nehemiah, armed with imperial authority, left on scheduled time for Palestine.

The news concerning the distressed condition of the returned captives was brought to Nehemiah when he was in Shushan the palace in the ninth month of the twentieth year of Artaxerxes. The burden was so very heavy upon him that he could no longer conceal his sorrow of heart; hence in the first month, Nisan, of that same twentieth year, he told the whole matter to the king. It is clear, therefore, that the first month was later than the ninth of that same twentieth year of Artaxerxes. How is this to be explained? There, is but one satisfactory answer; namely, the Persian years were not reckoned as the Jewish and the Assyrian, but were dated from the year of the accession of the reigning monarch.

In speaking of the method of reckoning adopted by the Persians, Martin Anstey has the following to say:

"The method of reckoning adopted is not the Assyrian method, for with them also New Year's Day is always the 1st day of Nisan.

"The method of reckoning adopted is not that of the vague Egyptian or Chaldean year of Ptolemy's Canon, the 365-day year, whose New Year's Day or 1st Thoth, or as we should say 1st January, fell back one day every four years, and travelled the entire circle of the four seasons in the course of the Sothic cycle of 1,460 years, for in the 20th of Artaxerxes, B.C. 502, the 1st Thoth or New Year's Day of the Egyptian or Chaldean year was on December 27th, and December was the 10th month, so that in passing from the 9th month Chisleu to the 1st month Nisan, a New Year would have been entered.

"The same would hold good if this Artaxerxes were identified with Longimanus, for in his twentieth year, B.C. 445, the 1th Thoth of the Egyptian or Chaldean year was December 12th.

"The New Year did not begin with the summer solstice, about the 21st day of the 4th month, for the 1st day of the 1st month, and the 1st day of the 5th month of Artaxerxes, were both in the same 7th year of Artaxerxes (Ezra 7:7-9).

"The New Year did not begin with the autumnal Equinox, about the 21st day of the 7th month, for the 6th, 7th, and 9th months are all in the same 2nd year of Darius (Hag. 1:1, 2:1-10).

"The, New Year did not begin at the winter solstice, about the 21st day of the 10th month, for some part of the 9th month, and the following 1st month were both in one and the same 20th year of Artaxerxes (Neh 1:1; 2- 1).

"And it has already been shown that the New Year did not begin at the spring Equinox or about the 1st Nisan.

"The solution probably lies in the fact that the Persians, being like ourselves, members of the Aryan or Japhetic, and not members of the Semitic race, reckoned as we do, and in that case the years of the King's reign would be reckoned not by calendar years, as with the Jews and the Assyrians, but from the day on which the King ascended the throne. Or, it may be that New Year's Day was immediately connected with the day on which the foundation of the Temple was laid, viz., the 24th day of the 9th month of the 2nd year of Darius (Haggai 2:18).

"The data supplied by the books of Ezra, Nehemiah, Esther, Haggai and Zechanah, require, and are satisfied with, a New Year's Day commencing sometime *after* the 24th day of the 9th month (about Nov. 24th), because the 24th day of the 9th month was in the same year as the 1st day of the sixth (Hag. 1:1; 2:10), and sometime *before* the last day of the 9th month (Nov. 20th), because some part of the 9th month was in the same 20th year of Artaxerxes as the succeeding 1st month.

"The years of the reign of Darius Hystaspes, or Artaxerxes, or Ahasuerus then, began somewhere between the 24th and the 30th days of the 9th month of the year.

"If this be so, then the 24th day of the 11th month of the 2nd year of Darius precedes the 8th month of the 2nd year of Darius, and the prophecy of Zech. 1:7, which reads as if it were the opening verse of the book, precedes Zech. 1:1.

"It is difficult to understand why the fact that Zechariah was the son of berechiah, the son of Iddo, should be repeated in Zech. 1:7, if this verse were not originally the first verse of his Book of prophecy, the present arrangement being that of some critic who thought that the 8th month must necessarily precede the 11th month of the 2nd year of Darius." *Romance of Bible Chronology*, Vol. I, pp. 248, 249.

From this concise statement of Mr. Anstey we conclude that the Persian year began sometime between the 25th of the ninth month and the first of the tenth month. Having this understanding we are in a position to proceed with our study.

One other preliminary consideration must be examined before we can understand the events by years of the reign of Darius Hystaspes. This is the matter of the preaching ministries of Haggai and Zechariah in this second year of Darius, when the work on the temple was resumed. We must bear in mind that Ezra, chapter 4, is parenthetical; hence, chapter 5 connects immediately with 3:10-13. With this understanding we can see why this work was resumed after a lapse of 15 years of indifference and neglect. Ezra 5 connects, therefore, immediately with chapter 3, since 4 is parenthetical.

The leaders of the returned exiles are enumerated in Ezra 2:2. They were Zerubbabel, Joshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mispar, Bigvai, Rehum, and Baanah. Whenever we see the names, Zerubbabel or Joshua, anywhere in the book of Ezra, we understand that reference is made to the men by these names enumerated in this list. That is natural and logical. Seraiah is also called Azariah in Nehemiah 7:7. It is quite likely that this one was Ezra, whose father was called by that name. The books of Ezra and Nehemiah originally constituted one work, and, since Nehemiah stands third in this list, it is logical to believe that he is the one who is the leading figure of the present book of Nehemiah. Furthermore, it is logical to believe that Mordecai appearing in this list of names is the same Mordecai of the book of Esther. With all the facts favoring the identification of those outstanding leaders as the ones known in these books by such names, we shall take this as a working hypothesis, as one does in geometry, and see if all the facts justify the assumption.

Before proceeding further, I wish to state that the great chronological difficulty of this section of the Scriptures lies in the incorrect identification of the Artaxerxes of the book of Nehemiah with Artaxerxes Longimanus, who, according to the

generally accepted chronology, reigned a century later (464-424). This error has led to another; namely, the creation of two Nehemiahs: the one of Ezra 2:7, and another, the cupbearer and the governor mentioned in Nehemiah 1:11 and 8:9. Another mistake which has contributed to the general confusion of this period is the incorrect identification of Ahasuerus of the book of Esther with the Xerxes of profane history who reigned 485-465 B.C.E., whereas this Ahasuerus is Darius Hystaspes (521-485 B.C.E.). This same blunder has also led to the creation of two Mordecais; the one of Ezra 2:2 and another of the book of Esther. In order to carry this theory out, a false construction has been placed upon Esther 2:5,6. The original text and also our English translation clearly state that Mordecai of the book of Esther was taken with Jeconiah king of Judah to Babylon by Nebuchadnezzar. This Mordecai is one of the leading characters of the book. But since a different theory has been accepted, this passage has been distorted to make it say that it was Kish, the great-grandfather of Mordecai, who went into captivity, whereas the record plainly states that it was Mordecai of the book of Esther. Further investigation will show the fallacy of the current view.

In the fifth chapter we read of the ministries of Haggai and Zechariah the prophets, who stirred up the returned exiles to resume the work on the construction of the house of God. Haggai was older than Zechariah. These prophets have dated, especially Haggai, the time of their receiving the revelations which they uttered. Since the years of the Persian period are given in terms of the accession year of the reigning monarchs, and since Darius mounted the throne between the 24th day of the ninth month and the first of the next, we must be very careful in studying these Oracles, because a knowledge of the sequence of events contributes largely to the proper understanding of the prophecies.

(1.) EVENTS OF 520 B.C. E., THE SECOND YEAR OF DARIUS HYSTASPES

We have already seen that the returned exiles at the time of their arrival at

Jerusalem in 536 B.C.E., the first year of Cyrus, immediately inaugurated the worship of God by erecting the altar of sacrifice. Having seen the ruins of the temple of Jupiter at Baalbek, Syria, I can, in my fancy, picture the situation of the temple area when the captives cleared away sufficient debris of the ruined house of God in order to erect the altar. Thus were reinaugurated the divine services. They continued to be observed daily. The worshipers being on fire with a holy zeal made contributions of money and food in order that the work might continue, but, as we have already seen, it was hindered by opposition from the Samaritans.

During the 15 years intervening from the second year of Cyrus to the second of Darius, the zeal for the house of the Lord on the part of the exiles had cooled considerably. Instead of putting God and divine services foremost, they had during this period built ceiled houses and had settled down in a mood of complacency, believing that they could do nothing to change the situation.

Where there is no vision the people perish. This statement is true with reference to a divine revelation and also with respect to the natural insight of men of vision. Every successful business or movement was first conceived by someone who bent all of his energies for the materialization of his vision. The same psychological principle obtains in the spiritual realm. God understands man's psychology far better than he himself does; hence the Lord in the 24th day of the eleventh month of the second year of Darius granted to Zechariah a series of visions in which he presented the future of Jerusalem and the Hebrew people. When one takes into consideration all the facts, he is led to the conclusion that Zechariah received these visions in one night. They are contained in 1:7-6:8 and are followed by the symbolic acts of making crowns and placing them upon the head of Joshua, the high priest (chapter 6:9-15). Hope spurs men to trials of endurance and to heroic action. Not only the immediate future for Israel was presented in these visions, but also the coming golden age, when Israel will be placed at the head of the nations, was vividly painted. God's great love for the Chosen People is shown throughout the entire series of visions.

It is difficult to stir those who have fallen into a state of spiritual lethargy. Unbelief is very subtle. It veils the eyes and shuts out all light. Doubtless these wonderful visions of rhapsody and glory appeared to many of the prophet's audience as idle dreams; hence the message fell largely upon deaf ears.

The Lord always uses men and means, but He invariably selects faithful men as His spokesmen. When the oral word is unheeded, He resorts to other measures. The messages delivered by Zechariah in the eleventh month were, of course, delivered in January of our calendar year. The exiles paid little attention to them. The spring came on, the crops were planted and cultivated, and finally the time for harvest arrived, but the outlook for that year was very gloomy, because the Lord had withdrawn His favor from the land. There was an all-but-complete crop failure. The situation was doubtless very discouraging.

On the first day of the sixth month of the second year of Darius, which corresponds roughly to our August 1st, the Spirit of God came upon Haggai, who faithfully delivered the message to Israel. This old prophet, having the experience of years as a background and the infallible illumination of the Spirit of God, explained the situation to the returned captives. He declared that the reason of their crop-failure was their indifference toward God and His worship. A person or nation cannot fling defiance into the face of God and go unpunished. One cannot neglect the Lord and divine service and still receive the blessings of the Almighty. God is unchangeable and deals with people upon the same principles today as always. May I venture to say that the present situation in America is due in the final analysis to the fact that the people have neglected God and have hurled defiance in His face by disregarding His Word and doing the things which they choose? God always punished Israel and the nations of antiquity, and He will do the same today.

It is impossible for one to be dogmatic and to say what was the immediate response to the prophet's message. On the 24th day of this same month—3 weeks and 3 days later—a genuine revival broke out in Israel. From verse 12, however, it

appears that they began to obey the Lord at once. Judging this case from others, it would seem probable that the people began to pray and in response to this attitude the Lord stirred their hearts. Then they started the work on the house of God. It is quite likely that what was done was the removal of the debris from the temple area.

About a month later, i.e., on the 21st day of the seventh month, a new revelation came to the prophet, in which he foretold the events which we know from other Scriptures will occur at the final consummation of the age when God shakes, not only the heavens above, but the earth beneath and establishes His reign of righteousness upon the earth. This is seen in 2:6-8. Whenever men turn their hearts toward the Lord and endeavor to do His will, He always gives fresh illumination and renewed courage; hence this vision was evidently for that purpose.

The next message came through Zechariah and constitutes 1:1-6, which is dated in the eighth month of the second year of Darius. According to some conservative scholars of highest academic attainments, this message has been misplaced. If this is true, which seems to be the correct view, the changing of the position is due to a misunderstanding concerning the years of Darius. As we have already seen, the regnal year of Darius began somewhere between the 24th day of the ninth month and the first of the tenth month. Thus the tenth, eleventh, and twelfth months of the regular solar year were at the beginning of the regnal year of this Persian monarch. The first month of the regular Jewish year followed the twelfth, unless there was an intercalated month to correct the calendar as was often done. Since this first paragraph of Zechariah was delivered in the eighth month of the second year of Darius, we may be certain that it was spoken at the time corresponding to our October. In this oracle Zechariah called the people to genuine repentance and to a heeding of the words which God had spoken through the former prophets. "To obey is better than sacrifice" is a principle which always obtains. The one concern with us should be: "What has the Lord spoken? Regardless of all circumstances we will do that and that alone."

The final message of this year seems to have been delivered on the 24th of the ninth month. On this day, according to Haggai 2:18, the foundation of the temple was laid. The time corresponds roughly to the latter part of November of our calendar. We learn from Ezra 3:10-13 that there was great joy on the part of some because of the fact that the work had been resumed on the house of God. At the same time there were those who wept because the structure which they were attempting to build was insignificant in comparison with that which had been erected by Solomon. The words which Zechariah had spoken in chapter 4 of his prophecy were intended to encourage Zerubbabel whose hands had already laid the foundation stone. Doubtless this message was given after the opposition from the Samaritans had begun. This is seen by a glance at the first nine verses of Ezra 5. As soon as Zerubbabel had got the work well under way, Tattenai, the governor beyond the River, Shethar-bozenai, and their companions again acted in opposition. A mountain of difficulty was erected before Zerubbabel. The situation was so very critical that the average person would have faltered and given up; hence, the message was delivered to encourage him.

The question which they asked, according to 5:3, was, "Who gave you a decree to build this house, and to finish this wall?" Evidently the walls of the city had already been finished when this opposition arose. This is abundantly clear from the facts stated in the letter, written by Bishlam, Mithredath, Tabeel, and their companions, which they sent to Pseudo-Smerdis, called Artaxerxes (Ezra 4:7), in the year 522 B.C.E. From verse 12 of this chapter we see that the accusers wrote to the Persian monarch that the Jews were building the rebellious and bad city and had "finished the walls, and repaired the foundation." The walls here can refer to nothing but the city walls; hence they were built and completed by 522 B.C.E., two years before the laying of the foundation for the temple. It is necessary to understand this fact if one is to comprehend the subsequent events.

In 520 B.C.E., Tattenai, Shethar-bozenai, and their companions, after having inquired of the Jews concerning the purpose of their building program and their

reasons for the same, wrote to Darius Hystaspes, reporting what they had learned.

Darius made a decree, and a search was made in the archives at Babylon to find the original proclamation of Cyrus authorizing the Jews to rebuild Jerusalem and their holy temple. When it could not be located, the hunt was continued at Achmetha, which was in the province of Media. There a record was found in which appeared an account of the decree which Cyrus had issued for the rebuilding of the temple. Having learned the fact that Cyrus had actually issued the decree, Darius reaffirmed it, enlarged the grant made to the Jews, and issued a most solemn warning that no further interference should be made against the completion of this house of God.

When Tattenai, the governor, and his associates received this official communication, they ceased their opposition, and the work of the construction of the temple continued to completion.

(2.) EVENTS OF 519 B.C.E., THE THIRD YEAR OF DARIUS HYSTASPES

The third year of Darius is not mentioned in the books of Ezra, Nehemiah, Haggai, and Zechariah, but it appears in the book of Esther.

At this point of our investigation it becomes necessary to examine the data presented in the Scriptures bearing upon the identification of King Ahasuerus of the book of Esther. It is as one noted author says, "Almost every Medo-Persian king from Cyaxares I (B.C. 611-571) to Artaxerxes III Ochus (B.C. 358-338), has in turn been advanced as the Ahasuerus of Esther." From this fact it would appear that the data are very uncertain.

Concerning King Ahasuerus of Esther, we read this statement:

"Now it came to pass in the days of Ahasuerus (this is Ahasuerus who reigned from India even unto Ethiopia, over a hundred and seven and twenty provinces), that in those days, when the king Ahasuerus sat on the throne of his kingdom, which was in Shushan the

palace, in the third year of his reign, he made a feast unto all his princes and his servants; the power of Persia and Media the nobles and princes of the provinces, being before him" (Esth. 1:1-3).

Let us remember that the word *Ahasuerus* seems to have been a common name with the Persian monarchs. From Ezra 4:6 we saw that Cambyses was called by this name. In view of the general usage of the term, the writer of Esther identified the king mentioned in his book by informing us that, "(this is Ahasuerus who reigned from India even unto Ethiopia, over a hundred and seven and twenty provinces)." From this statement we may conclude that there was but one Ahasuerus who reigned over the territory here designated. This parenthetical expression is equivalent to a restrictive clause placed here for the identification of the monarch around whom this narrative is to center. According to the Greek historian Herodotus (Books III and IV), Darius Hystaspes invaded and conquered India in 506 B.C.E. Moreover he inherited the territory of Cambyses who conquered Egypt and Ethiopia. The former yielded to Cambyses in the fifth year of his reign, i.e., in 525 B.C.E., whereas the Ethiopians later submitted. (See Book III of Herodotus.)

Another quotation bearing upon this subject is Esther 10:1: "And the king Ahasuerus laid a tribute upon the land, and upon the isles of the sea." Herodotus tells us (Book VI) that Darius with his fleet took Samos, Chios, and Lesbos and the rest of the islands in the year 496 B.C.E. He gives a list of the nations which paid tribute to Darius (Book III, chap. 89-97). Among these are included Egypt and India, the island of Cyprus, and the islands of the Erythraean Sea. In summing up the situation the historian said, "Later on in his reign the sum was increased by the tribute of the islands and of the nations of Europe as far as Thessaly" (Herodotus, Book III, chap. 96). Anstey informs us that among the peoples who did not pay a regular settled tribute, but brought gifts to Darius, were "the Ethiopians bordering upon Egypt, who were reduced by Cambyses."

According to Pliny, Darius Hystaspes built, or rather enlarged and beautified, Shushan as his official residence. There he kept his treasures (Herodotus Book V,

chap. 49). From all this extra-canonical evidence it is clear that Darius Hystaspes did reign from India to Ethiopia and over the isles of the sea just as the book of Esther affirms.

Anstey gives us the following historical information:

"Thucydides (Book 1) and Plato (Menexenus) tell us that Darius Hystaspes subdued all the islands in the Aegean Sea, and Diodorus Siculus (Book 12) tells us that they were all lost again by his son Xerxes before the 12th year of his reign, but it was after the 12th year of the reign of Ahasuerus that he imposed his tribute upon the Isles, and the successors of Xerxes held none of them except Clazomene and Cyprus (Xenophon, Hellenics, Book 5). "From all which it is clear that the Ahasuerus of Esther cannot be Xerxes, in fact that he can be none other than Darius Hystaspes, for his predecessors, Cyrus and Cambyses, never took *tribute* but only received *presents*. Polyenus (Stratagem, Book 7) says Darius was the first that ever imposed a tribute upon the people. For this reason Herodotus tells us (Book 3, Chap. 89) the Persians called Cyrus a father, and Cambyses a master, but Darius a huckster, 'for Darius looked to making a gain in everything.'"

With this understanding then we note the outstanding event of the third year of this mighty monarch. It was in this year that he made a great feast for the nobility of the realm. From now on we read of "Persia and Media" instead of "Medes and Persians." It was at this time that Queen Vashti was deposed, because she refused to expose herself in an indecent manner before the drunken and inflamed guests at Darius' debaucherous feast.

(3.) EVENTS OF 518 B.C.E., THE FOURTH YEAR OF DARIUS

In the fourth year of King Darius a delegation was sent by the people of Bethel to Jerusalem to inquire as to whether or not they should continue to fast in the fifth and seventh months as they had done for so many years. The prophet replied by asking this pertinent question, "When ye fasted and mourned in the fifth and in the seventh month, even these seventy years, did ye at all fast unto me, even to me?" (Zech. 7:5). The fast of the fifth month was to commemorate the fall of the city and the burning of the temple which occurred, as we have already seen, in 586 B.C.E.

The fast of the seventh month was in memory of the slaying of Gedaliah the governor. The young prophet called attention to the fact that men should obey the words of God which He had spoken to the former generation. Then he held up as an example those to whom the word of God had come on former occasions, and who had hardened their hearts like an adamant against the message. Hence upon them came judgment for rebellion and disobedience.

Later, however, the word of the Lord came to the prophet, and he foretold the glorious future in the kingdom age when old men and women will be in Jerusalem leaning on their staffs for very age, while the children will play in the streets. Finally, the answer was given relative to the fasts, the substance of which was that those which had been fast days will eventually be turned into occasions of great joy (Zech. 8:18-23).

(4.) EVENTS OF 517 B.C.E. THE FIFTH YEAR OF DARIUS

Nothing of importance is recorded in the Biblical account concerning the events of the fifth year of Darius. The one outstanding incident which demands our attention is Darius' Behistun inscription in the Zagros mountains that is usually supposed to have been executed in the fifth, or possibly the sixth, year of his reign. This historical record, carved in the rock, tells of his having reconquered the provinces which had revolted; namely, Elam, Souciana Sargotia, Media, Babylonia, Parthia, and Armenia. He moreover speaks of his having overthrown nine pretenders to the throne among whom was Pseudo-Smerdis, his immediate predecessor. Having disposed of his opponents, having conquered the revolting territories, and having restored peace to his realm, Darius felt quite secure and, it is needless to say, considered himself as a great prince. Hence he became known as "Arta-xerxes," which means "great shah" (Ez. 6:14; 7:1). He was also recognized as "the king of Assyria." Evidently this title was given to him because of the fact that the territory which formerly constituted the Assyrian empire had been incorporated into the Medo-Persian realm. His assumption of this title, again, is seen in his calling himself "king of kings" in his

letter recorded in Ezra 7:11-26. He also bore the name "king of Babylon" (Neh. 13:6). This acquisition of new titles becomes quite obvious as we pass from the fourth chapter of Ezra to the seventh and succeeding ones.

Further proof of the position which I am now advocating is to be found in Ezra 6:14b: "And they builded and finished it, according to the commandment of the God of Israel, and according to the decree of Cyrus, and Darius, and Artaxerxes king of Persia." If we take this statement as it is rendered in the English, we would suppose that the reconstruction of the temple was accomplished, according to the commandment of God, and according to the decrees issued by three different rulers; namely, Cyrus, Darius, and Artaxerxes. When we turn back to the first chapter of Ezra and study carefully every verse up to this one, we see that there were only two men who issued decrees relative to the temple. Cyrus made the first proclamation, granting permission to all Israelites who wished to return to the land of the fathers to do so, and authorizing the reconstruction of the temple. As we have seen from chapter 4, opposition arose on the part of the inhabitants of the land who made representation at the foreign office in Shushan and thus stopped the work until the second year of the reign of Darius. At this time they pursued the same course. Upon investigation Darius found that Cyrus had issued the original proclamation concerning this permission. He in turn issued a second decree confirming the one published by Cyrus and enlarging upon the grants conferred upon the Hebrew people. There were, therefore, only two decrees made by Persian kings concerning the reconstruction of the temple. If we accept the English translation of Ezra 6:14, we would think that a king by the name of Artaxerxes, who succeeded Darius, either immediately or later, also issued a decree for building it; but we know that the sacred structure was completed in the sixth year of the reign of Darius. The word Artaxerxes following Darius in this quotation, therefore, cannot refer to another king. Evidently something is wrong with the usual translation of this verse. When we look at the Hebrew, we see that the conjunction translated *and* also means *even*. In many instances its only significance is that of *but*. The translator has to select

that definition which accords with all the facts of the context. Since we know that this little Hebrew conjunction means *and*, *but*, and *even*, we must select that connotation which accords with all the known facts. Since it means *even* in many connections, since the word Artaxerxes signifies *great shah* or *prince*, and since we see from the history of the times that he was assuming to himself great and impressive titles, as many monarchs have done and continue to do, the only conclusion to which we can come is that the proper rendering of this conjunction in this context is *even*. With this understanding of the situation I submit this translation: "And they builded and finished it, according to the commandment of the God of Israel, and according to the decree of Cyrus, and Darius, even Artaxerxes king of Persia." This rendering is grammatical and is in accord with all known facts.

In view of all these historical circumstances there is but one conclusion to which we can come; namely, that the Ahasuerus of the book of Esther was none other than Darius Hystaspes of profane history. Further confirmation of this position is seen in the fact that in the Apocryphal book, I Esdras, the Ahasuerus of the canonical book of Esther and the Artaxerxes of Ezra 7:1 are both identified as Darius Hystaspes. For instance, in I Esdras 3:1,2, we read, "Now king Darius made a great feast unto all his subjects, and unto all them that were born in his house, and unto all the princes of Media and Persia, and to all the satraps and captains and governors that were unto him, from India unto Ethiopia, in the hundred twenty and seven provinces." A comparison of this quotation with Esther 1:1-4 shows that the Apocryphal account was taken from our canonical Esther. The latter uses the word *Ahasuerus* whereas the former substitutes the word *Darius* in the narrative. In the Apocryphal book, *The Rest of the Chapters of the Book of Esther*, Ahasuerus is everywhere called Artaxerxes. In our canonical Esther we read that the two keepers of the threshold sought to take the life of Ahasuerus; but in *The Rest of the Chapters of the Book of Esther* we are told that these eunuchs attempted to lay hands upon Artaxerxes the king in order to take his life. Here again the Ahasuerus of our canonical Esther is identified as Artaxerxes in the Apocryphal writing. In Esther 10:1

we read of Ahasuerus who laid tribute upon the isles of the sea, whereas in *The Rest of the Chapters of the Book of Esther* it was the great king Artaxerxes who wrote to the princes and governors of the 127 provinces from India to Ethiopia. These facts show that the writers of the Apocryphal books understood that Ahasuerus was the Artaxerxes or Darius of our canonical Ezra.

Archbishop Ussher, author of the chronology that bears his name, identified Darius Hystaspes as the Artaxerxes and Ahasuerus of the books of Ezra and Esther. But Joseph Scaliger, one of the most profound scholars in modern times, repudiated the correct Scriptural identification of this one ruler who bore these various names and identified the Ahasuerus of Esther with Xerxes, successor of Darius Hystaspes. This mistake threw the chronology into hopeless confusion. Only by discarding it and studying the facts anew can we arrive at the truth on this point.

With the atmosphere thus cleared, we are in a position to understand that Darius Hystaspes is the same ruler who is called Artaxerxes in the books of Ezra and Nehemiah, and Ahasuerus, in the book of Esther.

In this connection may I call attention to the fact that the word *Artaxerxes* with the Persian rulers had a significance similar to that of Pharaoh in Egypt? Such writers as Abraham Zacutus in the fifteenth century, who was astronomer to Emanuel, King of Portugal, David Ganz of Prague, and the *Sedar Olam Zeutah*, or the lesser chronicle of the Jews, tell us that "Artaxerxes among the, Persians was the common name of their king as that of Pharaoh was among the Egyptians." The title Ahasuerus likewise appears to have had a similar significance.

In the light of the evidence which we have gleaned, we may be certain of the following facts: In Ezra 4:24 we read of the second year of this King Darius, or Artaxerxes; in Ezra 6:15 we see that the temple was completed in his sixth year; in Ezra 7:1f. we read of Ezra's leaving Babylon in his seventh year; and in Nehemiah 1:1 and 2:1 we learn of his twentieth year; and finally in Nehemiah 5:14 and 13:6 we read of his thirty-second year. As we have seen, this same monarch is known in

the book of Esther as Ahasuerus; hence in this roll we read of his third, sixth, seventh, and twelfth years; but in the prophecies of Haggai we find several predictions made in his second year, and in Zechariah, others spoken in his second and fourth years.

(5.) EVENTS OF 516 B.C.E., THE SIXTH YEAR OF DARIUS

As we have already seen, the temple was completed in this year (Ez. 6:15). Another outstanding event of far-reaching consequences was that of the selection and preparation of Esther to become queen of the empire. (See Esther, chapter 2.)

(6.) EVENTS OF 515 B.C.E., THE SEVENTH YEAR OF DARIUS

The next stated event in the reign of Darius Hystaspes is found in Ezra 7. According to verses 7 and 8, Ezra, a faithful priest, left Babylon on the first day of the first month of the seventh year of his reign to be present, it seems, at the dedication of the temple. With him came 1,754 exiles to join those who had already returned to the land. At the river, which runs to Ahava, they observed a fast from the ninth to the eleventh day of the first month of the seventh year of Artaxerxes (Ezra 8:15-21), praying God's protection and blessing upon them as they journeyed to the homeland. On the next day they resumed their journey, starting for Jerusalem.

At Jerusalem the returned exiles observed the Passover at the regular time, the fourteenth day of the first month, which was followed by the feast of unleavened bread (Ez. 6:19-21).

It took about four months for Ezra's journey; hence the pilgrims arrived in Jerusalem on the first day of the fifth month. Three days later the sacred vessels which they brought back to the homeland were deposited with the proper officials at the temple.

Upon learning the conditions which obtained in the land, Ezra the Scribe was very much depressed, for many of the children of the captivity had married heathen

wives; nevertheless, he was indeed thankful that the temple had already been restored and the debris, which had been in evidence on every hand had, to a certain extent, been removed. In the ninth chapter we find recorded the wonderful prayer which he by the Spirit of God poured out in behalf of the nation because of its wickedness. On the twentieth day of the ninth month of this same year the people were gathered together. This faithful scribe pled with them to confess their sins, to separate themselves from their heathen wives, and to maintain a life of separation unto God. In 10:16 we read of the events of the first day of the tenth month and in verse seventeen of the first day of the first month. Of course, we cannot be dogmatic, but in all probability these months fall in the same seventh year of Darius.

(7.) EVENTS OF 510 B.C.E., THE TWELFTH YEAR OF DARIUS

Now leaving the book of Ezra we turn to Esther. We have already seen that the Ahasuerus of this book is the same Darius or Artaxerxes of the books of Ezra and Nehemiah. In Esther 3:7 we learn that in the first month of the twelfth year lots were cast for the slaughter of the Jews. This plot against the Chosen People had been, as we have seen, concocted by Haman. On the thirteenth of the first month posts were dispatched, at the king's commandment in order to carry out this decree against the Jews (Esth. 3:12). Two days later Esther gained audience with the king and invited him and Haman to her banquet. That night the king could not rest (Esth. 6:1-14). On the following day Esther gave her banquet, at which Haman was accused and hanged, and Mordecai became the prime minister (Esth. 5:8-7:2-10).

On the twenty-third day of the third month scribes wrote letters which were dispatched by every means available—horses, mules, camels, dromedaries—in order that they might overtake the posts who had been sent out by Haman. The second decree counteracted the first. Finally, on pogrom day, the thirteenth of the twelfth month, the Jews defended themselves against their adversaries. The Lord by His overruling providence turned the darkness of Israel's night into day and delivered her from being exterminated. Let us remember that He still loves her and

that He will, in her darkest of all nights yet in the future, turn the tables and will deliver her, i.e., those who turn to him with all their hearts.

(8.) EVENTS OF 502 B.C.E., THE TWENTIETH YEAR OF DARIUS

As we have already seen, the last thing which occurred in Jerusalem, and which is recorded in the book of Ezra, was in the seventh year of Artaxerxes. Nothing, so far as our records go, of any importance transpired in the land of Palestine until the twentieth year of Artaxerxes, when Hanani went to Shushan, the Persian capital, and reported to Nehemiah the conditions that obtained at Jerusalem.

During the thirteen years while the veil of obscurity was resting over Palestine, a distressing situation had developed in which the Jews were being vigorously opposed. In addition to this persecution the wall at Jerusalem had been broken down, and the gates burned. We are not told how this was brought about, but undoubtedly there had been some attack against the city.

Ezra, who led the second deputation of captives back to the land in the seventh year of Artaxerxes, in all likelihood remained in Jerusalem during this period of silence, for he was a man always active in God's cause. When we get our next glimpse of Palestine in the twentieth year of Artaxerxes, we find him cooperating with Nehemiah.

Joshua, as we have already learned, was the high priest who came back with the first company of exiles under the leadership of Zerubbabel. The Scriptures do not give us any information as to his death, but Josephus asserts that it occurred about the time Ezra arrived in Jerusalem, namely, 515 B.C.E. There is no external evidence that would throw doubt upon the historian's record; hence we shall accept it at face value. Accordingly, Joiakim, his son, succeeded to the high priesthood in the seventh year of the Persian king who is called Artaxerxes by Ezra, but whom Josephus calls Xerxes. In this connection let us remember that this term together with others was a common title of the Persian monarchs. Those who have read the Greek papyri and have glanced at official documents especially know that the Roman Caesars seemed

to vie one with the other in an effort to add pretentious titles to their names. This seems to have been the custom with the Persian rulers. Joiakim died and was succeeded by his son Eliashib about the time of the death of Ezra.

This little historical survey of the situation, drawn from non-Biblical sources, is in perfect accord with the facts as they are presented in the sacred text. For instance, from Nehemiah 3:1,20 we learn that Eliashib was called the high priest in the twentieth year of Artaxerxes; i.e., in the year when Nehemiah came back to Jerusalem. There is no reason so far as the text goes for doubting this statement. His father Joiakim may have died or he may have been incapacitated on account of age or sickness to perform the priestly functions; hence, it was natural that Eliashib, his son, should succeed to the priesthood under such conditions.

Another bit of confirmatory evidence of the position just stated is that the grandson of Joiakim was Jehohanan who was sufficiently old in the seventh year of Artaxerxes to have a chamber in the house of God (Ez. 10:6). According to Nehemiah 12:26, Joiakim was functioning in the capacity of high priest either immediately before or at the time of Nehemiah the governor and of Ezra the priest. The situation becomes clear by our glancing at the priests and Levites who returned with Zerubbabel and those who sealed the covenant with Nehemiah in the twentieth year of Artaxerxes. This tabular form is presented by Anstey. It appears below:

<p><i>"Priests and Levites who returned with Zerubbabel in the 1st year of Cyrus, B.C. 536. Neh. 12:1-9</i></p>	<p><i>Priests and Levites who sealed with Nehemiah in the 20th year of Artaxerxes, B.C. 502. Neh. 10:1-10</i></p>
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1. Priests

- | | |
|---------------------------|-------------------------|
| <p>1. Seraiah</p> | <p>Seraiah</p> |
| <p>2. Jeremiah</p> | <p>Jeremiah</p> |
| <p>3. Ezra</p> | <p>(Azariah)</p> |

4. Amariah	Amariah
5. Malluch (Melicu)	(Malchijah)
6. Hattush	Hattush
7. Shechaniah (Shebaniah)	Shebaniah
8. Rehum (Harim)	Harim
9. Meremoth	Meremoth
10. Iddo	----
11. Ginnetho	Ginnethon
12. Abijah	Abijah
13. Miamin	Mijamin
14. Maadiah	(Maaziah)
15. Bilgah	Bilgai
16. Shemaiah	Shemaiah
17. Joiarib	----
18. Jedaiah	----
19. Sallu (Sallai)	----
20. Amok	----
21. Hilkiah	----
22. Jedaiah	----

"Neh. 12:7, 'These were the chief of the priests and of their brethren in the days of Jeshua.'

Neh. 10:8, 'These' (with Zidkijah), Pashur Malluch, Obadiah, Daniel, Baruch and Meshullan, 'were the priests' that sealed with Nehemiah.'

2. Levites

1. Jeshua	Jeshua the son of Azaniah
2. Binnui	Binnui of the sons of Henadad
3. Kadmiel	Kadmiel
4. Sherebiah	(Shebaniah)
5. Judah	(Hodijah, cp. Ezra 2:40; 3:9)
6. Mattaniah (over the choirs)	-----
7. Bakbukiah (over the watches)	-----
8. Unni (over the watches)	-----
	(and 12 others)."

A glance at the tabulation above shows that 15 of the 22 chief priests of 536 B.C.E. affixed their names to the covenant in the twentieth year of Artaxerxes. Looking at the table of the Levites, we see that eight are listed as having come back with Zerubbabel and the captives, and of these five affixed their names to the covenant in the twentieth year of Artaxerxes. Thus we see that 20 of these 30 men were living when the covenant was made. Since it is inconceivable that two-thirds of them could be living and actively engaged in the ordinary functions of their life's work 91 years later in 445 B.C.E. where the popular theory places them, we are driven irresistibly to conclude that the Artaxerxes of the book of Nehemiah was none other than Darius Hystaspes, who is called Artaxerxes. Let us remember in this connection that this name is simply a title indicating "great shah, or ruler."

In view of all the facts which we have thus far learned, we may be positive that the Artaxerxes mentioned in Nehemiah 2:1, 5:14, and 13:6 cannot possibly, under

any conditions, be Artaxerxes Longimanus; "nor can he be any other Persian monarch of later date, and as the only Persian monarch of earlier date who reigned as long as 32 years (Neh. 5:14; 13:6) was Darius Hystaspes, the Artaxerxes of Nehemiah 2:1, 5:14, and 13:6 can be no other than Darius Hystaspes himself."

(9.) THE EVENTS OF THE YEAR 490 B.C.E., THE THIRTY-SECOND YEAR OF DARIUS

Nehemiah came to Jerusalem in the twentieth year of Artaxerxes, Darius Hystaspes. He assumed by imperial decree the office of Governor and continued in this capacity until the 32nd year of this monarch. During these 12 years he lived at his own charges, fulfilling his duties as the leader of the people of God. (See Neh. 5:14-19.) In the 32nd year, however, he returned to Babylon and after certain days he came back to Jerusalem. Upon his arrival he learned that there had been a plunge, on the part of his brethren, into sin and a departure from God (Neh. 13:6). The last things recorded of this great man of God were the reforms which he instituted at this time. This date brings us, from a historical standpoint, to the close of Hebrew history as set forth in the divine Oracles.

The situation which we see reflected in the last chapter of Nehemiah corresponds to a certain extent to that which is in evidence throughout the book of Malachi. Some scholars have judged, and I think correctly so, that Malachi's ministry fell about this time namely, around 490 B.C.E.

5. SUMMARY OF THE ARGUMENTS THAT DARIUS HYSTASPES IS THE ARTAXERXES OF EZRA 7
AND OF THE BOOK OF NEHEMIAH

Since a proper understanding of the chronological question depends upon a clear knowledge as to who Darius Hystaspes was, I shall give a summary of the proof which identifies him positively as the Artaxerxes of the books of Ezra and Nehemiah.

a. *Unity of the Book of Ezra-Nehemiah*

The books of Ezra and Nehemiah constituted one single history until it was

divided by Origen, the critic, in the third century of the present era. This is clearly shown by the summary statement found in the Hebrew Bible concerning the number of verses constituting the book and the middle passage of it together with other data. Nehemiah 3:31 is recognized as the center of this work. From this and all the data found in this Masoretic note, it is very evident that these two books originally constituted one single work.

The narrative in these two books is continuous, the only exception being that of Ezra 3:10-13, which is separated from chapter 5 by the parenthetical account of the opposition to the Jews as related in chapter 4. The work of the laying of the foundation of the temple was started in the second year of Cyrus, but was interrupted by the Samaritans and never begun again until the second year of Darius, 15 years later.

A tabular form of the data in these books shows the continuity of the narrative. On this point I will quote from Anstey:

The Continuity of the Ezra—Nehemiah Narrative	
Ezra 4:24	2nd year of Darius—Temple begun.
6:15	6th year of Darius—Temple finished.
7:8,9	7th year of Artaxerxes—Ezra comes to Jerusalem.
Neh. 1:1	20th year of (Artaxerxes)—Hanani's Report.
2:1	20th year of Artaxerxes—Nehemiah goes to Jerusalem.
Neh. 5:14, 13:6	32nd year of Artaxerxes—Nehemiah returns to Babylon.

According to the popular theory in vogue at the present time, the temple at Jerusalem was completed in the sixth year of Darius Hystaspes, 516 B.C.E. Between chapters 6 and 7, we are told, is a gap of 58 years. Chapter 7 narrates the going of Ezra from Babylon to Jerusalem in the seventh year of Artaxerxes Longimanus in 458 B.C.E. The things narrated in Ezra 7-10 are, upon this hypothesis, an account

of the reforms instituted by Ezra in 458. The book of Nehemiah relates events of the twentieth year of Artaxerxes, 445 B.C.E.

As we have already noted, the temple was completed in the sixth year of Darius Hystaspes in 516 B.C.E., according to the commandment of the God of Israel and according to the decrees of Cyrus and Darius, even Artaxerxes (the great shah, or ruler) king of Persia. Cyrus issued the original proclamation for the reconstruction of the temple. Darius in the second year of his reign confirmed this original decree by a similar one. These are the only two Persian rulers issuing decrees pertaining to the reconstruction of the temple. The word *Artaxerxes* simply means "great ruler." Darius, according to the Behistun inscription, executed it either in the fifth or sixth year of his reign, conquered his foes, and consolidated his empire, assuming to himself titles of great dignity. Since the term *Artaxerxes* signifies Great Shah or Ruler, it is in perfect keeping with all the facts that he should at this time assume this title also. No other construction can be placed upon the facts as they are embedded in the Hebrew text.

Further confirmation of the continuity of the narrative is seen in the last statement of Ezra 6. According to verses 19-21 the children of the captivity together with their brethren who had remained in the land, and who had separated themselves from the filthiness of the nations, observed the Passover and the feast of unleavened bread with unusual joy. The basis of this joy was that God had "turned the heart of the king of Assyria (Darius Hystaspes, into whose kingdom the former Assyrian empire had been incorporated) unto them, to strengthen their hands in the work of the house of God, the God of Israel." At this Passover, therefore, the Hebrew people rejoiced before God because He had turned the heart of Darius to confirm the decree of Cyrus, thus permitting them to complete the work of reconstruction of the house of God. This last statement of verse 22 is a reference to God's overruling providence in turning the heart of Darius toward the Jewish people in the second year of his reign. From this position there can be no escape.

It is a very unfortunate matter that the Scriptures were divided into chapters and verses, because these frequently destroy the continuity of the thought. Chapter 7:1 begins this way, "Now after these things, in the reign of Artaxerxes, king of Persia, Ezra, the son of Seraiah ..." As we have seen, the title "Artaxerxes" in 6:14 refers to Darius Hystaspes. Since this chapter concludes with the events of the sixth year of Darius or Artaxerxes, it is natural to suppose that the Artaxerxes mentioned in 7:1 is the same monarch, because in the seventh chapter Ezra tells us that Artaxerxes was favorable to him and his company in permitting them to return to the land of the fathers. These facts naturally weld chapters 7 to 10 with chapter 6. Only clear, unmistakable, positive proof to the contrary could ever break this natural continuity of thought; therefore, the idea that a gap of 58 years intervened between the events of chapter 6 and those of chapter 7 is simply a myth. In chapter 6 we are reading of the completion of the temple in the sixth year of Darius and in chapter 7 of the events of the seventh year of the same ruler. As we shall see later, the book of Nehemiah recounts the events of the twentieth and the 32nd years of this same Darius Hystaspes.

b. *The Age of Ezra*

Should we assume that the Artaxerxes of Ezra 7 is Artaxerxes Longimanus (464-424 B.C.E.), we must concede that Ezra was 128 years old when he returned from Babylon to Jerusalem in the seventh year of Artaxerxes. Proof of this position is found in the facts that are embedded in the genealogical table of the high priest (I Chron. 6:3-15) and the abridged one appearing in Ezra 7:1-5. According to the Chronicles passage, Israel had 22 high priests from Aaron to Seraiah, who was slain by Nebuchadnezzar at Riblah at the time of the captivity in 586 B.C.E. The genealogy appearing in Ezra 7:1-5 is an abridged one which omits six names from the list—those between Merioth and Azariah. The only other difference between the two genealogies is this: The chronicler began with Aaron and traced the lineage to Seraiah, whereas Ezra began with himself and went backward to Aaron. From the Chronicles passage we see that Seraiah was the father of Jehozadak, but in the Ezra

genealogy attention is called to the fact that Ezra was the son of Seraiah; therefore, Jehozadak and Ezra were brothers.

Since Seraiah was slain by Nebuchadnezzar in his nineteenth year, i.e, 586 B.C.E. (II Kgs. 25:8, 18-21), Ezra was born either in that year or shortly before. The seventh year of Artaxerxes Longimanus was 458 B.C.E. of the current chronology. If, therefore, the Artaxerxes of Ezra 7 was Artaxerxes Longimanus, Ezra then was 128 years old when he led his deputation of captives back to Jerusalem in that seventh year of Artaxerxes Longimanus. Furthermore, he was, upon this hypothesis, 141 years old when he walked in the procession at the dedication of the wall with Nehemiah in the twentieth year of Artaxerxes Longimanus. Who can accept such an absurdity as this? Reason absolutely rejects such an hypothesis.

But if we are willing to take all the evidence and accept the natural deduction to be drawn from the data, we conclude that the Artaxerxes of Ezra 7 was none other than Darius Hystaspes whose seventh year was 515 B.C.E. In this year Ezra was at least 71 years old. A man of such an age could do the things that are mentioned here.

c. The Lists of Priests and Levites

Proof of the contention here set forth is to be found in the lists of priests who came back with Zerubbabel and Joshua and those who sealed the covenant in the days of Nehemiah. In Nehemiah 12:1-7 appears the list of the names of the 22 priests who returned with Zerubbabel. In verses 12-21 we have a second list of their names given in connection with their sons administering the priestly office in the days of Joiakim the son of Joshua. There is one difference, however, in the two lists: Hattush is mentioned in the first list but is omitted from the second.

In these same verses, Nehemiah 12:12-21, appear the names of the sons of the chief priests who came back with Zerubbabel, and who functioned in their priestly offices with Joshua; but their sons functioned in the same capacity in the days of Joiakim, the high priest, who, as we have already seen, succeeded his father about

the time of Ezra's return from Babylon. It is quite likely that they held office along with Joiakim, Ezra, and Nehemiah. (See Nehemiah 12:26.) If the second generation of chief priests was contemporaneous with Ezra and Nehemiah, then we would date their ministrations from 502-490 B.C.E.

When one compares the list of 22 priests and 8 Levites who returned with Zerubbabel and Joshua and the captives with the register of the chief priests and the Levites who sealed the covenant with Nehemiah in the twentieth year of Artaxerxes, he will see that 20 out of the 30 coming back with Zerubbabel affixed their seal to this document. Zerubbabel and Joshua led the captives back in 536 B.C.; the twentieth year of Darius Hystaspes was 502 B.C.E. or 34 years later. It is quite in keeping with human life and affairs to believe that 20 out of 30 of these men who returned with Zerubbabel were living 34 years later and sealed the covenant with Nehemiah. This is only reasonable and in accordance with facts as we know them in human experience. But let us suppose, as practically all scholars today assume, that the Artaxerxes in the twentieth year of whose reign Nehemiah returned to Jerusalem was Artaxerxes Longimanus whose reign began, according to the accepted chronology in 464 B.C.E. and continued to 424. The twentieth year of his reign would be 445 B.C.E. In this case we have 20 out of 30 men who were performing the functions of chief priest and Levites in 536 B.C.E. still alive and filling the same positions in 445 B.C.E., 91 years later. Is this supposition possible? Longevity existed before the Flood, but the span of life was cut down most drastically immediately after it. In the days of Moses the life of the average individual was further reduced to threescore and ten and "if by reason of health and strength four score" (Ps. 90). It seems that the life of a generation has been constantly lowered as time passes by. One or two men in a given community might reach the century mark; such cases are the exception and not the rule. It was certainly not the case in the days of Ezra. Daniel was very young when he was taken into captivity at the beginning of the 70-year period of Babylonian exile. He lived through it and to the third year of Cyrus king of Persia. Thus we can account for 73 years of his life. We

are bound to assume that he was a young man, probably in his teens, when he was taken to Babylon. Let us, for the sake of investigation, assume that he was 17 years of age at that time. Upon this basis he was, at the time of his passing away, around 90. Evidently he was an exception to the rule as may be seen in many cases. One, or possibly two, who returned with Zerubbabel and Joshua, and who were sufficiently old to perform the priestly functions at that time, might have lived until the twentieth year of Artaxerxes Longimanus, i.e., 445 B.C.E.; but it is incredible to think that 20 out of 30 of those listed in 536 B.C.E. were continuing their priestly function 91 years later. In view of these facts it is unthinkable to conceive of the position that the Artaxerxes of the book of Nehemiah was Artaxerxes Longimanus. On this point I wish to quote Martin Anstey:

"Some valuable chronological information is contained in the genealogical and other lists in these Books. The list of those who sealed the covenant with Nehemiah; in the 20th year of Artaxerxes (Neh. 10:1-13) is almost identical with the list of those who returned to Jerusalem with Zerubbabel and Joshua given in Neh. 12:1-9.

"This is the crowning argument for the identification of the Artaxerxes of Nehemiah with Darius Hystaspes."

d. *The Age of Nehemiah*

In Ezra 2:2 and Nehemiah 7:7 the third in the list of the leaders who brought the captives back from Babylon is Nehemiah. This man undoubtedly was one of the outstanding characters of the time, as is indicated by the position which he holds in the narrative. The first presumption, then, is that Nehemiah, the cupbearer, the leading character in the book of Nehemiah, is the same individual. Unless there is positive proof indicating otherwise, we must accept this presupposition. For instance, there are many Roosevelts in the country today. Whenever we read in the paper anything about Mr. Roosevelt, we instantly think of the President of the United States, since he stands out from all other Roosevelts in prominence. So it was with this Nehemiah. Acting thus upon this normal, logical supposition, we find Nehemiah

as one of the leaders of the restoration movement. If we assume that Artaxerxes of the book of Nehemiah is Artaxerxes Longimanus, who mounted the throne in 464 B.C.E., and whose 32nd year was 433 B.C.E., then Nehemiah was 103 years older at this latter time than he was when he returned with the captives in the first year of Cyrus. It is unreasonable and absurd to think that a man of such age could carry on the work of repairing the walls and administering the office of governor during such troublous times as existed. On the contrary, if we accept the proposition that Artaxerxes of the book of Nehemiah was Darius Hystaspes whose 32nd year was 490 B.C.E., then Nehemiah was only 46 years older than he was when he returned to Jerusalem with Zerubbabel in the first year of Cyrus. This assumption is not only reasonable but necessary. From this consideration, therefore, we conclude that Artaxerxes of the book of Nehemiah is none other than Darius Hystaspes.

e. *The Artaxerxes of Nehemiah Reigned Thirty-two Years*

Since the Artaxerxes mentioned in Ezra 7, in whose seventh year that ready scribe returned with a deputation of captives from Babylon is the Artaxerxes of the book of Nehemiah, and since this ruler was not Artaxerxes Longimanus, he could have been none other than Darius Hystaspes, inasmuch as he reigned at least 32 years, according to Nehemiah 5:14; 13:6, and no other Persian king except Artaxerxes Longimanus reigned that long. From this angle, therefore, we identify the Artaxerxes of the book of Nehemiah with Darius Hystaspes.

f. *The Testimony of Josephus and Jewish Extra-canonical Writings*

As already seen, Josephus identifies the Artaxerxes of Ezra 7 with the Persian king whom he calls Xerxes, and who reigned at least 28 years. This could not be Xerxes, the son of Darius Hystaspes, mentioned in Ptolemy's canon, because he reigned only 21 years. He, therefore, must have been Darius Hystaspes. Evidently

Josephus was mistaken in calling him "son of Darius." In the apocryphal book of I Esdras the Ahasuerus of the book of Esther is identified with Darius Hystaspes and in the chapters of the apocryphal *Rest of Esther* Ahasuerus is known as Artaxerxes. Jewish tradition, as is reflected in the tract *Sedar Olam*, also identifies Artaxerxes of the book of Nehemiah as Darius Hystaspes. These facts likewise corroborate the position taken.

g. *Circumstantial Evidence*

In Ezra 7:23 we read of "the realm of the king and his sons." According to profane history Darius Hystaspes had several sons before he became king. Some of these disputed the succession with his son by his second wife "Atossa, the daughter of Cyrus, one of whom Darius Hystaspes appointed to succeed him, viz. Xerxes."

Additional evidence in favor of the present contention is to be found in the fact that Artaxerxes of the book of Nehemiah, in the twentieth year of whose reign permission was granted Nehemiah to return to Jerusalem, and who reigned as long as 32 years (Neh.13:6), could not have been Xerxes who reigned only 21 years. Since, as seen above, he could not have been Artaxerxes Longimanus, we are again driven to believe that he was Darius Hystaspes.

All evidence points to the conclusion that Artaxerxes of the books of Ezra and Nehemiah was none other than Darius Hystaspes. If one rejects this proposition and supposes that this monarch is Artaxerxes Longimanus, he is forced to create two Ezras, two Nehemiahs, two Mordecais, and several others. Such a supposition is unreasonable; therefore, all the evidence proves positively, without a shade of doubt, that Darius Hystaspes was the Artaxerxes of Ezra 7 and of the book of Nehemiah.

6. SUMMARY OF THE ARGUMENTS THAT DARIUS HYSTASPES
IS THE AHASUERUS OF THE BOOK OF ESTHER

a. *The Identification of Mordecai of the Book of Esther*

The next thing in order is to summarize the testimony identifying the Ahasuerus of the book of Esther. Since the days of Joseph Scaliger, this monarch has been reckoned as the Xerxes of the Ptolemaic canon. Such an interpretation of the facts is required by the effort to make Biblical chronology fit into the accepted chronology of the day. In order to accomplish this unusual feat, a forced interpretation has been placed upon Esther 2:5,6. In this passage we are told that there was a "certain Jew in Shushan the palace, whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite, who had been carried away from Jerusalem with the captives that had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon, had carried away." The strained interpretation referred to makes this passage declare that Kish, the great-grandfather of Mordecai, was the one who was taken to Babylon by Nebuchadnezzar when Jeconiah was deported. Such an interpretation is possible, if one closes his eyes to the usual manner of writing genealogies and ignores the data of the context. The genealogy, for instance, of Ezra is recounted in Ezra 7:1-6, which traces his lineage back to Aaron. Aaron was not the one who taught the law in the seventh year of Artaxerxes; Ezra was the one. On account of the long list of ancestors, Ezra repeats his name in verse 6 after giving his pedigree. The writer of Esther wants to introduce Mordecai the Jew and differentiates him from all other Mordecais. He does this by tracing his genealogy back to his great-grandfather and follows this information by stating that Mordecai was a Benjamite, i.e., of the tribe of Benjamin, who had been carried with Jeconiah to Babylon by Nebuchadnezzar. Let us note another example of the identification of a writer or speaker. In Zephaniah 1:1 the prophet traces his lineage back to his great-great-grandfather and follows these words by dating his prophecy, "In the days of Josiah, the son of Amon, king of Judah." Another example may be

found in Zechariah 1:1. Here the prophet traced his genealogy back to his grandfather Iddo and spoke of himself as the prophet to whom the word of the Lord came. From these and other examples we can see that the natural meaning intended by the inspired writer was that Mordecai was the one who went into captivity with Jeconiah and not Kish, his great-grandfather.

If we make Ahasuerus of the book of Esther Xerxes whose reign was from 485 to 465, his twelfth year would be 474 B.C.E. In this event Mordecai would be at least 123 years of age, and Esther, who was his cousin, would have been, as Anstey says, "an aged beauty." Such a position is unthinkable. Ahasuerus of the book of Esther, therefore, is not Xerxes but Darius Hystaspes.

b. *The testimony of Josephus and the first book of Esdras*

Josephus speaks of the husband of Esther as Artaxerxes throughout. It must be admitted, however, that he is somewhat confused in his name because he speaks of Artaxerxes as "Cyrus the son of Xerxes, whom the Greeks called Artaxerxes." This could not be Artaxerxes Longimanus, for that would make Mordecai 143 years of age, which supposition is ridiculous. In I Esdras 1:2 Ahasuerus is identified as Darius Hystaspes.

c. *The Vast Empire of the Ahasuerus of the Book of Esther*

According to Esther 1:1, Ahasuerus is the one who reigned over 127 provinces. Note how specific the language is: "this is Ahasuerus who reigned from India even unto Ethiopia, over a hundred and seven and twenty provinces." This language indicates that he was the one and the only one who reigned over this number of provinces from India to Ethiopia. It could mean nothing if there were more than this one monarch whose territory was so very extensive. Who then reigned over these 127 provinces? From Daniel 6:1 we learn that Darius the Mede in 538 B.C.E. was sovereign of an empire consisting of 120 provinces. It is quite evident that this monarch could not have been the Ahasuerus of the book of Esther. According to Herodotus, the Greek historian, Darius Hystaspes conquered India in 506, for he

says that this monarch "established 20 governments of the kind which the Persians call satrapies, assigning to each its governor and fixing the tribute which was to be paid him by the several nations" (Vol. 3:89). Then the historian enumerated the nations included in the conquest of Darius; namely, Asia Minor, Phoenicia, Syria, Cyprus, Egypt, Libya, Cyrene, Susa, Babylon, Assyria, Media, Armenia, Parthia. He also gave the amount of tribute paid by each nation. In chapter 95 he further states that "The Indians, who were more numerous than any other nation with which we are acquainted, paid a tribute exceeding that of any other people, to wit: 360 talents of gold dust. This was the twentieth satrapy." The Ethiopians did not pay a cent of tribute, but brought gifts to the king. The Egyptians and Nubians likewise made a certain contribution to him. His empire finally grew until it included 127 satrapies. He alone of the Persian rulers governed so much territory. Hence Darius Hystaspes was Ahasuerus of Esther.

d. *The Taxation of the Islands of the Sea*

After having enumerated the 20 satrapies of the realm of Darius, Herodotus states "Such was the revenue which Darius derived from Asia, and a small part of Libya. Later in his reign the sum was increased by the tribute of the islands and of the nations of Europe as far as Sicily" (Herodotus, Book 3, 96). Thucydides also gives us this information: "The Ionians had attained great prosperity when Cyrus and the Persians, having overthrown Croesus, and subdued the countries between them and the river Halys and the sea, made war against them and enslaved the cities of the mainland. Sometime afterward, Darius, strong in the possession of the Phoenician fleet, conquered the islands also."

The three Greek writers, Herodotus, Thucydides, and Plato, inform us that Darius Hystaspes subdued the islands of the Aegean Sea, whereas Diodorus Siculus (Book 12) states that they were all lost again by Xerxes the son of Darius "before the twelfth year of his reign," which occurred in 474 B.C.E. This is in perfect keeping with what we are told concerning the smashing defeats which he suffered at

Thermopylae, Salamis, and Platea in 480 B.C.E. After Xerxes, no Persian kings held any islands except that of Clazomene and Cyprus. From these considerations we may be absolutely certain that Ahasuerus of the book of Esther was none other than Darius Hystaspes; therefore, the identification of Xerxes as the monarch of the book of Esther is erroneous.

e. *The Perfect Synchronism of the Biblical Account With That of Profane History*

According to Esther, chapter 7, the Persian monarch made a feast in his third year, namely, 519 B.C.E. During the first 2 years of his reign Darius was occupied with the overthrow of pretenders to the throne and in subduing revolts, the first of which was in his first year; and the second, in his fourth. The latter lasted for 2 years, according to Herodotus. He divorced Vashti in the third year, but was occupied in quelling revolts until his sixth year, at which time he turned his thoughts toward matrimony. After the year of preparation for the marriage, he wedded Esther in his seventh year (Esth. 1:3; 2:16).

The character of the monarch of the book of Esther together with the local setting fits in perfectly with that of Darius Hystaspes just as accurately, if not better, than with Xerxes his son.

In view of all the facts presented, I am absolutely certain that Ahasuerus of the book of Esther was none other than Darius Hystaspes who reigned from 521-485 B.C.E.

II. EXAMINATION OF THE BASIS OF THE RECEIVED CHRONOLOGY

"The Chronology of this period has never yet been accurately determined. The received chronology, though universally accepted, is dependent on the list of the Kings, and the number of years assigned to them in Ptolemy's Canon. Ptolemy (A.D. 70-161) was a great constructive genius. He was the author of the Ptolemaic System of Astronomy. He was one of the founders of the Science of Geography. But in chronology he was only a late compiler and contriver, not an original witness, and

not a contemporary historian, for he lived in the 2nd Century after Christ. He is the only authority for the chronology of the Persian period. He is not corroborated. He is contradicted by the Persian National Traditions preserved by *Firdusi*, by the Jewish National Traditions preserved by the *Sedar Olam*, and by the writings of *Josephus*.

"It has always been held to be unsafe to differ from Ptolemy and for this reason his Canon, or List of Reigns, is the only thread by which the last year of Darius Hystaspes, 485 B.C.E., is connected with the first year of Alexander the Great."

As Mr. Anstey states, the chronology of the Persian period is everything but certain. It is resting upon fragmentary traditions, deductions made by a late compiler, and the manipulations and guesses of modern chronologists. Under such conditions it is utterly impossible for one to accept this system as authentic.

A. *The Egyptian Sothic Cycle*

Confirmation for the accepted chronology is sought by resort to astronomical calculations based upon the Egyptian Sothic Cycle. Thus we are told from time to time that our present method of reckoning is demonstrated by accurate mathematical calculation. One of the principal arguments is based upon a statement of Censorinus, a Latin writer. In this connection I wish to quote from Martin Anstey, who has stated the situation very succinctly in the following passage.

"To the list of these six early Greek authors must be added the name of the Latin writer Censorinus.

"Censorinus (A.D. 238) wrote his work *De die Natali* in the year A.D. 238. Like Ptolemy he was a compiler of dates and a calculator of Eras. He fixed the date of the last Sothic period before his own time, as that covered by the years B.C. 1321-A.D. 139. This calculation is used by Egyptologists in dating the reign of Merenptah, the Pharaoh of the Exodus. The passage is one of first rate importance. It is therefore given in full. Censorinus says:—

" 'The Egyptians in the formation of their great year had no regard to the moon. In Greece the Egyptian year is called "cynical" (doglike), in Latin "canicular" because it

commences with the rising of the Canicular or dogstar (Sirius), to which is fixed the first day of the month which the Egyptians call Thoth. Their civil year had but 365 days without any intercalation. Thus with the Egyptians the space of four years is shorter by one day than the space of four natural years, and a complete synchronism is only established at the end of the 1461 years (Chapter XVIII).

" 'But of these Eras the beginnings always take place on the first day of the month which is called Thoth among the Egyptians, a day which this present year (A.D. 238) corresponds to the VIIth day of the Kalends of July (June 25), whilst 100 years ago this same day corresponded to the XIIth day of the Kalends of August (July 21) at which time the dogstar is wont to rise in Egypt' (Chapter XXI).

"This information is used by Egyptologers in translating the Egyptian Vague year of 365 days into the Julian year of 365¼ days. Taking together the somewhat doubtful testimony of Manetho and the calculations of modern astronomers, based on the information given by Censorinus, they are able to arrive at a date for the reign of Merenptah, the Pharaoh of the Exodus. But the validity of the result obtained is dependent upon the truth of a considerable number of assumptions, and cannot be regarded as anything but hypothetical, or tentative.

"Another calculation by Censorinus of still more fundamental importance is his determination of the date of the 1st Olympiad. This he places in the 1014th year before the consulship of Ulpian and Pontianus, A.D. 238. Of these 1014 years, 238 belong to the present Era A.D. This leaves 776 for the number of years before the commencement of the present era, and accordingly the 1st Olympiad is dated B.C. 776.

"The fragment is here given in full. It is taken from *Cory's Ancient Fragments*. (Because of the length of this quotation I shall omit it, but anyone can see it in the work cited by Mr. Anstey.)

"Hence the year B.C. 776, thus determined by Censorinus, has been made the pivot upon which Chronology has been made to depend. The scheme or framework being determined beforehand, all that remained was to make the facts fit into the space allotted to them, and all dates, both sacred and profane, have been made to conform to the requirements of the scheme.

"Eusebius accepted this basis, and adapted the Chronology of the old Testament to it,

and he and Jerome, who translated his work into Latin, are followed by all subsequent writers. They all adopt the principle, though they differ somewhat in their application of it. Eusebius identifies the year B.C. 776 with the 49th of Uzziah. Elsewhere he copies Julius Africanus and identifies it with the 1st year of Ahaz. Syncellus identifies it with the 45th year of Uzziah. Clinton says it was in reality the 33rd year of Uzziah. But the method adopted is the same, and through Eusebius the Era has passed into the works of all subsequent writers, and thus the space of time between the first of Cyrus as Sole Rex and the year of our Lord A.D. 1, has been fixed beforehand, as a space of 536 years instead of 454, as it is by Daniel. The important thing to note is that this fixing of the dates is not based on contemporary testimony like that of Jeremiah 25:1, in which we are distinctly told that the 4th year of Jehoiakim was the 1st year of Nebuchadnezzar, but is arrived at by a process of computation worked out 1000 years after the event, and resting ultimately upon the shadowy calculations of Eratosthenes and Timaeus, who obtain their data by multiplying the number of Ephors Kings, Archons or Priestesses by the number of years which they imagined each of these various officers would be likely to have occupied these several posts."

From this quotation we can see that the attempt to determine chronology by calculations based upon the Sothic cycle is of little value. Nevertheless, certain Egyptologists depend entirely upon it and devise a system of dates which are contrary to other data and to the Scriptures. In view of the unreliability of this method of establishing a scheme of dating history, one can see that no scientific value can be attached to any calculations based upon it.

B. *Astronomical Observations and Calculations*

Most chronologers attempt to fix the system of dates by astronomical calculations. Thus the dates of the death of Herod and the birth of Jesus of Nazareth are thought by many to be determined absolutely by this method. But Martin Anstey has shown the futility of such a computation. A mathematical calculation has only that certainty which is given to it by the various elements entering into it. If there is the least uncertainty attaching to any of the different factors, the doubt still remains in the conclusion. There can be no doubt that mathematics is an exact

science. As long, therefore, as the astronomer confines his calculations to known quantities about which there can be no inexactness or doubt, just that long there will be no question in regard to the conclusions which he reaches—if he makes no mistakes in his computation. A celebrated case on which different astronomers have put much labor and have arrived at different conclusions is the "eclipse of Thales." Herewith I give Anstey's treatment of the case.

"Astronomical Observations and Calculations are regarded by many Chronologers as the surest and most unerring data for fixing the dates of various events. Eclipses can be calculated both backward and forward. They are distinguished from each other by the time when, and the place where, they can be seen, the duration of the eclipse, and the quantity or number of digits eclipsed. They have therefore been regarded as a means of correcting and determining the dates of the events at which they have occurred, and the results thus obtained have been invested with a kind of quasi-infallibility. The date of our Lord's birth is fixed by means of an eclipse of the moon recorded by Josephus as having occurred shortly before Herod's death.

"Tables of eclipses have been furnished by Chronologers and Astronomers from B.C. 753 to A.D. 70, and a list of 44 of the most remarkable of these (25 eclipses of the sun, and 19 eclipses of the moon) is given in Hales' *New Analysis of Chronology*. The most celebrated of these eclipses is that known as the 'Eclipse of Thales,' from the fact that Thales foretold the year in which it would happen. It has been used by Chronologers to adjust the various Eras and the Chronologies of Assyria, Babylon, Media, Lydia, Scythia, and Greece. But it has proved an apple of discord. Five several eclipses, occurring at as many different dates, have been identified by different astronomers as the one in question. The eclipse is described by Herodotus as occurring in the sixth year of the war between the Medes and the Lydians, on the river Halys, when during an obstinate battle the day suddenly became night. Both armies ceased fighting, a treaty of peace was arranged, and confirmed by a marriage compact.

"This 'Eclipse of Thales' thus described by Herodotus has been identified with the following five distinct astronomically calculated eclipses of the sun:—

"(1) On July 30, B.C. 607—By Calvisius.

"(2) On May 17, B.C. 603—By Costard, Montuda, and Kennedy.

"(3) On Sept. 19, B.C. 601—By Ussher.

"(4) On July 9, B.C. 597—By Petavius, Marsham, Bouhier and Larcher.

"(5) On May 28, B.C. 585—By Pliny, Scaliger, Newton, Ferguson, Vignoles, and Jackson

"It will be seen from the above that there are many sources of error which must be allowed for, before attaching to the chronological result arrived at the infallibility which belongs to a mathematical calculation.

"There may be errors of observation on the part of the historian, errors of calculation on the part of the astronomer, and errors of identification on the part of the Chronologer, who may wrongly conclude that the dated eclipse calculated by the astronomer is one and the same with the eclipse described by the historian. The mistake of investing these astronomically determined chronological dates with the infallibility of a mathematical calculation, is that of assuming that the strength of the chain is that of its strongest link, instead of that of its weakest link. The astronomical calculations may be infallibly correct, and demonstrably accurate to the tick of the clock, but that only fixes the infallibility of one link in the chain, the strength and security of which cannot be transferred to the other links, or to the result as a whole. We cannot, therefore, obtain from Astronomical Observations and Calculations the material we need to enable us to use them as a standard by which to test the truth of the Chronological statements of the Old Testament. Like the testimony of the Monuments, and all the other witnesses, the testimony of Astronomy must be heard and adjudged upon; it must not presume to adjudge upon the testimony of other witnesses."

The conclusions of these different astronomers and chronologers show that we cannot depend upon astronomy for the setting of dates, since there are so very many unknown and uncertain quantities entering into each case. If the determination of a date involved only a mathematical calculation, pure and simple, we could rely absolutely upon the result obtained.

In another connection Mr. Anstey gives us a fuller discussion of the matter of eclipses and shows that they cannot be relied upon for the determination of

chronological questions. This quotation is worthy of our most careful consideration.

"Prideaux puts the authority of Ptolemy's Canon above that of every other human writer. He says:—

"Ptolemy's Canon being fixed by the eclipses, the truth of it may at any time be demonstrated by astronomical calculations, and no one hath ever calculated those eclipses but hath found them fall in the times where placed; and, therefore, this being the surest guide which we have in Chronology, and it being also verified by its agreement everywhere with the Holy Scripture, it is not for the authority of any other human writer whatsoever to be receded from.'

"Lloyd and Marshall speak of it in similar terms. Halma regards it as 'the most precious monument of antiquity.'

"An examination of the table of eclipses, gathered from the works of Ptolemy by M. Halma, shows that whilst there are eclipses recorded in the 1st and 2nd years of Merodach-baladan (Mar. 19, 720, Mar. 8, 719 and Sep. 1, 719), the 5th year of Nabopolasser (Apl. 22, 600), the 7th of Cambyses (July 16, 522), and the 20th and 31st years of Darius Hystaspes (Nov. 19, 501 and Ap. 25, 490), as soon as we reach this point, at which the narrative of the Old Testament closes, and the late Persian period begins, there is from the 31st year of Darius to the Archonship of Phanostratus, no eclipse whatever on record, and consequently no astronomical data by which to fix the duration of the reigns of the Kings of the later Persian period.

"Apart from three eclipses recorded by the Chaldees on Dec. 23, 381, and June 18, 380, in the Archonship of Phanostratus, and on Dec. 10, 380, in the Archonship of Evander, there is not a single eclipse on record from the 31st year of Darius to the death of Alexander the Great.

"Ptolemy's Canon is compiled from Chaldean records in which eclipses of the moon alone are registered, the Chaldean astronomers not being able to calculate the eclipses of the sun.

"So that for the construction of that part of Ptolemy's Canon which covers the interval of 109 years between B.C. 490 and 381, eclipses are entirely wanting, and Ptolemy has to fall

back upon the same materials as other Chronologers. At the very point at which the Old Testament, the Apocryphal literature, Josephus, the classics, the *Cuneiform Inscriptions* of Persia and the tablets of Babylonia all fail, *Ptolemy fails* also. These 82 years are years that never existed except in the constructive imagination of the Chronologer. They are years in which the sun never set, and on which the light never shone.

"Of course, if one could be quite sure of the exact date of an eclipse, like the Eclipse of Thales, and could identify it with an event like the Battle of Halys, such an eclipse would measure the lapse of time between that event and the present day, and also between that event and every other event connected with it by a chain of continuous, contemporary historical records.

"But the date of the Eclipse of Thales and the Battle of Halys is quite unknown to us. All that we know of it is what we are told in Herodotus, Book i, Chap. 74, where he says:—

"War broke out between Cyaxares the Mede and Alyattes the Lydian, and continued for five years with various success. In the course of it the Medes gained many victories over the Lydians, and the Lydians also gained many victories over the Medes. A combat took place in the 6th year in the course of which, just as the battle was growing warm, *day was in a sudden changed into night*. This event had been foretold by Thales the Milesian, who forewarned the Ionians of it, fixing for it the very year in which it actually took place.'

"The date of this eclipse as fixed by Volney was B.C. 625. Clinton made it B.C. 603. Ideler said no eclipse fulfilled the conditions except that of B.C. 610. Later still, Mr. Hind and Prof. Airy brought it down to B.C. 585. The Eclipse of Thales has been placed in 607 (Calvisius), 603 (Costard, Montuda and Kennedy), 601 (Ussher), 597 (Petavius, Marsham, Bouhier and Larcher), and 585 (Pliny, Scaliger, Newton, Ferguson, Vignoles, and Jackson). George Rawlmsom concludes a paragraph on the subject by saying, 'It may be doubted whether astronomical science has yet attained to such exactness with respect to the *line* of solar eclipses as to justify the adoption of its results as the basis of a chronological system. All astronomical calculations are uncertain since they assume the uniformity of the moon's motion which is a very doubtful point, and since Professor Airy made his calculations for Mr. Bosanquet which brought the date of the Eclipse of Thales down to B.C. 585, certain irregularities in the moon's movements have been discovered.'

"In any case, since there are never less than 2 eclipses in any year, usually 4, and sometimes as many as 7, and since an eclipse repeats itself more or less completely every 18 years and a few days, and much more completely every 54 years and a month, there will always be an eclipse available within a reasonable number of years with which to identify any recorded eclipse, the date of which we desire to fix; apart from which, it is a perfect paradox to contemplate the fixing of the current of the history of the entire world by the motions of the moon, the very type and symbol of instability.

"The method of astronomical calculation is, therefore, by no means an infallible guide to Chronology, but even if it were an infallible guide, Ptolemy could make no use of it, for he had no recorded eclipses to work the method with, during the later Persian period, the only part of his Chronology which is in dispute.

"We have seen that the received Chronology and the received dating of the Books of Ezra and Nehemiah, which identifies the Artaxerxes of Ezra 7 and Nehemiah with Artaxerxes Longimanus, land us in the absurdity of making the leading men of the period live to an impossible age.

"Ezra, 141 in the 20th year of Artaxerxes Longimanus.

"Nehemiah, 103 years older in the 32nd year of Artaxerxes Longimanus than when he returned to Jerusalem in the 1st year of Cyrus.

"Mordecai 123 in the 12th year of Xerxes."

As further proof that dates cannot be set by astronomy with any degree of accuracy and certainty, I wish to call attention to the fact that chronologers are at variance relative to many outstanding events of the past. They at times vary by several centuries in regard to the date of a certain happening. In view of these facts one cannot put confidence in the determination of chronology by astronomy.

The present system of Chronology—the B.C.E. and C.E. dates—is based upon computations which, in turn, often rest upon fragmentary evidence. For instance, the early years of the present dispensation are very uncertain. The chronology of

those days is based upon bits of information gathered here and there, which have been pieced together by conjecture and hypotheses. Roman chronology has been worked out by the lists of the consuls and is supposed to be correct. After having done special research work on the foundations afforded by these lists in the British Museum, London, and the libraries and museums in Rome, I found that there is no authentic list that can be relied upon. Neither can any confidence be put in the chronology which is based upon the lists of the occupants of the Papal Throne. All historians of the period are in doubt. In fact, most of them in suggesting a date for a given event of those early days place a question mark after certain names.

The calendar is, therefore, resting upon conjectures and guesses at different places. By certain late compilers a scheme of years has been made out and has come down to us in the form of B.C.E. and C.E. systems. Some modern astronomers have accepted these schedules as correct without investigation and have placed certain events as having occurred in a given year of one of them. Thus they speak in terms of these current schemes without implying that they are correct.

From a purely mathematical point of view the astronomer can figure just when an eclipse was 2000 or 3000 years ago and where it was visible. There can be no doubt concerning its having occurred just as he figures. For example, he may make his calculation and discover that there was an eclipse of the sun exactly 3000 years ago which was visible from a belt that crossed the northwestern portion of the United States. If his calculation is correct we may be sure that there was such an eclipse. To be more explicit, let me say that an eclipse which took place exactly 3000 years ago did not occur in the year which is known as 1063 B.C.E., the present date of this writing being 1938 C.E. My reason for saying this is that we know positively 82 years were added to the length of the Persian period. Nevertheless, because of current usage we are compelled to speak in terms of the popular chronology. But no scientist who has taken the time to investigate the foundation of our current chronology will affirm that the years determined by pure calculation will fit into the popular chronology because it is incorrect. To state the case differently, let me say

that the year which is called 1063 B.C.E. was 3082 years ago, if no other mistakes were made in the computation of the two systems. Should a different scheme be devised for the reckoning of time, the astronomers would speak in terms of the new calendar.

Knowing the contradictions and the guesses that have been made by both chronologers and certain astronomers, one can place no confidence in any calculations that might be made by astronomers to determine the date of a given historical event.

C. *The Uncertainty of the Data Underlying the Present System of Chronology*

An examination of the data that underlie the current system of reckoning time will reveal the fact that it is not built upon the firm foundation of established facts but upon surmises, guesses, and hypotheses. The following quotations from Anstey will make this point clear.

"*The Sedar Olam Rabbah, i.e., The Large Chronicle of the World*, commonly called the *Larger Chronicon*, is a Jewish Talmudic Tract, containing the Chronology of the world as reckoned by the Jews. It treats of Scripture times, and is continued down to the reign of Hadrian (A.D. 76-138). The author is said to have been Rabbi Jose ben Chaliptha, who flourished a little the beginning of the 2nd century after Christ, and was Master to Rabbi Judah Hakkodesh, who composed the Mishna. Others say it dates from A.D. 832, and that it was certainly written after the Babylonian Talmud as it contains many fables taken from thence.

"*The Sedar Olam Zeutah, i.e., Small Chronicle of the World*, commonly called the *Lesser Chronicle*, is said to have been written A.D. 1123. It is a short chronicle of the events of history from the beginning of the world to the year A.D. 522.

"Both contain the Jewish tradition respecting the duration of the Persian Empire. This tradition is 'that in the last year of Darius Hystaspes, the prophets Haggai, Zechariah, and Malachi died, that thereon the spirit of prophecy ceased from among the Children of Israel, and that this was the obsignation or sealing up of vision and prophecy spoken of by the prophet Daniel (Dan. 9:24). The same tradition tells us that the Kingdom of the Persians

ceased also the same year, for they will have it that this was the Darius whom Alexander the Great conquered, and that the whole continuance of the Persian Empire was only 52 years, which they reckon thus:—

'Darius the Median reigned	1 year
Cyrus	3 years
Cambyses (whom they identify with the Ahasuerus who married Esther)	16 years
Darius (whom they will have to be the son of Esther)	32 years
Total	52 years

"This last Darius, they say, was the Artaxerxes who sent Ezra and Nehemiah to Jerusalem to restore the state of the Jews, for they tell us that Artaxerxes among the Persians was the common name for their Kings, as that of Pharaoh was among the Egyptians.'

"Now we may say with Dr. Prideaux in his *Historical Connection of the Old and New Testaments*, published in 1858, from which the above extract is taken, that 'this shows how ill they have been acquainted with the affairs of the Persian Empire,' and that 'their countryman, Josephus, in the account which he gives of those times, seems to have been but very little better informed concerning them,' or, *we may draw the contrary conclusion*, that Josephus knew the history of his own country better than Ptolemy.

"How long *did* the Persian Empire last? We may ask the Persians themselves, and if we do they will tell us that they have no records of the period, these having been all swept away by the Greek and Mohammedan Invasions. But they have certain vague, floating, national traditions, cast into an epic poem by Firdusi, and from these we learn that the succession of the Persian Monarchs; was as follows: (1) Darius Hystaspes, (2) Artaxerxes Longimanus (3) Queen Homai, the mother of Darius Nothus, (4) Darius Nothus, the bastard son of Artaxerxes Longimanus, and (5) Darius, who was conquered by Alexander the Great. All the Kings between these two Dariuses they omit.

"Or again we may ask the Jews, and if we do they will tell us that the Persian Empire lasted only 52 years, from the first of Cyrus to the first of Alexander the Great. We may go

to Ptolemy, and if we do he will determine the length of the period and make out a list of kings for us by means of astronomical calculations and conjectural identifications of recorded with calculated eclipses, and then we shall get a Persian Empire lasting 205 years. But if we take the account given in Nehemiah, and the years specified by the prophet Daniel, we shall find that the Persian Empire continued for a period of 123 years.

"The Jews shortened it to 52 years. 'Some of them,' says Sir Isaac Newton, took Herod for the Messiah, and were thence called Herodians. They seem to have grounded their opinion on the 70 weeks, which they reckoned from the first year of Cyrus. But afterwards, in applying the prophecy to Theudas and Judas of Galilee, and at length to Bar Cochab, they seem to have shortened the reign of the Kingdom of Persia.' This explains why the Jews underestimated the duration of the Persian Empire, and it shows that originally they reckoned about 123 years.

"Now,

From 1st year Cyrus to 1st year Alexander the Great	123 years
From 1st year Alexander the Great to Herod (B.C. 331-4)	327 years
From 1st year Cyrus to the birth of Christ.	<hr/> 450 years

"If, then, the wise men from the East had heard of Daniel's prophecy, and had kept an accurate account of the years, and if the Jews of Palestine were also expecting the Messiah at the very time when He was born (B.C. 4) on the ground that it was then within 33 years of the 483 predicted in Daniel for His appearance, and therefore now time for Him to be born, this would indicate that they reckoned the time between the 1st year of Cyrus and the birth of Christ as a period of 450 years. And since the 327 years (B.C. 331 to B.C. 4) from Alexander the Great to the birth of Christ were in all probability accurately computed by the Greeks, for they began their reckoning by Olympiads within 60 years of Alexander's death, it leaves exactly these 123 years for the duration of the Persian Empire, and abridges the accepted Ptolemaic Chronology by 82 years for $205 - 123 = 82$, which is the exact year expressed for these events in the Chronology of the Old Testament, as developed in these pages, for Cyrus' 1st year is shown to be the year AN. HOM. 3589, whence $3589 + 483 =$

4071 (inclusive reckoning), for the Crucifixion, and as Christ was about 30 years of age when He began His ministry, and His ministry lasted three years, He was born AN. HOM. 4038, or exactly 450 years after the 1st year of Cyrus, Christ having been born four years before the commencement of the Christian Era. But 450 years before the actual date of the birth of Christ is B.C. 454. The true date of the 1st year of Cyrus is therefore B.C. 454, not B.C. 536, which makes the Chronology of this period 82 years too long.

"It may be objected that in the Battle of Marathon, which was fought B.C. 490, Darius Hystaspes was defeated by the Greeks, and that the Greek Chronology, which was reckoned by Olympiads from B.C. 776 onward, cannot be at fault to the extent of 82 years. But that is just the very point in dispute. The Greeks did not make a single calculation in Olympiads, nor had they any accurate chronological records till sixty years after the death of Alexander the Great. All that goes before that is guesswork, and computation by generations, and other contrivances, not the testimony of contemporary records.

"*The Sedar Olam*, therefore, may be called as a witness, and it is not to be ruled out of court by any objection raised by the Greeks, but it must be called as a witness only, not as arbitrator or Judge."

In another connection Anstey gives us the facts concerning the insecurity of the chronology which is based upon Greek and Roman history. He also calls our attention to the way in which the present era was begun. All of the facts lead one to the conclusion that one cannot depend upon the present scheme as it has been worked out and given to us. Mr. Anstey's summary of the situation is very enlightening.

"It is through the Greeks that we have received our knowledge of the history of the great Empires and civilizations of the East. Even Sanchoniathon and Berosus and Manetho, have all come to us through the Greeks. It was the Greeks who created the framework of the Chronology of the civilized ages of the past, and fitted into it all the facts of history, which have reached us through them. Apart from the Bible, the vague floating national traditions of the Persians and the later Jews, and the direct results of modern exploration, all our chronological knowledge reaches us through Greek spectacles. Here as everywhere else it is 'thy sons O Zion against thy sons, O Greece' (Zech. 9:13). It is Nehemiah and Daniel against Ptolemy and Eratosthenes. It is Hebraic Chronology against Hellenic

Chronology. And here the Greek has stolen a march upon the Hebrew, for he has stolen his Old Testament and forced his own Greek Chronology into the Hebrew record, Hellenizing the ages of the Hebrew Patriarchs in the Greek LXX.

"Are we then to accept the testimony of the Greek as correcting or antiquating the testimony of the Hebrew? By no means. Let the Greek be heard as a witness, but let him not presume to pronounce sentence as a Judge. Clinton's *Fasti Hellenici* is perhaps the most valuable treatise on Chronology ever produced. But it is not infallible. Clinton's standard is Ptolemy's Canon; Sayce's standard is the Monuments. But neither of these sources is competent to correct the Hebrew Old Testament, which must be placed in the witness-box alongside of them, not in the dock, to be sentenced by them.

"To begin at the beginning, the point of departure for Greek Chronology, the 1st Olympiad, B.C. 776, upon which everything else depends, rests upon no firmer foundation than that of tradition and computation by conjecture.

"The opening sentence of Clinton's Tables reveals the basis upon which he builds. He says: 'The first Olympiad is placed by Censorinus in the 1014th year before the Consulship of Ulpius and Pontianus, A.D. 238 = B.C. 776. Solinus attests that the 207th Olympiad fell within the Consulship of Gallus and Verannius. These were Consuls A.D. 49, and if the 207th Games were celebrated in July, A.D. 49, 206 Olympiads, or 824 years had elapsed, and the first games were celebrated in July, 776.

"But Censorinus wrote his *De Die Natali*, A.D. 238, and Solinus also belongs to the 3rd Century A.D. They are not, therefore, contemporary witnesses, and we do not know how far their computations were derived from hypothesis and conjecture, or how far they rest upon a basis of objective fact. Nevertheless, this point has been made the first link in the chain of the centuries, a chain flung out to float in the air, or attached, not to the solid staple of fixed fact, but only to the rotten ring of computation and conjecture. The Canon of Ptolemy rests upon this calculation. Eusebius (A.D. 264-349) adopted it, and set the example of making Scripture dates fit into the years of the Greek Era. Eusebius is based upon Manetho (3rd Century B.C.), Berosus (3rd Century B.C.), Abydenus (2nd Century B.C.), Polyhister (1st Century B.C.), Josephus (A.D. 37-103), Cephalion (1st Century A.D.), Africanus (3rd Century B.C.), and other sources now lost. Eusebius' Chronology was contained in his 'Chronicon.' This was translated by Jerome, and has been followed by all

subsequent writers down to the present day.

"The one infallible connecting link between sacred and profane Chronology is given in Jeremiah 25:1. 'The fourth year of Jehoiakim, which was the first year of Nebuchadnezzar.' If the events of history had been numbered forward from this point to the birth of Christ, or back from Christ to it, we should have had a perfectly complete and satisfactory Chronology. But they were not. The distance between the 1st year of Nebuchadnezzar and the birth of Christ was not known. It has been fixed by conjecture, with the assistance of Ptolemy. Clinton fixes it at B.C. 606, Sayce at B.C. 604, and from this date, thus fixed, Chronologers reckon back to Adam and on to Christ. The distance between the 1st year of Nebuchadnezzar and the birth of Christ has not been measured by the annals or chronicles of any well-attested dated events. It was originally fixed by Ptolemy, by means of computation and conjecture, and recorded events have been fitted into the interval by computing Chronologers as far as the fictitious framework would allow.

"The opening sentence of Sir Isaac Newton's Introduction to his *Short Chronicle from the first memory of things in Europe to the Conquest of Persia by Alexander the Great* shows how entirely fluid and indeterminate were those first years of Grecian history.

"The Greek Antiquities says Newton, 'are full of poetic fictions, because the Greeks wrote nothing in prose before the conquest of Asia by Cyrus the Persian.'

"The uncertainty as to the epoch of the foundation of Rome and the Era which dates from that event, is just as great as the uncertainty as to the beginnings of the history of Greece. The following is a list of the dates that have been sanctioned by various writers:—

"Varro, Tacitus, Plutarch, Dion, Aulus Gellius, Censorinus, etc	753 B.C.
Cato, Dionysius of Halicarnassus, Solinus, Eusebius, etc	752 B.C.
Livy, Cicero, Pliny, and Velleius Paterculus	753 or 752 B.C.
Polybius	751 B.C.
Fabius Pictor and Diodorus Siculus	747 B.C.
L. Cincius	728 B.C.

A margin of 25 years.

"These uncertainties in Greek and Roman Chronology, and the late and purely conjectural character of the foundation upon which they rest, show how impossible it is for us to erect the Chronology of the classic literature of Greece and Rome into a standard by which to correct the Chronology of the Hebrew Old Testament.

"Nearly all the great Empires of the East seem to have thrown the origin of their dated history back into the 8th Century.

"Babylon (Nabonassarean Era)	747 B.C.
Greece (1st Olympiad)	776 B.C.
Rome (Foundation of the City)	753 B.C.
Lydia	716 B.C.
China	781 B.C.
Media	711 B.C.

"It may be of interest to add the following remarks respecting the origin of the Vulgar Christian Era:—

"It was not until the year A.D. 532 that the Christian Era was invented by Dionysius Exiguus, a Scythian by birth, and a Roman Abbot. He flourished in the reign of Justinian (A.D. 527-565). He was unwilling to connect his cycles of dates with the era of the impious tyrant and persecutor Diocletian, which began with the year A.D. 284, but chose rather to date the times of the years from the incarnation of our Lord Jesus Christ 'to the end that the commencement of our hope might be better known to us and that the cause of man's restoration, namely, our Redeemer's passion, might appear with clearer evidence.' The year following that in which Dionysius Exiguus wrote these words to Bishop Petronius was the year 248 of the Diocletian Era. Hence the new Era of the Incarnation as it was then reckoned was $284+248=A.D. 532$. Dionysius abhorred the memory of Diocletian with good reasons, for in the 1st year of his reign, from which the Diocletian Era begins, he caused a number of Christians who were celebrating Holy Communion in a cave to be buried alive there. The Diocletian Era was, from this fact, sometimes called the Era of the Martyrs.

"Dionysius reckoned the year of our Lord's birth to be the year A.U.C. 753, according to

Varro's computation, i.e., the year 45 of the Julian Era. Dionysius obtained this date from Luke's statements that 'John the Baptist began his ministry in the 15th year of the reign of Tiberius,' and that 'Jesus was beginning to be about 30 years of age' (Luke 3:1-23). Tiberius succeeded Augustus, August 19th, A.U.C. 767. Therefore his 15th year was A.U.C. 782. Subtract the assumed year of the Nativity, 753, and the remainder is 29 years complete or 30 current.

"But according to Matthew, Christ was born before the death of Herod, that is, according to the computation of the Chronologers, before 749. Hence the year of the Incarnation, the year A.D. 1, was fixed four years too late, and to remedy this we have to express the true date of our Lord's birth by saying that He was born B.C. 4. It was subsequently discovered that the source of the error lay, not with the Evangelists, Matthew or Luke, but in the fact that Tiberius began to reign as colleague or partner with Augustus some years before Augustus died, and that the length of his reign after Augustus' death was not 26 years, but 22. In this way the difficulties were cleared up. The Era of the Incarnation was allowed to remain and the birth of Christ was set down as having occurred in the year B.C. 4."

The accepted chronology contradicts many of the outstanding facts which are clearly set forth in various writers during the period 480-340 B.C.E. It creates more problems than it solves; in fact, it unravels none but makes many difficulties which otherwise would never appear. It necessitates the forcing upon the record strained and unnatural meanings. We must, therefore, reject it and take our stand upon the chronology which is afforded by the correct interpretation of Daniel's inspired prophecy, and which was shown in the preceding chapter.

CONCLUSION

The evidence which has been presented in this chapter shows conclusively that a most serious error has been made in the received chronology with reference to the length of the Persian period. Insurmountable difficulties have been discovered which prevent one's accepting this system, that, as we have seen, is based upon speculation and assumption. It is utterly impossible to square the known facts,

presented in the Scriptures, with this system of reckoning time.

The decree for the rebuilding of Jerusalem, announced by Gabriel, was issued by Cyrus. He did this in 3589 A.H. Zerubbabel with his principal associate, Joshua the High Priest, began the long trek homeward and the work of rehabilitation.

Since the history of the Persian period is in such hopeless confusion, one cannot rely upon it for material out of which to construct a chronological system.

The time from 3589 A.H. must be reckoned by the seventy weeks of Daniel's prophecy. From that year to the cutting off of King Messiah were to be 483 years (inclusive reckoning). We take our stand upon the infallible Word of God and are convinced that He came on scheduled time.

CHAPTER XV

MESSIAH'S COMING ACCORDING TO ZECHARIAH

The second half of Zechariah's prophecy (chapters 9-14) might be compared to an ellipse with its two focal points, one of which (chapters 9-11) centers in "the judgment through which Gentile world-power over Israel is finally destroyed, and Israel is endowed with strength to overcome all their enemies." The point of interest of the second prediction (chapters 12-14) consists of "the judgment through which Israel itself is sifted and purged in the final great conflict with the nations and transformed into the holy nation of the Lord."

With the eagle-eye of prophetic interpretation Zechariah foresaw the victorious, sweeping conquest of western Asia by Alexander the Great and the Lord's protection of His holy temple in Jerusalem during that period of unprecedented events. The picture of this monarch's conquest blends imperceptibly in 9:8 with the final invasion of Palestine by the world power in the end time and of the Lord's appearing upon the scene and delivering Israel from that titanic conflict.

This deliverance by implication suggested the Redeemer; hence, the prophet, acting upon the principle of the law of recurrence, was led by the Spirit to foretell the first coming of Messiah to Zion when He rides upon an ass in a lowly and humble manner. Then suddenly the picture of this first appearance begins to blend into that of His triumphant coming which will be when Israel accepts Him. At his return to Jerusalem He will deliver the nation from all oppressors (vs. 10).

In the paragraph 9:11-17 the prophet explains the basis of the redemption of Jerusalem and the Hebrew race and the manner of the Lord's first appearance in the city for her deliverance. For instance, the efficient cause of Israel's release from age-long, world-wide bondage and deliverance at Messiah's second coming is "the blood of thy covenant" (vs. 11). What is the significance of the expression "the blood of thy covenant"? Certainly not the blood of bulls and goats that were slain on the altar in ancient times. The correct answer to this question can be found in Isaiah

52:13-53:12. From this passage it is evident that the blood of Messiah is the efficient cause of Israel's final release and redemption. In Zechariah 9:12-17 appears a very vivid description of how the Lord will appear personally then in Zion to deliver Israel. In verse 16 appears the prediction that the Lord will be the shepherd of His flock.

The central thought of chapter 10:1-7 is found in verse 4:

"From him (Judah) shall come forth the cornerstone, from him the nail, from him the battle bow, from him every ruler together."

This verse gathers up in small compass three principal figures under which Messiah and His work for Israel are by the former prophets set forth. In Isaiah 28 and Psalm 118 He is represented as the cornerstone and the head of the corner. In Isaiah 22, verses 22-24, appears the figure of the nail driven in the wall.*

In the national anthem of Israel, sung by Moses (Deuteronomy 32:41-43), the Lord represents King Messiah as His sword with which He will slay the nations and deliver Israel. In Psalm 45:3-5 He is presented as a brave warrior who shoots His arrows at His enemies, and who at the end of the conflict stands victorious upon the battlefield. Isaiah (49:2) compared Him to a polished shaft, but Zechariah in our verse (10:4) changed the figure a little and compared Him to a battle bow. In the last phrase of this verse, "from him every ruler (or, exactor) together," the prophet gathered up all the remaining figures used of Messiah in the former prophets and applied them to Him. Zechariah, therefore, brought together in this verse all of the figures used by the prophets in setting forth Messiah in His final conquest of the nations and deliverance of Israel.

* A careful study of Isaiah 22:15-25 shows that the primary reference of this passage was to Eliakim, the son of Hilkiyah, who was to take the place of the arrogant, unfaithful Shebna. According to some scholars, the picture of Eliakim in verse 22 fades away and gives place to that of the faithful son of David, King Messiah, upon whom God will lay the key of the house of David. Verses 22-24 give us a clear glimpse of Messiah, but His picture fades and that of Eliakim appears again in verse 25. This interpretation is doubtful.

In verse 8 of this chapter appears a beautiful prediction of the final regathering of Israel. Here the prophet compares God to the shepherd who with his reed sounds his note, and all of the flock of Israel come, gathering around Him. This final regathering of Israel presupposes the world-wide dispersion; hence, in verse 9 the prophet foretells Israel's being sown among the nations. In verses 10-12 the prophet reverts to the thought of her being regathered and describes it in most glowing terms. From this forecast we see that the Lord will make bare His holy arm, as at the time of the Exodus from Egypt, and will perform mighty acts and show marvelous manifestations of His presence, that will make the deliverance from Egypt pale into insignificance.

During the prophet's foretelling the final regathering of Israel, one of his auditors could have appropriately asked, Why would the nation be dispersed among the peoples of the earth? What would be the primary cause of such a calamity? These questions he answers in 11:1-14. Therefore we must study most minutely all of these verses.

I. THE DEVESTATING STORM

"Open thy doors, O Lebanon, that the fire may devour thy cedars. Wail, O fir-tree, for the cedar is fallen, because the goodly ones are destroyed: wail, O ye oaks of Bashan, for the strong forest is come down. A voice of the wailing of the shepherds! for their glory is destroyed: a voice of the roaring of young lions! for the pride of the Jordan is laid waste" (11:1-3).

A. *Literal Interpretation*

There has been much discussion as to whether or not these verses are to be taken literally or symbolically. The rule by which we are to be governed in our interpretation of all language is that we must take every word at its primary, ordinary, usual, literal meaning unless the context indicates otherwise. A departure from this simple common-sense rule always leads into vagaries and uncertainties. An excellent statement of the literal interpretation of this passage is found in the

following quotation:

"Lebanon is bidden to open its doors; that is, its steep mountain paths, in order that the fire of the enemy might consume its cedars. The firs, or cypresses, are called upon to howl or lament because the cedars are fallen; for if the more excellent and valuable trees were felled without mercy, the poor firs and cypresses must needs expect a similar fate.

"From the heights of Lebanon the destructive storm sweeps down on the land of Bashan, and the Oaks—the pride of the land (with their kindly shade from the burning heat)—are likewise felled by the enemy to meet the wants of the invading army, and to construct his means of offence and defence. Thus, the wood hitherto practically inaccessible is brought low. The desolating storm sweeps from the high lands to the low lands. The very shepherds are forced to howl, because their splendour is laid waste; namely, the pasture lands in which they were wont to feed and tend their flocks in the day of peace and quiet. The conflagration extends even to the south of the land. Judah is wrapped in flames. The close thickets which fringed the Jordan river, as it ran along through the territory of the southern kingdom, are consumed by the fire. The thickets which shut in that stream so closely that its waters could not be seen till the traveler was close on its banks, which were wont to be the abode of lions and other beasts of prey in those days, are likewise described as destroyed. The pride of Jordan' is rendered desolate, and hence the voice of the roaring of lions is heard wailing over the general ruin."— *The Visions and Prophecies of Zechariah*, by David Baron, p. 377.

The author whom I have just quoted has clearly stated the literal common-sense interpretation of this wonderful prediction. The prophet saw the country invaded by a foreign foe who left wreckage and desolation in his wake. About this position I do not think there can be any question. At the same time, however, the general impression of the passage is that while it is to be taken literally, it goes beyond the plain sense.

B. *Symbolic Interpretation*

Many interpreters have ignored the literal meaning and have seen a figurative significance only in this wonderful prediction.

"Thus, the 'cedars' are taken to mean the highest and noblest in the land, while the

'cypresses,' or 'firs,' represent the common people, who are commanded to 'howl,' because since the 'cedars' have fallen there is no hope of their being spared."—*Baron*.

True that in Ezekiel 17:3 the family of David is represented by a lofty cedar and in Isaiah 14:8 and Jeremiah 22:6,7 lofty cedars are "the emblems of the glory of the Jewish state." The oracle following, in verses 4-14, favors a symbolic or allegorical interpretation of the first three verses, in addition to the literal meaning of the words. The transition from the literal to the symbolic or allegorical is very easy in this instance and is accomplished by what we might properly call a play on words. This fact becomes evident when we remember that the lumber which was used in the construction of the temple, the royal palace, and public buildings was procured from the mountains of Lebanon. The prophet in vision sees an approaching army entering the defiles of the Lebanon mountains, speaks to them as if animate, and urges them to open their gates to this invader who will destroy, not only the country of Lebanon, but also Bashan and the Jordan valley. Seeing the plunderer entering Palestine, his mind easily grasped the whole situation which would effect the complete destruction of the Jewish state. Having spoken of the cedars of Lebanon and knowing that the timbers used in the construction of the temple and public buildings had been procured from that region, he referred to these edifices in terms of the forests of Lebanon and Bashan. Thus, when the prediction is understood in the light of these facts, it becomes evident that the first three verses foretell the invasion of Palestine by some foreign foe and the complete collapse of the Jewish nation. In order to make the connection between the literal fulfilment of this invasion and the overthrow of the Jewish nation by this conqueror unmistakable, I will again resort to the use of one of my favorite illustrations, which is that of a picture thrown upon the screen by the stereopticon. First, one picture is projected upon the screen and presently begins to fade. At the same time the dim outlines of another become apparent, and, by the time the first has disappeared, the second is in full view. Thus the literal interpretation of this passage is evident at the very beginning, and yet in the light of the language itself and that which follows, it is evident that the literal

blends with the allegorical and that these first three verses present the overthrow of the Jewish nation by this invader. What catastrophe is here set forth?

C. *The Calamity Foretold*

There has existed much confusion as to what event in history is here foretold in these verses. The so-called modern or rationalistic theologian sometimes applies it to the devastation wrought by the Assyrian conquerors. This position is taken because the critic has already assumed, upon arbitrary grounds, that the latter half of Zechariah is preëxilic. The incorrectness of this general position has been very forcefully shown by various conservative scholars. For instance, David Baron, in his excellent work, *The Visions and Prophecies of Zechariah*, has exposed the error. The correct interpretation is set forth by the Jewish commentator, Abarbanel.* Hear him,

"To what purpose,' he asks, 'should God show the prophet past events, which he had seen with his own eyes and with the eyes of his father; and what necessity was there to make known to him the captivity of the tribes and the desolation of the first house, which had occurred but a short time before; and (above all) to do this in parables, which are only employed in reference to the future, to make events known before they happen? But with regard to the past, information is not conveyed in parables. It is not possible to suppose that God would communicate a plain matter of recent history in obscure symbols, and, therefore, the symbolical representation cannot refer to the past, and must predict what was to happen during the time of the Second Temple.'"

Having arrived at the conclusion that this prediction refers to the time of the Second Temple, let us, if possible, locate the definite time during that period which was before the prophet's mind. David Kimchi commented on verse 3 as follows:

* Both the Babylonian and Jerusalem Talmuds, Joseph Ben Gorion, Eben Ezra, Abraham "the Levite," Alshech, and Rabbi Isaac of Troki all apply this prediction to the time of the Second Temple.

"*The howling of the shepherds—their glory.*"—Their strength, and might and their glory. The interpretation of the verse is according to the Targum. But our rabbis, of blessed memory, have interpreted this chapter of the desolation of the second temple, and Lebanon is the holy temple. They say, that forty years before the destruction of the temple, the doors of the sanctuary opened of themselves. Rabban Johanan ben Zakkai reproved them, and said, 'O-sanctuary, sanctuary! how long wilt thou terrify thyself? I know that thine end is to be left desolate, for Zechariah has prophesied against thee long since, Open thy doors, O Lebanon.'"*

On this point I wish to quote the excellent comment of David Baron:

"For my own part, I believe that the more carefully we look into this solemn scripture, the more manifest it becomes that the state of things which it prophetically depicts answers exactly to the condition of the Jewish nation immediately preceding the final catastrophe at the destruction of the Second Temple, and the dissolution of the Jewish polity by the Romans, and does not correspond to their condition and experience during the whole, or even greater part, of their history after the partial restoration from Babylon."

When we recognize that 11:1-3 is a forecast of the destruction of the Jewish nation which occurred in 70 C.E. by the conquest of the Romans and Israel's world-wide dispersion, we can clearly see the connection between this chapter and the preceding one. As stated in the introduction to the discussion of this subject I called

* "The remarkable tradition which Kimchi here quotes, is found in the Talm. Bab. Treatise, Yoma. fol. 39, col. 2, and is as follows:—'Our rabbis have handed down the tradition, that forty years before the destruction of the temple, the lot (*for the goat that was to be sacrificed on the day of atonement*) did not come out on the right side—neither did the scarlet tongue (*that used to be fastened between the horns of the scapegoat*) turn white (*as, according to tradition, it used to do, to signify that the sins of the people were forgiven*)—neither did the western lamp burn—the doors of the sanctuary also opened of their own accord, until R. Johanan, the son of Zakkai, reproved them. He said, O sanctuary, sanctuary! why dost thou trouble thyself? I know of thee that thine end is to be left desolate, for Zechariah, the son of Iddo, has prophesied against thee long since, 'Open thy doors, O Lebanon, that the fire may devour thy cedars.' R. Isaac, the son of Tavlai, says, Why is the temple called Lebanon (white mountain)? Answer: Because it makes white the sins of Israel. Rav. Zutra, the son of Tobiah, says, Why is temple called 'forest' (Zech. xi. 2)? Answer: Because it is written, 'The house of the forest of Lebanon' (I Kings vii. 2), etc."

attention to the prediction found in 10:8 concerning Israel's restoration from her world-wide dispersion. This verse, as noted above, presupposes a previous expulsion from the land of the fathers, which is also stated in 10:9. Chapter 11, verses 1-14, therefore, presents the case in a detailed account of the reasons for Israel's world-wide dispersion. Therefore chapter 11 is the logical outgrowth of the seed thought expressed in 10:9.

II. THE PROPHET'S IMPERSONATIONS (Vss. 4-17)

In the heading of this section I use the word *impersonation*. Let us recognize that this passage is very dramatic. The action and reaction are indeed realistic.

At this point of the investigation we must, if possible, determine whether the symbolic transaction described in these verses was a vision on the one hand or a real experience of the prophet's appearing at the temple and performing the acts described. Scholars are divided on this question. In favor of the literal interpretation I wish to quote from Abarbanel, who declared:

"God commanded the prophet to perform a real action, and in a waking state, which action was to be an intimation and a sign of that which was to happen in God's dealings with Israel," and adds: "By attending to the affairs of the prophets thou mayest know that God, blessed be He, sometimes commanded them to perform real actions, and in a waking state, and afterwards explained to them the reason of the command according to the sign that was in them.* But sometimes the blessed God commanded the prophets to do things foreign to their character, and unnecessary for them to do; which things were also to be a sign and a type of coming events, and did not expound the meaning, because He knew that the thing itself could be understood" (as, for instance Isa. viii. 1-2; Ezek. iv. 1-2, v.1). But, as has been observed, the narrative in this chapter differs in some respects from the symbolical actions of the prophets and from Zechariah's own visions.

*He quotes Isa. xx. 2, viii. 4; Jer. xiii. 1, etc., and Ezekiel as examples.

"The symbolical actions of the prophets are actions of their own: this involves acts which it would be impossible to represent, except as a sort of drama. Such are the very central points, the feeding of the flock, which yet are intelligent men who understand God's doings: the cutting off of the three shepherds; the asking for the price; the unworthy price offered; the casting it aside. It differs from Zechariah's own visions, in that they are for the most part exhibited to the eye, and Zechariah's own part is simply to inquire their meaning and to learn it, and to receive further revelation. In one case only (chap. iii. 5) he himself interposes in the action of the vision; but this, too, as asking that it might be done, not as himself doing it. Here (in chap. xi) he is himself the actor, yet as representing Another, Who alone could cut off shepherds, abandon the people to mutual destruction, annulling the covenant which He had made."

Abarbanel was clear in his reasoning and presents a plausible case. No one has thus far been able, according to my information, to overthrow the logic of his argument.

Maimonides took the opposite view and interpreted the passage as simply a vision presented to the prophet's mind:

"This, 'I fed the flock of the slaughter,' to the end of the narrative, where he is said to have asked for his hire, to have received it, and to have cast it into the Temple, to the treasurer—all this Zechariah saw in prophetic vision. For the command which he received, and the act which he is said to have done, took place in prophetic vision or dream. 'This,' he adds, 'is beyond controversy, as all know who are able to distinguish the possible from the impossible.'"

This commentator wishes us to accept his understanding of the case because any other interpretation to him appears impossible. To me his reasoning is not sufficiently forceful to lead me to such a conclusion. It is altogether possible that he may be correct, but his explanation of this symbolic act is not at all the only possible one.

In view of the fact that this is a controversial point and excellent scholars are divided in their opinions relative to it, I shall not be dogmatic. I will say, however,

that I am inclined to favor the position that the prophet actually took staves, went to the temple, and, before its authorities, impersonated the shepherd of Israel.

The late David Baron has done well to call our attention to an observation of an old writer concerning the actions of the prophet. On this point he states,

"The actions of the prophets are not always to be understood as actions, but as *predictions*—as, for instance, when God commands Isaiah to 'make the heart of the people fat and their ears heavy'; or when He says that He appointed Jeremiah over the nations, 'to root out, and to break down, and to destroy, and to overthrow, and to build, and to plant'; or when He commanded the same prophet to cause the nations to drink the cup whereby they should be bereft of their senses (Jeremiah 1:10; Isaiah vi: 10; Jeremiah (25:15-27))."

A. *Impersonation of the True Shepherd (vss. 4-14)*

That the oracle contained in verses 4-14 is explanatory of the vision found in the first three is evident when one notes what is said in verse 3 concerning the wailing of the shepherds, comparing it with the statements in verse 5 relative to the same persons.

Furthermore, the vision of verses 1-3 is that of the complete overthrow of the nation. Corresponding to this prediction are the statements in the oracle concerning the breaking of the staff called Beauty (verse 10) and that named Bands (verse 14). For these and other considerations that might be mentioned I am thoroughly convinced that this oracle is explanatory of the devastating calamity foretold in the vision (vss. 1-3).

1. THE PROPHET'S COMMISSION (vss. 4-6)

a. *The Flock of Slaughter*

In verse 4 the prophet is commanded to feed the flock of slaughter. What does this expression mean? Israel is called the flock of the Lord. (See Psalm 100.) He constantly spoke of Himself as her Shepherd and the Chosen People as His flock. In view of these facts the audience naturally would understand by "the flock of

slaughter" that reference was made to them.

Israel throughout the centuries has been persecuted more or less. Even in Zechariah's day he could say, "the teraphim have spoken vanity, and the diviners have seen a lie; and they have told false dreams, they comfort in vain: therefore they go their way like sheep, they are afflicted, because there is no shepherd" (Zechariah 10:2). The significance of 11:4 is, however, shown in the following verse:

"whose possessors slay them, and hold themselves not guilty; and they that sell them say, Blessed be Jehovah, for I am rich; and their own shepherds pity them not" (vs. 5).

God always uses the wicked Gentile nations to punish Israel when she is disobedient and out of fellowship with Himself (cf. Jeremiah 50:6,7):

"My people have been lost sheep: their shepherds have caused them to go astray; they have turned them away on the mountains; they have gone from mountain to hill; they have forgotten their resting-place. All that found them have devoured them; and their adversaries said, We are not guilty, because they have sinned against Jehovah, the habitation of righteousness, even Jehovah the hope of their fathers."

Though He uses wicked men and nations to accomplish His plans and purposes, He always punishes them for their sins and transgressions when they have completed the task He has assigned them. This thought is shown in Jeremiah 50:17,18:

"Israel is a hunted sheep; the lions have driven him away; first, the king of Assyria devoured him; and now at last Nebuchadnezzar, king of Babylon, hath broken his bones. Therefore thus saith Jehovah of hosts, the God of Israel: Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria."

In the past the Lord has punished the nations who have afflicted Israel unnecessarily, and He will yet chastise those in the future that attempt to harm His Chosen People.

Jewish history through the centuries has been written in blood. An impartial

statement of the case demands such a pronouncement. After having seen that Israel has been considered and treated as the flock of slaughter for centuries we ask, Is this the thing about which Zechariah was speaking? This question must be answered in the negative. The prophet did not have in mind her age-long suffering, but rather a calamity that would overtake her and would destroy her nationality.

b. *The Possessors of the Flock*

Who are these possessors of Israel? Evidently those into whose hands their shepherds deliver them. In the next subdivision we shall learn who these shepherds are. Zechariah, who was one of the leading spirits in the restoration movement, looked forward and saw a time when Israel would be under the control of those whom he termed possessors, and who would slaughter them considering themselves not guilty. A glance at history shows that the Romans were the ones of whom he was speaking. It was that nation which got possession of Palestine, and which finally destroyed and slaughtered the nation. At the conclusion of the catastrophe of 70 C.E. the victors dispersed them throughout the world.

c. *Israel's shepherds*

The religious leaders especially of Israel were called shepherds. Sometimes this term, however, embraced also the political rulers. Jeremiah, in 23:1-4, used the word *shepherd* with this signification. Ezekiel (34:1-10) also gave it this meaning. It is certain from this context that Zechariah thus referred to both the political and religious leaders as such. These, according to this prophecy, had no concern for the people. For mercenary reasons they delivered them over into the hands of the Gentile conquerors. Seeing the miserable condition of the people, they had no pity upon them. For the officials of a people, political or ecclesiastical, to lose sight of the interest of all concerned and to betray them into the hands of foreigners is treason of the highest order. God pity such an unfortunate nation. Such was Israel's lot. Her leaders, because of rivalry and jealousy, delivered the helpless people into the hands of the Romans, who eventually overthrew the government, crushed

multitudes, despoiled them of their possessions and dispersed them among the nations.

d. *The Lord's Attitude Toward Israel*

"For I will no more pity the inhabitants of the land, saith Jehovah; but lo I will deliver the men every one into his neighbor's hand."

Most unfortunate was Israel's lot in this condition. Her own shepherds had proved to be unfaithful in their duties and were callous to the highest interests of the masses; the Gentile world-power, into whose hands the people of Israel were betrayed, dealt with them as though they were chattel; and the Lord their God, on account of their iniquity, as we shall learn a little later, ceased to pity them. Thus this verse foretold the miserable lot of the people of Israel when they would be abandoned of both men and God.

e. *The King of Israel's Choice*

According to verse 6, Israel, when abandoned both of God and of men, is delivered into the hand of "his king." After the restoration, she had no king—during the period of the Second Temple. Nevertheless, the prophet, looking out into the future, spoke of her being delivered into the hand of her king. Even in his pictures of the future there is but one king spoken of by Zechariah, who is King Immanuel. It is impossible for this verse to refer to Him, because it speaks of God's having no pity upon the nation and of delivering the people into the hand of "his king," Israel's king. Who then is this king? History will have to answer. During the Hasmonean troubles the contending political rivals invited the Romans to adjust the difficulties. They came: but, instead of settling the controversy in the interests of righteousness and truth, they took possession of Palestine, and the Roman Caesar became the king of the country. In the light of the historical facts, therefore, we must conclude that the king here referred to was the Roman Emperor, whom Israel eventually accepted complacently as her king.

Of this king and his forces it is said in this prediction that "they shall smite the land, and out of their hand I will not deliver them." This prediction was literally fulfilled by the Roman occupation of Palestine.

2. THE PROPHET'S OBEYING ORDERS (vss. 7-14)

Obedience of His people is the thing for which the Lord has a yearning desire. To rebellious Saul He through Samuel asked, "Hath Jehovah as great delight in burnt offerings and sacrifices, as in obeying the voice of Jehovah? Behold, to obey is better than sacrifice, and to hearken than the fat of rams" (I Samuel 15:22). No gifts and offerings can ever become a substitute for obedience to the revealed will of God. Let each of us bear this fact in mind.

a. *The Significance of the Impersonation*

Above I spoke of Zechariah's impersonating the Messiah. In the discussion of verses 4-6 I have shown that the prophet was commissioned and instructed to enact the role of King Messiah. It is now proper to study his dramatic action. That verses 7-14 present the prophet's impersonation of Messiah is evident from certain expressions which he used, and which could not possibly apply to himself: for instance, "I cut off three shepherds in one month"; "I break my covenant"; "the goodly price that I was prized at by them." The prophet in no wise cut off three shepherds in one month. He had no covenant with the nation of Israel that he could break. On the contrary, the Lord spoke the statement, "the goodly price that I was prized at by them." These facts show that Zechariah was enacting the role of a shepherd, and that the one impersonated was none other than the Lord Himself.

The section (vss. 7-14), being a report of his obeying the Lord, was written after the prophet had completed his dramatic performance before the authorities in the temple; hence he here spoke in the past tense of what he had done.

For him to appear before the temple authorities as a rustic shepherd and to play such a role was indeed not surprising to them, for the Lord had on different occasions

announced that He Himself would become the Shepherd of Israel. Asaph in Psalm 80, which Israel will yet use especially in the time of her great distress, prayed that the Shepherd of Israel who sits enthroned above the cherubim will shine forth and come to the rescue and deliverance of His Chosen People. This inspired utterance, relating to the future, shows that this Shepherd of Israel is now in glory and that He will in answer to the earnest petition of the entire nation "shine forth" and come to deliver His people from their distress. Isaiah 40:9-11 informs us that those who will yet tell the glad tidings to Zion will proclaim to the cities of Judah, "Behold, your God! Behold, the Lord Jehovah will come as a mighty one. ... He will feed his flock like a shepherd, he will gather the lambs in his arm, and carry them in his bosom, and will gently lead those that have their young." Ezekiel, during the time of the exile by the Spirit of God, pronounced a woe upon "the shepherds of Israel that do feed themselves! ... Ye eat the fat, and ye clothe you with the wool, ye kill the fatlings; but ye feed not the sheep ..."

The reader is urged to study Ezekiel 34:1-10 very carefully. In verse 10 the Lord declared that He was against such unfaithful shepherds and would hold each personally responsible for his conduct toward the helpless sheep. Then, in verse 11, the Lord made the glorious revelation:

"For thus saith the Lord Jehovah: Behold, I myself, even I, will search for my sheep and will seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered abroad, so will I seek out my sheep; and I will deliver them out of all places whither they have been scattered in the cloudy and dark day. And I will bring them out from the peoples, and gather them from the countries, and will bring them into their own land; and I will feed them upon the mountains of Israel by the water-courses, and in all the inhabited places of the country. I will feed them with good pasture; and upon the mountains of the height of Israel shall their fold be: there shall they lie down in a good fold; and on fat pasture shall they feed upon the mountains of Israel. I myself will be the shepherd of my sheep, and I will cause them to lie down, saith the Lord Jehovah" (Ezekiel 34:11-15).

Without doubt the temple authorities and the people gathered together in the sacred structure at the time that Zechariah appeared and played his role as a shepherd were familiar with these various predictions of the Lord's coming as the Shepherd of Israel to care for Israel His sheep. Therefore, we may conclude with certainty, that the people understood this dramatic action of the prophet as an impersonation of Jehovah Himself when He comes to shepherd His people.

b. *The Poor of the flock (vss. 7-11)*

The prophet was commissioned to feed the flock of slaughter. The proverbial saying is always true—"One may lead a horse to water but he cannot make him drink." No one can create in another a desire for spiritual things unless the latter is willing to pay attention and take heed to the message. When the prophet began his impersonation, doubtless all present understood the significance of the passage; but only the poor and the afflicted had receptive hearts and accepted the message. God blinds the minds of those who will not receive truth (Isa. 66:3,4; Ezek. 14). On the other hand, the leaders and those who were not pressed with the burdens of life, being unwilling to be disturbed by a further revelation and being content in pleasure and worldliness, became enraged by this dramatization.

c. *The Rest of the flock (vs. 9)*

When Zechariah saw the reaction of the official heads, he declared : "I will not feed you: that which dieth, let it die; and that which is to be cut off, let it be cut off; and let them that are left eat every one the flesh of another." When men harden their hearts and refuse to accept the will of God, the Lord, in turn, judicially hardens their hearts and abandons them to the fate that is merited by their stubbornness and rebellion.

d. *The Staves and Their significance (vs. 7)*

In order to impersonate the Lord, the Shepherd, the prophet had to procure the shepherd's staff and crook. This he did. On one he engraved the word חֲבָלִים *Bands*,

and on the other נָעַם *Beauty*. The staff *Beauty* signified graciousness or God's compassionate love for Israel; the other symbolized His protection over the nation and His desire to hold it together as a single people in their own land.

e. *The Shepherd (vs. 8)*

In playing the role of the Shepherd the prophet by his action "cut off three shepherds in one month." His auditors were familiar with the way a shepherd would separate certain sheep from the flock.

Who are these three shepherds? Many opinions have been advanced but most of them are unsatisfactory. To me the one which considers them as three classes of people rather than individuals seems the most plausible. Without entering into the merits of the various positions taken, may I say that in my judgment the civil authorities (the rulers), the priests, and the prophets (false) are the three classes referred to here? Others, however, have interpreted these three classes as those constituting the Jewish Sanhedrin in the time of the Second Temple; namely, the chief priests, the scribes, and the elders of the people. This suggestion, however, is not bad.

f. *The Breaking of the Staff Beauty (vs. 10)*

When by their expression and action the prophet saw that the heads of the nation rejected his message, he broke his staff *Beauty*, grace. According to verse 8, these leaders loathed the Shepherd. Since they knew that he was impersonating the Lord who promised to come and to shepherd the nation, this reaction was toward God. Of course, the people did not realize the significance of such an attitude. Evidently their hearts and their souls were not right; hence a revelation that went counter to their own lives naturally stirred up hatred toward the will of God, that is inborn in the human heart. At this new revelation which condemned them, they became infuriated. Frequently conditions reach a stage when patience on the part of God ceases to be a virtue. Such was the fact in this case. Hence the Lord said that He

was weary of them.

By breaking his staff *Beauty*, Zechariah indicated that the Lord, on account of their attitude, would break His covenant with all nations. To what pact is reference here made? Did God enter into an agreement with all the nations as He did with Israel? No; no such transaction is recorded in the Sacred Oracles. God entered into a covenant with Israel to protect her and preserve her from the attacks of the nations in the event that she was faithful to Him. (See chapter 26 of Leviticus.) When Israel was in accord with the will of God and obedient to Him, He, figuratively speaking, held and restrained the nations, preventing them from making encroachments upon the borders of Israel. When she became disobedient, He removed the barriers preventing their afflicting His Chosen People. Of course, His protecting them was due to His graciousness to them. The prophet spoke of it in terms of a covenant. When, however, Israel rejected the Lord as her shepherd (as in this case), He removed His grace and permitted the nations to harass His people.

g. *The Price of the Shepherd (vss. 12,13)*

"And I said unto them, If ye think good, give me my hire; and if not, forbear. So they weighed for my hire thirty pieces of silver. And Jehovah said unto me, Cast it unto the potter, the goodly price that I was prized at by them. And I took the thirty pieces of silver, and cast them unto the potter, in the house of Jehovah."

Having played the role of the Shepherd, the prophet then turned to the leaders of the nation and said: "If ye think good, give me my hire; and if not, forbear." His asking for his hire indicated that the dramatization was brought to a close. Speaking in modern terms, one would say that Zechariah played the dramatic performance voluntarily without solicitation or consent on the part of the leaders of the people; hence they were under no obligation to give him anything. On the contrary, realizing the significance of his performance and being enraged by the revelation which he made, they weighed thirty pieces of silver—the price of a dead slave. By selecting this price they showed their contempt, not simply for the prophet himself, but

especially for the One whom he had been impersonating. In calm moments, of course, when they realized the full significance of what had gone on before their eyes, they would not show such great contempt for God their Shepherd as is here set forth; but, as has been noted before, men whose hearts are not right with God, in the heat of passion and under the excitement and stimulus of the moment, commit irrational acts; yes, unbelievable things.

h. *The Breaking of the Staff Bands* (vs. 14)

"Then I cut asunder mine other staff, even *Bands*, that I might break the brotherhood between Judah and Israel."

When the authorities of the temple showed their utter contempt for the real Shepherd of Israel and flung such insolence into His face, the prophet broke his second staff, namely, *Bands*, which act symbolized the breaking of the brotherhood among Judah and Israel. In the original text the word which is translated "between" has that as its primary meaning, but it is also used to signify "among," as is seen in Isaiah 44:4. It undoubtedly has this secondary signification here. The prophet's holding his staff *Bands* and not destroying it when he broke the staff *Beauty* seemed to indicate God's unwillingness to bring about the complete destruction of the nation. His love held on to His people just as long as possible. He broke the second staff only when it was morally impossible for him to desist.

What is meant by the breaking of the brotherhood among Judah and Israel? Does it signify another rent similar to that which occurred in the days of Rehoboam and Jeroboam, and which divided the twelve tribes into the two rival kingdoms of Judah and Israel?

It is hardly probable in this connection, for, according to the prediction presented in the vision, verses 1-3, the nation is swept away in the flames of a destructive judgment. One writer has interpreted it as the "terrible calamity of civil strife and destructive feuds among themselves, which is symbolized by the breaking of the staff called *Bands*." This interpretation, I think, is probably correct.

It is immaterial whether we conceive of the prophet's dramatization as occurring only in a vision or as actually enacted by him in the temple and in the presence of the authorities. The lesson is the same. As suggested above, I am inclined to believe that he actually went to the temple and in the presence of the leaders and the congregation performed this dramatic action. Dr. C. H. H. Wright, interpreting the prediction, forcefully and graphically presented the case in the following words which are quoted by Baron:

"The Temple was the place where the people of the covenant were wont to assemble to present themselves before the Lord. In that holy place the awful repudiation on the part of the nation of Him, who was the Shepherd of Israel, was to be *publicly* made known. The base transaction (however done in a corner) was to be proclaimed upon the housetops. In the place where the solemn covenant between Jehovah and His people had so often been ratified by sacrifices, the fearful separation between the people of Israel and Himself was to be declared. What was done in the Temple was done in the presence of both parties to the covenant: in the presence of Jehovah, in whose honour the Temple had been erected, and in the presence of the nation, who, by its erection of that Temple, had accepted Jehovah as their Lord and God. In the presence of both parties the rejection of the Lord as the Shepherd of Israel was to be announced, and the dissolution of the covenant made by Jehovah to be publicly proclaimed by the act of His representative."

From this whole discussion we gather several salient facts which are beyond dispute in this prediction. Another has summarized its outstanding features as follows:

"(1) That before the destruction of Jerusalem, Jehovah, in the person of the Messiah, would appear as the Shepherd of Israel.

"(2) That only 'the poor of the flock' would attend to His word; but the rest, both leaders and people, would reject and abhor Him.

"(3) That the Good Shepherd should be valued at the price of a common slave.

"(4) That the people would in consequence be given over to be the prey of the Gentile powers from without, and to civil feuds within."—*Baron*.

Without question, this prediction shows that the Lord who promised to come and to perform the functions of a shepherd would appear in that role before the national life became extinct. Since He permitted the Romans to destroy every vestige of the Jewish state and to scatter the nation to the four corners of the earth, the inevitable conclusion is that He, the Messiah, according to this schedule, appeared before that event.

Another conclusion that forces itself upon the mind of the earnest truth-seeker is that the destruction of the Jewish state by the Romans, which occurred in 70 C.E., was the immediate consequence of the rejection of the Lord as Israel's Shepherd when He came. Not until after the leaders rejected the prophet as shepherd in this dramatic performance, did the latter break both staves. By their action and attitude he was driven to do this. Then he interpreted the symbolic significance of this act of breaking them.

The entire dramatic action of Zechariah, therefore, was to portray vividly to the leaders and people of his time that God would appear in person as Israel's Shepherd and Messiah, that the leaders of the race would reject Him and hurl contempt at Him, considering Him nothing more than a dead slave, and that the consequences of their attitude and action would be the destruction of the nation. As has been noted, since the destruction here foretold occurred in the year 70 C.E., we know absolutely and positively that Messiah made His appearance prior to that event.

Israel, therefore, is making a serious mistake to expect Messiah's first appearance to be yet in the future. He has already come one time—in fulfilment of those many predictions which show that He was to come, entering the world by miraculous conception and virgin birth. Since we know positively that He made His appearance before 70 C.E., it is now for the earnest truth-seeker in Israel to scan the pages of Jewish history to see when He appeared, under what human name He lived, and what He accomplished for Israel and the world. Then it is for each one to accept Him with a whole heart, not only as Shepherd and Messiah of Israel, but as

the Saviour of the soul.

B. *Impersonation of the False Shepherd (vss. 15-17)*

"And Jehovah said unto me Take unto thee yet again the instruments of a foolish shepherd. For, lo I will raise up a shepherd in the land, who will not visit those that are cut off neither will seek those that are scattered, nor heal that which is broken, nor feed that which is sound: but he will eat the flesh of the fat sheep, and will tear their hoofs in pieces."

When Israel rejected the prophet who was impersonating the true Shepherd of Israel, then the Lord called upon him to get the instruments of the false shepherd, a desperado, and to impersonate another character, namely, a false shepherd.

According to the prophet Daniel there will be a wilful king who will come in the end time, will gain the confidence of the people and then will prove to be a tyrant, subjecting Israel and the nations to the greatest indignities possible and controlling the nations with a rod of iron without any mercy or consideration whatsoever (Dan. 11:36-45). This same false shepherd or wilful king is mentioned in other passages of the prophets.

In verse 17 his doom is foretold.

Under the galling yoke and the severe bondage of this false shepherd, which Israel as a nation will yet accept, she will learn as never before the serious blunder that she made in rejecting her true Shepherd when He came prior to the year 70 C.E. The condition of the Chosen People continues to grow worse and worse under the reign of this false king until the whole nation will turn to God and will cry out in the language of Psalm 80 for the true Shepherd, the Messiah, who is now seated on high or enthroned above the praises of Israel, to shine forth, to come, and to deliver her. Never until she thus prays will this faithful Shepherd have mercy upon His straying sheep and come for their deliverance. Eventually however, they will cry out as the psalmist declares:

“Give ear, O Shepherd of Israel. Thou that leadest Joseph like a flock; Thou that sittest above the cherubim, shine forth. Before Ephraim and Benjamin and Manassah, stir up thy might, And come to save us.

“Turn us again, O God; and cause thy face to shine, and we shall be saved” (Ps. 80:1-3).

When they turn to their Shepherd and cry for Him He will return. May that day of glorious deliverance speedily come is my cry.

CHAPTER XVI

THE PERIOD OF GREEK DOMINATION

I. GOD'S SUPERVISION OF THE WORLD

"God moves in mysterious ways His wonders to perform." Hannah by prophetic vision was given insight into God's providential care of the world and His direction of the course of history. Her hymn is such a wonderful presentation of His overruling providence that I wish to quote it in toto:

1 And Hannah prayed, and said:
My heart exulteth in Jehovah;
My horn is exalted in Jehovah;
My mouth is enlarged over mine enemies:
Because I rejoice in thy salvation.

2 There is none holy as Jehovah;
For there is none besides thee,
Neither is there any rock like our God.

3 Talk no more so exceeding proudly;
Let not arrogancy come out of your mouth;
For Jehovah is a God of knowledge,
And by him actions are weighed.

4 The bows of the mighty men are broken;
And they that stumbled are girded with strength.

5 They that were full have hired out themselves for bread;
And they that were hungry have ceased *to hunger*:
Yea, the barren hath borne seven;
And she that hath many children languisheth.

6 Jehovah killeth, and maketh alive:
He bringeth down to Sheol, and bringeth up.

7 Jehovah maketh poor, and maketh rich:
He bringeth low, he also lifteth up.
8 He raiseth up the poor out of the dust,
He lifteth up the needy from the dunghill,
To make them sit with princes,
And inherit the throne of glory:
For the pillars of the earth are Jehovah's,
And he hath set the world upon them.
9 He will keep the feet of his holy ones;
But the wicked shall be put to silence in darkness;
For by strength shall no man prevail.
10 They that strive with Jehovah shall be broken to pieces;
Against them will he thunder in heaven:
Jehovah will judge the ends of the earth;
And he will give strength unto his king,
And exalt the horn of his anointed.
(I Samuel 2:1-10)

The occasion of her composing this poem was the dedication of her son Samuel to the tabernacle services. The Lord had overruled events in her behalf and by granting her a son had removed the reproach which had been resting upon her; therefore she spoke of his vindicating those who are persecuted and oppressed. No one is so very insignificant in God's eyes that He does not watch after his well-being.

At the proper time the Lord deals with every individual regardless of who he is or what his position in life is. The fact that He does not summarily call the wicked to account is no evidence that He will not in the due course of time punish them. "The Lord killeth, and maketh alive; He bringeth down to Sheol, and bringeth up" (verse 6). He by His overruling providence reverses the financial and social conditions of people when their conduct demands such drastic measures.

Eventually He will raise up the poor and oppressed who are trusting Him and make them sit with princes and inherit "the throne of Glory." As He directs the course of events, He will protect and keep the feet of His faithful ones (verse 9). When the world will have filled up its cup of iniquity, He will enter into personal judgment with them, slaying the wicked. At that time He will exalt His King and magnify His Messiah (verse 10).

All one has to do is to watch the course of history and see God working out His problems with the human family. He is directing the course of events toward the great consummation when He will establish His kingdom upon the earth, and His glory will encircle the globe as the waters cover the sea.

If one will study the second chapter of Daniel's prophecy, one will see that the Lord outlined the entire course of world sovereignty and power under the symbolism of a metallic image. Babylon, as we have already seen, was given sovereignty over the entire world as long as she would fit into the plan of God. Finally, according to the prophetic vision, dominion was to be taken from her and delivered to another—Medo-Persia. This thing the Lord did. At the proper time the sovereignty was transferred to the Greek Empire and was entrusted to that nation so long as it would serve His purpose in developing His plan of the ages.

II. ALEXANDER'S CONQUEST

According to the accepted chronology Alexander, the youthful Macedonian, marched with his Greek phalanxes against the might of Persia. At that time this latter kingdom was in the decadence of old age and soon fell under the lightning, titanic strokes of the virile, young Macedonian. According to the historians he became the master of the world by 331 B.C.E. Although we speak and think of his having conquered the world, we are using this language in a restricted sense, since we know that he actually overpowered Southeastern Europe and Western Asia, together with portions of Northern Africa.

Each nation has been used of God to make a special contribution to the civilization of the world. Admittedly the special contribution made by the Greeks was that of art, culture, and philosophy. The Lord used the conquest of Alexander to spread the Greek type of culture throughout the civilized world and to give the language to the people in which He would make known His wonderful revelation of redemption.

III. THE COLLAPSE OF THE EMPIRE

Earth's glories soon fade away. After the brief reign of eight years of unprecedented conquests and glory, Alexander disappeared from the historic horizon. His death occurred in 323 B.C.E. There was no arm strong enough to take up the banner which he had unfurled toward the four corners of the earth. The result was that his gigantic empire collapsed and was partitioned among his four leading generals. With the break-up of the empire there naturally came many changes and much suffering in various sections of the world.

The Jewish people were in close touch with only two of these divisions into which his empire split: the Graeco-Syrian kingdom in the North and the government of the Ptolemies in Egypt. These two realms were in constant conflict. Located in Palestine, Israel was, as it were, between the upper and the nether millstones. For 150 years they suffered first at the hands of one of these and then from the other. This history is set forth in the prophetic vision which was granted Daniel as described in Chapter I of this volume.

IV. THE MACCABEAN REVOLT

The greatest persecution of the Graeco-Syrians broke out under the reign of Antiochus Epiphanes. With fanatical hate he tried to impose upon the Jewish people his type of civilization. To hellenize the entire nation was a task greater than he anticipated. To do this, he attempted by subtle means to destroy their religious institutions and sacred culture. When it became apparent that they would resist

these foreign influences, Antiochus endeavored by force and might to carry out his program. This act of intolerance stirred up the patriotic ones to revolt. The sons of Mattathias, a priest living at Modin, sprang forth to champion the cause of Jewish liberty. The ensuing struggle was gigantic. The sacrifices made by the people were great but the victories won were glorious. Finally, Judas, after approximately six years of warfare cleansed the Temple from its defilement and dedicated it anew to the service of God. Upon his death his brother, Jonathan, came to power and continued the struggle, waging a glorious war against the oppressors of the Jews. He, in turn, was succeeded by Simon, his brother, who likewise performed exploits in behalf of his people. Following him, John Hyrcanus took up the gauntlet of war against Israel's inveterate enemies, but not with the brilliancy and success of his predecessors.

The struggle which was begun by Mattathias about 168 B.C.E. was continued by his successors until finally all hope for Jewish national independence was quenched by the intervention of the Romans in 63 B.C.E.

V. SPIRITUAL ASPECTS OF JEWISH LIFE IN THE PERIOD

As we have just seen, during the Greek period—especially the latter half of it—the political fortunes of Israel were disastrous to her. She suffered, but survived, living to see the downfall of her oppressors. This is what one might expect because the Chosen People are indestructible.

One of the laws of God's great economy is that of compensation. The losses in one realm always appear in the form of gains in another. The God of righteousness sees that this law is always in operation. The spiritual gains which the nation made in this period of crisis more than compensated for the political losses. During this time there was a special outburst of religious feeling and ecstatic vision. These spiritual elements contributed largely to the courage and the faith of the people during their hour of trial.

An intense nationalism developed which was placed upon a strictly religious basis, and which made its great contribution for the future in the days of the first century of the common era. Men may look with scorn and derision at the Pharisees of old and may magnify their shortcomings, nevertheless they were used of God in a providential way to make a great contribution to the nation and to hold it together, preparing it for the final crisis which, as we know, came in the year 70 C.E., when Jerusalem capitulated under the mighty, sledge-hammer blows of Titus, the Roman general. With the appearance, however, of Pompey in 63 B.C.E., Israel passed under the domination of a different banner. At this time the current of national history began to run in a different direction.

CHAPTER XVII

THE PERIOD OF ROMAN SUPREMACY

God has never relinquished for one second His authority over the earth. His throne is established in the heavens, and His kingdom ruleth over all. When the Greeks could no longer be used to advantage in the unfolding of His redemptive scheme and in preparation for the advent of King Messiah, the Lord withdrew the authority which He had vested in them and turned it over to the Romans. This is in perfect accord with the predictions which outlined Israel's history set forth in Leviticus 26 and Deuteronomy 28. The Lord fixes the appointed seasons and the bounds for the habitation of all nations. Hence, when the time arrived, He, by guiding providential circumstances, brought Pompey over into the East upon the Jewish political horizon.

I. ROMAN SUPREMACY OVER PALESTINE

The situation in Jerusalem was very critical because there were two brothers contending for the throne—John Hyrcanus II and Aristobulus. The strong Roman general was invited to be an arbiter in the dispute. Very adroitly he manipulated the situation and brought Palestine under the supremacy of the Romans.

With the coming of the Romans a new type of civilization was brought into the East. The special contribution which they made to the civilization of the world was law and order—strong government. The policy of the imperial city was to allow each conquered territory to pursue its own life unmolested as long as it yielded submissively and accepted the Roman domination, paying the taxes. This new element of stability and of order was necessary in the preparation of the world for the coming of the Messiah. It is evident to everyone who travels throughout the Graeco-Roman world that Rome was a mighty power and developed a civilization made ready for the advent of King Messiah with His message of good news for the world. Under the Romans the Jewish people were allowed to continue their life unmolested and to develop a marvelous civilization.

II. THE FIRST ADVENT OF KING MESSIAH

Throughout this volume we have been studying the chronological question and have traced the record of time, embedded in the Sacred Writings, from the creation of Adam through the centuries to the time of the closing of the canon of the Jewish Scriptures. This chronology is so very accurate that it can be neither increased nor diminished by any legitimate manipulation of the facts.

We have seen in chapter XIII that the Messiah was to appear and to be cut off 483 years after the issuing of the proclamation by Cyrus for the rebuilding of the temple and the restoration of Jerusalem. Furthermore, we have seen that this decree was issued in the year 3589 A.H. (536 B.C.E.). According to the prophet's utterance, the Messiah would be cut off 483 years subsequent to the issuing of that decree. By simple addition we understand that that tragic event occurred in the year 4071 A.H.

No one can doubt the accuracy of mathematical calculations in which no mistakes are made. The chronology, embedded in the Scriptures and demonstrated in this volume, proves that He was to be cut off in the year 4071 A.H. and have nothing. Why do we know that He was to be executed in that very year? God by His infallible Spirit made this revelation. Men may lie, but the Lord always speaks the truth. Since mathematics are accurate, and since God foretold that Messiah would be executed in 4071 A.H., we may be absolutely certain that He made His appearance in the world on scheduled time, and that He was executed according to the predictions found throughout the Scriptures. From this conclusion there can be no possible escape.

That He did come in the person of Jesus of Nazareth is evident to everyone who will, with an unbiased mind, study the predictions foretelling His advent and read the records of His life as they are found in the first four books of the New Testament—Matthew, Mark, Luke, and John. He alone of all others is the one who can lay claim to Messianic honors.

He appeared at the time designated; He entered the world in the way foretold; He performed the works foreseen by the prophets; and He met a tragic death as was delineated in the most detailed manner by the inspired men of God.

There can be no doubt in the mind of those who have studied the three former volumes of this Series that Messiah was to be cut off exactly 483 years after Cyrus issued his decree. In the next book of this Series—*Messiah: His Historical Appearance*—the absolute and positive proof will be presented that Jesus of Nazareth was and is the true Hebrew Messiah.

On account of their not knowing the Scriptures, or, rather on account of their not taking them literally at what they say, the leaders of Israel did not recognize Messiah when He made His first appearance according to the schedule set forth in the Scriptures. May I say in this connection that anyone makes a fatal mistake in not reading the Scriptures, taking them at their face value and believing God?

Moses foretold that God would raise up from among Israel a prophet like unto himself, and that He would place His words in His mouth and warned them that those who would not be obedient to the divine message, which this prophet would utter, should be held personally responsible for rejecting Him and His words. On this point see Deut. 18:15-19. There can be no doubt to the one who makes a thorough and honest investigation of all the facts that Jesus of Nazareth was this prophet, the Hebrew Messiah. Hence Israel, failing to recognize Him, through her leaders rejected Him and His message. God has required this failure of His people and will continue to do so. He did not call them to a reckoning immediately, but waited for forty years, giving them an opportunity—full and ample—to consider well the national action.

III. THE COLLAPSE OF THE NATION

"The mills of God grind slowly. But they grind exceedingly fine," as the poet tells us. The Lord fulfils every promise that He makes and carries out every threat and

warning which He utters. He, however, waited for the regular time of testing to elapse, namely, forty years—as He did with Israel when she came out of Egyptian bondage. Because the Hebrews did not believe God when they came to Kadesh-barnea and refused to go forward at His command, the Lord made them wander around in the wilderness for forty years and denied them the privilege of entering immediately into the land of promise. Thus it was on this occasion.

From the standpoint of judgment, God kept silent for forty years and, when the period of testing had passed, then permitted, and shaped events to bring about the collapse of the nation. Let us in this connection remember that the nations of the world are in the hands of the Lord but as a drop in the bucket (Isa. 40:12-17). This principle is demonstrated in hundreds of cases throughout Israel's history. Since the Lord had promised to give dominion over the earth to the Romans, as we have seen in Daniel 2, He permitted the revolt in Israel against them in order that He might rain punishment upon the nation. With this end in view He used the ruthless Romans to accomplish His purposes.

Finally in 70 C.E., after stubborn resistance for four years, Jerusalem was captured by Titus, the Roman general, and Israel was scattered to the four corners of the earth.

CHAPTER XVIII

THE PERIOD OF ISRAEL'S WORLD-WIDE DISPERSION

"The friendship of Jehovah is with those who fear Him and love Him" (Ps. 25:14). Since the Lord loves Israel with an everlasting love, and since He has entered into covenant relationship with Abraham and his seed, He has made known His plans and purposes and at the same time has warned her of the consequences of disobedience. He laid before her an outline of the course of her wanderings through the centuries. Thus her world-wide dispersion was not the result of chance or of fortune, but was the carrying out of His afore-announced plan of dealing with the disobedient nation.

In Leviticus 26, verses 3-16, the Lord promised every material and spiritual blessing to Israel if she would only be faithful to Him. Following these promises is a definite warning (vss. 14-16) that, if she should be disobedient, He would spew her out of His mouth and disperse her among the nations.

"14 But if ye will not hearken unto me, and will not do all these commandments; 15 and if ye shall reject my statutes, and if your soul abhor mine ordinances, so that ye will not do all my commandments, but break my covenant; 16 I also will do this unto you: I will appoint terror upon you, even consumption and fever, that shall consume the eyes, and make the soul to pine away; and ye shall sow your seed in vain, for your enemies shall eat it."

In verses 40 and 41 Moses by inspiration told that Israel would confess her iniquity and the iniquity of her fathers in their trespass which they trespassed against Him.

"40 And they shall confess their iniquity, and the iniquity of their fathers, in their trespass which they have trespassed against me, and also that, because they walked contrary unto me, 41 I also walked contrary unto them, and brought them into the land of their enemies: if then their uncircumcised heart be humbled and they then accept of the punishment of their iniquity; 42 then will I remember my covenant with Jacob; and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land."

This passage presupposes that the people of Israel as a race at sometime in their history will commit a national sin, and that the descendants of those guilty of this crime will confess their share in it and that of their forefathers. Furthermore, they will also confess that, because their fathers walked contrary to God, He likewise has walked contrary to them and has dispersed them among the nations. When they, however, make this confession, God will regather them, and, as He promised, restore them to their land. Just before his death Moses foretold the fact that Israel would disobey God, and that He would scatter them among the nations but that in the latter days He would regather them. See a concise statement of this prediction in Deuteronomy 4:25-31. An elaboration of this prediction is also found in Deuteronomy 28:47-68.

From time to time the prophets called their fellow-countrymen's attention to these predictions and warned them that God would positively carry out the threats contained therein. Since the Hebrew people have been scattered throughout the world for approximately 1900 years, being without temple or sacrifice (Hosea 3:4, 5), we can come to no other conclusion than that their dispersion is nothing but the fulfilment of these threats of judgment. But the time of their exile among the nations is drawing to a close. In volume VI of this series I hope to prove this fact conclusively by "the signs of the times."

CHAPTER XIX

THE TIME OF JACOB'S TROUBLE

God is righteous and will deal with each one on the merits of his conduct. This statement pertains to His judging the works of men but does not apply to salvation, which, as we know, is a matter of His sovereign grace and love. He at the proper time punishes sin and disobedience and rewards one for faithful service. This principle applies to both time and eternity. Punishment for wrongdoing is often sent upon one in order to bring him to his senses and to cause him to turn from sin to God. In fact, every stroke of punishment is designed to bring one back to the Lord.

But since the Almighty is righteous and just, He, of necessity, must punish men for disobedience. Otherwise, He could not maintain His moral government of the universe. These principles apply to both individuals and nations. Especially is this true with regard to Israel, the nation of destiny. God called her to be the channel of blessing to all nations. He never discards any of His plans. He may be delayed in carrying out His program, but He never turns aside from any of His purposes. Sooner or later He turns the course of history so that He may carry out His plan of the ages.

Since Israel has been rebellious against God, as all of her prophets have stated, He must, of necessity, purge her of all sinners and purify her that she may become the channel of blessing to the world. This cleansing period is known as the time of Jacob's trouble. The prophets constantly spoke of it. Since this is a most important matter, I shall call attention to four clear statements relative to it.

I. ACCORDING TO JEREMIAH 30:1-11

"1 The word that came to Jeremiah from Jehovah, saying, 2 Thus speaketh Jehovah, the God of Israel, saying, Write thee all the words that I have spoken unto thee in a book. 3 For, lo, the days come, saith Jehovah, that I will turn again the captivity of my people Israel and Judah, saith Jehovah; and I will cause them to return to the land that I gave to their

fathers, and they shall possess it.

"4 And these are the words that Jehovah spake concerning Israel and concerning Judah. 5 For thus saith Jehovah: We have heard a voice of trembling, of fear, and not of peace. 6 Ask ye now, and see whether a man doth travail with child: wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? 7 Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it. 8 And it shall come to pass in that day, saith Jehovah of hosts, that I will break his yoke from off thy neck, and will burst thy bonds; and strangers shall no more make him their bondman; 9 but they shall serve Jehovah their God, and David their king, whom I will raise up unto them. 10 Therefore fear thou not, O Jacob my servant, saith Jehovah; neither be dismayed, O Israel: for lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be quiet and at ease, and none shall make him afraid. 11 For I am with thee, saith Jehovah, to save thee: for I will make a full end of all the nations whither I have scattered thee, but I will not make a full end of thee; but I will correct thee in measure, and will in no wise leave thee unpunished."

For some time God spoke orally through Jeremiah His word to the people. Then he received a command to write these messages in a book. The Lord wanted to preserve His revelation for future generations. In this particular case He wished to reiterate the promise that He would turn again the captivity of His people Israel and Judah and cause them to inhabit the land of their fathers— Palestine. Following this marvelous disclosure, the prophet received another revelation concerning the time of Jacob's trouble during which the people of Israel will suffer as they never have in all their experiences. In vision he saw them in dire distress and great suffering, putting their hands upon their loins as a woman in travail. Their faces will be turned into paleness. Terror and fright will grip every heart because of the terrible judgments which will fall upon them.

Why is this period called especially the time of Jacob's trouble? Doubtless, because at that time God will send His judgments upon His Chosen People to punish them double for their sins. (See Jeremiah 16:18 and Isaiah 40:1,2.) The reason He will deal so very drastically with them is that He miraculously created them for His

glory and committed unto them His oracles. Such blessings He never conferred upon the Gentiles. With superior light and advantages comes increased responsibility. In the light of these facts we can see why the Lord will send judgments in their severest form upon His Chosen People. At the same time He will punish their oppressors with terrific judgments: "I will curse them that curse thee."

By these purging judgments the Lord will cleanse the nation of all wickedness. At the same time He will take care of and protect the meek and humble who are looking to Him alone. This promise of divine favor is seen in Isaiah 33:13-16.

"13 Hear, ye that are far off, what I have done; and, ye that are near acknowledge my might. 14 The sinners in Zion are afraid; trembling hath seized the godless ones: Who among us can dwell with the devouring fire? who among us can dwell with everlasting burnings? 15 He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from taking a bribe, that stoppeth his ears from hearing of blood, and shutteth his eyes from looking upon evil: 16 he shall dwell on high; his place of defence shall be the munitions of rocks; his bread shall be given him; his waters shall be sure."

After Israel has been purged of all sinners, the remnant will return and serve Jehovah their God and David their King whom He will raise up for them. This one is none other than the Hebrew Messiah. Being delivered, they will enjoy the quiet, peaceful, glorious reign of their King.

II. ACCORDING TO EZEKIEL 20:27-44

"27 Therefore, son of man, speak unto the house of Israel, and say unto them, Thus saith the Lord Jehovah: In this moreover have your fathers blasphemed me, in that they have committed a trespass against me. 28 For when I had brought them into the land, which I swore to give unto them, then they saw every high hill, and every thick tree, and they offered there their sacrifices, and there they presented the provocation of their offering; there also they made their sweet savor, and they poured out there their drink-

offerings. 29 Then I said unto them, What meaneth the high place whereunto ye go? So the name thereof is called Bamah unto this day. 30 Wherefore say unto the house of Israel, Thus saith the Lord Jehovah: Do ye pollute yourselves after the manner of your fathers? and play ye the harlot after their abominations? 31 and when ye offer your gifts, when ye make your sons to pass through the fire, do ye pollute yourselves with all your idols unto this day? and shall I be inquired of by you, O house of Israel? As I live, saith the Lord Jehovah, I will not be inquired of by you; 32 and that which cometh into your mind shall not be at all, in that ye say, We will be as the nations, as the families of the countries, to serve wood and stone.

"33 As I live, saith the Lord Jehovah, surely with a mighty hand, and with an outstretched arm, and with wrath poured out, will I be king over you. 34 And I will bring you out from the peoples, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with an outstretched arm, and with wrath poured out; 35 and I will bring you into the wilderness of the peoples, and there will I enter into judgment with you face to face. 36 Like as I entered into judgment with your fathers in the wilderness of the land of Egypt, so will I enter into judgment with you, saith the Lord Jehovah. 37 And I will cause you to pass under the rod, and I will bring you into the bond of the covenant; 38 and I will purge out from among you the rebels, and them that transgress against me; I will bring them forth out of the land where they sojourn, but they shall not enter into the land of Israel: and ye shall know that I am Jehovah. 39 As for you, O house of Israel, thus saith the Lord Jehovah; Go ye, serve every one his idols, and hereafter also, if ye will not hearken unto me; but my holy name shall ye no more profane with your gifts, and with your idols.

"40 For in my holy mountain, in the mountain of the height of Israel, saith the Lord Jehovah, there shall all the house of Israel, all of them, serve me in the land: there will I accept them, and there will I require your offerings, and the first-fruits of your oblations, with all your holy things. 41 As a sweet savor will I accept you, when I bring you out from the peoples, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you in the sight of the nations. 42 And ye shall know that I am Jehovah, when I shall bring you into the land of Israel, into the country which I sware to give unto your fathers. 43 And there shall ye remember your ways, and all your doings, wherein ye have polluted yourselves; and ye shall loathe yourselves in your own sight for all your evils

that ye have committed. 44 And ye shall know that I am Jehovah, when I have dealt with you for my name's sake, not according to your evil ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord Jehovah."

In the first twenty-six verses of this chapter we see the prophet's recounting God's deliverance of Israel out of Egyptian bondage and His dealing with them in the wilderness during the forty years of wandering. Repeatedly he called attention to the judgment which came upon them during this period of wilderness testing and punishment. In verses 27 to 32 he recounted her disobedience in going into idolatry after she was established in the land. Beginning with verse 33, he foretold the time when the Lord will gather His people out from among the nations and enter into judgment with them, purging out all the wicked. In this prediction He spoke in terms of their having been delivered from bondage and having been brought out into the wilderness. Confirmation of this fact is seen in the study of the nation's history at that time. God purged out all the disobedient and the unbelieving who at Kadesh-barnea refused to enter into the land and take possession of their possessions. Therefore the Lord decreed that that generation should pass away before He would allow the people to enter the land. Under the stroke of divine judgment all the murmurers and unbelievers who rejected the word of the Lord at Kadesh-barnea fell in the wilderness. The prophet, in speaking of their future establishment in the land, said that God would gather them out of the countries and bring them into the wilderness of the people and there enter into judgment with them. In view of all that is said in this special oracle, it is evident that he was speaking of this future purging of the nation in terms of the history at the beginning of their national career.

After the refining judgments have destroyed all the wicked in Israel and those who are not willing to abide by God's will alone, He will establish her in the land. There they shall prosper and be used of Him according to His original purpose.

III. ACCORDING TO ZEPHANIAH 2:1-3

"Gather yourselves together, yea, gather together, O nation that hath no shame; before the decree bring forth, before the day pass as the chaff, before the fierce anger of Jehovah come upon you, before the day of Jehovah's anger come upon you. 3 Seek ye Jehovah, all ye meek of the earth, that have kept his ordinances; seek righteousness, seek meekness: it may be that ye will be hid in the day of Jehovah's anger."

From this passage we can see clearly that Israel is to be gathered, to a certain extent at least, to the land which the Lord gave to Abraham and his descendants. This regathering comes before the great and terrible day of Jehovah, when He pours out His anger upon the world. Verse 3 however is an invitation to those who keep His ordinances and who seek righteousness and meekness. Doubtless this exhortation is addressed to those who are really seeking God and His Word. Attached to this plea is a promise that they will be hidden in the day of the Lord's wrath. When this passage is studied in the light of others, it is seen that it contains a promise to the faithful remnant which will survive the tribulation.

IV. ACCORDING TO MALACHI 3:1-6

"1 Behold, I send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, will suddenly come to his temple; and the messenger of the covenant, whom ye desire, behold, he cometh, saith Jehovah of hosts. 2 But who can abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: 3 and he will sit as a refiner and purifier of silver, and he will purify the sons of Levi, and refine them as gold and silver; and they shall offer unto Jehovah offerings in righteousness. 4 Then shall the offering of Judah and Jerusalem be pleasant unto Jehovah, as in the days of old, and as in ancient years. 5 And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against the false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the sojourner *from his right*, and fear not me, saith Jehovah of hosts. 6 For I, Jehovah, change not; therefore ye, O sons of Jacob, are not

consumed."

This prediction will be fulfilled at the second coming of King Messiah, when He will suddenly come to His temple and purify the nation. Of course, He will do it by the purging judgments which will precede His coming. After this cleansing period Israel will be able to offer her gifts and sacrifices to the Lord in righteousness. At that time she will be acceptable and will become the channel in blessing the world.

THE KINGDOM AGE

(1000 Years)

CHAPTER XX

THE PERIOD OF ISRAEL'S FUTURE GLORY

The nations of antiquity always boasted of their golden eras in the dim distant past. This custom seemed to be an effort to clothe themselves with a halo of glory. Why did they do this? This question cannot be answered absolutely. It is altogether possible that these myths were the crystallization of the tradition of Paradise in the Garden of Eden, distorted and magnified. This explanation may be correct. It is easy to see how, with the simple story of man's residence there, men could, during the passing of the centuries, incorporate with the original primitive account new elements which would magnify them and crown their past with such glorious recollections. There was however a vast chasm separating those so-called halcyon days of the dim distant past from their historic times—a gulf that could not be bridged by facts.

In violent contrast with this method of referring to the past, the prophets of Israel traced their history with the greatest reserve and delineated the path over which the nation had trodden with the greatest of simplicity and without any adornment. No people ever traced their pre-national days to a period of slavery and bondage; nevertheless the prophets of God thus represented Israel's origin and set forth the facts in such a clear, unpretentious, and unassuming manner that they have the ring of sincerity and truth. Their writers with faithfulness recounted the national history. They constantly interpreted the various experiences through which the race had passed as having been brought upon them by the Lord. They have given us the true philosophy of history. No person nor nation need fear the path which the Lord maps out, for it is in Him that we live and move and have our continual being.

Especially the later prophets looked forward and spoke of Israel's world-wide

dispersion. In doing this they were simply repeating what Moses stated in Leviticus 26 and Deuteronomy 28. They were very careful to show us that this period of sojourn among the nations is to terminate, as was seen in the last chapter, with a period of distress greater than has ever visited this earth, and known as the time of Jacob's trouble. With great clearness they showed that the faithful remnant of Israel will be protected during this crisis and will survive the period.

After Israel has been purged of all wickedness, and the sinners of the nations have been destroyed from the earth, there will be, according to all the prophets and the psalmists, the world's golden age, when the glory of God shall encircle the earth as the waters cover the sea. Many and most beautiful are the descriptions of this wonderful era found in the writings of the prophets. On account of limited space I shall be able to call attention to only three of them.

I. THE KINGDOM OF GOD UPON THE EARTH ACCORDING TO SOLOMON

Psalm 72:1-17

THE REIGN OF THE RIGHTEOUS KING

A Psalm of Solomon

- 1 Give the king thy judgments, O God,
And thy righteousness unto the king's son.
- 2 He will judge thy people with righteousness,
And thy poor with justice.
- 3 The mountains shall bring peace to the people,
And the hills, in righteousness.
- 4 He will judge the poor of the people,
He will save the children of the needy,
And will break in pieces the oppressor.
- 5 They shall fear thee while the sun endureth,
And so long as the moon, throughout all generations.
- 6 He will come down like rain upon the mown grass,

As showers that water the earth.

7 In his days shall the righteous flourish,
And abundance of peace, till the moon be no more.

8 He shall have dominion also from sea to sea,
And from the River unto the ends of the earth.

9 They that dwell in the wilderness shall bow before him;
And his enemies shall lick the dust.

10 The kings of Tarshish and of the isles shall render tribute:
The kings of Sheba and Seba shall offer gifts.

11 Yea, all kings shall fall down before him;
All nations shall serve him.

12 For he will deliver the needy when he crieth,
And the poor, that hath no helper.

13 He will have pity on the poor and needy,
And the souls of the needy he will save.

14 He will redeem their soul from oppression and violence;
And precious will their blood be in his sight:

15 And they shall live; and to him shall be given of the gold of Sheba:
And men shall pray for him continually;
They shall bless him all the day long.

16 There shall be abundance of grain in the earth upon the top of the mountains;
The fruit thereof shall shake like Lebanon;
And they of the city shall flourish like grass of the earth.

17 His name shall endure for ever;
His name shall be continued as long as the sun:
And men shall be blessed in him;
All nations shall call him happy.

Solomon was the inspired writer of this hymn. It breathes the spirit which is found in his petition recorded in I Kings 3:4-5. He began his career very humbly, trusting in God who always answers the petition coming from a contrite spirit. He fully intended, as is indicated in the first five verses of this Psalm, to administer a reign of righteousness and justice.

The Spirit of God enabled him to see a vision of the kingdom of Messiah in the distant future (vss. 16,17). The transition from the scenes of his own personal reign to that of Messiah is made in verse 5, which prepares the reader's mind for the prediction found in verse 6 relative to His descent from heaven to the earth, appearing to establish His reign of righteousness. His advent is compared to the falling of the rain upon the mown grass. This prediction evidently refers to King Messiah's second coming.

In the succeeding verses we see that Messiah's reign will extend from the River to the end of the earth and from sea to sea. All nations will be obedient to Him. The curse at that time will be lifted, the earth will bring forth its increase, and all men will bless themselves in the name of the God of Israel.

II. THE KINGDOM OF GOD UPON THE EARTH ACCORDING TO ISAIAH 11 AND 12

11 "1 And there shall come forth a shoot out of the stock of Jesse, and a branch out of his roots shall bear fruit. 2 And the Spirit of Jehovah shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Jehovah. 3 And his delight shall be in the fear of Jehovah; and he shall not judge after the sight of his eyes, neither decide after the hearing of his ears; 4 but with righteousness shall he judge the poor and decide with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth; and with the breath of his lips shall he slay the wicked, 5 And righteousness shall be the girdle of his waist, and faithfulness the girdle of his loins.

"6 And the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

7 And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. 8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the adder's den. 9 They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of Jehovah, as the waters cover the sea.

"10 And it shall come to pass in that day, that the root of Jesse, that standeth for an ensign of the peoples, unto him shall the nations seek; and his resting-place shall be glorious.

"11 And it shall come to pass in that day, that the Lord will set his hand again the second time to recover the remnant of his people, that shall remain from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. 12 And he will set up an ensign for the nations, and will assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. 13 The envy also of Ephraim shall depart, and they that vex Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. 14 And they shall fly down upon the shoulder of the Philistines on the west; together shall they despoil the children of the east: they shall put forth their hand upon Edom and Moab; and the children of Ammon shall obey them. 15 And Jehovah will utterly destroy the tongue of the Egyptian sea; and with his scorching wind will he wave his hand over the River, and will smite it into seven streams, and cause men to march over dryshod. 16 And there shall be a highway for the remnant of his people, that shall remain, from Assyria; like as there was for Israel in the day that he came up out of the land of Egypt."

12 "1 And in that day thou shalt say, I will give thanks unto thee, O Jehovah; for though thou wast angry with me, thine anger is turned away, and thou comfortest me. 2 Behold, God is my salvation; I will trust, and will not be afraid: for Jehovah, *even* Jehovah, is my strength and song; and he is become my salvation. 3 Therefore with joy shall ye draw water out of the wells of salvation. 4 And in that day shall ye say, Give thanks unto Jehovah, call upon his name, declare his doings among the peoples, make mention that his name is exalted. 5 Sing unto Jehovah; for he hath done excellent things: let this be known in all the earth. 6 Cry aloud and shout, thou inhabitant of Zion; for great in the midst of thee is the Holy One of Israel."

In chapter 10 the Lord compared both the Assyrian nation and Israel to forests of trees which are hewn down by the Lord Himself. According to 11:1, the tree of Jesse is felled at one stroke. In the distant future, from the prophet's time, as we have already seen, there is to come out of the root of Jesse a twig (Messiah) who will bear fruit, and who will exercise authority over the entire world. Verse 2 speaks of His first appearance. Between verses 2 and 3, the period separating the two advents is passed over in silence. But in verses 3-5 a clear, statement is made with reference to the righteousness with which He, upon His second advent, will judge the world and champion the cause of the meek and down trodden who put their trust in Him. In the following paragraph, verses 6-9, we learn that the curse will be lifted, and the creation will be delivered from the bondage under which it has groaned since the fall. Prior to the sin of Adam there was no enmity among the animals. When the curse fell upon the earth, their nature was changed and enmity arose, continuing from that day to the present time. When however Messiah returns, He will lift this curse and liberate all creation. A picture similar to this one is found in Hosea 2:14-23.

A little glimpse of Jerusalem where Messiah will be enthroned in glory as the King of the earth is found in 11:10. He also gave us a very glowing account of it in chapter 4:2-6. In the following verses, 11-16, we see the regathering of Israel and the commercial and social relationship restored between her and Assyria on the northeast and Egypt on the south. Men of that time will learn war no more.

The song of triumph and of praise, which will be upon the lips of everyone throughout the whole world at that time, is given in chapter 12. Glorious will be those days.

III. THE KINGDOM OF GOD UPON THE EARTH ACCORDING TO ISAIAH 65:13-25

"13 Therefore thus saith the Lord Jehovah, Behold, my servants shall eat, but ye shall be hungry; behold, my servants shall drink, but ye shall be thirsty; behold, my servants

shall rejoice, but ye shall be put to shame; 14 behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall wail for vexation of spirit. 15 And ye shall leave your name for a curse unto my chosen; and the Lord Jehovah will slay thee; and he will call his servants by another name: 16 so that he who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes.

"17 For, behold, I create new heavens and a new earth; and the former things shall not be remembered, nor come into mind. 18 But be ye glad and rejoice for ever in that which I create; for, behold, I create Jerusalem a rejoicing, and her people a joy. 19 And I will rejoice in Jerusalem, and joy in my people; and there shall be heard in her no more the voice of weeping and the voice of crying. 20 There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die a hundred years old, and the sinner being a hundred years old shall be accursed. 21 And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. 22 They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree shall be the days of my people, and my chosen shall long enjoy the work of their hands. 23 They shall not labor in vain, nor bring forth for calamity; for they are the seed of the blessed of Jehovah, and their offspring with them. 24 And it shall come to pass that, before they call, I will answer; and while they are yet speaking, I will hear. 25 The wolf and the lamb shall feed together, and the lion shall eat straw like the ox; and dust shall be the serpent's food. They shall not hurt nor destroy in all my holy mountain, saith Jehovah."

In Isaiah 65:8-12 we find an account of the tribulation period which will purge out all the wicked from Israel. In the next two verses is a promise that God will protect the faithful remnant and supply their needs during that period, but will allow the unfaithful to suffer as punishment for their sins. At the end of the tribulation, the time of Jacob's trouble, a new social and political order will be introduced (vss. 15-16). Things that characterize the present age will be forgotten and will never come into mind, because there will be nothing to suggest conditions as they now exist. The reason that there will be no reminders of the present age is the fact that at the beginning of the Kingdom Age, God will create the heavens above and the

earth below anew. This is seen in verse 17. The earth will be destroyed and wrecked by the far reaching judgments of the tribulation, and, in order that there may be a kingdom of glory. God must remodel and reshape both the heavens above and earth beneath. To do it, He must create new materials and set up a different order. At that time Jerusalem will be created anew and will be the joy of the whole earth. (Compare Isaiah 2:1-4.).

"1 The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.

"2 And it shall come to pass in the latter days, that the mountain of Jehovah's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. 3 And many peoples shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of Jehovah from Jerusalem. 4 And he will judge between the nations, and will decide concerning many peoples; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

Beginning with verse 20 of Isaiah 65 and running to the close of this prediction, we see a clear, detailed, and, at the same time, a literal description of conditions as they will obtain in this great kingdom of God, which is to be established upon the earth. Indeed earth's golden era is yet in the future.

CHAPTER XXI

MESSIANIC SPECULATIONS

I. JEWISH SECULATIONS

A. *Talmudical Period*

In view of the fact that the Messianic hope was the heart of prophetic utterances and of the further fact that, during Israel's long exile since the destruction of the Second Temple, it has sustained the nation in every crisis, this treatise would be incomplete without investigating the interpretation of such prophecies by the sages of Israel. From their writings we can gather much valuable information that will assist us in our study of the Messianic hope. At the same time we can evaluate their interpretations in the light of the historic past and see wherein the ancient synagogue and great men of Israel failed in their computation relative to Messiah's appearing. Time, we are told, proves all things. These rabbinic interpretations, therefore, have been subjected to the acid test of the historic past. Only the genuine elements have survived. From these we may gather much valuable information which will assist us in the proper understanding of the prophetic word and which will enable us in avoiding their mistakes. Hence, I shall devote this chapter to a study of the high lights of Messianic speculations in Israel and in Christian circles.

That the reader at the outset may understand the important role which the Messianic hope has played in Israel during the centuries, I wish to quote the introductory paragraphs of Chapter I of Rabbi Abba Silver's book entitled *Messianic Speculation in Israel*.

"The pathetic eagerness to read the riddle of Redemption and to discover the exact hour of the Messiah's advent was shared in common by the Jews in Palestine and throughout the Diaspora, and continuously from the time of the loss of their national independence. In spite of rabbinic injunction and the admonitions of the more discerning

among them, the quest proceeded with varying intensity clear down the ages. At times it seems to be the idle speculation of leisure minds, intrigued by the mystery; at other times it is the desperate search of men in great tribulation. Saadia, analyzing the *locus classicus* of Messianic prophecy—the Book of Daniel—appears in the role of a pious exegete, mystically biased, attempting to unravel a knotty problem. Isaac Abarbanel, an exile, crushed by the tragedy of the Spanish expulsion, seeks refuge and hope for himself and his afflicted brethren in the selfsame field of adventism.

"The critical events in the history of the world which affected Jewish life invariably stimulated interest in such speculation. Great political changes, boding weal or woe for Israel, accelerated the tempo of expectancy. Wars, invasions, migration of peoples, the rise and fall of dynasties, were fraught with significance for the scattered Jewish communities, and the rich fancy of the people, stirred by the impact of these great events, sought to find in them intimations of the Great Fulfilment. The Maccabean wars, the struggle with Rome, the fall of the Temple, the Bar Kochba uprising, the Perso-Roman wars, the fall of Rome, the rise of Islam, the Crusades, the coming of the Tartars, the expulsions, the Ottoman conquests, the religious wars of the sixteenth and the seventeenth centuries, the Cossack rebellion of 1648, and many other momentous occurrences intensified, each in its time, the Messianic hope among the people, and precipitated adventist speculations and movements in Israel.

"That successive calculations proved false and seemingly certain forecasts never materialized did not at all discourage renewed essays in the field. The troubled heart would not surrender this precious enterprise. In dark hours the Messianic promise was the one prop and stay of suffering Israel, and the desperate wish for Redemption expressed itself in Messianic prognostications, even as desires often fulfil themselves in dreams. The forecasts were, of course, doomed to non-fulfilment, and the people in consequence suffered from disillusionments commensurate with the ardor of their expectations. Leaders in Israel, aware of the demoralizing effects of such frustrated hopes, attempted to dissuade the people from continuing their efforts to solve the mystery, but without avail. The dire urgencies of their life forced them to seek surcease from despair in apocalyptic fancies and Messianic romanticism.

"These calculators sought, and apparently found, support in the Bible. The Bible seemed

to offer precedent and warrant for such an occupation. The Book of Daniel, the one canonized apocalyptic tract out of the many which were widely circulated and held in high regard by the people, dwelt upon the mystery of the 'end of days' and seemingly gave a clue to its solution. There were many other Biblical passages which seemed to point to the Messiah, and which, if properly interpreted, could be made to yield up the secret of his coming. All the ingenuity of rabbinic method in hermeneutics and homiletics was therefore brought into play, and words, phrases and letters, vowels, accents, and tropes, and all the mystic science of letter and numeral were marshaled into service.

"Prior to the first century the Messianic interest was not excessive, although such great historical events as the conquest of Persia by Alexander, the rule of the Ptolemies and the Seleucides, the persecutions under Antiochus, the revolt of the Maccabees, and the Roman aggression find their mystic-Messianic echo in the apocalyptic writings of the first two pre-Christian centuries. Calculations, however, as to the exact hour of the Messiah's appearance are wanting. Mention of the Messiah is made in some of the books of the Apocrypha, e.g., in Enoch (2 c.b.c.e.), in the Psalms of Solomon (1 c.b.c.e.) and at times in a well-defined technical sense; but it is significant that such books as Tobit (3 c.b.c.e.) which, through Persian influence, contains a rather well developed eschatology and angelology. Ben Sirach (3 c.b.c.e.) and the Wisdom of Solomon (1 c.b.c.e.) make no mention whatever of the Messiah. Even in the apocalyptic Book of Jubilees (2 c.b.c.e.) he is mentioned only once.

"The first century, however, especially the generation before the destruction, witnessed a remarkable outburst of Messianic emotionalism. This is to be attributed, as we shall see, not to an intensification of Roman persecution but to the prevalent belief induced *by the popular chronology of that day* that the age was on the threshold of the Millennium.

"In the procuratorship of Cuspius Fadus (44 c.e.) the false prophet Theudas appeared, 'and many were deluded by his words. However, Fadus did not permit them to make any advantage of his wild attempt but sent a troop of horsemen out against them, who, falling upon them unexpectedly, slew many of them and took many of them alive. They also took Theudas alive and cut off his head and carried it to Jerusalem.' The Romans' severity was undoubtedly due to the fact that Theudas either entertained Messianic notions himself or announced himself as the Messiah. The Messianic hope, of course, always implied the overthrow of the Roman power in Palestine.

"The movement gained headway under the procuratorship of Felix (52-60 c.e.). Numerous outbreaks are reported. 'There were such men as deceived and deluded the people under the pretense of divine inspiration, but were for procuring invocations and changes of the government; and these prevailed with the multitude to act like madmen, and went before them into the wilderness, as pretending that God would there show them *the signals of liberty*; but Felix thought the procedure was to be the *beginnings of a revolt*; so he sent some horsemen and footmen, both armed, who destroyed a great number of them.' An Egyptian prophet, undoubtedly an Egyptian Jew, now appears on the scene, whose short Messianic career brought sharp reprisals upon the Jews.

"When Jesus came into Galilee 'spreading the gospel of the Kingdom of God and saying *the time is fulfilled* and the Kingdom of God is at hand,' he was voicing the opinion universally held that the year 5000 in the Creation calendar, which is to usher in the sixth millennium—the age of the Kingdom of God—was at hand. It was this chronologic fact which inflamed the Messianic hope of the people rather than the Roman persecutions. There is no evidence anywhere to show that the political fortunes of the people in the second quarter of the first century of the common era—the period of many Messianic movements—were in any degree lower than those in the first quarter, in which no Messianic movements are recorded.

"Jesus appeared in the procuratorship of Pontius Pilate (26-36 c.e.). The first mention of the appearance of a Messiah in Josephus is in connection with the disturbances during the term of office of the procurator Cuspius Fadus (c.44 c.e.). It seems likely, therefore, that in the minds of the people the Millennium was to begin around the year 30 c.e."

From this lucid statement of Rabbi Silver we can see that the Messianic hope has been one of the most formative factors in the life of Israel. The Rabbi has rendered an invaluable service to humanity by giving to us the result of his historical studies on this subject. The thesis of Dr. Silver's volume may be stated in the following words: *Regardless of all circumstances the pious in Israel have always sought comfort in the Messianic hope whenever any crisis arose that affected the nation.* In this splendid work, containing 268 pages, he has marshaled indisputable proof of

his proposition. As our author has very cogently pointed out, these pious souls did not attempt to pry into the mysteries of the unknown future simply for the gratification of a morbid curiosity. Of course, it is to be expected that many would, through idle inquisitiveness, attempt to read the future, but history shows that in the majority of instances those who gave themselves to the study of Messianic prophecy were driven to do so by the pressure of the times and the persecution waged by anti-Semitism. All right-thinking people, therefore, can have but the highest regard for these earnest souls, who have sought in times of crises comfort and consolation in the Messianic hope. In this chapter I shall not endeavor to give an historic survey of Jewish speculations relative to Messianic hopes but only to typical cases which illustrate the various methods of interpreting* prophecy employed by the great men of Israel. Dr. Silver summarizes the Messianic expectation in Israel during the third and fourth quarters of the first century of the common era in the following quotation:

"As the crisis approached in the life of the nation with the sack of Jerusalem and the destruction of the Temple, the Messianic excitement of the people was at fever heat. While the Temple was burning a prophet appeared announcing that the Messiah was at hand. 'A false prophet was the occasion of these people's destruction, who had made a public proclamation in the city that very day that God commanded them to get up upon the Temple and that there they should receive miraculous signs of their deliverance. Now there was then *a great number of false prophets* suborned by the tyrants (i.e., the Zealots—the militant patriots) to impose upon the people, who denounced this to them that they should wait for deliverance from God.'

*I wish to acknowledge my great indebtedness to Rabbi Silver for the valuable information which he made available in his excellent volume, *Messianic Speculations in Israel*. Much of the historical data contained in this chapter is taken from this book. Many of his references I have verified by my own researches. Some, however, I have embraced upon his excellent authority without personal investigation.

Much information and data, however, I have gleaned from others to whom I wish at this time to express my indebtedness.

"Josephus also recounts a Messianic calculation popularly held at the time of the destruction based upon 'an ambiguous oracle that was also found in their sacred writings, how "about that time, one from their country should become governor of the habitable earth." Josephus applies this prophecy to Vespasian."

Beyond the boundaries of Israel there was a general expectation among the peoples that the world was reaching a crisis and that there would appear a great personage in the world who would bring deliverance to humanity. For instance, Tacitus in his history of Rome gives us the following information:

"The majority were deeply impressed with a persuasion that it was contained in the ancient writings of the priests that it would come to pass that *at that very time*, that the East would renew its strength and they that should go forth from Judea should be rulers of the world" (*History*, V. 13).

Likewise Suetonius confirms this general Messianic expectation:

"A firm persuasion had long prevailed through all the East that it was fated for the empire of the world *at that time* to devolve on someone who should go forth from Judea. This prediction referred to a Roman emperor, as the event showed, *but the Jews applying, it to themselves broke out* into rebellion" (*Life of Vespasian*, par. 4).

After the national collapse and the destruction of the Temple the people of Israel centered their interests for the future in the Messianic hope. This expectation, of course, was grounded in the predictions relative to the reestablishment of the Davidic throne and kingdom. According to prophetic utterances, the reinauguration of the Davidic dynasty and the setting up of a world kingdom involved supernatural intervention. Nevertheless the Messianic hope at this time was largely a political ideal.

1. THE HISTORICAL BACKGROUND

As scholars have pointed out, the first century was a transitional period for the entire world. Many things long-considered as standard and unchangeable were thrown into the discard. New ideals were proposed and accepted. There was an influx into the West of philosophy and religion from the East. The impact between these oriental religions, largely the warm, nature cults, and Greek philosophy brought about dire and far-reaching consequences in the fields of speculative thought and practical religion. Under these conditions naturally the century was one characterized by an eclecticism.

The elements which eventually bring about national decay were eating at the vitals of the body politic of the empire. This fact forebode the eventual modification and final overthrow of the pagan Graeco-Roman civilization. The nation of Israel in its homeland was not exempted from these maladies. Discontent and unrest seized the nation. Such conditions always prove fertile soil for the growth and development of Messianic speculation and the appearance of false claimants to these honors. Under such conditions many good and noble men found themselves enmeshed in the confusion of the day. The collapse of the nation, the destruction of the Temple, and the subsequent dispersion of the nation among the peoples of earth all but demolished the civilization and the culture of Israel. Immediately refuge was sought in the Messianic hope. The tenseness of the situation heightened this general expectation. The saying that "The desire is father to the thought" finds a striking illustration in the case of Israel at that time. The people naturally yearned for the appearance of Messiah; this desire developed into the general and speedy expectation of His coming in the immediate future. Of course, there were those who opposed the general trend of thinking on this point, but they seem to have been in the minority. As we have already seen by the quotation given from Dr. Silver's book, the general impression in Israel was that the period was the close of the fifth millennium, that would soon burst into the glorious era which the prophets foretold. The result of these combined factors was that the Messianic ideal was fanned into a

flame of intense expectation of the soon-coming of King Messiah.

2. CALCULATORS

In this section I wish to call attention to a number of outstanding men who heralded the near approach of the glorious kingdom era.

a. *Yohanan ben Zakkai*

Before his death Yohanan ben Zakkai said to his followers: "Remove all vessels lest they be rendered unclean, and prepare a throne for Hezekiah, king of Judea, who is come."

King Hezekiah, whom many of the ancients in Israel considered the defender of the law, was considered by many as the Messiah. There is some discussion, however, as to who was meant by Hezekiah. Hillel inveighed against expecting the Messiah, affirming that he had already appeared in the days of Hezekiah. But who was this Hezekiah? The son of Amon who instituted great reforms in Judah, or Hezekiah the Galilean the father of Judah the Zealot who was killed by Herod? The answer is undetermined. Ben Zakkai, who died about 80 C.E., expected the Messiah in the immediate future.

b. *Rabbi Elieser ben Hyrcanus*

This rabbi believed that the "days of the Messiah" would last for 40 years. According to one source this position was based upon Psalm 95:10: "Forty years long was I grieved with that generation." According to another source, he founded his interpretation upon Deuteronomy 8:3: "And he humbled thee, and suffered thee to hunger, and fed thee with manna." The bitter wilderness experiences continued 40 years; hence her present troubles will last the same length of time. And, again, "Make us glad according to the days wherein thou has afflicted us" (Psa. 90:15). According to a *Midrash* on Psalm 90:15, Rabbi Akiba, a loyal supporter of Bar Kochba, also believed that the days of Messiah would be 40 years.

In order to see the bearing of this position upon the general question of Messiah's

appearance, one must understand the interpretation generally held by the ancient rabbis relative to "the days of the Messiah." The scholars of Jewry were divided in their opinion relative to this question. Some held that "the days of Messiah" followed His appearance, whereas others believed that His coming would be subsequent to these days. At the same time others held that "the days of Messiah" embraced both the period preparatory to His advent together with the great golden age of the future. These varying opinions naturally affected the interpretation concerning the length of "the days of the Messiah."

As a rule the leaders of Israel who lived in the period between the destruction of the Second Temple and the Bar Kochba revolt assigned short terms for the days of the Messiah. For instance, Eliezer ben Hyrcanus interpreted them as 40 years, whereas Eleazar ben Azariah affirmed that they would continue 70 years. Jose, the Galilean, believed them to be 60 years. Those who lived after the Bar Kochba revolt, on the other hand, assigned longer terms for "the days of Messiah." For instance, Rabbi Dosa attributed 400 years to this period of trials, whereas Judah ha-Nasi affirmed that they would be only 365. Others considered that they would be still longer.

Rabbi Silver in the following quotation tersely summarizes the reason for the change of opinion:

"The explanation may lie in the fact that the earlier Rabbis took the 'days of the Messiah' to mean the days of travail immediately *preceding* the advent of the Messiah, and they expected the Messiah to appear *in the very near future*. The Bar Kochba revolution shattered these Messianic hopes and brought tragic disillusionment into the hearts of the people, so that the Rabbis who lived after this fateful apocalyptic debacle sought to project the Messianic hope to a more distant future, thereby discouraging, if possible, a recrudescence of such intense hopes in the immediacy of the Messiah's advent."

Not only did the troubles and disasters of the time bring into prominence the Messianic expectation, but also the chronology of the day accentuated the

importance of this hope. On this point Dr. Silver gives us the following illuminating remark:

"The Rabbis generally believed on the basis of the Biblical Creation week, that 'The world will last 6,000 years and will be in chaos 1,000 years.' The thousand years prior to the destruction of the world (5000-6000) would be the years of consummation and universal blessedness."

The various apocalyptic works appearing at that time, or worked over by later redactors, likewise confirmed the sentiment that the consummation of the age was near at hand. Josephus voiced the sentiments of the age in the following quotation: "Those *Antiquities* contain the history of 5,000 years, and are taken out of our sacred books" (Bk. 1:1). On the position held prior to the destruction of Jerusalem and that espoused after that event, I wish to quote again from Dr. Silver's important volume:

"The collapse of this movement at the close of the putative fifth millennium prompted the Rabbis not only to project the Messianic date to a more distant future, but also *to revise their notion of the Creation calendar*. They were living not at the close of the *fifth* but at the close of the *fourth* millennium. The people need not despair of the Messiah. He is still to come. He may come at any time within the fifth millennium, not necessarily at its close; perhaps in 4231 A.M. or 4250, or 4291. The Messianic age has actually begun with the destruction of the Temple, but before its final denouement 365 or 400 years or more may elapse."

c. *Rabbi Eleazar ben Azariah*

This rabbi, a contemporary of Rabbi Eliezer, firmly believed that the Messiah would come within 70 years after the destruction of Jerusalem. Hence the time of His appearance was, according to his calculation, scheduled to be in 140 C.E. This interpretation is based upon the following quotation: "And it shall come to pass in that day that Tyre shall be forgotten seventy years, according to the days of one king" (Isa. 23:15). Our author considered this king to be Messiah.

d. *Rabbi Jose the Galilean*

This rabbi approached the question from a different angle. He concluded from Psalm 72:5 that Messiah would come 60 years after the destruction of Jerusalem, i.e., in 130 C.E. He arrived at this conclusion by noting the fact that the word *generations* in the original is first in the singular and then in the dual; hence three generations. He allowed 20 years for a generation. Rabbi Ishmael had the same view, but made his computation upon Psalm 80:5: "Thou hast fed them with the bread of tears, and given them tears to drink in a threefold measure." The word **שליש** by this author is interpreted to mean three *generations*. Among those expecting the coming of the Messiah at that time may be mentioned Rabbi Akiba who, according to an ancient source, based his opinion upon Haggai 2:6 which declares: "Yet once, it is a little while and I will shake the heavens, and the earth." In reply to the question as to when the son of David would come, the Tanna, Jose ben Tishma, said "When this gate will fall and rise and fall and rise again, and fall a third time, then the Messiah will come before they have time to rebuild it." Dr. Silver interprets "this gate" as a reference to Jerusalem and sees in this statement a reference to the fall of Jerusalem under the Babylonians, also the collapse of the nation by the Romans, and the third fall of Jerusalem before Julius Severus. This rabbi expected the soon overthrow of Rome by the Parthians through whom this expectation would be realized. The rabbis living immediately after the destruction of Jerusalem were very clear in their statements relative to the exact time when Messiah would make his appearance. For instance, according to Dr. Silver, Rabbi Joshua declared: "In Nisan (the 14th day) were they (the children of Israel) redeemed, in Nisan will they again be redeemed." Rabbi Eleazer of the first and second centuries likewise believed that redemption for Israel would occur in Tishri (on New Year's day). The basis for this position is found in a comparison of Psalm 81:3,4 with Isaiah 27:13. According to Dr. Silver, all the rabbis interpreted the intense suffering of Israel entailed by the overthrow of the Jewish nation as the birth pangs preceding the advent of King Messiah.

"The Rabbis regarded the demoralization which set in the life of the people as a result of the fall of Jerusalem, the unsuccessful rebellion of Bar Kochba, and the subsequent persecutions, as the *heble Mashiah*, the travail pains of the Messianic Age. These teachers were not describing theoretically, in an academic vein, the conditions which would prevail at some future time when the Messiah would come. They were concretely depicting the unprecedented conditions which actually were existing in their own time, and they were sincerely anticipating a swift change through the advent of the Messiah."

Quotations from the Mishna could be multiplied which show that there was a general expectation, on account of the sufferings and persecutions, that Messiah would soon make his appearance. Of course, since He did not come and deliver the nation, the disillusionment of the people and their reaction to the non-fulfilment of such intense expectations were disastrous.

e. *Later Rabbis*

From its bitter disappointment the nation finally rallied under the influence of later teachers who projected the date for Messiah's appearance into the more distant future. The calendar was thrown into the discard and men no longer considered that they were approaching the close of the fifth millennium. A new principle was adopted for the interpretation of Messianic prophecy. The foundation for this new theory was laid by drawing a parallel between the deliverance from Egypt and that from their present exile. After 400 years of bondage Israel was delivered from Egypt. Therefore, after four hundred years of exile among the nations she again would be redeemed. For instance, Rabbi Dosa (2-3 C.) stated that Messiah would come at the conclusion of 400 years, proving his proposition by comparing Psalm 90:15 with Genesis 15:13.

Rabbi Judah ha-Nasi (c. 135-220 C.E.), the compiler of the Mishna, believed that Messiah would come 365 years after the destruction of Jerusalem, i.e., in 435 C.E. The basis for his calculation was Isaiah 63:4: "For the day of vengeance was in my heart, and the year of my redeemed is come." This great sage in Israel adopted what is known as the "year-day theory," i.e., a day in prophecy foreshadows a year

in history. The year of redemption, consisting of 365 days in this passage, foreshadowed 365 years in history. He, of course, was reckoning in terms of solar years. An early ancient author stated that the redemption of Jerusalem would occur 354 years after the fall of the nation in 70 C.E.; hence, according to him, Jerusalem would be restored and the Jews rehabilitated in their land by the year 425 C.E. The basis of this calculation was the lunar year.

Another method of computing the date of Messiah's appearing is found in an ancient source which declares "The world will endure no less than 85 jubilees (4250 years), and in the last jubilee the son of David will come." This calculation placed Messiah's appearance, therefore, between 440 and 490 C.E. Elijah himself is accredited with this speculation.

Still another method of unraveling the future was adopted. It is set forth in the following quotation from Dr. Silver:

"A teacher of the school of Elijah expressed the belief that the Messiah could have come as early as 240 C.E., but the sins of the people delayed his coming. 'The world will exist 6000 years. The first 2000 years were those of chaos (without the Torah), the second 2000 years were those under the Torah, and the last 2000 years are the Messianic years. But because of our many sins there have already elapsed the years which have gone by (and the Messiah has not yet come).' According to this belief those living after 240 C.E. are definitely within the Messianic cycle and may expect his coming at any time, provided the people are prepared through repentance and self-purification to receive him."

During the period from the second to the fifth centuries there were hopes at different times that Messiah might come, but they never attained the heights of fervid expectation until the last quarter of the fifth century. In the second century when the Parthians were fighting against the Roman emperors in the East, some of the leaders of Israel saw the approaching collapse of Rome and, of course, the coming of the Messiah. In the third century when the Sassanid dynasty of Persia warred against Rome, the hopes of Israel were again stirred to fervid expectation. When the fifth century arrived and it became evident that the Roman empire in the

West would crumble under the titanic blows of the invading tribes from the North, the expectation of Israel was fanned into a flame of ecstatic hope of Messiah's immediate appearance. This result was to be expected. Messiah, according to this view, was to make his appearance about the year 470 C.E. According to current interpretation, Rome was the last world empire preceding the Messianic era. This city, the proud mistress of the ancient world, was crumbling; therefore, the logical conclusion was that Messiah's appearance was imminent. The plain teachings of the Scriptures buttressed by the logic of the sufferings of stern realities proved conclusively to the leaders of Israel that the age was about to close. It is to be noted that the glowing expectation of the consummation of all things was accentuated in the West. The center of this anticipation naturally was in Palestine. The stirring events of the western world heightened, of course, this expectation. On the other hand, we find little speculation concerning Messianic times among the Jews of Babylon who fared far better in this period than their Palestinian brethren. The schools of the Babylonian Jews enjoyed prosperity and security at this time with few exceptions, whereas those of Palestine were closed. It was natural that such hard and bitter experiences should heighten the Messianic hope among the sufferers.

3. OPPONENTS

There was strong opposition from certain quarters to all Messianic speculation. For instance, Rabbi Jonathan (2-3 C.) hurled anathemas against those who would indulge in computing the time of the end. "Perish all those who calculate the end, for men will say, since the predicted end is here and the Messiah has not come, he will never come." Again, Rabbi Simeon elaborated this same argument in the following quotation:

"The matter may be deduced *a minore ad majorem*. In the case of the Egyptian exile, the duration of which was definitely revealed, they nevertheless erred in their calculation and left sooner than they should and perished. How much more so in the case of our exile, concerning which it is written, 'For the words are shut up and sealed until the time of the end'; must the calculators err. Hence it was said, 'Perish all those who calculate the end';

rather let a man wait and believe, and the good is bound to come."

Rabbi Hiyya bar Abba (3-4 C.) made the following statement: "When Jonathan ben Uzziel sought to make public a translation of the Hagiographa, a voice from heaven cried out, 'Desist!' What was the reason? Because it contains the date of the Messiah's advent." Rabbi Levi (3 C.) interpreted the Song of Solomon 2:7 as follows: "I adjure you, O daughters of Jerusalem, etc.," as proof that the public should not know the end lest that information be revealed to the Gentiles. Once more, Rabbi Jose (2 C.) declared: "He who calculates the end will have no portion in the world to come."

The four principal arguments advanced against Messianic speculation are summarized by Dr. Silver as follows:

"(1) Some denied the coming of the Messiah altogether, and thereby aimed at demolishing completely the whole structure of Messianic speculation; (2) others tried to accomplish the same purpose by maintaining that the Bible contains no Messianic references touching this last exile, and that there is no oral tradition for it; (3) others, while acknowledging the presence of such Messianic prophecies in the Bible, insisted that they are undecipherable and purposely 'hidden'; (4) and still others declared that Redemption is contingent entirely upon repentance, and that there can therefore be no set time for Redemption."

As an illustration of the first argument stated above, let us note what an Amora, Hillel, of the fourth century said: "The Jews have no Messiah to expect, for they have already consumed him in the days of Hezekiah."

The Tanna, Rabbi Nathan (2 C.), is a typical illustration of those using the second argument:

"The following verse goes to the heart of things; 'For the vision is yet for the appointed time, and it declareth of the end and doth not lie. Though it tarry, wait for it, because it will surely come. It will not delay.' (This means that we are to do) not like the Rabbis who interpreted 'until a time times and half a time' (as holding a Messianic date for the future),

and not like R. Simlai who interpreted 'Thou hast fed them with the bread of tears and given them tears to drink in a large (three-fold, שליש) measure,' nor like Akiba, who interpreted, 'Yet once, it is a little while, and I will 'shake the heavens and the earth.' But (we are to take these passages as referring to events now past), the first kingdom (Hasmonean) lasted seventy years; the second kingdom (Herod) fifty-two years, and the kingdom of Ben Kosiba two and a half years."

The third argument appears in an anonymous Baraita that lists seven things which are hidden from men. The sixth and seventh items are as follows: "When the kingdom of David will be restored and when the guilty kingdom (Rome) will be destroyed."

A Palestinian Amora, Rabbi Yohanan (3 C.), in commenting upon Isaiah 63:4: "For the day of vengeance was in my heart, and the year of my redeemed is come," declared the true meaning of the verse to be this: "To my heart alone have I revealed it (the hour of redemption), not even to my limbs." Another declaration by the same rabbi throws further light upon his position: "In the case of the men of the First Temple whose sin was open, the end of their exile was also revealed, but in the case of the men of the Second Temple whose sin was secret, the end of the exile was likewise left secret." A contemporary, Rabbi Simeon ben Lakish, set forth his view in the following quotation: "To my heart alone have I revealed it, not even to the ministering angels."

A representative of those who used the fourth line of reasoning was Rabbi Eleazer (1-2 C.), a pupil of Yohanan ben Zakkai. This famous rabbi declared: "If Israel will repent they will be redeemed; if not, they will not be redeemed." To him, Rabbi Joshua answered: "If Israel will repent, they will be redeemed; if not, God will raise over them a king whose decrees will be as severe as those of Haman. Then Israel will repent." To the latter, Rabbi Eleazer rejoined in the following words: "Only if Israel will repent will they be redeemed, as it is written, 'Return, ye backsliding children, and I will heal your backsliding.'" In this same strain these two rabbis debated. The outcome of the argument was that Rabbi Eleazer was silent when

Rabbi Joshua quoted from Daniel 12:7.

The controversy was prolonged into the next century, there being champions for both positions. Some, however, like Rabbi Joshua ben Levi (3 C.), tried to harmonize the opposing views. This rabbi explained Isaiah 60:22 in the light of his theory, as follows: "I, the Lord, will hasten it in its time," to mean that if the children of Israel are deserving, then Redemption will be hastened (**אחיזונה**); if not, then it will come at the appointed time **בעתה**. Similarly, he explained the apparently contradictory verses, "And there came with the clouds of heaven one like unto a son of man" (the Messiah came swiftly like the clouds of heaven), and "behold thy king cometh unto thee ... lowly and riding upon an ass" (the Messiah came slowly like a man riding upon an ass). If the children of Israel are found deserving, then the Messiah will come swiftly (with the clouds of heaven); if not, then slowly like a lowly man riding upon an ass. Another rabbi affirmed that "Were the children of Israel to observe fully two successive Sabbaths, they would immediately be redeemed."

Some of the rabbis tried to quell the effervescent expectation of the masses in such a manner as is illustrated in the following quotation:

"The Redemption of Israel is likened to a grain-harvest, a grape harvest, a field of spice and a woman in confinement. A field which is harvested before the proper time, even the straw from off of it is poor. A vineyard which is gathered in too early, even the vinegar made out of its grapes is poor. Spices gathered before they are full grown and dry will lack their true odor, and an aborted child dies."

4. FALSE MESSIAHS

Josephus informs us that at the time of the national crisis and immediately thereafter, false prophets arose who proclaimed the dawning of a new era. Some impostors appeared even before this decisive epoch. It was natural, therefore, that those who bid for Messianic honors should come forth at various times. In the fifth century a typical case occurred. We have the record of a false Messiah who appeared in Crete, bearing the name of Moses. He gained a great following among his

brethren. Having appointed a date, he gathered his followers to the sea and promised them that it would open to them as the Red Sea had done for Moses and the children of Israel. This escapade proved abortive and brought disaster to those involved.

5. PRINCIPLES OF INTERPRETATION INVOLVED

The interpretations we have studied in this chapter thus far may, according to their origin and nature, be thrown into the three following groups: (1) those based upon current chronology; (2) forced exposition of isolated passages; and (3) unwarranted analogies.

a. *Those Based Upon Current Chronology*

As we have already seen, the consensus of opinion in the second half of the first century of the common era was that those days would close the fifth millennium. According to current theology, the Messiah would come and the golden era of a 1000 years would begin. Upon what the theory was based is uncertain. It is true that Josephus does give us some chronological data, but it is far from conclusive.

That there was a general expectation of Messiah's appearance in the first century of the present dispensation is evident. Dr. Silver has proved this point conclusively. It is echoed in the apocalyptic writings of the times. The New Testament shows that there were those who were looking for "the redemption of Jerusalem" and "the consolation of Israel" (Luke 2). The statement of John the Baptist that the time was fulfilled and that the kingdom of heaven was at hand echoes the feeling of expectancy on the part of the masses. He made these utterances without any explanation. He assumed that the people understood the import of his language.

Why did the people living in the first half of the first century of this era have such hopes of Messiah's appearing in their day? There is but one reply: They knew from the prophecy of Daniel that the Redeemer would be cut off at the end of the 69th week of years; that they were approaching that time; and that He would be born,

according to Isaiah 7:14, of a virgin in the city of Bethlehem of Judah (Micah 5:2) and grow to manhood before He could be cut off. These facts they learned from the Scriptures and they expected a literal fulfilment of God's promises. This general expectation on the part of the nation at that time is adequately and logically accounted for upon this hypothesis. All other explanations fail to meet the demands of the facts. The theory of the Creation calendar arose and doubtless was used to support the current expectation. But in the final analysis the prophecy of Daniel's 70 weeks formed the foundation for this hope. This view becomes quite evident in the light of this fact: Many leaders of Israel of that day believed that the Scriptures were the Word of God and studied them as such.

b. *Forced Exposition Of Isolated Passages*

Rabbi Eliezer ben Hyrcanus in interpreting the days of the Messiah referred to Psalm 95:10, "Forty years long was I grieved with that generation," as proof that they would continue for 40 years. An examination of this psalm shows that the writer was looking backward to the wilderness experiences of Israel and was not discussing the days of Messiah. Hence to take it from its connection and to apply it to the future is illogical. Another passage relied upon by this same sage for support of his theory was Deuteronomy 8:3: "'And he afflicted thee and suffered thee to hunger and fed thee with manna' (40 years in the wilderness)." To detach this verse from its context and to apply it to the future is also illogical and erroneous. A third quotation advanced for the position advocated was Psalm 90:15: "Make us glad according to the days wherein thou hast afflicted us." Moses was the human mouthpiece through whom the Spirit of God spoke this petition. There is, it seems, more justification for interpreting this passage messianically than the others. Nevertheless, when the theme of the hymn is understood and the verse is taken in its connection it becomes evident that he was not speaking of the Messianic age. The thesis of the poem is the eternity of God and the transitoriness of man. In view of the promises made by the Lord to Israel through Moses it is unthinkable to conceive of his stating in this psalm that the Messianic era should last only 40 years. The parallel is, therefore,

not between the length of the days of sufferings and of those of the expected joys of the future, but is rather a contrast between the sufferings and the anticipated bliss. Hence from this passage there is no intimation as to the length of the days of Messiah.

Dr. Silver has told us that the rabbis generally believed, on the basis of the Biblical creation week, that the world would continue 6000 years. In other words, the 6 days of reconstruction, not creation, typified the 6000 years of human history. This supposition, to their minds, was confirmed by the statement of Moses in Psalm 90:4:

For a thousand years in thy sight
Are but as yesterday when it is past,
And as a watch in the night.

Do the facts set forth in Psalm 90 justify such an interpretation? If taken in the light of the data found therein and the theme of the hymn, it is impossible for us to arrive at any such conclusion. As stated above, Moses was contrasting the eternity of God with the brevity of man's earthly existence. In view of this fact alone it is impossible for one to see any connection between the statement in the Psalm and the days of the Genesis record. If there is such a connection and these days foreshadowed the period of human history, the Lord has not made that fact clear. It is, therefore, precarious to base an argument on such an unwarranted assumption.

Rabbi Eleazar ben Azariah set the date for the introduction of the great Messianic era by referring to Isaiah 23:15: "And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king." Arbitrarily, he imposed upon this prediction Messianic import. Nothing in the passage hints at the future. There were kings in ancient times who did reign that long. Some came to the throne in childhood and lived to a ripe old age. It must be remembered that the

Lord, when He reduced the span of life, limited it to threescore and ten years (Psa. 90:10). Because of a lack of evidence in Isaiah 23, it is, therefore, impossible for one logically to apply this verse to the Messianic era.

Both Rabbi Jose the Galilean and Rabbi Ishmael set the date for the Messianic era in 130 C.E. The basis of their calculation was Psalm 72:5 and Psalm 80:5. Rabbi Jose forced an unnatural meaning upon the words, "generation, generations." He considered the span of a generation to be 20 years. Since "generation" is singular in the first instance and dual in the second, he said there would be 3 generations. Then arbitrarily he considered a generation 20 years long and three generations as 60 years. He, therefore, added 60 years to 70 C.E. (the time of the downfall of Jerusalem); hence he arrived at the year 130 C.E. for the beginning of the Messianic era. Let it be noted that the Holy Spirit had a definite message to give men when He spoke. God does not juggle with words, but uses them in their plain, ordinary, common-sense import. Their significance is to be gathered from the context. To force an unnatural meaning upon any word or phrase and to ignore the context are to insure arriving at a wrong conclusion. Rabbi Ishmael likewise forced a strained and unnatural meaning on Psalm 80:5; hence the Lord did not work according to his schedule, and people were bitterly disillusioned by the failure of the fulfilment of his speculation.

Many quotations could be brought forward and examined which were used by the ancient synagogue to prove the near approach of the Messiah and to establish the date of His appearance, but these suffice. That they were mistaken in forcing an unnatural and abnormal meaning on these passages is proved by the non-fulfilment of the expectation aroused by such interpretations.

c. Unwarranted Analogies

When the nation had regained self-control and rallied from the bitter disappointment after the Bar Kochba revolt, a new interpretation was adopted: the Messianic hope was thrown out into the more distant future. Rabbi Dosa (2 C.) drew

an analogy between the bondage in Egypt and Israel's dispersion among the nations after 70 C.E. He assumed that they would be of the same duration.

No Scriptural warrant was advanced to prove the proposition. Some texts were wrenched from their connection, and far-fetched inferences were cited to prove that such would be the case. I wish to say that there is not any evidence in the Scriptures to warrant an analogy between the two periods of suffering. Others, as has been noticed, drew a parallel between the 40 years of wilderness wanderings and the days of the sufferings of Messiah prior to the great dawn of the glorious kingdom era. This analogy was based upon pure assumption and imagination without any Scriptural warrant whatsoever.

Rabbi Judah ha-Nasi (2, 3 C.) affirmed that the Messianic era would be in 435 C.E. The fundamental principle upon which his calculations are grounded is found in Isaiah 63:4, "For the day of vengeance was in my heart, and the year of my redeemed is come." This sage based his interpretation of the passage upon what is usually known as the year-day theory; i.e., one day in prophecy foreshadows a year in history. Since there are 365 days in the solar year, he concluded there would be 365 years after the fall of the nation in 70 C.E. unto the coming of Messiah. When the context of this passage is examined carefully, it is seen that Isaiah foresaw the coming of the Messiah from Edom and Bozrah to Jerusalem after his mortal combat with the enemies of Israel in the region from which he was advancing. Isaiah 63:1-6 contains, therefore, a dialogue between the prophet and the Messiah whom he sees in vision. In answer to the prophet's query the Messiah states that he has trodden the winepress of the wrath of God because the day of vengeance and the year of his redeemed had come. Only by pure imagination can one arrive at the conclusion that the word year in this connection is employed with a secret, fantastic, mystical signification. In view of this strained and abnormal interpretation, it becomes necessary for me again to call attention to the fact that the only safe rule of studying any language is to take every word at its primary, ordinary, usual, literal significance unless there is positive evidence in the context which indicates

otherwise. There is but one exception to this rule: Should the plain, ordinary meaning of one passage conflict with another unmistakable passage in some other portion of the Scriptures then, and only then, are we warranted in departing from the primary, literal meaning of the passage. The fundamental, ordinary meaning of the words in this quotation does not conflict with those of any other passage of Holy Writ; therefore, we must accept that meaning which accords with the context and discard the interpretation placed upon it by Rabbi Judah.

In order that the reader might see the seemingly invincible force and powerful logic of those taking this position, I wish to give the details of the line of reasoning. These expositors interpreted the vision of the image in Daniel 2 as symbolizing the four world empires: Babylon, Medo-Persia, Greece and Rome. They correctly understood that the little stone cut out of the mountain without hands which breaks the image was symbolic of the Messiah in whom the kingdom is centered; hence they understood that, when the fourth kingdom, Rome, is destroyed by the appearance of Messiah, His kingdom is to be established immediately. This position is likewise confirmed by the beast vision of Chapter 7 of the same prophecy. The sages of Israel likewise interpreted the four beasts as signifying the same world empires; namely, Babylon, Medo-Persia, Greece and Rome. According to Daniel 7, when the fourth beast is destroyed, the kingdom of God is given to the saints of the Most High, the Jewish saints.

As stated above, some interpreters believed confidently that the exile which began with the downfall of the nation in 70 C.E. would last exactly 400 years; hence, they expected Rome, which they termed *Edom* in cryptographic style, to be overthrown by 470 C.E. As the fifth century advanced there were indications that Rome in the West was succumbing and would finally yield to the sledge-hammer blows of the Germanic tribes which were constantly coming in waves against the empire. The nearer the time drew to the appointed date of 470, the greater were the excitement and expectation of King Messiah's appearance and the dawning of the golden era.

The logic of these expositors seemed to be absolutely correct; hence, the pious of the nation looked expectantly to the year 470 C.E. for the deliverance. A little investigation, however, will show the fallacy of the argument. As noted above, there is no positive proof that the Scriptures intimated that the present exile would last only 400 years. This position was an assumption without Scriptural warrant. That there would be four world-empires, as set forth in the second and seventh chapters of Daniel, is beyond dispute and that the fourth would be succeeded by a fifth; namely, the kingdom of the Messiah, which would be turned over to the Jewish saints, is likewise beyond question. The fallacy of the exposition of these commentators lay in a failure to recognize that the fourth kingdom would be a divided one, as is set forth by the legs of iron of the metallic image. These expositors unwittingly overlooked that fact. The Roman Empire was headed up in the two centers—Rome on the Tiber in the West, and Constantinople on the Bosphorus in the East. To lose sight of the eastern section of the empire, which was symbolized by the right leg, and to focus attention entirely upon Rome on the Tiber, symbolized by the left, meant only to arrive at a false and incorrect conclusion. As set forth by the legs of iron, the kingdom, Rome, would be divided and both sections would continue throughout the centuries to a given time which was signified by the ten toes of iron and of miry clay. Speaking in terms of the anatomy of the image, I would say that Rome in 470 was still in the thigh stage. The Messianic kingdom was not, according to the image, to be established until Rome reached the foot-and-toe stage; hence, both the major and minor premises of these calculators contained fallacies. Under such conditions the conclusion is bound to be incorrect. To those who did not investigate the soundness of the premises, but rather accepted the hasty interpretation of these calculators, the crumbling of the Roman empire in the West was positive and absolute proof of the near-coming of Messiah; hence, they confidently expected His appearance about 470 C.E. In connection with this error may I call attention to the fact that there are many at the present day who are interpreting Scripture in the same loose, illogical manner, who are setting dates,

and who see in certain events of the present time absolute and positive proof of the coming of Messiah? There is but one way to avoid such errors, which is to examine every promise in the light of its context and to take every word at its primary, ordinary, usual, literal meaning unless the facts of the context indicate otherwise. A strained and abnormal interpretation of any passage is certain to lead one into error. Let us profit by the mistakes of these good and earnest men who, adopting false principles, were led into error.

Since time has disproved the interpretation made by analogies, they may safely be discarded as incorrect. Having examined some typical cases in the Talmudical period, we shall now pass on in the next section to that of the Mohammedan era.

B. *The Mohammedan Period*

In the preceding section I have briefly glanced at the principal exponents of Messianic speculation in Israel, the Scripture quotations cited as proof of their positions, the method which they employed in expounding the Scriptures, their opponents, the principles adopted by these exegetes, false messiahs, and the general results. Hence we simply saw a cross section of the speculative life of Israel and the results accruing therefrom during what is properly called the Talmudical period. In this section we shall glance very briefly at various aspects of Messianic speculations during this period. Roughly speaking, it covers four centuries, beginning with the seventh.

1. HISTORICAL BACKGROUND

Mohammed with his hosts began his career of conquest, dashing forth from the Arabian Desert into the civilization of the empire. Within 100 years the standard of the crescent swept through North Africa, crossed the straits to the Iberian Peninsula, and advanced until it was checked on the famous battlefield of Tours exactly one century after the beginning of the campaign.

In east Europe the Mohammedan hosts raised their standard as far as the Danube. For a long time it looked as if the civilization of the European world was doomed to succumb to the mighty titanic strokes of the Mohammedan power. As a rule, the conquered peoples were given the choice of the Koran or the sword. These hard conditions were imposed on both Jew and Gentile alike with however, some exceptions. Under such trying circumstances it was natural that men's souls should be tested to the uttermost and that ways out of the situation should be sought.

Dr. Silver summarizes the effect upon the Jewish people of these unprecedented upheavals in the following words:

"But the remarkable stories of the Arabs and the crumbling of the Persian and the Byzantine Empires before their irresistible onslaught set aflame anew the Messianic hopes. The hope was generally entertained that the Arabs would accomplish what the Persians had failed to accomplish—the overthrow of Edom, entrenched in Rome and Byzantium. It was also fervently hoped that they would break the power of Persia, thereby delivering Jews from the religious intolerance of the Sassanian dynasty. Following these mighty upheavals it was hoped that the Son of David would appear."

2. CALCULATORS

Amid the stirring events and upheavals of the day naturally there arose speculators who endeavored to comfort the people by their calculations. Many apocalypses appeared with their guesses and speculation. One of the chief ones is *Pirke de Rabbi Eliezer*. This is a Pseudepigraphic Palestinian writing of the eighth century which gives evidence of its having drawn upon earlier sources. At this period of Israel's history a new theory concerning the world empires was adopted. It is set forth in the following paragraph concerning Rabbi Eliezer:

"In chapter 28 the author interprets Abraham's vision of the 'covenant between the pieces' found in Gen. 15. God revealed to Abraham the events which would befall his descendants in the generations to come. Four empires would rule over them: Persia, Greece, Rome and Arab. This is suggested in Gen. 15:9. 'And he said unto him: Take me a heifer of three years old (Rome), and a she-goat of three years old (Greece), and a ram of

three years old (Persia), and an ox (Ishmael), and a young pigeon (Israel).' This is according to Akiba.

"According to another view five empires would rule over them: Babylon, Persia, Greece, Rome and Arab. This is suggested in verse 12: 'And it came to pass that when the sun was going down a deep sleep fell upon Abram, and lo, a dread (Rome), even a great (Persia) darkness (Greece) fell (Babylon) upon him (Ishmael).' The son of David will flourish 'upon him' (Ishmael). In other words, the Messiah will appear after the ascendancy of Islam.

"A more specific date is then given. 'Rabbi Joshua said: Abraham took his sword and divided them, each one into two parts, as it is said: "and he took him all these and he divided them in the midst.'" Were it not for the fact that he divided them, the world would not have been able to exist, but because he divided them he weakened their strength, and he brought each part against its corresponding part, as it is said, 'and he laid each half over against the other.' The author undoubtedly refers to the division of the Roman Empire, which took place after the death of Theodosius in 395 C.E. The Western Empire thus weakened came to an end in 476 C.E. 'And the young pigeon,' continues the writer, 'he left alive, as it is said, "but the bird he divided not"; hence thou mayst learn that there was not any other bird there except a young pigeon.' The young pigeon is, of course, Israel. 'The bird of prey came down upon them to scatter them and to destroy them. The bird of prey is naught else but David, the son of Jesse, who is compared to a speckled bird of prey, as it is said, "Is mine heritage unto me as a speckled bird of prey." When the sun was about to rise in the east, Abraham sat down and waved his scarf over them, so that the bird of prey could not prevail over them until the raven came (עַד שֶׁאֵב הָעֵבֶר).' The writer here clearly refers to the hope for the coming of the Messiah entertained in the fifth century at the time of the fall of the Western Empire, and explains why the Messiah could not come then. The Messiah was not to appear until after the conquests of the Arabs. The Hebrew word for raven is עֵרֶב, which is a kindred sound to עֲרַב Arab. If the reading of the first edition is preferred, 'until evening (עֵרֶב) set in,' the conclusion is unchanged."

Rabbi Eleazar ben Azariah interpreted the four kingdoms as Persia, Greece, Rome and Arabia and declared: "From this incident thou mayst learn that the rule of the four kingdoms will last only one day, according to the day of the Holy One, blessed

be he" (= 1000 years). What was the initial date of these 1000 years? Some designated 362 B.C.E. as the *terminus a quo* when the Temple, according to old Jewish chronology, was established, whereas others took the year 168 B.C.E. as the starting point. Those who accepted the former date expected the Messianic kingdom in the year 648 C.E., whereas those who understood the latter date expected the Messiah by 832 C.E.

Rabbi Eleazar ben 'Arak asserted: "Verily, it is so according to thy word, as it is said, 'He hath made me desolate and faint all the day' except for two-thirds of an hour (of God)." Since there are 24 hours in every day, two-thirds of an hour would approximate 28 years in this symbolic reckoning; therefore, this rabbi expected the Messianic age 28 years sooner—620 C.E.

Rabbi Simeon ben Yohai confidently expected the setting up of the Messianic kingdom immediately after 750 C.E.

"Rabbi Simeon ben Yohai, the classic hero of Jewish mysticism, to whom the *Revelations*, as well as the *Prayer of Simeon ben Yohai* and the *Zohar* are attributed, is disclosed in his cave ruminating over the passage in Num. 24:21: 'And he saw the Kenite (Arab).' He complains to God: 'Is it not enough what the kingdom of Edom has done unto us? Must Thou now send upon us also the kingdom of Ishmael?' Whereupon the angel Metatron (the Revealer) allays his fears: 'Fear not, man, the Lord, blessed be He, brings this kingdom of Ishmael upon you only to deliver you from this wicked one' (Edom = Rome = Byzantium). Rabbi Simeon demands proof. The angel adduces Scriptures to substantiate his prophecy: 'Go, set a watchman, let him declare what he seeth, and when he seeth a rider, horsemen by pairs, a rider upon an ass and a rider upon a camel, he shall hearken diligently with much heed.' The rider upon the ass (=the Messiah), and the rider upon the camel (=the Arabs) are coupled together. The one will follow the other. Again, Is. 60:6 reads: 'The caravans of camels (=the Arabs) shall cover thee' (protect and redeem thee).

"The angel then proceeds to trace the whole history of Islam from the rise of Mohammed through the line of Omayyad caliphs to the last of the dynasty, Merwan II. Following the death of Merwan II, the angel announces that a cruel king will rule for three months, and

the wicked kingdom (Byzantium) will rule over Israel for nine months (a traditional apocalyptic number) ... then the Messiah ben Joseph will appear and restore the Jews to Jerusalem and rebuild the Temple. ... But the cruel king Armilius (Antichrist) will then arise, who will be bald and scabby, having small eyes and deaf in one ear ... who will wage war upon Messiah ben Joseph ... and Israel will be driven into the wilderness for forty-five days, where the Messiah ben Joseph will die. The Messiah ben David will then appear. The Jews will at first refuse to accept him, saying that the true Messiah had already appeared and been slain, but God will show them that he is in truth the Messiah. He will thereupon slay Armilius. God will then assemble all Israel into Jerusalem, which will be cleansed of all sinners and of all uncircumcised. The heavenly Jerusalem will descend from on high ... and Israel will dwell in peace for two thousand years, partaking of the Behemoth, the Leviathan and the Ziz (fabulous bird). ... The great Judgment will then take place in the valley of Jehoshaphat."—*Messianic Speculations in Israel*.

In addition to the anonymous literature of the period there was one man who stood out preëminently and who engaged in Messianic speculation. This one was Saadia Gaon (882-942 C.E.). He seems to have adopted and used very extensively a new method for calculating the time for Messiah's appearance and the year of Redemption. Others, however, had blindly and in a very limited manner accepted the year-day theory, but our present author worked it out in detail. On account of the influence this method has had to the present day, I shall give a long quotation from Dr. Silver, setting forth this position:

"Saadia Gaon, who was probably the first among the Gaonim to attempt to sift the vast Rabbinic opinion on the subject of the Messiah, and whose formulation remained, with slight modification, the accredited and accepted view, devotes the eighth chapter of his *Emunot we-De'ot* to the Final Redemption and dwells at length upon the Messianic predictions in the Book of Daniel. He also treats this subject in his commentary on Daniel, and in his *Sefer ha-Galui*.

"In his *Emunot* he endeavors to explain and to harmonize the various figures given in Daniel. He first discusses Dan. 12:6-7: 'How long shall it be to the end of wonders? And I heard the man clothed in linen who was above the waters of the river, when he lifted up his

right hand and his left hand unto heaven and swore by him that liveth forever, that it shall be for a time, times and a half (כי למועד מועדים וחצי). This period, Saadia argues, is further explained to Daniel (verse 12) to be 1335 days. The days are here to be reckoned as years. The 'times' refer to the two periods during which the kingdom of Israel existed. The first period is that of the 480 years up to the building of the first Temple; the second period is that of the 410 years of the duration of this Temple, giving a total of 890 years; half of this is 445 years; hence 'times and a half' is 1335 years.

"The second figure is given in chapter 12, verse 11: 'And from the time that the continual burnt-offering shall be taken away, and the detestable thing that causes appalment set up, there shall be 1290 days.' Saadia argues that this refers to some event which occurred during the second Temple, 45 years after the first prophecy to Daniel. This, then, also gives us the figure 1335.

"The third prophecy is that in Dan. 8:14: 'And he said unto me: Unto 2300 evenings and mornings, then shall the sanctuary be victorious.' The number 2300 is to be divided by two, for both nights and days are included in the figure. This gives us the number 1150. This date refers to an event which took place 185 years after the first prophecy to Daniel. Here again we have the figure 1335.

"Saadia does not definitely state when this period of 1335 years is to begin. Lacking the *terminus a quo*, we cannot fix the exact year in which Saadia expected the Messiah to come. Professor Malter believes that Saadia had no intention of revealing the Messianic year. He did not have in mind any definite event or dates with which the dates of Daniel are to be connected. 'Saadia here proceeds as a mere exegete. His sole purpose is to show that the three prophecies of Daniel do not contradict one another.' Professor Malter does believe, however, that Saadia did 'harbor some opinion as to when the appearance of the Messiah was to be expected, and though refraining from expressing it, he at least wanted to leave the general impression that the "end" was not far off.'

"We are inclined, however, to accept Dr. Poznanski's opinion that the *terminus a quo* here is the third year of the reign of Cyrus, when permission was granted the Jews to return, and which, according to the old Jewish chronology, took place in 367 B.C.E. Saadia's Messianic year would, therefore, be 968 C.E. Dr. Poznanski, basing his opinion upon a

Bodleian manuscript of Saadia's unpublished commentary on Daniel, establishes that Saadia's computations point to the year 968 C.E. The event referred to in Dan. 12:11 as having occurred 45 years after the first prophecy (the reorganization of the Temple service by Nehemiah) is described in Nehemiah, chapter 13, and actually took place in the thirty-second year of Artaxerxes-Darius (322 B.C.E.). Accordingly the 1290 years would expire with the year 968 C.E. ...

"It is of interest to note that Salmon ben Yeroham, a Karaite contemporary and opponent of Saadia, arrives in his commentary on Daniel at the same date of Saadia—968 C.E. Japheth Ha-Levi (second half of 10 C), the Karaite scholar and commentator, makes mention of a calculation common among the Rabbis, which counted the 1335 day-years from the third year of the reign of Cyrus, and caustically remarks that that date is already past and their opinion flaunted.

"As the hoped-for Messianic decade (958-968) approached, great excitement prevailed throughout all Israel. The Jews of the Rhine district in 960 sent an inquiry to the school of Jerusalem, asking for a verification of the report of the coming of the Messiah: 'I, Isaac bar Dorbelo, saw in Worms a letter which the people of the Rhine sent to Palestine in the year (4) 720 (—960 C.E.) in reference to the report which we have heard about the coming of the Messiah.' The reply: 'As regards your question about the coming of the Messiah, you do not even deserve a reply. For do you not believe in the words of our Sages and their signs (which they specified for the identification of the true Messiah), and these have not as yet come to pass.'"

Among the Karaites Benjamin ben Moses Nahawendi (8-9 C.) by his calculation of the 2300 day-years arrived at the conclusion that the Messianic year would be 1358 C.E.

3. OPPONENTS

Different rabbis, seeing the folly of date-setting, took their stand against it.

Japheth Ha-Levi, a Karaite Jewish expositor in Jerusalem, who flourished between 950-980, in his commentary on Daniel, rejected all Messianic speculations. His line of argument is found in two directions, as indicated by Dr. Silver.

"(1) Their inventors profess to know the end, whereas the Scripture says that the matter is *closed and sealed*; anyone, therefore, who professes to know it before the *time of the end* is professing what cannot be true.

"(2) They make the days years. Now we know that where he speaks of *weeks of years* he expressly distinguishes them from *weeks of days*; consequently none of the three sums mentioned (2300, 1290, 1335) can be years. All must be days."

4. FALSE MESSIAHS

This period produced at least three outstanding false messiahs, namely, Abu Isa al-Ishpahani, Serene, and Yudghan. There were certain movements which for the time wielded great influence but finally died out.

5. PRINCIPLES OF INTERPRETATION INVOLVED

As has already been seen, one of the principal methods adopted for Messianic speculation was that of interpreting the four empires as set forth in Daniel's prophecy. During this period Babylon, which formerly had headed the list, was omitted. The Moslem power was considered the last empire symbolized by the image and beast visions. Whenever there were any setbacks of the Arabian rule, the Jews instantly saw in that fact the evidence of decay for Mohammedan rule and the soon-establishment of the kingdom of God upon earth. This interpretation was a forced one, of course, and time disproved the correctness of the same.

The second method of calculating the end of the age, used by Saadia, was known as the year-day theory. The fallacy underlying this generally accepted hypothesis is that it is based upon a pure assumption; namely, that a day in prophecy foreshadows a year in history. Japheth Ha-Levi, as we have already seen, answered in a few words this position. An additional argument against it, which proves fatal, is that every word must be understood in its primary, ordinary, usual, literal meaning if the facts of the context permit. In discussing the significance of Daniel 9:24-27 I took up this study and investigated it briefly. We shall, however, see in the latter part of this chapter that this theory is simply an assumption without any

factual basis. Another error makes void this theory. Various dates were selected as the initial year of this period; hence the calculators arrived at different years for Messiah's appearance. Should we assume that the year-day theory were true, the only way by which we could calculate the correct time would be to ascertain beyond peradventure the initial date of the period and to check the chronology from that date forward. This data, of course, could be obtained only by a grammatical, historical exegesis of each passage involved. Failing to realize this principle, those who have used this line of argument in the past have made some very wild guesses, which have only brought the study of prophecy into disrepute. Time has disproved the various positions taken by these leaders in Israel.

C. *The Dark Ages*

1. THE HISTORICAL BACKGROUND

Usually the 1000 years beginning with the sixth century are termed the Dark Ages. In this chapter, however, I have entitled the period from the eleventh through the fourteenth centuries by this designation. Intellectuality receded to the darkness of the cloister as never before. Turmoil and upheavals were on every hand, devastating wars wrecked civilization, the black death in the middle of the fourteenth century took its horrible toll; and ignorance, superstition, and a dead, cold, formalism together with immorality blighted the whole period. The twelfth and thirteenth centuries were characterized by the plague of the Crusades. Insecurity and uncertainty robbed men of their hopes. All of these conditions naturally reacted upon Jewry, especially in the center of Europe. Under such circumstances it was natural that the flame of Messianic expectation should be fanned into most ardent hopes.

A new method of Messianic speculation arose in this period or rather came into popular vogue. It is known as Gematria, or the science of numbers. To us at the present time it seems a very strange coincidence that the year 1096 C.E., the year of the first Crusade, was fixed upon as the year of Redemption. This date was worked

out especially by Solomon ben Simeon (12 C.):

"Solomon ben Simeon (12 C.), the chronicler of the First Crusade, makes mention of this high hope which was entertained by his contemporaries: 'And it came to pass in the year 4856 A.M., the 1,028th year of our exile in the eleventh year of the 256th cycle (=1096 C.E.), when we had hoped for salvation and comfort, according to the prophecy of Jeremiah, "Sing (יְנַחֵם =256 in Gematria) with gladness for Jacob and shout at the head of the nation." But it was turned into sorrow and groaning, weeping and lamentation.' This seems to be the first clear use of Gematria in Messianic prognostication applied to the Roman exile. Heretofore only actual dates and figures, the length of the earlier exiles or verses suggesting time-periods, were employed. From now on any word or words, however faintly reminiscent of Redemption they might be, are summoned at the behest of Gematria to yield to up its secret. The science becomes exceedingly popular running parallel, no doubt, to its growing popularity in other fields, notably Kabbala and exegesis."

2. CALCULATORS

As seen in the last quotation from Dr. Silver, 1096 C.E. was set as the Messianic year. It seems that the hopes of all Jewry were centered in that year. When, however, it passed, there were bitter disillusionment and disappointment. For instance, the Midrashic commentary of Tobiah ben Eliezer, of Castoria, Bulgaria, written in 1097, voices the discouragement which had gripped the nation. Having examined carefully the Sacred Book, the writer sighed: "Our power is gone and there is none remaining, shut up or left at large; and how *all the ends have passed* and Redemption is now dependent upon repentance alone, as it is written, 'If thou wilt return, O Israel saith the Lord, yea return unto me,' and again, 'If thou return then I will bring thee back, thou shalt stand before Me.'" The enemies of the Jews taunted them because of the nonfulfilment of their expectation.

"Ye have calculated the times of Redemption and they are now past, and the hope of salvation is over and gone." According to Dr. Silver, the calamities of the Redemption year, 1096, brought only wreckage. The faithful ones, however, began to see hope in their present situation and considered that the sufferings were "the

birth-pangs of the Messiah." Jewry rallied in a heroic manner from the sloughs of despondency, as is manifested by the leadership of their great men.

Rashi (1040-1105) is one of the leading lights of Jewry. His commentaries are still the standard. He indulged in Messianic speculation, using Gematria in determining the year of Redemption:

"Rashi (1040-1105) finds that Dan. 8:14 and 12:11-12 clearly point to the year 1352 C.E. as the Messianic year. Verse 14 of chapter 8 reads: 'And he said unto me, Unto evening and morning 2300 years then shall the sanctuary be victorious' **עד ערב בקר אלפים ושלש מאות**. **ערב** and **בקר** must be taken in their numerical (Gematria) value = 574. Add 2,300 and you have the figure 2,874. The *terminus a quo* is the beginning of the Egyptian captivity. The Jews were 210 years in Egypt; 480 years elapsed from the time of their deliverance to the building of the first Temple; the Temple stood 410 years; the Babylonian captivity lasted 70 years, and the second Temple stood 420 years. This gives you a total of 1590 years from Egypt to the second destruction. Dan. 12:11-12 says that 1290 years must elapse from the time that the continual burnt offering shall be taken away until the time of the Redemption. The offering ceased, according to Rashi, six years before the destruction, i.e., in the 1584th year since the Egyptian captivity; add 1584 and 1290 and you get the figure 2874, the figure of Dan. 8:14. The Temple was destroyed in 68 C.E. The Messiah, according to Rashi, is to appear 1290 years after the cessation of the burnt offering, which took place six years before the destruction (i.e., 62 C.E.). Rashi therefore expected the Messiah to come in the year 1352 C.E.

"In his commentary on *San.* 97b, he offers another figure in the name of Samuel ben David Halevi, basing his computation on Ps. 80:6: 'And thou hast given them tears to drink in a threefold measure.' He states that the present exile would last three times as long as the Egyptian (400 years) and the Babylonian (70 years) put together, i.e., 1410 years. In other words, the Messiah would come in the year 1478 C.E."

Another leading light of the twelfth century is Abraham bar Hiyya, concerning whom, Dr. Silver has the following to say:

"*Abraham bar Hiyya* (d. 1136), contemporary of Halevi, Spanish-Jewish astronomer,

mathematician and philosopher, plays an important role in Messianic speculation. His book, *Megillat ha-Megalleh*, which has but recently been edited and published, shows the author to have been among the first to have engaged in Messianic speculation on a vast and comprehensive scale. He is more thorough than Saadia, the only other author preceding him whose elaborate Messianic calculations have come down to us. Bar Hiyya, who seemingly digested all the literature on the subject which had appeared up to his day, influenced to a great degree many of the subsequent Messianic speculations, especially those of Nahmanides and Abarbanel.

"Abraham bar Hiyya launches upon his subject with a bold defense of Messianic calculation. It is legitimate. It is sanctioned by the Torah. It finds precedent in the Talmud and in the later Rabbis. It is helpful in that it strengthens faith and enhances the morale of the people. He also vigorously defends his methods of calculation. His calculations derive from four sources: (1) the Creation account in Genesis, (2) the rest of the Torah, (3) the Book of Daniel; and (4) Astrology. He lays greatest value upon the first two, less on the third, and very little on the last, which he utilizes only as a means of convincing those who are given to this science and would not otherwise be convinced.

"The world was created solely for the sake of Israel. Every cycle in the Creation story, therefore, is symbolic and prophetic of the history of Israel. The Creation week signifies that the world will last 6000 years the seventh being the Millennial Sabbath. Each Creation day points to a 1000 years of the worlds cycle; for a day in the sight of God is 1000 years, or to be exact $857\frac{1}{7}$ years, for it is written, 'For a thousand years are in Thy sight as yesterday when it is past *plus* a watch in the night.' A watch in the night is equal to a third of a night or four hours. A day of God is therefore equal to $\frac{6}{7}$ of 1000 years, or $857\frac{1}{7}$, and the seven days of Creation equal 6000 years.

"Each day is again divided into seven parts and each part (C. 122 years) is equal to one generation.

"Through an elaborate maze of figures Bar Hiyya arrives at his conclusions viz., the flood took place at the close of the second day, i.e. 1714 A.M. The Torah was given toward the close of the third day, or more specifically at the beginning of the seventh generation of the third day, i.e., 2448 A.M.

"On the basis of this figure, says Bar Hiyya, one may calculate that the succeeding three days, at the close of which the Messiah will come, will also last 2448 years, and will terminate in 4896 A.M. The Messiah may therefore be expected in the year 1136 C.E. This is the earliest possible date, perhaps the date when the first signs of his coming will appear. Or one may reckon not from the time of the giving of the Torah but from the conquest of Canaan (2495 A.M.). This would place the year of the Messiah in 4990 A.M. or 1230 C.E. This, according to Bar Hiyya, is the more probable date.

"Again, says Bar Hiyya, one may reason in this wise: In Deut. 28:63 it is stated 'and it shall come to pass, that as the Lord rejoiced over you to do you good ... so the Lord will rejoice over you to cause you to perish ...' this implies that the period of suffering will be as long as the period of rejoicing. The period of rejoicing began with the giving of the Torah (2448 A.M.) and closed with the destruction (3828 A.M.). In other words, it lasted 1380 years. The period of suffering will therefore also last 1380 years i.e., to the year 5208 A.M. or 1448 C.E. This is the outmost figure. The Messiahs coming cannot be delayed beyond it.

"There is still a possible fourth calculation. The Torah was given in 2448 A.M. at the close of the third day. This leaves 3552 years for the remaining *four* days of the Creation week, or approximately 890 years per day. The first Temple was destroyed at the close of the fourth day, in 3338 A.M., 890 years after the giving of the Torah. The fifth and sixth days will last $890 \times 2 = 1780$ years. At the close of the sixth day the Messiah will come. Add 1780 to 3338 and you get 5118 A.M. or 1358 C. E. as the Messianic year. Bar Hiyya writes: 'And we believe that in that year Redemption will come without delay.' This is approximately also Rashi's date. We shall see that the year 1358 became a favorite one among succeeding speculators. On the basis of the Baraita in *Ab. Zar.* 9a and *San.* 97a 'six thousand years will the world endure ...' and Dan. 12:12, Bar Hiyya deduces still a fifth date, 1403 C.E., which also proved a popular Messianic date.

"Bar Hiyya interprets the Messianic verses in Daniel to yield him the same dates. The figure 2300 is to be dated either from the time of the building of the first Temple (2928 A.M.), which would yield the Messianic year 5228 A.M.-1468 C.E., or from the preparations for the building which were begun by David twenty years earlier, yielding the Messianic year 1448 C.E. The figure 1290 is to be dated from the destruction of the second Temple (68 C.E.). The Messianic year will therefore be 1358 C.E. The figure 1335, which is 45 years

later, points to the wars of Gog and Magog, which will last 45 years from the time of the appearance of the Messiah.

"Bar Hiyya apologizes for resorting in his calculations to astrology. The foregoing arguments based on Scriptures and Rabbinic sources are really sufficient, and he would not have stooped to a science which is the creation of the Gentiles but for his desire to convince those who can only be convinced through this method. He was encouraged by the fact that even the Rabbis did not altogether disdain astrology."

That the reader might see the principal methods employed by the great men of Israel, we must also notice Maimonides (1135-1204). Notwithstanding his sanity, he yielded to the idea of calculating the end. He was of the opinion that when Christianity and Mohammedanism had become universal, Messiah would come, but was not certain as to the exact time. Hear him:

"The exact time is not known for a certainty, but there exists among us a great and wonderful tradition which I received from my father, and he in turn from his father, and his grandfather, who likewise received it, and so through a continuous chain to the beginning of the exile from Jerusalem ... that in Balaam's statement, Num. 23:23, "Now, is it said of Jacob and of Israel, What hath God wrought?" is found the key to the mystery. From the time of this prophecy one should count the number of years which preceded it from creation. Prophecy will at that time return to Israel, and then the prophets will say, "Behold what God hath wrought." This prophecy of Balaam was delivered forty years after the Exodus, i.e., in the year 2488 A.M. The return of prophecy, which is the sign heralding the coming of the Messiah, will therefore transpire in the year 4976 A.M., i.e., 1216 C.E."

Moses Nahmanides (1194-1268) popularized cabalistic exegesis. He depended upon Gematria and Notarikon—the numerical and mystical interpretation of numbers—to unravel the future. According to Dr. Silver, his objective was to prove the following points:

"He sets about to prove four things: (1) that the books of Moses and the later prophetic writings contain definite references to the final Redemption, as well as calculable and ascertainable dates; (2) that Gematria is a legitimate and traditionally sanctioned method

of discovering such dates; (3) that the Messianic passages of Daniel refer to the final Redemption; (4) that the Rabbinic injunction against calculating the end is no longer binding because we are so near the end now, and the injunction was made at a time when the end was far off, in order to save the people from heart-breaking disappointments.

"Nahmanides proceeds to harmonize the various dates found in the Book of Daniel, and to deduce from them the exact Messianic year. According to him, Dan. 12:11, 'And from the time that the continual burnt offering shall be taken away and the detestable thing that causeth appalment set up, there shall be 1290 days,' means that 1290 years after the destruction of the Temple the first Messiah, the Messiah ben Joseph, will appear (i.e., in the year 1358 C.E.). In his public disputation with Pablo Christiani (1263 C.E.), Nahmanides stated explicitly: 'It is now 1195 years since the destruction, or 95 years less than the Messianic figure of Daniel. We believe that the Messiah will come that year. Nahmanides maintains that the burnt offering was taken away on the day of the destruction, differing in this regard from Saadia. Forty-five years later (i.e., 1403 C.E.) the Messiah ben David will come; hence the second figure of 1335 days found in Dan. 12:13.'"

His interpretation of Daniel's expression "time, times and half a time" was that it alludes to a period of 1540 years. "Time" referred to the Egyptian bondage of 440 years; "times" in the dual number signified a period of 880 years, and "half a time" one-half of 440, which is 220. The total of this number is 1540 years; hence, Rome's domination was to continue during this period. Having begun in 138 B.C.E., the period ends with the year 1402. He endeavored to interpret the 2300 evenings and mornings of Dan. 8:14 which yielded 2275 years. This period is to begin with the reign of David and to terminate with the last exile of Israel. It is needless to say that his prognostication failed.

I will call attention to one other of the cabalistic exponents of Messianic prophecy. The work to which I refer is the *Zohar* (about 1290). There is some dispute as to who was the author. It is quite likely that in it are reflected the opinions of the age.

"(1) The *Zohar*, Par. *Wayyera*, basing itself on the mystic value of the Tetragrammaton, sets the date as 1300 C.E. When Israel was exiled the letters of Gods name (יהוה) were

separated; the *He* was separated from the *Waw*. As long as this separation lasts Israel will lie prostrate in the dust. The *He* means 5000 years, the *Waw* 6000 years. When the fifth millennium will end and the sixth begin (i.e., when the two will be joined), and that will take place in the 60th year of the sixth millennium (5060 A.M. = 1300 C.E.) the hour of Redemption will begin. The number 60 is arrived at by multiplying the letter *Waw* (6) by *Yod* (10), which is their highest common multiple. Every 60 years thereafter the letter *He* will ascend by degrees and gain in potency until the year 5600 A.M. = 1840 C.E. is reached, when the gates of wisdom will be opened from above and from below and the world will be ready for the seventh millennium.

"(2) Another calculation based the mystic value of the letter *Waw* sets the date of Messiah's coming as 1306 C.E. The *Waw* in the name **יְעֻקֹב**, in the sentence, 'And I will remember my covenant with Jacob' is the key to this computation. The act of remembrance will occur in the year 60 of the sixth millennium (1300 C.E.). God will redeem his promise to the children of Jacob. 'In the 66th year of the sixth millennium (1306 C.E.) the King Messiah will appear in Galilee.' These two dates, 1300 and 1306 are probably the conjectures of the original compiler of the *Zohar* himself—Moses de Leon—who died in 1305."

The writers of this school whom I have quoted show clearly the method of calculating the date of Messiah's appearance. There are many ramifications of both Gematria and Notarikon, but the evidence which has been produced thus far is sufficient to bring out the principal characteristics of this method of Scriptural exegesis.

3. OPPONENTS

There was strong opposition to the Messianic speculation of this period. Among these objectors may be mentioned Moses ibn Gikatilla, Moses ibn Ezra, Judah Halevi, Abraham ibn Ezra, Azariah dei Rossi (about 1578), and a host of others.

The last-named expositor was outspoken against the current system of speculation. At length he answered his opponents in a thorough and scholarly manner. His line of argument was that the current creation calendar was inaccurate

and that there had elapsed a longer period of time since creation than was indicated by the reckoning. Having established his premise, he drew the conclusion that the Messianic year of 5335 A.M. (1575 C.E.) had long since passed. Israel, therefore, had placed her hopes upon an insecure basis.

4. FALSE MESSIAHS

During the Crusades there was great excitement, and Messianic movements swept the people into strange fanaticism. For instance, the Jews of France dispatched a messenger to Constantinople to inquire as to the significance of the reported miracles and signs which were supposed to have occurred and to inquire as to whether or not the year of Redemption was drawing near. False messiahs arose at various places and at different times. Such was to be expected under the stimulus of such great superstition and excitement.

5. PRINCIPLES OF INTERPRETATION INVOLVED

During this period the outstanding principles governing all Messianic interpretation were those of Gematria and Notarikon. The Hebrew alphabet, like that of the Latin and Greek, was used as figures; hence each letter had its numerical signification. According to this hypothesis there was wrapped up in the various Messianic predictions a mystical or secret meaning which could be extracted only by the involved method of Gematria or Notarikon. As we have already seen from the quotation by Solomon ben Simeon, those living in the eleventh century believed that they were living in the 256th cycle* of the world.

*According to the Jewish Encyclopedia there are two cycles: the solar and the lunar. The former consists of twenty-eight years whereas the latter of nineteen. "The cycle of nineteen lunar years (the cycle of Meton) determines the sequence of common years and leap years in the Jewish calendar, because nineteen lunar years with seven extra months of seven leap years approximately equal nineteen solar years." See article *Calendar Jewish Encyclopedia*, Vol. 3.

Gematria, according to *Webster's Dictionary*, is a cryptographic saying:

"A cryptograph in the form of a word the letters of which have the numerical values of the word taken as the hidden meaning; also, the cabalistic method of explaining the Hebrew Scriptures by means of the cryptographic significance of the words. Thus, the first word of Genesis in Hebrew **בְּרֵאשִׁית** meaning 'in the beginning,' has the numerical value 913, which is the same as that of the Hebrew phrase meaning 'in the law it was made.' Hence the cabalists declare the law to have existed from the beginning, and that the creation was effected by it."

According to the *Jewish Encyclopedia*, *Gematria* is "a cryptograph which gives, instead of the intended word, its numerical value, or a cycle produced by the permutation of letters." (See *Gematria*, *Jewish Encyclopedia*, Vol. 5.)

Notarikon is defined in the *Jewish Encyclopedia* under that name (Vol. 9) as follows:

"A system of shorthand consisting in either simply abbreviating the words or in writing only one letter of each word. This system, used by the Romans in their courts of justice for recording the proceedings of the court (comp. Benjamin Mussafia in his additions to the *Aruk*, *s.v.*), was said by the Talmudists to have existed as early as the time of Moses; and they held that the latter used it in the composition of the Pentateuch. The law concerning *notarikon* is the thirtieth of the thirty-two hermeneutic rules laid down by Eliezer b. Jose ha-Gelili for the interpretation of the Bible. Still, as Samson of Chinon remarks (*Sefer Keritut*, *Preface*) it was used in haggadic interpretation only, not in halakic matters."

Under the article *Gematria*, *Jewish Encyclopedia*, Vol. 5, p. 589, we find the following statement:

"The following three may be considered as very probable: (1) Gen XIV:14, where the number 318 is the equivalent of 'Eliezer' (Ned. 32a) the only name known to tradition from among those of Abraham's servants; (2) Deut. XXXII: 1-6, the initial letters of the verses giving the number 345 the value of the name of Moses (Tan. *ad loc.*) and the abnormal form of the first letter of verse 6 calling the reader's attention to the cryptographic acrostic; (3) Ezek. V:2, where **יְמֵי הַמְצוֹר** omitting ו and ה, equal 390 the number given in *ib.* IV:9

(comp. Berthelot's commentary *ad loc.*)."

In regard to the supposed Gematria of Genesis 14:14, there is agreement between the numerical value of the name Eliezer and the number of servants whom Abraham had, and who fought the retreating allied forces. This agreement is an accidental matter and, as far as I am able to see, has no significance concerning the interpretation of the passage. As to the Deuteronomy passage, it is true that the numerical value of the initial letters of each of the first six verses is equal to that of the numerical value of Moses' name. Other names whose numerical value is equal to that of Moses, namely, 345, could be found; thus the new interpretation would counteract that given in this selection. In regard to Ezekiel 5:2, it is evident that the numerical value of words in the original text which are translated "days of the siege" must be doctored in order to yield the number 390. This fact is admitted by the author of the article in the *Jewish Encyclopedia*.

In the first two cases the agreement can be accounted for on the basis of coincidence; in the third, the facts have to be doctored in order to prove the point. It is very difficult to see how the Lord in giving a revelation to man would make its meaning hinge upon such uncertainties. The Scriptures are the revelation of God to man. An, axiomatic truth of this proposition or one growing out of it is that the Lord couched His thoughts in language capable of being understood by the ordinary man. In this connection I ask the reader to bear with me while I repeat the fundamental principle of interpreting all language; namely, one is to take every word at its primary, ordinary, usual, literal meaning in the light of the context unless there are facts in the passage which demand a figurative, secondary, or metaphorical meaning. Only in case of such positive evidence is one justified in departing from the ordinary meaning of the word. "When the plain sense makes common sense, seek no other sense."

All of the predictions made by the various expositors adopting the principles of Gematria and Notarikon have been proved false by history. If the principles involved

in these two methods of interpretation were true and made evident the meaning of the passages, history would have demonstrated that fact, and Messiah would have come long ago to deliver Israel from her present bondage. As we shall see in the case of the false messiah, Shabbeti Zebi, the two opposing sides to the controversy concerning this pseudo-messiah produced Gematria as their authority for their respective positions. The same can be true in every case. In view of these facts it is evident one cannot afford to attach his faith to such a hidden or mystical meaning as is produced by these two so-called principles.

D. *Period of Renaissance*

1. THE HISTORICAL BACKGROUND

The sixteenth and seventeenth centuries were stirring times. Mighty changes were taking place. There was general unrest throughout the world. Much suffering was involved in these upheavals. Under these conditions naturally there was much confusion. Israel was very eager to learn about the appearance of her Messiah. Each attempted to learn the date of His coming.

2. Calculators

The one outstanding expositor of this period was Abarbanel (1447-1508). In his *Wells of Salvation* he attempted to interpret Messianic prophecy, especially those contained in the book of Daniel. The basis of his exposition was more that of the historical, grammatical type. In the main his explanations are sound and scholarly. On some points, however, he missed the true meaning. He saw in the metallic image-vision of Daniel 2 and the beast-vision of Daniel 7 a symbolic representation of the kingdoms of Babylon, Medo-Persia, Greece and Rome. Generally, he was correct in his interpretation of the ninth chapter of Daniel concerning the seventy weeks. He recognized the fact that they refer to years and not days. He adopted, however, the year-day theory.

At the same time he buttressed his argument by Gematria, for 1503 C.E. was the Messianic year according to his calculation. Time has disproved his contention.

Others attempted to decipher the signs of the times. No new methods, however, were introduced; hence there is no necessity for my calling attention to them.

3. OPPONENTS

There were always those in Israel who saw the mistake of setting dates for Messiah's appearance; hence they met Gematria with Gematria and argument with argument.

4. FALSE MESSIAHS

The outstanding pseudo-messiah of this period was Shabbetai Zebi. This man presented himself to many in Israel as the Messiah who would deliver the nation. His movement proved abortive and brought much suffering to Israel.

5. PRINCIPLES OF INTERPRETATION INVOLVED

In this section it is well for us to take the case of Shabbetai Zebi and see how the controversialists met Gematria with Gematria.

"Rabbi Joshua Neneto of Alexandria, writing to the community of Leghorn, points to the numerous passages in the Bible which, *per Gematriam*, clearly establish the Messiahship of Shabbetai Zebi. He states that these passages are almost endless, and that they are sufficient and valid proof. This view was shared by all the adherents of Shabbetai Zebi. They pointed with conviction to the fact that the name of Shabbetai Zebi, **שְׁבִתֵי צְבִי** was equal to the name of God, **שְׁדֵי** taken in its integrated form: **שְׁיִן דְּלֵת יוֹד** = 814. It is also equal to **וּשְׁנַת גְּאוֹלָלִי בְּאֵד** = 814 ('And my year of redemption is come'). Zebi (**צְבִי**) is also the Notarikon of **וּצְדִיק בְּאֵמוּנָתוֹ יִחִיָּה** ('the righteous shall live by his faith').

"The opponents countered by pointing out that **שְׁבִתֵי צְבִי** is equal **צְיָד צְוֹדָע** ('And he (Esau) was a cunning hunter, a man of the field'). Also that **שְׁבִתֵי** is

equal to $\text{ר'ש'ע ב'ל'ע'ם} = \text{Balaam, the wicked. Also that שבתאי צבי}$ is equal to הרשע עמלק Amalek the wicked, and ר'ו'ח' שק'ר' = the lying spirit.

"The year of Shabbetai Zebi's revelation was also established by Gematria. It was based on the Zoharitic Messianic year 1648, which in turn was based on the verse $\text{בשנת היובל הזאת תשובו}$ equals $5408=1648$ ('In this year of the Jubilee shall ye return'). This was the year when Shabbetai Zebi first began to reveal his true character to his disciples in Smyrna. It was in the eighth year of the Jubilee cycle. Within the remaining 42 years of that cycle, i.e. up to 1690, the restoration must take place. The year 1666, when Shabbetai again made public avowal of his Messiahship, was indicated in $\text{ישראל נ'ו'ש'ע' בה'}$ = 1666 ('O Israel, thou art saved by the Lord'). Nathan of Gaza proclaimed that the restoration will take place before the year $5430 = 1670$. When this year did not bring about the promised Redemption, the disciples found Gematria for other years: 1675, 1680, 1686, 1692, 1706, 1710."

With such a system as Gematria any one can find proof of most any position which he advocates. There is nothing scientific in the entire process. This fact has been established by history. Hence all cabalistic methods of determining chronology have failed.

In this brief survey of the efforts on the part of some of the leaders of Israel to ascertain the year of redemption, we have seen that every conceivable method has been employed to unravel the secret of the future. But all of these attempts have failed and those putting confidence in the calculations have been sorely disappointed by the non-fulfilment of their hopes.

II. CHRISTIAN SPECULATIONS

In the preceding section we have had a cursory review of the disastrous results arising from Jewish Messianic speculations and date-setting. Israel's history, as Rabbi Abba Silver has pointed out, has been written in blood, through the centuries. Much of these horrors might have been avoided, had her leaders not incited the

people, by unfounded hopes based upon false principles of interpretation, to fanatical acts, which only brought them into conflict with the political powers. But Israel has never had a monopoly on speculation and guessing relative to Messiah, the setting of dates, and the working out of schedules for God to follow. Some Christians have adopted the same and, in many instances, similar principles in an effort to map the course of events. It is needless to say that God does not run the affairs of the universe or of the world according to man-made time-tables. Throughout the Christian centuries various leaders have come forward with spectacular and sensational interpretations of prophecy. It is needless to say that time, the crucial tester of all things, has repudiated all such speculation and guessing.

Let us not hastily conclude that those brethren, beloved and honored, who have engaged in speculation, calculation, and guessing have been of mediocre ability or were insincere, for such has not been the case. Some of God's noblemen, men of purity, loyalty, and sincerity, have yielded to the temptation of trying to unravel the "riddle of the universe," especially of the future, by the methods just mentioned.

We respect and honor every one of these noble souls. At the same time we must walk in the light which we have and endeavor by God's grace to seek more truth.

It is in order for us to examine some of these hypotheses, which have had such a far-reaching influence in the interpretation of God's Word. An examination, therefore, of these various theories is not simply an effort to expose the fallacy of others, but is an honest attempt to see the mistakes that they have made in order that we might avoid committing the same errors.

A. The Year-day Theory

There is that which is popularly known as the year-day theory for the interpretation of the prophetic Scriptures. In a word, this hypothesis asserts that in symbolic prophecy a day in the prediction foreshadows a year in history.

1. APPLIED TO NUMBERS 13 AND 14, EZEKIEL 4, AND DANIEL 9

As proof of this position our attention is called to Numbers 13 and 14. Here we have an account of the spying out of Canaan by the men appointed by Moses at Kadesh-barnea. These twelve went throughout the length and breadth of the land for 40 days and returned to the camp. Joshua and Caleb reported that Israel could take the land in possession in obedience to the command of God. Ten of them, however, discouraged the people, saying that it was utterly impossible. Mutiny arose in the camp. Fear and disbelief gripped the hearts of the people. The Lord then said that they could not go into the land, but that they would have to wander around in the wilderness for 40 years, their journeyings being a year of experience for each day of the spying of the land. "After the number of the days in which ye spied out the land, even forty days, for every day a year, shall ye bear your iniquities, even forty years, and ye shall know my alienation" (Num. 14:34).

There can be no doubt that, since they spied out the land for 40 days, God selected that number to designate the years of their wilderness experiences. Such is the plain meaning of this passage. No one can possibly deny this fact.

The theory under consideration affirms that a day in prophecy foreshadows a year in history as set forth in symbolic prophecy. A close scrutiny of Numbers 13 and 14 will yield nothing symbolic or mystical about the record. These chapters are simply a plain statement of facts. There was a reason for God's selecting the number of years for their sojourn in the wilderness. He stated that they were to be there for this length of time in order that the generation disbelieving Him might pass on into eternity. It took 40 years for those who refused to enter at that time to live out their natural days. There is, therefore, nothing mystical in this passage. One must read the idea of symbolism into it in order to find it there.

In Ezekiel 4, however, we have a case that is somewhat similar to this one, but one in which the symbolic element figures very largely. The prophet was commanded to lie upon his left side for 390 days, which were to signify 390 years

during which Israel was forced to suffer for her iniquities. When he completed this task, he was to lie upon his right side for 40 days, which in the same way signified the 40 years for the iniquity of Judah. There can be no doubt that the passage is symbolic. Yet it is not prophetic but retrospective, for it signified what had already occurred.

As absolute proof of the year-day theory our attention is called to Daniel 9, an exposition of which was found in Chapter XIII of this volume. As we have seen, the angel Gabriel told Daniel that 70 weeks were decreed upon his people and upon his Holy City (Jerusalem) for the fulfilment of 6 things, which, when studied in the light of other predictions, prove to characterize the great kingdom age. The advocates of this theory assume that these 70 weeks are 490 days, but they reason from the standpoint of the English. The usual meaning of the word *week* is a period of 7 days; but such is not the case of the word in the original text. As we have seen, it simply means 7. The things or the persons mentioned must be gathered from the context. It has a meaning similar to our word *dozen*, which connotes 12—12 of the things or persons under consideration. To assert that *week* here refers to days is to reason from the English point of view and to read into the original text something that is foreign to the context.

In chapter XIII we saw that Daniel had been reading about years (Daniel 9:1,2). He was thinking in terms of years. Without question he had been meditating upon the period of 70 years of Babylonian captivity. The angel Gabriel appeared to him and, making a play upon words, informed him that he was mistaken in the conclusion to which he had come. Instead of the coming of the great millennial blessings at the end of the 70 years of exile—this revelation was made to Daniel in the 68th year of the captivity—seventy sevens were decreed upon the Jewish people and Jerusalem for the bringing in of this glorious kingdom age. Since Daniel had been thinking of such years as are mentioned in the books he had been studying (Kings, Chronicles, Isaiah, Jeremiah), there was but one conclusion to which he could come; namely, that the seventy sevens or the 490 are ordinary years. From

this conclusion there can be no escape.

The advocates of this theory see in this marvelous passage conclusive evidence of the year-day theory. This chapter to them is absolute and positive proof of the proposition that God outlines certain periods in history in a symbolic way. As an illustration of this so-called principle, attention is called to the blue prints which are made by architectural engineers for various projects. The plans and maps are drawn to a certain scale. For instance, an eighth or a quarter of an inch on the drawing may represent a foot in the project which is to be constructed. We are, therefore, told that Gabriel in this passage gave us a blue print of the time under consideration, drawn to the scale of 1 to 360, since a day in prophecy, as these men assert, stands for a prophetic year in history. Others claim that the scale is 1 to 354 (the lunar year) and 1 to 365 (the solar year).

This theory, ignoring the facts of the context, reads into this passage a symbolic meaning which never entered the mind of Gabriel or Daniel. At least, there is not the slightest indication in the context, which would lead one thus to believe. One should follow the rule of interpretation which asserts that, "When the plain sense of Scripture makes common sense, seek no other sense; therefore, take every word at its primary, ordinary, usual, literal meaning unless the facts of the context indicate clearly otherwise."

In view of these facts let us never assume that a passage is symbolic unless the facts of the context thus indicate. To read such into a passage without warrant from the context is to do violence to Holy Writ.

2. TESTED BY GENESIS 15 AND JEREMIAH 25

In order to determine whether or not the theory is sound, let us apply it to the 400 years mentioned in Genesis 15, during which God said that Israel would be under foreign domination, and after the expiration of which period she would come forth into her own land. If a day in prophecy foreshadows a year in history, we must multiply these 400 by 360 days in order to determine the length of time the children

of Israel would be under Egyptian domination. We have already learned that in reality they were there only 215 years. The historical facts, therefore, are a repudiation of the hypothesis.

If we apply this theory to the 70 years of Babylonian exile, we must multiply this number by 360 in order to determine how long Israel was to be in captivity (Jer. 25:8-14). Seventy years meant seventy years. At the expiration of that period of literal years, God stirred the heart of Cyrus to cause the Jews to return to their land. Those who desired to do so returned with Zerubbabel and Joshua. When the theory is applied to such a plain passage, it is apparent that it will not work. If we apply it to any period that is foretold in the Scriptures and examine the context of each, we shall see that it proves an absurdity.

The advocates of this hypothesis claim that this rule applies only to symbolic prophecy. According to certain leading proponents of this interpretation, Daniel 9 is the crowning proof of the theory; but, as we have just seen, there is absolutely no evidence in this passage supporting the hypothesis. There is no intimation of a symbolic or mystical meaning in the entire chapter. To read into it such fanciful ideas is to do violence to the context. On the other hand, the facts of Ezekiel 4 demand a symbolic significance. In reality, we are told in so many words that the prophet's actions were symbolic. Unless we have absolute and positive statements to such an effect, we are doing violence to the Scriptures in forcing upon them such an interpretation.

Those holding to this theory differ very greatly with reference to the initial date of the period under consideration and also the terminus thereof. One can always find some event or fact in history for the starting point of his calculation and can likewise locate a terminal date—to make the facts fit the theory. Usually there are as many starting points and ending places as there are outstanding exponents of the theory. It is never wise to force upon a passage of Scripture a meaning other than the plain, common-sense interpretation and to pin down a time-prophecy to

any event unless the Scriptures really so indicate. Let us who endeavor to interpret the Word remember always that the Lord does not run the affairs of the universe or direct the course of history according to man made schedules.

3. APPLIED TO THE CREATION WEEK

Many Christians, following the Jewish interpreters, see in the 6 days mentioned in Genesis 1 a foreshadowing of 6000 years of human history. As proof of the position, reference is made to Psalm 90:4, "For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night." Does this passage in any wise lead one to believe that each of the days of reconstruction (Gen. 1) foreshadows a 1000 years? An examination of the context does not favor such an interpretation. In the beginning of the passage God speaks of His eternal existence. The same thought is presented by Isaiah 57:14. He is the one who "inhabits eternity." In contrast with the eternity of God, man's brief sojourn in this life is presented. Such is the flow of the thought in Psalm 90. There is not the least intimation here that those days foreshadow 6000 years in history.

Many Christian expositors see in II Peter 3:8 proof of this position. "But forget not this one thing, beloved, that one day is with the Lord as a thousand years, and a thousand years as one day." What meaning do the facts indicate? An examination of the context yields the following interpretation: Peter looked out into the future—to the last days—and saw that mockers would come denying the personal return of the Lord Jesus and, as a reason for their negative attitude, claiming that all things have continued from the time that the fathers (Christian leaders of the early church) fell asleep as they have been from the beginning of time. In other words, they deny the catastrophes of the past, such as the flood and the division of the earth as noted in chapter II. These mockers insist upon the uniformity of nature. Peter challenged this position and asserted that there was an interruption in the normal natural order at the time of the flood (vss. 5, 6). Following this, verse 7, he informed us that a great catastrophe is scheduled to come when God shall purge the world of all

wickedness.

After making this prediction the apostle urged believers not to forget the fact that one day is with the Lord as a 1000 years and a 1000 years as one day. Following this statement he affirmed that the Lord is not slack concerning His promise—of His second coming. In the light of these facts, Peter, we see, was emphasizing the thought that God is different from men, and that He can and will fulfil a promise after a 1000 years have passed as faithfully and loyally as He will on the day that He makes it. There is, therefore, no support in this passage for the theory under consideration.

If those days of reconstruction foreshadowed 6000 years of world history, there is no indication to that effect anywhere in the Scriptures so far as I have been able to determine. They may have this symbolic meaning, but God has not indicated it. Let us remember that the things which are revealed are for us in order that we may conform our lives to His will, but the secret things which He has chosen not to make known to us belong to Him (Deut. 29:29).

B. *The Lunar-Prophetic-Solar-Year Theory*

By calculators and date-setters we are told that there are three types of years mentioned in the Scriptures: lunar, prophetic, and solar. The lunar year, speaking popularly, is 354 days long; the prophetic, 360; and the solar, 365.

1. LUNAR YEAR

Those advocating the lunar year and bringing it into the prophetic picture call our attention to the fact that the Jewish months were lunar. This is true. At the same time their year was corrected by the intercalation of a thirteenth month. Anstey has shown that the Hebrews constantly corrected their calendar by observation of the moon and the stage of the crops.

There is no indication, so far as I have been able to determine, leading one to believe that any of the years mentioned in the prophetic word could in any wise be

interpreted as lunar.

2. THE PROPHETIC YEAR

In the Scriptures we read of the "times of the Gentiles," during which Jerusalem is trodden down (Luke 21:24). This expression is understood to refer to the same time set forth in the visions of Daniel 2 and 7. There can be no doubt about the correctness of this position. Determined efforts are made to ascertain its length. The calculation usually is based upon Leviticus 26, which gives the outline of Israel's history pre-written. In verses 1 and 2 God reiterated the fact that He had entered into covenant relationship with the Hebrew people. In verses 3-13 He foretold the blessings that He would shower upon them for obedience. In verses 14-39 He warned Israel of the punishment that would come in the event she was unfaithful to her covenant vow.

Four times Moses warned that in case of disobedience the Lord would punish Israel *seven times* for her iniquities. The expression *seven times* is interpreted in the light of Daniel 4:32,33, which states that Nebuchadnezzar was driven from his position as King of Babylon, and that he dwelt with the beasts of the field *seven times*. This period is interpreted in the light of Daniel 7:25 and Revelation 11:2,3 and 13:5. It is generally supposed that Nebuchadnezzar's insanity continued seven years. Thus the word *time* is understood to refer to a year. With this meaning of *time*, Leviticus 26, which refers to Israel's punishment *seven times*, is understood to foretell that God would punish her seven times—seven prophetic years. But how long is a prophetic year? This question is answered by studying Daniel 7:25 in connection with the Revelation passages. In the first of these we are told that the world dictator will speak words against the most high God and will persecute His saints; "and he will seek to change the times and the law; and they shall be given into his hands until a time and times and half a time." The word *time* is in the singular and *times* in the dual; hence they are equal to three times. Add the one-half and you have 3½ times or 3½ years.

How long are these 3½ years? The eleventh chapter of Revelation speaks of events which occur in the middle of Daniel's seventieth week—in the middle of the great tribulation. The prediction of verse 2 says that the Jewish Temple, which will be rebuilt in Jerusalem, will be trodden down by the nations for 42 months. This prediction refers to the latter half of the tribulation. Verse 3, however, speaks of 1260 days, during which the two witnesses give forth their testimony in Jerusalem. A study of this verse in the light of all the facts of the context shows that this period refers to the first half of the tribulation. In Revelation 13 we read of the ravings of the beast, who continues his mad career against God and man for 42 months—evidently the latter half of the tribulation. The woman of Revelation 12, who in verse 1 is called a symbol, flees into the wilderness, or into a place prepared for her, and there remains for a "time, and times, and half a time." This statement refers to the latter half of the great Tribulation. The first part of it is called 1260 days; the latter half is also spoken of as a period of 42 months, or "a time and times and half a time." From these facts it is concluded that a time is a year of twelve months, each of which has 30 days. The so-called prophetic year, therefore, is said to contain 360 days.

Having arrived at the conclusion that a prophetic year contains 360 days and believing that a day in prophecy foreshadows a year in history, the proponents of this theory tell us that the times of the Gentiles is a period of 7 X 360 or 2520 years. This conclusion is accepted without any further investigation.

What are the facts in the case? Does the word *times*, which occurs four times in Leviticus 26, refer in this chapter to years? An examination of the context alone can determine this question. In verses 14-17, the Lord called attention to the punishment that would come upon His people in case of disobedience. Following this warning He declared, "and if ye will not yet for these things hearken unto me, then I will chastise you seven times more for your sins." The word rendered *seven times* is **שבע**. This is the same word that is translated *week* in Daniel 9:24, the only

difference being that, in this instance, it is in the singular, whereas in the latter it is in the plural. As we have seen, it simply means *seven* or *seven-fold* as it is sometimes rendered. One must look at the context to ascertain what is meant. No one will say that every time it occurs it means 7 prophetic years. This position is ridiculous.

In Leviticus 26:21 the same word occurs after **מִכָּה**, which means "stroke or plague." Our numeral, therefore, modifies this noun in this place. The clause might be rendered properly: "And I will add upon you a stroke or plague sevenfold on account of your iniquities." In this verse there is no element of time, but of intensity of the punishment. In verses 23 and 24 it appears the third time. This last clause may correctly be rendered, "And I will smite you, even I, seven-fold on account of your iniquities." Here there is no thought of a period of years, but rather as above, of the intensity of the punishment. The fourth and last time it occurs is in verse 28. Here it has the same connotation.

Let us assume that this word indicates a period of years, and that its number is 2520. A careful study of Leviticus 26 shows that for the initial disobedience and disloyalty to covenant relationships God threatened to punish Israel with certain diseases. If these judgments, Moses declared, should prove ineffective, then God would adopt other measures of punishment. Should this, likewise, fail to bring the correction, He threatened to administer a third type of chastisement. Finally He warned that, if they would not be corrected by the fourth stroke, God would punish them by casting them out of their land. A plain simple reading of the text shows these facts. It is, therefore, impossible for us to accept the facts at their face value and at the same time read into the record the idea of a period of time presented under symbolic form. Furthermore, if this expression *seven times* means a period of 2520 years—since it is used four times—it would indicate a period of 10,080 years. Can we accept this legitimate and logical conclusion? Such a thought is absurd. It is utterly impossible, therefore, that this expression in Leviticus 26 can have the time

element in it.

But what is the meaning of *time, times, and half a time* in the book of Revelation? Obviously in the light of all the passages of that book bearing upon the issue, it means a year the length of which is 360 days. About this position there can be no question, but our years are now 365½ days long. Is there to be any change in the calendar? Absolutely. Daniel 7:25 foretells that in the middle of the tribulation the world dictator will think to change the times and the seasons. He will do this. There has been and will continue to be much agitation for the changing of the calendar. This will eventually be accomplished in the middle of the tribulation, if not before. But the year of 360 days mentioned in the book of Revelation is that which is the result of the changing of the calendar of the world at that future time. In view of all these facts I am unable to accept the theory of a prophetic year of 360 days. There will be, as just stated, a year of 360 days adopted by the final world dictator. It is illogical for us to take the facts of Revelation relative to the changed calendar in the future, and to read this idea into such a passage as Leviticus 26. Since Daniel 7:25 is talking about this future decree, which the world dictator will make in his changing times and seasons, it is proper to interpret it in terms of the explanation which is given by John in Revelation—it is a prophecy of the same thing about which John was speaking. There is, therefore, as far as I have been able to learn by consistent search for the truth, no such thing as a prophetic year of 360 days.

3. THE SOLAR OR TROPICAL YEAR

The years mentioned in the Scriptures are the common ordinary years consisting of the four seasons, for "while the earth remaineth, seed time and harvest, cold and heat, and summer and winter, day and night shall not cease." The Hebrew years throughout the Scriptures are the common years consisting of the four seasons which are marked by the sowing, cultivation, and harvesting of the crops.

C. *The Application of Daniel's Prophecy to the Current Chronology*

As has been seen, the accepted chronology places the issuing of the decree for

the rebuilding of the temple by Cyrus in 536 B.C. It is generally supposed that Jesus of Nazareth was executed in 32 or 33 A.D. From 536 B.C. to 32 A.D. there were 567 years—if no mistakes were made in the calculation. Let us think of the 483 years, from the issuing of the decree for the rebuilding of Jerusalem to the cutting off of the Messiah, as a surveyor's chain consisting of 483 links. At the same time, let us also conceive of the years of the period under consideration as a distance of 567 units, the length of each of which is equal to a link in the surveyor's chain. If our imaginary chain is staked down at the point represented by 536 B.C. and is carried forward at the other end, it will cover 483 units, but will lack 84 links of reaching the point representing 32 A.D. Since the chain is not elastic, it cannot be made to reach the point 32 A.D. Neither can the distance separating these two points be contracted until there are only 483 units. Seeing the discrepancy, many expositors draw up their stake at point 536 B.C., go forward to the other point 32 A.D., stake their chain down, and go backward along this line. They reach the point represented by the year 452 B.C. They cannot make the chain extend any farther; hence they stop short of 536 B.C. by 84 years.

Believing that the Scriptures mean literally what they say, many sincere believers are confident that the terminal date is the execution of Messiah, which, as is supposed in the case under consideration, occurred in 32 A.D. They trace the history backward and cannot go beyond 452 B.C. They are confident, therefore, that the decree mentioned by Gabriel in Daniel 9 was issued at that date; but there was no decree for the rebuilding of Jerusalem made by anyone at that time. The nearest thing that could be compared to a decree or a proclamation is the permission which Darius gave to Nehemiah in the 20th year of his reign, which, according to the generally accepted chronology, was in 445 B.C.; but there is a difference of 7 years between 445 and 452. How is this discrepancy to be explained?

Resort is immediately had to the prophetic-year theory. Gabriel affirmed that there were to be 483 years from the issuing of the decree to the execution of Messiah, but from 445 B.C. to 32 A.D. was a period of 476 years and 24 days, as

has been worked out by those holding to this position. But 476 years are not 483. The difficulty is usually removed by asserting that the 483 years are prophetic—a total of 173,880 days. It is also claimed by these expositors that the 476 years intervening between 445 B.C. and 32 A.D. are regular solar years of 365 days. By special calculation it is found that they also amount to 173,880 days. The calculation as presented by one of the exponents of this theory is as follows:

"The 1st Nisan in the twentieth year of Artaxerxes (the edict to rebuild Jerusalem) was 14th March, B.C. 445.

"The 10th Nisan in Passion Week (Christ's entry into Jerusalem)" was 6th April, A.D. 32.

"The intervening period was 476 years and 24 days (the days being reckoned inclusively, as required by the language of the prophecy and in accordance with the Jewish practice).

But 476 X 365 =	173,740 days
Add (14 March to 6th April, <i>both</i> inclusive)	24 days
Add for leap years	116 days
	<hr/>
	173,880 days
	<hr/>

And 69 weeks of prophetic years of 360 days (or 69 X 7 X 360) =173, 880 days

"It may be well to offer here two explanatory remarks. First: in reckoning years from B.C. to A.D., *one* year must always be omitted; for it is obvious *ex. gr.*, that from B.C. 1 to A.D. 1 was not *two years*, but one year. B.C. 1 ought to be described as B.C. 0, and it is so reckoned by astronomers, who would describe the historical date B.C. 445, as 444 (see note p 124 *ante*). And secondly, the Julian year is 11m. 10.46s., or about the 129th part of a day, longer than the mean solar year. The Julian calendar, therefore, contains three leap years too many in four centuries, an error which had amounted to eleven days in A.D. 1752, when our English calendar was corrected by declaring the 3rd September to be the 14th September, and by introducing the Gregorian reform which reckons three secular years out of four as common years; *ex. gr.*, 1700, 1800 and 1900 are common years and 2000 is a leap year. 'Old Christmas Day' is still marked in our calendars, and observed in some

localities, on the 6th January; and to this day the calendar remains uncorrected in Russia."

Since we have seen that there is no such thing as a prophetic year of 360 days in the Scriptures, the calculation breaks down.

We have already seen that the authority which Darius gave Nehemiah was not a decree in any sense of the word, but was simply permission granted him to return to the city of his fathers and there act as governor. We have also seen that Cyrus, according to the prediction of Isaiah, was to issue the proclamation for the rebuilding of the temple and city. Cyrus did exactly what God foretold that he would perform. In view of all the data presented in Chapter XVI relative to the days of the restoration, it is utterly impossible for one to accept all of the facts, to evaluate them properly, and still to believe the explanation that has just been set forth.

The initial date of the 483 years was the year in which Cyrus issued the decree according to the promise of Gabriel. At the expiration of the 69 weeks or 483rd year, Messiah was to be cut off and have nothing; that is, the Messiah was to be cut off at the end of the 483 years. The question has been raised by some concerning the significance of the Hebrew word **אַחֲרַי**. It is contended that it simply means *after* without any implication as to whether or not some time intervened between the end of the 483rd year and the cutting off of the Messiah. What is the significance of this word? It is derived from **אַחַר**. Its fundamental meaning is "delay, tarry, cause one to delay," "hinder," etc. The adjective derived from it means primarily *another*. As a substantive it means the hinder or following parts. The same form is used as a preposition.

Daniel employed the plural construct form of this word **אַחֲרַי**. It is used substantively in II Samuel 2:23 in the phrase **בְּאַחֲרֵי הַחֲנִית** "with the hinder end of the spear." It refers to the point of the spear. Our form of this preposition as used by Daniel occurs nine times in Genesis 5. It is used to indicate the years of each of the patriarchs after the begetting of his first-born. This period is dated from the time

of the begetting of the son. This same form appears in Leviticus 16:1 **אָקַרְי מוֹת**. These words occur in the expression, "And Jehovah spake unto Moses after the death of the two sons of Aaron." The entire contents of the book of Leviticus were spoken during the first month of the second year of the Exodus (See Exodus 40:17; Numbers 1:1). In the passage under consideration it is quite evident that the message came to Moses immediately after the death of Aaron's two disobedient sons. We see the same idiom in Joshua 1:1. "Now it came to pass after the death of Moses the servant of Jehovah, that Jehovah spake unto Joshua," etc. Moses died. Joshua became his successor. There was no time for delay; hence, the Lord spoke immediately to Joshua after Moses' death. These and other instances show that the ordinary meaning of the word when used in a temporal sense is immediately after the event mentioned. The beginning of the period was exact; so was the ending.

The angel Gabriel said that after the sixty-ninth week the Messiah would be cut off. He meant to indicate the fact that the execution of the Messiah was the terminal date of the sixty-ninth week—the 483rd year. We may, therefore, be certain that the Messiah was executed at the end of the 483 years after Cyrus issued his decree in the year 3589 A.H.

D. *Pyramid Calculation*

That the great pyramid at Gizeh was constructed by men who had a knowledge of astronomy and the principles involved in architectural engineering cannot be doubted. Its orientation and measurements together with many other elements reveal most clearly the fact that the builders of the pyramid were men who were very highly developed in the sciences of astronomy, mathematics and engineering.

While we admit that the builders of the pyramid understood many of the sciences, I am not prepared to concede all of the claims that are made in behalf of this great marvel. Some most excellent men have seen in its measurements an outline of history and have attempted to read into it chronological facts and data. After having studied the question considerably and having noticed carefully predictions which

students of the pyramid have made relative to certain events, I have come to the following conclusion: If there is any chronological significance to the pyramid, man has not been able to discover it. The advocates of this theory have set the dates which they claim to be based upon accurate mathematical calculations, but none of them have thus far proved to be true. I see little hope of their being able to read or interpret that wonderful monument so as to bring forth any real contribution to the chronological question.

On the other hand, I have seen disastrous results coming from a misinterpretation and a misreading of whatever might be contained in the pyramid. I am, therefore, very skeptical of all attempts to set dates by the pyramid measurements.

III. AN INFALLIBLE RULE FOR INTERPRETING THE SCRIPTURES

The history of exegesis through the centuries is indeed interesting and at the same time very pathetic. Too often expositors read into the text their own thoughts and present them to the unsuspecting people as the very Word of God. Unfortunately for the world, this practice has not been altogether abandoned, but we may be thankful that, as the years pass, there is, in many circles at least, a saner and a more scientific approach toward the Scriptures. For this improvement let us praise God.

All of us are creatures of habit and prejudices. Our environment and experiences very often color our interpretation of the Word of God. All too frequently we accept that which is given us by our teachers without any question whatsoever. Their utterances are for us delivered in an *ex cathedra* manner, and we accept these pronouncements as truth itself. Using a figure, I would say that very frequently our instructors place glasses before our eyes with colored lenses, and we view the Scriptures through them. Should there be red lenses in my glasses, everything at which I look appears red to me; on the other hand, if green lenses are in them, all

things appear green, because everything takes on the color of the lenses through which I look. If I accept the theories of men and view the Scriptures through them, I can in no wise understand what God has said. My interpretation will be colored by the theories through which I look when I study God's Holy and Sacred Word.

There is but one way to approach the Scriptures, which is the scientific method. It may be stated as follows:

When the plain sense of Scripture makes common sense
seek no other sense;
therefore, take every word
at its primary, ordinary, usual, literal meaning,
unless the facts of the context
indicate clearly otherwise.

David L. Cooper.

Whenever we are careful to apply this rule and are searching the Scriptures for the truth and at the same time are praying God's blessings upon our quest for the same, we shall not go very far afield. God was honest in giving His Revelation and intended it to be understood. He said what He meant and meant what He said. Thus we should not seek for some veiled or mystical meaning in the Scriptures, but should study every word in the light of its context and thank God for the light which He has given us.

CONCLUSION

Every special, mystical, and symbolical interpretation should be discarded, and the plain sense of Scripture should be accepted unless there are clear indications in the context to indicate a departure from the normal, literal meaning. This general proposition is the logical deduction which we are forced to make from the survey of

Messianic speculations made in this chapter.

An examination of the prophecies scattered throughout the Old Testament, studied in the light of their fulfilment, reveals the fact that prophecy is to be taken literally—at its face value. God said what He meant and meant what He said. Of course, the prophets like all others used metaphorical language on occasions. One must make the same allowances for figures of speech in their utterances as he does for similar language in secular writings. With this understanding of the situation, we are not to adopt what is usually called "spiritualizing" the Scriptures, but what has been properly designated as "phantomizing" them.

Jacob outlined in a rough sketch the times when the Messiah would make His first appearance upon the historic scene. The work which he began in his monumental prediction (Gen, 49) was filled in by other prophets of later dates. These predictions foretold the conditions which would exist at the time of Messiah's first coming. Obviously the angel Gabriel revealed to Daniel the very year when Messiah, the Prince, would be cut off and have nothing; namely, 483 years after Cyrus issued the decree for the Jews to return from Babylon. The date before which the Messiah was to appear was the time of the collapse of the Hebrew kingdom and the dispersion of its inhabitants throughout the world in 70 C.E. Those who believe the Scriptures to be the very Word of the living God are convinced that the Messiah came on scheduled time and likewise was cut off, according to the predictions found in Psalm 22 and Isaiah 53. Either He came prior to that time, or the Hebrew Scriptures have been broken. We can never believe the latter. We are, therefore, thoroughly convinced that God fulfills His Word literally. Since they foretold that Messiah would be cut off before that awful calamity of 70 C.E., we are absolutely certain that He appeared prior to that time and fulfilled the program to that date as outlined by the prophets concerning Him.

In this volume we have traced the chronological question from Genesis 1 to the end of the Hebrew Scriptures. We have likewise examined the special predictions

bearing upon the time when the Messiah would appear the first time. All of the evidence shows conclusively that He came before 70 C.E., and we are absolutely convinced that He did come on scheduled time. The facts presented in this volume prove this contention conclusively.

The Messianic Series of which this book is Volume IV will contain the following treatise when completed:

Volume I, *The God of Israel*, which shows from the Hebrew text of the Old Testament that the one God who revealed Himself to Moses and the prophets is a Triune Being, consisting of three Divine Personalities, yet constituting a unity in the correct sense of the term.

Volume II, *Messiah: His Nature and Person*, presents the Scriptural evidence concerning the nature and the person of King Messiah, who according to predictions, entered the world by virgin birth, and who by His every action and word proved that He was God manifest in the flesh.

Volume III, *Messiah: His Redemptive Career*, sets forth the outline of Messiah's life and labors. In it I have not taken a passage from one connection and placed it with another in order to make out a case for Jesus of Nazareth. On the contrary, I expounded those passages which present the two comings of the one Messiah, the interval during which He is seated at the right hand of the Throne of God, having been rejected by His own people, and His future glorious reign upon earth.

Volume IV, *Messiah: His First Coming Scheduled*, the present work, sets forth the Scriptural truth concerning the conditions and the time when the Messiah would first appear upon the earth to carry out this pre-arranged scheme of atoning redemption.

Volume V, *Messiah: His Historical Appearance*, will present the four records of the Gospel in the form of a harmony. I shall make my own translation of the original text and shall present the testimony of the four witnesses in parallel columns in

order that the reader may see at a glance the full testimony on the various points raised by the gospel writers. I shall endeavor to set forth the truth with reference to the different objections that are brought against the records. Furthermore, I shall show that the entire testimony is consistent and first rate evidence given by eye witnesses and credible people who had access to the original sources. This harmony of the Gospel will be followed by *Acts of the Apostles*, which continues the story of the beginning of Christianity. The notes which I shall add will show that we have a record that was given by a scientist and an eyewitness, who, after he had done thorough research work and acquired the facts, was led by the Holy Spirit to record those things that are essential for us to know in order to understand the beginning and the development of the marvelous movement that is known as Christianity.

Volume VI, *Messiah: His Second Coming Imminent*, will interpret in the light of prophetic predictions the present world situation and the modern trend of affairs, which are but the fulfilling of prophecy. It is admitted that world conditions are becoming more critical. There is occasion for grave apprehension that we are approaching the time that is known as Jacob's trouble. This volume, therefore, will present a sane and sound interpretation of predictions relating to the end time.

The last volume, *Messiah: His Final Call to Israel*, will interpret those statements throughout the Word which God made relative to Israel's renouncing her national sin, that her leaders committed 1900 years ago in their rejection of Jesus of Nazareth as their Messiah and Saviour.

With the completion of the present volume the first four of the series go forth. It is my earnest hope and intention to complete the three remaining books as quickly as possible in order that the full testimony of God's Seven Point Program for Israel may go forth, without money and without price, to His beloved Chosen People, to the end that they may see the truth as it is set forth in the Oracles of God.

Rabbi Silver has called our attention to the fact that the Hebrew people in every crisis which has come upon them have always sought for comfort and consolation

in the Messianic expectation. This was natural. Israel's only hope is in her Deliverer and Messiah. In view of the present crisis that has become world-wide in its proportions, Israel, as the night darkens, will again seek comfort and deliverance in the Messianic hope. The principles of interpretation of Scripture adopted by her leaders in the past have misled her and brought untold disappointment and distress upon the nation. The golden rule of interpretation is the only infallible guide in expounding the Scriptures. I beg, therefore, my Jewish friends to read these volumes carefully and to pray God to open their eyes that they may see His truth. I do not wish any of them to accept one word that I say because of my having spoken thus, but I desire by their reading these books to draw their attention to their own Scriptures with one thought in mind—to ascertain what God has said. In every utterance which I have put in this series I have been sincere, calling attention to those things which I see in the Blessed Word of God. May the Spirit of God illuminate the eyes of every honest Hebrew in order that he might see the truthfulness of the positions herein set forth.

We are in this world as sojourners and pilgrims. Soon we who are here will pass into the Great Beyond. About that proposition there can be no doubt. That which should be uppermost in every heart is this: Where shall I spend eternity? Have I made my peace, with my Maker? The older I grow the more important these questions become. I believe that this is the experience of everyone.

My dear Hebrew friend, have you made your peace with the eternal God? One cannot enter into covenant relationship with Him for another. Each one deals with God individually. Have you, therefore, made your peace with Him?

May I speak the conviction of my heart in love and in the interest of every reader? Friend, there is but one way to make your peace with God and that is by accepting the atoning sacrifice which Jesus of Nazareth, the Hebrew Messiah and Saviour of the world, made for you on Calvary's Cross 1900 years ago. He declared, as we shall see in Volume V of this series, that man must be born again. He must have the

experience of regeneration of the heart by the power of the Holy Spirit. The only way one can have that experience is in accepting by faith Jesus of Nazareth as Saviour, Lord, and Master of his life. Whenever one thus accepts Him in sincerity and truth, without any ulterior motives, the Lord regenerates the heart. O friend, accept Him today.

With the apostle Paul, I can say, "Brethren, my heart's desire and my supplication to God is for them (Israel) that they may be saved" (Romans 10:1).