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Exploring Bible History

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EXPLORING BIBLE HISTORY

by

Bruce K. Forrest

A Graduate Research Project
submitted in partial fulfillment
of the requirements for the degree of
Master of Arts in the Department of Biblical Studies
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Dedicated to my son, Benjamin,
in the hope that he, too,
will accurately learn to
contend for the faith
that was delivered
once for all!
Jude 1:3

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Preface

Historic Periods of Bible History

You are about to embark on what I trust will be for you an interesting and informative journey as we begin to explore Bible History. Understanding Bible history, while at first may seem to be an enormous undertaking, is really within the grasp of most students of the Bible. The history itself falls readily into eight historic periods which are as follows:

I. Genesis and Early Man	Creation to around 2,000 B.C.
II. Egyptian	Around 2,000-1441 B.C.
III. Independent	Around 1441-900 B.C.
IV. Assyrian	Around 900-606 B.C.
V. Babylonian	Around 606-536 B.C.
VI. Persian	Around 536-330 B.C.
VII. Greek	Around 330-146 B.C.
VIII. Roman	Around 146 B.C. to 476 A.D.

If the student persists in this undertaking, firmly planting the above periods and dates into their minds, they will find that an enormous amount of the Bible will begin to open up to them, taking on new significance and relevance in their lives. We are told that, "there is nothing new under the sun" (Ecclesiastes 1:9). What was therefore true concerning human nature for the ancients would be equally true for us. Paul wrote that the Old Testament was written "As an example for us so that we could learn from it" (cf. I Corinthians

10:6, 11). Yet so much of what God would communicate to us about himself is locked up in historical obscurity. This study is an attempt to begin to unlock some of the historical doors.

Every book of the Bible was written during one of these periods. Generally it is obvious into which period a particular book of the Bible belongs. Perhaps the exception being, Job, Joel and Psalms. Job was probably recorded by Moses from a period more ancient. Joel, without specific historic references, is placed either early in the 8th century B.C. or late in the 5th century B.C. Psalms, being a composite, actually has portions that fit into several periods. It was an example of the devotional life of God's people and transcends several periods. Other books which also transcend several periods are often referred to as the history books of the Bible (I II Samuel, I II Kings, I II Chronicles). The chief difference between these and Psalms is that it is very obvious to which period the different chapters in the history books refer.

With this in mind, it is not too difficult to group the entire Bible accordingly into its proper period. Therefore a chronological listing of the Bible would appear as follows:

- I. Genesis and Early Man (Creation to 2,000 B.C.)
 - A. Genesis 1-11
 - B. I Chronicles 1:1-27
- II. Period of Egyptian Dominance (2000-1441 B.C.)
 - A. Genesis 12-50
 - B. Exodus
 - C. Leviticus
 - D. Numbers
 - E. Deuteronomy
 - F. Job (possibly written by Moses)
 - G. I Chronicles 1:28-8:40

- III. Period of Independence (1441-900 B.C.)
 - A. Joshua
 - B. Judges
 - C. Ruth
 - D. I, II Samuel
 - E. I Kings
 - F. II Kings 1-16
 - G. Psalms (Most)
 - H. Proverbs
 - I. Ecclesiastes
 - J. Song of Songs
 - K. I Chronicles 9:1-II Chronicles 9:31
- IV. Period of Assyrian Dominance (900-606 B.C.)
 - A. II Kings 17-23
 - B. Jonah (c. 780 B.C.)
 - C. Amos (c. 750 B.C.)
 - D. Joel (c. 750 B.C.)
 - E. Hosea (c. 750-726 B.C.)
 - F. Isaiah (c. 740-701 B.C.)
 - G. Micah (c. 732-700 B.C.)
 - H. Nahum (c. 663-612 or 640-625 B.C.)
 - I. II Chronicles 10-32
- V. Period of Babylonian Dominance (606-536 B.C.)
 - A. Zephaniah (c. 640-409 B.C.)
 - B. Habakkuk (c. 615-606 B.C.)
 - C. Jeremiah (c. 626-584 B.C.)
 - D. Lamentations (Jeremiah, author)
 - E. Ezekiel (c. 592-570 B.C.)
 - F. Obadiah (c. 586 or 585 B.C.)
 - G. Daniel (c. 530 B.C.)
 - H. II Kings 24-25
 - I. II Chronicles 33-36:21
- VI. Period of Persian Dominance (536-330 B.C.)
 - A. Esther
 - B. Haggai (520 B.C.)
 - C. Zechariah (c. 520-518 B.C.)
 - D. Ezra (c. 516 B.C.)
 - E. Nehemiah (c. 516 B.C.)
 - F. Psalms (some)
 - G. Malachi (c. 450-440 B.C.)
 - H. II Chronicles 36:22, 23
- VII. Period of Greek Dominance (330-146 B.C.)
 - A. Apocryphal Writings
 - B. Pseudo-pigrapha
- VIII. Period of Roman Dominance (146 B.C.-A.D. 476)
 - The entire New Testament

Thematic History

Another chart that will prove helpful is the Thematic History Chart of the Bible. It shows that life commenced at Creation for all peoples. The Bible does not trace out the origin and development of all the peoples, but only of the Jewish Nation. The period of time blackened indicates the general periods in which the Jewish Nation came into contact with the descendents of these various peoples. As we shall see when the Bible refers to contact with these assorted people it accurately reflects their culture and history. Therefore we learn that the Bible is true history.

The Biblical writers were not interested in tracing out the birth and development of the Egyptians, Assyrians, Babylonians, etc. They were only concerned with showing how these different periods relate to their mutual theme. Their mutual theme traces out the relationship between God and mankind. In the Bible we learn how mankind broke that relationship and that God has been forced to, on occasion, discipline mankind but always with the ultimate goal of trying to prompt and provide mankind with the means of restoring that relationship.

The fact that this is Thematic History should not, however, be a negative reflection upon its authenticity or accuracy. All University students are asked to choose different classes that are concentrated around a theme. In the history department one may select classes such as The History of Philosophy, or Music, or Education, etc. We would be greatly surprised if the material of the class was assumed to be untrue simply because it was Thematic in style.

Thematic History Chart of the Bible

Genesis & Early Man Egyptian Independent Assyrian Babylonian Persian Greek Roman

Creation- 2000 B.C. ↓							
	2000 - 1441 B.C. ↓						
		1441 - 900 B.C. ↓					
			900 - 606 B.C. ↓				
				606 - 536 B.C. ↓			
					536 - 330 B.C. ↓		
						330 - 146 B.C. ↓	
							146 B.C. 476 A.D. ↓

Rather we would expect that the material would coincide with other elements of the more systematic and exhaustive historical studies but with special insights in one particular area. This, then, is Biblical History - Thematic but true.

Bandwagon Scholarship

It is apparent that by the time of the 19th century the historical accuracy of the Bible began to be called into question in several areas. Ways were sought to try and explain origins in a naturalistic fashion, eventually omitting God altogether. Starting with the assumption that God did not act, several branches of study began to put forth interpretations to data that would coincide with that assumption.

In Biology. Charles Darwin (1809-1882) wrote the text, On the Origin of Species in 1859. His ideas were later popularized by Thomas Henry Huxley (1825-1895). They postulated the idea that life, and eventually man, contrary to the second law of Thermodynamics, evolved upwards to his present state. The problem is the fossil evidence does not support this theory.

In Geology. Sir Charles Lyell, basing his theory on the theory of Evolution, believed that theoretically simpler life should be at the deepest layers of the strata while more complex should be on top. In many cases this is true, but in many other cases this is not true. In fact, the opposite is often the case.

In Philosophy. Friedrich Hegel (1770-1831) proposed what he considered the law of movement of thought. His theory was called

the Hegelian Dialectic Theory. His theory was proposed that thought evolved in a progression from thesis to its opposite, antithesis. Thus it formed a combination of the two called a synthesis. The synthesis then became the new thesis and the process was repeated. Obviously learning does take place in this manner, but it does not adequately seem to take into account that man's thinking can be documented to have gone downward in some cases as well. That is, that the process of thought has degenerated or been lost at different periods of history.

Anthropology. Sir James G. Frazier (1854-1941) sought to explain the phenomena of the universality of certain cultural memories to a borrowing from one another. His research was truly excellent, but his presupposition caused him to misread the data.

Theology. Even Theology was not immune to this influence. Julius Wellhausen (1844-1918) sought to explain the development of the first five books of the Bible and the monotheism of the Hebrews by evolution. Concerning the Pentateuch (i.e. Genesis - Deuteronomy) he theorized there were four sources, (J) Jehovahist (E) Elohist (D) Deuteronomists and (P) Priests. Each source supposedly built upon what the former had done and then re-edited it. The problem is no source (i.e. J.E.D.P.) has ever been found to support the idea that this ever occurred. Yet the evolutionary mentality persists. Not so much because of any scientific evidence, but because for many it has become a new religion.

This study hopes to demonstrate that each of these theories

has some major problems connected with them and that the theories of Evolution are not based upon an accurate reading of the data. This is not to imply that many evolutionists or naturalists are not great thinkers, or that their work in most cases is fraudulent. The contention of this paper, however, is that "by faith" the naturalist seeks to take the data collected and place it in the wrong model, the evolution model, rather than the correct one, the Biblical model.

Acknowledgements

It is very important, according to the Scriptures, that one not think of himself more highly than he ought (Romans 12:3). Therefore, I would like to especially acknowledge the work of these men. They are: Dr. Donald Chittick, Ph.D. (Physical Chemistry); Arthur Custance, M.A. (Semitic Languages), Ph.D. (Anthropology); Duane Gish, Ph.D. (Paleontology); Joseph Dillow, Th.D. (Theology); Donald DeYoung, Ph.D. (Physics), John Whitcomb, Th.D. (Theology); Henry Morris, Ph.D. (Hydrology), as well as two special contributors whom I do not believe would consider themselves "Believers," Barry Fell, Ph.D. (Biology) and Theodore Gastor. Their united testimony is that in their area of study, the sciences and the Scriptures do not contradict each other, but rather enhance each other. This statement of course does not include those two special contributors, but I mention them because they will be referred to often and their findings do inadvertently support the statement even if it is quite inconsequential to them. I acknowledge the works of these men for it is to them that deserves to go the real credit for this research. I myself am merely a translator and condensor of their work, and with God's help I hope to do just that.

I would also like to offer special thanks to my advisor, Dr. Joseph Coleson, who suggested other materials to help give me a balanced perspective of the discussion over these Periods. He was especially patient as the scope of this paper grew and I labored

to complete the task; a task which could not have been completed without the sacrificial effort of my lovely wife who diligently translated my "sacred carvings."

Chapter One

GENESIS AND EARLY MAN

The word Genesis literally means origins. Therefore, since no one was around except for the Originator, it is important that we acknowledge that all concepts concerning Earth's and man's origins be perceived in their proper light. That is, they are statements of faith.

A definition of science given by the Oxford dictionary [sic.] is: A branch of study which is concerned with either a connected body of demonstrated truths or with observed facts systematically classified by being brought under general laws, and which includes trustworthy methods for the discovery of new truths within its own domain.¹

Thus for a theory to qualify as a scientific theory it must have two key components. First, it must be able to be demonstrated repeatedly in neutral environments and secondly, it must be able to be observed. Usually a third element is given, namely that a theory must be capable of falsification by one test or another to be considered a scientific theory. Dr. Gish observes:

It is on the basis of such criteria that most evolutionists insist that creation be refused consideration as a possible explanation for origins. Creation has not been witnessed by human observers, it cannot be tested experimentally and as a theory it is nonfalsifiable.²

¹Duane T. Gish, Evolution the Fossils Say No, (San Diego: Creation Life Publishers, 1973), p. 2.

²Ibid, p. 3.

But Dr. Gish goes on to observe that:

Evolution also fails to meet all three of these criteria It is obvious, for example, that no one observed the origin of the universe, the origin of life, the conversion of a fish into an amphibian, or an ape into a man. No one, as a matter of fact, has even observed the origin of a species by natural occurring processes. Evolution has been postulated, but has never been observed Since evolution has not been observed in nature and even a species cannot be produced by the selection of mutants, it is apparent that evolution is not subject to experimental test Evolutionists seek to excuse the fact that evolution cannot be observed nor tested experimentally on the basis that real evolutionary events require great lengths of time for their conservation. Yes, it is true that the evolutionary process postulated would require more time than we have available for human observation. But then, evolution can never be more than a postulate (i.e., theory).³

While evolutionists deny the miraculous in the origin of living things (i.e. Creation account), the evolutionary process, given enough time, supposedly produces miracles. Thus:

FROG	<u>Instantaneously</u> changed to	→	PRINCE = Nursery Tale
FROG	<u>After 300 Million</u> years changed to	→	PRINCE = Science

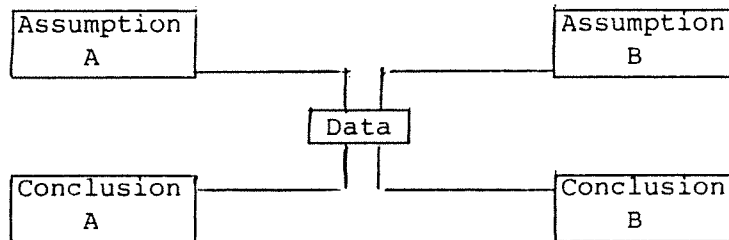
4

I hope that it has become readily apparent that when we are talking about our Genesis (i.e., origins) we are talking about two faith systems. Dr. Chittick illustrates this point by noting that our basic assumptions will color our interpretation of a given set of data. For example, if I start out with a set of assumptions found in group A, I will work to fit information discovered into that system, and then I will come up with a set of conclusions for group A. But if

³Ibid, p. 4.

⁴Ibid, p. 5.

I start out with a different set of assumptions, such as set B, I will come up with a different set of conclusions.



5

There have always been those who have sought to explain the workings of God in a natural way (i.e, the Naturalists); just as there have always been those who accepted the idea that there was a Creator God (i.e. Creationists). These two groups can be easily identified in John 12:29-30. Jesus has just spoken to his father and asked Him to glorify his name.

Then a voice came from heaven, "I have glorified it, and will glorify it again." The crowd that was there and heard it said it had thundered[i.e. Naturalists]; others said an angel had spoken to him [i.e. Creationists]. Jesus said, "This voice was for your benefit, not mine."

Here we see that it is possible to interpret the same data, that being the noise from heaven, in two different ways. The data was of such a nature that the Naturalists were not compelled to change their minds. Still, the data was of such a nature that those who were objective enough to be open to the message of Christ recognized it for what it was, a message from God. Christ recognized the need for such evidences to provide a basis for faith and therefore he shares with us that, "This voice was for our benefit, not his."

⁵Dr. Donald Chittick, "Festival of Creation Seminar," North Bend, Oregon, 1980.

Today that noise from Heaven is ringing louder than ever before. There will still be those who seek to dismiss it in their attempt to explain away God. But for those who are objective enough to be open to the message of Christ, they will see that there is indeed no conflict between world history and Biblical history. Indeed the Bible is a key that unlocks many of the mysteries concerning man's ancient past.

Therefore, our task as we seek truth concerning our Genesis, must be to examine which set of assumptions or faith systems best "fit" the known facts. I believe that you will be honestly impressed with the evidences that support the overall historicity of the Holy Scriptures.

Philosophical Argumentation for the Existence of God

In Genesis 1:1 we read, "In the beginning God created the heavens and the Earth." The Apostle Paul wrote in Romans 1:20, 21 concerning that creation. He said, "For since the creation of the world, God's invisible qualities - His eternal power and divine nature - have been clearly seen, being understood from what has been made so that men are without excuse."

Over the ages certain philosophical arguments have been raised based on what can be clearly seen by all men, to help demonstrate the existence of God as the Creator of the Universe. I will share with you three such arguments; the Cosmological, the Teleological and the Moral Arguments.

The Cosmological Argument

This philosophy states that every "effect" or situation must have an equivalent "cause" to explain it. For example, if I were walking down the street and came across a certain gardener who was mumbling about the fact that her flowers had been ripped out by the roots and left scattered across the yard, I might ask how such an "effect" or situation came about. The gardener might then say that three eight year old boys had ridden their bikes up the road the night before and gone through her flower beds, scattering flowers as they went. This would satisfy my curiosity, for the "cause," the boys, was equivalent to the "effect," the scattered flowers. But let us suppose that the next day I walked up that same street and saw that this distressed gardener was now even more distressed for not only were her flowers scattered across the yard, but now the giant, broad leaf maple in the side yard and the two giant, healthy weeping willows that were in the front yard all appeared to have been pulled out by their roots and scattered across her yard as well. Upon inquiring I was again told that the three eight year old boys had come up the evening before and tied ropes to their bikes and the trees and had subsequently pedalled these trees out of the ground. This I could not believe, for the "cause" (the three boys) could not adequately explain the "effect," the three uprooted trees. Similarly, the theory of Evolution, even if it did adequately explain man's origin, which it does not, cannot adequately explain the origins of the thus far uncountable galaxies that we are aware of. That explanation of origins is not grand enough to explain the origins of all matter. To help us

get an idea of how vast God's creation is, I quote from Funk and Wagnall's New Encyclopedia:

Astronomers have calculated that the stars existing in the Milky Way, the galactic system to which the Sun belongs, number between 100,000,000,000 (i.e. billions) and 200,000,000,000. The Milky Way is, however, only one of several million such systems which are within the viewing range of the larger modern telescopes . . . The 200 inch Mount Palomar telescope . . . is capable of recording photographically 16,000,000 galactic systems comprising the number of approximately 1,000,000,000,000,000,000 (one quintillion) individual stars.⁶

We are talking about the existence of several million galaxies each containing billions of stars. An omnipotent God is a more adequate "cause" to explain such an "effect" than any other explanation.

The Teleological Argument

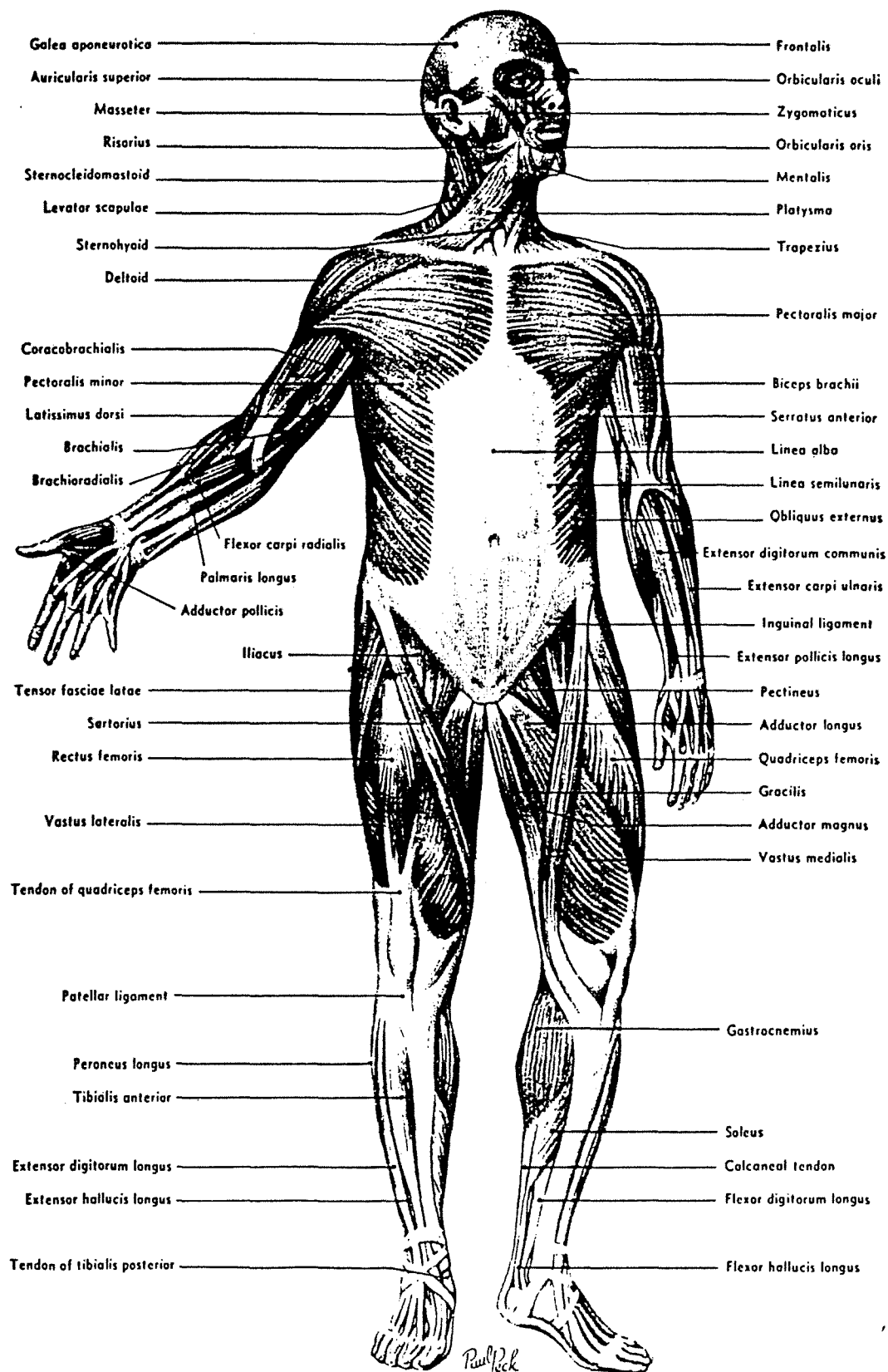
This philosophy brings out the point that when one comes across a very delicate and complicated design, the most logical conclusion is that there must be a designer to explain it. The PLATES that follow show just a portion of the brilliance of design that is ours. We do not even mention the way that different portions of this body such as the eyes, ears, limbs all work at the impulse of our mind or at the demand of our reflexes. The Psalmist writes,

For you (God) created my inmost being; You knit me together in my mother's womb. I praise you because I am fearfully and wonderfully made; your works are wonderful . . . My frame was not hidden from you when I was made in the secret places . . . your eyes saw my unformed body" (139:13-16).

Any similarity that we have to an animal in design, might be better

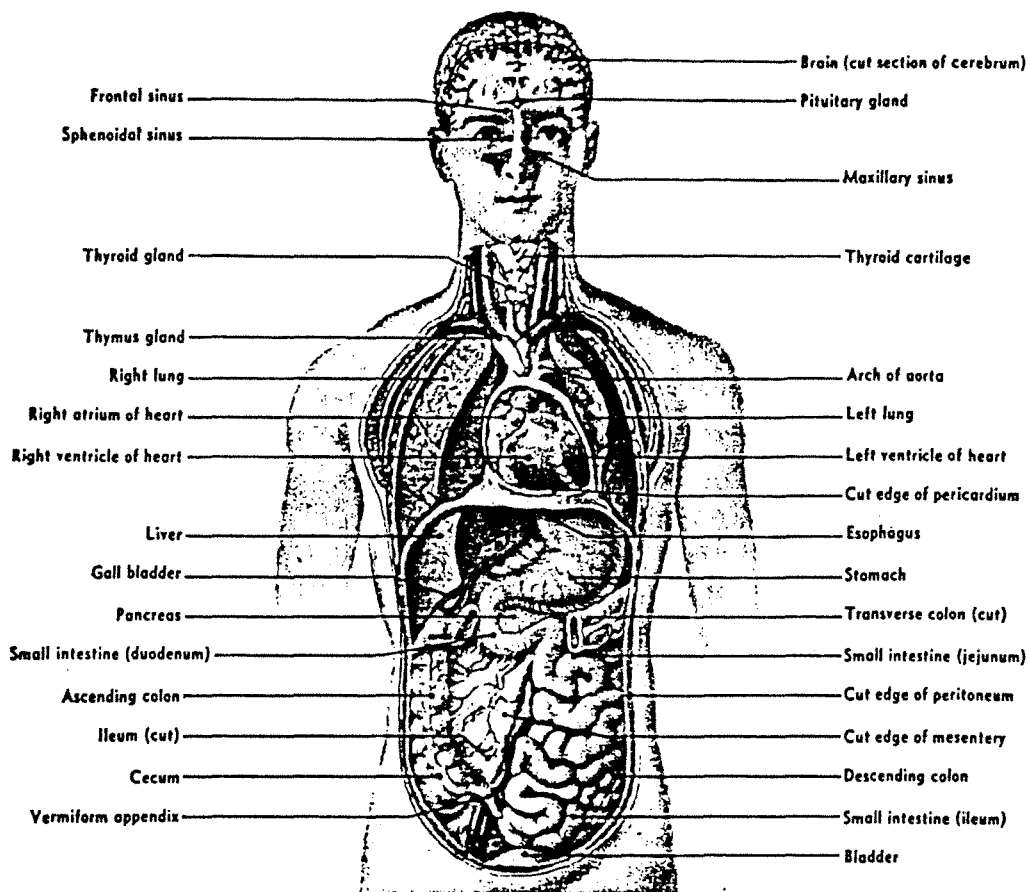
⁶F.L.W., "Stars," Funk and Wagnall's New Encyclopedia, Vol 22, (New York: Funk & Wagnall's, Inc., 1979), p. 191.

PLATE I

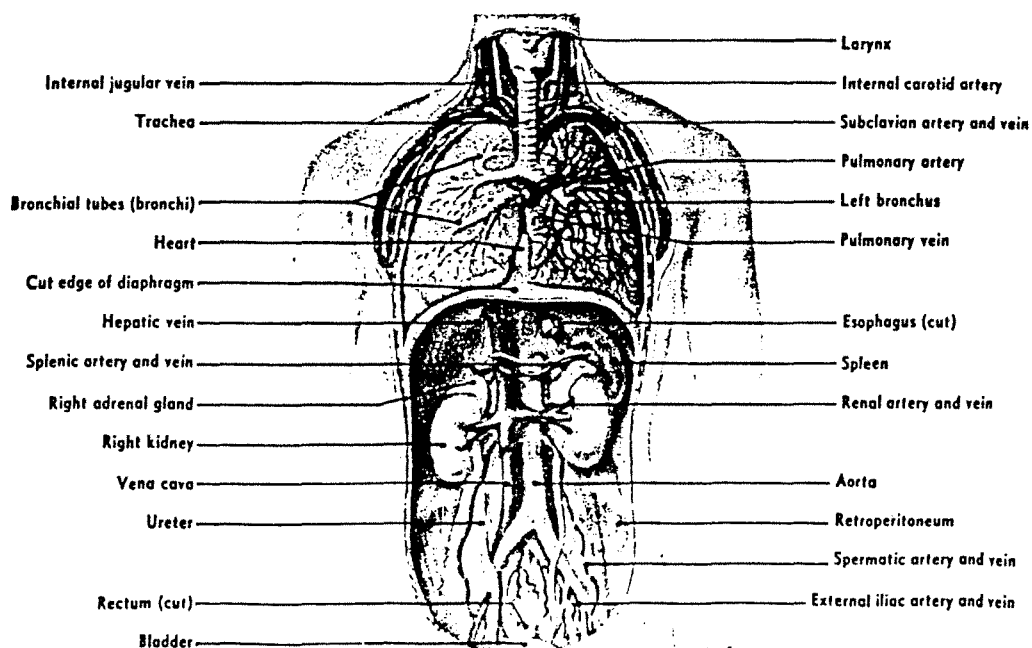


MUSCULATURE

PLATE II

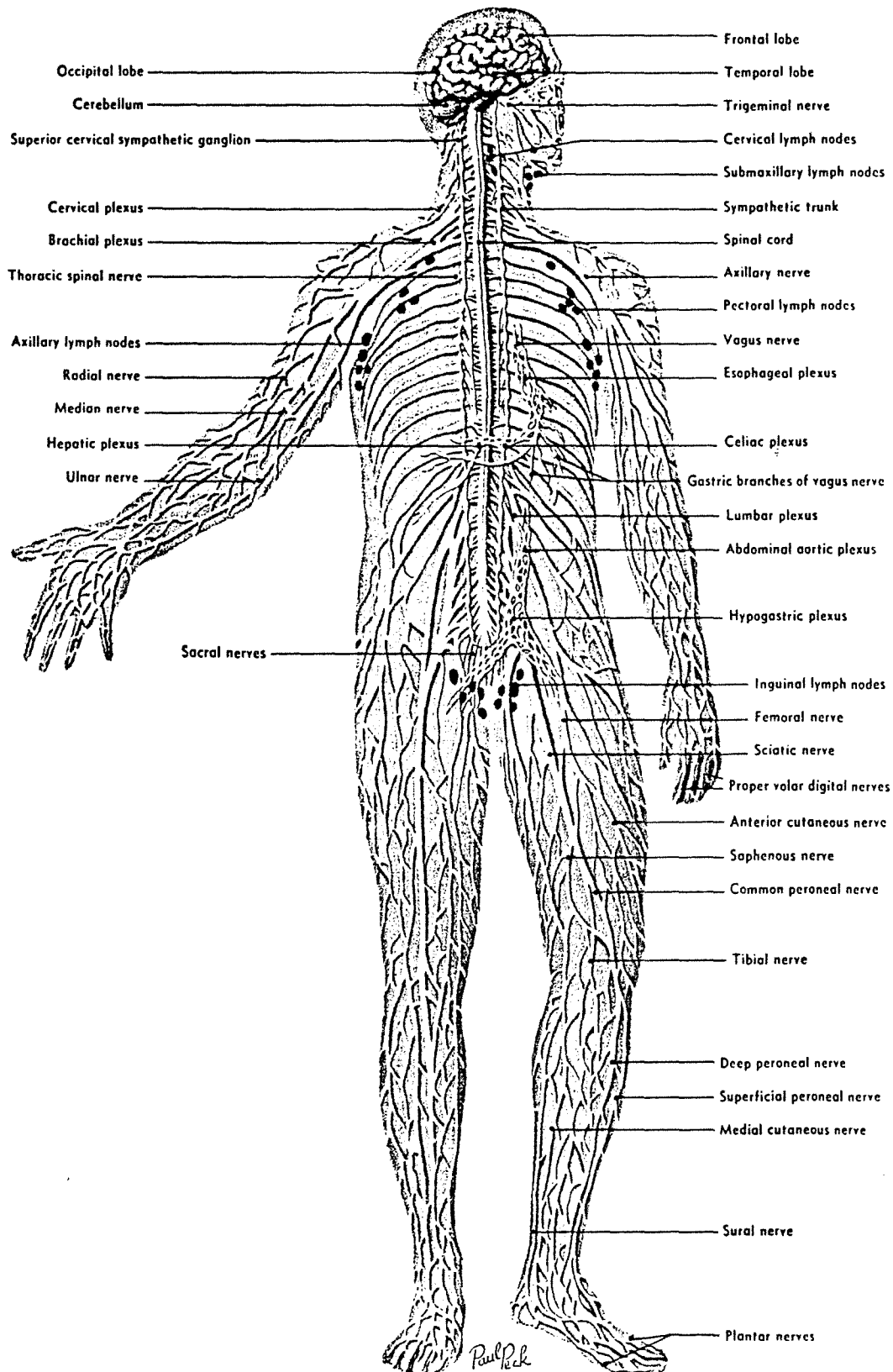


SUPERFICIAL VISCERA, GLANDS, LUNGS, DIGESTIVE SYSTEM, FACIAL SINUSES



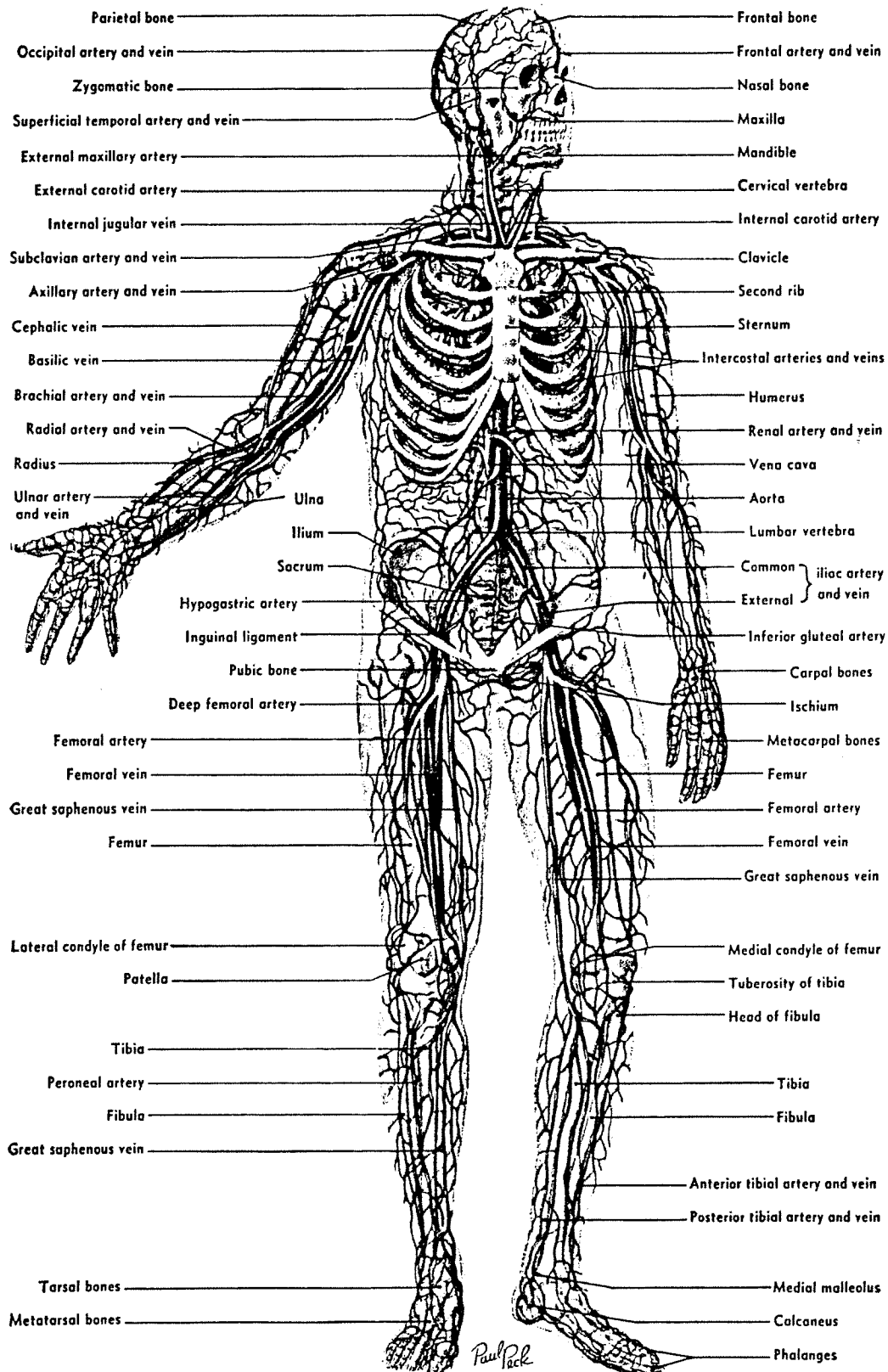
DEEP VISCERA, ENDOCRINE GLANDS, RESPIRATORY AND URINARY SYSTEMS

PLATE III



NERVOUS SYSTEM AND LYMPH NODES

PLATE IV



SKELETON AND CIRCULATORY SYSTEM

explained by having a common designer.

It might also be observed here that this designed world operates under certain laws that God has created, known as the laws of Physics. These laws are dependable and are the basis for all scientific research. It is interesting to note that as far as we can see with our telescopes (which as we have read includes one quintillion stars) these laws are adhered to, thus indicating that this designer is in full control of all these 16,000,000 galactic systems. It is simply far too much to believe that the galactic system's vastness, the anatomy of man, the balance and ecological chain of nature, and down to the smallest amoeba, can be explained merely by a faint chance plus time occurrence. This appears to be a great leap of faith. It would be much better to give the credit of such a design to "The Designer"!

The Moral Argument

This final philosophy asks the question how an amoral, irrational, uncaring, material universe could possibly give rise to moral, rational, caring beings who have a sense of ought and obligation which is universally found throughout the world. The ethical standards may vary from culture to culture, but the simple fact is that every culture has ethical standards which are to be adhered to. This idea of fairness is such a part and parcel of our culture. We feel that it is right to play by rules and yet if there is no universal moral being, such as God, rules do not make any difference and there is no real right or wrong. It is impossible for a river to run higher than its

source, and it is equally illogical to think that inanimate matter could give rise to people with consciences such as ours.

Imagine, if you would, that you were standing next to a river when suddenly you saw a young child being swept downstream. Your heart begins to pick up its pace, your breathing would deepen, and perhaps you might begin to tremble, as you contemplated jumping into the river to try and save the child. In your emotions, you have empathy for the child, but your intellect reminds you that you are not a strong swimmer yourself. You reason, why should you risk your life for another? Assuming that at this point you elect to allow the child to drown, will you be at peace with yourself? I venture to say that you would not. There is something quite distinct from body and soul (i.e., your mind, will and emotions) of man that resides with the other two aspects of man's personhood. That, I believe, is the spirit (or conscience) of man that is particularly sensitive to the Spirit of God.

Genesis 1:26, 27 gives us a most logical explanation of our morals and sense of ought and duty when we read, "Then God said, 'Let us make man in our image, in our likeness' . . . So God created man in his own image, in the image of God he created him, male and female he created them." Therefore we understand better what Paul the Apostle meant when he said, "For since the creation of the world, God's invisible qualities - his eternal power and his divine nature - have been clearly seen, being understood from what has been made so that men are without excuse" (Romans 1:20, 21). Now that we have examined

the logical conclusion that our Universe has a Creator God, let us look at the work He has done.

Creation Week

Pleochroic Halos

"And God said, 'Let there be . . . ' and there was." This is the pattern revealed to us concerning the creation of the world and our universe. By a divine command, God created the heavens and the earth. Is there evidence of this spontaneous creation? Remarkably, God has preserved for us evidence for this in the rocks; specifically in the form of Pleochroic halos. "Pleochroic halos are minute circular discolorations in sections of rock crystal. These halos are produced by specks of radioactivity in the crystal."⁷ Now what makes these halos so interesting is that the half life (i.e. the time they exist) of this minute radioactive speck would be less than a second. For the discoloration of this speck to be recorded in a rock crystal it means that the crystal would have to have become solidified from fluid to its present solid condition the very second that the speck of radioactivity was expiring.

We have all seen what occurs when we throw a pebble into a still pond. The ripples radiate from the rock's point of entry into the pond. How long do these ripples exist? Not long, usually just a matter of seconds. Imagine now that you go to the side of a pond and cast another pebble into it. Just as the pebble strikes the sur-

⁷Donald Chittick, "Dating the Earth and Fossils," Symposium on Creation II, (Grand Rapids: Baker Book House, 1970), p. 68.

face and ripples begin to form, the lake instantly freezes. What would you find? You would have the ripples recorded in ice and you could actually find the center of the source of its origin by going to the center of the frozen ripples. Without this instantaneous freezing of the water into ice, or the instantaneous change of fluid to crystal, both the ripples and the halos would be lost for eternity. And God said, "Let there be . . . and there was . . . ", and the pleochroic halos were recorded from that time to this to show that the elements came into existence by fiat, that is, by a command.

Dr. Robert V. Gentry, a man who has studied these halos in some detail, seems puzzled by this phenomenon. He writes:

By virtue of the very short half life [of radioactivity associated with halos], the radioactivity and formation of the rocks must be almost instantaneous. Incredible? Perhaps. I have been wondering about this idea for sometime, and have often asked myself: Is it conceivable that one of the oldest cosmological [i.e. studies of origins] theories known to man is correct after all? Could the earth have been created by fiat?⁸

Length of Creation Days

And God said, "Let there be light" and there was light. God saw that the light was good and he separated the light from the darkness. God called the light day and the darkness he called night and there was evening and there was morning - the first day (Genesis 1:3-5).

The question is usually raised at this point whether these are literal days or periods of time. Dr. Henry Morris believes that these are literal, twenty-four hour, solar days for the following reasons.

⁸Ibid, citing Robert Gentry, "Cosmology and Earth's Invisible Realms," Medical Opinion and Review, III, Oct., 1967, p. 68.

The Hebrew word for days (yamim, the plural of yom, or day) is used over 700 times in the Old Testament, never in any other place necessarily means anything but literal days. Even when it is used in the singular, as it is several times in Genesis 1, it normally means a literal day, that is, as the period of light experienced diurnally as the earth rotates on its axis each 24 hours. . . . The words "evening and morning" are used more than a hundred times in the Old Testament, always with the literal meaning. The word "day" (yom) occasionally is used in the sense of "time" [for example we might say "in the time of King Arthur" or "in the day of King Arthur"], but usage is always evident from the context. The word is never used to mean a definite "period of time," such as the "Elizabethan Period." Furthermore, it never means anything except a literal day when combined with a numeral or ordinal, as it is at the end of each day's work in Genesis 1.

We need therefore to recognize plainly that the biblical "days" of creation were real days, such as we know them today, and cannot possibly be equated with the ages of the so-called historical geology. . . . We prefer, therefore, to simply let God's Word speak for itself concerning what happened in the creation period.⁹

How Old is the Earth?

Dr. Donald Chittick, whose specialty is Physical Chemistry and earth dating, writes:

The naturalistic approach requires a time scale for the earth and its life which is very very great, as we normally think of time. Current thinking in this framework considers the earth to be several billions of years old, usually around 4.5 billion or more, and life on earth to have been here for approximately 2 billion years. How is this vast amount of time arrived at? Are such figures required by available data? And are they made more certain by recent investigations and clocking methods . . . We will discuss these geochronological questions . . . [in contrast] The special creation position arrives at an age for the earth measured in thousands of years . . . The issue has been needlessly confused by various attempts and schemes for harmonizing the two views. . . . all failed to a greater or lesser degree to harmonize naturalism and special Creation.¹⁰

⁹Henry Morris, The Beginning of the World, (Denver: Accent Books, 1977), pp. 23, 24.

¹⁰Chittick, op. cit., p. 70.

Dr. Chittick goes on to state that he has two basic objectives in his study. First, to understand why the naturalists fight for such an old earth, and second, to discuss some of the clocks used for evaluating the age of the earth and their conclusions.

In answer to point one, a naturalist, G. Walds, summarizes succinctly the incredible possibility of life occurring in the naturalistic way, and then takes his leap of faith to say he believes in spontaneous generation if given enough time. He writes:

To make an organism demands the right substance in the right proportions and in the right arrangement . . . that is problem enough. One only has to contemplate the magnitude of this task to concede that spontaneous generation of living organisms is impossible [emphasis mine]. Yet, here we are - as a result, I believe, of spontaneous generation . . . However improbable we regard this event, or any of the steps which it involves, given enough time, it will almost certainly happen at least once . . . Time is the hero of the plot. The time with which we have to deal is of the order of two billion years. What we regard as impossible on the basis of human experience is meaningless here. Given so much time, the "impossible" becomes possible, the possible probable and the probable virtually certain. One has only to wait; time itself performs the miracles.¹¹

As is readily apparent, G. Wald has taken a leap of faith into a faith system, taking himself from the impossible to the possible, from the possible to the probable, from the probable to the certain in one breath. Each of us must choose whom we shall serve, and which faith system we shall adhere to, but let us be clear that Wald's decision was not based on any conclusive scientific evidence.

The second question concerning the various clocking techniques is most interesting. We will look at several kinds of clocks;

¹¹G. Wald, Physics and Chemistry of Life, (New York: A Scientific American Book, 1955), pp. 8 ff., cited by Chittick, Symposium on Creation, pp. 59, 60.

the carbon 14 clock, the helium clock, the potassium argon clock, the geologic time scale and the uraniferous shale. Few of us are able to follow the computations carried on by the average chemist, but we are able to follow the reasoning of a chemist. I will seek to paraphrase and summarize Dr. Chittick's work at this point.

Carbon 14. In the upper atmosphere, a chemical reaction takes place between carbon 12 and nitrogen gas which results in a transmutation into carbon 14. Carbon 14 is slightly heavier than ordinary atoms of carbon, having a relative mass of 14 as compared with 12. This carbon 14 is radioactive, while carbon 12 atoms are not. Therefore the presence of carbon 14 can be detected by its radioactivity. It is this radioactivity that allows the possibility of using C-14 as a clock for telling the age of fossils. In the upper atmosphere C-14 atoms unite chemically with oxygen and become carbon dioxide. This carbon dioxide then circulates to earth and is incorporated into plants by means of photosynthesis and into animals as a result of eating these plants. When a plant or animal dies, it of course ceases to take in more carbon dioxide by photosynthesis or ingestion.

The radioactive atom found in C-14 remains, however, and is still detectable, but it does diminish with time at a regular measurable pace. The time taken for a given sample of radioactive substance to decay to one half the original amount is termed the half life. Half lives are in effect the rate at which the radioactive clock runs, and these present rates are known to a fairly high degree of certainty. The half life of C-14 is commonly felt to be 5,730 years. We know,

therefore, how fast the clock runs, but this is only half of the equation. We have to also know where it was set, or how much C-14 was in the air when the plant or animal died, to make an estimate of how old the fossil is. The original amount is only set by assumption and the age obtained will only be as accurate as the assumption. Therefore this clock, even though we know how fast it runs, can still come up with quite divergent dates. The naturalist assumes the earth is billions of years old, the special creationist merely thousands and they both can substantiate their case. Dr. Chittick goes on to say:

As mentioned before, one of the necessary items of information needed to make a calculation of age is the amount of C-14 in the atmosphere while a fossil was still alive. Since we have no direct knowledge of this amount, we are left with the necessity of making an assumption as to what it was. . . . This means that C-14 should still be forming faster than it is decaying. Now let us compare this conclusion with the actually measured data to see if the two are in agreement. If they are, this would lend support to correctness of our original assumption that the Bible is accurate historically.

Cook points out that work by Libby, Hess, Lingenfelter and Suess has shown that the rate of formation is indeed faster than the rate of decay. The rate of decay is only about 70 per cent of the rate of formation. Although the fact that the rate of decay is still less than the rate of formation is well established, various explanations are offered by those who wish to avoid the direct implications of this situation. The direct implication is that the atmosphere has an age considerably less than 30,000 years. Also, a condition of non-equilibrium for C-14 is in agreement with other radioactive data which indicates a young earth.¹²

The Potassium-Argon Clock. This clock is apparently too unreliable to be used as a definitive test for any age early or late of the earth. A great deal of one's conclusions drawn from this test are based on one's assumption of the isotopic composition of original

¹²Chittick, op. cit., p. 53.

argon. According to Henry Faul, author of Ages of Rocks, Plants and Stars, it is difficult to be sure of an accurate dating because, "it is difficult to be certain whether a significant amount of environmental argon was originally enclosed in any K-Ar system used for age determination because there is no basis for estimating the isotopic composition of original argon."¹³

Geologic Time Scale. Again, this clock seems to be too vague to be compelling in either direction. In discussing the geologic time scale, Faul writes, "rocks that are suitable for age measurement and at the same time reliably correlated with the stratigraphic sequences are very rare."¹⁴ And in discussing Uraniferous Shale, Faul concludes that, "analyses have shown that useful ages cannot be obtained from them."¹⁵

Therefore, for one to believe in a young age for the earth does not contradict any evidence drawn from any of the major clocking techniques. In fact, belief in a young age for the earth seems to dovetail with the evidence much more readily. Dr. Chittick concludes his study with these words:

The acceptance or rejection of the Genesis account correlates closely with the assumption used in interpreting the data. The facts themselves do set some limits, though, on what assumptions are reasonable. Those reasonable assumptions lead to the conclusion that Genesis is actually history and that the earth

¹³Henry Faul, Ages of Rocks, Planets and Stars, (New York: MacGraw Hill Books, 1966), p. 32, as cited by Chittick, p. 71.

¹⁴Ibid, pp. 46, 72.

¹⁵Ibid, pp. 61, 72.

was created by fiat and not so very long ago. An age of six to seven thousand years is not unreasonable and allows one to accept at face value such data as the helium clocks.¹⁶

Before leaving this section, I would like to offer one more bit of independent evidence that I find most interesting. This comes from the book, The Moon: Its Creation, Form and Significance.

Dr. DeYoung, a physicist, observes:

The moon has not accumulated the amount of dust that some scientists believe eons of time would provide. Besides the constant breakdown of surface material due to thermal weathering, dust from comet meteoric debris and material from the sun itself are constantly filtering onto the surfaces of both the earth and moon. Earth dust is washed into the seas, and moon dust accumulates in any low lying area. In the early history of the solar system, dust concentrations should have been even greater than at present, based on uniformitarian assumptions. It is little wonder that pre-Apollo concerns included the possibility of a landing craft being swallowed up by an unstable dust filled surface, particularly on the smooth moon landing sites.¹⁷

And in their footnotes we read of other references where this was expected:

The British astronomer Raymond A. Lyttleton predicted a layer of moondust several miles in thickness. Gold proposed that vast amounts of mobile dust migrated and collected in low places on the moon to make the flat lunar plains, and Shoemaker anticipated that it would be tens of meters deep. . . . Pre-Apollo calculations by Isaac Asimov predicted a depth of lunar dust of at least 50 feet . . . Jay Pasachoff writes, "There were those who thought it [the moon] might be powdery, that a spacecraft would sink and would never be heard of again . . . It was only the soft landing of the Soviet Luna and American Surveyor Spacecraft on the lunar surface in 1966 and the photographs they sent back that settled the argument over the strength of the lunar surface; the Surveyor perched on the surface without sinking in more than a few centimeters."¹⁸

¹⁶Chittick, Op. Cit., p. 76.

¹⁷John C. Whitcomb, Donald B. DeYoung, The Moon: Its Creation, Form and Significance, (Winona Lake: BMH Books, 1978,) p. 94.

¹⁸Ibid. p. 95.

The following photographs were printed by the National Geographic Magazine of the Apollo 15 which shows the moon crust to be just a few centimeters deep, another testimony to the fact that the earth and moon are but a few thousand years old.

Water Vapor Canopy

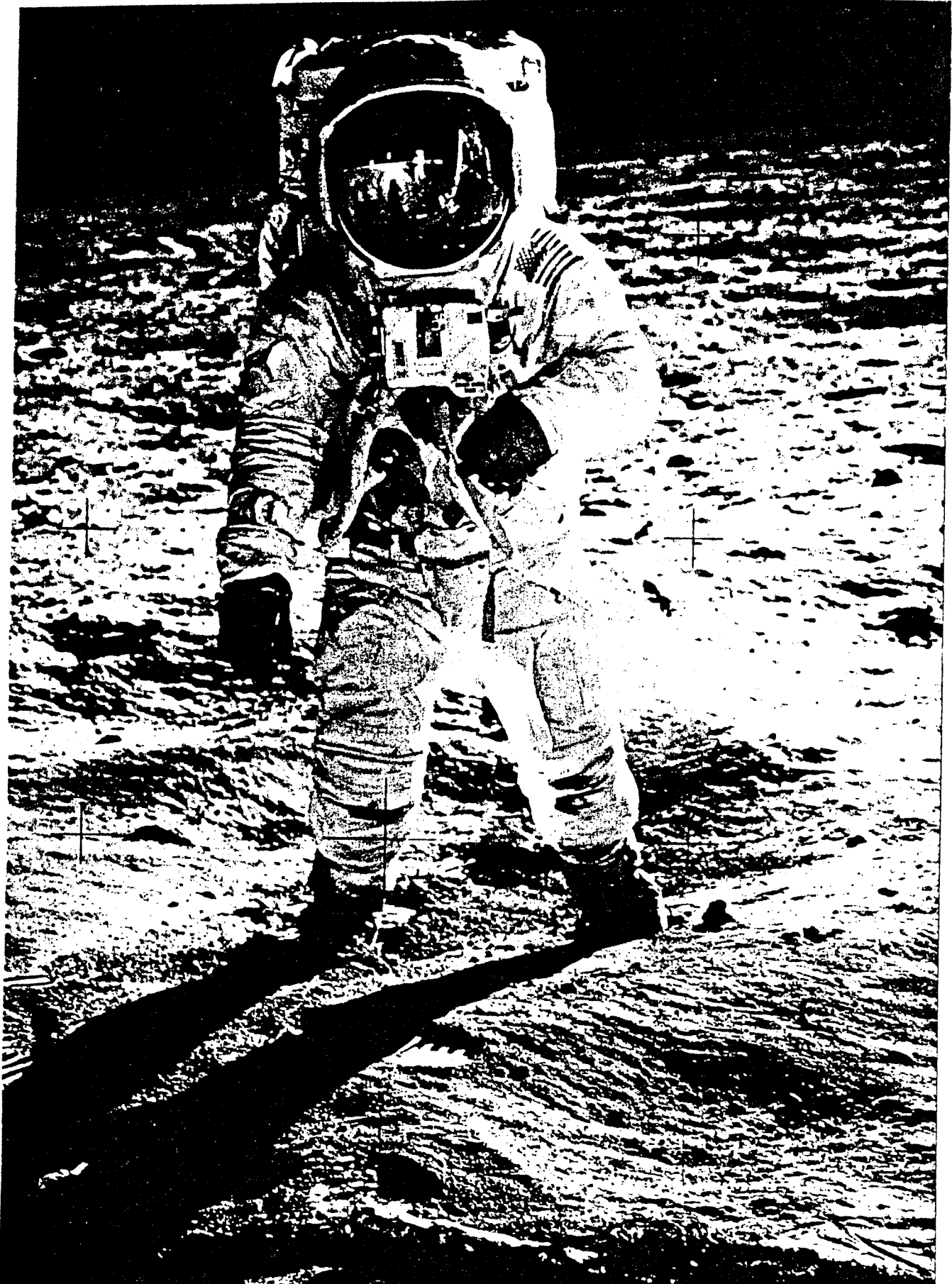
Much of the research for this topic has come out of an extremely interesting work entitled The Waters Above by Joseph C. Dillow. That entire 426 page work deals with but one day of the creation story; that day being the second day of creation. And on that day God said,

Let there be an expanse between the waters to separate water from water. So God made the expanse and separated the water under the expanse from the water above it. And it was so. And God called the expanse sky and there was evening and there was morning - the second day" Genesis 1:6-8.

Isaac Newton Vail, nearly one century ago, felt that this verse was a key which unlocked part of earth's early history, and that at a time now past the earth was enveloped by a canopy of water vapor which produced something akin to a greenhouse effect across the entire surface of the earth. He also felt that a major contributing cause of Noah's flood, recorded in Genesis 6-9, was a collapse of this water vapor canopy. A simplified diagram of the preceding is seen on PLATE VIII.

There appears to be good reason to believe in such a canopy. Support for this thesis comes from three basic areas, (1) additional texts that appear to support the idea of a canopy, (2) anthropological evidences for a canopy and (3) scientific and biological evidences.

PLATE V



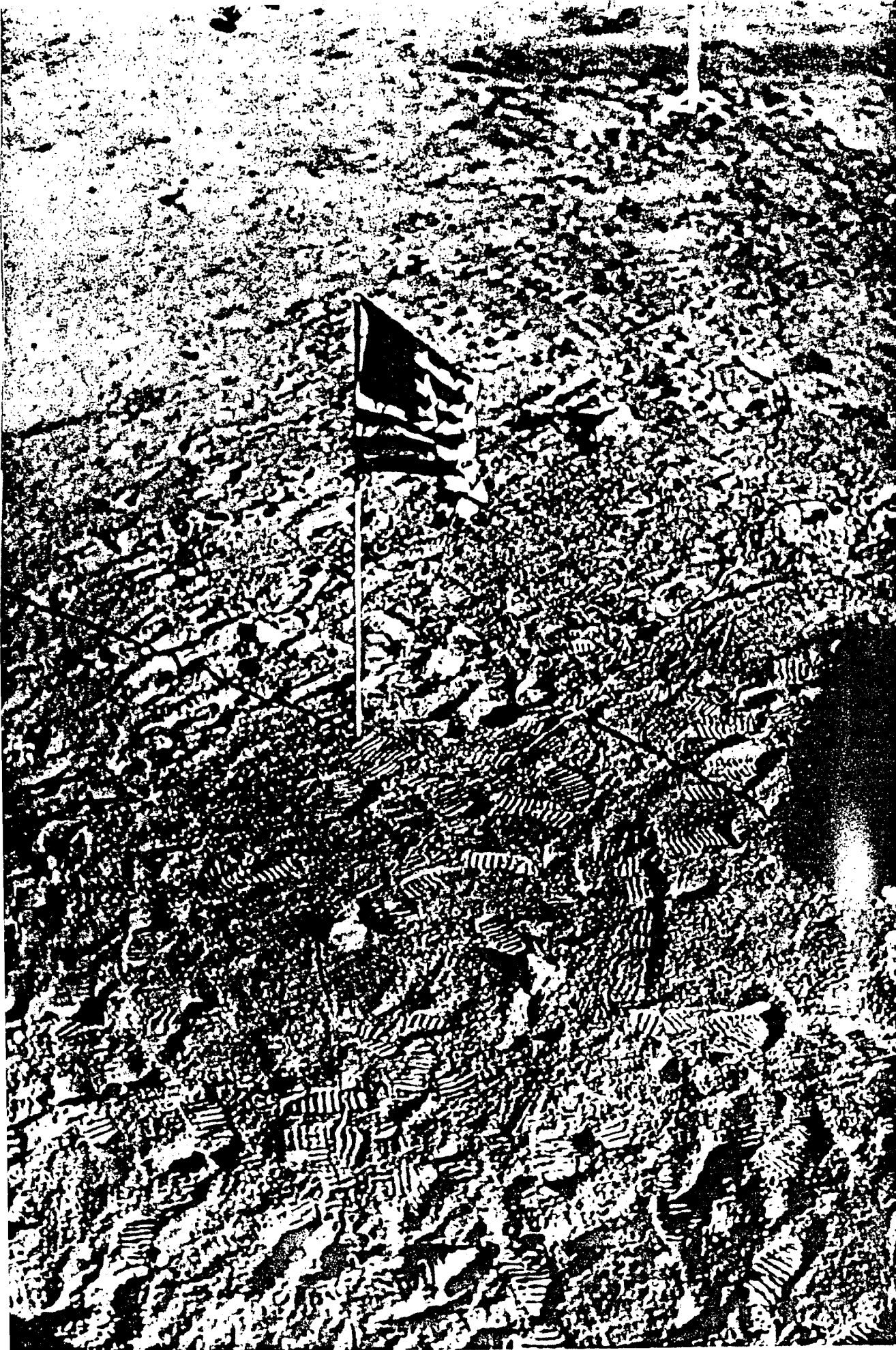
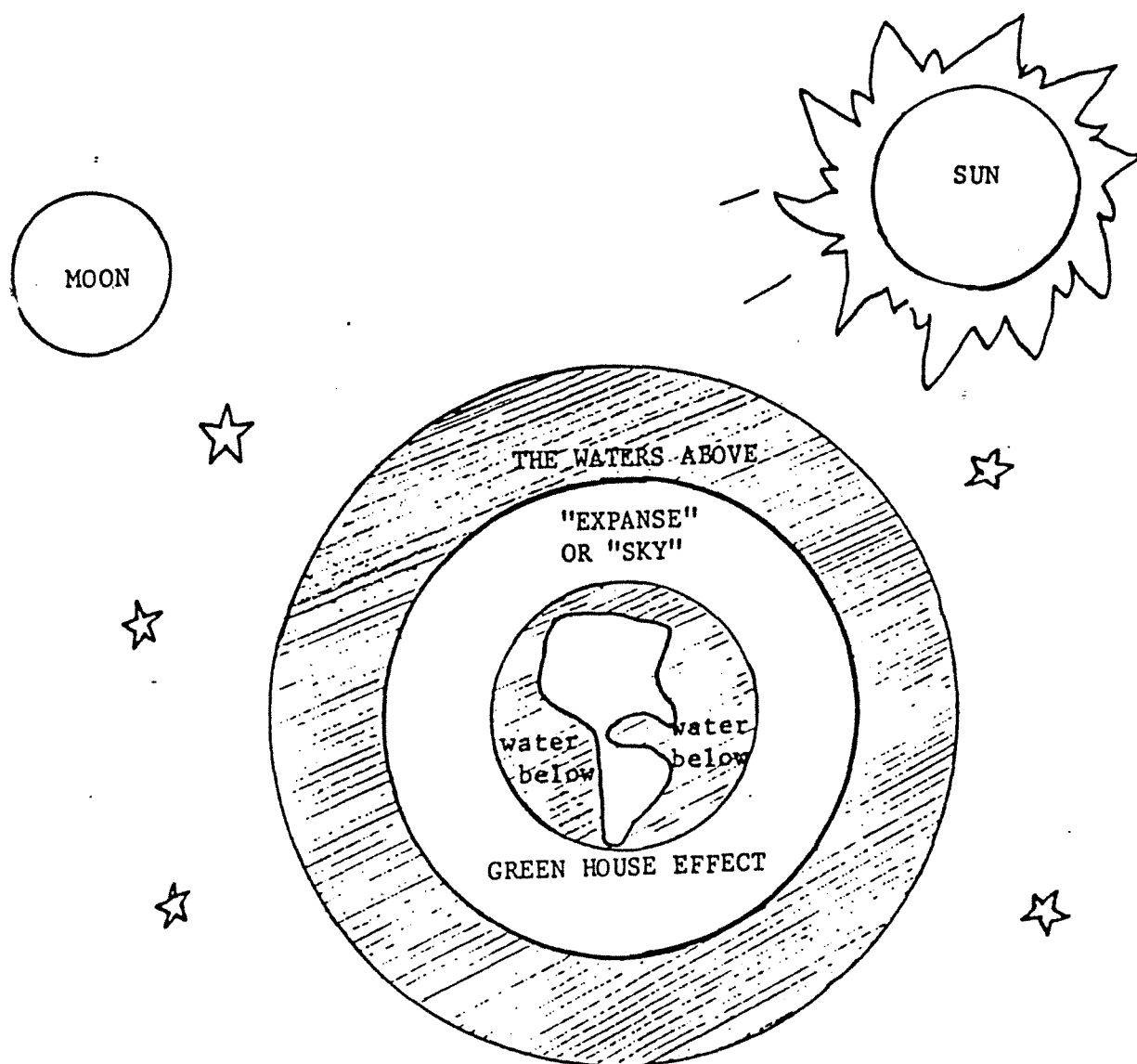




PLATE VIII



"Let there be an expanse between the waters to separate water from water. So God made the expanse and separated the water under the expanse from the water above it. And it was so. And God called the expanse sky and there was evening and there was morning - the second day" Genesis 1:6-8.

Supporting Bible Texts. First let us examine some additional Bible texts that relate to this canopy. In Genesis 2:4-6 we read that in the beginning there was no rain but only a mist that watered the earth.

When the Lord God made the earth and the Heavens, no shrub of the field had yet appeared on the earth . . . the Lord God had not sent rain on the earth . . . but streams [footnote says or mists] came up from the earth and watered the whole surface of the ground.

The climate just described would have been moist and tropical, very similar to a tropical rain forest of today (cf. PLATE IX). Then following the flood we read in Genesis 9:13, "And God said, 'I have set forth my rainbow in the clouds and it will be a sign of the covenant between me and the earth.'" Now, one cannot help but be struck with the idea of the sense of the newness of the rainbow as a sign of the covenant:

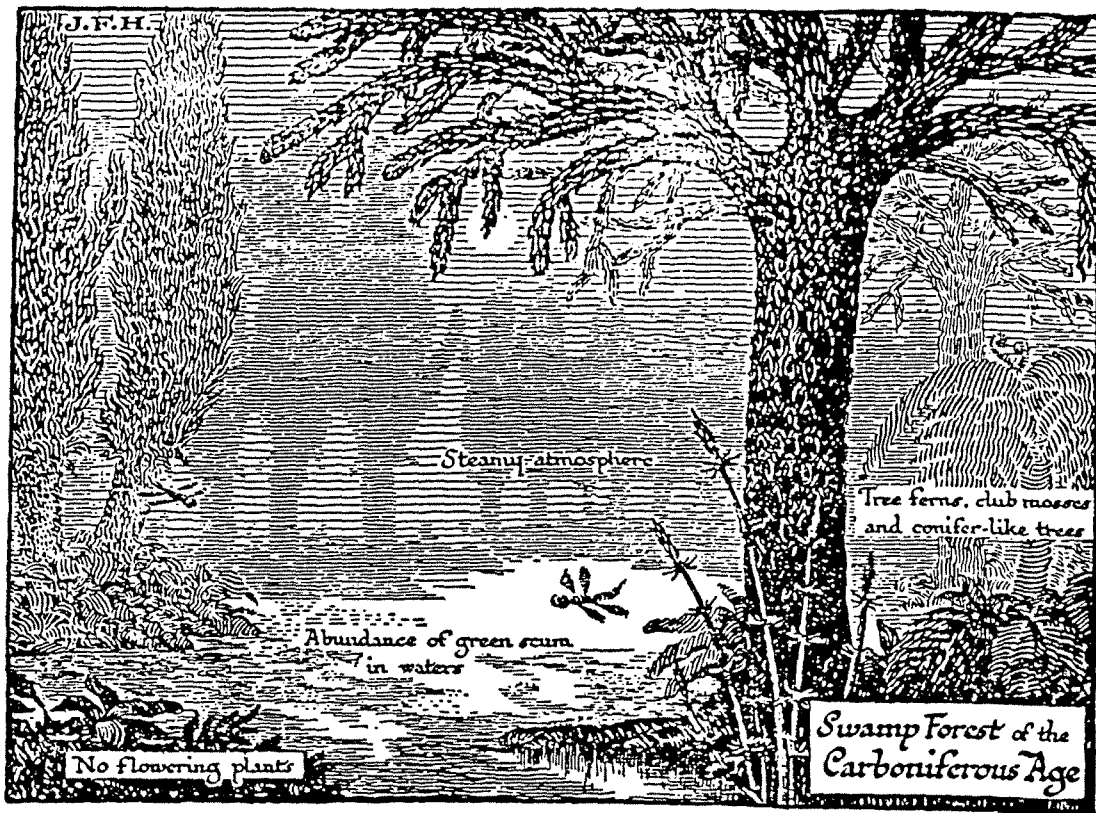
Charles Clough has observed that complete rainbows can form only when there are water droplets greater than 0.3 millimeters in the atmosphere. This droplet size approaches that of falling rain rather than cloud droplets. The optical phenomenon of the rainbow is thus intimately tied in with the existence of rain. If there are no droplets large enough to fall as rain, there will be no rainbow. Water droplets less than the size necessary to produce rain would be 'mist,' so the connections between rain, mist, and no rainbows prior to the deluge mutually reinforces one another.¹⁹

Therefore as long as the canopy existed there would be no rainbows, but following the collapse of the canopy the first rainbow would appear.

It is also significant to note that the first mention of the four seasons is found following the collapse of the canopy and Noah's

¹⁹Joseph Dillow, The Waters Above, (Chicago: Moody Press, 1981), p. 94.

PLATE IX



flood. We read in Genesis 8:15, 16, 22, "Then God said to Noah, 'Come out of the ark, you and your wife and your sons and their wives . . . As long as the earth endures, seedtime and harvest, cold and heat, summer and winter . . . will never cease.'"

Prior to the collapse of the canopy there would have been no change in the seasons. The climate on the earth would, as has been noted earlier, be protected from change, much like a greenhouse. But with the collapse of the canopy the climate would have changed very rapidly and Noah's family would have experienced for the first time climates such as we do today. Now if this were all the evidence for such a canopy, most would simply discount the Bible. But as we will see there are also anthropological reasons for belief in such a canopy.

Support from Anthropology. If we believe the scriptures with regard to the fact that mankind has descended from one family (i.e., Noah and his three sons, Shem, Ham and Japheth) then we should expect to find some cultural memories of an event as great as the flood and of this watery canopy. This is exactly what one finds if one cares to do the research. According to the film The World That Perished, anthropologists have collected 59 flood legends from the Aborigines of North America, 46 from Central and South America, 31 from Europe, 17 from the Middle East, 23 from Asia and 37 from the South Sea Islands and Australia. All these cultural memories agree on these three basic details, (1) there was destruction by water; (2) there was a vessel of safety ; (3) human seed was saved.²⁰ It is also interesting to note

that an oral tradition was passed down from generation to generation regarding the water canopy. In the process of time and retelling, the stories have been mythologized, distorted and exaggerated, but the amazing thing is that a faint memory is still very apparent.

Joseph Dillow documents that the Karen of Burma believe that the water of the great flood came down from a "celestial vault." In the Babylonian creation account, Enuma Elish, there are a number of references to a "celestial ocean." The Buddhists' account of creation involves a reference to a creation cloud from which poured the waters that began to rotate in a "water circle" and out of this came the earth. In Egypt, the Heaven was regarded as an ocean parallel with the earth. The Sun god Re traveled in a barge, across the sky, through the ocean which surrounds the world. This watery heaven was the god Canopus, whose symbols were a water vase and the serpent; his very name is a memorial to the vapor canopy. The Greek Magic Papyri refers to a heavenly ocean. In India, in the religious literature called the Vedas, and in the Avesta, the idea of an upper and heavenly sea is frequent. In the Persian sacred books, Zend-Avesta, the Sage Yima lived for 900 years during which time there was neither cold nor hot wind. Plants and animals became so overpopulated that the creator sent a flood. He also informed Yima that after the flood, fatal winters were going to befall the earth and he would bring a fierce foul frost. In Polynesia, a Maori legend describes a division

²⁰Arthur C. Custance, A Symposium on Creation IV, (Grand Rapids: Baker Book House, 1972), pp. 9-44.

of the waters in a way similar to the Genesis account, "And now a great light prevailed; Io then looked to the waters, which composed him about, and spake a fourth time saying, 'Ye waters of Tai-Kam, be ye separate, heaven must be formed;' then the sky became suspended."²¹

The final example I will refer to is taken from Sumer, the oldest known civilization. Their creation epic recounts the ancient theme of the separation of the water in heaven from the earth, "After heaven had been moved away from earth, after earth had been separated from heaven . . . " The Sumerians believed that the waters above were maintained there by a solid metal vault which contained the sun, stars, moon, etc., and surrounding this vault was a boundless sea. The Sumerian flood story is also similar to Genesis. In it we read that, "All the windstorms, exceedingly powerful, attacked as one. The deluge raged over the face of the surface of the earth seven days and seven nights. The huge boat had been tossed about on the great waters."²²

As was indicated earlier, if there were a flood and a water canopy, we would expect to find "cultural memories," and this is exactly what we have found. Secular anthropologists seek to excuse this by saying that Genesis borrowed from these pagan myths and purified them. In answer to that we all know that simple truths go from plain to fanciful, not fanciful to plain. We need to reflect also

²¹Theodore Gaster, Myth, Legend and Custom in the Old Testament, (Gloucester: Peter Smith, Publishers, 1981), pp. 82-131.

²²Dillow, Op. Cit., pp. 10, 11.

upon the fact that these are universal flood legends found on all continents, indicating a direct link. All these stories have at least the three common elements mentioned earlier and some of them have many more. Finally, if we found no such universal traditions, would not the secular anthropologist use this silence to argue against the Genesis tradition? I think they would. So what comes out is that many simply oppose the scriptures and that is not scholarship; that is biased prejudice.

Supporting Scientific and Biological Evidence. The last section is by far the most interesting to me. This is the area of scientific and biological evidence for a water canopy. Simply stated, if there were a canopy that surrounded the earth that produced a tropical climate throughout, we would expect to find evidences of it. That is exactly what we find. Dr. Dillow's tenth and twelfth chapters document for us some astounding discoveries.

Before we go on to those discoveries, we need to reflect again on what would have transpired at the time that the canopy collapsed. Unquestionably there would be a flood accompanied by severe weather changes. Snow and ice would immediately begin to form as extreme high and low pressure zones would whip across the face of the earth. And what of the plant and animals inhabiting these polar regions? One would expect them to be buried by the flood waters and immediately frozen. That is exactly what we find. Some animals are said to be frozen solid as if running. Many are found on the top of bluffs or hills and in higher elevations, often appearing in a state of suspended

animation. Many are facing North as if to protect themselves from the wind.

The very odor of the tundra has suggested to some that the soil must be full of rotten meat. Throughout the deposits of Northern Europe, Siberia and Alaska, thousands of animals of supposedly different climatic regions are found mixed together in caches that are so vast that it is reported to defy imagination. What makes these finds so interesting is their remarkable state of preservation. These animals are found intact, without excessive decay, usually frozen in the ground. They had to be buried and frozen at the time of their death or they would have completely decayed. They could not have been buried by a landslide or they would not have been intact and upright.

One of the most intriguing finds is that of the Beresovka Mammoth found in the Beresovka River excavated 60 miles within the Arctic Circle and 2,000 miles north of the present range of living elephants. This Mammoth did not have oil-producing glands in the skin, nor erector muscles, which allows the fur to tighten together which helps to resist the cold. All known arctic animals today have oil glands in their fur. This Mammoth was in every way similar to the African elephants of today. One striking thing about this mammoth is that fresh, unchewed bean pods were found in its mouth and between its teeth. This animal met with sudden death and did not even have time to finish its last bite. The flesh of the mammoth looked as fresh as well frozen beef and the dogs ate whatever meat was thrown to them. The mammoth also had definite signs of death due to suffocation, such

as drowning. As the stomach was cut open, the most amazing discovery of all was made. Scientists discovered 24 pounds of vegetation in an excellent state of preservation, indicating that even the stomach acids had been quick-frozen. When the vegetation was analyzed, most of the plants were identified and many are plants which grow today during the warmer months of late July and August. This indicates that this was indeed a warm weather elephant (cf. PLATES X, XI, XII).

From the amount of ivory taken from this area in the last 200 years, it has been estimated that the herd was no smaller than 50,000 strong and some suggest the herd to be many times larger. Since the average elephant in captivity today eats 500 pounds of hay per day, in the wild two tons a week, and drinks 30 gallons of water a day, the area of Siberia, which now has less than ten inches of rain annually, must have been as lush as a greenhouse at one time.

Some of the other discoveries include palm trees and tropical plants in Alaska, remains of a tropical rain forest in Egypt, and a 90 foot plum tree with green leaves and ripe fruit on the New Siberian Islands. Numerous other animals have been found in the vast cemeteries of the Alaskan muck - such as wolf, bear, badger, saber-tooth tiger, horse, camel and many more.

In retrospect, I think one could agree that a considerable amount of evidence is available in the Biblical, anthropological and scientific areas which would seem to support the idea that the earth at one time was a tropical paradise. Genesis one and two tell us how this paradise came to be and Genesis six through nine tell us how portions of this paradise became frozen and remains frozen even to our day.

The Beresovka mammoth stuffed and on display in a museum in Leningrad. The trunk and head are made of artificial materials, but the rest of the skin is the actual skin of the mammoth. It has been reconstructed according to the position in which it was found. Photo courtesy of the Smithsonian Institution.

PLATE X



PLATE XI



A piece of the Beresovka mammoth's skin. The French scientist and dermatologist H. Neuville demonstrated that the skin was similar to that of a present-day African elephant—it lacked the oil producing gland that would have rendered the animal impervious to the cold. He proved that mammoths were not cold-weather animals, contrary to what was popularly believed about them. Photo courtesy of the Smithsonian Institution.

PLATE XII



Soviet scientist S.F. Zhelnin looking at a completely preserved body of a baby mammoth upturned by a bulldozer from the permafrost ground in the Frunze Gold Fields, Susumansky District, Magadan Region, Siberia in June 1977. The mammoth was found in a block of ice and was immediately rushed to research laboratories in Leningrad. Christened "Dima" by her discoverers, her blood and tissues have been carefully studied by the Soviet scientists. In April 1978 they sent a slab of quick-frozen mammoth steak from Dima to the National Academy of Sciences in the United States. Photo courtesy of Tass, from Sovfoto.

One last independent confirmation of the idea of a water vapor canopy has recently come up in the news. Newsweek Oct. 31, 1982 printed an article entitled "Is the Earth Getting Hotter?" In a diagram similar to PLATE IX we read the following:

Fossil fuel emissions, mainly carbon dioxide (CO₂) concentrate in the atmosphere in ever increasing strength. The sun's rays pass through the atmosphere and heat the surface of the earth. This heat would normally dissipate into space, but much of it is trapped by the CO₂ concentration and deflected back to earth. This gradually raises the global temperature. . . . If we can't prevent the greenhouse effect, we can prepare for it.²³

One canopy was formed thousands of years ago. It is of interest to our discussion to note that one is apparently forming now. For me, this is just one more confirmation which takes the idea of an ancient canopy out of the realm of possibility and puts it into the realm of probability.

The Creation of the Lights

And God said, "Let there be lights in the expanse of the sky to separate the day from the night and let them serve as signs to mark seasons and days and years. And let them be lights in the expanse of the sky to give light to the earth." And God made two great lights in the expanse of the sky to give light on the earth and it was so, God made two great lights - the greater light to govern the day[i.e., the sun] and the lesser light to govern the night. He also made the stars. God set them in the expanse of the sky to give light on the earth . . . And God saw that it was good (Genesis 1:14-18).

This is a statement particularly describing the sun's origin. Since no one was there, we are left to accept or reject it by faith. But let me turn to the Worldbook Encyclopedia, for its statement of faith concerning the sun's origin. We read under the heading "How the Sun was Born":

²³"Is the Earth Getting Hotter?" Newsweek, Oct. 31, 1982, pp. 89, 90.

Astronomers believe that the sun was formed from a rotating mass of gases and dust. They think the planets were formed from knots of gases and dust that collected at various distances from the center of the rotating masses. Scientists do not know many details of the birth of the Solar System but study and exploration of space, moon and other planets are helping to increase man's knowledge. Many astronomers believe that planets may also have formed near other stars when those stars came into being [emphasis mine].²⁴

A picture of the sun follows the article giving a dogmatic statement concerning the sun's origin. "The sun was born about 4,600,000,000 years ago."²⁵ From the statement above it is apparent that while some scientists are learning more about God's creation, they are failing to understand the why and when of its origin and continue to propagate a faith in the theory of Evolution. For as was admitted, "scientists do not know many details of the birth of the Solar System."²⁶ But they continue to have faith. Unfortunately the faith is not in God but in evolution.

Ancient Star Gazing. The lights were to "mark the seasons and days and years." God intended for early man to be astronomers; that is, observers of the solar system. That is part of God's purpose for creating it. It is sad to say, however, that early man, at least as early as the Tower of Babel, began to delve into astrology. They commenced the building of a tower but were frustrated by God and the inhabitants were dispersed. We shall see later that those people took

²⁴A.G.W. Cameron, "Sun," Worldbook Encyclopedia, (Chicago: Worldbook - Childcraft International, 1978), p. 784a.

²⁵Ibid.

²⁶Ibid.

both the skill of astronomy and the false religion astrology with them as they scattered. The point that needs to be made here is that the water canopy referred to in Genesis 1:5, 6 was of such a nature that early man could still see through it. Jody Dillow, a scientist in her own right, wrote a technical article discussing this very issue. After taking the reader through the equations, the conclusion was that early man would be able to see through a water vapor canopy that was thick enough to rain one inch an hour for forty days and forty nights and still be able to see about as many stars as we do on a moonlit night.²⁷

Light Travel.

God made two great lights . . . He also made the stars. God set them in the expanse of the sky to give light on the earth, to govern the day and the night, and to separate light from darkness. And God saw that it was good. And there was evening and there was morning - the fourth day (Genesis 1:16-19).

The question of the light coming from the stars is a very interesting one. One might ask, if the universe is but a few thousand years old, could light from those stars a billion light years away possibly have had time to reach the earth. This is a very good question and well deserving of an answer. First, however, we need to understand the problem presented by the distance of the stars from the earth.

Let us assume that we have three stars, star number one being half the distance of star two and star two half the distance of star

²⁷Jody Dillow, "The Attenuation of Visible Radiation in the Vapor Canopy," Creation Research Society Quarterly, XIV, Dec., 1977, pp. 139-146.

three. We would then assume the light from star one should arrive in half the time of star two, and star two in half the time of star three. But this is only part of the whole question. The other part, known to scientists as Olber's Paradox, is that if the above theory concerning light travel is true and the earth is as old as the evolution theory necessitates it to be, we should see two things. First we should see the light from new stars appearing every day (which we do not), and second, we should have no night because the combined effect from the light of so many stars would make our night as bright as noon day.

Dr. Chittick, in a lecture, refers to an article in Physics Today magazine entitled, "Why the Sky is Dark at Night." This deals with this very question of Olber's Paradox. He explains that if light travels at a certain speed, then each day we should see the light from the stars one light day farther away. Every night we should see more stars! Do we? No! The farther away the star is, the dimmer its light. But the amount of light reaching the earth is directly proportionate to the number of stars. It should be getting lighter and lighter and lighter at night if our universe is more than just a few thousand years old. It would be brighter than noon day at midnight. It should not be dark at night!²⁸ The fact that it is not getting brighter is Olber's Paradox.

Another technical article dealing with light travel was written by Barry Setterfield, entitled "The Velocity of Light and the Age

²⁸Donald Chittick, "Festival of Creation" Seminar, January 1980.

of the Universe." I will not even pretend to try and convey the technical data referred to in this article. But I can repeat his major conclusions. He writes:

Much modern research in astronomy and physics is built on the assumption that the velocity of light is one of the few things that is truly consistent. The author claims that computer analysis of the measurements of light velocity recorded since 1675 shows otherwise and points to a beginning - a creation of light and a subsequent slowing down of this created light. The date of this beginning appears to support the short Biblical chronology.

All computer work on this project was performed on the DEC 10 computer at the Flinders University in South Australia . . .

If you propose that the universe and all in it is the product of an act of creation only 6 -7000 years ago, many people ask - "How is it that objects millions of light years away can be seen? Surely such light would take millions of years to reach us."

The question is a valid one and several types of answers have been proposed to it in the past with only limited success. . . .

The basic postulate of this article is that light has slowed down exponentially since the time of creation . . . there are at least 40 observations of the speed of light since 1675 which support this suggestion . . .

Integration over the curve shows that our initial problem of light traveling millions of light years in only 6000 years is solved and . . . it has its origin at 4040 B.C. and the speed of light then was about 5×10^{11} faster now, a value which probably held throughout Creation Week. . . . [After an extended and technical discussion of the data, he states] In face of these facts, if there is anyone who still feels the case for a change in c [i.e., speed of light] "not proven" it is not because he rejects this research but because he rejects the results of experiments performed by competent scientists over the last 300 years, on which the research is wholly and solely based. Rejecting these results becomes well nigh impossible when the experimental value of over a dozen other functions related to c [speed of light] all show the precise variation that theory predicts as outlined . . . To reject all these would be unscientific.²⁹

Mr. Setterfield's research led him to the conclusion that the speed of light traveling through the universe has slowed down since the creation and that this is well documented. This is the "how."

³⁰Barry Setterfield, "The Velocity of Light and the Age of the Universe," Ex Nihilo, IV, No. 1, 2, 3, 1981, p. 38 ff.

I believe the "why" is found in the last phrase of Genesis 1:19, where we read, "And God saw it was good and there was evening and morning the fourth day." He designed his universe to function magnificently!

The Creation of Life

Macro vs. Micro Evolution. "God made the wild animals according to their kinds, the livestock according to their kinds, and all the creatures that move along the ground according to their kinds. And God saw that it was good" (Genesis 1:25). Dr. Henry Morris writes:

The evidences of variation, hybridization and mutation do of course show that biological change is quite common. The genetic system of each "kind" is highly complex, with provisions for a tremendous amount of variation. New races and species can thus be formed by the mechanism of variation, selection and segregation. But such changes are always within the limits fixed by the composition of the genetic material already available, that is, within the limits of the created "kind."³⁰

In other words, species of animals may in a small way (i.e., micro-evolution) change. For example, dogs from the chihuahua to the Great Dane may all be related and be in the same dog family. But there is a limit in that you will never see a connection to the cat family (i.e., macro-evolution). Each kind changes but it always remains in its own kind, in this case the dog and cat kind.

Dr. Gish explains in his book Evolution the Fossils Say No:

According to the general theory of evolution, not only have the minor variations within kinds arisen through natural processes, but the basic kinds themselves have arisen through natural processes, from fundamentally different ancestral forms. Creationists do not deny the former, that is the origin of variations within

³⁰Morris, op. cit., p. 40.

kinds, but they do deny the latter, that is, the evolutionary origin of basically different types of plants or animals from common ancestors.³²

Dr. Gish has also provided us with a typical hypothetical phylogenetic (i.e., theory of connections of different genetic types) tree. We have all seen them before, but what is rarely, if ever, called to our attention are those dotted lines between the different "kinds." If you look closely, you notice that there is not one solid line between any two of the "kinds." We do not just have a missing link in the evolutionary theory, rather all the links are missing (cf. PLATE XIII).

If fish evolved into amphibia . . . the fin to feet transition would be an easily traceable transition. . . . if reptiles gave rise to birds . . . we would expect to find transitional forms in the fossil record showing the gradual transition of the forelimbs of the ancestral reptile into the wings of a bird, and the gradual transition of some structure on the reptile into the feathers of a bird. These again are obvious transitions that could be easily traced in the fossil record . . . The fossil record ought to produce thousands upon thousands of transitional, or in between forms . . . sampling of the fossil records has now been so thorough that appeals to the imperfection in the record are no longer valid. T.N. George, Science Progress Vol. 48, p. 1 (1960), writes, "There is no need to apologize any longer for the poverty of the fossil record. In some ways it has become almost unmanageably rich and discovery is outpacing integration." It seems clear, then, that after 150 years of intense searching, a large number of obvious transitional forms would have been discovered if the predictions of evolution theory are valid. . . . As a matter of fact, the discovery of only five or six of the transitional forms, scattered through time would be sufficient to document evolution. So it would be throughout the entire fossil record. There should not be the slightest difficulty in finding transitional forms. Hundreds of transitional forms should fill museum collections. As a matter of fact, difficulty in placing a fossil within a distinct category should be the rule rather than the exception.³³

³²Gish, op. cit., p. 21. ³³ Ibid. pp. 32, 33.

PLATE XIII

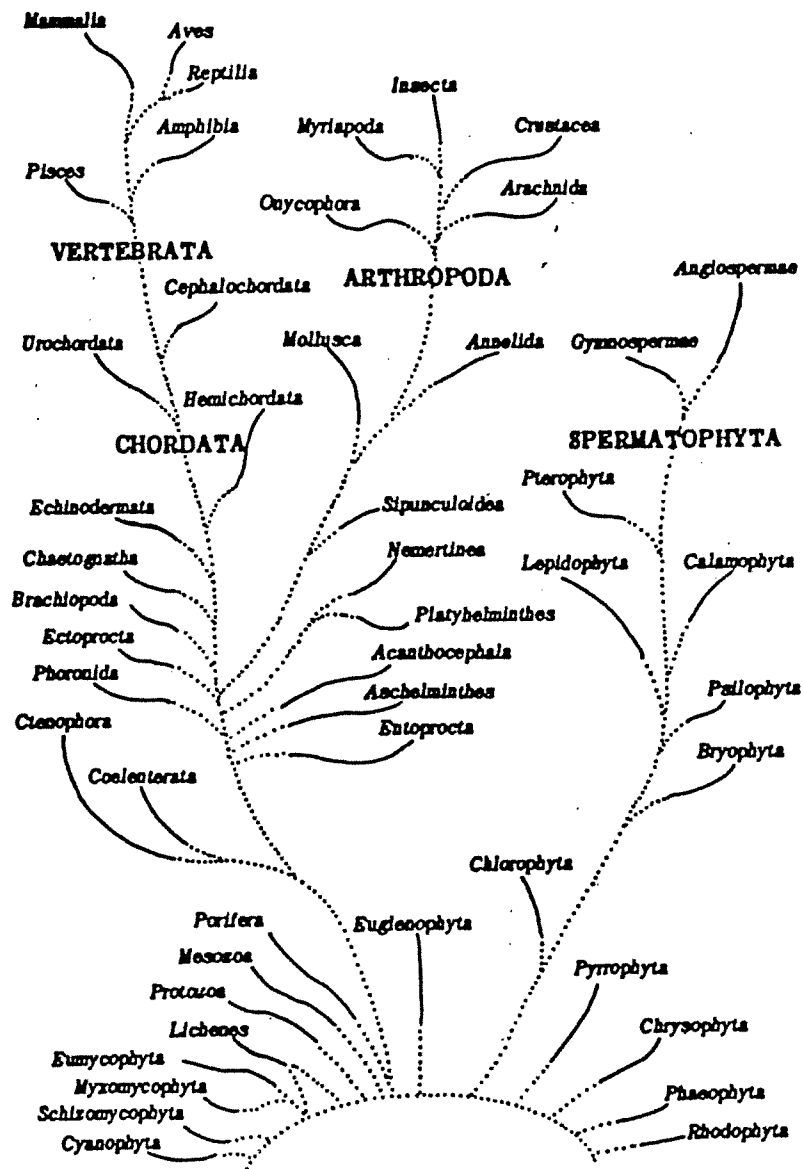


FIGURE 1. Hypothetical phylogenetic tree.

W. E. Swinton, an evolutionist and an expert on birds, states in his book Biology and Comparative Physiology of Birds, "The origin of birds is largely a matter of deduction. There is no fossil of the stages through which the remarkable change from reptile to bird occurred."³⁴ Therefore no matter where we look, we find no support for the evolution model. After 150 years of intensive searching the basis for faith in this theory is null and void. But in contrast, the evidence does support the creation model. We have discovered all the major types of life appearing abruptly in fossilized forms. Wherever or whatever the palaeontologist has dug up, whether it was a dinosaur, a horse, a monkey or a man, they were always a complete fully developed dinosaur, horse, monkey or man. And that fits the Genesis Creation account!

Those Terrible Lizards

"God made the wild animals . . . and all the creatures that move along the ground" (Genesis 1:25). This, of course, would include the dinosaur. Both dinosaur and man were created on the 6th day of creation. Therefore, man and dinosaur would have lived at the same time according to the creation model. The study of dinosaurs is a very interesting subject. The word dinosaur literally means "dino" (i.e., terrible) "saurus" (lizard). Figures of some of the most commonly discussed dinosaurs are displayed on PLATE XIV.

³⁴W. E. Swinton, Biology and Comparative Physiology of Birds, (New York: Academic Press, 1960), Vol. 1.

PLATE XIV

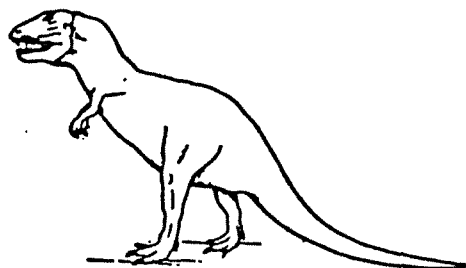


Fig. 1.—Tyrannosaurus, 47 feet.

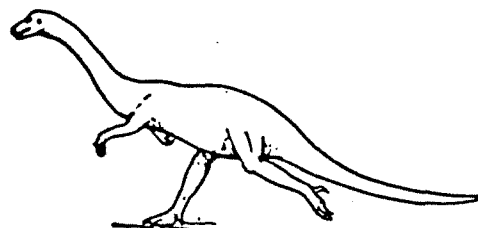


Fig. 2.—Anchisaurus, 7 feet.

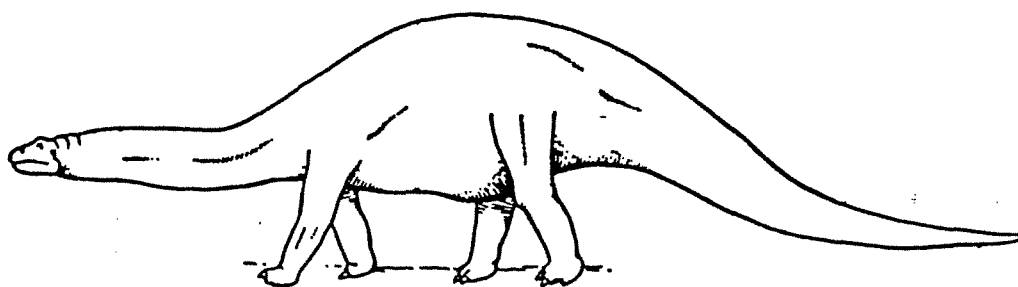


Fig. 3.—Brontosaurus, 67 feet.

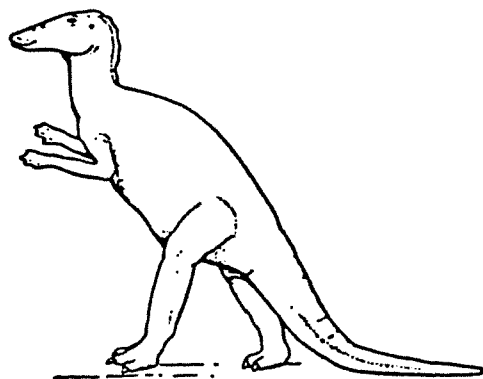


Fig. 4.—Trachodon, 29 feet.

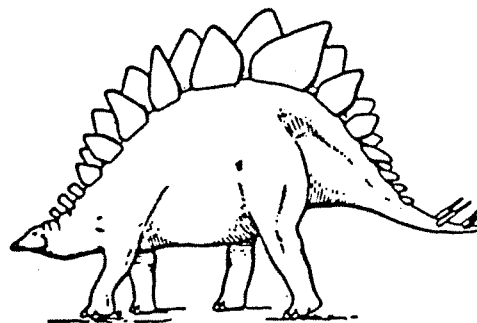


Fig. 5.—Stegosaurus, 21 feet.

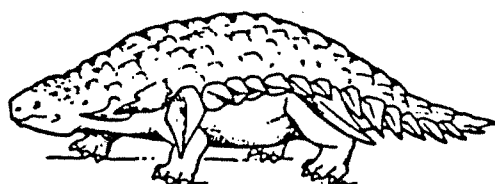


Fig. 6.—Palaeoscincus. Upward of 20 feet in length.

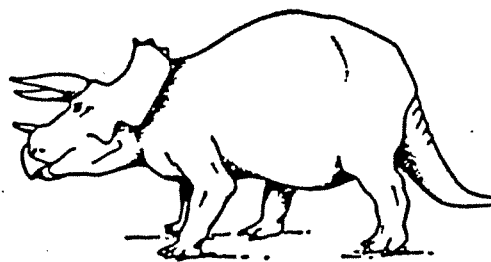


Fig. 7.—Triceratops, 22 feet.

One is immediately struck by the size of such creatures, and wonders why animals do not grow this large today. A simple and yet accurate key to help us unlock this mystery is found in Genesis chapter 5. Here it is readily apparent that man lived longer in the years preceding the flood than he did in the years following. If the conditions preceding the flood were such that man would have such long age spans, presumably the conditions would be such that animals would have enjoyed this benefit as well.

Dinosaurs are really nothing more than large reptiles. In Funk and Wagnall's New Encyclopedia we read concerning reptiles, "Reptiles, a common name applied to a class of air-breathing vertebrates; it includes snakes, lizards, turtles, crocodilians, tuatara and numerous extinct fossil species."³⁴ Reptiles will grow as long as they continue to live. Therefore, if reptiles today enjoyed a life span the length of Methuselah (969 years), what we would have today would be one giant lizard. Even now we cannot help but be impressed with the reptiles living today such as the alligator (Spanish for lizard), the adult American variety ranging in size up to 20 feet. Another large reptile is the Komodo Dragon, which has been known to grow also to the size of 20 feet. It is known to feed upon small deer, pigs and possibly even slow moving humans, if one were unfortunate enough to stray too close to their habitat (cf. PLATE XV). This, therefore is a simple and yet accurate explanation for the size of these ancient reptiles.

³⁴J.A.O., "Reptiles," Funk and Wagnall's New Encyclopedia, XX, (New York: Funk and Wagnall's Inc., 1979), p. 236.

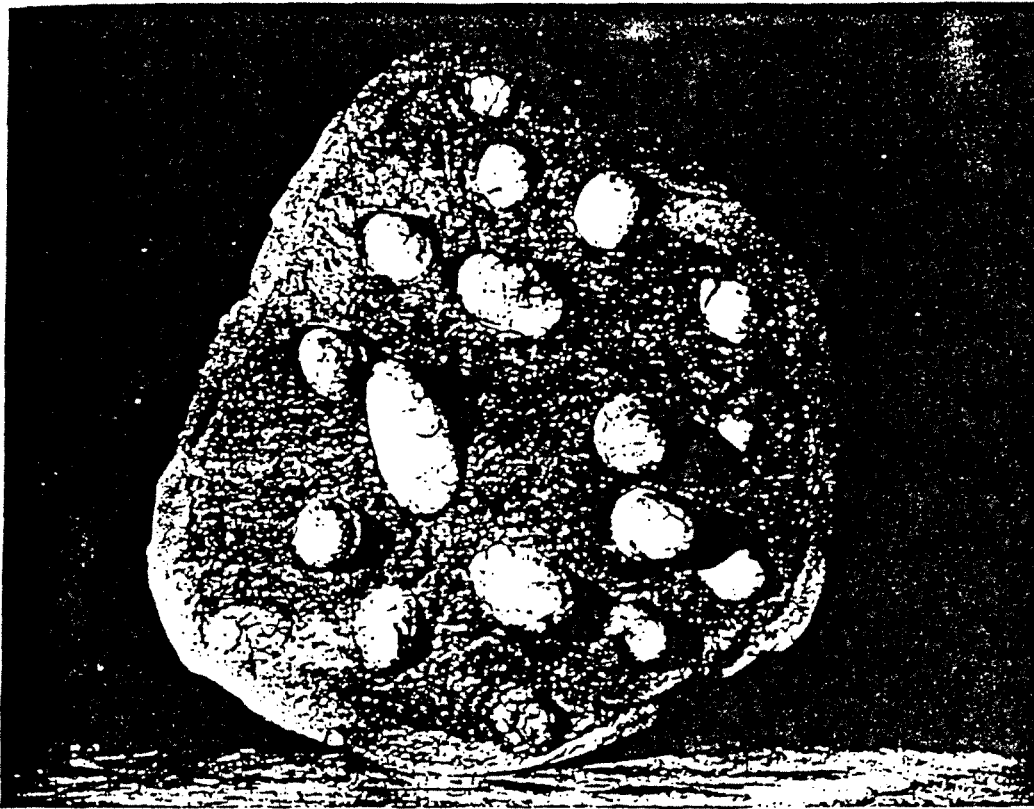
PLATE XV



Genesis 6-8 tells us of a great climatic change that occurred resulting in a worldwide cataclysmic flood. With the exception of those animals on the ark, or those that could swim, "everything on dry land that had the breath of life in its nostrils died" (Genesis 7:22). They were swept along by the flood waters and buried in mass graves. These grave yards have become the fossil fuel by which we heat our homes (i.e., coal and gas) and drive our cars. Two of the major gasoline stations have chosen to use symbols of these fossils as their logos. The Shell Service Station uses a fossil shell, and Sinclair Gas uses a figure of the Brontosaurus. Funk and Wagnall's New Encyclopedia (an evolutionary encyclopedia), in an off-handed way, concurs with Genesis. They write concerning the extinction of dinosaurs, "It is not known why dinosaurs became extinct . . . Their extinction was probably the result of a combination of circumstances, including geologic and climatic changes and the inability of such highly specialized animals to adapt themselves to a new environment."³⁵

Genesis 7:1, 2 tell us that dinosaurs were on the ark. "The Lord said to Noah . . . Take with you . . . a male and its mate, and two of every kind of unclean animal." This would of course include dinosaurs which were unclean animals. Now it is unnecessary to believe that these dinosaurs were full grown. Dinosaurs were egg layers, and therefore came into this world quite small and would easily have fit on the ark (cf. PLATE XVI).

³⁵"Dinosaur," Funk and Wagnall's New Encyclopedia, Vol. 8, p. 22.



Dinosaur nest with 18 eggs of Protoceratops.

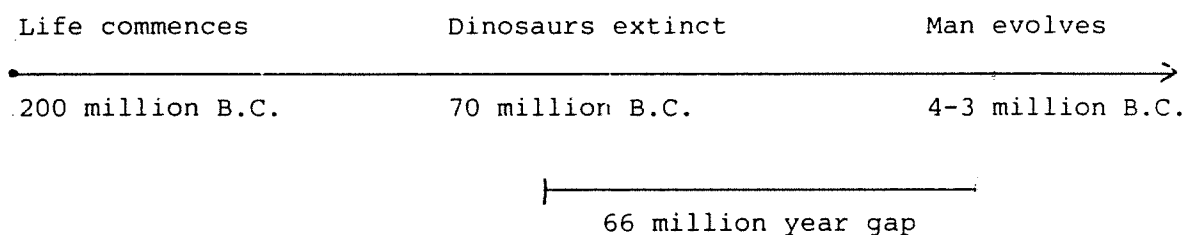


Courtesy of the American Museum of Natural History, New York

DINOSAUR EGGS

Discovered in Mongolia in 1925 by the Third Asiatic Expedition of the American Museum of Natural History under the leadership of Roy Chapman Andrews.

Consequently, both men and dinosaurs would have gotten off the ark together. We would expect that there would be some cultural memories and evidence of man's cohabitation with these terrible lizards. This is exactly what we find. According to the evolutionary scale, this would be impossible. In the evolutionist scheme, life began at 200 million B.C., dinosaurs became extinct in 70 million B.C. and man evolved to his present state at 4-3 million B.C.



Therefore there should be a 65-66 million year gap between man and dinosaur. Early man should not have had the vaguest idea of these great dinosaurs after such a period.

The literary and physical evidence does not support the idea that early man's acquaintance with these terrible lizards was restricted to a secondhand fossil remains relationship only. First we shall consider some literary evidences.

The Encyclopedia Americana observes:

Various races and countries have their special dragon and dragon-slaying legends. The French dragon of Langue doc, . . . was slain by Saint Martha and the city of Tarascon is said to have derived its name from the event . . . the most favored dragon slaying legend of the artists past and present is that of Saint George slaying the dragon . . . the fact of the ancient origination of this subject is shown in the discovery of the picture of conflict on stone slabs in Persepolis (i.e., Persian Capital) and Ninevah (i.e., Assyrian capital) and the Greek mythology had its Perseus and Andromeda.³⁷

³⁷Clement Coumbe, "Dragon," Encyclopedia Americana, IX, p. 295.

Obviously what the author intended to imply was that men fighting dinosaur-like creatures is part of the very fiber of most ancient cultures. The ancient Hebrews in the book of Job, who is believed to have lived around 2100 B.C., describes what appears to be a Brontosaurus.

Look at the behemoth which I made along with you and which feeds on the grass like an ox. What strength he has in his loins, what power in the muscles of his belly! His tail sways like a cedar, the sinews of his thighs are close knit. His bones are tubes of bronze. His limbs like rods of iron. He ranks first among the works of God . . . The hills bring him their produce, and all the wild animals play nearby. The lotuses conceal him in their shadow; the poplars by the stream surround him: When the river rages, he is not alarmed, he is secure, though the Jordan should surge against his mouth. Can anyone capture him by the eyes (by a water hole) or trap him and pierce his nose?
(Job 40:15-24)

The footnote of the New International Version suggests that this might be a hippopotamus or an elephant. But if we consider the tail of either of these beasts, we would be hard pressed to describe them as a "cedar of Lebanon." It sounds much more like a brontosaurus than any other animal that has existed at any time past or present (cf. PLATE XVII).

This ancient Hebrew literature tells us that man was acquainted with animals that appear to be rare, but nevertheless existent dinosaurs. In the Epic of Gilgamesh, thought to have been inscribed originally at least as early as 2,000 B.C., there is a possible reference to the hero, Gilgamesh, doing battle with a dinosaur.

[From fragments of text it is clear that Gilgamesh has decided on an expedition against monstrous Huwawa . . . who lives in the Cedar Forest.] . . . Should I fall, I shall have made a name: Gilgamesh - they will say - against fierce Huwawa . . . [from the fragmentary text of IV and V it is clear that the hazardous

ARE DINOSAURS MENTIONED IN THE BIBLE?

Yes! Most people don't seem to realize it, but dinosaurs are mentioned in the Bible. Of course, the Bible does not use the word "dinosaur," because that's just what we call them today. The Bible uses ancient Hebrew names for them like Tannin, Behemoth, and Leviathan. One place that the Bible talks about a dinosaur is in the book of Job, chapter 40. God calls this huge plant-eating dinosaur "Behemoth" and says that he is the biggest and greatest land animal in all of His creation. Behemoth has great stomach muscles and great strong bones. He is afraid of nothing! His tail is so long and strong that God compares it to one of the largest, most spectacular trees He created — the cedar tree. Before modern people knew about dinosaurs, they did not know what animal God was describing in this part of the Bible. It is funny that some people thought a Behemoth might be an elephant or a hippopotamus; they certainly do not have a tail anything like a great cedar tree!

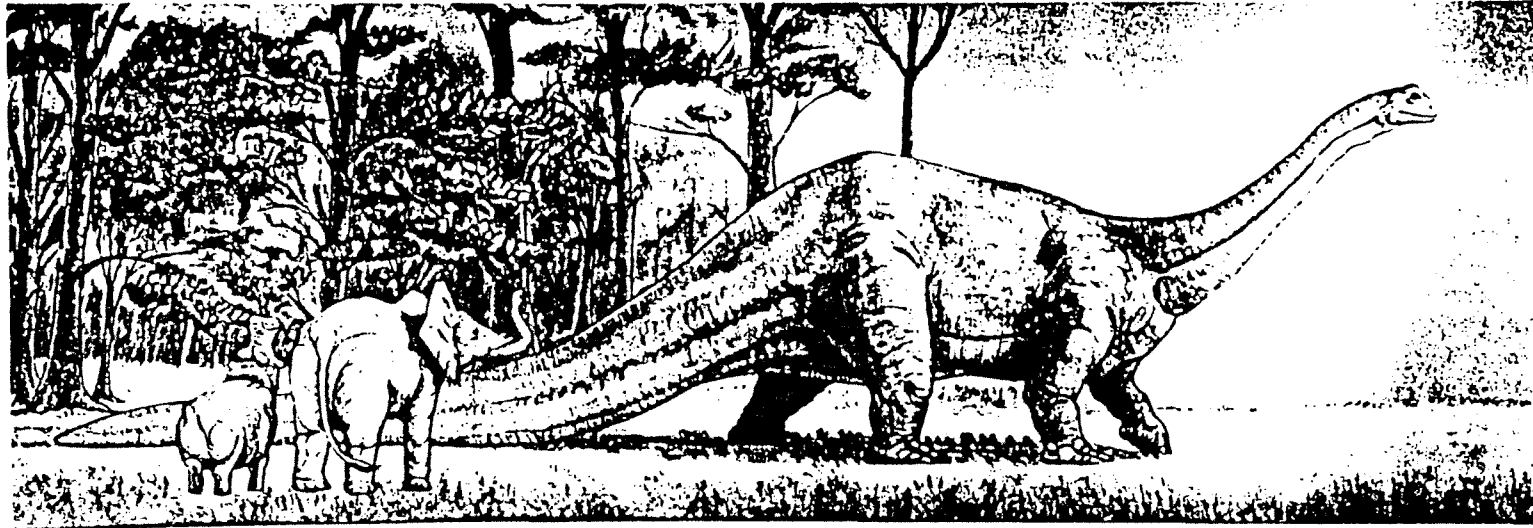


PLATE XVII

Paul S. Taylor, The Bible and The Great Dinosaur Mystery (N.Eden Rd., Elmwood, IL., Films for Christ Assoc. 1981)p.4

expedition . . . against Huwawa is successful].³⁸

The film "Great Dinosaur Mystery" fills us in on some of the additional details of Gilgamesh's battle as well as some of the conclusions they drew during the production of the film. Apparently there were 50 volunteers who went out to slay this dragon that devoured trees and leaves, taking its head as a trophy.

The film reported that dragons are commonly referred to in literature, pictures and art. The Chinese decorated their pottery with drawings of dragons and even designed their ships to look like dragons. Ancient Chinese books tell of people using dragon's blood, brains and saliva for medicine. We now know that at least some dinosaurs reproduced by laying eggs; likewise the Chinese believed that dragons reproduced by laying eggs. It is recorded on different occasions that such eggs were discovered and when one of them was shaken it sounded like there was water inside, thus signifying life. Some ancient Chinese books tell of a special royal family that raised small dragons and used them to pull their carts.

In Scandanavian countries, some ancient literature also records a beast that would closely resemble a dryptosaurus. It had these features: (a) two short front legs, (b) two large back legs, (c) a body like an ox, (d) body covered with scales, (e) monstrous jaws and (f) it could leap like a frog.

In Egypt, the ancient Greek historian, Herodotus (484-425 B.C.)

³⁸James B. Pritchard, The Ancient Near East, Vol. I, (Princeton: University Press, 1958), p. 51.

known as the father of history, wrote in his earlier works of the customs, legends, history and traditions of the countries of the ancient world. In one of these, Herodotus describes how he was taken to the entrance of a narrow gorge. There he was shown many piles of bones of creatures that had been killed. He described them as having a snake-like body and bat-like wings. He correctly describes what sounds very much like the *Ramphorhynchus* (cf. PLATE XVIII).

In North America, the Sioux Indians tell of warriors who saw something like a bird get struck by lightning during a thunder storm and fall to the ground. They rode to where they thought it had gone down. After searching for a few days, they came across a creature that accurately describes a *Pteranodon* (cf. PLATE XIX). It had large claws on feet and wings, a large beak, a large bony crest on its head and its wing span was over 20 feet. We are all familiar with the Thunderbird symbol that has come down to us from the Sioux.

In Ireland, during the tenth century, there is literature that describes a beast that sounds very much like a *stegosaurus* (cf. PLATE XIV). It had iron-like nails on its tail, a head shaped like a horse, a trunk with hideous legs and iron claws on its feet.

Medieval heroes are described as slaying dragon-like creatures. "Beowulf returns to his own country, where he becomes king and rules for fifty years. Then a dragon . . . becomes enraged and devastates the land, Beowulf, although weakened by a great age, kills the dragon with the aid of Wiglof, a kinsman."³⁹

³⁹"Beowulf," Funk and Wagnall's New Encyclopedia, op. cit., III, p. 341.

PLATE XVIII

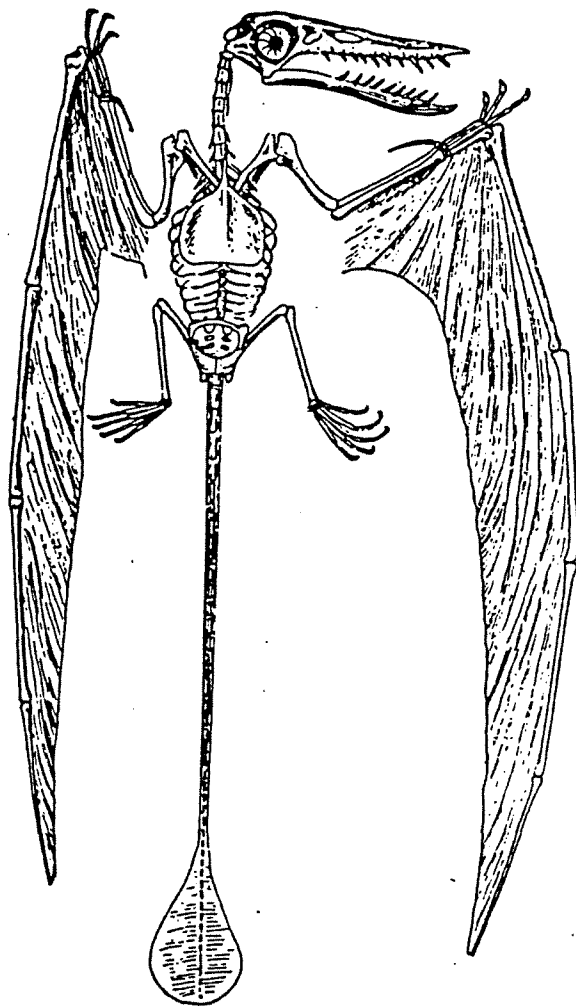


FIGURE 5. *Rhamphorhynchus*, a long-tailed pterosaur. From Williston's *The Osteology of the Reptiles*, by permission of the Harvard University Press.

PLATE XIX

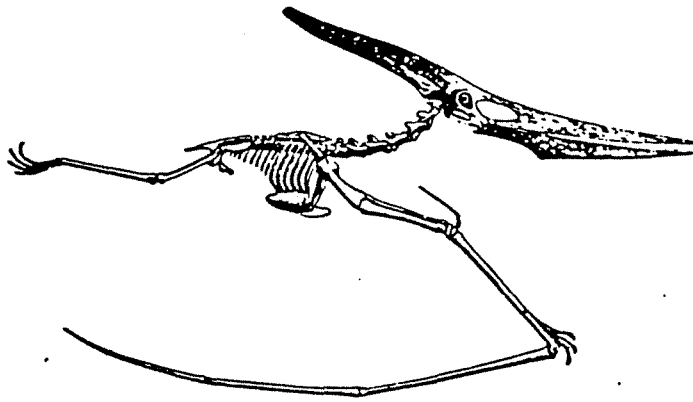


FIGURE 6. *Pteranodon*, a giant flying reptile with a wing-span of over 25 feet. From Romer's *Vertebrate Paleontology*, by permission of The University of Chicago Press.

In the Apocalyptic book Bel and the Dragon, there is reference to Daniel slaying a dragon:

There was also a great dragon, which the Babylonians revered. And the king said to Daniel, "You cannot deny that this is a living god; so worship him" Daniel said, ". . . If you, O King will give me permission, I will slay the dragon without sword or club." Then Daniel took pitch, fat and hair, boiled them together and made cakes, which he fed to the dragon. The dragon ate them and burst open. And Daniel said, "See what you have been worshipping."⁴⁰

In the 4th century B.C., when Alexander the Great was conquering India, he was asked by the local inhabitants not to bother the many large reptiles which the Indians kept in caves and worshipped. He describes how he and his men went by a cave. They first heard a loud hissing and then a reptile came out which they estimated as measuring 100 feet.

In French literature, an animal is described that fits the description of a Triceratops (cf PLATE XIV). The body was described as being larger than an ox, armed with tusks sharp as swords, and they lay in wait in the rivers. A city was renamed in honor of the killing of such a creature.

As late as the 1500's the famous Ulisse Aldrovandi (1522-1605) documents an encounter between a peasant farmer and a dinosaur that sounds very much like a Tanystropheus. In his natural history books he still lists dinosaurs as rare, but still existent creatures.

It is possible that as dinosaurs dwindled and stories increased, many of the drawings we have are composite drawings based on descrip-

⁴⁰Oxford Annotated Bible With Apocrypha, "Bel and the Dragon," (New York: Oxford University Press, 1965), p. 217.

tions of various dinosaurs. This helps us to understand some of the fantastic myths that have surrounded these "dragons." But make no mistake, there is a basis for belief that these myths have their roots in historical fact. Dinosaurs are like the other 400 species that have generally been believed to have become extinct in the last 350 years. The question might be asked how people could live with dinosaurs. After all, wouldn't the dinosaur kill the people and trample the cities? What needs to be kept in mind is that:

Most of the dinosaurs appear, quite obviously to be harmless planteaters. The sharp teeth of some dinosaurs have made some scientists think that they were meateaters and ferocious killers. One example is the Tyrannosaurus rex, which is often pictured in books as a horrible killer, tearing up everything in sight. But this may not be the way the Tyrannosaurus was at all! The fossils show that the Tyrannosaurus was not well designed for moving quickly. Most other dinosaurs could probably get away from him easily. Also his weakly-rooted teeth and puny feet seem far too weak to be used for grabbing and killing other dinosaurs. New fossil evidence shows that the Tyrannosaurus walked in a stooped over position and probably waddled like a duck.⁴¹

When we combine this fact with the knowledge that most dinosaurs were small in stature and had very small brains (some as small as walnuts), it is not surprising that inventive man could drastically reduce the dinosaur population and yet retain the stories in their literature. However, there is also physical evidence to support the idea that man and dinosaur lived together. Fossilized dinosaur footprints have been found in Massachusetts, Connecticut, and Arizona. But what is most remarkable is that dinosaur and human footprints have actually been discovered fossilized in the same layer of rock

⁴¹Paul S. Taylor, A Young Peoples Guide to the Bible, "The Great Dinosaur Mystery Study Guide," Films for Christ, 1981.

in which they are actually crossing each other's trail. We will discuss some of the fossilized evidence of that man here.

Frederick P. Beierle, in his book Man, Dinosaur and History, does us a service by giving us a pictorial explanation of his 1976 Glen Rose Paluxy research project. He observes that these fossil footprints have been known to the local inhabitants for years (cf. PLATE XX).

If this area had seemed to support the evolutionary model, I am quite sure that Glen Rose, Texas would have been the center of major scientific exploration. However, since it does not it has been practically ignored. Mr. Beierle did invite a fairly large group of scientists from several major universities to come and inspect the site with him. Their comments, after surveying the pictures, are recorded on film. Some of the Professors agreed that they did look like human and dinosaur footprints together.

Professor Harold Slusher of the University of Texas at El Paso made this comment, "I am of the opinion that the tracks in question are man made tracks: a) since they are in great profusion with the dinosaur tracks, b) because of the geometrical arrangement indicating a human stride, and c) because of the shape and outline of some of the tracks which are very similar to human footprints. 42

Others appeared to stammer hard and cling to the impossibility of such a find. You judge for yourself. Because of the number of prints and the fact that they are recorded in solid rock, I believe it is impossible that these are forgeries. Therefore, the evidence clearly

⁴²Frederick P. Beierle, Man, Dinosaur and History, (Prosser, Wa.: Perfect Printing, 1977), p. 52.

PLATE XX



Fig. 27 This is a sign on the McFall Ranch. For a small fee Mr. Emmet McFall conducts guided tours to some of the man and dinosaur tracks.

Frederick P. Beierle, *Man, Dinosaur and History*, (Prosser, Wa.: Perfect Printing, 1977), p. 22, 48, 30, 51-52, 21, 24 and 53 for following PLATES.

supports the idea that man and dinosaurs lived at the same time, and that there is not a 66 million year gap between dinosaur and man.

On PLATE XXI we see four trails of man tracks located in the Paluxy River between the McFall and Kerr Ranches. They are always under water except during extreme drought conditions. Some of the trails of tracks just seem to disappear due perhaps to erosion or other causes. As the reader studies this map, he can pick out specific track locations. It can be plainly seen where the human and the dinosaur footprints cross.

There are additional pictures and footprints in the book Man, Dinosaur and History and the film. It is evident that whatever one's position in regard to this material, it should not be ignored, especially by the Christian, who, if he accepts the Genesis account of Creation in its most natural light, places man and dinosaur on the earth at the same time (cf, PLATES XXII, XXIII, XXIV).

Mr. Beierle goes on to explain that at other sites, reaching from Virginia and Pennsylvania, through Kentucky, Illinois, Missouri, and westward toward the Rocky Mountains, prints have been found on the surface of exposed rock. Those at Glen Rose, Texas were preserved in such excellent condition due to the fact that after they had hardened, they were covered by a layer of silt which preserved them to our day. However, one of the fossils that survived on the surface was photographed by Floyd M. Gurley (cf. PLATE XXV).

Another bit of evidence that shows the bankruptcy of the present geologic column theory was discovered when Mr. William A. Meister came across a human footprint. This human was clad in sandals and

PLATE XXI

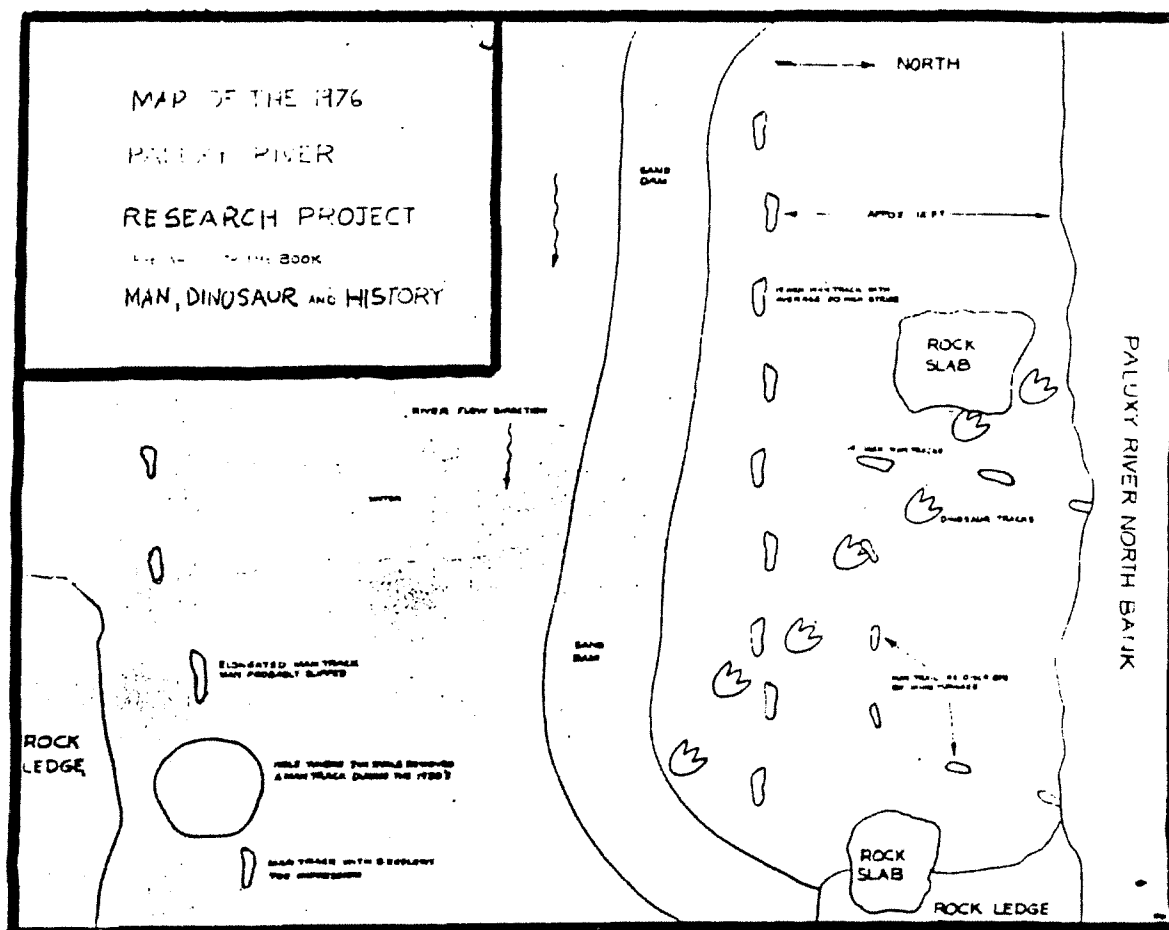


Fig. 62 These four trails of man tracks are located in the Paluxy River between the McFall and Kerr Ranches in Somervell County. They are always under water except during extreme drought conditions. Some of the trails of tracks just seem to disappear due perhaps to erosion, or other causes. As the reader studies this map, he can pick out specific track locations from the preceding photographs.

PLATE XXII



Fig. 38 Photo by Dr. Dougherty showing giant man track next to dinosaur trail.

PLATE XXIII



Fig. 64 These tracks, by C. L. Burdick, are from the Paluxy River area. One is a track of a dinosaur and the other is the left footprint of a giant man. This man print is 15" long.

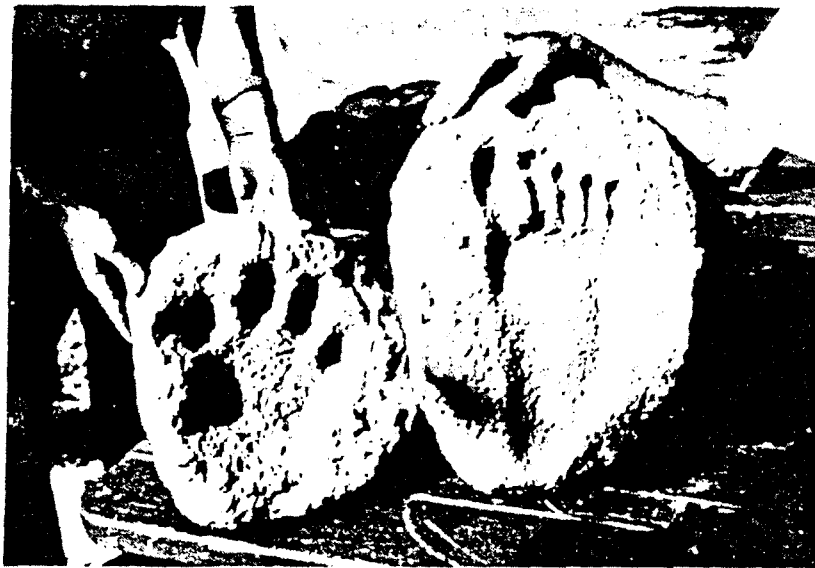


Fig. 63 These tracks by C. L. Burdick are the most distinct tracks that the author has seen. The track on the left was made by a saber-toothed tiger. The other track is the 15" long right footprint of a giant man.

PLATE XXIV



Fig. 25 Man track photo
by Dr. C. N. Dougherty.
Photo taken July 10, 1971



Fig. 30 Photo from Stan Taylor, producer of the movie "Foot Prints
in Stone."

PLATE XXV



Fig. 65 Picture by Floyd M. Gurley of a track discovered in Kansas.
Photo courtesy of Dr. Dougherty.

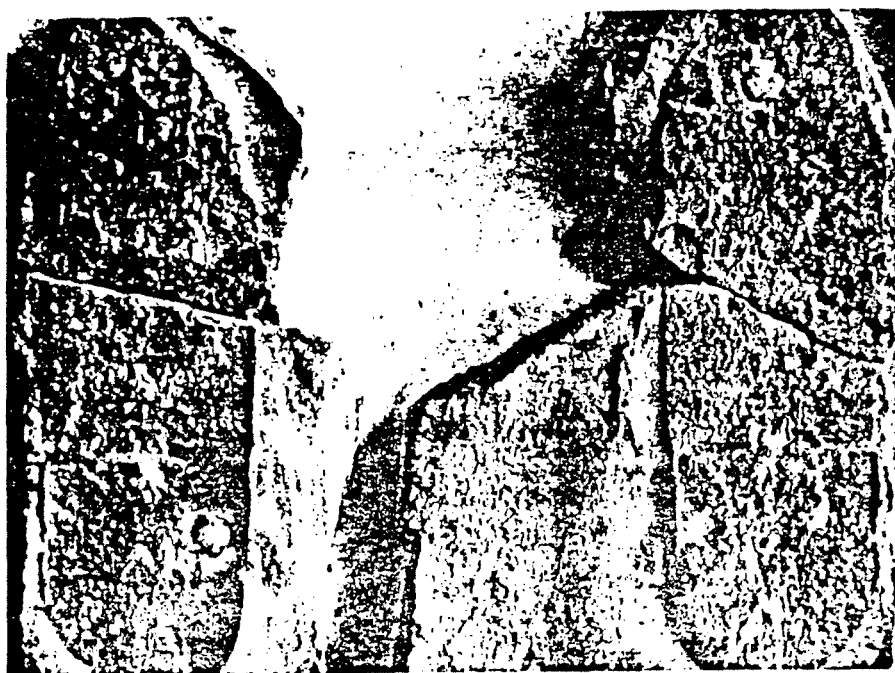


Fig. 68 These tracks made by sandals were discovered by William J. Mesiter in cambrian strata near Antelope Sprints, Utah. Note the trilobite

actually contained two trilobite fossils in the heel. The amazing thing about this is that the trilobites, according to the evolutionist model, were supposed to have evolved during the Paleozoic era, 600 million to 200 million B.C., and to have become extinct during that same time. Man was not supposed to have evolved until the Cenozoic era, around 4 million B.C. Nevertheless, here they were, sandaled man and trilobite, fossilized together (cf. PLATE XXV). Here are the words of Mr. Meister himself:

As a trilobite collector and "rockhound," I have often enjoyed searching the "trilobite beds" of Antelope Springs, about 43 miles northeast of Delta, Utah, for my favorite fossil. Although I had previously found many excellent trilobite specimen in this so-called Cambrian formation, none can compare with my astonishing discovery of June 1, 1968.

On the third day . . . I broke off a large, approximately two inch thick slab of rock. To my great astonishment, I saw on one side the footprint of a human with trilobites right in the footprint itself. The other half of the rock slab showed an almost perfect mold of the footprint and fossils. Amazingly the human was wearing a sandal!

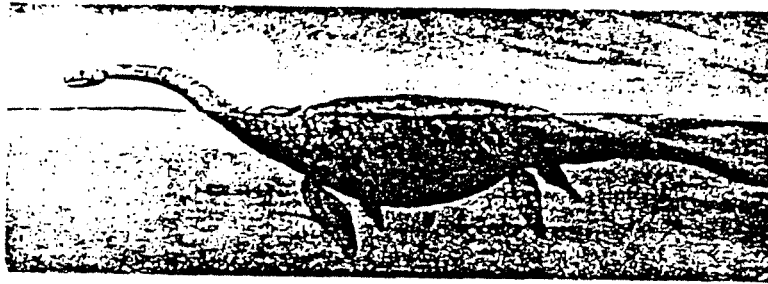
. . . The most remarkable feature of the footprint was that it had in it several easily visible trilobites. One of the most distinct trilobite fossils occurred on the right side of the heel of the footprint.⁴³

Dinosaurs Living Today? The last bit of evidence I would like to call to your attention to support the fact than man and dinosaur lived together and that Genesis is correct in this regard, is summarized by Paul Taylor, producer of the film, "The Great Dinosaur Mystery."

There are also many other scientific evidences that dinosaurs have lived with man. Drawings of animals that look exactly like dinosaurs have been found by archaeologists in various parts of the world [cf. PLATE XXVI]. Also, explorers in some deep jungles

⁴³Ibid, p. 58.

have reported seeing evidence that a few dinosaurs may still be alive today. Some missionaries in an unexplored jungle in Africa said they saw animals that look very much like dinosaurs. A Japanese fishing ship caught the dead body of a strange, large animal in their nets in 1977. Photographs and measurements of the animal's body show that it had died only recently and that it was probably a sea going dinosaur called the Plesiosaurus. Perhaps a few dinosaurs are still alive in different places in the world.⁴⁴



Plesiosaurus

45

Science Digest June, 1981 confirms what Paul Taylor wrote in an article entitled "Dinosaur Hunt." In that article we read:

Does a living dinosaur still hide in the labyrinthine rain forests of the Congo? Perhaps, says Roy P. Mackal, veteran tracker of elusive animals and a research biologist at the University of Chicago. Mackal returned from an expedition to the Congo in 1980 convinced that some sort of creature was indeed lurking about in the jungles and fetid swamps of Likouala, a largely unexplored region between the Ubangi and Sanga Rivers. He plans to go back to the Congo in October for a systematic search. . . .

During Mackal's visit last year, more than 30 inhabitants of the area told him that they had seen a strange, hippopotamus-size beast, which they call makele-embembe and describe as having a reddish-brown body, a long neck, a relatively small head and a long, powerful tail. When asked to identify the monster among drawings of a wide variety of animals, Mackal says the witnesses invariably picked drawings of sauropods - the group of dinosaurs that includes the brontosaurus, the largest animal ever to walk the earth. He also notes that the Likouala has changed little since the time of the sauropod, 60 million years ago.

The natives told Mackal that in the late 1950's makele-embembes began showing up in a lake frequented by fishermen. A wooden

⁴⁴Paul Taylor, op. cit., p. 4.

⁴⁵Ibid, p. 7.

PLATE XXVI

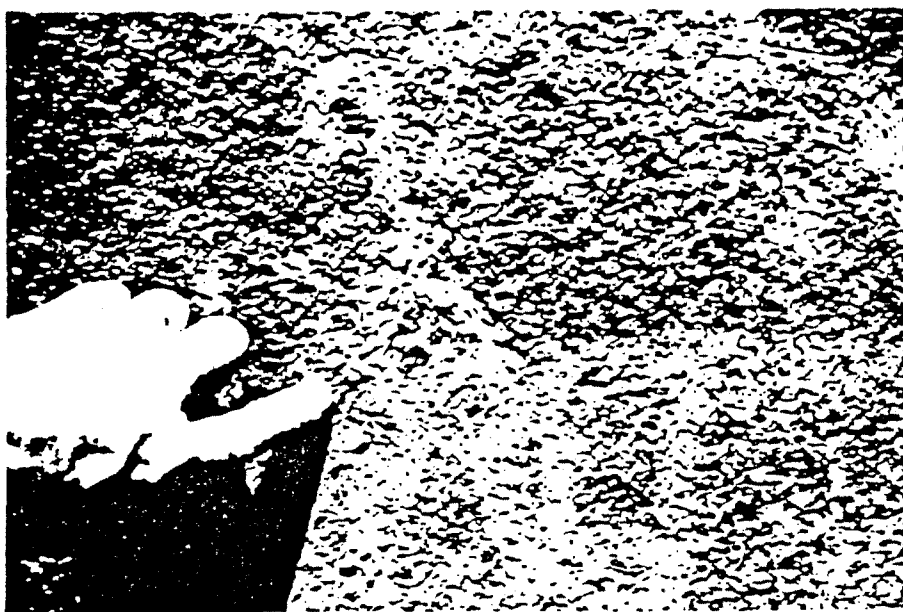
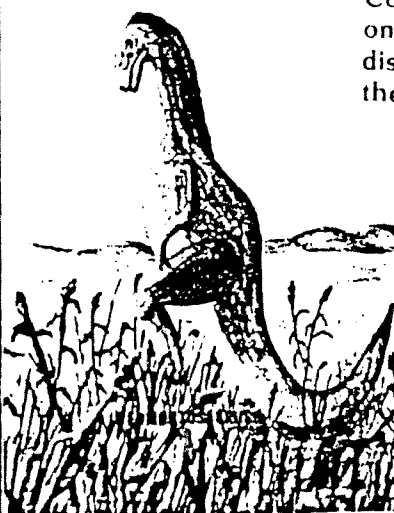
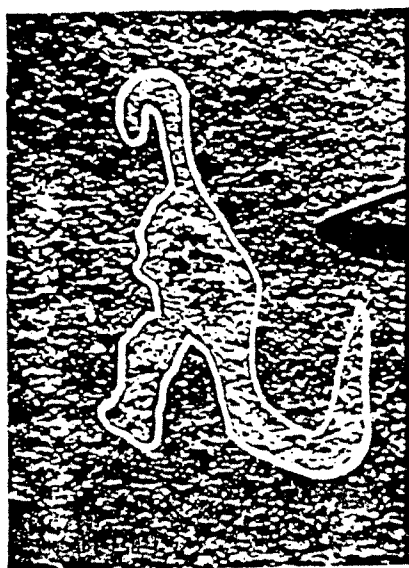


Fig. 67 Photo by Ed Nafziger, science teacher from Kent, Washington. Believed to be a dinosaur carved on the canyon walls of the Havasupia Indian Reservation in Arizona.



Compare the ancient sketch on the left to this recently discovered dinosaur — the *Edmontosaurus*.

Frederick Beierle, Man, Dinosaur and History, (Prosser: Perfect Printing, 1977), p. 55.

Paul S. Taylor, Great Dinosaur Mystery, pp. 4, 5.

PLATE XXVII

Carvings on the canyon walls of the Havasupi Indians Reservation located in Northwest Arizona picture not only modern day animals but animals that appear to be dinosaurs. The Havasupi Indians have said that these canyon wall carvings were not made by them, but were already on the walls when their ancestors arrived.



Fig. 66 Pictograph carving possible of a llama found near pictograph of dinosaur. Photo by Ed Nafziger.

barrier was erected across one of the rivers feeding the lake in order to keep the beasts out. But one mokele-mbembe, undaunted, attempted to break through, so the pygmies speared it, cut it up and ate it. All those who partook of its flesh were said to have died a short time thereafter.

Inhabitants of the Likouala haven't been the only ones to report the existence of a strange creature in the jungles of the Congo. French missionaries reported seeing the tracks of a clawed animal the size of an elephant in the 1770s. And two separate German expeditions in the twentieth century also hinted at the existence of the elusive monster. These as well as other reports have convinced Mackal that the mokele-mbembe is a real creature that corresponds to no other living species, though he is not yet convinced it is a sauropod.⁴⁵

With this background it is now perhaps safe to venture into a discussion of the legendary Loch Ness Monster. The first recorded sighting of this creature dates back to A.D. 565 when St. Columba, an Irish missionary, was visiting a town near Loch Ness. From that time to this there have been more than 10,000 reported sightings. Quite frankly some of these must be spurious, but in the same breath it is a little difficult to dismiss all 10,000 sightings in this manner. Surely some honest people felt that they honestly saw something that appeared to be a sea creature to them.

The most famous shots of this creature are known as the "Surgeon's shots," because they were taken by Dr. R. Kenneth Wilson in 1934 (cf. PLATE XXVIII). He was a London surgeon vacationing in Scotland. One morning as he was out for a morning drive he looked out across the lake and saw what appeared to be a giant monster. He quickly snapped off four shots, two of which turned out. His photos have been examined by many experts and most argue that they have not

⁴⁵"Dinosaur Hunt," Science Digest, June 1981.

PLATE XXVIII

Taken in 1934, this photo by Dr. R. Kenneth Wilson shows the monster's head and neck rising out of the water.



Sally Berke, Monster at Loch Ness, (Milwaukie: Raintree Children's Books, 1977), p. 31.

Ian Thorpe, The Loch Ness Monster, (USA: Crestwood House Inc., 1978), p. 5.

been falsified.

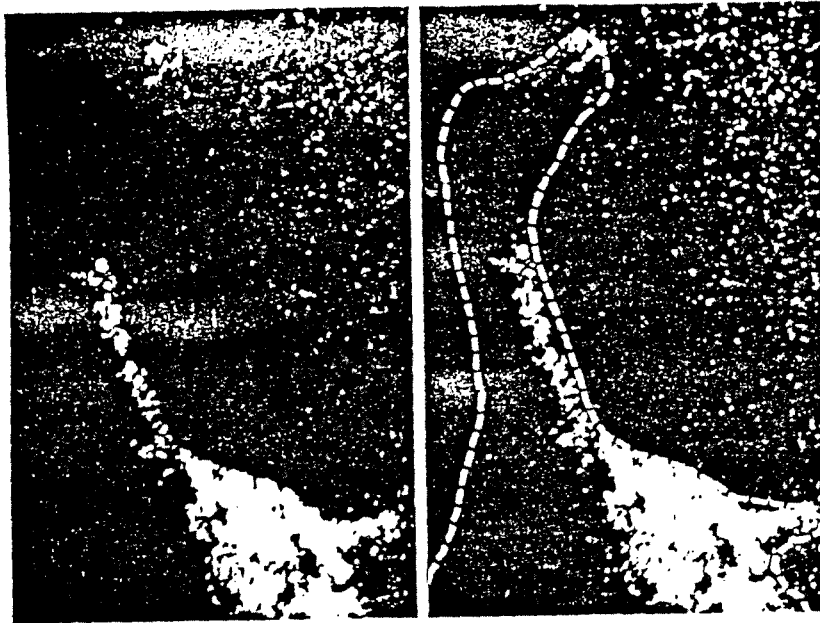
In 1960 more footage was taken of a similar animal by Tom Dinsdale, a Loch Ness enthusiast who had set out to possibly photograph the beast. One Saturday morning as he had given up hope of seeing Nessie, a popular name for the creature, he began driving back to his hotel. On the way he saw what appeared to him to be a creature swimming out in the lake. He was able to shoot fifty feet of film before the animal disappeared (cf. PLATE XXIX). Experts examined the film frame by frame and again agreed that Dinsdale had photographed the humped back of a living creature.

In 1968 a team from the University of Birmingham, using sonar, recorded a large object moving underwater at speeds between seven and nine knots, faster than any currents in the Loch. Later, another echo was recorded of a large object moving between fifteen to seventeen knots per hour, much faster than any fish known to live in the Loch. These scientists refused to make a guess as to what caused the echos, but would only hazard a guess that it was a large living creature.

In 1969 an American scientist brought a small submarine to the Loch. It proved to be fruitless because the lake is so full of peat that the pilot could not see more than a few feet ahead of the sub. That same year a sonar mounted surface boat tracked a large animal swimming deep in the loch. It was reported that the beast seemed curious and swam parallel to the boat before swimming away.

In 1970 the Academy of Applied Science came to the Loch and by using sonar mapped the bottom of the Loch and discovered large caves that could be the homes of these animals. In 1972 the Academy

PLATE XXIX



This underwater photo by Charles Wyckoff shows the outline (in white) of a creature in Loch Ness.



These shots were taken by scientist Charles W. Wyckoff, with a strobe flash camera at a depth of 35 feet. What is it?

tracked a living creature that seemed to be 20 to 30 feet long. Underwater pictures were taken of it but it was impossible to tell what they were of (cf. PLATE XXX). Some have suggested this might be a photo of a flipper.

In 1975 and 1976 more pictures were taken by academy scientists. The photos showed several large living creatures swimming in the Loch, at about 30 feet in depth and at speeds of 17 miles per hour (cf. PLATES XXXI, XXXII). The pictures appeared to show a body about 20 feet long with a seven foot neck.

The question that naturally arises is, "If these creatures truly do exist, what are they?" The explanation that seems to make the most sense is that all these sightings are of a creature related to the Plesiosaurus, known from fossil evidence to have swam in the seas around Scotland. The Elasmosaurus was beleived to have become extinct 70 million years ago, according to the evolutionary scheme, but perhaps this is not the case.

The Creation of Man

The Genesis Model

Make no mistake, the scriptures are very clear regarding the creation of mankind. God is not simply credited with bringing about an evolutionary process which would eventually bring about a man. His creation is a full and completed creation. God said, "Let us make man in our image in our likeness . . . God created man in his own image . . . male and female he created them. God blessed them and said, 'Be fruitful and increase in number and fill the earth and sub-

PLATE XXXI

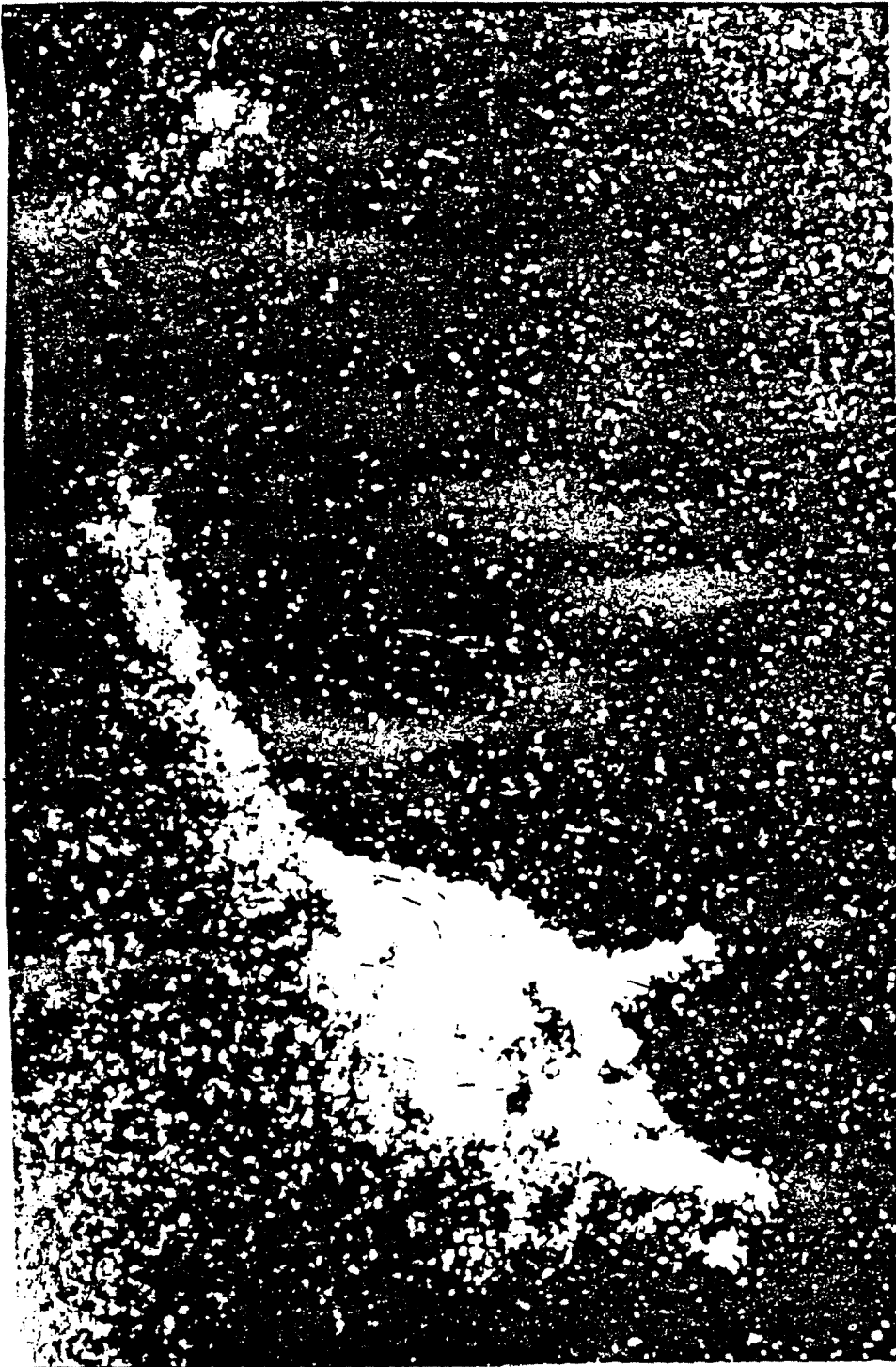


PLATE XXXII

Could this be the flipper of a 30 foot monster?



due it.'" Obviously God's image does not deal with his physical appearance, for "God is Spirit" (John 4:24) and a "Spirit does not have flesh and bones" (Luke 24:39). The image referred to here refers to the fact that man's character was a reflection of his Creator's. This would make man a noble creature from the very beginning, not a growling half-beast.

The Evolution Model

This, we may note, is contrary to the theory popularly proposed by the Evolutionary Scientists who seek to dismiss any idea of God, who look for a naturalistic explanation of man. The evolutionary theory commonly taught in public schools theorizes that man and apes were both derived from some unknown common ancestor. This common unknown ancestor is said to have existed somewhere between thirty and seventy million years ago. The evolutionary line that ultimately is proposed to have brought about man is said to have done so somewhere between one and three million years ago. This date is uncertain because the theory is based purely upon speculation.

Two vocabulary terms that will assist us in our understanding the discussion of the ancient fossil remains are hominid and hominoid. The term hominid is used when evolutionists believe the fossil remains are directly in this imaginary line from this unknown common ancestor to true man. The term hominoid is used to refer to all ancestors of this common ancestor whether they are true apes or men.

The question that concerns us is which theory of man's origins is correct. The Paleontologist (i.e. old bone specialist), Dr. Duane

Gish, insists that the scriptures reflect the truth at this point in his book Evolution: The Fossils Say No. Here and elsewhere⁴⁶ he clears away much of the confusion concerning this alleged development by categorizing the fossil remains into six major types.

Concerning alleged proof of evolution, it should be noted that even evolutionists are forced to admit the "proof" is practically nonexistent. In Science '84 we read, "In all the world there are only a few dozen such specimens, a modest showing made all the more valuable by the decades of searching and digging by hundreds of specialists."⁴⁷ We shall see that even these few specimens are highly suspect as proof for anything other than the fact that if man looks hard enough and long enough he can find "proof" where none exists.

The Unknown Common Ancestor. The first alleged fossil is simply called the unknown ancestor. No scientific name has ever been given to this form of transitional fossil that appears to have traits of both true man and true ape, because none have ever been found. This fact remains as true today as it did over a hundred and fifty years ago when evolutionists first began to search intensely for this fossil. The fossil fragments that have been found, however, can be placed into either the ape or man classification.

The Ramapithecus. This second type of fossil remain is grouped under the name of a typical fossil in the classification called

⁴⁶Henry Morris, ed., Scientific Creationism, (San Diego: Creation Life Publishers, 1978).

⁴⁷Boyce Rensberger, "Bones of Our Arcestors," Science '84, April, 1984, p. 29.

Ramapithecus. The suffix pithecus literally means ape. Those that are also included in this grouping are the Dryopithecus, Oreopithecus, Limnopithecus, Kenyopithecus, and others. All these apes are dated somewhere around 14 million years ago according to the naturalist way of reckoning time.

Ramapithecus is said to possibly be in this hominid line solely on the basis of its dental characteristics. This alleged evidence to support any such development is rendered null and void as proving anything due to the fact that there is an obvious baboon living today called the Theropithecus Galada that has the same dental characteristics as those listed above.

Australopithecus. This third type of fossil remain is also grouped under the name of one of its members. Australopithecus literally means Southern Ape. A number of fossil remains of these apes have been found and have been given various names, such as Zinjanthropus, Paranthropus, Plesianthropus, Telanthropus and Homo habilis.

The first find of this creature was in 1924 by Mr. Dart who gave it the name Australopithecus Africanus. Some years later Louis Leaky made a discovery at Olduvai Gorge in Tanzania which he called Zinjanthropus bosei (i.e. East African Man). Later he admitted that his Zinjanthropus bosei was simply a variety of Australopithecus. These creatures at first were classified into two species, Australopithecus Africanus (3 million - 2 million B.C.) and Australopithecus robustus. Louis Leaky's son now believes that the two were not separate species but female and male forms respectively. The female had smaller

jaws and teeth and weighed about 60 to 70 pounds, about the size of a chimpanzee. The male had more massive teeth and jaws and possessed an animal like characteristic on its skull called a sagittal, or supra-mastoid crest (i.e. a bony ridge) found in gorillas and orangutans.⁴⁸

Richard Leaky, in the same article, also went on to produce evidence that these animals possessed small brains, about 1/3 that of man's, and were long armed, short legged knuckle walkers, similar to African apes living today. It should be mentioned that he did go on to present a creature he called *Homo habilis*, which he did feel walked upright. J.T. Robinson and others, however, argue that this creature is simply another *A. Africanus*.⁴⁹ From the description given above, it is clearly evident that these remains are of ape and not of man.

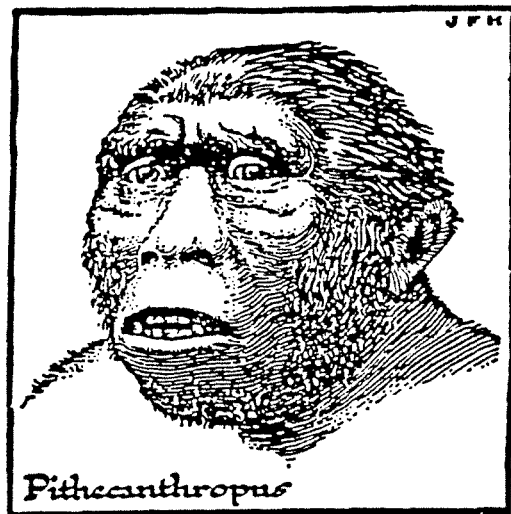
Homo Erectus. Again a number of fossil remains are now grouped under this generic name. Some of these include Java Man, Peking Man, Heidelberg Man and *Meganthropus*.

A Dutch physician named Dubois became convinced that a missing link could be found in the East Indies. He joined the Dutch Army and was assigned to Java. In 1891 he found a skull cap that was very low vaulted (i.e. a low sloping forehead) with heavy brow ridges. He estimated the cranial capacity to be about 900 cc or about 2/3 that of modern man. A year later and fifty feet from where he found the skull cap, he found a human femur (thigh bone). Dubois assumed with-

⁴⁸R.E.F. Leaky, Nature, CCXXXI, and Science World, IC, 1971, p. 378.

⁴⁹J.T. Robinson, Nature, CCV, 1965, p. 121.

out any real justification that the two went together and called his find *Pithecanthropus erectus* (erect ape man). Later he also discovered three teeth (2 molar and 1 premolar) which he claimed were part



POSSIBLE APPEARANCE OF THE SUB-MAN
Pithecanthropus

The face, jaws and teeth are mere guesswork (see text). The creature may have been much less human-looking than this.

of this same creature. He came to be known as Java Man. The age of the remains is estimated to be approximately 500,000 years old.

Dubois concealed the fact that he had also discovered at nearby Wadjak, and at approximately the same level, two human skulls (known as the Wadjak skulls) with a cranial capacity of about 1550-

50

1650 cc, somewhat above the present human average. To have revealed this fact at that time would have rendered it difficult, if not impossible, for his Java Man to have been accepted as a "missing link." It was not until 1922, when a similar discovery was about to be announced that Dubois revealed the fact that he possessed the Wadjak skulls and had had them for over 30 years. Before his death and after he had convinced most evolutionists of *Pithecanthropus*' affinity to man, Dubois himself changed his mind and declared that Java Man was nothing more than a large gibbon (ape).

Another famous set of fossil remains is the notorious Sinan-

⁵⁰H.G. Wells, Outline of History, (Garden City: Garden City Pub. Co., 1949), p. 70.

thropus Pekinesis, or Peking Man. These remains were found about twenty-five miles from Peking, China, and were excavated during the 1920s and the 1930s. The fragments that were found included 30 skulls, 11 lower jaws and about 147 teeth. A few highly fragmented remains of limb bones were also found, but that was all.

What neutralizes the value of this discovery is that all the material listed above, with the exception of 2 teeth, mysteriously disappeared during World War II. All that remains are some models and descriptions of the fossils prepared by men totally committed to the evolutionary faith. As we will document later, objectivity is not always retained in the evaluation of data. As it stands now, such evidence would be ruled inadmissible in a court of law and should be disavowed here as well. This is especially true when we reflect on the observations of the Roman Catholic Priest, Patrick O'Connell. He was living in China during the entire period in which these excavations were being carried out. He also lived there during the time of Japanese occupation and for several years afterwards. Mr. O'Connell had the advantage of reading the accounts being published in both Chinese and foreign languages. He became convinced that the public was being misled and published his conclusions in his book entitled Science of Today and the Problems of Genesis.

Mr. O'Connell believes the disappearance of these fossils was by design rather than accident, in order to conceal the fact that the models did not correspond to the fossils. He also noted that the Japanese did not interfere with the work at the excavations and would have no reason to destroy the fossils. Mr. O'Connell also brings out

the point that the fossil remains of ten human individuals of modern type were also found in the upper level of the same site. This fact coincides with the findings of a Mr. Breuil, an authority on the Old Stoneage Period, who was also invited to the site. He reported that, "2,000 roughly shaped stones were found at the bottom of the heap of ashes and debris which contained the skulls of Sinanthropus and the bones of about 100 different animals."⁵¹

Tools were also found at the site which, according to Mr. Breuil, were not crudely made. "The grooves and scrapers and other tools [were] some times of fine workmanship . . ."⁵²

Mr. O'Connell concludes that Peking Man consisted of the skulls of large monkeys or baboons killed and eaten by workers at an ancient quarry. We can be sure that this explanation or a similar one is the basis for this find in Peking.

Neanderthal Man. This fifth type of fossil was first discovered in the Neanderthal Valley near Dusseldorf, over a century ago. Neanderthal Man is now generally agreed to be the remains of a true human man. But this was not always the case. Dr. Gish provides some of the history concerning him (cf. PLATE XXXIII).

He was first classified as Homo Neanderthalensis and portrayed as a semi-erect brutish sub-human. This misconception of Neanderthal Man was most likely due to the bias of Evolution minded paleanthropologists plus the fact that the individual on whom this

⁵¹Gish, op. cit., p. 101.

⁵²Ibid, p. 145.

assessment was made had been crippled with arthritis. Furthermore it is likely that these people suffered severely from rickets, caused by a deficiency of Vitamin D. This condition results in a softening of bone and consequent malformation. It is now known that Neanderthal Man was fully erect and in most capacity even exceeding that of modern man. It is said that if he were dressed in a business suit, and were to walk down one of our city streets, he would be given no more attention than any other individual.⁵³

It is also now known that Neanderthal Man also had religious beliefs. For burial sites have been discovered nearby that include goat and bear skulls neatly stacked.⁵⁴

Other undoubted human remains include Swanscombe Man, dated by evolutionists as being 250,000 years old, and Cro-Magnon Man, who was named after being found at Cro-Magnon, France. "Cro-Magnon man used tools and is known for his paintings on the walls of caves - paintings of animals he hunted such as bears, mammoths, horses, and bison."⁵⁵

Modern Man. After reflecting upon this very questionable evidence concerning man's alleged early ancestors it is not too surprising to read the following information. There is much evidence that a true modern man existed contemporaneously with all these alleged ape-like ancestors. Richard Leaky, in 1972, reported that he had found a skull (KNM-ER 1470), three jaw bones, leg bones and more than 400 man made stone tools. He firmly dated the fossils at

⁵³Ibid, p. 103.

⁵⁴Roy Zuck, Creation, Evidence from Scripture and Science, (USA: S.P. Publications, 1976), p. 12.

⁵⁵Gish, op. cit., p. 12.

PLATE XXXIII

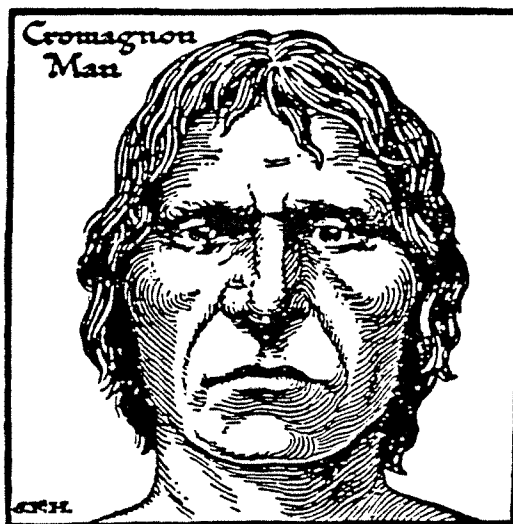
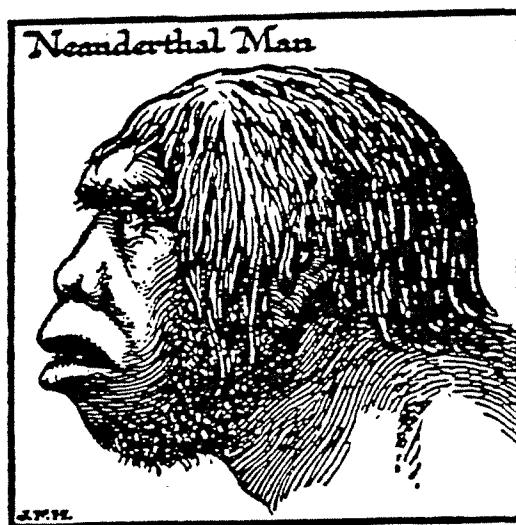


PLATE XXXIV

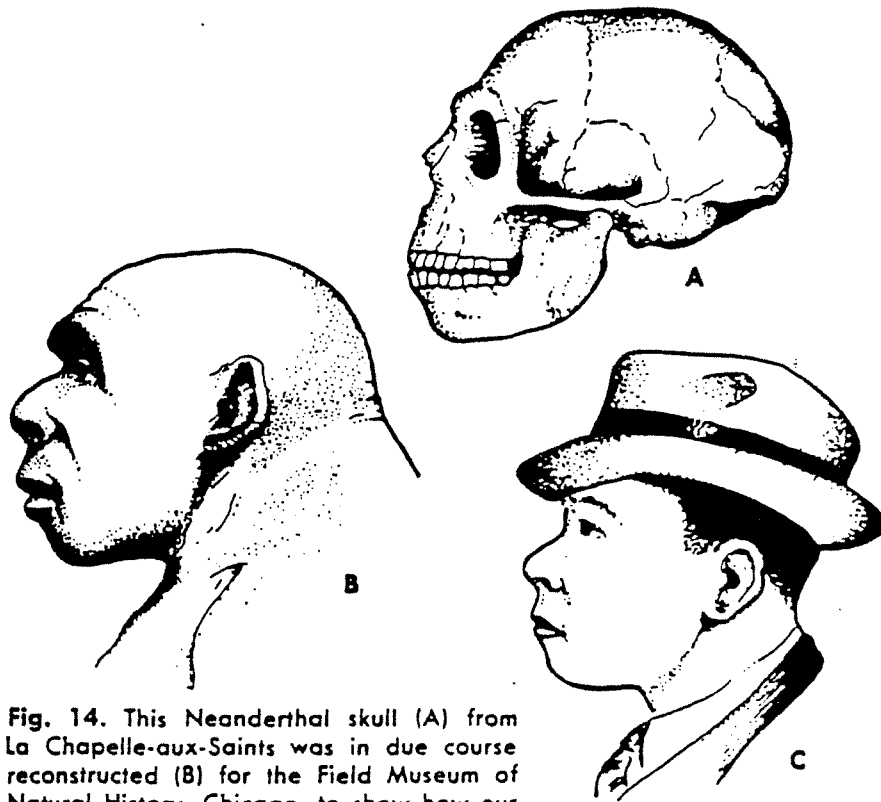


Fig. 14. This Neanderthal skull (A) from La Chapelle-aux-Saints was in due course reconstructed (B) for the Field Museum of Natural History, Chicago, to show how our primitive ancestor looked. It was reconstructed (C) by J. H. McGregor to show how "modern" he really might have been in appearance.

2.6 million years old. He describes the brain as being remarkably similar to modern man. By that he meant that the skull lacked heavy and protruding eyebrow ridges, and thick bones. The leg bones showed that man's unique bi-pedal locomotion was developed at least 2.5 million years ago, according to the evolutionary scheme of dating. There is apparently good evidence that modern man, physically, lived prior to Neanderthal, Homo erectus and even prior to Australopithecus. For all practical purposes, we are told that this completely eliminates modern man's imagined evolutionary ancestry.⁵⁶

Objectivity? Objectivity is sometimes forfeited when one is attempting to support one's faith. This is an accusation most often made against those of the Christian faith. But it must be conceded that those of the evolutionists' faith can be quite blind in the acceptance of those articles which would appear to support their statement of faith. Two of the most glaring examples of this are the Nebraska Man and the Piltdown Man.

In Nebraska, in 1922, Professor Osborn found a single molar tooth. He described it as belonging to an early type of Pithecanthropoid, and named it Hesperopithecus. If you have not heard of this find, it is not too surprising, for subsequent to its discovery it was found to belong to a hog like creature called a piccary. The disappearance of Nebraska Man did not occur, however, until after it had found its way onto the pages of the Illustrated London News and the

⁵⁶Morris, op. cit., Scientific Creationism, p. 176.

14th edition of the Encyclopedia Britannica which had listed Hesperopithecus with all of its honors. When the truth finally did come out concerning the tooth, the 15th edition of the Encyclopedia Britannica disclosed no more than the fact that the tooth belonged to a "being of another order."⁵⁷ This is perhaps their way of spelling wild pig (cf. PLATE XXXV).

On December 18, 1912, the scientific world was startled by a phenomenal discovery. A skull and jaw were found. The cranial pieces were essentially human, while the section of the lower jaw was distinctly that of an ape. The most eminent English anthropologist and archaeologist examined these exciting finds. In honor of this discovery, the fossil became known as Dawn Man. One eminent scientist expressed the prevailing view, "that we should discover such a race [as Piltcdwr] sooner or later has been an article of faith in the Anthropologist's Creed ever since Darwin's time."⁵⁸ Later a canine tooth and club were also discovered and then another Piltdown Man two miles away.

But in 1949, Dr. Kenneth Oakley applied a fluorine dating test to the bones and found that they could be no older than 50,000 years, hardly justifying the name "Dawn Man." Later tests demonstrated that the Piltdown Men were forgeries, the tools were falsifications and the animal remains were planted.

⁵⁷Arthur Custance, Genesis and Early Man, (Grand Rapids: Zondervan, 1975), p. 230.

⁵⁸Alaster M. Taylor, Civilization Past and Present, (Glenview: Scott, Foresman and Co., 1976), p. 57.

PLATE XXXIV

The Fallacy of Anthropological Reconstructions



Fig. 12. Mr. and Mrs. Hesperopithecus, reconstructed from the tooth of a wild pig found in Nebraska. These figures are redrawn from the "Illustrated London News" in 1922. This explanatory text accompanied the sketch: "The poise of the head should be noted, large muscles from the occiput to the back and shoulders have to counteract the prognathous head and heavy jaw — a simian character." It is amazing what can be guessed from the tooth of a wild pig. The gullible public can never really know how much imagination and how little science enter into such reconstructions.

Charles Dawson, the discoverer of Dawn Man, was a lawyer with a lifelong interest in geology and archaeology. A study of his career and correspondence shows that "Dawson was anxious to obtain for his work a recognition which he felt was long overdue."⁵⁹ Most important of all was the curious pattern running through Dawson's scientific efforts.

To use his own terms, he was always looking for an "intermediate" form, or missing link. Thus in 1891 he discovered *Plagiaulx dawsoni*, a mammal closely related in appearance to the reptile; in 1894 he brought forward an ancient boat that he claimed was a "transitional form" between the canoe and the coracle [a basket like boat used by early inhabitants of the British Isles]; in 1903, a "transitional horseshoe"; in 1908, a cross between a goldfish and a carp. These and others of Dawson's various "antiquarian" finds were considered genuine at the time, although they are suspect now by virtue of the hoax perpetrated at Piltdown.⁶⁰

Nevertheless, the fact remains that this monumental hoax serves to demonstrate that scientists tended to find what they looked for and that their desire to find a "missing link" became for some a motivation to be deceptive. The simple fact of the matter is that many evolutionists have allowed their zeal to color their perception of the fact. This has been demonstrated first through the claims made concerning the fossil evidence of early man, and secondly through the Nebraska Man blunder and the Piltdown hoax. Again this can also be seen as we look at three different drawings of what the *Zinjanthropus* skull was reconstructed to look like, all coming from the same original fossil (cf. PLATE XXXV). The artist's imagination is allowed to run wild as he conceives of what a "missing link" ought to look like.

⁵⁹Ibid, p. 58.

⁶⁰Gish, op. cit., p. 198.

PLATE XXXV



Fig. 1. The original fossil skull which formed the basis of the three reconstructions of Zinjanthropus which have been redrawn in Fig. 2.



Fig. 2. Zinjanthropus, as drawn (A) for the "Sunday Times" of London, 5 April 1964; (B) by Neave Parker for Dr. L. S. B. Leakey and published in the "Illustrated London News and Sketch," 1 January 1960; (C) by Maurice Wilson for Dr. Kenneth P. Oakley. All these are redrawn by the author.

The faces differ remarkably. This is not objective nor scientific, but is the evolutionary faith in action.

There is one last point demonstrating that this has become a problem. This is even admitted by those within the evolutionist camp itself. Alastar M. Taylor, speaking of the Piltdown hoax writes,

A little healthy skepticism should be reserved for all discoveries until the motive and personalities of the principles involved are fully accounted for . . . the Piltdown forgery and its aftermath warn us of the danger of attempting to make the "facts" fit the theory . . . Here, then, is a dramatic example of the folly - and danger - of attempting to force the evidence of history into some preconceived theoretical mold.⁶¹

Mr. Haeckel, an evolutionist, confessed to doctoring up drawings to support his theories. He was apparently accused by his colleagues of "dishonesty" in this regard. His reply is rather revealing.

I should feel utterly condemned and annihilated by the admission, were it not that hundreds of the best observers and biologists lie under the same charge. The great majority of all morphological, anatomical, histological and embryological diagrams are not true to nature but are more or less doctored, schematized and reconstructed.⁶²

Perhaps he had in mind the diagram of the famous Thomas Huxley.

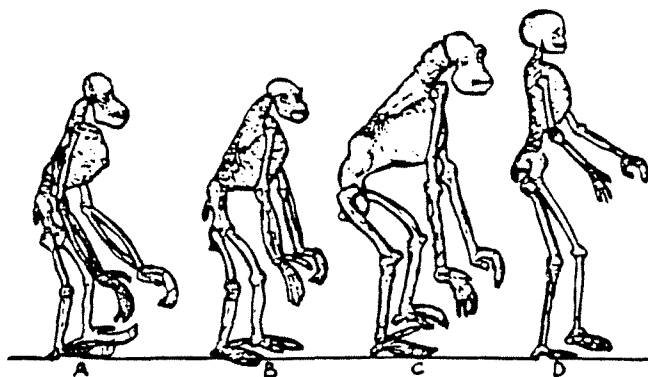


Fig. 15. Huxley's falsified figures of primates and man.

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⁶¹Taylor, op. cit., p. 59.

⁶²Custance, op. cit., p. 241.

⁶³Ibid, p. 233.

The evolutionist F. Weidenreich, in his work Apes, Giants and Man, points out that Huxley doctored this diagram. The series of form skeletons shows an orangutan walking behind a chimpanzee, walking behind a gorilla, walking behind a man. the "message" is clear. The first three figures have been doctored in that they show the apes being in an abnormally erect position. And the man is depicted with a slight stoop. The intention is quite clearly to demonstrate a direct link between ape and man; this process is deceptive, as well as unfortunately effective in misleading popular opinion.⁶⁴

Wilson Wallis helps us to understand that the perception that some evolutionists have concerning creationists is that they are the enemy.

As regards prehistoric human remains we cannot conclude that the increasing resemblance to apes as we go back in time implies similar ancestry, seeing that these changes may be due to changes in food and posture, representing the acquisition of form growing out of function or closely correlated with function. In that case prehistoric man's increasing resemblance to apes has some other explanation than descent from a common ancestor, being, if our interpretation is correct, a case of convergence, the response of similar function . . .

We cannot afford to close our eyes to facts because we shy away from their implications. A good case is not strengthened by adducing poor reasons in support of it, and no fear of giving comfort to the enemy should lead us to suppose that a partial concealment of truth, which arises from a concealment of part of the truth, can compensate for the loss of unprejudiced consideration of the facts of life whether they seem to fit into our scheme of evolution or fail to fit it.

Since the day of Darwin the evolutionary idea has largely dominated the ambitions and determined the findings of physical anthropology, sometimes to the detriment of the truth.⁶⁵

⁶⁴ F. Weidenreich, Apes, Giants and Man, (Chicago: University Press, 1948), p. 6, as cited by Custance, Genesis and Early Man, p. 223.

⁶⁵Custance, op. cit., p. 223.

With this in mind it is easier to understand Wilhelm Kopper's statement found in his book Primitive Man and His World Picture.

It should interest the wider public to know that in the same context, the distinguished anthropologist Broom, frankly acknowledges that sapiens like remains from early times have shown a strange tendency to disappear. He quotes the discoveries made at Ipswich in 1855 and at Abbeville in 1963 as special examples, and offers the following explanation: "During the latter half of the nineteenth century every apparently early human skull that was found, if it was not ape-like, was discredited no matter how good its credentials appeared to be."⁶⁶

The preceding was quoted simply to document the fact the "scientists" are not always honest and objective and Creationists are not always religious fanatics. It is a noble thing to be honest. This author wants to state that he has nothing but the highest admiration towards many of those scientists who have stated their conclusions, especially when those conclusions tended to support a special creation rather than evolution. We are again simply reminded to allow the facts to speak for themselves.

Races of Mankind

Moncentric or Polycentric. Where did the different races come from? A question well deserving of an answer. It should be noted that the Bible never refers to races of people but only to families (cf. Genesis 10:32). The secular text Civilization Past and Present rightly observes that there are just two possible explanations for races.

⁶⁶Wilhelm Koppers, Primitive Man and His World Picture, (London: Sheed and Ward, 1952) p. 221, as cited by Custance, p. 193.

The question of modern man's recent ancestors has given rise to two schools of thought on the origin of today's races. The monocentric school holds that they evolved from a single ancestral line, perhaps in a broad region covering west Asia, parts of Central and South Asia, and Northeast Africa. Subsequently, this ancestral line spread geographically so that distinct racial types evolved in definite and distinct areas. On the other hand, the polycentric school believes that the modern races of humanity, the Australians, Mongoloids, Africans, Eurasians (or Caucasoids) - evolved from four ancestral lines in different parts of the earth, and that this process occurred relatively independently and at different rates of adaptive growth.⁶⁷

Charles Darwin and Thomas Huxley have both made it readily apparent that they were part of the polycentric school. The natural conclusion drawn by such a position is that the different races most naturally did not evolve at exactly the same rate throughout the world. Therefore there would be superior races and inferior races; this is what Darwin and Huxley plainly believed. Darwin wrote this excerpt in a letter to an acquaintance named W. Graham in July, 1881. "The more civilized so called Caucasian races have beaten the Turkish hollow on the struggle for existence. Looking to the world at no very distant date, what an endless number of the lower races will have been eliminated by the higher civilized races."⁶⁸

Thomas Huxley, a leading advocate of the Evolution Theory of the last century, said, "No rational man, cognizant of the facts believes that the average negro is the equal, still less the superior of the white man."⁶⁹ It is apparent today that the opposite is true.

⁶⁷Wallbank, Taylor, Balckey, Civilization Past and Present, (Glencview: Scott, Foresman and Co., 1976), p. 17.

⁶⁸Morris, op. cit., p. 179.

⁶⁹Ibid, p. 180.

Most would in fact argue that all rational men who are cognizant of the facts do believe that the Negro race is equal to the white man. On a one to one comparison with each other they may be superior to or inferior to one another, depending on who you are comparing and in what areas. In other words, all races equally have their success stories and failures.

It is my understanding that even most modern day evolutionists would adhere to the monocentric theory of the origin of races. Genesis has affirmed this from the beginning. This position is typified by the Yale Anthropologist, Ralph Linton.

If we are correct in our belief that all existing men belong to a single species, early man must have been a generalized form with potentialities for evolving into all the varieties which we know at the present. It further seems probable that this generalized form spread widely and rapidly and that within a few thousand years of its appearance small bands of individuals of this type were scattered over most of the Old World. These bands would find themselves in many different environments, and the physical peculiarities which were advantageous in one of these might be of no importance or actually deleterious in another. Moreover, due to the relative isolation of these bands and their habit of inbreeding, any mutation which was favorable or at least not injurious under the particular circumstances would have the best possible chance of spreading to all the members of the group. It seems quite possible to account for the known variations in our species on this basis without invoking the theory of a small number of originally distinct varieties.⁷⁰

Some of the probable causes of these variations and races may be summarized as follows:

1. Movement into new climate, and change in diet.
2. A smaller population is more variable than a larger one.

⁷⁰Ralph Linton, The Study of Man, (New York: Appleton Century, 1936), p. 26. As cited by Custance, op. cit., p. 212.

3. New racial changes are apparently more variable when they first appear.
4. Hormones, disease and glandular changes.
5. Cultural conservatism.

Variation Due to Climate. Professor Grahame Clark has spoken perceptively on this first cause of racial variation, climatic changes.

Pigmentation must have been to some extent adaptive: thus in the Old World blond, fair-skinned people tend to go with a cool, cloudy habitat; brunettes with strong sunlight and bright skies of climates like that of the Mediterranean area; the darkest skinned with the hottest non forested region; and those with yellowish skin and crinkly hair with the tropical rain forests of Africa and Southeast Asia. Again, there are sound reasons for linking width of nasal aperture with climate, since it is a function of the nose to mitigate the temperature of the air before it is drawn into the lungs; it is therefore not at all surprising to observe the narrow nostrils of the eskimo or even the North European, the medium ones with the Mediterranean or the broad ones of the Negro.⁷¹

There are other even more striking bodily modifications in response to heat and high humidity that lead to the Nilotic Negro type and the Pygmy type. . . Both . . . share a similar environment of high temperature and high humidity.⁷²

Variations Due to Population. With regard to the second cause for racial diversion, caused by the inbreeding of a smaller population, Robert Chambers told a story of a whole community in Ireland that suffered from this. A number of them, about 200 years ago, were driven down to the sea coast and forced to make their home there. We learn that the consequence of this was a marked peculiarity.

⁷¹The Rise and Development of Western Civilization, (New York: John Wiley and Sons, Inc., 1967), pp. 10, 11.

⁷²Custance, op. cit., p.216.

They now exhibit peculiar features of the most repulsive kind, projecting jaws with large open mouths, depressed noses, high cheek bones, and bow legs, together with an extremely diminutive stature. These, with an abnormal slenderness of limbs, are the marks of a low and barbarous condition all over the world. It is peculiarly seen in the Australian aborigines.⁷³

This is apparently not an isolated instance, but dominant characteristics are common among all small inbreeding groups.

Variations When First Appearing. With regard to the third point of increased variability when a new physical characteristic enters a small group, Custance validates this point.

When a single species is introduced into a new environment there is a tendency for a large number of new varieties to arise almost immediately. This was first noticed by geologists in studying the sudden appearance of many new varieties of a species once they appeared at a certain level in the rocks for the first time. . . . The fact is very well known. Yet once again, it is not too often that one hears of its relevance to the present issue.⁷⁴

Variations Due to Hormones, Disease and Glands. In this fourth potential cause of racial diversity we note that Sir Arthur Keith gives us this insight:

. . . pointed out that a poorly developed thyroid leads to stunted growth, to undeveloped nose and hair, and to a flat face. These are characteristic of some of the so-called Mongolian peoples, and it is possible that decrease in thyroid has affected the people of East Asia as a whole. So also the Hottentot and the Bushman differ according to his theory, from the Negro, along lines which might be explained in part by deficiency in thyroid. The adrenal further controls sex characters such as hairiness of the face and body. These are characteristic of European and Australian people,

⁷³Robert Chambers, Vestiges of the Natural History of Creation, (Churchill, London, 1844). As cited by Custance, op. cit., p. 220.

⁷⁴Custance, op. cit., pp. 222, 223.

whereas the Negro and Mongolian are perhaps immature in this respect. At any rate, such was Keith's thesis.⁷⁵

A.C. Haddon confirms and clarifies Keith's position regarding hormones as a partial possibility for racial differences.

During recent years it has been recognized that certain glands discharge internal secretions, or hormones, which alter stature, length of limb, size of jaw, shape of nose, growth of hair, texture of skin and other characters which are in the main those wherein one race of mankind differs from another.⁷⁶

Dr. Custance refers to the fact that disease may also be a cause for some of the striking changes in human form. (Cf. Appendix for a case study of Maurice Tillet.)

Variations Due to Cultural Conservatism. The fifth and final point, cultural conservatism, as a source of racial diversification is really a spin off of point two. Small groups that are barely scratching out an existence are characteristically very culturally conservative. They cannot afford to make a mistake by trying to do things in a "new" and "untried" way. This again just serves as a form of insulation from interaction with outside groups.

The primary reason for the solidifying of our present racial groups is due to the fact that races have grown to such a large population that it is difficult to impact change based on any of the above considerations. If, however, we should ever return to the conditions present at the time of the dispersion (i.e. small, localized groups

⁷⁵Ibid, p. 220.

⁷⁶A.C. Haddon, History of Anthropology, (London: Thinker's Library, 1949), p. 34. As cited by Custance, op. cit., p. 219.

inbreeding and moving to new climates), then we could again expect to see the variability of races that presently exist. Therefore we see that a faith again exists to believe that Genesis 1-11 is true history. The idea that the world, with its many "races" being produced from just one couple does not seem to be difficult to believe at all. Even most evolutionists are compelled to be monocentric in their concept of races. We are reminded of the words of God when he spoke to Adam and Eve saying, "Be fruitful and increase in number, fill the earth and subdue it."

Who Taught Man to Speak

This may seem like an unusual question to pose, but it is really quite profound. Speech and language is a learned behavior. We, in a tragic sense, are privileged to be able to observe case studies of children raised quite apart from human contact. This is rare but apparently not unknown.

Recently a very complete treatment of all known cases of feral (i.e. wild) children up to 1966 was republished by J. Singh and R. Zingy, under the title "Wolf Children and Feral Man" (Anchor Books 379 pp.). In all 36 cases believed to be reasonably well documented are dealt with in some detail. Many are well attested, others rather less so, but the cumulative effect is to show that such children have indeed been brought up, due to early total isolation, by animals which include wolves, bears, pigs, a jackal and even a leopard. Without exception they did not learn to speak a word while in the wild and almost nothing even when later attempts were made to reeducate them. . . . One thing, however, we know definitely about all of them [feral children]: None of these children could speak in any tongue, remembered or invented [author's emphasis].⁷⁷

⁷⁷Singh and Zingy, Philosophy in a New Key, (New York: Mentor Books, 1952), p. 87. As Cited by Custance, op. cit., p.260.

A child without human companions would, of course, find no response to his chattering. But if speech were a genuine instinct, this should make little difference. Civilized children talk to the cat without knowing that they are soliloquizing, and a dog that answers with a bark is a good audience. "Moreover Amala and Kamala [two sisters who were both feral children] had each other. Yet they did not talk. Where then is the language making instinct of very young children?"⁷⁸

As a point of clarification it is significant to point out that,

Animals do not speak, nor have they thus far been taught to speak, not because they lack the mechanical means, the muscles in the tongue and throat, etc., but evidently because they do not have the brain structure necessary to permit conceptual thought.⁷⁹

In other words, animals' communication is on two levels. First it is a learned behavior taught by a trainer without any other individual reflection on the part of the animal. Secondly it is an instinctual way of expressing its emotions. Dogs growl or wag their tails on the water as danger approaches. This is an instinct, not a primitive form of communication.

Susanne Langer makes a significant admission when she writes, "Language though normally learned in infancy without compulsion or formal training, is none the less a product of sheer learning, as an art handed down from generation to generation and where there is no

⁷⁸Ibid, p. 261.

⁷⁹Ibid, p. 263.

teacher, there is no learning [emphasis mine]."80 Dr. Custance comments that,

This throws us back upon an old and mystifying problem. If we find no prototype of speech in the highest animals, and men will not say even the first word by instinct, then how did all these tribes acquire their various languages? Who began the art which now we have to learn? And why is it not restricted to cultured races, but possessed by every primitive family from darkest Africa to the loneliness of the Polar ice? Even the simplest of practical arts, such as clothing, cooking or pottery is found wanting in one human group or another, or at least found to be very rudimentary. Language is neither absent nor archaic in any of them. The problem is so baffling that it is no longer considered respectable.81

Roger Brown, in his book Words and Things writes, "Neither feral nor isolated man creates his own language, these days, but must not such a man have done so once in some prehistoric time and so got language started?82 Actually the circumstances in which language must have begun represent a combination for which we can provide no instances. We have animals among animals, animals in linguistic communities and humans among animals. But in none of these cases does language develop. We have humans raised in linguistic communities and in these circumstances language does develop. What about a human born into a human society that has no language? We do not know of such societies, and so we do not know of any such individuals. Therefore the scriptures unravel the mystery by helping us to understand what took place most naturally between God and man. He taught them to speak by first speaking to them, and then allowed man to

80Theodore Gaster, op. cit., p. 88.

81Custance, op. cit., p. 263.

name all the animals (cf. Genesis 1:28, 3:8, 2:19f.). Perhaps we humans are not as smart as we are often deluding ourselves to think we are.

How Long Did Pre-Flood Man Live?

The question needs to be asked, "What could possibly explain the longevity of the Pre-Flood Patriarchs recorded in Genesis. Some suggest that the explanation is to be found in the fact that these men started dynasties and this is a reflection of the length of their dynastic rule. Others say that there were significant gaps in the genealogy list, the present list only being representative of the Pre-Flood Patriarchs. Still others say that these men themselves are said to have lived to these great ages. This is the position that this author holds to for several reasons. First, this seems to be the most natural reading of both the Old and New Testaments (cf. Jude). Secondly, the ancient Sumerians and Babylonians, which we refer to later, also had a tradition of ten patriarchs (some lists have only eight) and parallels the fact that they lived to great ages prior to a great flood. Thirdly, there is empirical evidence to suggest that such long lives were possible and would consequently help explain the large size of the dinosaur.

Because of the great reduction in the longevity following the flood, it is only logical to assume that the two are connected in some way. Donald W. Patton believes he might have part of the answer and in his chapter "Pre-Flood Green House Effect" enlightens us. There he surveys the effect that differing ozone levels had upon both human

and plant and animal life. It is known that "Radiologists and physicians who often avoid X-ray technician operations, yet work in a slightly over-ozonated atmosphere have life spans 7 years shorter than the average among all physicians."⁸² Robert Fettner experimented with fish exposed to water ozonated eight parts per million. He found that, "Fish living in said ozonated water, experienced a sharp decline in longevity . . . He further concluded this investigation had demonstrated that exposure to ozone is capable of producing chromated breakages in human cell cultures, which are apparently identical to those produced by X-rays."⁸³

On the other hand, plants that had adjusted ozone levels, having more water, as in the garden of Genesis, with more carbon dioxide available produced surprising results. "[They] barely grew nine inches in seven days."⁸⁴ Because of the preceeding, Mr. Patten believes that the ozone levels had an effect on longevity of Pre-Flood man.

Dr. Joseph Dillow concurs with Mr. Patten that the canopy is the key, but he wishes to emphasize the effect the increased level of oxygen would have upon man. He writes,

There is evidence that higher oxygen tension can be decidedly beneficial to biological systems. When a team of aquanauts were submerged in a diving bell for two weeks at 10 atmospheres, a

⁸²Robert Fettner, Nature, CXIV, 1962, p. 793. As cited by Patten, Symposium on Creation II, (Grand Rapids: Baker Book House, 1970), p. 37.

⁸³Ibid.

⁸⁴Ibid, p. 39.

striking healing occurred after one of them severely cut his hand. It was reported that the wound healed completely in 24 hours. It was theorized that the reason for this was that higher oxygen tension created a greater diffusion driving force and imparted as a result. Experiments in high pressure surgery were begun, and hyperbaric surgery is now a common practice in certain situations. Also, it has been discovered that an effective treatment for some kinds of gangrene is to place in a high pressure chamber for a period of time.⁸⁵

At the HBO (Hyperbaric Oxygen) Center in Lauderdale-by-the-Sea, Florida, Claude Kirk has been administering hyperbaric oxygen treatments for many years with startling results. Patients treated for short periods at 2.5 atm. of pure oxygen and gradually decompressed showed remarkable relief from the effects of aging. Dr. Edgar End of Milwaukie, one of the nation's leading experts in hyperbaric oxygen treatment, said,

Unquestionably hyperbaric oxygenation can reverse the side effects of aging. I've seen it work in scores of cases. It improves memory, increases energy and works remarkably well with men and women who were demonstrably senile. In addition, it is a highly effective treatment for strokes. I've had patients carried into the hyperbaric chamber after a verified stroke and walk out after the first treatment. It has been used successfully for gas gangrene, osteomyelitis smoke inhalation and other problems.⁸⁶

It is not too difficult therefore, to believe that certain properties existed in this water vapor canopy which permitted and encouraged the longevity of man. This surely is also the explanation for the great size of the dirosaur. As J.T. Cunnirham, in his book Reptiles, Amphibia, Fishes and Lower Chcrdata, observes, The great

⁸⁵Don Wiggins, Ph.D., Texas Health Science Center, Dallas, Personal communication with Dr. Dillow, as cited in The Waters Above, pp. 155, 156.

⁸⁶Faul Martin, "Stay Young With Hyperbaric Oxygen," Piedmont Airlines Inflight Magazine, March-April, 1977. p. 28. As cited by Dillow, op. cit., p. 156.

"size of some of the dinosaurs may indicate longevity. It is well known that within size and skeletal limitations reptiles continue to grow until death."⁸⁷ Therefore a dinosaur that lived to a great age would grow to a great size. If man were living great ages, surely the animals were as well.

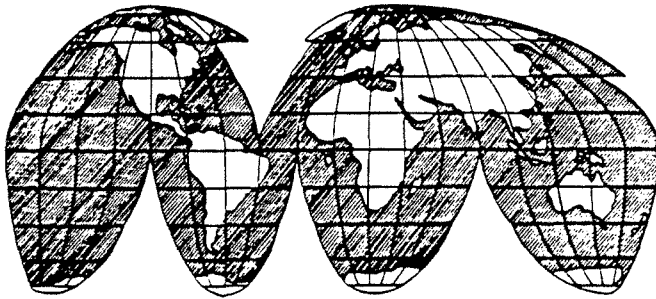
I think that it is not too difficult, therefore, to take the Genesis account at face value as an explanation for the agreement in ancient texts concerning the number and vast ages of the Patriarchs as well as the explanation for the size of the dinosaur.

The Flood

Genesis 6-9, for the most part, deals with Noah's Flood and its aftermath. There are several basic questions that need to be asked. First, was such a cataclysmic event logistically possible. Secondly, is there evidence that such a flood occurred. The resounding answer to these questions is yes!

Is There Enough Water For Such a Flood?

There is enough water to flood the entire world. A simple glance at the map below clearly indicates that the world is approxi-



⁸⁷Dillow, op. cit., p. 156.

mately three-fourths water and but one-fourth land. It has been observed that, "Over 70% of the earth is submerged by water with an average depth of 2 miles and up to a depth of 7 miles. This does not include the large amounts of water stored up in ice bergs or in the polar regions."⁸⁸ "There is plenty of water on planet earth to demonstrate that such a flood could have taken place. Some object by noting that there is evidence that if all the present atmospheres were drained of their moisture that there would only be between 2-4 inches of rain "⁸⁹ This is true, but we do not maintain that the world is about to have a world wide flood, only that in the past there was once enough water for such an event. We are told that during the flood there was a heavy rain for 40 days and 40 nights. We have already discussed evidence for a water vapor canopy in Genesis 1:5,6 We are told that two events worked together to bring about a flood of this magnitude. In Genesis 7:11 we read, "On that day [the first] all the springs of the great deep burst forth" This was volcanic activity on such a grand scale that we have only had glimpses of what it must have been like when we think of the devastating effects caused most recently by only one volcano, Mt. St. Helens. What would it have been like to have all the fountains of the deep break forth at one? It boggles the mind. Certainly mountains would rise and fall and the oceans of the great deep would wash across the surface of the earth.

⁸⁸"The World That Perished," Films for Christ, Elmwood, Ill.

⁸⁹Dillow, op. cit., p. 70.

Secondly, ". . . the floodgates of the heavens were opened. And rain fell on the earth forty days and forty nights." This was nothing less than the collapse of that great water canopy referred to earlier in Genesis 1:5,6. Dr. Joseph Dillow helps us to speculate on what this rainfall must have been like.

The word translated "rain" (geshem) carries the notion of a "Pouring rain" in distinction from the other words for rain - (Matar) or moreh, "a sprinkling rain." The word geshem is used of a "plentiful rain" (Psalm 68:9), and a "heavy rain" (I Kings 18:41). So one is led to conceive not of gentle rainfall, but of a torrential downpour. . . .

In New Orleans a rainfall rate of 4.7 inches per hour was reported on April 25, 1953. In July 1862 in Cherrapunji, India, in 31 days it rained 366.14 inches, an average rate of $\frac{1}{4}$ inch per hour. On July 14, 1911 it rained 79.12 inches in 63 hours in Baguio, Philippines, about 1.25 inches per hour. At Silver Hill, Jamaica, in the West Indies, rainfall for a four-day period during the passage of a hurricane amounted to 96.5 inches, about 1 inch per hour. Monsoons in India are known to result in rainfall rates of 22 inches per hour, and rainfalls of up to 75 inches per hour have been reported. Present data would then suggest that a torrential downpour would be more than a Sunday afternoon rain shower. It seems that a figure of several inches per hour to even 20 inches per hour could be used to fit well into the Genesis data of the great rain. For the purposes of a tentative model, let us pick a conservative rate, between 0.5 and 2 inches per hour. If it rained at that rate for 40 days and nights, between 40 and 160 feet of water would fall.⁹⁰

Evidences For Such a Flood

There are many evidences for such a flood. But because of the limited scope of this paper, I am permitted to share only a few of these geological, biological and anthropological evidences.

Geological Evidences. Some of the geological evidences are summarized by Paleontologist Dr. Duane Gish.

⁹⁰Ibid, pp. 69, 70.

The advocates of this creation model contend that it is impossible to account for most of the important geological formations according to uniformitarian principles. These formations include . . . the Karoo formation of Africa, which had been estimated by Robert Broom to contain the fossils of 800 billion vertebrate animals; the herring fossil bed in the Miocene shales of California, containing evidence that a billion fish died within a four square mile area; and the Cumberland Bone Cave of Maryland, containing fossilized remains of dozens of species of mammals. . . . including animals which now have accommodated to different climates and habitats from the Arctic region to tropical zones. . . .

It is believed that most of the important geological formations of the earth can be explained as having been formed as the result of the worldwide Noachian Flood. . . . The fossil record, rather than being a record of transformation, is a record of mass destruction, death, and burial by water and its contained sediments.

Proponents of this interpretation of earth history not only face the unenviable position of being labeled as rank heretics, but a massive reexamination and reinterpretation of geological data is required (cf. PLATE XXXVI). . . . up until about 1800 A.D. the interpretation of geology that was taught in the great Universities, such as Cambridge, Oxford Harvard, and Yale, was based on flood geology. At about this time the theories of Hutton, Lyell and others initiated a revolution in the interpretation of historical geology, and today any such worldwide catastrophe as the Noachian Flood is completely discounted in the teaching of geology in all of the world's major universities.⁹¹

What explains these massive deposits of billions of buried animals better than accepting the Flood of Genesis as being true history? The answer to that question is, "nothing does!" It surely is not any processes that we see going on today, as was conceded by William J. Miller, Emeritus Professor of Geology at U.C.L.A. He admits, "Comparatively few remains of organisms now inhabiting the earth are being deposited under conditions favorable for their preservation as fossils . . . It is nevertheless, remarkable that so vast a number of fossils are embedded in the rocks."⁹²

⁹¹Gish, op. cit., pp. 40, 41.

⁹²Morris, op. cit., p. 129.

PLATE XXXVI

Standard System	Corresponding Stage of the Flood
Recent	Period of post-Flood development of modern world
Pleistocene	Post-Flood effects of glaciation and pluviation, along with lessening volcanism and tectonism
Tertiary	Final phases of the Flood, along with initial phases of the post-Flood readjustments.
Mesozoic	Intermediate phases of the Flood, with mixtures of continental and marine deposits. Post-Flood possibly in some cases.
Paleozoic	Deep-sea and shelf deposits formed in the early phases of the Flood, mostly in the ocean.
Proterozoic	Initial sedimentary deposits of the early phases of the Flood.
Archaeozoic	Origin of crust dating from the Creation Period, though disturbed and metamorphosed by the thermal and tectonic changes during the Cataclysm.

A great deal of research needs yet to be done, of course, to work out the details of this proposed revised geologic column. It should be remembered that the work of thousands of geologists for 150 years has all been described and classified in terms of the standard evolutionary column, so that the work of re-classifying this mass of material represents a monumental task which cannot be done overnight by a relatively small number of creationist geologists.

In addition to this, it has long been observed that on the highest mountains in the world, such as the Himalayas, the Andes, the Urals, and the Appalachians, great thicknesses of dominantly marine sediments have been found. Uniformitarians would say these mountains were pushed up tens of thousands of feet and that is how the marine fossils came to be there. A major problem to this theory, however, is that they cannot seem to agree on what caused this to occur; they only insist that it must have occurred because the marine fossils are there. Perhaps mountains were pushed up in this fashion during the flood, I do not know. But what I do know is that if there was a world covering flood of the magnitude mentioned in Genesis, I would expect to see marine fossil sediments on even our highest mountains of the world, and this is exactly what we do find.

We also can all attest to the fact that as Dr. Morris writes, "All the rivers and lakes of the world once carried much greater volume of water than they do now . . . "93 All we need to do is to look at some of the rivers in our own area. On the West Coast we look at the Columbia Gorge or the North Umpqua, and it becomes obvious that these rivers at one time cut a path through these rocks. All of us have the advantage of looking at pictures of the "Grand" Canyon. It is obvious to all that choose to look at the physical evidence objectively that there was at one time a great deal more water running through this area than can be explained by the "puny" Colorado River. The river is "puny" when we compare it to the "Grand" Canyon. The

⁹³Ibid, p. 110.

"cause," the river, does not match the "effect," the magnificent canyon.



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Biological Evidences. Turning briefly to the biological evidences of the Genesis Flood, I remind you of the fact that we have discovered an assortment of quick frozen plants and animals in a well preserved condition. The plants retain their color and identity, the animals' meat fresh enough that the dogs on the expedition still ate it. These finds are not restricted to one area, but are found in all the arctic regions. "Dr. Jack Wolfe in a recent U.S. Geological Survey Report told that Alaska once teemed with tropical plants. He

⁹⁴Whitcomb and Morris, op. cit., p. 152.

found evidence of mangroves, palm trees, Burmese Laqur trees, and groups of trees that now produce nutmeg and Macassar oil."⁹⁵

The arctic explorer (Baron Toll) found remains of a saber-toothed tiger and a 90-foot plum tree with green leaves and ripe fruit on its branches over 600 miles north of the Arctic Circle in the New Siberian Islands. Today the only vegetation that grows there is a 1-inch high willow. In fact, no such hardwood trees grow today within 2,000 miles of the Islands.⁹⁶

How could these grow there without a canopy? Or how could they be buried and preserved there without a flood?

Henry Howorth, in his book The Mammoth and the Flood, writes of the magnitude of these quick frozen deposits.

Again, as I have said, the instances of the soft parts being preserved are not mere local and sporadic ones, but they form a chain of examples along the whole length of Siberia, from Urals to the land of the Chukchis, so that we have to do here with a condition of things which prevails, and with meteorological conditions that extend over a continent . . . We cannot help concluding that they all bear witness to a common event. We cannot postulate a separate climatic cataclysm for each individual case and each individual locality, but we are forced to the conclusion that the now permanently frozen zone in Asia became frozen at the same time from the same cause.⁹⁷

"The very odor of the Tundra in the New Siberian Islands has suggested to many that the soil must be full of rotten meat . . . "⁹⁸

The soil seems to throw out enough to produce an odor but not enough to decay the meat.

⁹⁵"Dallas Times Herald," April 24, 1978. As cited by Dillow, op. cit., p. 348.

⁹⁶Dillow, op. cit., p. 346, citing Tolmachoff, The Carcasses of the Mammoth, Digby, p. 151.

⁹⁷Dillow, p. 356.

⁹⁸Tolmachoff, p. 41, cited by Dillow p. 330.

Dr. Joseph Dillow quotes others concerning the fact that in several of these instances these animals were "Standing erect and facing North (with their backs to the wind) while others appeared to have an extraordinary attitude of arrest flight."⁹⁹ We see that throughout the fossil deposits of Alaska, Siberia, South America and Europe that, "thousands of animals of supposedly different climatic regimes are found mixed in caches that are so vast as to defy imagination."¹⁰⁰

Frank Hibben, author of The Last Americans, speaking of Alaska writes,

Within this mass frozen solid, lie the twisted parts of animals and trees . . . It looks as though in the midst of some cataclysmic catastrophe of ten thousand years ago the whole Alaskan world of living animals and plants was suddenly frozen in mid-motion in a grim charade.¹⁰¹

H.H. Howorth sums up the conclusion drawn as early as the 1880s and yet seems to have been ignored. He says of these fossil remains,

The occurrence of immense caches in which the remains of many species of wild animals are incongruously mixed together pell-mell, often on high ground, seems unaccountable, save on the theory that they were driven to take shelter together on some point of vantage, in view of an advancing flood of water, a position which is paralleled by the great floods which occur occasionally in the tropics, where we find the tiger and its victims all collecting together in some dry place and reduced to common conditions of timidity and helplessness by a flood which has overwhelmed the flat country.¹⁰²

There has been, and is, biological evidence to support a flood and a collapse of a water canopy, thus quick freezing the remains

⁹⁹Dillow, op. cit., p. 368.

¹⁰⁰Ibid.

¹⁰¹Frank Hibben, The Last Americans, p. 90. As cited by Dillow op. cit., p. 368.

¹⁰²H.H. Howorth, The Mammoth and the Flood, p. 357. As cited by Dillow, op. cit., p. 368.

from Noah's day up to our day as a testimony to the power and holiness of our Creator.

Anthropological Evidences. Let us turn to some of the anthropological evidences for a world wide flood. We have already noted that there are over 200 flood memories that have been collected by anthropologists. These cultural memories range from North, Central and South America, to Europe, the Middle East, Africa, the South Sea Islands and Australia. All bear testimony to the fact that there was once a great flood.

Theodore Gaster, in his work, Myth, Legend and Custom in the Old Testament, updated and reprinted portions of Sir James G. Frazer's work, Folklore in the Old Testament. I do not believe either man was a Christian. They excused and dismissed the vast amount of similarities to the scriptures as borrowing by the Biblical writers from these pagan cultural memories. Borrowing on this magnitude of traditions across continents is first of all ridiculous. Secondly, even if it were conceivable, borrowing is a two way street. The question can not truly be determined which ancient civilization originally possessed the most ancient records regarding these events. Therefore, the conclusions of who borrowed from whom is always up for debate. Finally, these myths are fantastic in their imagery and are nowhere near the simple, yet objective reporter style of the Genesis writer, indicating that the pagan legends have gone from the simple to the fanciful.

Nevertheless, I believe both of these men have done us a great

service by collecting and printing these cultural memories of the great flood.* Several of these legends will be referred to in different sections, but for now we will cite three of these flood legends from different cultures and continents. From Europe we read of the Welsh legend of the flood.

A Welsh legend of the deluge runs thus. Once upon a time the lake of Llŷon burst and flooded all lands, so that the whole human race was drowned, all except Dwyfan and Dwyfach, who escaped in a mastless ship and repopled the land of Prydain (Britain). The ship also contained a male and female of every sort of living creature, so that after the deluge the animals were able to propagate their various kinds and restock the world.¹⁰³

The Chinese tell a rather fanciful tale of the deluge.

The Bahnars, a primitive tribe of Cochin China, tell how once on a time the kite quarrelled with the crab, and pecked the crab's skull so hard that he made a hole in it, which may be seen down to this very day. To avenge this injury to his skull, the crab caused the sea and the rivers to swell till the waters reached the sky, and all living beings perished except two, a brother and a sister, who were saved in a huge chest. They took with them into the chest a pair of every sort of animal, shut the lid tight, and floated on the waters for seven days and seven nights. Then the brother heard a cock crowing outside, for the bird had been sent by the spirits to let our ancestors know that the flood had abated, and that they could come forth from the chest. So the brother let all the birds fly away, then he let loose the animals, and last of all he and his sister walked out on the dry land. They did not know how they were to live, for they had eaten up all the rice that was stored in the chest. However, a black ant brought them two grains of rice: the brother planted them, and next morning the plain was covered with a rich crop. So the brother and sister were saved.¹⁰⁴

*Gaster has also printed similar phenomena from around the world which parallels those things discussed throughout the Old Testament. This confirms once more the fact that the Old Testament accurately reflects the culture of its time. It is an accurate historical record of the people of the Old Testament.

¹⁰³Theodor Gaster, Myth, Legend and Custom in the Old Testament, (Gloucester: Peter Smith Publishers, 1981), p. 84.

¹⁰⁴Ibid, p. 87.

Of our own continent and the American Indian we read this ancient legend:

The Papagos of south-western Arizona say that the first days of the world were happy and peaceful. The sun was then nearer the earth than he is now: his rays made all the seasons equable and clothing superfluous. Men and animals talked together: a common language united them in the bonds of brotherhood. But a terrible catastrophe put an end to those golden days. A great flood destroyed all flesh wherein was the breath of life: the hero Montezuma and his friend the coyote alone escaped. For before the waters began to rise, the coyote prophesied the coming of the flood, and Montezuma took warning, and hollowed out a boat for himself and kept it ready on the top of Santa Rosa. The coyote also prepared an ark for himself; for he gnawed down a great cane by the river bank, entered it, and caulked it with gum. So when the waters rose Montezuma and the coyote floated on them and were saved; and when the flood retired, the man and the animal met on dry land. Anxious to discover how much dry land was left, the man sent out the coyote to explore . . . Meanwhile the Great Spirit with the help of Montezuma, had restocked the earth with men and animals.¹⁰⁵

As we have examined this evidence for a world-wide flood, we can see that the Biblical account of the flood is credible and reliable.

The Ark

Who Built the Ark?

In Genesis 6:13-17 we have recorded the instructions given to Noah for building the Ark. We are told that God himself directed the building of the Ark.

So God said to Noah, "I am going to put an end to all people, for the earth is filled with violence because of them. I am surely going to destroy both them and the earth. So make yourself an ark of cypress (Hebrew word uncertain here, may be gopherwood, etc.) wood; make rooms in it and coat it with pitch inside and

¹⁰⁵Ibid, p. 91.

out. This is how you are to build it. The ark is to be 450 feet long, 75 feet wide and 45 feet high. Make a roof for it and finish the ark to within 18 inches of the top. Put a door in the side of the ark and make lower, middle and upper decks . . . I am going to bring floodwaters on the earth to destroy all life under the heavens.

Was the Ark Large Enough?

The floor space on the ark, according to "The World That Perished," would be "over 100,000 square feet. Or more floor space than twenty standard basketball courts. The cubic volume would be 1,518,000 feet, or the equivalent of over 500 modern railroad stock cars."¹⁰⁶

John Whitcomb and Henry Morris, co-authors of the classic work The Genesis Flood, help us to see that the ark was more than adequate to house all the animals necessary to assure their survival in the event of the flood.

"Ernst Mayr, probably the leading American systematic taxonomist, lists the following numbers for animal species according to the best estimates of modern taxonomy.

Mammals	3,500
Birds	8,600
Reptiles & Amphibians	5,500
Fishes	18,000
Tunicates, etc.	1,700
Echinoderms	4,700
Arthropods	815,000
Mollusks	88,000
Worms, etc.	25,000
Coelenterates, etc.	10,000
Sponges	5,000
Protozoans	15,000
 TOTAL ANIMALS	 <u>1,000,000</u>

¹⁰⁶"The World That Perished," Films for Christ, op. cit.

. . . When we consider that of this total there was no need for Noah to make any provision for fishes . . . This eliminates 142,000 species of marine creatures. In addition, some mammals are aquatic . . . the amphibians . . . arthropods [lobster, crab, etc.] . . . worms . . . could have survived outside of the ark. When we consider further that Noah was not required to take the largest . . . and comparatively few were classified as "clean" . . . the problem vanishes . . . there was need for no more than 35,000 individual vertebrate animals on the ark . . . Assuming the average size of these animals to be about that of a sheep (there are only a very few really large animals, of course, and even these could have been represented on the ark by young ones), . . . the average number of meat animals to the carload is . . . sheep about 120 per deck. This means that at least 240 animals the size of sheep could be accommodated in a standard two-decked stock car. Two trains hauling 73 such cars would thus be ample . . . to carry the 35,000 animals. We have already seen that the ark had a carrying capacity equivalent to that of 522 stock cars of this size! We therefore find that a few simple calculations dispose of this trivial objection once and for all.¹⁰⁷

Was the Ark Sea Worthy?

Could Noah's ark have withstood the rigors of an upset sea?

Frederick Filby helps us to see that it could. He compares Noah's ark to modern ships.

Noah's ark was the largest sea-going vessel ever built, until the late nineteenth century when giant metal ships were first constructed. . . . The Babylonian account which speaks of the ark as a cube betrays complete ignorance. Such a vessel would spin slowly around. But the Biblical ratios leave nothing to be desired. These ratios are important from the point of view of stability, of pitching and of rolling. The ratio of length to breadth, 300 to 50, is 6 to 1. Taking the mean of six present day ships of approximately the same size, selected from six different shipping lines, we obtain, as an example a ratio of 8.1 to 1. The giant liner Queen Elizabeth has a ratio 8.6 to 1 while the Canberra has 8.2 to 1. But these vessels were designed for speed; the ark was not. Some of the giant tankers have ratios around 7 to 1. Still more interesting are the figures for the Great Britain, designed by I.K. Brunel in 1844. Her dimensions were 322 feet by 51 feet by 32 $\frac{1}{2}$ feet, so that the ratios are almost

¹⁰⁷Morris and Whitcomb, The Genesis Flood, (Grand Rapids: Baker Book House, 1961), pp. 68, 69. •

exactly those of the ark. Brunel had the accumulated knowledge of generations of shipbuilders to draw upon. The ark was the first of its kind.¹⁰⁸

The six to one ratio was undoubtedly inspired by God himself to enable the ark to withstand the erratic seas.

Amazing Animal Instincts

A third question that is often asked in regard to the ark is how the animals were gathered into the ark. This obviously could not have been done without the aid of God. All animals instinctively flee from danger to a place of safety. If a place of refuge was impressed upon certain animals by God, they would have instinctively fled there. Instincts are remarkable things. Research has revealed instances of unusual animal behavior, according to one source, weeks, hours and minutes prior to significant earthquakes.

A comprehensive analysis of the possible relationship between animal behavior and pre-earthquake signals was published in the Review of Geographic and Space Physics. They were quoted as verifying four possible earthquake warnings that might be detected by animals and yet would go unnoticed by humans. The first suggestion was that quite possibly a foreshock might produce a low frequency sound wave that would only alert animals to impending danger. Secondly, an eminent earthquake might produce a low frequency ground vibration that only they would notice. Thirdly, earthquake related electric field charges would probably not go unnoticed by some animals.

¹⁰⁸Frederick A. Filby, The Flood Reconsidered, (Grand Rapids: Zondervan, 1971), p. 93

The last warning is pre-earthquake odors caused by a release of sulfur compounds or other related gases that might alert animals to flee.¹⁰⁹

The miracle appears then not in the alerting of the animals to the impending danger, but in providing them with the awareness that the ark was the sole place or refuge. Animals have an unparalleled sense of direction as was witnessed by Fairly Chandler of Magnolia Springs, Alabama. Mr. Chandler relates that after he had been ill for some time he took up the hobby of bird watching. He became particularly interested in the white-throated sparrow. These birds nest along the Great Lakes and up into Canada, then migrate south all the way to Alabama. He was particularly interested in those that would ultimately make their way to his back yard.

He devised a way to trap and band a number of these sparrows with aluminum bands bearing numbers that would identify these particular birds. He releases them and they headed north again on their annual migration route. He notified the Fish and Wildlife Service in hopes that perhaps someone would spot his birds a thousand or more miles away. Summer turned to the first signs of autumn and as October rolled around he still had not heard any word concerning his birds. He decided to give up on those birds for that year and possibly band a few more. He set out his trap and that is when he made his amazing discovery. In his own words he recounted that,

Among the birds I succeeded in catching were a number of sparrows I had banded the previous winter! Uncanny! Flying over more than

¹⁰⁹Dwight Hooten, "Animal Antics Foretell Quakes," Have a Good Day, (Wheaton: Tyndale House Pub., Nov. 1983), pp. 1, 2.

a thousand miles, these tiny sparrows had managed to find the same shrub in my back yard where they had wintered a year earlier, one bush among millions, over hundreds of square miles of trees and bushes, guided by some inexplicable set of directions planted in their little brains. Remarkable!¹¹⁰

There is little doubt in my mind that these animals instinctively fled to the ark for safety, and that during this period of danger they lived together in much the same way that animals will share a place of refuge during a forest fire. They will live together without attacking one another even though under normal circumstances they have a predator, prey relationship.

In regard to the question of the feeding of the animals, it is believed that many animals have the latent ability to hibernate to a certain degree, which would have helped to ease the burden there. This, then, answers the question of whether or not logistically the flood could have occurred. For there is a basis for belief that it is in fact very possible.

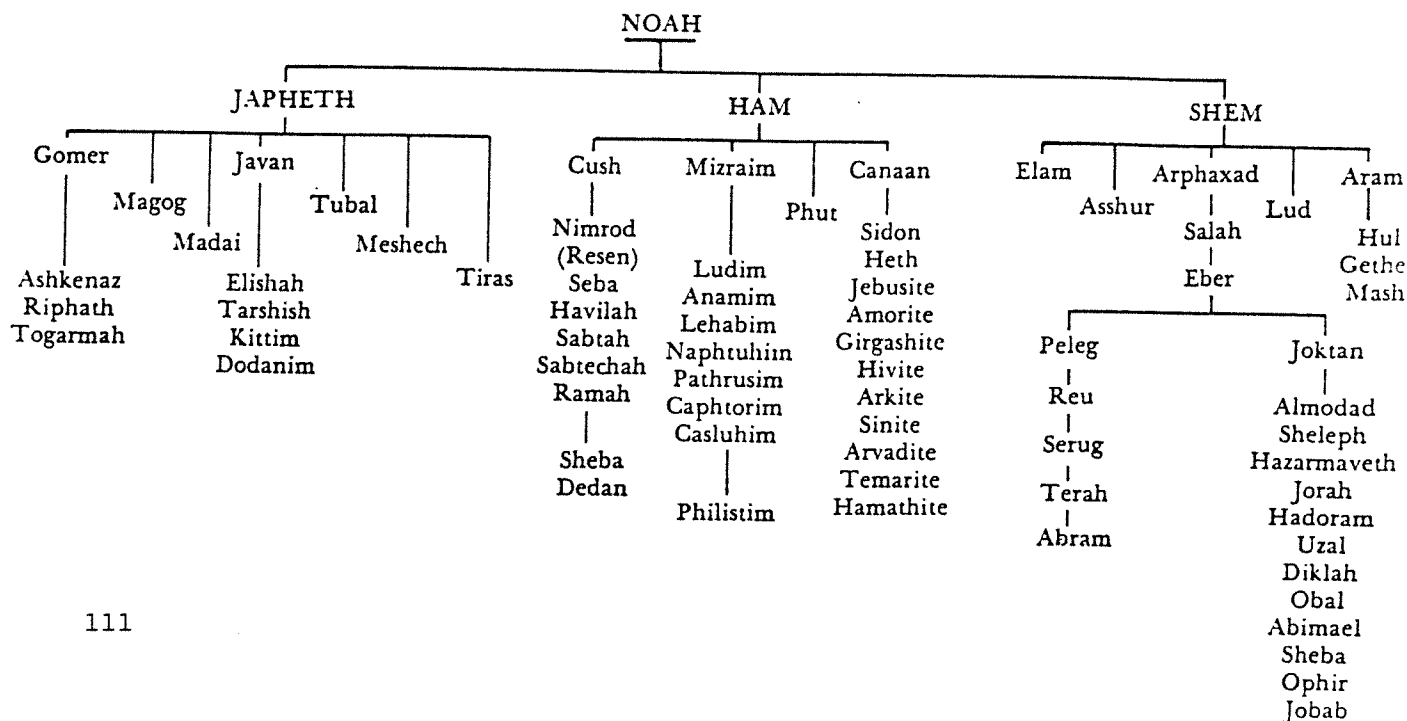
The Family of Man

Noah's Three Sons

As the Bible teaches, and so many cultural memories confirm, we maintain that there was a great flood, there was a vessel of safety and human seed was saved. That human seed was the family of Noah. Genesis 10 supplies us with a geneological table of nations which descended from Noah's three sons.

¹¹⁰Fairly Chandler, "The Marvelous Plan," Guidepost, Jan., 1982, pp. 16-19.

GENEALOGICAL TABLE OF THE DESCENDANTS OF NOAH



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It has already been shown that it is possible to believe all the races of mankind came from a singular source. That source, according to the scriptures, was Noah's family. Dr. Custance writes that,

The initial family pattern set by the existence in the parting of the three sons and their wives gave rise in the course of time to three distinct families of man, who, according to their patriarchal lineage, may be appropriately termed Japhethites, Hamites and Shemites, but in modern terminology would be represented by the [Japhetic] Indo-Europeans (i.e. Caucasoids), the Mongoloid and the Negroid peoples [Hamites], and the Semites (Hebrews, Arabs and some more ancient branches of the family such as the Assyrians, etc).¹¹²

¹¹¹Arthur Custance, Noah's Three Sons, (Grand Rapids: Zondervan Pub, 1975), p. 56.

¹¹²Ibid. p. 59.

What is equally interesting is that according to Dr. E.M. Blaiklock many of the names mentioned in the Table of Nations have been identified with those of peoples or places preserved in ancient inscriptions. He wisely observes that caution is of course needed in such identifications, but nevertheless many can be identified with a high degree of certainty.¹¹³

The statement in Genesis 10:23 should now take on renewed significance as we read, "These are the clans of Noah's sons according to their lines of descent, within their nations. From these the nations spread out over the earth after the flood."

Similarities in Language

Presumably Noah and his sons each spoke the same language. Genesis 11:1 indicates this as well. "Now the whole world had one language and a common speech." Max Muller, a very famous non-Christian philologist and scholar, who was perhaps the greatest authority in the world, while denying any light on the subject could be derived from Genesis was quite willing to admit - indeed even argue - that there was evidence of there once having been a single language shared by all men. He set forth his ideas in his classic two volume work, The Science of Language. He writes that,

The assertion so frequently repeated, that the impossibility of classing all languages genealogically proves the impossibility of a common origin of languages, is nothing but a kind of scientific dogmatism which, more than anything else, has impeded the

¹¹³E.M. Blaiklock, Zondervan Pictorial Atlas, (Grand Rapids: Zondervan Pub., 1977), p. .

free progress of independent research.¹¹⁴

Elsewhere he writes,

Nothing necessitates the admission of different independent beginnings for the material [and formal grammar] of the Hamites, Semitic and Aryan [i.e. Japhetic] branches of speech. Nay it is possible even now to point out roots which, under various changes of disguises have been current in these three branches ever since their first separation . . . we can perfectly understand how, either through individual influences, or by the wear and tear of speech in its own continuous working, the different systems of grammar of Asia and Europe may have been produced.¹¹⁵

Having said this he concluded,

The science of language thus leads us up to that highest summit from which we see into the very dawn of man's life on earth; and when the words which we have heard so often from the days of our childhood - and the whole earth was of one language and one speech - assume a meaning more natural, more intelligible, more convincing than ever before.¹¹⁶

While as Mr. Mueller wrote this subject, it was surrounded by a debate caused by scientific dogmatism. But he was not alone in his position. Sir William Dawson, in his work Fossil Men and Their Modern Representatives, also wrote,

It is a common popular statement that the languages of the American continent are innumerable and mutually unintelligible. In a very superficial sense this is true; but more profound investigations shows that the languages of America are essentially one. Their grammatical structure, while very complex, is on the same general principle throughout . . . Furthermore, a very slight acquaintance with these languages is sufficient to show that they are connected with the older languages of the Eastern continent by a great variety of more permanent root words, and with some even on grammatical structure.¹¹⁷

¹¹⁴Max Mueller, The Science of Language p.176. As cited by Arthur Custance, Time and Eternity, (Grand Rapids: Zondervan, 1977), p. 191.

¹¹⁵Ibid, p. 340.

¹¹⁶Ibid, p. 391, 182.

¹¹⁷Sir William Dawson, Fossil Men and Their Modern Representatives, (Montreal: Hodden and Stoughton, 1883), p. 310. As cited by Custance, Time and Eternity, p. 183.

More recently a Mr. Homburger points out in his book Indians in Africa, that all African languages appear to have a single root. "But the difference [in the different dialects] do not prevent the recognition of common elements; a careful study has led most linguists to the conclusion . . . [that] all Negro-African languages have a common basis."¹¹⁸

In addition to the above, there is good reason to believe, as we will discuss further in a later section, that it does not appear that all three sons were involved in the building of the Tower of Babel, but only the Hametic line (cf. Genesis 10:6-10, 11:1-9). Consequently, not all three dialects have tended to develop and diverge to the same degree. Dr. Custance writes: "It may in fact be said - if some oversimplification is permitted . . . the 'confusion' is greatest among the Hametic languages, very much less among the Japhetic languages [i.e. Indo-European] and virtually absent from the Semetic."¹¹⁹ This we could expect from our study of the scriptures. He goes on to say,

Even here, despite the filtered news that often trickles down to those of us who are non-specialists, we see that there is indeed reason to believe that the Holy Scriptures are a true accounting of what transpired. Imagine the discoveries that could have been found to confirm this and other events if those that were searching weren't trying to fit the data into a naturalistic system.¹²⁰

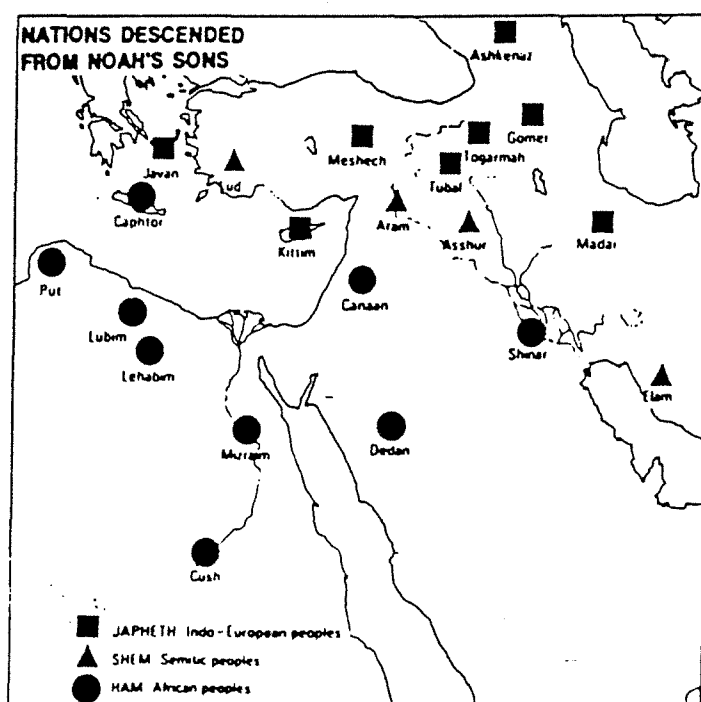
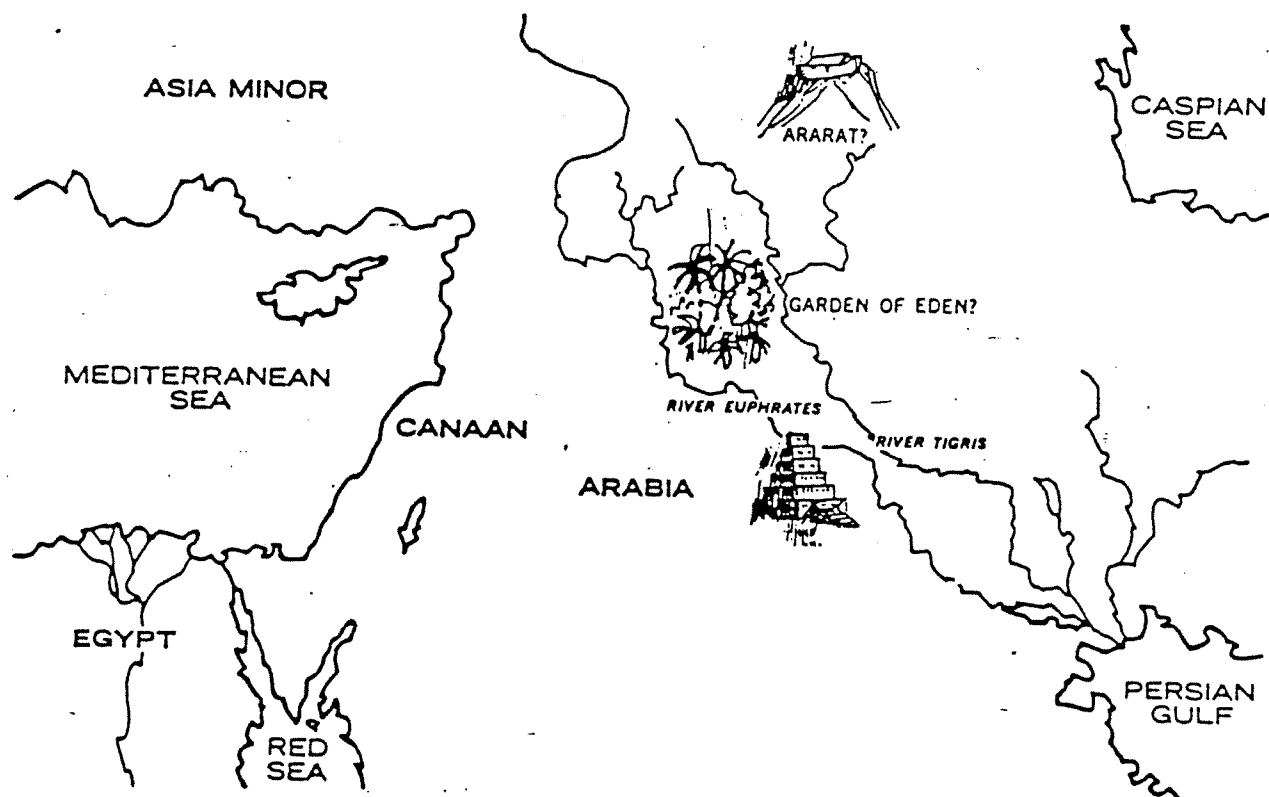
¹¹⁸L. Homburger, "Indians in Africa," Man, Feb., 1956, p. 20, As cited by Custance, Time and Eternity, p. 183.

¹¹⁹Arthur Custance, Time and Eternity, (Grand Rapids: Zondervan, 1977), p.188.

¹²⁰Ibid.

PLATE XXXVII

BIBLE LANDS



Current Population Analysis

This section points out the fact that Noah's family was more than an adequate enough cause to explain our current population. A date of the earth being 6,000 to 7,000 years old fits perfectly into the known population of the earth.

According to one source the average family size today, worldwide, is about 5.6. That is 3.6 children per family unit. The average growth rate is two per cent. As we have noted earlier the evolution model proposes that man has been upon the earth anywhere from 3 million to at least 1 million years in duration. What is discovered after doing some computations is that if we drop the size of the growth rate to only $\frac{1}{2}$ percent instead of two percent, per year, the population would arrive between 3.5 billion and 4.5 billion in just over 4,000 years. Another way of saying this is that an analysis of the current population fits both Genesis and the known facts concerning the population without doing any juggling of the data. But if we applied this same $\frac{1}{2}$ percent growth rate to the evolution model and allowed the numbers to increase for one million years (not three) we would arrive at an impossible total population of 10^{2100} . That is a 10 with 2,100 zeros after it.

Even if the population were assumed to grow so slowly that it would only reach 3.5 billion to 4.5 billion in a million years, it is still true that at least a total of 3,000 billion people would have lived and died on the earth in the past million years. It would be incredible to believe then that so few ancient fossil remains should exist. In fact, everyone of us should be forced to be throwing arti-

facts away out of our own back yards. They would be so common they would become a nuisance.¹²¹

The fact that this is not the case can be well established if we simply stop to think about the stir caused when a real ancient culture is discovered. The clear conclusion from the population analysis is that the Genesis model fits the data without adjustment, while the evolutionary model does not.

Another major concern of our day, which has been blown all out of proportion, is the alledged "population explosion." Didn't God say, "Be fruitful and increase in number; fill the earth and subdue it." If there really is a God, who is all knowing, why would he create a world which would become overcrowded before his return?

Robert L. Sassoni, in his Handbook on Population, has some rather surprising statistics in this regard. It has been recorded that he observed that,

Actually the world is comparatively empty. There are 52.5 million square miles of land area in the world, not including Antarctica. If all the people in the world were brought together into one place, they could stand, without touching anyone else, in less than 200 square miles. If all the people in the world came together in one place and stood shoulder to shoulder, they would all fit within one-half of the city limits of Jacksonville, Florida with plenty of room to spare.

The city limits of Jacksonville, Florida contain 841 square miles. Each square mile contains 27,878,400 square feet. The total number of square feet in the city is 23,445,734,400. The world population is four and a half billion people. By allowing an average of 2.6 square feet for each person from babies to adults, every person in the world could stand shoulder to shoulder in just one-half of the city.¹²²

¹²¹Morris, Scientific Creationism, op. cit., pp. 167-169.

¹²²Bill Gothard, "Institute in Basic Youth Conflicts," USA.

It is a further fallacy to say that there is a shortage of food on planet Earth. Along with the directive to be "fruitful and multiply" mankind was also told to subdue the earth.

Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground . . . I give you every seed bearing plant on the face of the whole earth and every tree that has fruit with seed in it. They will be yours for food, and to all the beasts of the earth and all the birds of the air and all the creatures that move on the ground-everything that has the breath of life in it - I give every green plant for food. And it was so. God saw all that he had made, and it was very good (Genesis 1:28-31).

It is simply a myth that there is a shortage of food on this earth. Unquestionably there are people starving to death, but this is due to criminally poor distribution and greed. There is enough food in the Amazon River alone to feed the entire world. We hear of farmers in the Mid-West paid by the government to turn their crops under periodically to keep the price of certain produce up. We have all heard stories of misappropriation of funds that are sent to third world countries. Paul the Apostle advises and instructs us at this point when he wrote,

Godliness with contentment is great gain, for we brought nothing into the world and we can take nothing out of it. But if we have food and clothing we will be content with that. People who want to get rich fall into temptation and a trap and into many foolish and harmful desires that plunge men into ruin and destruction. For the love of money is a root of all kinds of evil. Some people, eager for money, have wandered from the faith and pierced themselves with many griefs (I Timothy 6:6-10).

There is no real shortage of food. It is simply not dispersed fairly, due to man's greed. We can hardly blame God for this grave injustice. Rather, if we begin to communicate the facts that 1) there is no overpopulation problem, and 2) there is no shortage of food,

only a surplus of greed, perhaps we can curb two of our worlds cruellest aberrations, abortion on demand and starvation.

Starting Over From Ararat

The Day After

In November 1983 a film entitled "The Day After" was aired on A.B.C. The film received international publicity as many discussed the possibility of what it would be like to be one of the few survivors of a nuclear holocaust (cf. II Peter 3:10-11). During one of the discussions that followed, among the many experts, one of them shared this comment which he attributed initially to Albert Einstein. He said, "If there ever is a World War III it will be fought with nuclear weapons. But if there ever is a World War IV it will be fought with sticks and stones." The parallel is striking.

Loss of Culture. Think of the amount of culture that could be lost for thousands of years if we were asked to start over the day after. In the case of Noah and his sons, and their wives, it must be remembered that there were but eight inhabitants left to retain their culture. Four of the eight were women in a society where they would have been permitted to have only learned domestic shores. Concerning the other four; three of them were sons who, as most ancient families were accustomed to doing, would have probably learned the trade of their father. Noah was a preacher of righteousness, who was also quite possibly a carpenter.

Imagine what it would be like if you picked seven of your peers

to start over with. Where would you live and what would you live in? How would you feed yourselves and what would you cook it in and on? How would you protect yourselves against those wild animals that would have survived with you? I believe it becomes apparent that the eight of you would need to spend 90% of your time simply trying to survive. With each successive generation your heirs' ideas of what the world used to be like would become fainter and fainter.

They would, most probably, tell and retell stories of what it used to be like prior to the flood. There would be stories concerning the fall of man, the ten Patriarchs, and their long life spans, the canopy, the flood, etc. Whereas the stories would have initially been fairly uniform, in time they would have blurred some, and yet still remain in the condition in which we find them today.

Dispersing. Initially you would have stayed together depending upon one another to make the burdens of life easier. In time, however, there would be quarrelings among your descendents. Perhaps your offspring would tend to ignore your God as was the case of so many Godly men (Aaron, Leviticus 10; Samuel, I Samuel 8:4,5; and David, II Samuel 13).

In time your families would begin to settle in different areas surrounding your original place of disembarkment. Perhaps as a group because of the causes of variation which existed prior to and after the flood, your inbreeding would begin to make you even look a little differently towards each other. Your dialects would become ingrown and it would be harder and harder to communicate with "outsiders."

This surely outlines a general sort of way some of the developments that would have occurred as Noah's sons lived together and then later dispersed. We are fortunate, that we have an ancient record that relates where Noah's sons' families moved to in the Table of Nations. This was most assuredly based upon good tradition whether it be on an oral tradition or upon an unknown more ancient source (cf. PLATE XXXVI).

Ham's Line Moves East

We know approximately where the ark came to rest and approximately where Ham's descendents were said to have initially settled under the leadership of a Hamite named Nimrod. Nimrod established several cities in the Plain of Shinar. These cities are known to have been located somewhere in the Mesopotamian Valley. Mesopotamia literally means the "land between two rivers." Those two rivers the land is between are the Tigris and the Euphrates. The Garden of Eden was also known to have been located in this area as well (cf. Genesis 2:10-14).

Mesopotamian Origins. Numerous historians and archaeologists have studied the ancient citizenship of Mesopotamia. What is generally agreed upon is that the first inhabitants moved into the area around 4,500 B.C. plus or minus a thousand years. These people were called the Ubadians (or Proto [first] - Euphrateans) and to secular historians their origins are unknown. Subsequent to this the first major society of the land was established and they are called the Sumerians. Likewise their origins are unknown.

The questions that concern us of course, are "Were these Ubadians and Sumerians the descendents of Ham?" If so, "What were they like?" Concerning this first question Dr. Schwantes, graduate of John Hopkins University, writes what he believes to be the point of origin for these Ubadians. "Archaeological findings seem to indicate that culture spread from the mountains north of Mesopotamia gradually down the rivers Euphrates and Tigris towards the Persian Gulf."¹²³ If he is correct, then this coincides exactly with the Biblical narrative of Genesis 10 and 11. This point would certainly support the idea that these Ubadians and Sumerians were Hamitic.

Pre-Ubadians. These Hamitic wanderers would actually then have even preceded the Ubadians and might even be called the Pre-Ubadians. Excavations have been carried out in the land between the mountains of Ararat and the Mesopotamian Valley to attempt to discover what the people were like living there. It is somewhat difficult to be too dogmatic about whether the sites excavated were built by people going in towards the valley or by those coming out of it later on. For the sites are along an ancient trade route. Nevertheless, they appear to be quite old and have the type of culture we might expect from those several generations away from the ark.

A typical site is [possibly] Jarmo . . . where only stone articles were found but no pottery. In the same state crude clay statuettes were discovered representing the animals which they had domesticated [e.g. goat, sheep, dog and pig]. There was also evidence of cereals being ground between stones but none were cultivated.

¹²³Siegfried Schwantes, A Short History of the Ancient Near East, (Grand Rapids: Baker Book House, 1965), p.17.

. . . [At Tell Hassuna] tools and weapons of flint and obsidian were discovered as well as coarse pottery. Some cereals began to be cultivated. Flint-toothed sickles were found, an evidence that reaping of cereals was practiced. Somewhat later adobe homes were built, and pottery improves in quality showing first decorations. Beads and amulets reveal an interest in personal adornment; figurines of the mother-goddess made of clay suggest the religious and magical ideas of the time.¹²⁴

The next generation of sites represents a movement away from nomadic life to a more sedentary one. Tell Halaf is representative.

Tell Halaf has revealed the most wonderful hand-made pottery ever found. . . from various indications we know that metal was used, although not very extensively. In this period great skill was shown in the working of obsidian into knives and scrapers . . . The pottery of Tell Halaf was made by hand, unbelievably thin, indeed not thicker than two playing cards, and shows an extraordinary grasp of shape and decorative effect in color and design. The pottery was fired at great heat in closed kilns . . . the surface a porcelain finish quite different from the gloss of burnished ware so common later. Technically and artistically the Tell Halaf pottery is the finest handmade pottery of antiquity and bears witness to the high culture of its makers.¹²⁵

Ubadians. This period is named after a site, Tell Ubad.

At approximately this time it should also be noted that this period marks the entrance of Nimrod into the land of Mesopotamia. These people were truly the first Euphratians. We learn that the first centers of his civilization were Babylon, Erech (i.e. ancient Warka), Akkad, and Calneh in the Plain of Shinar (cf. Genesis 10:10).

Some of the sites that have been identified in Mesopotamia are Babylon and Erech (i.e. Warka). Not a great deal remains of these

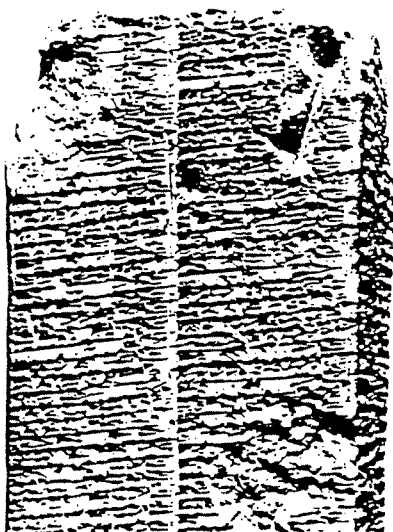
¹²⁴Ibid.

¹²⁵T.J. Meek, Mesopotamian Studies, As cited by Custance, Noah's Three Sons, op. cit., p. 91.

ancient cities, but what does remain is the culture that they helped to foster. Sites such as Ur, Susa and Eridu are typical. What we discover is that these people were not as primitive as might be imagined. They developed systems of dikes, irrigation canals, drained swamps in order to develop more farm land, harvested wheat, barley, millit, cereals and fruits such as grapes, figs and olives. Concerning their burial practices we know they were not primitive. Dr. Schwantes writes that,

Graves for the dead are not dug at random, but located in cemeteries. In Eridu, one cemetery was excavated with one thousand graves. Corpses lay either flat on their backs, or on their side in squatting position. Wares for food buried with the dead showing some belief in life beyond the grave.¹²⁶

Sumerians. A full discussion of the Sumerians will have to await a later period, but for now it is important to observe three points which match the scenario of what the descendants of Ham would be like. First Sumerians and the later Babylonians had a tradition



Sumerian King List. An historian in ancient Sumer recorded the reigns of the Sumerian kings on this prism sometime between 2000-2250 B.C. The list mentions a great flood that destroyed the world, just as the Book of Genesis does.

that there were 10 kings (some lists say 8) who lived extraordinarily long lives prior to a great flood (cf. Halley, pp. 71, 72). Some have suggested that these ten patriarchs are the same ones referred to in Genesis 5, with their names confused after the Tower of Babel (Genesis 11).

¹²⁶Schwantes, op. cit., p. 20.

In addition to this there is strong reason to believe that these were dark-skinned people. Concerning these racial qualities of the earliest Sumerians we read,

Although scholars agree that the Sumerians were not Semites [i.e. sons of Shem] or Inod-Europeans [i.e. sons of Japheth], they are quite uncertain of the ethnic family the Sumerians belonged to. Almost certainly "Mediterraneanoid" short, long headed, black haired.¹²⁷

The anthropologist Dr. Custance writes perceptively on this question.

According to Samuel Kramer [author of] From the Tablets of Sumer, they refer to themselves as the black-haired people. Actually the Sumerian original reads, "head of blackheaded people." . . . Hammarubi in his code of laws also refers to the natives of Mesopotamia [as the] . . . "black-headed ones." Such descriptive phrases are, I think usually taken to mean merely "dark-haired." But it seems likely that 95% or more of all the people who made up the early Middle East culture were black haired, whether Semitic or Sumerian and the feature was hardly a distinguishing one. Indo-Europeans (from Japheth whose name possible means "fair") played little part in it until much later. . . Evidently, then, it would be no mark of distinction to refer to the hair color, but it would definitely be such to refer to skin color . . . And the Sumerians were apparently proud of their black skin. In his Sumerian Reader Gadd says they came to equate the term "black-headed people" with the idea of men as people by contrast with other human beings who are not really men at all (cf. PLATE XXXVII).¹²⁸

Lastly it should be noted that the ancient Mesopotamian text The Epic of Gilgamesh, written about 2,700 B.C., offers the clearest parallel to the Genesis account. Not too surprising for they were the closest to the event. There, in tablet eleven, verse 24 we read,

¹²⁷The Rise and Development of Western Civilization, (New York: John Wiley and Sons, 1972), p. 45.

¹²⁸Custance, Noah's Three Sons, op. cit., pp. 151-152.

PLATE XXXVII



Jerry Combee, The History of the World in Christian Perspective, (Pensecola: A Beka Publications, 1979), p. 12.

Tear down this house, build a ship! . . . aboard the ship take thou the seed of all living things. The ship that thou shalt build, her dimensions shall be to measure. Equal shall be her width and her length . . . On the fifth day I laid her framework. One (whole) acre was her floor space, ten dozen cubits the height of each of her walls, ten dozen cubits each edge of the square deck. . . . I provided her with six decks . . . whatever I had of all the living beings I (loaded) upon her all my family and kin I made go aboard the ship. The beasts of the field, the wild creatures of the field . . . Shamash had set for me a stated time: when he who orders unease at night will shower down a rain of blight. Board thou the ship and batten the entrance! That stated time had arrived . . . The weather was awesome to behold. I boarded the ship and battened up the entrance . . . With the first glow of dawn, a black cloud rose up from the horizon . . . Ninurta . . . causes the dikes to follow the Anunnaki lift up the torches setting the land ablaze . . . Land was shattered . . . for one day the south storm (blew) Gathering speed as it blew, (submerging the mountains) overtaking the people like a battle. No one can see his fellow . . . The gods were frightened by the deluge . . . Six days and . . . nights blows the flood wind . . . When the seventh day arrived, the flood . . . subsided . . . I looked at the weather: stillness had set in, and all mankind had returned to clay. The landscape was as level as a flat roof. I opened a hatch, and light fell upon my face. Bowing low, I sat and wept, tears running down on my face. I looked about for coast lines in the expanse of the sea . . . There emerged a region on Mount Nisir the ship came to a halt . . . allowing no motion . . . when the seventh day arrived I sent forth and set free a dove. The dove went forth, but came back; since no resting place for it was visible . . . Then I sent forth a swallow. The swallow went forth, but came back . . . Then I sent forth and set free a raven . . . seeing that the waters had diminished he eats . . . and turns not round . . . (Then) I poured out a libation on the top of the mountain . . . The gods smelled the sweet savor, the gods crowded like flies about the sacrificer. . . 129

Whatever else can be said of these early Ubadians and Sumerians, it must be conceded that they certainly could be representative of what the initial generations of Noah's sons were like after disembarking from the ark. Primitive by one standard and yet creative,

¹²⁹Pritchard, op. cit., pp. 66-70.

artistic and not perhaps any different from what we should expect from the Biblical narrative. They were without a doubt capable of conspiring to build a tower that reaches the heavens (cf. PLATE XXXVIII).

The Great Dispersal

The Biblical Account of the Tower of Babel

Now the whole world had one language and a common speech. As men moved eastward, they found a plain in Shinar and settled there. They said to each other, "Come let's make bricks and bake them thoroughly." They used brick instead of stone, and tar instead of mortar. Then they said, "Come, let us build ourselves a city, with a tower that reaches to the heavens, so that we may make a name for ourselves and not be scattered over the face of the whole earth." But the Lord came down to see the city and the tower that the men were building. The Lord said, "If as one people speaking the same language they have begun to do this, then nothing they plan to do will be impossible for them. Come, let us go down and confuse their language so they will not understand each other."

So the Lord scattered them over all the earth, and they stopped building the city. That is why it is called Babel - because there the Lord confused the language of the whole world. From there the Lord scattered them over the whole earth.

Finished Towers Exist Today

Initially this seems like a rather queer story, but it seems much less difficult to believe when we can examine finished towers, like Babel, existing today. Amazing as it may be to us, there are still remains of such magnificent structures which are called ziggurats. There is even one called Birs-Nimrud just outside of Babylon. Many used to believe this was the actual tower referred to. This is not the only one, however. There are ziggurats at Uruk (Warka), Dur-Untash, Iran and elsewhere. Some of these others have even been found to bear inscriptions which parallel the Genesis account per-

PLATE XXXVIII



Here the invincible might of the royal adventurer Gilgamesh is represented by the hero's calm clutching of a lion to his untroubled breast.

fectly. The tower at Ur, built long before the time of Abraham but rebuilt by Ur-Nammu (2060-1955 B.C.), is called "Hill of Heaven".¹³⁰ Another ziggurat of Babylon, Esagila was called "House of the Foundation of Heaven and Earth." This tower was rebuilt by the Babylonian king Nabopolassar (625-604). On its completion he said, "It has its base at the navel of the earth, and its tip in heaven."¹³¹ Similarly the ziggurat at Kish was known as "the lofty tower of the deity . . . Innana [i.e. the Moon-god], the summit whereof is in Heaven."¹³² Likewise the ziggurat at Larsa was "the link between heaven and earth."¹³³

These towers, along with their inscriptions, and the fact that it is well established that the Babylonians were moon worshippers leaves little doubt that these towers were used to study and worship the stars..

Astronomy - Its Use and Abuse

In the beginning God had said, "Let there be lights in the expanse of the sky to separate the day from the night, and let them serve as signs to mark seasons and days and years." There is a proper way to study the stars. The movements of the stars made it possible for

¹³⁰Cf. "Abraham, Friend of God," National Geographic, CXXX, (Washington D.C.: The Journal of the National Geographic Society), December, 1966.

¹³¹Gaster, op. cit., p. 138.

¹³²Ibid.

¹³³Ibid.

the ancients to develop a calendar marking seasons, days and years. In one encyclopedia we read, "Astronomy grew out of problems originating with the first civilizations, that is the need to establish with precision the proper times for planting and reaping of crops and to find bearings and latitudes on long trading journeys or voyages."¹³⁴ Such a practice took intelligence and was of real benefit to God's children.

It will soon become apparent that this valid study of the stars in the science of Astronomy eventually degenerated into the false religion of astrology. It is this author's sincere conviction that it was Nimrod who introduced astrology to the world. He built his tower which "reached the heavens" not to touch them but to worship them. At a date subsequent to this dispersion, it is now known that these frustrated and scattered tower builders took their false religion over the whole earth just as God said. In the Funk and Wagnall's New Encyclopedia we read,

Astrology was studied among the ancient Egyptians, Hindus, Chinese, Etruscans and the Chaldeans of Babylonia. The Chaldeans are credited with the origin of astrology in a primitive form, probably as early as 3000 B.C. As they observed the influence of the heavenly bodies, and especially the significance of the sun in ruling the seasons and determining the crops, they presumed that the power that ordered human life resided in the heavens, and that its message might be read there. The Chaldeans considered each astronomical body as a visible deity able to affect the fate of men and of nations.¹³⁵

This, we shall see, is by no means an exhaustive list but only a sampling of those who participated in solar worship. We shall note

¹³⁴Funk And Wagnall's New Encyclopedia, "Astronomy," I, p. 400.

¹³⁵Funk and Wagnall's New Encyclopedia, "Astrology," I, p. 380.

later that those among the Hametic descendents in the Americas worshiped the sun and moon, as well. But this awaits a further section.

History of Solar Worship

The Bible also refers to solar worship in its pages. In the book of Job, traditionally believed to be one of the oldest books, we read of Job defending himself against the accusations of his friends that he had brought his hardships upon himself. Job declares,

If I beheld the sun when it shined, or the moon walking in brightness; and my heart hath been secretly enticed, or my mouth hath kissed my hand [in the homage of worship]; this also were an iniquity to be punished by the judge: for I should have denied the God that is above (Job 31:26-28, KJV).

A few centuries later, around 1400 B.C., we read of Moses preparing Israel not to be influenced by the celestial worship cults of the nations in which they were about to enter. "Lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the Lord thy God hath divided unto all nations under the whole heaven" (Deuteronomy 4:19, cf. 17:3 and Amos 5:26).

In this context perhaps we have special insight into Psalm 121:4-7 where we read of the God of Israel who ". . . keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper: the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from all evil . . ." Things defined to be real are real in their consequences. The Psalmist relieves the people of their fear of not worshiping these celestial gods.

About 700 B.C., Isaiah refers to the fact that this astrological worship had penetrated Israel itself. The daughters of Israel were wearing crescent (i.e. moon shaped) necklaces. This was pure idolatry for an orthodox Jew to wear the symbols of a foreign god (Judges 8:21, 26).

During the reign of King Manasseh (690-640) he actually "worshipped all the host of heaven and served them. And he built altars . . . for all the host of heaven in the two courts of the house of the Lord" (II Kings 21:3-5). When Josiah came to power he tried to purge the country of this celestial idolatry, especially from "the idolatrous priests . . . who burned incense unto Baal, to the sun and to the moon" (II Kings 23:5).

Josiah's contemporary, Jeremiah, worked with him to turn the people from this practice. He warned them of the eminent Babylonian captivity that would occur if they did not change their practices.

At that time, saith the Lord, "They shall bring out the bones of the kings of Judah . . . and the bones of the inhabitants of Jerusalem, out of their graves; and they shall spread them before the sun, and the moon, and all the host of heaven, whom they have loved . . . served . . . after whom they have walked and . . . sought and whom they have worshiped; they shall not be gathered, nor buried; they shall be for dung upon the face of the earth . . ."
(Jeremiah 8:1,2)

Later the prophet said, "Do not learn the ways of the nations or be terrified by signs in the sky though the nations are terrified by them. For the customs of the people are worthless" (Jeremiah 10:1).

What is of particular sadness is that these same signs which Jeremiah told us not to "learn" or be "terrified by" are still being reproduced in most of this nation's leading newspapers. They are

printed with their corresponding "readings" as a gimmick to increase newspaper circulation. Many appear to still believe in horoscopes. Decisions are actually made based on the position and movement of the stars. This astrological tower on the Plain of Shinar in Babylon, referred to in Genesis 11, was a magnificent demonstration of human engineering. The Lord himself said, "If as one people speaking the same language they have begun to do this, then nothing they plan to do will be impossible for them" (Genesis 11:6). They had united in their rebellion and God, out of his love, needed to do something for their own sake. Consequently we know he dispersed them and the Hamitic people went out to the corners of the earth. Some established great civilizations. Others degenerated because of lack of initiative or leadership and became increasingly primitive in just a few generations. They remembered the great height from which they had fallen only in distorted cultural memories.

Dispersing the False Religions

It is with this background that a Bible verse, written thousands of years after the Tower of Babel, in the book of Revelation, must be understood. There we read about a mystery that was made known to John the Revelator. The mystery disclosed to him was that "Babylon the Great [was] the mother of prostitutes and of the abominations [i.e. false religions] of the earth." Because Babylon was the center of dispersement for the inhabitants of many lands, we can detect cultural memories of these experiences in the similarity of their race, cultures and literature. They have been passed down father to son,

mother to daughter. Again we are grateful to Theodore Gaster who has documented for us two of these cultural memories from distant parts of the earth. From the Karens of Burma we have this memory.

The Gherko Karens, who live in Burma, relate that they became separated from the Red Karens in the thirteenth generation after Adam, when the people decided to build a pagoda up to heaven, but were frustrated in that design by the wrath of God who came down, confounded their tongue and caused one group to separate from the rest.¹³⁶

In the Polynesian Island of Tuamotu we read this:

The legend runs that after a flood sent by the god Vatea to punish sinful men, the descendents of a certain pious Rata who had been spared from the disaster by being instructed to build an "ark" attempted to erect at Maragai a temple which would reach heaven and enable them to see the god face to face. Vatea, however, destroyed the edifice and dispersed them, at the same time confusing their tongues. Originally all spoke one language; now they speak three languages.¹³⁷

The Gospel - For All Mankind

When we clearly understand that all mankind is truly related to one another two passages of scripture take on new import. The first being the last words ever spoken by Jesus Christ. He was concerned not only with the Semites, but with all of humanity, when he said to his followers, "Go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I will be with you always, to the very end of the age!"

These words were and are to serve as a beacon to keep the church on track. Christ wants to restore the relationship with all

¹³⁶Gaster, op. cit., p. 145.

¹³⁷Ibid, p. 146.

people initially lost at the Tower of Babel. Some of the descendents of those people that were dispersed have never heard of the true God because of the isolation brought about subsequent to the Tower.

This introduces us to our second text found in Acts, chapter 2. There we are told about a miracle of communication which temporarily and symbolically reversed the effects of the Tower of Babel. Gathered together in Jerusalem on the day of Pentecost were peoples representing seventeen different dialects. There God showed that the Good News of forgiveness for sins through the sacrificial death of his son Jesus was for all people. There he permitted each man to hear the gospel in his own language (cf. 2:6, 8, 11), symbolically showing that the gospel is for all mankind. He only used the Semites as a vehicle for transmitting this message to all of us. The challenge that is left for us is to make disciples of all nations.

Possibilities of Cultural Development After the Dispersal

Two Views of Cultural Development

There are basically only two views of cultural development, the Biblical model and the naturalistic model. The one that is currently in vogue is the progression theory where man moves upward, always upward, from animal to man. But we shall see this is not always the case. The second is the degeneration theory of civilization. There are two basic points to this position. First, that the history of culture began with the appearance of man as being a somewhat civilized race by any standards, and secondly that from this stage, culture has

proceeded in two ways, backward to produce "savages" and forward to produce "civilized" man.

It only makes sense to understand that due to a lack of leadership and/or initiative on the part of some of those who were dispersed, that not all of mankind would develop the same high degree of civilization. This should not be surprising for even in our own culture we have some who excel while others cannot seem to muster the energy to even seek employment, much less follow through. The same was surely true for these early men as well. The Paleontologist, Dr. Gish, addresses this very question,

Where did cave men, such as the Neanderthal Cro-Magnon and Swanscombe men come from? They were descendents of Noah's family, scattered throughout parts of Africa, Europe, Asia and elsewhere, as they dispersed from the site of their ancestral home. They are believed to have been descendents of post-Flood man because all of these remains have been discovered in the so-called Pleistocene deposits, which are believed to be post-Flood. . . .

As man's dispersal occurred, many of the branches of the human race either carried very few skills with them, or they degenerated into a primitive state. They fashioned tools and weapons of stone and utilized the shelter offered by caves. It seems apparent that the development of skills, such as the manufacture of tools and weapons and the use of agriculture, is much more rapid where forced by population pressure. Furthermore, when a group becomes scattered and isolated from other groups, its culture and technology tend to deteriorate.

The Tasaday people of the interior of Mindanao, a large southern island of the Philippines, constitute an example of this process in relatively recent times. Although no one really knows, it has been estimated that these people became isolated from fellow Filipinos who at that time were practicing agriculture and were manufacturing a variety of tools and weapons.

Today, however, the Tasadays, after a long period of isolation, and relieved of the pressures of competing for space, food and other necessities, possess no knowledge of agriculture and, except for tools given to them, possess only a few very crude stone and bamboo tools. They retain little of what we understand at culture. They are the most primitive people imaginable.¹³⁸

¹³⁸Gish, op. cit., pp. 107-109.

Therefore we see that men can move upward or downward culturally, depending on their individual motivation and leadership ability. The anthropologist, Arthur Custance, has developed a chart demonstrating the two contrasting interpretations of man's development (cf. PLATE XXXIX).

The naturalistic theory is demonstrated in Graph I, while the Biblical model is projected in Graph II. Graph II shows man's development as a series of arcs, where man is seen to rise and fall as one historical culture succeeds another. As each culture reaches its point of decline there are a series of lesser cultures that seem to have resulted from the fall of the initial culture. These lesser cultures continue to become ingrown and decline unless they are re-integrated into the following culture that is on the climb. Without this renewed stimulus these lesser cultures seem to drop lower and lower culturally and usually become extinct as was the case for the mound builders, the Incas, Aztecs, some tribes of the American Indians, and innumerable other cultures.

As noted earlier this should not be surprising to us. For if we took an average group of Americans and took all their tools of civilization away from them and placed them in a rather hostile environment, the results would be the same. Most of their time would need to be spent just trying to survive. They would be forced to seek food and shelter and not have the luxury of time to educate their children in structural schools with textbooks. With the passing away of that first generation, much culture would be lost. With the next generation even more. Survival techniques would surpass many of the

Two Contrasting Interpretations of Man's Cultural Development

Graph I

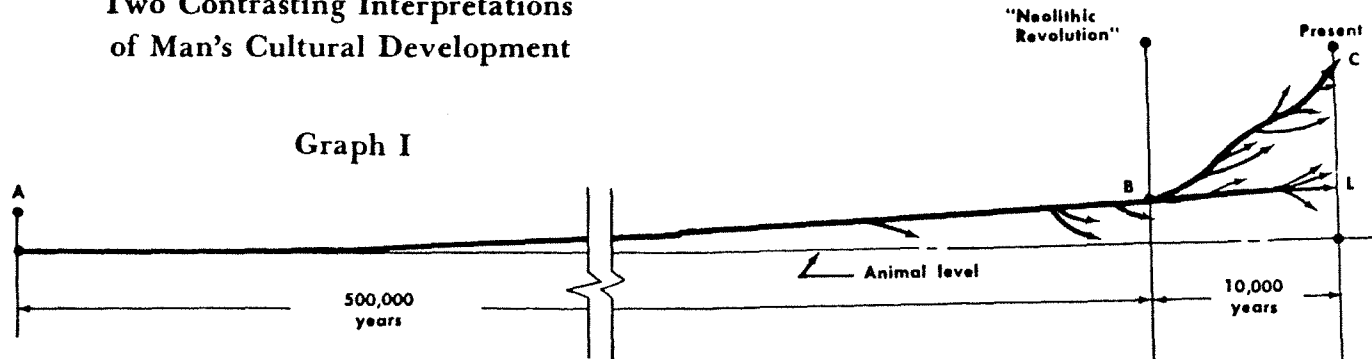


Fig. 3. A to B represents Palaeolithic time, possibly 500,000 years. B to C = Neolithic time to the present, possibly 8,000 to 10,000 years. G to H = from Adam to the Flood, possibly 2,000 to 4,000 years. K to J = from the Flood to the present, possibly 4,000 years. K = the point at which civilization took a fresh but slightly regressed "beginning." H to K represents the cultural loss resulting from the Flood.

Curve BC is smooth with a few divergencies, but essentially a steady evolution of culture. BL typifies the course taken by primitive people as a whole who have shared little in the evolution of culture.

KJ is less a curve than a series of arcs. It intends to show that culture has not enjoyed the steady evolution shown by BC, but has been marked by a series of rises and falls as one historical culture succeeded another — one habitually starting out of the preceding one and springing from some level near the top. This is a cyclic view of history.

Point A represents the departure of Homo sapiens from the animal level, rising slowly to B. Point G = the creation of Adam, well above the animal level. Though all his descendants have tended to remain above the animal level, on occasion members of the race (feral children) have fallen below it, at F.

As each arc in KJ reaches its point of decline, a series of cultures of increasingly lower level has resulted. This may account for many features to be found in primitive people, living and extinct. Thus the "Law of Cultural Development" seems to involve a decline from which some fragments tend to sink lower and lower, unable to retain or recover the initial level, without a reintegration with the main stream; such reintegrations have been few and far between, the attempt usually leading to complete extinction of the lower society.

Graph II

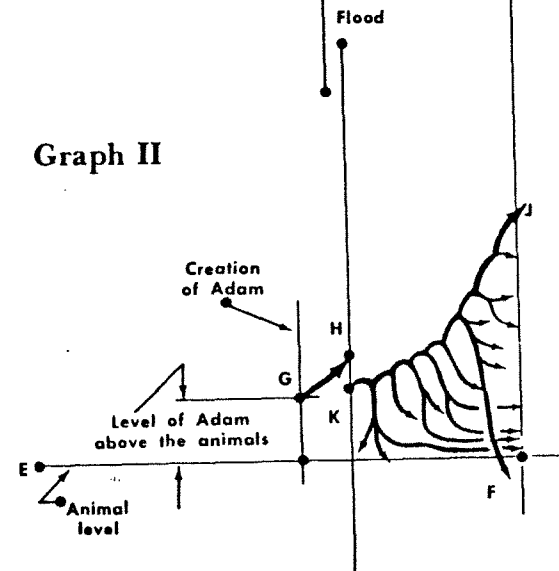


PLATE XXXIX

other pursuits of knowledge in importance.

Kenneth Oakley, in his book A History of Technology wrote,

We have no reason to infer that all early Paleolithic men had brains qualitatively inferior to those of the average man today. The simplicity of their culture can be accounted for by the extreme sparseness of the population and their lack of accumulated knowledge. A supposed hallmark of the mind of homosapiens is the artistic impulse, but archaeological evidence suggests that this trait manifested itself at the dawn of tool making.¹³⁹

Making tools is an art as we shall see. Even the remains of man's most degenerated culture still demonstrates that he was truly intelligent.

Cultural Degeneration

We are able to determine what the past was like only by the remains these early inhabitants have left for us to study; whether it be physical, written or oral. Where we place them, and into what system, is determined by our basic assumptions concerning man's origin and development. The Biblical model fits the data, in this author's opinion, better than the evolution model. See for yourself.

It is with this understanding that we need to familiarize ourselves with three vocabulary words concerning the three patterns of cultural development attributed to those cultures which did not develop into grand civilizations. These three terms are not chronological. They reflect technological and economical conditions relating to how the culture sustained itself.

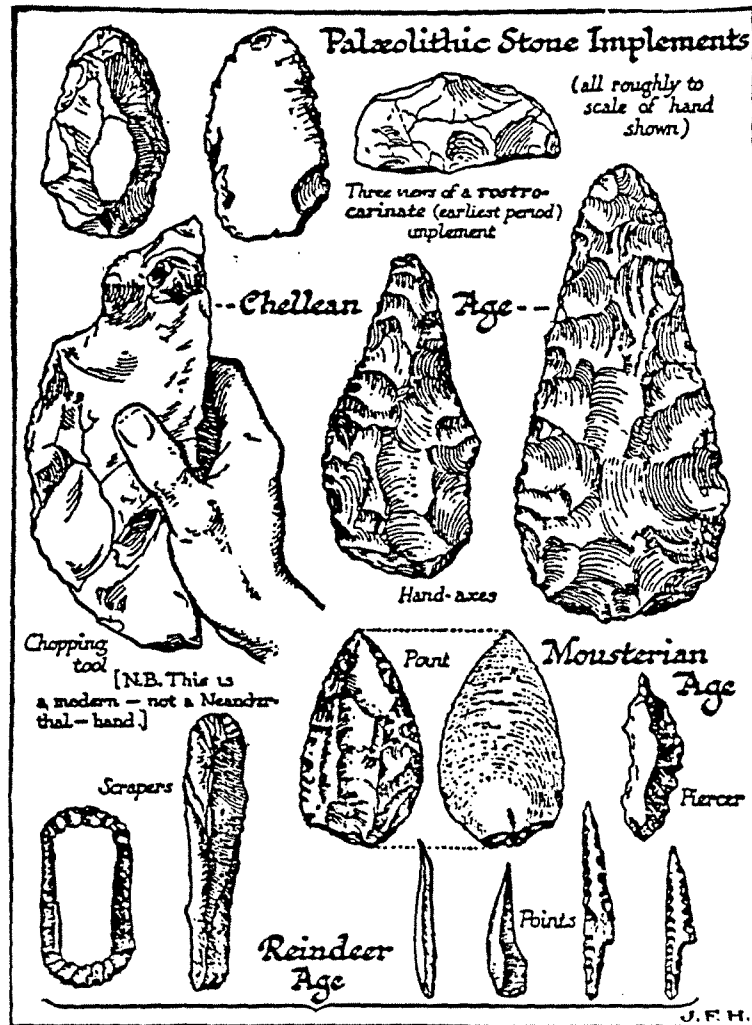
¹³⁹Kenneth Oakley, "The Evolution of Human Skill," A History of Technology, I, (Oxford, 1957), p. 27. As cited by Custance, Genesis and Early Man, op. cit., p. 110.

Paleolithic. This is characteristic of a group which made their livelihood by gathering their necessities for existence rather than by cultivating them through farming. The tools used in gathering their food were made of the most natural materials available, such as rocks or sharpened bone. It should be emphasized, however, that these cultural patterns co-existed with one another. We still have Paleolithic cultures inhabiting refuge areas today, who use similarly styled weapons from their natural environments.

While this is simply descriptive of a technological and economical term, it is often subtly and overtly maintained that men survived in this fashion for tens of thousands of years because they were in some way sub-human and did not have the savvy to survive in any other manner. Such is simply not the case. Tribes existing today, maintaining themselves as collectors, are just as human as we and can survive, and have survived, for centuries in climates and conditions that most of us would naturally perish under. Is this ability to survive under the harshest conditions indicative of a culturally primitive or advanced people? The answer to that depends on what one is measuring. Without preparation they could not survive in our culture, and we surely could not survive in theirs.

Some amazing discoveries have been made concerning the Paleolithic cultures. On examination of some of their stone implements we will see that they were ingeniously made (cf. PLATE XL). Richard Leaky's KNM-ER 1470 skull, which I remind you appears to be truly man and preceeds those fossils which were previously said to be in man's evolutionary line, used such tools. The tools discovered by Leaky

PLATE XL



are described in this fashion:

Some 600 knife-like tools unearthed at the Lake Rudolpha site had been carefully fashioned from smooth volcanic rock, had edges that were still sharp - and have been dated as 2.6 million years old. The tools are no longer than five inches and appear not to have been used to slaughter animals but to scrape flesh from carcasses and chop it up.¹⁴⁰

Tools like this possessing uniformity in design have been found from the Cape Kenya, Madras and London areas and are identical in regards to their form. This uniformity surely indicates one of two things or both. First that these men had a similar point of departure and had initially used similar tools prior to their departure. Secondly, at the very least this indicates all these men had the universal ability to reflect upon a need and to creatively design a tool to meet that need. This evidence fits the Biblical model well.

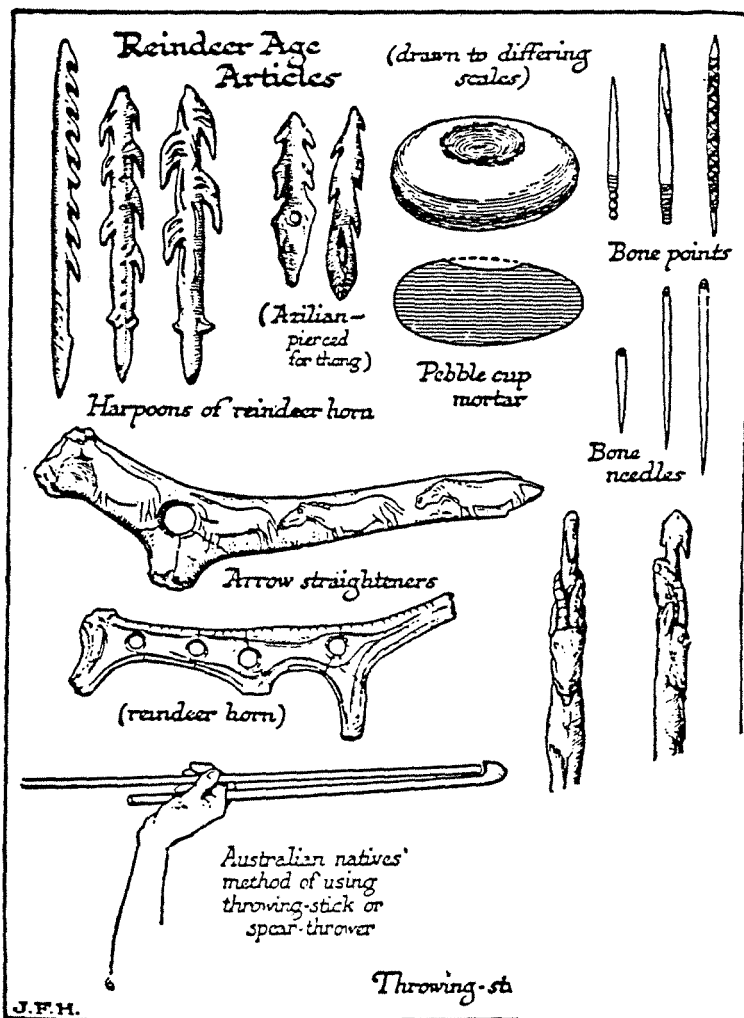
Paleolithic man is also said to have been shrewd enough to specifically design his tools. Some of these tools were described as being "Small, specialized flints - known as microliths - representing a compact sophisticated use of materials somewhat analogous to the emphasis upon miniaturization which we associated with today's electronics and space technology."¹⁴¹ These are the words of an evolutionary text and not my own. They go on to discuss some of the weapons used by these Paleolithic food-gatherers (cf. PLATE XLI).

Spears were launched with throwers which, working on the lever principle, increase the effective propelling power of a man's

¹⁴⁰Wallbank, Taylor and Bailkey, Civilization Past and Present, (Glenview: Scott, Foresman and Co., 1976), p. 19.

¹⁴¹Ibid, p. 20.

PLATE XLI



H.G. Wells, Outline of History, (Garden City: Garden City Publishing Co., 1949), p. 89.

arm. The bow was invented late in this period, probably in north Africa. It was the first means of concentrating muscular energy for the propulsion of an arrow, but it was soon discovered that it also provided a means of twirling a stick, and this led to the invention of the rotary drill.¹⁴²

To help withstand the cold, it is known that Paleolithic people lived in natural shelters such as caves. Others made tents and huts from hides and brush partially sunk into the ground, with mammoth's ribs or limbs used for roof supports.

The people fashioned garments sewn together using bone needles with eyes, belt fasteners, and even buttons have been found in these sites. There is also evidence that coal was used for fuel.¹

Not only was Paleolithic man a food gatherer, dwelling in caves, but he was also an artist. The quality of his art should erase all doubt concerning whether or not this man was a dull witted beast or not. His art is beautiful! Again, in the naturalistic text, we are provided with a history of a tremendous discovery (cf. PLAT XLII).

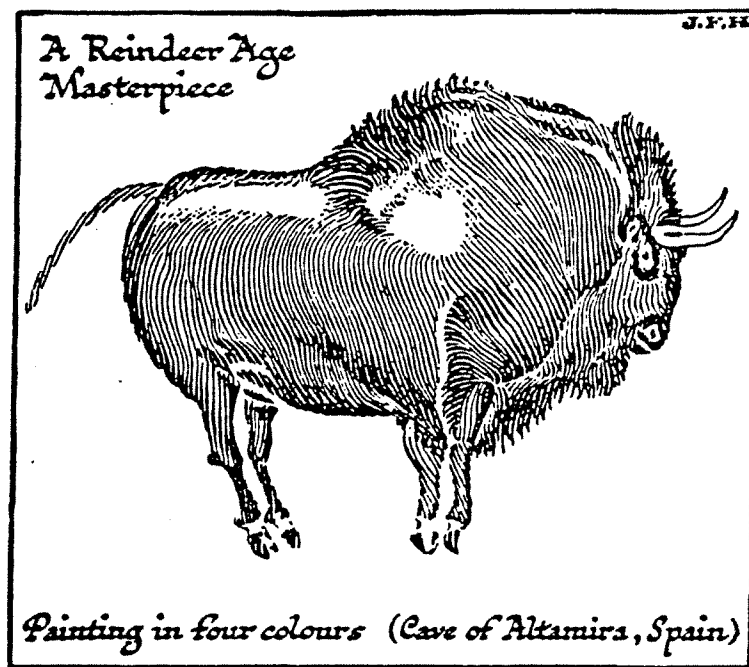
In 1879 Sautuola, a Spanish nobleman, discovered a long procession of magnificently drawn bison on the ceiling of a cave on his Altamira estate in northern Spain. In the beginning archaeologists scoffed at Sautuola's discovery: the paintings were "too modern" and "too realistic." In a few years, however, other caves in northern Spain and southern France yielded many examples of prehistoric art, and Sautuola was vindicated. In the Altamira murals skillfully drawn animals were outlined in black and shaded with a mixture of red, black, and yellow . . . Paleolithic man also chiseled pictures on rock and bone, modeled in clay and made base relief friezes in cave walls.¹⁴³

These are some amazing finds that surely indicate that Paleolithic man always was true man. All the quotes come out of a standard

¹⁴²Ibid.

¹⁴³Ibid.

PLATE XLII



H.G. Wells, Outline of History, (Garden City: Garden City Publishing Co., 1949), p. 91.

evolutionary text used on a secular campus. The question begs to be asked how they can still hold to evolution after knowing that man's most ancient remains show him to be remarkably capable of surviving in his world. The answer to that question is that they simply have faith in their evolutionary, naturalistic system. Consider what is said when they find what appears to be a true human remain such as Richard Leaky's KNM-ER 1470 man (which he securely dates at 2.6 million years). This human fossil is known to alledged evolutionary ancestors and used 600 knife-like tools. The same text shows the remarkable viability of the faith of evolutionists. They take the same data and simply re-adjust their conclusions to accomodate their theory.

The important finds at East Rudolpha in the last few years not only indicate that Homo's ancestry is much older than was previously believed but that his tool making capability must be assigned a longer lineage and greater sophistication.¹⁴⁴

In other words, as far back as we have gone thus far, man is still man. Consequently, the solution is to project back by faith farther yet.

Mesolithic Culture. This was a culture of people who continued to hunt but also supplemented their diet with seasonal grasses. The Mesolithic is a culture in between the Nomadic and sedentary life styles. Remains of this type of culture have been found both on the coast and inland. On the coast they would fish, catch seals and gather shellfish. Inland they chopped wood with stone axes, made bows and arrows for hunting and traveled by skis , sleds and dugout

¹⁴⁴Ibid, p. 16.

canoes. They also had dogs for pets. They sound very much like the American Indian of just a couple centuries ago.

Mesolithic culture is a natural step of transition from Nomadic life to the farm community. There is nothing surprising here.

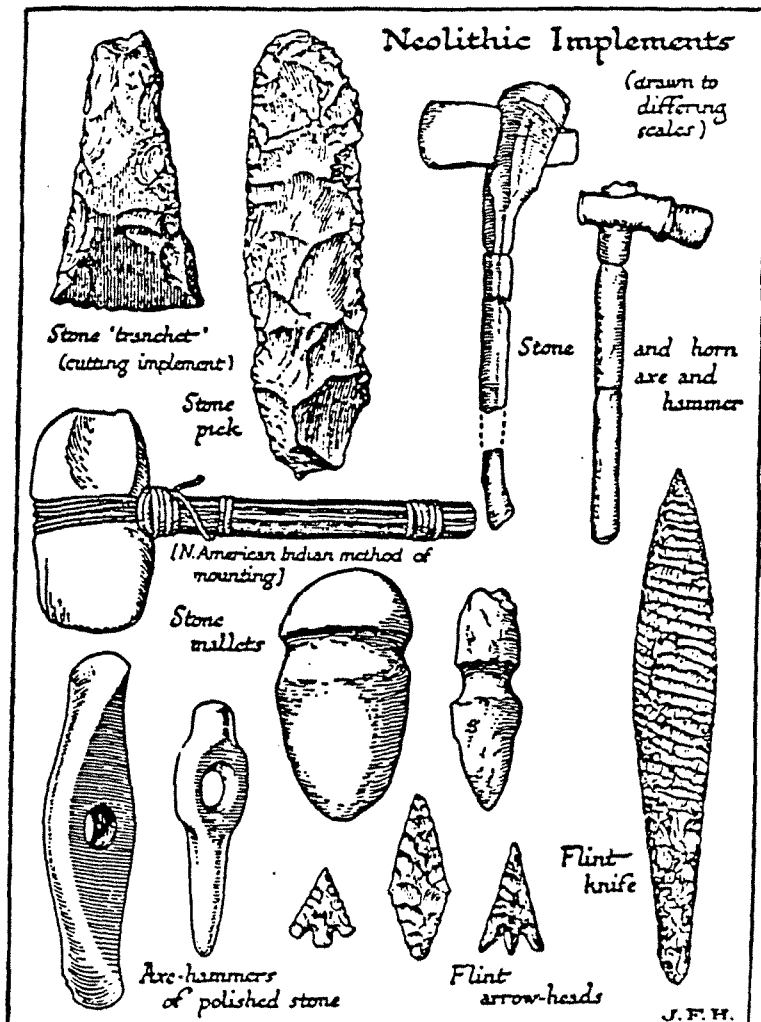
Neolithic Culture. Neolithic cultures are rural communities. Consequently they were able to cultivate grains, domesticate farm animals, make pottery (cf. PLATE XLIII) and polish stone tools.

It should be noted, however, that not even all four of these traits are always found in cultures so designated. Likewise, some of these traits may be found in the previous cultures. In fact if one looks at the tools in the Paleolithic and Mesolithic diagrams, they do not appear to be vastly different than those of the Neolithic man. After all, there are only so many ways to chip rock. The point is that the ingeniousness of design seems to be common to all styles of culture. Remember, "Neolithic is a technological and economical stage and not an age, i.e. chronological period."¹⁴⁵ In other words, it is possible to have had all three cultures coexisting at the same time as the Bible model would indicate.

In Europe, Neolithic farming communities have been discovered. During World War II a photo was taken of one village measuring fifteen hundred yards across. That is the size of fifteen football fields end to end (cf. PLATE XLV).

¹⁴⁵Ibid, p. 21.

PLATE XLI



H.G. Wells, Outline of History, (Garden City: Garden City Publishing Co., 1949), p. 107.

PLATE XLII

NEOLITHIC MAN IN EUROPE

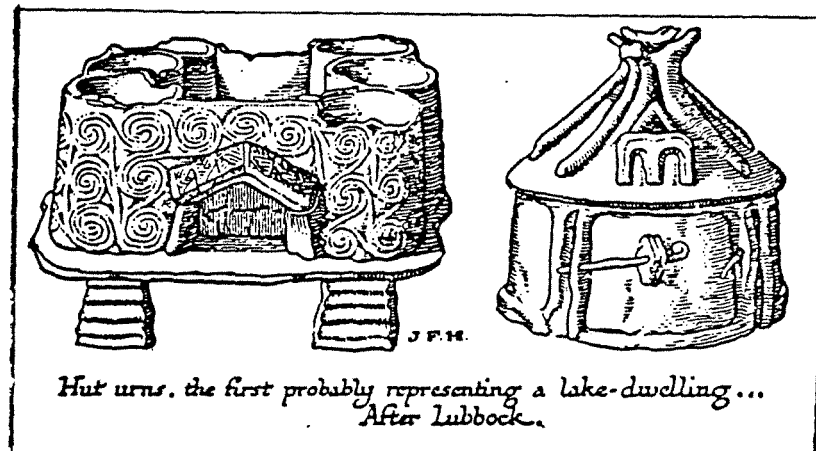
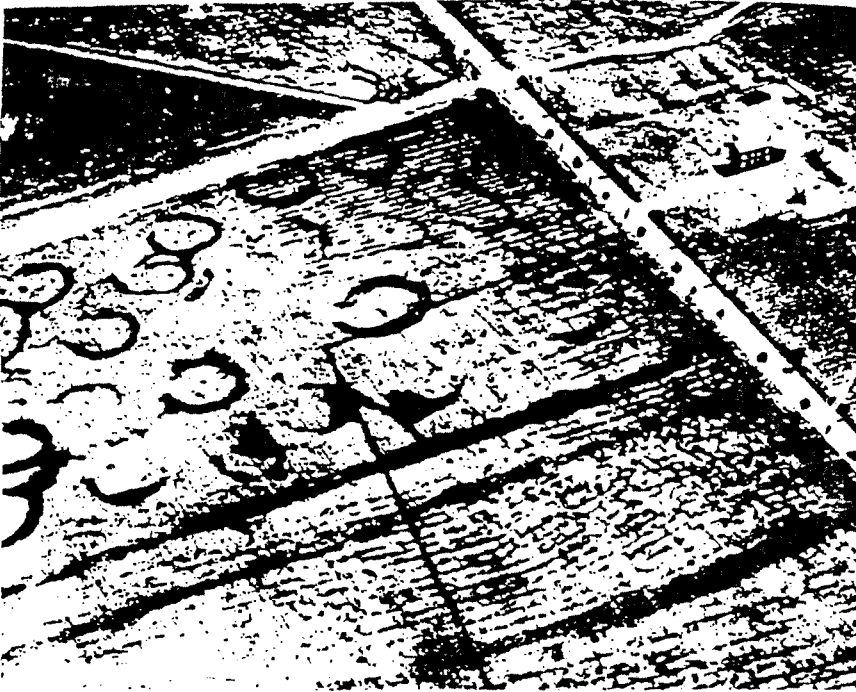
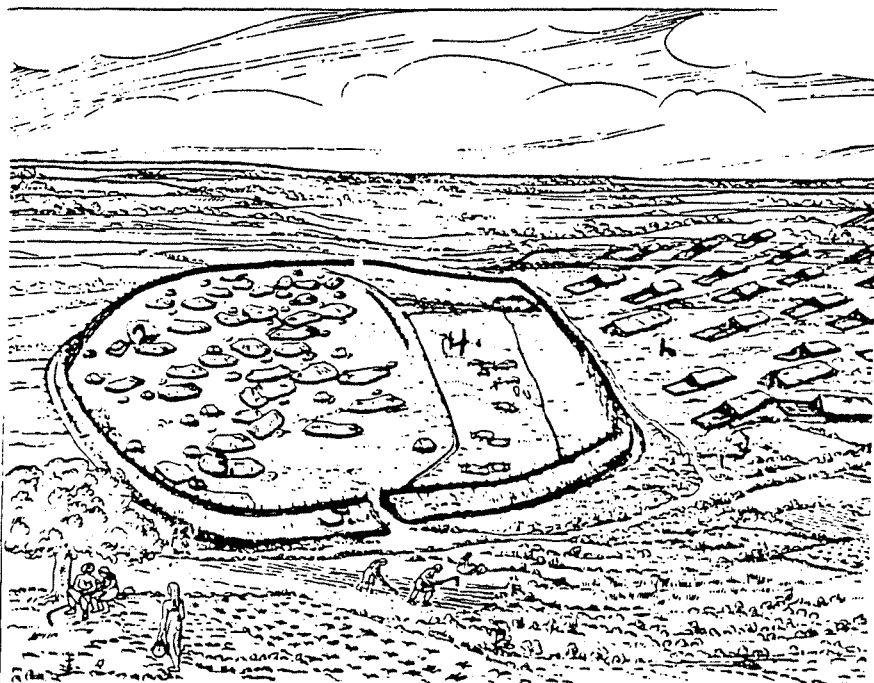


PLATE XLIII



The site of a Neolithic village near Foggia, Italy, is revealed by an aerial photograph in which the ditches surrounding both the village and the individual huts are outlined by the extra growth of corn over the buried earthworks. Measuring fifteen hundred yards across, this village is among the largest discovered in Europe. During World War II the Royal Air Force took thousands of aerial reconnaissance photographs, similar to this one, which have proved invaluable to archaeologists.



This drawing of a reconstructed Neolithic village in the Rhineland district shows, at the right, the long semisubterranean dwellings; to the left the palisaded area containing small granaries on posts, rectangular structures probably used as communal working areas, and pasturage for cattle, and the cultivated fields surrounding the village. The two concentric circles are a common feature of Neolithic villages (see top left-hand corner of photograph on p. 23).

In Europe where wood was abundant, rectangular timber houses were constructed; some had two rooms, a gabled roof, and walls of split saplings. Remains found near Swiss lakes show that even on soft swampy earth the builders could erect houses by placing them on wooden foundations or on piles sunk into the ground.¹⁴⁶

These villages had organized dwellings, communal storage bins, work areas, pasturage for cattle and cultivated fields. They habited close together to mutually benefit each other. This is exactly what we would have expected from those families of men who were able to cooperate and communicate with each other. But to give us even more insight into these "primitive" people we should read on.

Primitive Cultures Were Not Really That Primitive

In fact it should probably be said that in most cases they were extremely inventive, ingenious and capable. This, as we have seen, was the case of the earliest men ever found. They were survivors in the most hostile environments with absolutely no one to turn to for assistance. This can be best illustrated by relating some of the ways they did care for themselves. These illustrations have been chosen for their interest. There are many many more that could have been included in this list.

The Eskimos.

The Eskimo's most annoying enemy is the wolf, which preys on the caribou and wild reindeer . . . Because of its sharp eyesight and keen intelligence, it is extremely difficult to approach in hunting. Yet the Eskimo kills it with nothing more formidable than a piece of flexible whale bone.

He sharpens the strip of whale bone at both ends and doubles it back, tying it with sinew. Then he covers it with a lump

¹⁴⁶Ibid, p. 22.

of fat, allows it to freeze and throws it out where the wolves will get it. Swallowed at a gulp the frozen dainty melts in the wolf's stomach and the sharp whalebone springs open, piercing the wolf internally and killing it. ¹⁴⁷

Japan's Ainu. According to George P. Murdock, the Ainu of northern Japan use dogs to do their fishing for them.

There are shoals of fish in shallow waters along some of their coasts, and to catch these they have trained their dogs to swim straight out to sea in a line until a given signal. The dogs then wheel around and come back in an arc towards the shore, barking and making a big splash, thus driving the fish into even shallower water where each dog siezed one fish in his mouth, runs ashore and drops it at his master's feet, receiving a fishes head as a reward.¹⁴⁸

Jivaro of the Amazon. In the Amazon jungle we read of the Jivaro Indian.

The Jivaro Indians use the pincers of living ants for the purpose of suturing wounds, a most extraordinary procedure that has been observed in other parts of the world also. The skin is drawn together, the small ant is so applied that it seizes the suture and holds it tightly closed in its strong maniple, and then the animal's body is quickly snipped off. So a series of fine pincers along the wound would hold the skin lesions together till healing takes place.¹⁴⁹

Frica.

Natives there take a flat stone about 18 inches in diameter. They make a small rim around the rock of mud or clay. Then certain nuts are placed in the enclosure. The nuts are a particular delight to the birds of the area. The natives take special

¹⁴⁷Edward Weyer, "The Ingenious Eskimo," Natural History, (New York: Natural History Museum, 1939), pp. 278, 279. As cited by Custance, Noah's Three Sons, op. cit., p. 160.

¹⁴⁸George Murdoch, Our Primitive Contemporaries, (New York: MacMillan and Co., 1934), p. 167. As cited by Custance, *Ibid*, p. 160.

¹⁴⁹Erwin Ackernecht, "An Ingenious Device for Stitching Wounds," Ciba Symposium 10, July, 1948, p. 924. As cited by Custance, p. 178.

precautions however to make sure the nuts are too large for the birds to pick up with their beaks. Attracted to the food, the birds try again and again to pick up the nuts. Each time the birds try, their beaks strike the flat rock. The birds are persistent and try again and again until they literally knock themselves silly. The owner of the rock comes by each day and picks up the stupefied birds.¹⁵⁰

Elsewhere in Africa on what is now called Zimbabwe, Rhodesia, about 15 miles southeast of Fort Victoria, ruins of a large fortified town are found. There are also numerous similar ruins of less massive proportions. In fact, the country was named after these ruins. The name Zimbabwe literally means venerated house. Of these Funk and Wagnall write,

The ruins at Zimbabwe include two principle structures. One an elliptical walled enclosure 832 feet in diameter called the temple; contains vestiges of a building used probably for religious purposes. The enclosing wall is in places 32 feet high and 14 feet thick. Two solid conical towers, one 34 feet high, are at the south end of the wall. The other principle structure is a ruined fort on a nearby hill called the acropolis.¹⁵¹

Some of the theories of their origin are that they were built during Solomon's time around 950 B.C. Others believe that they were built later during the 14th and 15th centuries by the local Bantu tribes. While still others believe that Zimbabwe was a gold distributing center during the middle ages.¹⁵² In a personal conversation with a school principal from Zimbabwe, he conveyed to me the clearest

¹⁵⁰Ralph Linton, The Tree of Culture, (New York: Knopf Publishers, 1956), p. 83. As cited by Custance, Noah's Three Sons, op. cit., p. 167.

¹⁵¹Funk and Wagnall, op. cit., XXV, p. 454.

¹⁵²Cf. "Rhodesia a House Divided," National Geographic, CXLVII, No. 5, May, 1975, p. 645 ff.

explanation for them is that no one really knows who built the stone houses. A people at one time were magnificent builders, but their memory has slipped into the obscurity of history. (cf. PLATE XLIV).

Oceania. The natives first catch a fish called a cuttlefish which has long sucker tipped arms that they use to catch other fish. The natives then attach these to lines and let the cuttlefish catch fish for them, drawing the line back in and then repeating the process.

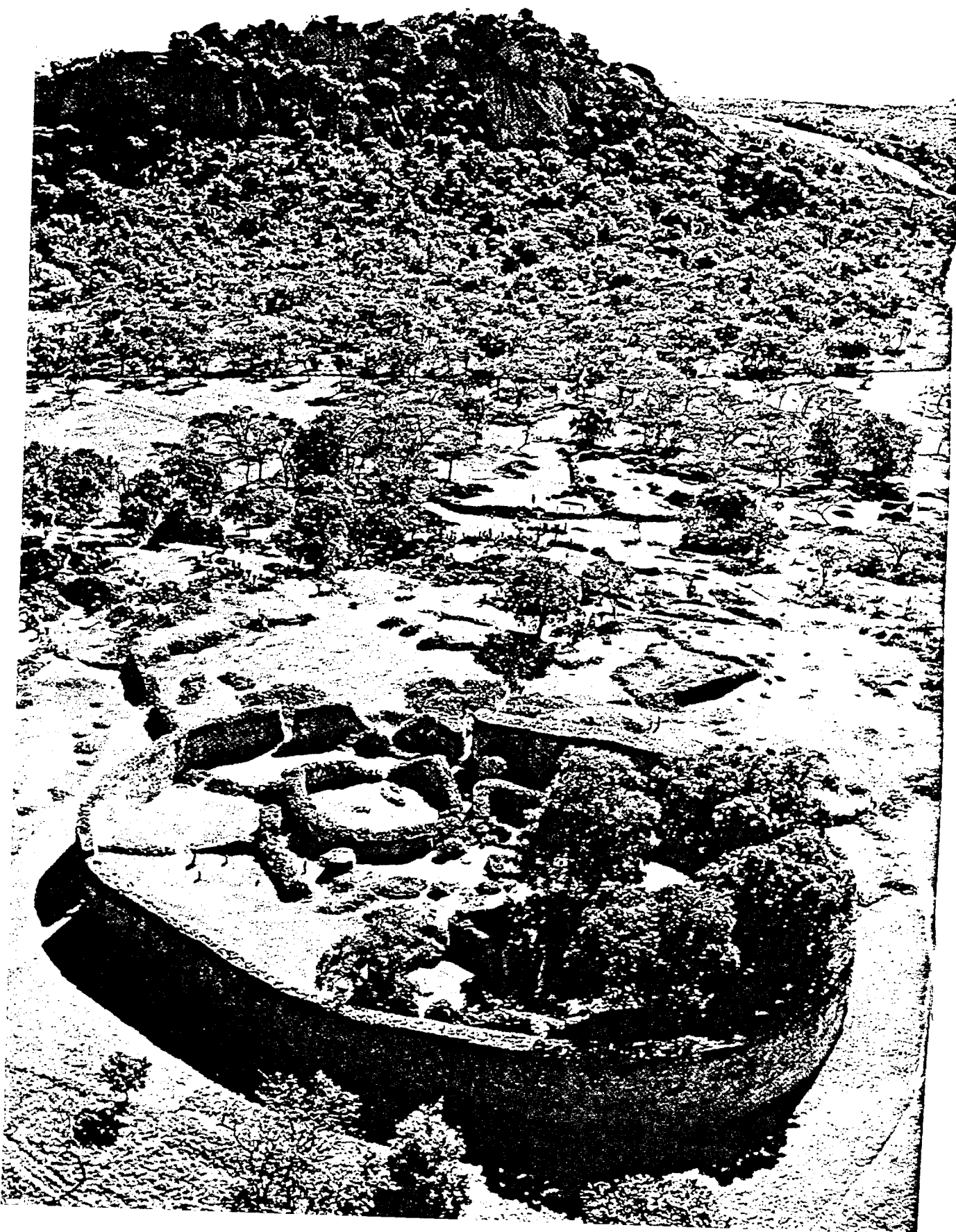
North American Indian. To the stranger, Macy Lopham writes that the desert may seem like a wilderness, but to the American Indian it was the Desert Stonehouse. He writes that,

To the initiated there is a veritable stonehouse in the desert, from the widely scattered resources of which essentials in food, clothing, shelter, tools, cooking utensils, fuel, medicine and articles of adornment or those sacred in ceremonial rites having contributed for generations, and still are contributing to the needs of Indians.¹⁵³

How long could we survive in their environs? Could we survive? Could we do as well? This author wonders. It might be interesting to look at ourselves through their eyes.

It is particularly interesting to turn the tables and to see what first impressions we "civilized" men have made upon the "savages." In 1744 William and Mary College offered to educate six Indian youths. The Indian's reply was as follows:

¹⁵³Ibid.



Several of our young people were formally brought up in colleges of the Northern Provinces; they were instructed in all your sciences, but when they came back to us they were all bad runners, ignorant of every means of living in the woods, unable to bear either cold or hunger, neither knew how to build a cabin, take a deer, or kill an enemy, spoke our language imperfectly, were therefore neither fit for hunters, warriors, or councilors; they were totally good for nothing.

We are, however, not the less obliged by your kind offer, though we decline accepting it; and to show our grateful sense of it, if the gentlemen of Virginia will send us a dozen of their sons, we will take great care of their education, instruct them in all we know, and make men of them.¹⁵⁴

Following is another appraisal of white-man by an eskimo named Kuvduitsof.

It is generally believed that White Men have quite the same mind as small children. Therefore one should always give way to them. They are easily angered, and when they cannot have their will, they are moody and like children have the strangest ideas and fancies.¹⁵⁵

Theodora Kroeber gives us a sensitive appraisal of Ishi, an American Indian with whom she gained complete rapport.

He considered the white man to be "fortunate, inventive, and very very clever; but child-like and lacking in a desirable reserve and in a true understanding of nature. Just before he died (in 1916) he re-affirmed his view of us as sophisticated indeed but still only children - smart but not wise! . . . And this man was a representative of a people we took for granted were untaught superstitious savages."¹⁵⁶

Perhaps Sir Alfred Zimmerman has said it best when he wrote that, "every baby that is born . . . is a stone age baby."¹⁵⁷

¹⁵⁴Wallbank, Taylor and Bailkey, op. cit., pp. 499-500.

¹⁵⁵Knurd Rasmussen, A Reader in General Anthropology, (New York: Holt, 1948), p. 119. As cited by Custance, Genesis and Early Man, op. cit., p. 111.

¹⁵⁶Theodora Kroeber, Ishi: A Biography of the Last Wild Indian in North America, (University of California Press, 1971), p. 237. As cited by Custance, Genesis and Early Man, op. cit., p. 111.

Dr. Custance elucidates what he had in mind when he said this,

The significance of this is that human potentials have never really changed either for good or for ill. In spite of all appearances to the contrary, you and I are not one bit more fitted by nature than a baby born in a contemporary primitive society. Zimmerman was attempting to underscore the fact that a modern European (he had in mind the Nazis) can be by nature as savage as any "savage." A higher "culture" does not mean superior intelligence. Nor by the same token does a lower culture signify a lower intelligence.¹⁵⁸

This is why a native from a more primitive culture may be adopted into an American home at birth and actually excel academically beyond his native peers. There is nothing innately inferior with his mind or ability. This same native, however, if he were to have remained in his own village would not have been less intelligent than in America, but he would have been less cultured in the areas that we deem as important. But perhaps for him, our culture would be less necessary for his survival than the one which he would have learned in his own village, as we saw concerning the Indians that had been educated by the white-man.

It is very important that if we try and surmise someone's IQ that we make sure the test is a fair one. For what we might be doing is being quite unfair in our appraisal of others.

Cultural Regeneration

In this section we will examine those groups that when dispersed were able to reorganize and re-establish the ancient

¹⁵⁷Sir Alfred Zimmerman, The Prospects of Civilization, (Oxford Pamphlets on World Affairs, no. 1, 1940), p. 23. As cited by Custance, Genesis and Early Man, op. cit., p. 109.

¹⁵⁸Custance, Genesis and Early Man, op. cit., p. 109.

civilizations they had lost. We know this from their magnificent remains. Dr. Custance provides us with a map of the basic centers of civilization (cf PLATE XLV). What we observe from this map is that all the major ancient civilizations were founded by people that were Hametic (i.e. Dark-skinned) in origin. ¹⁵⁹ Is this due to chance or is this also another confirmation of the Scriptures? The answer to that seems obvious. The question might be raised as to how these ancients could have traveled from continent to continent. There are really only two ways they could have traveled, by land or by sea, In this case they did both.

In the textbook Men and Nations, we read,

While the Ice Age still gripped the earth, people migrated from Asia to the Americas across what is now the Bering Strait, off the coast of Alaska. This Strait is the narrowest point between the continents of Asia and North America, and at several periods in the past there was a bridge of land there. Even when there was a water barrier, it was only a few miles across and could easily have been crossed by small boats.

There was neither a single large migration nor a continuous flow of people from Asia. Rather, there was a series of waves of different peoples on the march. Changes in the climate in Asia may, from time to time, have forced people northeastward and across the strait. From there they would move southward toward warmer climates. Finding some areas already inhabited by those who had come earlier, they would move on, looking for a favorable place to settle. All the migrants (except for the Eskimos, who came last of all) are called Indians.¹⁶⁰

Barry Fell, Professor Emeritus of Biology at Harvard University concurs that the first travelers to the Americas came across

¹⁵⁹The only major civilization that this paper will not deal with in any detail is the Chinese Civilization. Dr. Custance includes them as descendents of the Hamites because of their skin color, culture and language.

¹⁶⁰Men and Nations, (New York: Harcourt, Brace and Jovanovich, 1968), p. 282.

PLATE XLV

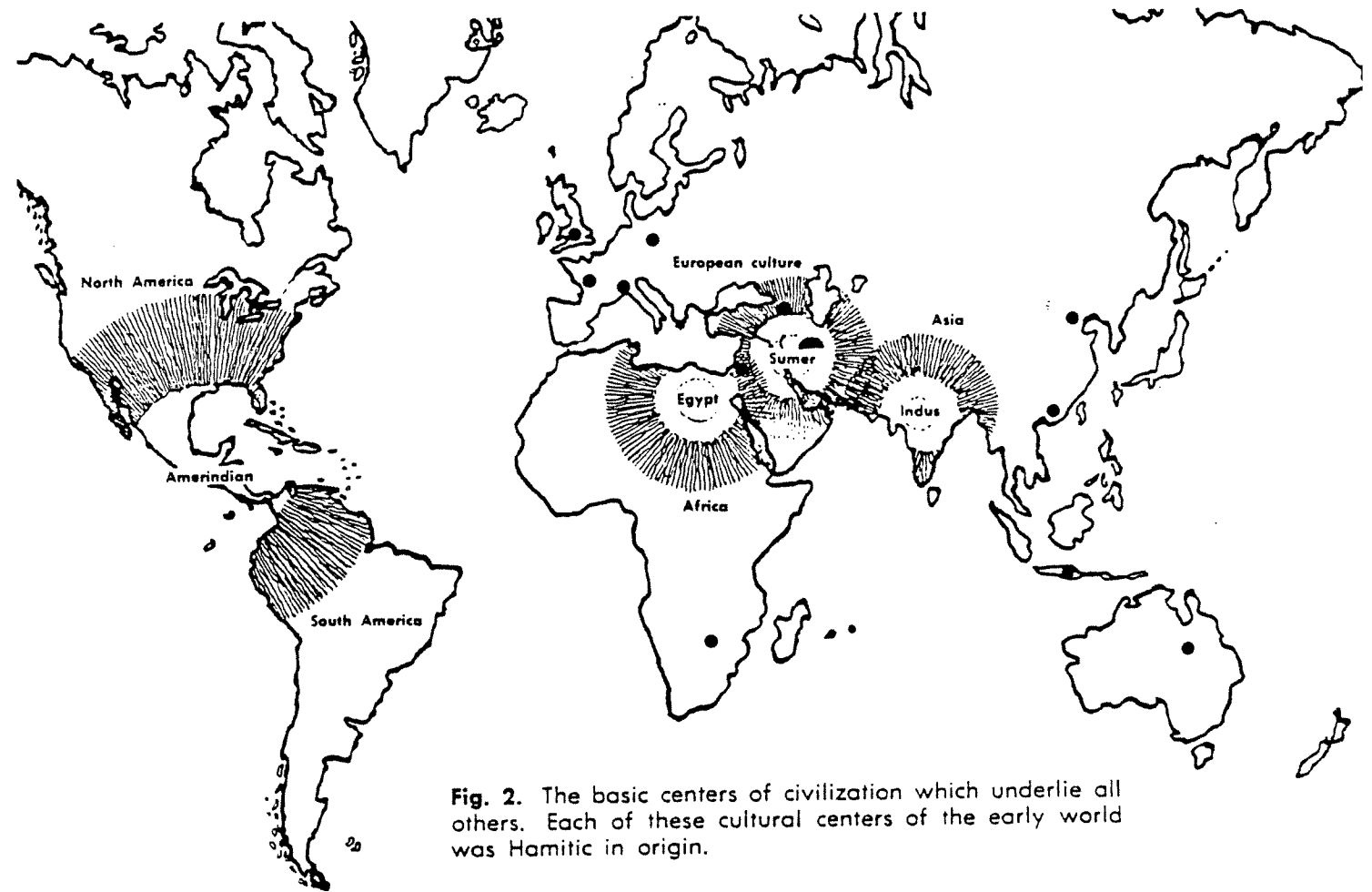


Fig. 2. The basic centers of civilization which underlie all others. Each of these cultural centers of the early world was Hamitic in origin.

Arthur Custance, Noah's Three Sons, (Grand Rapids: Zondervan Pub., 1975), p. 98.

the Bering Strait. He notes, however, that not too long afterward people came across by ship.

My professional work as an oceanographer had taken me to various remote oceanic islands, and while there I had learned of the existence of unexplained inscriptions cut in caves or painted in rock shelters. These raised questions as to who made the inscriptions, and when they had been made. . . . My colleagues began to look out for inscriptions . . . when they learned of my interest, and I gradually assembled a considerable collection of photographs and casts as the years went by. I soon became convinced that stone age man was by no means an ignorant land tied savage. On the contrary, he appeared to me to have been a resourceful and accomplished mariner, who could cross ocean gaps between Pacific Islands greater than the total span of the Atlantic Ocean.¹⁶¹

Dr. Custance has prepared a map showing what he believes to be the probable routes of migration as the world was first peopled. All points originate from the Mesopotamia Valley, and Ararat and cross at the Bering Strait (cf. PLATE XLVI). Asia is the cradle of civilization as Genesis claims and many scholars concur. Asia, the home of the Tower of Babel, seems to be the common point of departure.

Spokes on a Wheel. Dr. Custance writes,

It still remains true that whether we're speaking of fossil man or ancient civilizations, contemporary or extinct native peoples, or the present nations of the world, all the lines of migration which are any way traceable or deducible seem to radiate like the spokes of a wheel from the Middle East.¹⁶²

Griffith Taylor from the University of Toronto agrees. "Which ever region we consider, Africa, Europe, Australia or America we

¹⁶¹Barry Fell, Bronze Age America, (Boston: Little Brown and Co., 1982), pp. 84-85.

¹⁶²Custance, Genesis and Early Man, op. cit., p. 36.

PLATE XLVI

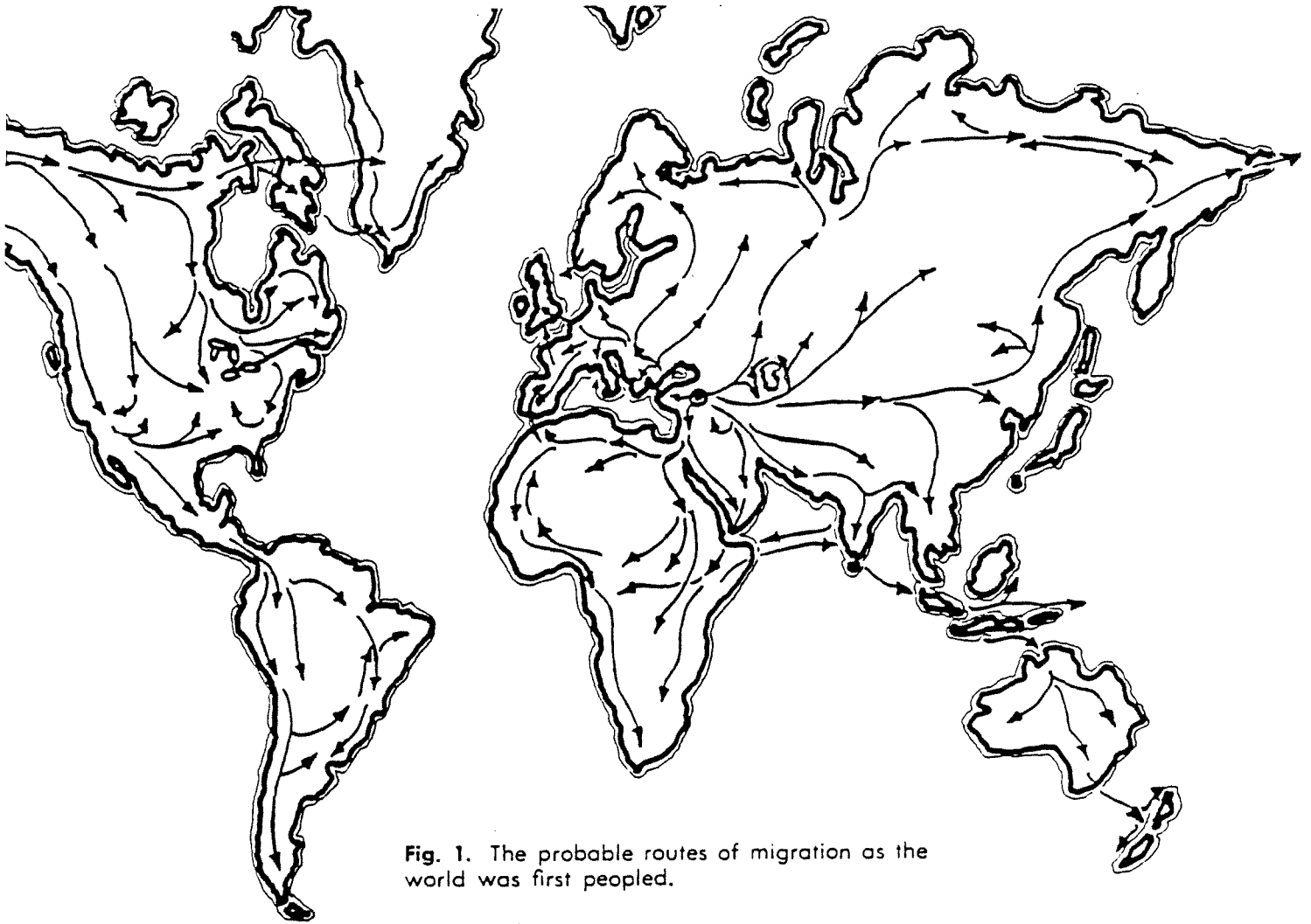


Fig. 1. The probable routes of migration as the world was first peopled.

find that the major migrations have always been from Asia."¹⁶³

William Howell expresses the same idea in an interesting way.

He says, "all visible footprints lead away from Asia."¹⁶⁴

It seems then the consensus of at least one assorted group that Genesis surely reflects true history at this point as it has all along our study.

Cultural Diffusion. We should be able to make certain predictions about some of the more motivated peoples that departed at the time of the ark and during the great dispersment at Babel.

One text suggested these five points:

1. The origin of civilization would be located somewhere in the middle east, near the site of Mount Ararat . . . or near Babylon . . . [We have shown this to be the case].
2. Wherever a new settlement was located it would be evidenced first by a brief "stone-age" interval.
3. The stone-age would be followed rather quickly by evidences of urbanization and other marks of civilization.
4. A state of high technological ability would be evidenced very early in the history of each region . . .
5. Evidences of civilization would appear more or less contemporaneously all over the world, with a slight priority in time noted at closer distances to the center of dispersion.¹⁶⁵

A sixth point should be added to the list, that being that we would expect there to be some racial and cultural similarities between these now widely diversified people.

¹⁶³Griffith Taylor, Environment, Race and the Migration, (Toronto University Press, 1945), p. 9. As cited by Custance, Genesis and Early Man, op. cit., p. 41.

¹⁶⁴William Howell, Mankind So Far, (New York: Doubleday, 1945), p. 295. As cited by Custance, Ibid, p. 46.

¹⁶⁵Morris, Scientific Creationism, op. cit., p. 188.

V. Gordon Child writes concerning the theory of cultural diffusion. He observes that,

Two broad theories have been advanced which over both resemblances and divergencies . . . for the origin of civilizations at particular times and places. One theory is that civilizations developed independent of each other in various centers and that institutions and techniques ranging from kingship through writing to metallurgy were the result of parallel development and invention. The other theory emphasizes the diffusion of ideas and inventions from one original source to neighboring areas. Neither theory of course, totally excludes the possibility of both original invention and diffusion working simultaneously; however, each emphasized the importance of one factor over the other. The problem is understandably complicated, its solution depending upon detailed knowledge of particular cultures as well as an all encompassing view of many civilizations.¹⁶⁶

The Bible, of course, would emphasize that initially diffusion of ideas and inventions came from one original source and spread to the neighboring areas following the dispersion V. Gordon Child, writing elsewhere concerning this second theory, makes this conclusion.

Fresh excavations deepen our knowledge of the Egyptian, Sumerian and Indus civilizations [and while] the distinctness and individuality of each becomes increasingly manifest, the agreements are indeed striking - the organization of society in cities; the continuous but sparing use of stone side by side with copper and bronze for the manufacture of weapons, tools and vessels; the use of picture signs for writing; the fashioning of ornaments out of fayence, shell and various kinds of stone and the other common traits enumerated by Sir John Marshal form an imposing array.¹⁶⁷

A survey of some of the evidence will show also that each of the other five points on the list are equally observable as well. Concerning points 2-5, A.H. Sayce writes,

¹⁶⁶Carroll, Embree, Mellon, Schrar and Taylor, The Development of Civilization, (Illinois: Scott, Foresman and Co., 1969), p. 47.

¹⁶⁷Ibid, p. 49.

The history of the ancient East contains no record of the development of culture out of savagery. It tells us indeed of degeneracy and decay in time, but it knows of no period when civilization began. As far as archaeology can teach us the builders of the Babylonian cities, the inventors of the cuneiform characters had behind them no barbarous past.¹⁶⁸

Speaking in turn of the major centers of civilization in the Middle East, we shall see that each tells the same story. Sumer, the Indus Valley in India and finally Egypt all appear suddenly culturally advanced without evidence of a slow cultural climb upwards. All developed approximately at the same time as they dispersed in an ever widening circle from a central point. This is exactly what one would expect to find if Genesis were true history.

Sumer.

Vere Gordon Child writes of Sumer that, "The authors of the Al Ubeid culture cannot have sprung from the marsh bottom, yet the culture itself shows no sign of having developed locally from any more primitive mesolithic forerunner."¹⁶⁹

T.J. Meek, in a lecture given at the University of Toronto, stated that, "The Sumerian culture springs into view ready made, and there is no knowledge of the Sumerian as savages; when we find them in the fourth millennium B.C. they are already civilized highly. They are already using metals and living in a great and prosperous city."¹⁷⁰

¹⁶⁸A.H. Sayce, Early Israel and the Surrounding Nations, (London, 1899), p. 270.

¹⁶⁹Custance, Noah's Three Sons, op. cit., p. 92.

¹⁷⁰Ibid, p. 94.

C.J. Gadd remarked in his book, The History and Monuments of Ur, that:

The Sumerians possessed the land since as far back in time as anything at all is seen or even obscurely divided, and it has already been remarked that their own legends which profess to go back to the creation of the world and of man, have their setting in no other land than their historical home . . . nor has any certain evidence been found in Iraq of a population so primitive as to have no knowledge of metal.

Works of art which astonish by their beauty have been found to be the relics of the first, not the last ages. Nothing but the good fortune that they were discovered by regular excavation could have avoided the ludicrous misconception of their date . . . Gold is the material of their possessions and the symbol of their superfluity . . . The articles made were indeed, of much the same kind as those of later ages, but they were at this very early period marked by a richness and splendor.¹⁷¹

Sir Leonard Wooley came to the conclusion that, "So far as we know, the fourth millennium before Christ saw Sumerian art at its zenith."¹⁷² This is exactly what one would expect to find if Genesis were true history and just the opposite if current theories were true. We are told that from this point men were scattered. While their language was babeled amongst the large groups, among the smaller groups we would expect them to attempt to take their culture with them. We shall first take a look at some of those groups which succeeded in carrying their culture with them, as they left Sumer.

India.

Concerning India and the Indus Valley we see the same story. Ernest MacKay, in his book Great New Discoveries of Indian Culture in Pre-

¹⁷¹C.J. Gadd, The History and Monuments of Ur, (London: Chatto and Windus, 1929), pp. 17, 24. As cited by Custance, Genesis and Early Man, op. cit., pp. 92-93.

¹⁷²Sir Leonard Wooley, The Sumerians, (Oxford: Clarendon Press, 1928), p. 44. As cited by Custance, Ibid, p. 93.

historic Sind, writes, "There seems to be little doubt that . . . we must look to the Iranian Highlands [near the Mesopotamian Valley] for the region whence civilization was brought to India."¹⁷³ MacKay relays that he discovered in one of the ancient sites he explored, that the city was laid out in blocks with draining systems and underground sewers. He goes on to say that some of the pipes are "quite modern in design . . . and have some conical shape so that the smaller end fits into the larger end of the next one."¹⁷⁴

Concerning Mohenjo Daro, one of the ancient capitals of India, excavations showed that:

Practically every house had its bathroom and latrine from which the water ran into the street drains and was thus carried well outside the city. Indeed, the draining system was remarkably well planned, every street being supplied with two or more drains, built like the houses, of burnt brick. A number of pottery drain pipes, some of which were found in situ, testify that these ancient people were expert sanitary engineers; moreover falls were arranged so that there should be as little splashing as possible and when a corner had to be turned the bricks were carefully rounded off to reduce friction. The drain pipes are quite modern in design; except for being made of porous pottery, they would well serve the same purpose today.¹⁷⁵

Dr. Custance gives us a good understanding of the reasoning behind such a porous type drainage system.

Anyone who has experience with a septic tank disposal system will know that in reality this porosity was a great advantage, for much of the content of the system is bled through the pipe walls into the surrounding soil thus relieving the load at

¹⁷³Ernest MacKay, Great New Discoveries of Indian Culture in Prehistoric Sind, (London News, November 14, 1936), PLATE I. As cited by Custance, Genesis and Early Man, op. cit., p. 95.

¹⁷⁴Ibid, p. 96.

¹⁷⁵Ibid.

the disposal end.¹⁷⁶

He goes on to observe concerning the "modern" inhabitants of this area that "the modern eastern villages have the unpleasant habit of casting all refuse into the street for the rain to wash away."¹⁷⁷ The ancients who entered the Indus Valley were already in some ways more cultured than the present inhabitants.

Egypt.

Turning now to Egypt it is important to note that Egyptian history is broken up into three major divisions, the Old Kingdom, the Middle Kingdom and the New Kingdom. It is significant to observe that the greatest building period of Egypt was not in its most modern period but rather in its most ancient period, the Old Kingdom, around 3100 B.C. This goes directly against what we would have expected to find if we accepted the modern theory of cultural development.

P.J. Wiseman writes concerning the Valley of the Nile.

No more surprising fact has been discovered by recent excavation than the suddenness with which civilization appeared in the world. Instead of the infinitely slow development anticipated, it has become obvious that art, and we may say science, suddenly burst upon the world. For instance, H.G. Wells acknowledged that the oldest stone building known to the world is the Sakkara Pyramid. Yet as Dr. Breasted pointed out, "From the earliest piece of stone masonry to the construction of the Great Pyramid less than a century and a half elapsed."

Writing of this pyramid, Sir Flinders Petrie stated that, "the accuracy of construction is evidence of high purpose and great capability and training. In the earliest pyramid the precision of the whole mass is such that the error would be exceeded by that of a metal measure on a mild or cold day: the error of leveling is less than can be seen with the naked eye. The conclusion seems inevitable that 3000 B.C. was the hey day of Egyptian art."

¹⁷⁶Ibid.

¹⁷⁷Ibid, p. 91.

Dr. Hall in referring to this sudden development says "It is easy to say that this remarkable outburst of architectural capacity must argue a long previous apprenticeship and period of development. But in this case we have not got this long period.

In the face of these facts the slow progress of early man is a doubtful assumption and the idea that an infinitely prolonged period elapsed before civilization appeared cannot be maintained.¹⁷⁹

Walter Emery, speaking of the tombs of the first Pharaohs, remarked, "One great tomb after another was cleared, each showing that civilization during the period of the First Dynasty was far more advanced than we had supposed . . . showing that a highly developed culture existed in Egypt by 3000 B.C."¹⁸⁰

P.J. Wiseman summarizes concerning all these findings.

This discovery is the very opposite to that anticipated. It was expected that the more ancient the period the more primitive would excavators find it to be, until traces of civilization ceased altogether and aboriginal man appeared. Neither in Babylonia, nor Egypt, the lands of the oldest known habitations of man, has this been the case. In this connection Dr. Hall writes in his History of the Near East, "When civilization appears it is already full grown." And subsequently "Sumerian culture springs into being ready made." Dr. L.W. King in his book Sumer and Akkad remarks, "Although the earliest Sumerian settlements in southern Babylonia are to be set back in a comparatively remote past, the race by which they were founded appears at that time to have already attained to a high level of culture."¹⁸¹

I maintain that this at the very least provides a basis of faith that Genesis is true history and deserving of respect.

Turning now to the New World we note that the story is the same there as well. We will look at some well known ancient civilizations.

¹⁷⁹P.J. Wiseman, New Discoveries in Babylon About Genesis, (London: Marshall, Morgan and Scott), pp. 28-32. As cited by Custance, *Ibid*, p. 89.

¹⁸⁰*Ibid*.

¹⁸¹*Ibid*.

The Mound Builders.

Who were the mound builders of North America? What were they like?

George Stuart wrote an article in National Geographic and we will summarize his conclusions about these people.

It is estimated by some that the forefathers of the mound builders arrived in the area around 6000 B.C. This date is, of course, based on the naturalistic model of dating and would therefore be subject to revision. As to who the mound builders were it appears they were none other than the American Indian, ancestors of the Creeks, Cherokees, Natchez and others who first greeted the white men. Modern archaeologists have deduced that widely different cultures built the mounds at different times; most date somewhere around 2,000 B.C. onward.

It is hard to imagine for those of us who have never seen these mounds to be aware of the magnitude and number of them. The largest mound is located in St. Louis, Missouri and is called the Cahokia Mound. It stands 100 feet high, occupying an area of four square miles, with a 16 acre rectangular base; surpassing that of Egypt's greatest pyramids. The population extending around this tower has been estimated to have been as high as 30,000 in number. These mounds literally cover the Eastern part of the United States. These earth works were built with astonishing precision. Some forming shapes of humans or animals, while others were flat topped.

As excavations have taken place, some authorized and others vandalized, some amazing artifacts have come to light. "There were textiles, shell beads, copper axes, a basket containing 30 copper-

covered masks, stone maces, effigy pipes, and conch shells engraved with scenes of men and perhaps of gods."¹⁸²

Elsewhere we read this about these builders:

To some archaeologists, the presence of fiber tempered pottery and southeast shell suggest an intriguing possibility: remarkably long coastal voyages from South America to Georgia and South Carolina about 2400 B.C. For the combination of shell rings and similar pottery is known from only one other area of the Western Hemisphere - on Columbus' Caribbean coast. It is a striking coincidence."¹⁸³

What becomes increasingly apparent is that amongst those ancient mound builders there had obviously been a cultural degeneration. Their culture seems to have been relatively advanced initially and degenerated in some ways, by the time of the American settlers.

Mayans.

Looking now at Central America we find the case to be the same. The two most famous cultures of Central America, which have both left impressive remains, are the Mayans and the Aztecs. The Mayan culture became firmly established in Mexico, Guatemala, Honduras, etc.

The date of origins of the Mayan civilization has been debated because of conflicting interpretations of the archaeological evidence. In this sense archaeology could be said to still be an art as well as a science. Nevertheless in the Encyclopedia Americana we read that, "In the 1970's excavated pottery and architectural remains in British Honduras suggested that the formative period [of Mayan culture]

¹⁸²George Stuart, "Mounds: Riddles of the Indian Past," National Geographic, CXLII, December, 1972, p. 783.

¹⁸³Ibid, pp. 790-791.

began about 2,500 B.C."¹⁸⁴

The Mayan are related to the American Indian tribes. Consequently, they too would be related to those who came from Asia.

Physically the Mayan are short, dark, broad-headed and muscular.

Culturally the Mayan existed primarily by farming. They also developed techniques of spinning, dyeing, and weaving cotton, producing some beautiful clothing. They also domesticated the dog and the turkey but had no draft animals. The Mayans are also known for their fine pottery, unequaled in the New World outside of Peru. But what the Mayans are particularly noted for was their architecture, of which many great ruins remain.

These sites were vast centers of religious ceremonies. The usual plan consisted of a number of pyramidal mounds. The pyramids built in successive steps were faced with cut stone blocks and usually had a steep stairway built into one or more sides. The substructure of the pyramids was usually made of earth and rubble, but sometimes mortared blocks of stone were used.¹⁸⁵

We understand that it used to be felt that the American pyramid served only as a foundation for an important structure on top. But in 1952 it was discovered that a burial chamber was found deep within the pyramid of Palenque, just as the pyramids had served the Pharaohs of Egypt. The remains were also decked out as in Egypt.

Six skeletons surrounded the altar below which was a burial chamber of a priest or ruler. On his head, neck and chest was a wealth of jade; the face was covered with a jade mask set with emerald eyes; in the mouth was a huge pearl; in each hand was an ornament of jade, while at his feet were two jade figurines.¹⁸⁶

¹⁸⁴"Mayan," Funk and Wagnall's New Encyclopedia, XIX, op. cit., p. 120.

¹⁸⁵Ibid, p. 121.

¹⁸⁶Ibid, p. 122.

The Mayans are also noted for their accomplishments in the area of astronomy, and of their cultic involvement in astrology.

"The Mayan calendar although highly complex, was the most accurately known to man until the introduction of the Gregorian Calendar."¹⁸⁷

In Mexico the great pyramids of the Sun and Moon at Teotihuacan are generally believed to have been constructed several centuries before Christ and speak volumes to their participation in Solar Worship. The literature and the hieroglyphic inscriptions of the Mayans also contain books that deal with astronomy. Part of their literature even includes legends that obviously appears to be cultural memories of Genesis 6-11.

The Mexicans, says the Italian historian Clavigero, "with all other civilized nations, had a clear tradition, though somewhat corrupted by fable, of the creation of the world, of the universal deluge, of the confusion of tongues, and of the dispersion of the people; and had actually all these events represented in their pictures. They said, that when mankind were overwhelmed with the deluge, none were preserved but a man named Coxcox to whom others give the name of Teocipactli), and a woman called Xochiquetzal, who saved themselves in a little bark, and having afterwards got to land upon a mountain called by them Colhuacan, had there a great many children and that these children were all born dumb, until a dove from a lofty tree imparted to them languages but differing so much that they could not understand one another. The Tlascalans pretended that the men who survived the deluge were transformed into apes, but recovered speech and reason by degrees."¹⁸⁸

This final piece of data along with that which has preceded certainly does appear to support the contention that the Mayans are distant descendents of the dispersed HAMITES. It should not be construed to think that any of the descendents were frozen in time,

¹⁸⁷Ibid.

¹⁸⁸Gaster, op. cit., pp. 82.

mimicking their ancient descendents in every jot and tittle. They, like all people, were creative and unique, free to adapt or change. Nevertheless, our purpose was to show some of the similarities of these cultures to verify the historicity of the Biblical text.

Aztecs.

The Aztec culture is again quite similar to that of the Mayans. They were dominant in Mexico, Guatemala, El Salvador and as far south as Nicaragua at the time of the Spanish Conquests of 1521.

Linguistically they are related to the Pima, Hopi and Shoshone Indians of the Western United States. We are told that they made exquisite fabrics, excellent pottery, cast some metals and had a form of writing, a numerical system and a well developed astronomy. As National Geographic put it, "The pride of the Aztecs [was] their 20-ton sun stone."¹⁸⁹

Concerning their architecture, it is known that they built great cities containing large public buildings, palaces, temples and truncated pyramids. On top of these pyramids the Aztecs performed the abominable ceremony of human cannibalism. It is not too surprising then that a moral God would ultimately bring down their cultural supremacy in the area. Moving further south now we turn our attention to Peru and the Incas.

¹⁸⁹Bart McDowell, B. Anthony Stewart, "Mexico's New Museum Window on the Past," National Geographic, special supplement, October, 1968, p. 494.

Incas.

Peru is the home of many fascinating peoples. We will examine two of them, the Incas and the Nazca. Concerning the date for habitation of Peru by the Incas, in the Encyclopedia Americana we learn that,

The culture period of the early Peruvians extended from unknown times until its close soon after the conquest of Peru by Pizarro. Judging from the character of its arts and laws, its development, possibly contemporaneous with Chaldean and Egyptian culture, must have taken thousands of years.¹⁹⁰

The Incas developed into excellent farmers who learned how to terrace the land on the steep mountain ridges for which the Andes are famous. Long irrigation canals were constructed to bring water to their crops and fish were used as fertilizer. The Incas also constructed roads over 1,100 miles long cutting paths along rock ridges and crossing canyons with giant suspension bridges. Relay messengers could cover 250 miles a day on these mountain roads.

Some of the famous remains coming out of various periods of the Inca's long history from most recent backwards are as follows. Cusco, a southern highland city, home of the great Sun Temple, originally covered with plates of gold. The gold is long gone but the foundations of the Incan city remain and have been incorporated into the monastery of Santo Domingo. The fortress of Sacsahuaman is nearby and constructed of many different sided stone, fit so perfectly together without mortar that a blade of a knife cannot be inserted between the stones. Some of these stones are 20 feet high and weigh more than 100 tons. North of Cuzco stands another great fortress called

¹⁹⁰"Inca," Encyclopedia Americana, XIV, op. cit., p. 734.

Pisac, famous for the beauty and legendary astronomical observatory. A little beyond there, overhanging the Urubamba River thousands of feet below, stands the magnificent ruins of Machu Picchu. At the time of the Spanish conquest the Incas stopped speaking of the city to keep its location a secret. For 400 years the city was forgotten until rediscovered by a missionary explorer, Hiram Bingham in 1911 (cf. PLATE XLVII).

Other sites, such as Tambo Colorado and Pachacamac, contained remains of an ancient palace and a great terraced pyramid. Tiahuanaco, along the shores of Lake Titicaca, are also famous ruins. Thirteen thousand feet above sea level, they are also considered proto-Incan. Prior to this one cannot overlook the great sun pyramid of Moche built out of 50,000,000 adobe bricks.

All of this demonstrates that the culture of the Incas was well advanced and had a long previous history. Astrology was part and parcel of their religion. Obviously the Incas were sun worshipers but their religion embodied a belief in the unknown God who was Creator and pervaded all. There were no human sacrifices.

Concerning the discussion of whether the early Peruvian culture was derived in some way from the Old World in ancient time, Funk and Wagnall modestly states, "various points of similarity with the early cultures of Asia and Egypt have been adduced."¹⁹¹ They obviously do not want to commit themselves too heavily, but feel it necessary to bring the point out that there are points of similarity between

¹⁹¹"Inca," Funk and Wagnall's New Encyclopedia, XIV, op. cit., p. 189.



The ruins of the mountaintop city of Machu Picchu, a magnificent Inca site in Peru

Canadian Pacific Railway



© Historical Pictures Service

Part of the Inca fortress of Saqsayhuaman, overlooking Cuzco, the Inca capital. This construction is typical of Inca stonework; the stones are fitted together so tightly, without mortar, that not even a knifeblade can be slipped between them. Some of the stones are 20 feet high, exhibiting the characteristic trapezoidal Inca form.

these ancient cultures. By now it should not be too surprising to observe that the Incas also had a great flood legend, distorted, localized, but nevertheless unmistakably similar to the Genesis narrative. Theodore Gaster writes,

The Incas of Peru had also a tradition of a deluge. They said that the water rose above the highest mountains in the world, so that all people and all created things perished. No living thing escaped except a man and a woman, who floated in a box on the face of the waters and so were saved. When the flood subsided, the wind drifted the box with the two in it to Tiahuanacu, about seventy leagues from Cuzco.¹⁹²

Moving farther south, we turn our attention to the amazing Nazca lines of Peru.

The Nazcas.

Loren McIntyre wrote an article for the National Geographic entitled, "Mystery of the Ancient Nazca Lines." In it we learn that along the southern coast of Peru where the land is extremely arid, there exists some amazing lines "ruler straight and tack sharp."¹⁹³ These lines are attributed to the Nazcas, a coastal people who lived in the area around 100 B.C. to A.D. 700. There are numerous geometrical designs on some of their figurines and artwork that would indicate that they are the originators of these lines. These lines are designed into quadrangles, triangles, trapezoids, and spirals. There is also a desert zoo of giant creatures composed of birds, reptiles, whales, flowers, a monkey and a spider. These designs are all similar to those found on their pottery and other works of art.

¹⁹²Gaster, op. cit., p. 211.

¹⁹³Loren McIntyre, "Mystery of the Ancient Nazca Lines," National Geographic, CXLVII, May 1975, p. 720.

What makes these designs so interesting is their enormous size and their exactitude. The monkey is over a hundred yards long with a right hand that is forty feet across. The hummingbird is over 450 feet long.

Recently a film producer made a film entitled "Chariot of the Gods" where he suggested that these were possibly landing strips for space craft. Maria Reiche, a student of these lines and the area for more than 25 years, scoffs at the idea. "She says once you remove the stones, the ground is quite soft . . . I'm afraid the spaceship would have gotten stuck."¹⁹⁴ Dr. Paul Kosok, the first scholar to study the markings, believed that they constituted a giant astronomical calendar. In 1968 a study partially financed by National Geographic Society determined the following. "Some of the lines did indeed point to positions of the sun and moon in ancient times, as well as to the rising and setting points on the horizon of some of the brighter stars."¹⁹⁵ They did hedge their answer, however, by saying that the study indicates the lines' correspondence was no more than could be expected by chance. To presume that the lines were designed to correspond with the astrological bodies seems to be the most logical explanation and is certainly consistent with what we have learned of other cultures. We will continue to observe this in those that remain to be studied.

The question may be raised as to why these Nazca lines were created so immense that the Nazcas themselves could not appreciate

¹⁹⁴Ibid, p.718.

¹⁹⁵Ibid, p. 721.

them on land but only from the air. It has been suggested that these lines were in fact intended to be appreciated by the Nazcas from the air. The Nazcas are reported to have used fire pits, which are still recognizable, to fill hot air balloons in which they would place their dead to permit them to return to their gods. The animals and lines then would be representative of different astrological bodies and serve as a guide for the dead, just as Taurus the bull or Scorpio the scorpion (serve as astrological symbols today). But no matter what one thinks regarding the cause and purpose of these lines, it should be noted that the Nazcas or some other more ancient people were remarkably gifted in their ability to solve problems that concerned them and do not reflect inferior intelligence.

Similarities in Cultures. By now it should become evident that several features stand out very clearly linking the Hamites of the Old World with the Hamites of the New World. Just some of the similarities in brief are given as follows:

1. They were similar in race, they were dark skinned. This is true if we are speaking of the Sumerians, Egyptians, Africans, Eskimos, Indians of India, Indians of America or Mayans, Aztecs and Incas.
2. Many of them built massive pyramidal type structures, often burying their dead in them (e.g. Mesopotamians, Egyptians, Mound Builders, Mayans, Aztecs and Incas).
3. All of the nations mentioned above have flood legends with three similar factors. First that there was a great flood; second there was a vessel of safety; and third, human seed was saved. Some even

have legends of a great dispersement. While the details of the memory blurred and became fanciful, the fact of its occurrence in history remained in the traditions of the people.

4. Most, if not all, are known to have been very familiar with astronomy and astrology, worshiping the sun or moon (cf. PLATE XLVIII, XLIX).

5. All cultures demonstrated a degree of engineering genius which marval modern civilization of today. While the techniques of building varied, the purpose remained the same, to provide a place of public worship (cf. PLATE L).

6. Lastly, the cultures are shown to have developed subsequent to that in Mesopotamia, with their roots obviously belonging in Asia.

With this it might seem that our study would close. If it did, however, we would be missing some of the most intriguing evidence yet that all cultures of mankind appear to be related.

Old and New World Similarities

Megalithic Monuments

Several questions may immediately come to mind for those totally unfamiliar with Megaliths. Every question is as important as the other. We will examine these questions in turn.

What Are They? Megalithic literally means huge stone. Some are measured at 60 feet high. There are actually several classes of these monuments. Monolithic stones comprised of Menhirs (i.e. long stones) that stand alone, stone circles or rows comprised of numerous menhirs in a giant circle (as at Stonehenge) or stone rows

PLATE XLVIII

Similarities in Astrology



Sumer

Registers of the Ur-Nammu stela from Ur, showing the building of a ziggurat; from about 2060 - 1955 B.C.

Egypt

Family scene of Akhen-Aton, Nefert-iti and their daughters, under the sun disc with radiating arms; from Amarna.



PLATE XLIX

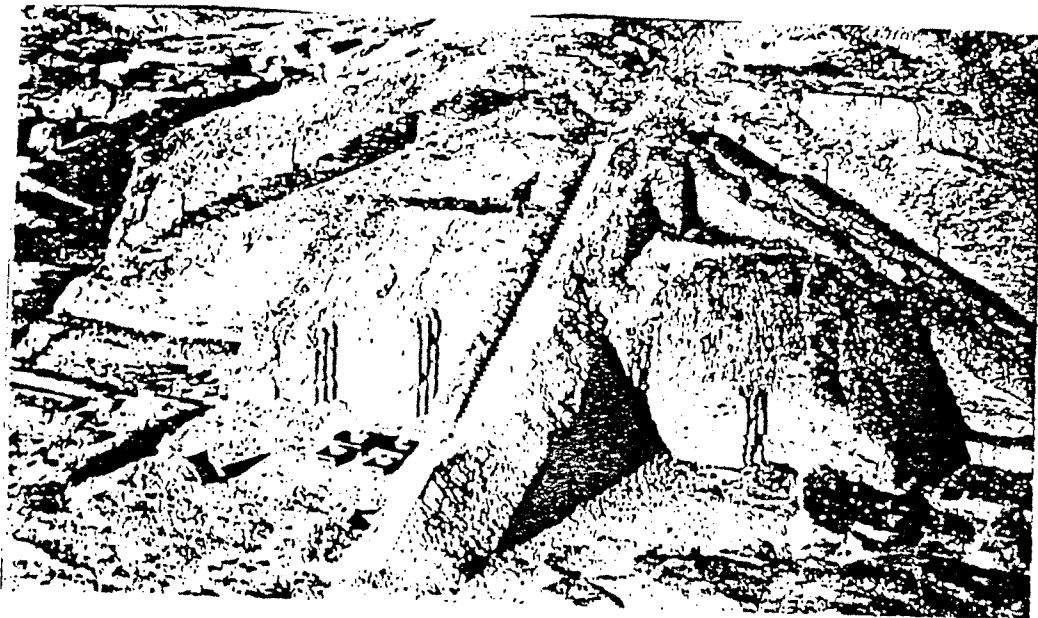
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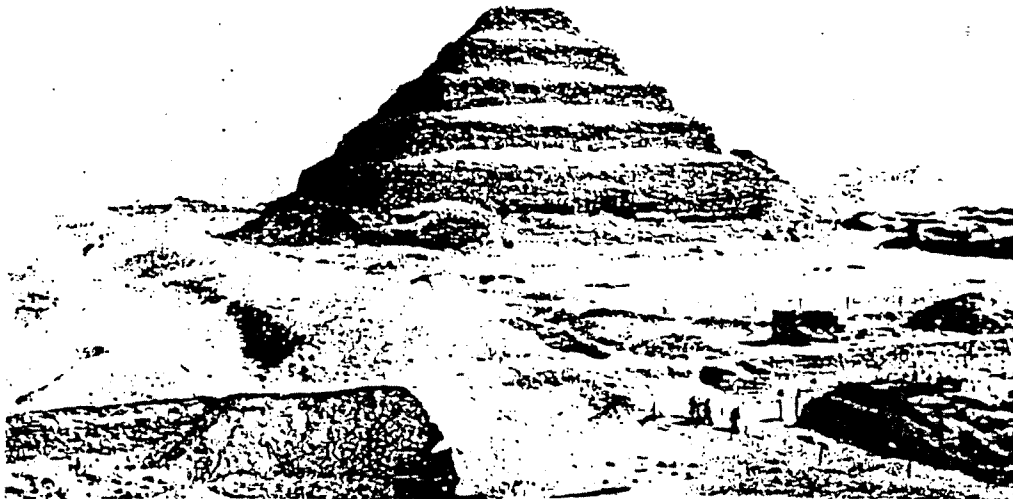
© The Bettmann Archive

An old drawing of Incas consecrating a vessel to the Sun. Although they worshipped the Sun, their religion embodied a belief in an Unknown Creator, an all-pervading God. Inca religious rites did not include human sacrifice, and were extraordinarily beneficent for the period.

igurat at
UR



Pyramid
Mkarrah
EGYPT



Pyramid Temple
Chen-Itza
MAYANS



(as at Carnac, France), Dolmens (i.e. stone tables) comprised of three or more stones. There are more than 50,000 of these formations existent today. Cromlechs are similar to dolmens but actually form a real chamber and are often comprised of smaller stones. Men-a-tols are giant stones with the centers bored out of them.

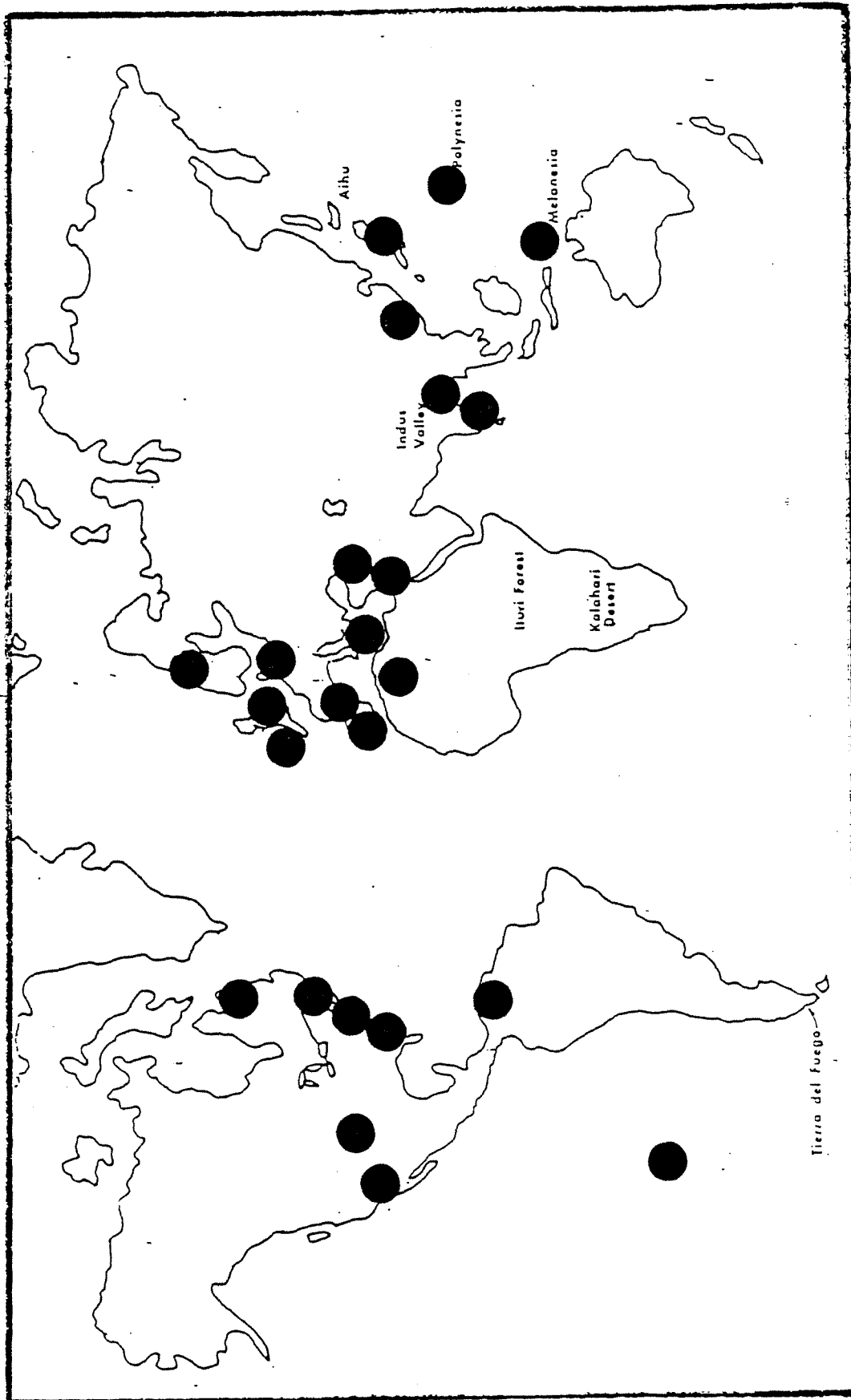
Where are They? These monuments are literally found in all parts of the world, including the east coast of the United States. In fact, they range from Labrador, Canada down through Columbia, South America. They are also in the British Isles, Western France, Belgium, Spain, Portugal, islands in the western Mediterranean, Scandinavia, North Africa, the Crimea, the Caucasus, the Middle East, the Iranian uplands, Japan, Burma, Assam, the Deccan Plateau in India, the South Pacific Polynesia, Melanesia and Micronesia (cf. PLATE LI).

Why were They Made? It would seem that the monuments served a twofold purpose. The first being to serve as a giant astrological observatory and possibly temple and the second possibly being a way to mark the remains of their dead. Concerning whether or not Stonehenge was an observatory we read,

An American astronomer fed into a computer a large number of recognized Stonehenge positions - stones, stone holes, mounds - and obtained some 240 alignments translated into celestial declinations (the angular distance of a heavenly body . . .). Comparing these declinations with the position of major celestial bodies as of 1500 B.C. (Stonehenge was constructed in the second millennium B.C.), Professor Hawkins found an "astonishing" number of correlations between stone alignments and solar and lunar declinations - in fact, "total sun correlation" and "almost total moon

PLATE LI

MAP OF KNOWN MEGALITHIC MONUMENTS



correlation as well, "indicating their sophistication in astronomy."¹⁹⁶ These sites were obviously giant calendars used to detect the changing of seasons, etc.

This should come as no surprise to us, for it seems the whole ancient world was remarkably familiar with this practice. It has also been suggested that the cromlechs (i.e. chambers) and dolmens might have served as communal burial chambers.

When Were They Built? There are so many megaliths and their dates are also varied. The earliest according to W.F. Albright were dolmens built in the region of Palestine (i.e. Moab) and date back to 4000 B.C. Another source observes that these monuments are still being constructed in parts of Indonesia and Assam, India.

Who Built Them? This is an intriguing question. We know that those who did construct them were sophisticated, for they precisely constructed these monuments using what has been called a megalithic yard.

An engineering professor at Oxford surveyed some 300 of the thousands of megalithic sites in Britain; he discovered a widespread use of a uniform measure of length, the "megalithic yard" which is 2.72 feet. Some sites were set out with an accuracy approaching 1 to 1000 and the builders of the circles had knowledge of practical geometry, concentrating on geometrical figures which had as many dimensions as possible arranged to be integral multiples of their units of length. His evidence also points to a strong interest in astronomy, especially in the solstices and the calculation of the year.¹⁹⁷

¹⁹⁶Wallbank, Taylor and Bailkey, op. cit., p. 25.

¹⁹⁷Ibid.

The Maritime People

This author would like to make a tentative suggestion about who these astrological engineers were. Obviously the practice is so widespread that it was a common phenomena. Quite possibly this was the way that the pre-flood Patriarchs used the "lights in the expanse of the sky to . . . serve as signs to mark seasons days and years" (Genesis 1:14). There is nothing ethically wrong with this practice anymore than it is for us to consult a calendar or look at a watch. It was simply their ancient calendar. This surely explains the reason that the practice was so widespread. Secondly, however, it does appear that these megaliths do not exactly match the ancient building patterns of the Hamitic peoples, so perhaps it was not them who constructed the majority of them. Thirdly, upon conferring with the map we note that the greatest concentration of these are along the coasts or on islands. Therefore we can conclude that these sites were established by sailors to get their astrological bearings. Specifically the greatest concentration seems to be in the area of Europe, which would tend to attribute them to the descendants of Japheth.

Now let us turn to Genesis and see if it can shed any further light on the subject. There we read in the table of Nations that one of the sons of Japheth was Javan and that "from these [his sons] the maritime peoples spread out into their territories by their clans with their nations, each with its own language" (10:4). It seems quite probable to me then to consider these the ancient remains of the Japhetic "maritime people" as they explored their ancient world, long before the days of Columbus.

Old and New World Commerce

While this practice of ancient travel, and most probably commerce, may come as a surprise, it seems to rely on a very solid basis. Barry Fell, Professor Emeritus of Biology at Harvard University, provides us with some of the interesting evidence of travel and commerce amongst early inhabitants of North America and Europe. He believes that there was an established sea bound copper trading route between Europe and North America at least by 17 B.C., and very probably much earlier.

Some seventeen centuries before the time of Christ, a Nordic King [i.e. Japhetic] named Woden-Lithi sailed across the Atlantic and entered the St. Lawrence River. He reached the neighborhood of where Toronto now stands, and established a trading colony with a religious and commercial center at the place that is now known as Petroglyphs Park, at Peterborough . . . He remained in Canada for five months from April to September, trading his cargo of woven material for copper ingots obtained from local Algonquians (whom he called Wal . . . meaning foreigners). He left behind an inscription that records his visit, his religious beliefs, a standard of measure for cloth and cordage, and an astronomical observatory for determining the nordic calendar year, which began in March, and for determining the dates of Yule and pagan Easter festivals. Having provided his colonists with these essentials he sailed back to Scandinavia and thereafter disappears into the limbo of unwritten Bronze Age history. The king's inscription gives his Scandinavian title only and makes no claim to the discovery of the Americas nor to conquest of the territory. Clearly he was not the first visitor to the Americas from Europe, for he found that the Ojibwa Algonquians were already acquainted with the ancient Basque syllabary.¹⁹⁸

Concerning some amazing evidences of the mining and exporting of the copper in the region, we read:

There are also quite independent and unrelated reasons for thinking that ancient European voyages came to America. They concern the mining of metals. For the past twenty years leading mining engineers and university metallurgists have been seeking from archaeologists an explanation of a most baffling mystery in the history of mining technology, so far no answer has been found.

¹⁹⁸Fell, op. cit., p. 37.

Around the northern shore of Lake Superior and on the adjacent Isle Royale, there are approximately 5,000 ancient copper mine workings. In 1953 and 1956 Roy Drier led two Michigan mining and technology expeditions to the sites. Charcoals found at the bases of the ancient mining pits yielded radiocarbon dates indicating that the mines had been operated between 2000 B.C. and 1000 B.C. These dates corresponding nearly to the start and the end of the [copper] age in Northern Europe. The most conservative estimates by mining engineers show that at least 500 million pounds of metallic copper were removed over that time span, and there is no evidence as to what became of it.

[Some] Archaeologists have maintained that there was no Bronze age in Northern America and that no contacts with the outside world occurred. On the other hand, the mineralogists find themselves obliged to take a different view: it is impossible, they argue, for so large a quantity of metal to have vanished through wear and tear. And since no large numbers of copper artifacts have been recovered from American archaeological sites, they conclude that the missing metal may have been shipped overseas.¹⁹⁹

Further evidence that these early North American inhabitants had direct links with the cradle of civilization can be seen in the stone megaliths that survive to this day. We will show a series of photographs noting first those from the Old World and then their corresponding rock formations in North America. In this case a picture (or several of them) is certainly worth a thousand words. Note carefully the site of the different monuments at the bottom of the Photographs. First let us compare the Dolmens of both continents (PLATE LI, LII, and LIII show dolmens of the Old World, PLATES LIV and LV the New World). After we have compared the similarities of the dolmens we will look at Old World monoliths (PLATES LVI and LVII) and New World monoliths (PLATES LVIII and LIX). A comparison of Old World men-a-tols (PLATE LX) and New World men-a-tols is striking. Note particularly the similarities in size, style and general appearance

¹⁹⁹Ibid, p. 261.

PLATE LI



Figure 2-10. Dolmen of Proleek, County Louth, Ireland. *Norman Totten.*

PLATE LII

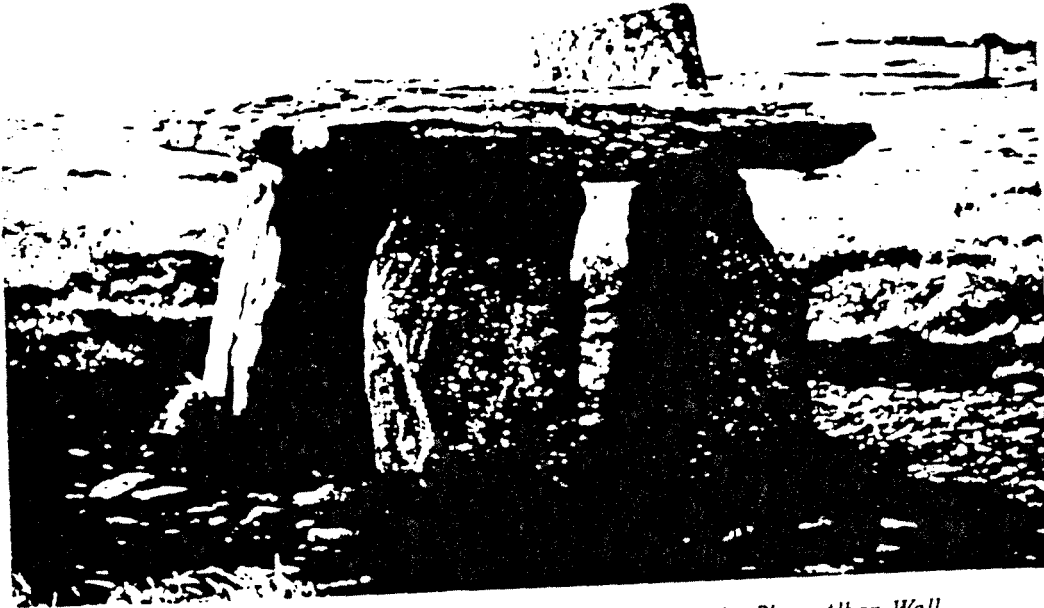


Figure 2-2. Exposed cromlech dolmen, Orkney Islands. *Photo Alban Wall.*



Figure 2-11. Dolmen with massive capstone, Trelleborg, Sweden. *Photo Joseph D. Germano.*

PLATE LIII



Figure 2-1..Cromlech or funerary dolmen at Carrazeda, Portugal. Formerly buried under earth, the stone structural elements now stand exposed through long-continued weathering. *Photo Leonel Ribeiro.*

PLATE LIV



Figure 2-12. Dolmen with massive (40-ton) capstone at Lynn, Massachusetts. *Photo James P. Whittall.*



Figure 2-13. Newly discovered dolmen at Lake Lujenda, northern Minnesota. *Photo David Harvey.*

PLATE LV

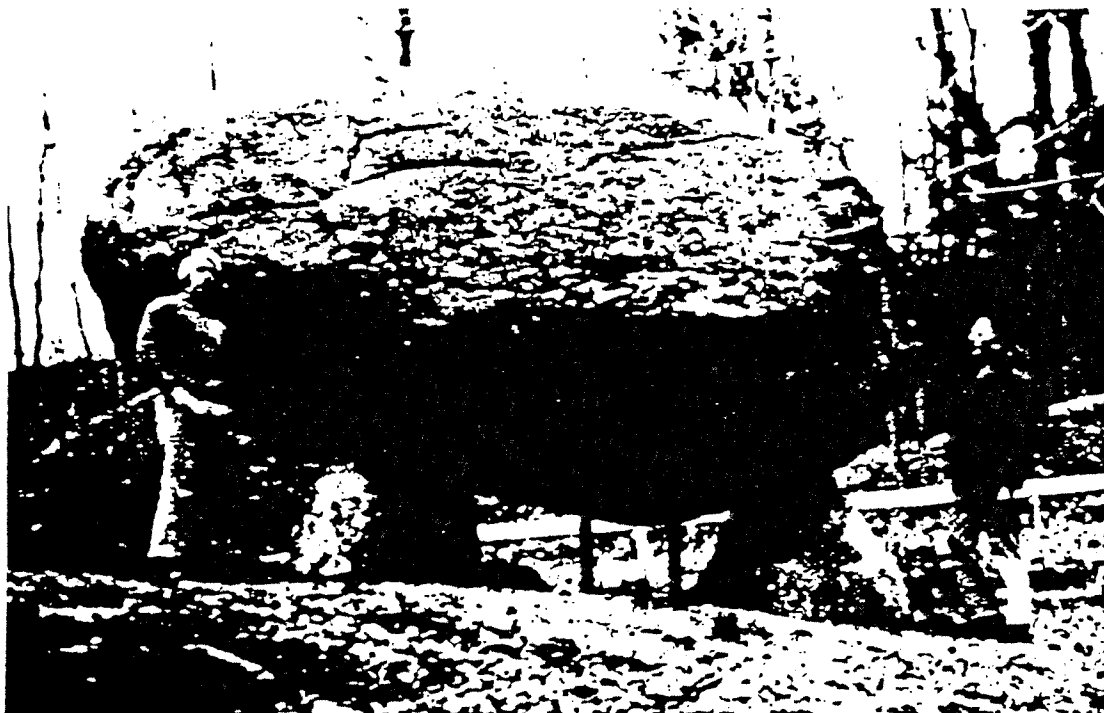


Figure 2-15. The largest known dolmen in North America, with a 90-ton capstone, located at North Salem, New York, and mistakenly attributed by an adjacent signpost to "the action of the Ice Age." *Photo Renee Fell.*



Figure 2-16. End aspect of the North Salem dolmen, New York. *Photo Renee Fell.*

PLATE LVI

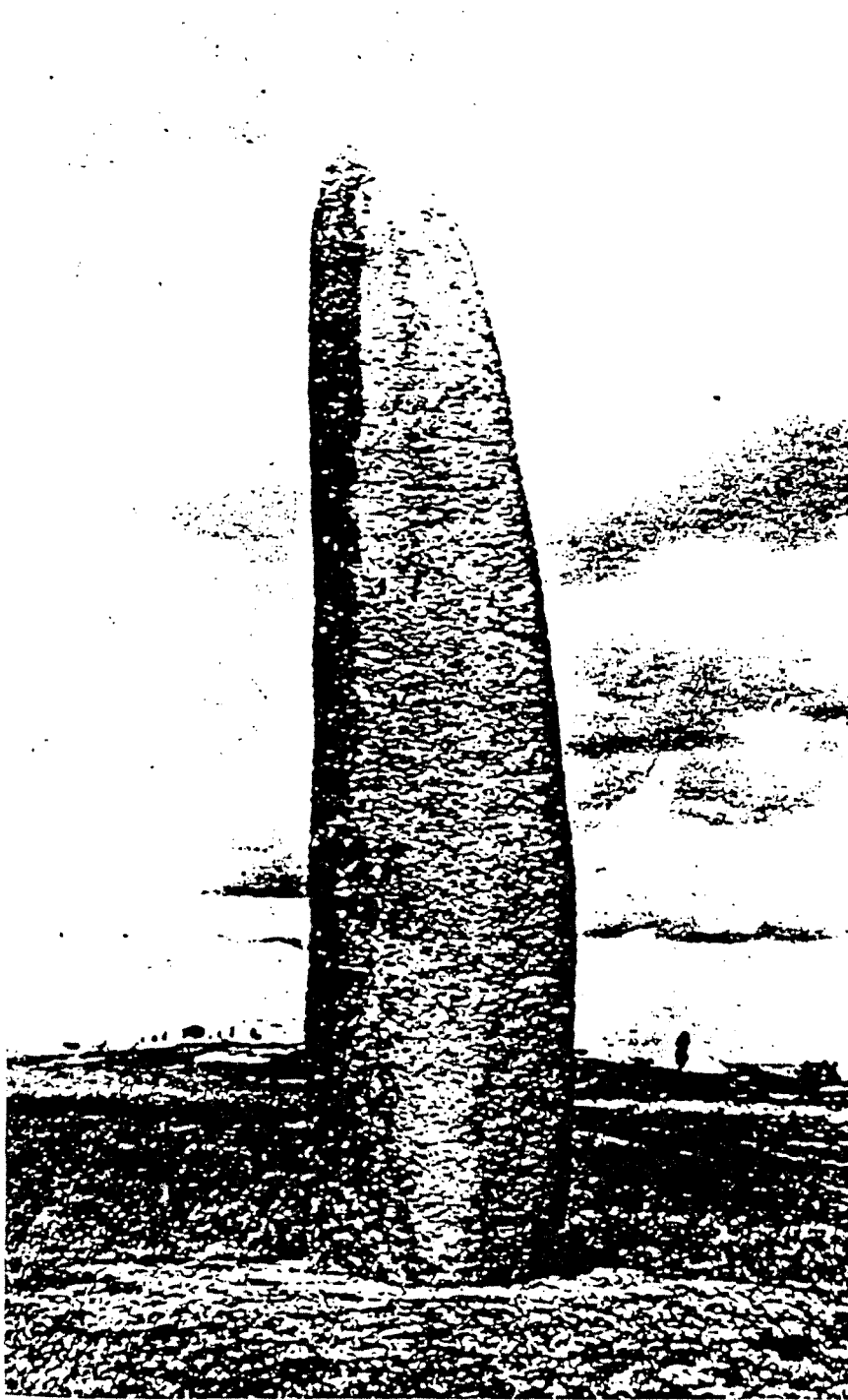


Figure 11-4. Phallic megalith or menhir, Spain. *Photo Professor Leonel Ribeiro.*

PLATE LVII

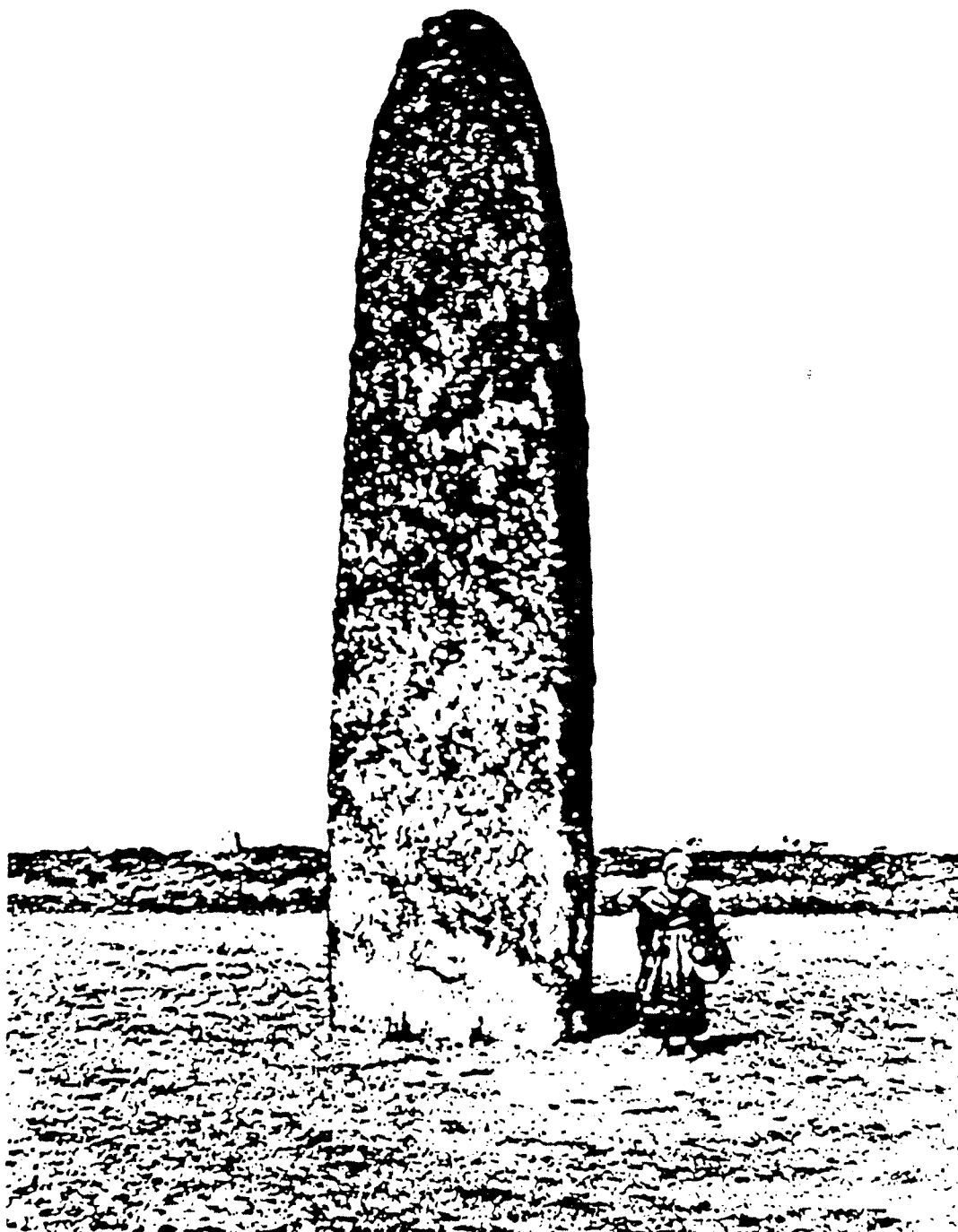


Figure 11-5. Phallic menhir at Kerouezel, Brittany. *Joseph Dechelette.*

PLATE LVIII



Figure 11-7. Phallic menhir photographed at the time of its discovery on the top of what was then named Phallus Hill, South Woodstock, Vermont. This, like others, has since been transported to the Castleton College Museum, Castleton Vermont.
Photo Peter J. Garfull.

PLATE LIX



Figure 11-8. Another of the phallic stones found on Phallus Hill by John William and the author in the years 1974 and 1975. *Photo Peter J. Garfall.*

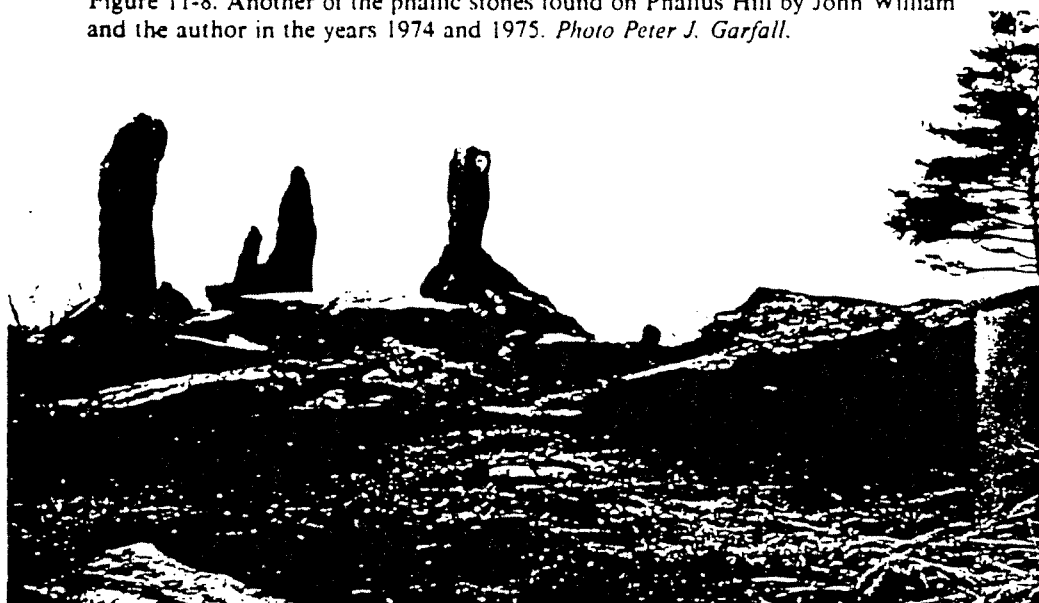


Figure 11-12. Groups of phallic menhirs occur on hilltops in New England. This assemblage, in New Hampshire, provides a match for those found near South Woodstock, Vermont. *Photo Byron Dix.*

PLATE LX



Figure 12-3. Men-a-tol at Land's End, Cornwall, England. *Photo Donald L. Cyr.*

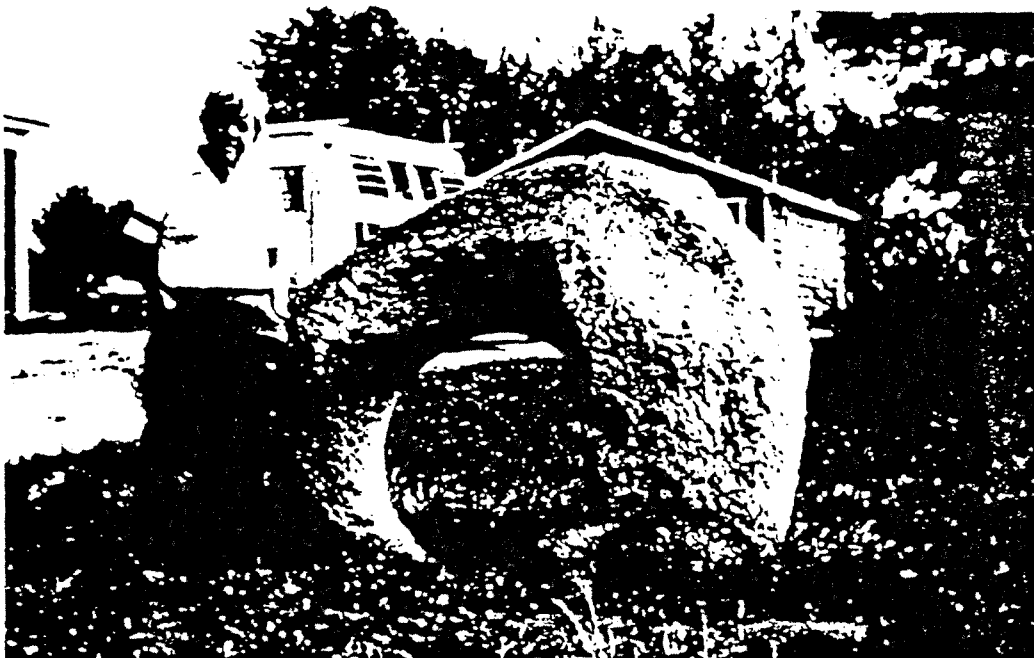


Figure 12-4. Men-a-tol at Jefferson, New Hampshire. *Photo Hulley M. Swan.*

Preceding megalithic PLATES from Barry Fell, Bronze Age America, (Boston: Little Brown and Co., 1982), pp. 64, 55, 65, 54, 66, 67, 68, 69, 199, 200, 202, 203, 206, 225, 226 (respectively).

Professor Barry Fell writes, "The precise significance of these 'holy stones' in Europe has been debated. In modern times engaged or newly married couples exchange kisses through the aperture, and babies are passed through the hole to bring good luck. These may be ancient practices."²⁰⁰

The ancient inhabitants of North America were also familiar with astronomy and astrology as can be evidenced from the circles of stone observatories found in the Santa Cruz Mountains and at the Mystery Hill in New Hampshire. These were made to observe the changing of seasons.



Figure 5-6. View approximately toward the west, stone circle at Big Basin, Santa Cruz Mountains, California. The site is overgrown by forest. *Photo Jerry McMillan.*

²⁰⁰Ibid, p. 227.

²⁰¹Ibid, p. 135.

A diagram of a similar circle of stone is found in New Hampshire and helps us to see how the stone circles function (cf. PLATE LXI).

It would also be possible to photographically demonstrate similarities between cromlech (i.e. rock chambers) in the Old World and the New. Likewise, Dr. Fell demonstrates a near exact parallel in the signs of the zodiac used on Babylon with those carved in rock at Petroglyph Park in Canada. But for documentation for both of these we simply refer you to his book.

Conclusion

This section does not exhaust all the evidences of a similar cultural origin for these ancients or for the historical integrity of the Bible. One could spend his whole life documenting and researching this. But even this brief survey gives one an intriguing, and this author believes compelling, basis for faith that the Bible in general and Genesis 1-11 in particular, is true history.

PLATE LXI

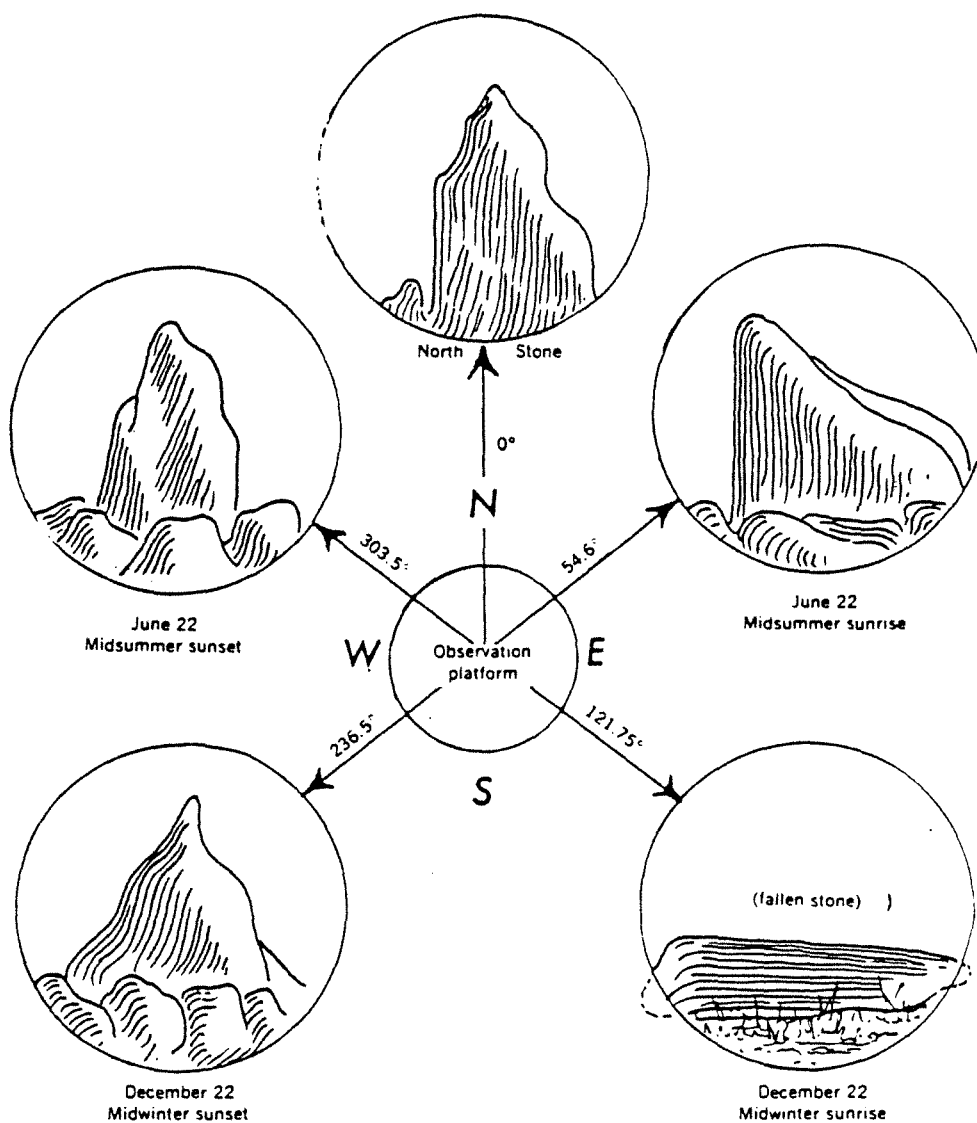


Figure 5-4. Azimuth directions of the major standing stones at the Mystery Hill stone circle in New Hampshire. The observed directions coincide, to within an accuracy of some minutes of arc, with the sunrise and sunset bearings at the summer and winter solstices, as indicated.

Chapter Two

THE EGYPTIANS

There are over 550 references to the land of Egypt in the Bible. Therefore it merits our careful consideration. In this chapter, we will examine the Egyptians and see how the known culture and history of the land is accurately reflected on the pages of the Bible. It will become evident that the sources mutually illuminate and confirm one another.

It should be remembered that the Hebrews referred to the Egyptians throughout their history. The main significance of Egypt, however, is confined to the years 2,000 - 1441 B.C., this being the period of Abraham, Isaac, Jacob, Joseph and the Exodus of Moses. All other references are important, but not truly significant to the main theme of the Biblical writers. For these Bible writers wanted to trace the history of God's dealing with a people through which He intended to bring the salvation of the world.

The Nile River

Egypt still exists as a nation today under the title The Arab Republic of Egypt. Geographically, the Egypt of ancient times probably looked very much like the Egypt of today. Herodotus, an ancient Greek historian wrote of his travels in Egypt. "All Egypt . . . is the gift of the Nile."¹ What he meant by this is that with-

¹Mazour, Men and Nations, (New York: Harcourt, Brace and Jovanovich, Inc., 1971), p. 18.

out the Nile River there would be no Egypt. This river has been the source of food, water and transportation since men first entered this land.

The Nile River is about 4,000 miles long. Along its length there are six great cataracts (i.e. waterfalls) where the river has been forced into narrow channels cut through rock. Every June the rains of Central Africa and the melting snows of Abyssinia raised the river in ancient times more than 15 feet over the banks. The flood waters reach Syene (modern Aswan) around June 15th and remain at flood level for approximately one week. This flood at times could be a curse, but it was generally a great blessing to the Egyptians, for the flood waters left behind a deep layer of silt that gave them fresh new top soil annually. The top soil that was not deposited along the river bank itself was carried further downstream until the end waters of the Nile confronted the Mediterranean Sea. When this occurred, the flooding Nile River was sufficiently slowed down to deposit the rest of the silt at its mouth, thus forming the extremely rich Nile Delta. The Delta received its name due to the visual similarity in design to the capital Greek letter Δ (delta). Consequently, it has been possible for Egypt to have been continually farmed for over 5,000 years. It was to this Nile Delta that the Israelites would eventually come.

The Nile River also was used to water the crops through irrigation, which helped to form a green valley that varied from one to twenty miles in width, but averaged about 12 miles in width.

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The Egyptians called the rich soil of this land the "black lands" and the surrounding desert the "red lands."

The Nile is also one of the few rivers that flows from South to North. When one looks at a map, the most southern part of Egypt is actually the highest altitudinally. Therefore one could float down stream from "Upper Egypt" all the way through "Lower Egypt" to the Mediterranean Sea. One would need only to be aware of where the cataracts were and carry the supplies around the falls to continue on the next leg of the journey.

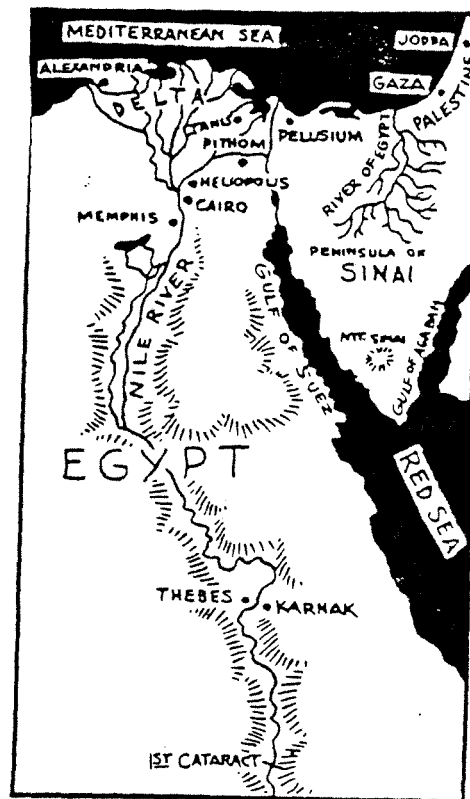
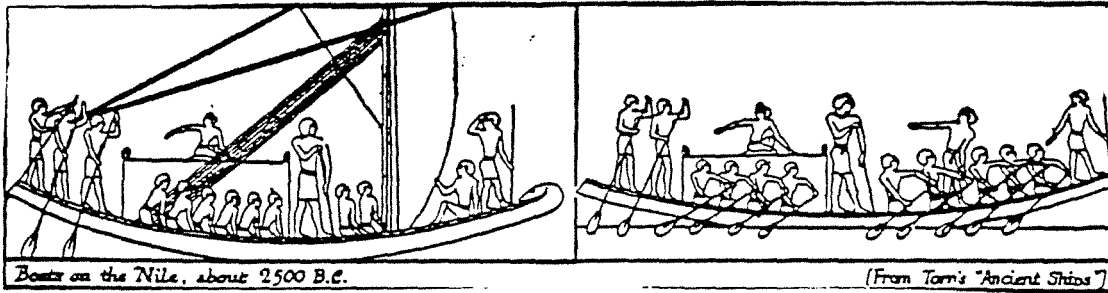
In addition to this, however, the prevailing winds of Egypt steadily blow from North to South, which enabled merchants to raise their sails and to be blown upstream from the Mediterranean Sea for approximately 600 miles all the way to Syene where the first cataract was encountered (cf. PLATE LXII). The Nile, then, was Egypt's most important trade route in addition to all its other benefits. The fact that Egypt is divided into these two lands is accurately reflected in the scriptures by the ancient Hebrew name for Egypt, Mizraim, which literally means "the two lands" (cf. Genesis 9:6).

Egypt in Close-up

The Climate

It is known due to archaeological remains of a tropical rain forest in Egypt itself that during Egypt's most ancient times the climate must have been much different than it is today. This of course would have been during the period of the water vapor canopy referred to in Genesis 1:5-6. During the times of recorded history,

PLATE LXII



H.G. Wells, Outline of History, (Garden City: Garden City Pub., 1949), pp. 186.

Merrill F. Unger, Unger's Bible Dictionary, (Chicago: Moody Press, 1966), p. 288.

however, the climate has remained generally the same for the last 5,000 years or more. The Delta and coastal regions have high temperatures and high humidity in the summer and heavy rains in the winter. In addition to this there is a hot scorching wind that blows across this delta between March and May called a Khamsin. There is also another wind known as a Sobaa. This wind could generate blinding dust storms that could bury a caravan in minutes. This variable climate brought many diseases to the Egyptian people. It is known that the men of Napoleon's army suffered from boils and fever when they camped in lower Egypt. Even modern visitors to Egypt find it difficult to adapt to the climate there. Moses refers to these diseases in Deuteronomy 7:15 and 28:60. There we read of the same idea coming from two different perspectives; the first, a promise and the second, a warning. In the first example we read, "The Lord will keep you free from every disease. He will not inflict on you the horrible diseases you knew in Egypt . . . [In example two he warns] He will bring upon you all the diseases of Egypt that you dreaded, and they will cling to you."

Yet the climate of Egypt also offered many advantages to the people as well. For this climate permitted a year round farming season which enabled the people to harvest as many as three crops a year. Another advantage was the dryness of the arid wasteland that skirted the Nile Valley. It preserved the embalmed bodies (mummies) and other valuable relics.

The Topography

Egypt was also fortunate in that its location served as a natural defense against invading armies. It is surrounded by either deserts or seas, which greatly inhibited its accessibility to would-be conquerors. To the west and south there was the Libyan Desert, to the north, the Mediterranean Sea and to the east, the Red Sea. Another topographical advantage is that while Egypt did not have many forests, it did have large deposits of clay, granite, sandstone and limestone for building. It was from these deposits that the Israelite slaves were compelled to make bricks during their captivity.

In Exodus 5:17 we learn what the Pharaohs attitude toward the Israelite slaves was. Pharaoh said, "Lazy, that's what you are - lazy! . . . Now get to work. You will not be given any straw, yet you must produce your full quota of bricks."

Dr. Halley observes that a remarkable confirmation of this text has been found in the ancient Egyptian city of Pithom. He writes concerning what the archaeologists Naville and Kyle found at the site independent of each other. We read concerning the bricks found there:

Naville (1883) and Kyle (1908) found at Pithom, the lower courses of brick filled with good chopped straw; the middle courses with less straw, and that was stubble plucked up by the root, and the upper courses of brick were pure clay, having no straw whatever.²

²Henry H. Halley, Halley's Bible Handbook, (Grand Rapids: Zondervan Pub. House, 1965), p. 120.

The People

We know from the well preserved statues, temple wall paintings and embalmed mummies that most Egyptians were fairly short, brown skinned and had stiff brown hair. This is exactly what we would have expected because of what we read in Genesis 9:6 ff. "The sons of Ham [were] Cush, Mizraim (i.e. Egypt, the 'two lands'), Put and Canaan."

The Egyptians in later history display a degree of national pride by referring to the people of other lands by their geographical locations. They were the "Libyans" or the "Nubians" or the "Arabians." But they referred to themselves as "The People."

In the secular text Men and Nations, we read that there were three classes of people in the Egyptian Social division. (1) An upper class, consisting of the Pharaoh, the royal family and the priests and officials who helped govern the country. (2) a lower class consisting of peasants who supplied labor for agriculture and government projects. There were also artisans, merchants, traders, scribes, clerks, but they were comparatively few in number. (3) The conquests of the Empire Period (1550-1085 B.C.) provided large numbers of captives who became a third class, that of slaves.

In this same book we read,

Within the lower classes, it was possible for people to improve their status, although in general, Egyptian social classes were rigid. However, an exceptionally intelligent and ambitious peasant might occasionally become a noble or a priest. Slaves, at first despised by all, gradually rose until they merged with the peasants.³

³Mazour, op. cit., p. 29.

Upper
Class

Lower Class

Captives and Slaves

The text Civilization Past and Present reports further upon this vein.

The best avenue of advancement was education. The Pharoah's administration needed many scribes, the young men were urged to attend a scribal school. "Be a scribe who is freed from forced labor, and protected from work . . . he directeth every work that is in the land."⁴

This is an amazing confirmation of Joseph's ability to rise to such a great position as is referred to in Genesis 41:37-39. Following his prophetic announcement of a seven year bounty and seven years of famine we read that,

The plan [of Joseph's] seemed good to Pharoah and to all his officials. So Pharoah asked them, "Can we find anyone like this man, one in whom is the Spirit of God [or the gods]?"

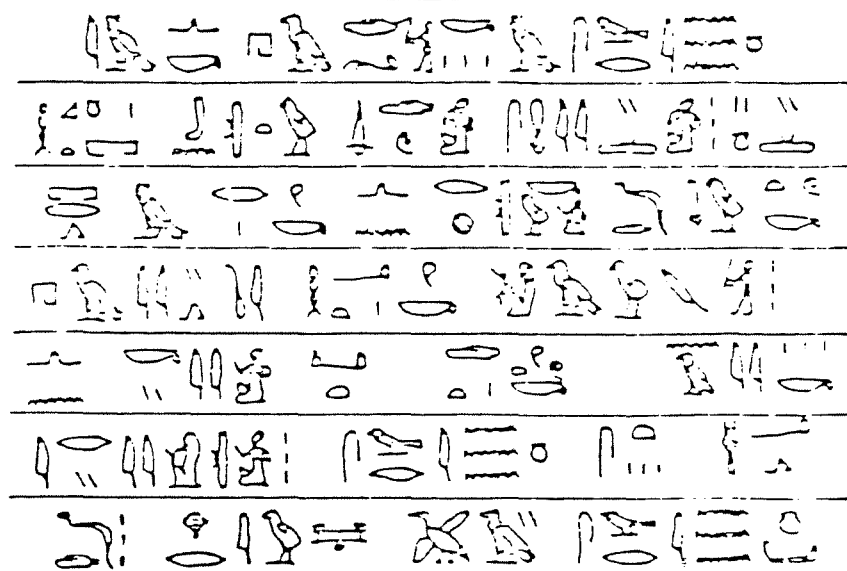
Then Pharoah said to Joseph, "Since God has made all this known to you, there is no one discerning and wise as you. You shall be in charge of my palace, and all my people are to submit to your orders. Only with respect to the throne will I be greater than you."

Yet then, as now, the education and advancement of a young man was beset with pitfalls, as we read an ancient Egyptian text concerning one example. "I am told thou forsaketh writing; thou givest thyself up to pleasures; thou goes from street to street, where it smelleth of beer, to destruction. Beer, it scareth men from thee, it sendeth thy soul to perdition."⁵ This helps us to

⁴Wallbank, Taylor and Bailkey, Civilization Past and Present, (Glenview: Scott, Foresman and Co., 1976), p. 40.

⁵Adolf Erman, The Literature of the Ancient Egyptians, (London: Methues and Co. Ltd., 1927), p. 190.

understand the necessity of surely one of the oldest temperance tracts ever written.



"Don't drink yourself helpless in the beer garden. You speak and you don't know what you are saying. If you fall down and break your limbs, no one will help you. And your drinking companions will get up and say, 'Away with this drunkard.'" So reads one of the oldest temperance tracts, an Egyptian one written some 3,000 years ago.

6

There must have been a great deal of alcohol abuse. For we also read in the ancient book of Proverbs (23:29-35) the following passage.

Who has woe? Who has sorrow? Who has strife? Who has complaints? Who has needless bruises? Who has blood shot eyes? Those who linger over wine, who go to sample bowls of mixed wine.

Do not gaze at wine when it is red, when it sparkles in the cup, when it goes down smoothly! In the end it bites like a snake and poisons like a viper. Your eyes will see strange sights and your mind imagine confusing things. You will be like one sleeping on the high seas, lying on top of the rigging.

"Who hit me," you will say, "but I'm not hurt. They beat me, but I don't feel it. When will I wake up so I can find another drink?"

⁶Source unknown. Received as a handout in class at Western Evangelical Seminary, Milwaukie, Oregon.

Commerce

We know from a wall painting found at the famous tomb of Khnumhotep II, a powerful noble, that at least by the time of the Middle Kingdom (c. 1900-1750 B.C.) there was commerce between the Egyptians and the Asiatics.



This painting depicts an inscription reading thus: "The arrival bringing eye paint, which 37



8 leader has the good Hebrew name,

"Sheik of the highlands, Ibshe." The eyepaint was apparently a gift to Khnumhotep II's wife for again in Civilization Past and Present we read that:

Women dressed with great care, using cosmetics lavishly, stained their nails with henno, and attempted to beautify and strengthen their hair with such brews as this:

Paws of a dog, one part;
Kernels of dates, one part;
hoof of a donkey, one part;
Cook very thoroughly with oil in an earthen pot, and anoint therewith.⁹

This was surely a beauty tip that was destined not to last.

The fact that Asiatics were journeying to Egypt about the time of Abram's journey into Egypt makes perfect historic sense. In Genesis 12:10 we read, "Now there was a famine in the land [of

⁷Unger, op. cit., p. 290.

⁸Ibid.

⁹M.A. Murray, The Splendor That Was Egypt, (London: Sidgwick and Jackson Ltd., 1949), p. 122. As cited by Wallbank, Taylor and Bailkey, op. cit., p. 40.

Palestine] and Abram went down to Egypt to live there for a while because the famine was severe."

Paraphrasing Dr. Unger at this point, he cites two other unquestionable indications of Israel's stay in Egypt prior to the Exodus. The scriptures indicate that many of the common names of Jewish Levites in the Old Testament are actually Egyptian in origin (e.g. Moses [cf. Exodus 2:10], Assir, Passhur, Hophni, Phineas, Merari and Putiel). These are incontestably Egyptian and most naturally arise out of the Israelites' stay in Egypt. In addition to this there are many place names in the Egyptian Delta, temporary home of the Israelites, which actually bear Hebrew names (e.g. Succoth, Baalzephon, Migdal, Zilu and likely even Goshen). These names precede the period when Egypt went out of its historical boundaries and conquered other lands in the New Empire Period. Therefore, it is most logical to believe that they were brought about due to a true historic captivity in Egypt during the years prescribed by the Scriptures.¹⁰

Sumerian Contribution

The similarities in Egyptian and Sumerian language confirm that there is an ancient cultural link between the two peoples. Concerning this we read,

Egyptologists are inclined to believe that the decisive thrust inot literate life came from Sumeria. There the creation of writing as well as other marks of civilization had already been achieved. Presumably the invention of writing was marked by two stages: in the first, pictures of objects were drawn - man, tree, boat; in the second, the rebus principle was used [i.e. the use of symbols for phonetic value of the objects depicted].

¹⁰Unger, op. cit., p. 292.

Since the very earliest Egyptian writing of which we have any record already included the second stage, it is not easy to avoid the assumption that the Egyptians took over both the idea and principles of written expression from Sumerian originals. Among the borrowings were the cylinder seal and the monumental style of architecture, a style that, as we shall see [and have seen], was so perfected by the Egyptians as to constitute a lasting mark of genius.¹¹

This again is what we would have expected from the Biblical narrative as noted in the previous section.

The Government

With the preceding in mind, it may now seem more that coincidence that the ruler of the Sumerians was called a "lugal" which translates to mean "great man," while the leader of the Egyptians was called Pharaoh, meaning "great house." In one text we read that,

Much of the power of these rulers [i.e. Pharaohs] came from the fact that they were also religious as well as political leaders. They were regarded as gods . . . The Pharaoh's position as god placed him far above common mortals. He was a complete autocrat - that is, he alone had the power to make, enforce and interpret laws.¹²

It was for this very reason that the Bible portrays Moses and Aaron repeatedly standing before and speaking to Pharaoh himself rather than a lesser (cf. Exodus 10:3, and 12:31).

Architecture and Astronomy

As we have noted earlier, the Sumerians obviously influenced the Egyptians in many areas, architecture being no exception. In the last chapter it was photographically shown that the Ziggurat

¹¹Wallbank, Taylor and Bailkey, op. cit., p. 32.

¹²Mazour, op. cit., p. 23.

Ur and the pyramids of Egypt are similar in design, but not in building technique. It is of interest to note that both Egyptians' and Sumerians' greatest period of building occurred during their most ancient times. This of course parallels nicely with the Biblical text.

H.G. Wells, in his book The Outline of History, compares the architecture of Egypt and Babylonia in the area of their orientation.

We may note here a very interesting fact about the chief temple of Egypt and, so far as we know - because the ruins are not so distinct - of Babylonia, and that is that they were "oriented" - that is to say that the same sort of temple was built so that the shrine entrance always faced the same direction. In Babylonian temples this was most often due east, facing the sunrise on March 21st and September 21st the equinoxes; and it was at the Spring equinox that the Euphrates and Tigris came down in flood. The pyramids of Gizeh are also oriented east and west and the Sphinx faces due east; but very many of the Egyptian temples of the south of the Delta of the Nile do not point due east, but to the point where the sun rises at the longest day. The inundation comes close to that date. Others however pointed nearly northward, and others again pointed to the rising of the star Sirius or to the rising point of other conspicuous stars.¹³

This is yet another confirmation that the Biblical text is correct when it links these two ancient people together. The fact that their buildings are oriented in the same manner indicate similar roots of a common astrological religion. H.G. Wells goes on to observe,

Not only is orientation apparent in most of the temples of Egypt, Assyria, Babylonia and the East, it is found in the Greek temples; Stonehenge is oriented to the mid-summer sunrise, and so are the megalithic circles of Europe; the Altar of Heaven in Peking is oriented to midwinter. In the days of the Chinese Empire, up to a few years ago, one of the most important of all the duties of the Emperor of China was to sacrifice and pray in this temple upon midwinter's day for a propitious year.¹⁴

¹³H.G. Wells, Outline of History, (Garden City: Garden City Pub. Co., 1949). p.210.

¹⁴Ibid, p. 212.

The universal phenomena of astronomy and orientation is just far too remarkable to be explained away by coincidence. The most logical explanation is for some the most objectional; that being the Bible's linking all people together, including these ancient Egyptians.

Continuing now with our discussion of architecture, we read in the secular text, Civilization Past and Present a remarkable confirmation of the Biblical text. There we learn that:

The earliest tomb [of Egypt] was a mud-brick mastaba, so called because of its resemblance to a low bench. ([It wasn't until] . . . the beginning of the third dynasty stone began to replace brick, and an architectural genius named Imhotep constructed the first pyramid [in Egypt] by piling six huge stone mastabas one on top of the other.¹⁵

The remarkable fact is that we are told specifically in Genesis that the ancient builders in Babylon used brick rather than stone just as the most ancient builders of Egypt. In Genesis 11:3 we read, "They said to each other, 'Come, let us make bricks and bake them thoroughly.' They used brick instead of stone and tar instead of mortar." This verse at first seems rather insignificant, but now we see that the building materials at Babel coincide perfectly with Egypt's most ancient building practices. Thus we note another link between these two ancient societies, confirming also the historicity of Genesis even in the most seemingly incidental comment.

In regard to the great pyramids built during the fourth Dynasty of Egypt by Pharaohs Cheops (Khufu), Khafre (Khefren) and Menkaure (Mykerinos), Cheops's is the largest.

¹⁵Wallbank, Taylor, Bailkey, op. cit., p. 43.

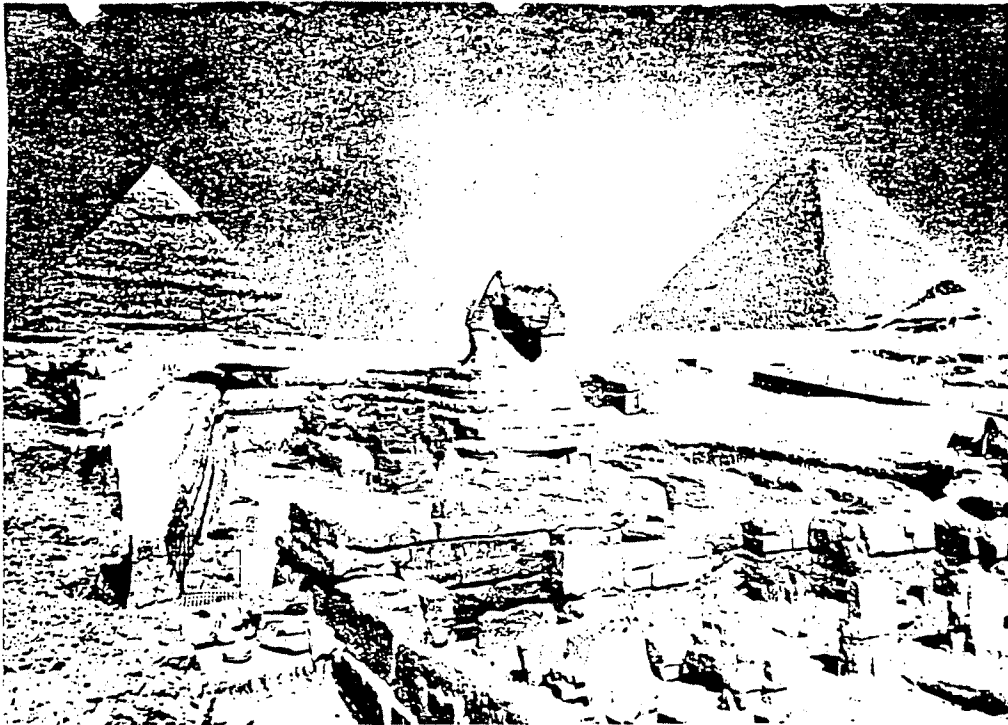
Few of us can relate to the size of these massive structures. Cheops's pyramid rises 481 feet, covers thirteen acres, and is composed of 2,300,000 limestone blocks, some weighing fifteen tons each. Again, it cannot help but be noted that the blocks are fitted so close together that a knife blade cannot be inserted between the blocks.

Pharoah Kafre, not wanting his sphinx to be dwarfed by these gigantic pyramids, made his sphinx colossal as well, the ear alone measuring four and a half feet (cf. PLATE XLIII). This ancient period was not the only period of building in Egyptian history. The New Empire period (1575-1085 B.C.) was also a period of great construction projects. Thutmose III and Ramses II were both great builders. On the east side of the Nile River stands the ruins of the temples, Karnak and Luxor. The hall at Karnak, believed to have been built or possibly rebuilt by Ramses II, is larger than the cathedral at Notre Dame. The hall itself is comprised of 134 columns arranged in sixteen rows. The point is that the Egyptians had two major periods of construction (i.e. after Babel and before the Exodus), and both periods are reflected on the pages of the Bible.

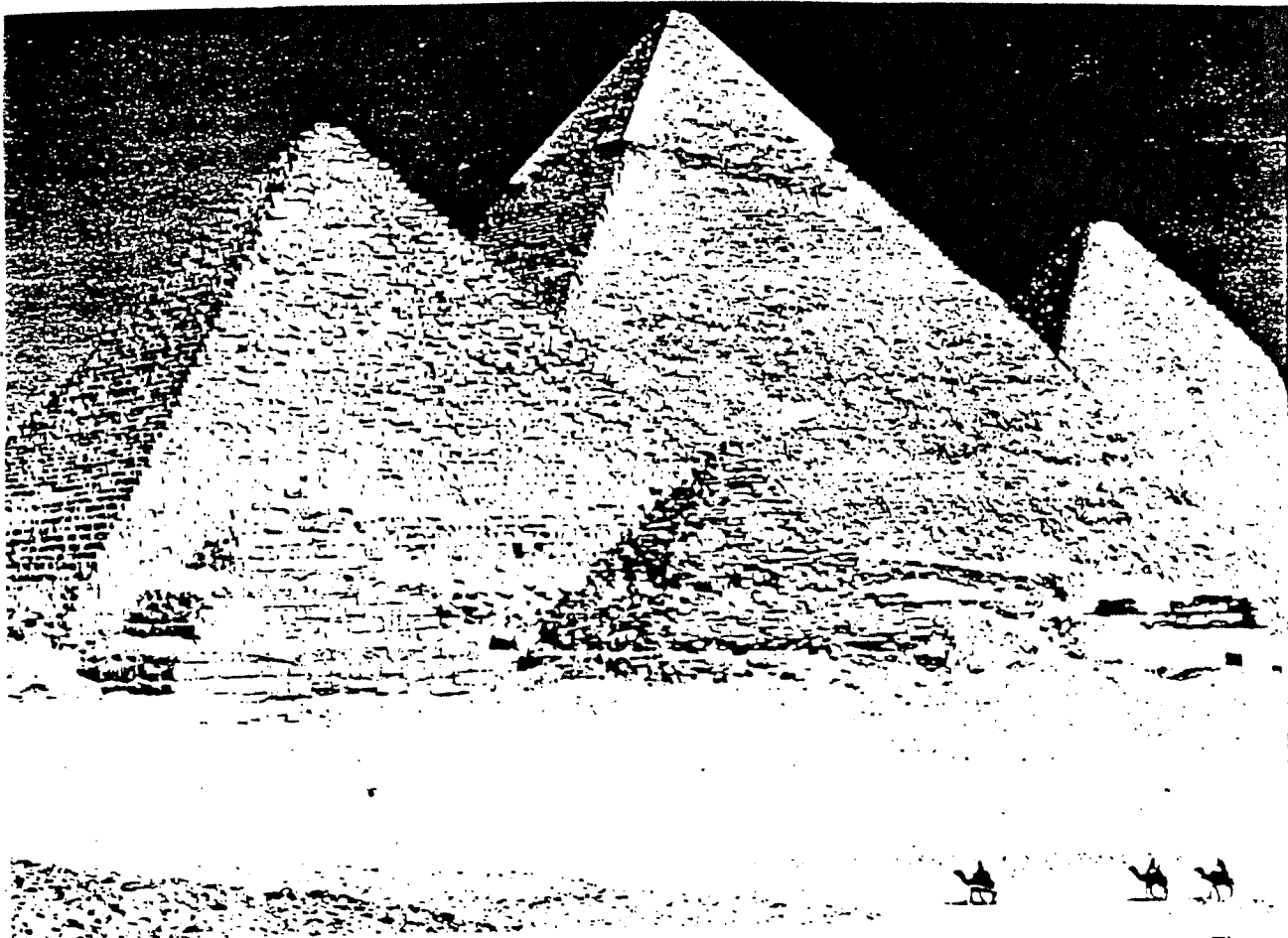
Religion

Concerning Egyptian religion Dr. Halley writes, "Sir Flinders Petrie, famous Egyptian archaeologist, says that the original religion of Egypt was montheistic. But before the dawn of the historic period, a religion had developed in which each tribe had its own god, represented by an animal"¹⁶ (cf. PLATE XLIV). Sir Flinders Petrie has

¹⁶Halley, op. cit., p. 110.

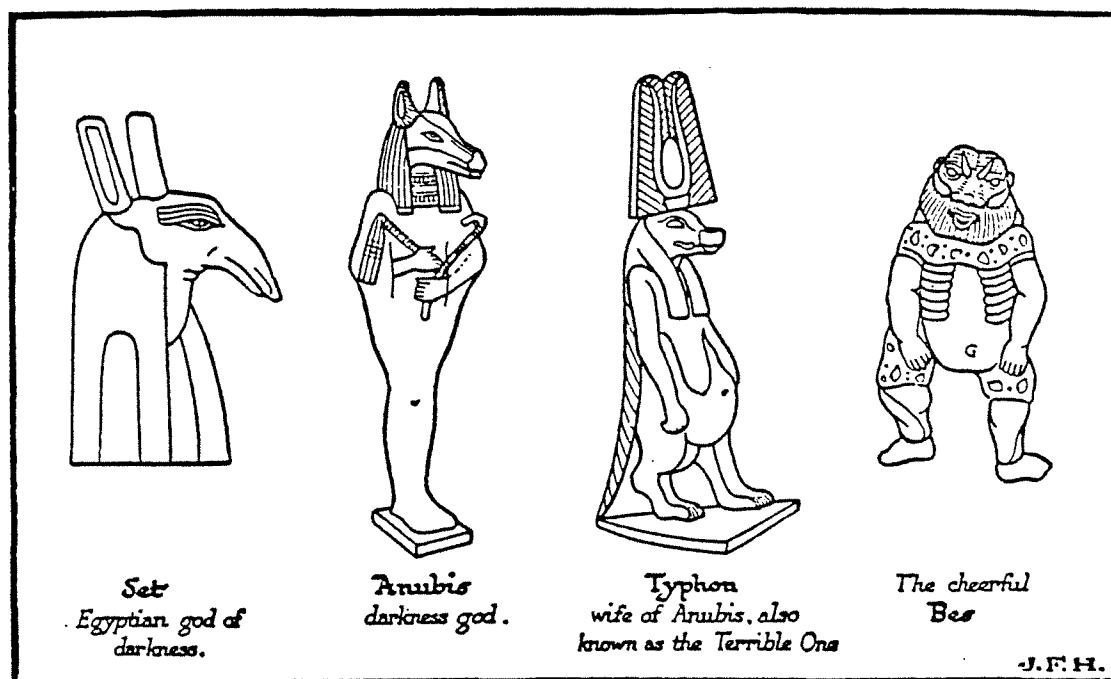
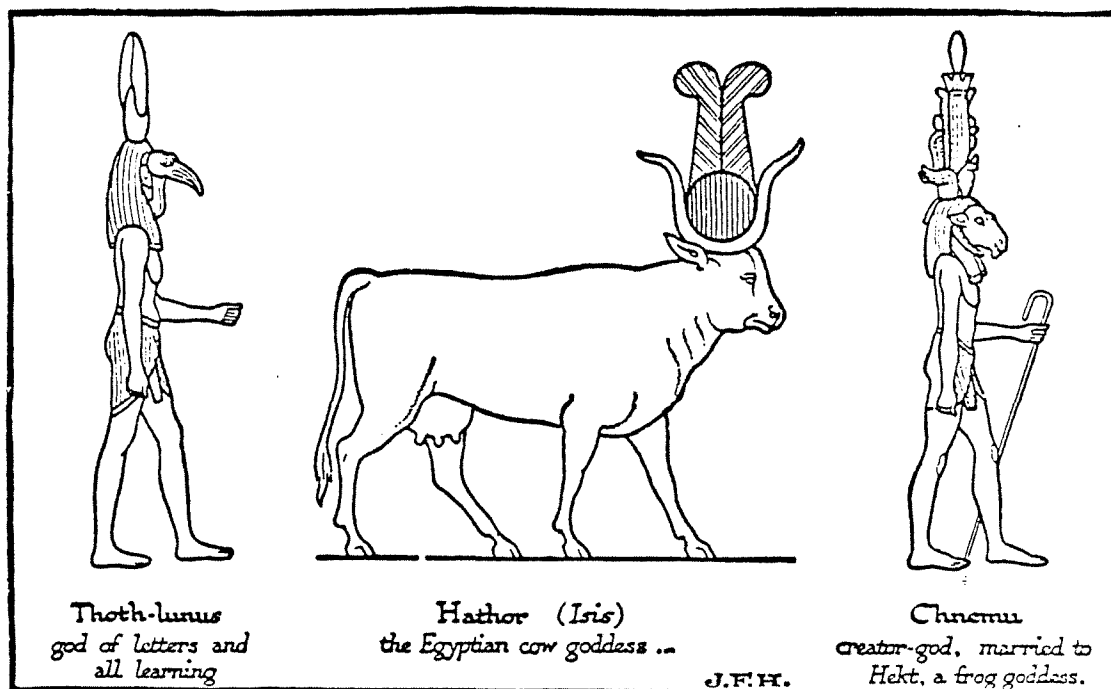


192. A sphinx with the head of King Khaf-Re guards the necropolis of Giza with its three great pyramids.



The pyramids of Micerinus (Menkure), Chephren, and Khufu (Cheops). These Fourth-Dynasty representations of the "primeval hill" symbolized the eternal life of the pharaoh and thus of his people.

PLATE LXIV



therefore documented how the Egyptians' religion degenerated rather than progressed from animism to montheism, which is often purported among those who seek to explain origins of the monotheistic religions in a naturalistic way.

Animal Worship. The worshiping of animals became wide spread among the Egyptians. Some of these sacred animals were the cat, the bull, the crocodile, the scarab or beetle and many more. Siegfried Schwantes, author of the text A Short History of the Ancient Near East, shares with us the numerous impressions of the ancient Greek historian Herodotus.

From the religious standpoint what impressed Herodotus most was the widespread worship of animals whereas formerly only one animal of each kind was considered sacred, like the bull of Apis in Memphis, now it became fashionable for each nome [ie. district] to regard all the animals of a certain kind sacred, all cats in one nome, all dogs in another, etc. Herodotus muses what would happen if the cat-nome should have a quarrel with the dog-nome. Animal worship led to the expensive custome of embalming animals for burial, a custom which persisted down to Roman times.¹⁷

Paul, the Apostle, speaks of this shift in earliest man's religion. We have referred to this text before, but it is particularly significant here.

For since the creation of the world God's invisible qualities - his eternal power and divine nature - have been clearly seen being understood from what has been made, so that men are without excuse. For although they knew God, they neither glorified him as God nor gave thanks to him, but their thinking became futile and their foolish hearts were darkened. Although they claimed to be wise they became fools and exchanged the glory of the immortal God for images made to look like mortal man and birds and animals and reptiles (Romans 1:20-23).

¹⁷Siegfried J. Schwantes, A Short History of the Ancient Near East, (Grand Rapids: Baker Book House, 1979), p. 106.

Hierarchy of the gods. With each successive generation the hearts of the ancient Egyptian became increasingly darkened until there was practically no trace of the truth at all. The hierarchy of the Egyptian gods is as follows.

Amen-Ra, sometimes simply called Ra was the sun god and was first in importance among the Egyptians. Osiris was believed to be the most loved god, for he was the god of the Nile representing fertility. However, he also was believed to have the job of judging the dead. Isis was his wife and she was the moon goddess and mother of the universe. Horus was the god of the rising sun and was said to have come out of the union of Osiris and Isis. It can be seen that the astrological bodies played a large role in Egyptian religion.

Two Pharoahs that need to be mentioned in connection to our discussion of religion, because of their notoriety, are Pharoahs Amen-hotep IV (1377-1358 B.C.) and the boy Pharoah Tutankhamun (1358-1349). Amen-hotep IV started a religious revolution. He and his wife, Nefre-iti began to worship the sun alone, calling the sun by a new name, Aton. He was so devoted to his sun god that he changed his name to Akhen-aton (i.e. He who is servicable to Aton) (cf back to PLATE LI). He moved his capital from Thebes to Tell el Amarna. This was a crude form of montheism in contrast to the blatant polytheism of Egypt.

This monotheism was crude in that only Akhen-aton and his family worshiped Aton alone. He also permitted his servants to worship him while the majority of the population continued in their former faiths. To Akhen-aton, however, the sun seemed to be his god.

He even composed a hymn to the sun. Part of it is as follows:

Thou appearest beautifully on the horizon of heaven,
 Thou living Aton, the beginning of life!
 When thou art risen on the eastern horizon,
 Thou hast filled everyland with thy beauty,
 Thou are gracious, great glistening and high over every land.¹⁸

Some have noted a similarity between Akhen-Aton's psalm to his god and David, the Psalmist, to his God.¹⁹ If such a similarity does occur it would be due to the fact that both writers are from the same general period and have the same mutual theme. Thus it indicates tht the Psalms are a true reflection of the literature style of the ancient world.

The fact that Akhen-aton was moving the country in this direction brought great consternation to those priests of other Egyptian religions. For this reason, upon his death, the priests were eager to encourage the next Pharoah to return to the polytheism of past.

The next Pharoah complied by moving the capital back to Thebes. He has popularly come to be known as King Tut. Howard Carter discovered his funeral chamber undisturbed. King Tut died at a young age and the immense wealth deposited with him indicates the degree of gratitude these other polytheistic priests felt towards him. Even so it is evident from remains that Pharoah Tut continued to worship the sun along with the other Egyptian gods.

The Afterlife. The Egyptians also believed in life after death. The purpose of the pyramids was to protect and store their

¹⁸Pritchard, op. cit., p.227.

¹⁹Ibid.

remains. They felt their spirits would be happier if the bodies were well cared for. Therefore, they, like other civilizations, worked out a way of preserving the bodies through a process of mummification. At first it was believed that only the Pharoahs had an after-life. But later all who could afford it were so cared for upon death.

It should not be surprising then that Genesis records notables such as Joseph, second only to Pharoah himself, were embalmed. Likewise, Joseph himself oversaw the embalming of his father Jacob.

In Genesis 50 we read:

Joseph threw himself upon his father and kissed him. Then Joseph directed the physicians in his service to embalm his father Israel. So the physicians embalmed him, taking a full forty days for that was the time required for embalming. And the Egyptians mourned for him seventy days. . . . [Later we read] So Joseph died at the age of a hundred and ten. And after they embalmed him, he was placed in a coffin in Egypt.

Dr. Unger gives us some of the details of the mummification process.

He writes that,

During the seventy day process of mummification, the brains were removed and a resinous paste inserted in the cranial cavity. The body was then entwined elaborately in linen. After bandaging, the body was put into a papyrus carton which was painted with elaborate religious symbols. Nobles were encased in three coffins. A mummy of a great Pharoah, like Tutankhamen, was inserted in a series of precious containers . . . Herodotus tells of a type of embalming adopted by the poor. In this process they merely cleansed the body by an injection of syrnoea and salted it during seventy days, after which it was returned to the friends who brought it.²⁰

Egyptians Magic and Sorcery. Mummification was not all that the Egyptians did for their departed. For they believed that

²⁰Unger, op. cit., p. 312.

they would need possessions in the afterlife. Consequently they filled the tomb with all assorted types of items ranging from tools and weapons to carved servants.

It was also believed that on this journey the spirit would be beset by demons. To help guard against this and to help ward them off the dead were often given a book containing hymns, prayers and magic charts, called the Book of the Dead that was to serve them as a kind of guide in the afterlife.

The fact that the Egyptians used magic and sorcery is again attested to in the Hebrew Scriptures. For there we read of Moses dealing with some of these Egyptian magicians and sorcerers.

Then Moses and Aaron went to Pharoah and did just what the Lord commanded. Aaron threw his staff down in front of Pharoah and his officials and it became a snake. Pharoah then summoned his wise men and sorcerers, and the Egyptian magicians also did the same things by their secret arts (Exodus 7:11, 22; 8:7, 18, 19; 9:11).

The Final Judgement.

When the soul reached the realm of the dead it entered the Hall of Truth, where Osiris sat in judgement. Here the soul had to testify to the kind of life it had lived on earth. It had to take an oath that it had not lied or murdered or been proud and haughty. When the soul had testified and taken the oath, it was weighed on a great scale against a feather, the symbol of truth. If the scales balanced, it had spoken truly, and could enter into the presence of the Sun god and eternal happiness in the "Field of Content." But if its sins outweighed the feather, it was thrown to a horrible monster called the Eater of the Dead. Thus, good character and a good life were very important to Egyptians because they were believed to be rewarded in the world of the hereafter.²¹

²¹Mazour, op. cit., p. 33.

Of the Field of the Blessed we read that,

The field of the Blessed [was believed to be] an ideal land where there was no wailing and nothing evil; where barley grows four cubits high, and emmer wheat seven ells high; where even better, one has to do no work in the field oneself, but can let others take care of it.²²

For the Egyptians, the Field of the Blessed was really nothing more than an extension of this life. Genesis 9:31, 32 rightly observes the fact that the Egyptians grew ". . . flax and barley . . . [and] wheat" Exodus 14:5 helps us to see how this idea of the Field of the Blessed relates to the reason Pharoah changed his mind and again pursued the Israelites after their exodus from Egypt. There we read, "When the King of Egypt was told that the people had fled, Pharoah and his officials changed their minds about them and said, 'What have we done? We have let the Israelites go and have lost their services.'" The whole idea of the Egyptians and their Pharoah was that the best life possible was one in which you did not need to labor in the fields yourself. When the realization of what he had permitted to transpire hit him, he quickly changed his mind. Exodus again accurately reflects the Egyptian's culture at this point.

Writing. We have already read that it is apparent that the Egyptians owe the idea of their writing to the Sumeridans. It is common knowledge that by as early as 3,000 B.C. the Egyptians already had a system of writing called hieroglyphics, from the Greek hieros,

²²George Steindorf and George Hoyningen-Huene, Egypt, (Locust Valley, New York: Augustine inc., 1943), p. 23.

"sacred," and glyphe, "carving." There were more than 600 hieroglyphic signs used mainly by priests.

Later the Egyptians simplified their hieroglyphic writing. One system was a kind of handwriting known as Hieratic (literally pertaining to the priests). Another even simpler script was called demotic (literally pertaining to the people). We read however, that,

Throughout their history . . . the Egyptians continued to use their official records on public buildings. At first, Egyptians carved hieroglyphics on rock, a long and difficult process not suited to ordinary use. Searching for a better writing material, they used what they found near them. A reedy plant called papyrus grew in the marshes near the Nile. The Egyptians cut papyrus into long, thin slices, which they placed together, moistened, and pounded to form a mat with a smooth surface. This product was also called papyrus, from which we get our word paper. Egyptians made papyrus in pieces from 5 to 18 inches side. They joined these to make long strips which could be rolled up. An ancient Egyptian "book" is actually a roll of paper. Some Egyptian papyrus rolls were over 100 feet long.

Egyptians wrote on papyrus with ink made from vegetable gum is a sticky juice given off by certain trees and plants. It is dissolved in water and hardens in air. The Egyptians diluted the gum with water before mixing it with soot. For a pen they used a sharpened reed.²³

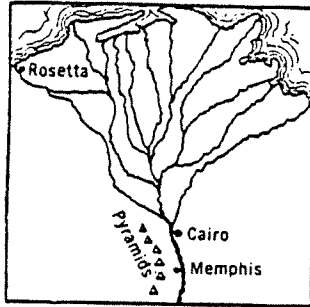
The hieroglyphic puzzle was solved due to dogged determination and the discovery of the Rosetta Stone. Concerning this event we read that Captain Bouchard of Napoleon Bonapart's army discovered a basalt stone in the Western Nile Delta in 1799 A.D. which served as a key in unlocking Egyptian hieroglyphics.

[The stone] bore one inscription in three languages - Greek and two forms of Egyptian. . . . 200 B.C. . . . [a] French linguist . . . Champollion used the Greek portion of the stone to decipher the two Egyptian scripts. They had successfully deciphered both the Egyptian texts by 1822 and their work opened the way to further study of Egyptian literature.²⁴

²³Mazour, op. cit., p. 21.

²⁴Ibid, pp. 32, 33.

The stone itself is now in the British Museum. It is black granite, about four feet high, two and a half feet wide and one foot thick.



Map 18.



Fig. 13. Rosetta Stone.
(Bettmann Archive)

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The above information concerning Egyptians writing is included not only because of its important historic value, but because it inadvertently confirms an event that transpired in the life of Moses. Pharoah had ordered the execution of all Israelite male children born. Moses' mother, like all mothers, loved her child and wanted to protect him. We are told that when she could hide him no longer, she did a remarkable thing. "She got a papyrus basket for him and coated it with tar and pitch. Then she placed the child in it and put it among the reeds along the bank of the Nile" (Exodus 2:3). We are so familiar with this story that we often forget that the writer of the book of Exodus, traditionally believed to be Moses, had to be very familiar with Egypt's natural resources to write as he did.

Arts, Mathematics, and Medicine. We should note that the Egyptians were not just great builders, but they were culturally well rounded in the areas of art, mathematics, and medicine as well.

²⁵Halley, op. cit., p. 52.

The Egyptians are best known for their massive stone works of art. However, they also created much smaller works of art; beautifully shaped copper, bronze and wood. In addition to this they are known to have decorated their buildings with paintings showing every day life.

The Egyptians were obviously phenomenal mathematicians. They needed to be to erect their magnificent monumental structures. But in an equally significant way they needed to be familiar with geometry, so as to be able to refix the boundaries of different fields after the annual Nile flood. The Egyptians developed a number system based on 10, very similar to the one we use.

In the field of medicine, the Egyptians developed a true degree of competency which they used in the embalming of bodies and treatment of illnesses. A medical book entitled The Book of Healing Diseases was written around 2800 B.C. and dealt with this very subject. Some treatments consisted of magic spells, but others were truly therapeutic, using different herbs and drinks.

Since these practices were an ongoing part of Egyptian culture it would only be natural to assume that the Egyptians would have established schools to pass on their arts. We learn from Exodus 2:10 that, "When the child [i.e. Moses] grew older, she took him to Pharoah's daughter and he became her son." Naturally Moses would have received the best education that Egypt had to offer. He would have been trained in all their culture. His world view would have naturally been Egyptian. Later, however, we learn that as an adult, "By faith, Moses, when he had grown up, refused to be known as the

son of Pharoah's daughter" (Hebrews 11:24).

This helps us to understand a phenomena that can best be understood only by crediting God with the inspiring of Moses in the writing of the first five books of the Bible. That is, none of Egypt's erroneous cultic or medical practices found their way onto the pages of the Bible. For example, the basic practice of examination and isolation of those who had infectious disease, found in Leviticus 13, is as true today as it was over 3,000 years ago. This is remarkable!

Historical Survey

The question concerning the date of Egypt's first inhabitants seems to be in much dispute. Dr. Halley observes that,

Egyptian chronology is fairly well established back to 1600 B.C. But beyond that is very uncertain. Thus Menes, the first historical King is dated, by Egyptologists, variously as follows: Petrie 5,500 B.C.; Brugsch 4,500 B.C.; Lepsius 3,900; Brunsen 3,600; Breasted 3,400; Meyer 3,300; Scharff 3,000; Poole 2,700; G. Rawlinson 2,450; Wilkinson 2,320; Sharpe 2,000. Thus it may be seen Petrie and Breasted, two of the most famous Egyptologists, differ by more than 2,000 years as to the beginning point of Egyptian history . . . The general average among Egyptologists for the beginning of the Egyptian historical period is about 3,000 B.C.²⁶

The average date of 3,000 B.C. is the date assumed by this author to be the correct one. But again, it is prudent not to be too dogmatic. A representative graph showing the different periods of Egyptian history is generally outlined as follows:

Periods of Egyptian History

<u>Period</u>	<u>Dates</u>	<u>Bible-Historical Events</u>
I. Early Dynastic Period (Dynasties 1-2)	3000-2800	King Narmer Palette

Period	Dates	Bible-Historical Events
II. The Old Kingdom (Dynasties 3-6)	2800-2250	The Pyramid Age
III. First Intermediate Period (Dynasties 7-9)	2250-2000	Abraham comes to Egypt c. 2000-1800 B.C.
IV. The Middle Kingdom (Dynasties 9-12)	2000-1786	Joseph and Jacob come to Egypt
V. Second Intermediate Period (Dynasties 13-17)	1786-1575	The Hyksos period
VI. The New Kingdom (Dynasties 18-20)	1575-1085	The Exodus (1441)
VII. Third Intermediate Period (Dynasties 21-25)	1085-663	Sheshonk I ("Shishack") sacks the temple - 927 B.C.
VIII. The Late Period (Dynasties 26-31)	663-332	The exile (586 B.C.) refugees flee to Egypt
IX. The Ptolemaic Period	332-30 B.C.	Intertestament Period
X. The Roman Era	30 B.C. - A.D. 395	Mary and Joseph escape to Egypt (4 B.C.) 27

This chart, like all charts of Egypt, is based upon the work of an ancient Egyptian priest named Manetho (305-285 B.C.). He wrote the history of Egypt in Greek and he was the first to divide the history of the Pharaohs into 30 dynasties, later expanded to 31.

When we view this chart it is to be noted that there apparently is a Pre-Dynastic period that is dated variously, ranging from 150 years prior to 3,000 B.C. to as much as 5,000 B.C. This author believes that the longer date is set more by assumption than by evidence. Therefore dates by various scholars may need to be compressed and this should be kept in mind. It is really beyond the scope of this paper to deal with all these periods in detail, but we will attempt to summarize the culture in each period, highlighting the points

²⁶Halley, op. cit., p. 91.

²⁷Packer, Tenney and White, The Bible Almanac, (Nashville: Thomas Nelson Pub., 1980), p. 128.

of Biblical contact down through the centuries. The first three periods do not have any real contact with the Bible narrative, but we can learn of them by artifacts that remain.

Pre-Dynastic Period

H.G. Wells writes of the first Egyptians that,

The stone age remains in Egypt are of very uncertain date, there are Paleolithic and then Neolithic remains. It is not certain whether the Neolithic pastoral people who left their remains were the direct ancestors of the later Egyptians. In many respects they differed entirely from their successors. They buried their dead, but before they buried them they cut up the bodies and apparently ate portions of the flesh. They seem to have done this out of a feeling of reverence for the departed; the dead were eaten with honor according to a phrase of Sir Flinders Petrie. It may have been that the survivors hoped to retain thereby some vestige of the strength and virtue that had died. Traces of similar customs have been found scattered over Western Europe and . . . Africa.²⁸

In the text, Civilization Past and Present, we read that,

According to Archaeologists, the first farmers in the Nile Valley cultivated emmer wheat and barley, ground stone axes for falling trees that grew in swamps, made pottery and wove linen. . . Neolithic peoples had undertaken the systematic cultivation of the Nile's flood plain. Proficient in carving and in working flint, these people also made small tools and pins out of copper . . . [Later] farmers began to reclaim the marshland in Southern Egypt. Population grew and social organization advanced . . . Warfare among neighboring clans seems to have been common and the settlements were fortified. Flint blades of excellent quality were produced, and artisans cast copper into various shapes for daggers, knives, harpoons, and axes. Copper ore was imported, as were lead, lapis, loquili, and silver - evidence of substantial trade with Western Asia. Certain features of Sumerian culture also appear to have been borrowed.²⁹

²⁸H.G. Wells, Outline of History, (Garden City: Garden City Pub. Co., 1949), p.42.

²⁹Wallbank, Taylor and Bailkey, op. cit., p. 37.

Wherever one puts these first arrivals to Egypt, being closer to 5,000 to 3,000 B.C., one must concede that they are intelligent, creative and skilled at the art of survival. One is left with little doubt that if by some way one of these earliest inhabitants could be whisked away to our day and educated in our system that intellectually there would be little difference between us and them.

Early Dynastic Period

Sir Flinders Petrie excavated most of the tombs of this period. He wrote the book The Royal Tomb of the I Dynasty in 1900 and another book by a similar title a year later, telling of his digs. He found a profusion of jewelry, stone vases, copper vessels and other objects. Names of other Pharoahs were also found there which included Narmer, Aha, Zer, and others. The slate palette of Narmer was discovered at Hieronkinpolis. Dr. Unger explains to us the meaning of this



carving:

The King [Narmer] is raising a mace to crush the skull of his enemy, whom he holds by the hair. On the King's head is a helmet-like crown of Upper Egypt. Behind the King is his servant bearing the King's sandals and a water vessel. Heads of Hathor the cow goddess are around the King's belt and at the top of the palette. The falcon, as a royal symbol, holds a rope attached to a human head. Six papyrus stalks, symbolizing the marshes of lower Egypt are depicted beneath the falcon. Below is a single barbed harpoon head and a

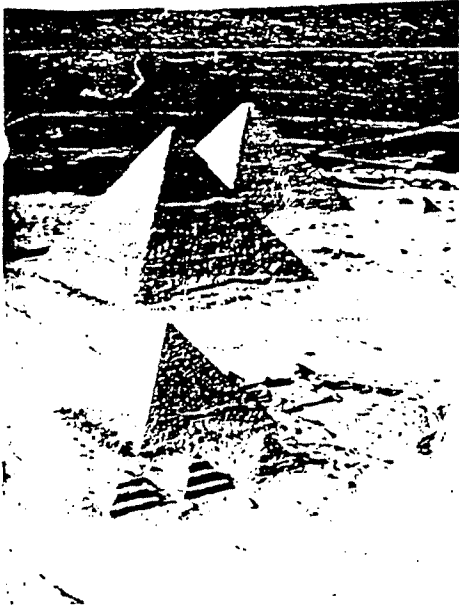
³⁰Ibid, p. 22.

rectangle representing a lake. The entire representation means that the falcon king has taken captive the people of the region of harpoon lake in Lower Egypt.³¹

We know therefore that this period was marked by civil war.

The Old Kingdom

Dynasties 3-6 are known as the Pyramid Age. It was Pharoah Zozer who built the famous step pyramid at Saqqara with its six



receding stages. Pharoah Snefru imitated Zozer, but filled in the terraced stages making smooth slopes and consequently made the first real pyramid.

The three great pyramids of Gizeh were built during this period by Cheops (Khufu), Khafre (Cephren) and Menkure (Menkaura).

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They are located eight miles west of Cairo. The largest pyramid was built by Cheops. Next in size was Khafre's pyramid. He also had a sphinx of himself made which was referred to earlier. The third in size was Menkure's. His mummy was found in his pyramid.

First Intermediate Period

This period is seen as a period of disintegration, not due to foreign influence, but due to internal quarreling. The exact date for Abraham's entrance into Egypt is not known. It is dated variously to have been around 2000 to 1800 B.C. The Bible Almanac

³²Ibid, p. 31.

writes of this period:

This time of social upheaval saw the total collapse of the central government. . . . During this time, Abraham came to Egypt for relief from the famine in Palestine (Genesis 12:12-20). The Pharaoh that Abraham tried to deceive may have been a King of Thebes, but most likely he was the ruler of the region of Upper Egypt.³³

The Middle Kingdom

In Wilson's book The Burden of Egypt, we read,

The Pharaohs of this dynasty promoted the welfare of the down trodden. One of them claimed, "I gave to the destitute and brought up the orphan. I caused him to who was nothing to reach (his goal) like him who was (somebody)."³⁴

No longer was the nation's wealth expended on pyramids, but on public works. They reclaimed 27,000 acres of land. It should not be surprising then to learn that this is the period that most Biblical historians assign as the time in which Joseph's family received famine relief in Egypt. Joseph would have then been second to one of these Pharaohs, Amenemes I-IV or Sensosret I-III. This is the period of the portrait of the 37 Asiatics referred to earlier noting that Joseph and his family were not the only ones who made the journey to Egypt (cf. Genesis 37:5-28, 41:38-46).

Second Intermediate Period

The strong Middle Kingdom Dynasties were followed by the weak 13th and 14th Dynasties of the Intermediate Period. This weakness invited invasion by the Hyksos, which literally means "rulers

³³Packer, Tenney and White, op. cit., p. 122.

³⁴John A. Wilson, The Burden of Egypt, (Chicago: University Press, 1951), p. 117. As cited by Wallbank, Taylor and Bailkey, op. cit., p. 38.

of foreign lands." They are also known as the Shepherd Kings. The Hyksos ruled for almost a century and a half, comprising Dynasties 15 and 16. The Hyksos appear to have been comprised mainly of Semitic descent. The city Avaris in the Delta was their capital. The Hyksos were actually only in complete control of Lower Egypt but they did continue to harass Upper Egypt.

Hyksos invaders brought on a great hatred from the Upper Egyptian people. Dr. Siegfried Schwantes helps us to understand how they did it.

Concerning the expulsion of the Hyksos there are two literary documents extant. One is a papyrus from the reign of Merneptah which relates that the Hyksos ruler . . . once sent to [the] King . . . in Thebes a message complaining that the nose made by the hippopotami in the Southern Capital four hundred miles away did not let him sleep in his palace in Avaris. It sounds like Apophis was trying to pick a pretext for a quarrel. Sekenenre replied in a conciliatory tone, thus showing that he was not yet ready to start war against the Hyksos. But the fact that his mummy shows severe head wounds is taken as evidence that he was soon involved in war against the invaders . . . The other mentions how King Kamose (Ahmose) asked for advice of his counselors in face of dangers both from Nubia in the South and from the Hyksos in the North.³⁵

The New Kingdom begins when the last king of the 17th Dynasty, Ahmose (Kamose) completely expelled the Hyksos. The Hyksos had introduced the weapons of war to the Egyptians and had transformed them from being isolationists into an imperialistic nation.

The New Kingdom

This was another heyday of Egyptian splendor and building activity as evidenced by the vast temple at Karnak. The New Kingdom

³⁵Schwantes, op. cit., pp. 79-80.

happens to be the period of the oppression and Exodus of the Hebrew people. There are two leading opinions concerning the date of this event. The first, and in my opinion the probable, date is c. 1441. The second date would be around 1290. Here is some of the argumentation for both dates.

Arguments for the Early Date. Explicit scriptural statement places the Exodus around 1441 B.C.

1. I Kings 6:1, "In the 480th year after the Israelites had come up out of Egypt, in the 4th year of Solomon's reign over Israel . . . he began to build the temple of the Lord."
2. Solomon's 4th year is estimated to be variously around 961 (Thiele, 967; Begrich, 962; Albright, 958). Therefore when one adds the two dates together, one should have the date of the Exodus:

961 B.C. - Solomon's 4th year
+480 B.C. - years after the Exodus
<hr style="width: 100px; margin: 0;"/>
1441 B.C. - Date for Exodus

3. A date of the Exodus of 1441 would give adequate time for the period of the judges while a later date does not appear to readily allow them adequate time.
4. The descendents of Joseph and Jacob were Semites themselves and probably would have gotten along well with the Semitic invaders, the Hyksos. Remember the Israelites were allowed to settle in the rich Nile Delta region.
5. It is known that the Hyksos were expelled by the 17th Dynasty by Pharoah Ahmose around 1570 B.C. We read then in Exodus 1:6-11,

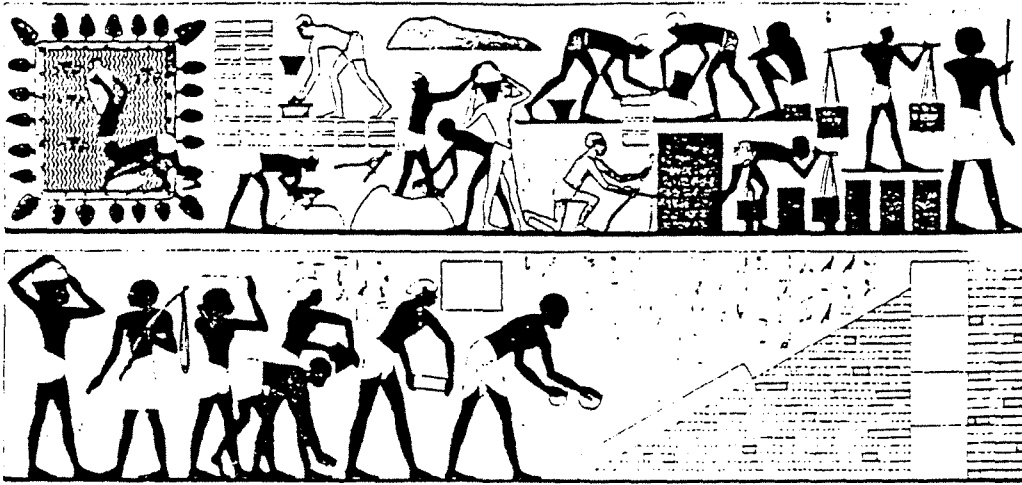
Now Joseph and all his brothers and all that generation died, but the Israelites were fruitful and multiplied greatly and became exceedingly numerous, so that the land was filled with them. Then a new king who did not know Joseph came to power in Egypt. "Look," he said to his people, 'the Israelites have become much too numerous and if war breaks out, will join our enemy's fight against us and leave the country.'" So they put slave masters over them to oppress them with slave labor.

6. The Pharoah who knew not Joseph very possibly then was one of these Pharoahs: Amenhotep I (1546-1525), Thutmose I (1525-1508), Thutmose II (1508-1504), or Queen Hatshepsut (1504-1482 B.C.). Under this queen the Hebrew bondage would have become increasingly severe.
7. About 1520 Moses would have been born, probably during the reign of Thutmose I, whose daughter, the well known Hatshepsut, seems to have been the princess who found the baby Moses among the reeds by the riverside (Exodus 2:5-10). After a struggle with Queen Hatshepsut, Thutmose III came into power about 1486 B.C.
8. Contemporary Egyptian history allows the 1441 date for the Exodus. This would make Thutmose III (1486-1480) the Pharoah of the oppression and his son, Amenhotep II, the Pharoah of the Exodus.

Thutmose III's character fits the temperament of the Egyptian Pharoah of the oppression. He has been described as the "Napolean of Egypt." He was a great conqueror and Empire Builder.

Thutmose III was a great builder and employed Semitic captives in his wide scale construction projects. His visier, named Rekhmire, left a tomb on which scenes of brickmaking are depicted, recalling Exodus 5:6-19. Semitic foreigners are significantly found among the brick layers on this tomb. The brick layers are quoted as saying, "He supplieth us with bread, beer and every good thing" while the task masters warn the laborers, "The rod is in my hand, be not idle."³⁶

³⁶Unger, op. cit., p. 333.



Making Bricks. Murals from the tomb of Rekhmire, the vizier of Pharaoh Thutmose III, show how bricks were made in Egypt at the time of the Exodus (1441 B.C.) At the top left, two men are shown drawing water from a pool to make the mud. Beside them, two men work the clay. Slaves press the clay into wooden molds to form the bricks, which are left to dry in the sun. Notice that the slave kneeling in the middle of the upper panel has lighter skin than the other slaves; this indicates that he was of Semitic origin, perhaps a Hebrew. The bottom panel shows how the bricks were laid with mortar. 37

Amenhotep II (c. 1450-1425) would then have been the Pharaoh who the scriptures relates hardened his heart. It was during his reign that the Israelites would have exited the country. The fact that the Egyptians did not record this event is not surprising, for it is well established that they are the last people to record their misfortunes. Amenhotep II's mummy has been found and there is no sign of drowning on it. But again Exodus 14:23-31 does not say that he went into the water nor even accompanied his army in the pursuit of the Israelites. If Amenhotep II was the Pharaoh of the Exodus, this would mean that his eldest son was slain in the tenth plague (Exodus 12:29). Dr. Unger concludes that,

It seems clear from the monuments that Thutmose IV (c. 1425-1412, the following Pharaoh) was not the eldest son of Amenhotep II. The so-called dream inscription of Thutmose IV, recorded on an immense slab of red granite near the Sphinx at Gizeh, recounts the prophecy that the young Thutmose [IV] would one day be Pharaoh. Such a prophecy would have been pointless had the young man been the first born son of Amenhotep, since the law of promogeniture [i.e. oldest son rules] was in force in Egypt at this time.³⁸

³⁷Ibid.

³⁸Ibid, p. 332.

9. Contemporary events in Palestine substantiate the 1441 B.C. date of the Exodus.

If the Exodus was around 1441 then the conquest of Canaan would have been around 1401 B.C. Letters have been found at Tel-Amarna (1400-1366 B.C.) that confirm such an invasion by some people called the "Habiru." The letters are the correspondence of Abi-Hiba, governor of Jerusalem with Pharoah Akhnaton (c. 1370 B.C.). The governor is requesting aid against the invasion of these Habiru. These invaders named Habiru are believed by some to be the Hebrews. An excerpt from one of those letters seems to depict what we would expect the conquest period to be like.

The Habiru are capturing our fortresses; they are taking our cities; they are destroying our rulers. They are plundering all the country of the King. May the King send soldiers quickly. If no troops come this year the whole country is lost to the King.³⁹

Perhaps the Pharoah sent no soldiers because his people had already lost a substantial army when they pursued the Israelites out of Egypt.

10. Archaeological excavations at Jericho support this date, according to two archaeologists, Ernest Sellin 1907-1909 and John Garstand 1930-1936. Both were convinced that the evidence points to the 1441 date. Garstang felt this was particularly true of city remains at level D.

Arguments for the Late Date. Those who argue for a later date, around 1290, generally raise these objections, urging the following:

³⁹Halley, op. cit., p. 114.

1. It would be very improbable that Israel would have entered Egypt before the Hyksos period. They forget, however, that Abraham went to Egypt and moved freely in high circles in the Middle Kingdom (Genesis 13:10-12). There is no reason to believe that Joseph could not have done the same at a later pre-Hyksos period. In addition to this, the Old Testament narratives have a distinctive Egyptian rather than Hyksos (i.e. Semitic) flavoring. If the Hyksos were ruling, Joseph's descendants would not have been segregated to Goshen and the statement would not have been made that "Every shepherd is an abomination to the Egyptians" (Genesis 46:34).

2. Exodus 1:11 is supposed to place the Exodus definitely later. "So they put slave masters over them to oppress them with forced labor, and they built Pithom and Ramses as stone cities for Pharaoh."

Dr. Halley, who holds to the earlier date, still summarized well the case for the later date.

The archaeologist Naville (1883) identified the site at Pithon. He found an inscription of Ramses II, saying, "I built Pithon at the mouth of the East." He found a long rectangled building with unusually thick walls, whose bricks were stamped with the name of Ramses II.

Petrie (1905) identified the site of Ramses. Fisher of the University Museum of Pennsylvania (1922) found at Bethshan in Palestine, a stele of Ramses II, 8 feet high, 2½ feet wide, on which he says, "built Raameses with Asiatic Semitic (Hebrew) slaves."⁴⁰

Here we have two notices, I Kings 6:1 and Exodus 1:11, which appear to be at variance with each other. Dr. Unger, holding to an earlier date, offers this solution:

⁴⁰Ibid.

The explanation is that Raamses [Zoan-Avaris, Tanis] is a modernization [ie.e anachronism] of its older name and the fact that this site was called Raameses only from 1300 to 1000 B.C. is not a decisive argument against the earlier date. The reference in Exodus 1:11 must be to the older city Zoan-Avaris where the oppressed Israelites labored centuries earlier. Since Zoan-Avaris was once a flourishing city, before the Hyksos were driven out [c. 1570], there was plenty of time for the Israelites in bondage to have constructed the earlier city as they went down into Egypt around 1870 B.C. Moreover, it is hardly conceivable that such renowned conquerors and builders as Thutmose III and Amenhotep II would have abandoned all interest in the Delta area, since this rich and vital territory was necessary to the security of their Asiatic domain.⁴¹

Concerning the inscription of Ramses II claiming responsibility for this building, Dr. Halley explains.

It is, however, known that Rameses II was a great plagiarist, taking to himself credit for some of the monuments of his predecessors, having his own name carved on their monuments. Those scholars who hold to the earlier date of the Exodus and Thutmose III as the builder of these cities take these inscriptions to mean that Rameses II rebuilt or repaired with the Hebrews who did not go out with Moses.⁴²

3. Those adhering to the late date also appeal to archaeological evidence.

Nelson Gluecks, surface explorations in the Transjordan and in the Arabah are supposed to demonstrate that there was a gap in the sedentary population of this region from 1900 to about 1300 B.C. So that had Israel come up out of Egypt about 1400 B.C. There would supposedly have been no Edomite, Ammonite and Moabite Kingdoms to resist their progress [cf. Numbers 20:14, 17], only scattered nomads would have met them.⁴³

In rebuttal, it needs to be remembered first that there is nothing in the narrative to demand that these areas were anything more than simple agriculture communities which would have little

⁴¹Unger, op. cit., p. 334.

⁴²Halley, op. cit., p. 116.

⁴³Unger, loc. cit.

if any remains to be detected by a surface exploration. Secondly, Glueck does feel that civilization was apparent by 1300 B.C. Now this is simply 100 years later. Can we be so precise as to be dogmatic about 100 years when we are looking backward over 3000 years? This author thinks not and Glueck's conclusions are therefore not conclusive enough to force one to set aside the earlier date. The same would have to be said for the conclusions drawn by Kathleen Kenyon in her work at Jericho. She places the fall of that city in the later date. Sellin and Garstang place it at the earlier date. It is impossible for us to be sure whose findings are correct from our vantage point, without appealing to other data.

4. One final bit of evidence that is of interest to all concerned is Merneptah's "Israel Stele" or tablet. Sir Flinders Petrie found a slab of black stone containing a record of Merneptah's victories made in the 5th year of his reign. It is ten feet high and five feet wide. This is the first mention of Israel in an extra-Biblical source. The information is neutral and can actually fit into either theory quite well. The word "Israel" occurs in the middle of the second line from the bottom. It says, "Plundered is Canaan. Israel is desolate; his seed is not. Palestine is become a widow for Egypt."

Those preferring a later date see this to be a reference to the Exodus. Those preferring an earlier date consider this to be a reference to a raid made by Merneptah into Palestine during the period of the judges when Israel was fragmented into tribes and most vulnerable. This text would match well the confused state of the Israelites during the period of the judges.

Perhaps the question cannot be resolved to the satisfaction of everyone concerned. Nevertheless, there is more than an adequate basis that it did in fact occur and that the Jewish Nation even to this day looks back upon this event as a great miracle of God.

Third Intermediate Period

Dynasties 21 and 22 are typified as a period of quarreling between the Pharaohs, the Priests and the Noblemen. This period of degeneration invited invasion and it came by way of the Libyans.

The first of the Libyan Pharaohs was Shishak (c. 935-914). He is the first Pharaoh specifically referred to by name in the Bible. In I Kings 14:25-28 we read of his invasion of Southern Palestine.

In the fifth year of King Rehoboam, Shishak King of Egypt attacked Jerusalem. He carried off the treasures of the temple of the Lord and the treasures of the royal palace. He took everything, including all the gold shields Solomon had made. So King Rehoboam made bronze shields to replace them and assign these to the commands of the guards on duty at the entrance to the royal palace. Whenever the King went to the Lord's temple, the guards bore the shields, and afterwards they returned them to the guardroom.

Archaeology confirms that this invasion took place. It has been discovered that in the city of Karnak, Egypt, Pharaoh Shishak recorded his invasions into Palestine, and had a relief made depicting some of the Hebrew slaves he brought back to Egypt from the 156 cities he sacked. Pharaoh Shishak did not just invade Southern Palestine, but also invaded his former friend, Jeroboam, King of Israel. I Kings 11:40 tells that Jeroboam had formerly fled to Egypt to escape the wrath of Solomon. There we read, "Solomon tried to kill Jeroboam, but Jeroboam fled to Egypt, to Shishak the King, and stayed there until Solomon's death."

The next reference made of Egypt in the scriptures regards a typically brutal Assyrian attack made by Ashurpanipal (663 B.C.). The attack was made on the city of Thebes and was so brutal it brought down a scathing denunciation by the Prophet Nahum.

Are you better than Thebes, situated on the Nile, with water around her? The river was her defense, the waters her wall. Cush [i.e. Upper Nile] and Egypt were her boundless strength; Put and Libya were among her allies yet she was taken captive and went into exile. Her infants were dashed to pieces at the head of every street. Lots were cast for her nobles and all her great men were put in chains (Nahum 3:18).

The Late Period

In this period we see how the Egyptian Pharaoh, Necho II, attempted to assist their one time enemy Assyria against the up and coming power in the Mesopotamian Valley, Babylon. Egypt must have wanted Assyria to survive as a buffer state between them and the Babylonian Kingdom under King Nebuchadnezzar.

Dynasty 26 (c. 663-525) was founded by Psamtik, who was practically a vassal of the Assyrians until they were forced out of the country in 650 to address the Babylonian revolt. He finished out his reign at peace with the Assyrians. Psamtik's son, Necho II succeeded his father. The then king of Assyria, Ashurballit II, was being pressed hard by the Babylonians at this time. With the help of the Medes, the Babylonians had conquered the Assyrian city of Ninevah in 612 B.C. Assyria was desperate. In the secular record, the ancient Babylonian Chronicle, it is reported that Pharaoh Necho tried to come to the aid of the Assyrian King to help him reconquer one of the Assyrian cities, Harran, in 609 B.C. The King of Judea, Josiah, had

such animosity for the Assyrians that he sought to intercept Pharaoh Necho and prevent him from coming to the aid of the Assyrians. This same event has its counterpart in the Hebrew Scriptures. In the Hebrew Chronicles we read that,

After all this, when Josiah had set the temple in order, Necho King of Egypt went up to fight at Carchemish on the Euphrates, and Josiah marched out to meet him in battle. But Necho sent messengers to him saying, "What quarrel is there between you and me, O King of Judah? It is not you I am attacking at this time, but the house with which I am at war. God has told me to hurry; so stop opposing God, who is with me, or he will destroy you."

Josiah, however, would not turn away from him, but disguised himself to engage in battle. He would not listen to what Necho had said at God's command but went to fight him on the plain of Megiddo.

Archers shot King Josiah and he told his officers, "Take me away; I am badly wounded." So they took him out of his chariot, put him in the other chariot he had and brought him to Jerusalem where he died (II Chronicles 35:20-36:5).

Jeremiah composed laments for Josiah.

And the People of the land took Jehoahaz son of Josiah, and made him king in Jerusalem in place of his father . . . he reigned in Jerusalem three months. The King of Egypt dethroned him in Jerusalem and imposed on Judah a levy of a hundred talents [i.e. 3 3/4 tons] of silver and a talent [i.e. 75 pounds] of gold. The King of Egypt made Eliakim, a brother of Jehoahaz, King over Judah and Jerusalem and changed Eliakim's name to Jehoiakim. But Necho took Eliakim's brother Jehoahaz and carried him off to Egypt.

With the death of Josiah, Necho continued to oversee Carchemish, Syria and Palestine until 605 B.C. In that year the Babylonian King's son, Nebuchadnezzar, marched on Egypt. Necho and Nebuchadnezzar met in battle in 605 at Carchemish (cf. Jeremiah 46). Nebuchadnezzar was victorious and would have pursued Necho all the way back into Egypt if it had not been for the passing away of his father. It was very important that the Babylonian Kings partook of a special coronation service and Nebuchadnezzar knew this, thus saving Necho

more than just the loss of Carchemesh, Syria and Palestine. The new King of Judah, Jehoiakim, was permitted to continue his rule in Jerusalem as a vassal to Nebuchadnezzar. In II Kings 24:1 we read, "During Jehoiakim's reign Nebuchadnezzar King of Babylon invaded the land, and Jehoiakim became his vassal for three years." Necho, too, had learned his lesson, as is recorded in II Kings 24:7. "The King of Egypt [Necho] did not march out from his own country again, because the King of Babylon [Nebuchadnezzar] had taken all his territory, from the Wadi of Egypt to the Euphrates River."

Necho was succeeded by his son Psammetichus II (c. 593-588), who is called Hophra by Jeremiah in 44:30. There we read, "This is what the Lord says, 'I am going to hand Pharaoh Hophra, King of Egypt, over to his enemies who seek his life, just as I handed Zedekiah King of Judah over to Nebuchadnezzar king of Babylon, the enemy who was seeking his life.'"

It was Hophra who entered into an alliance with Zedekiah of Judah against Nebuchadnezzar. It was also Hophra who was unable to prevent the fall of Jerusalem in 586 B.C. Later, as Hophra failed in his attempt to extend his borders into Libya, as God foretold, his army revolted and slew him. Amasis II (Ahmose) came to the throne and enjoyed a long reign, 569-525. A fragmentary cuneiform inscription refers to Nebuchadnezzar, in his thirty-seventh year, marching against Amasis II. It must have been a draw, for nothing else has been recorded concerning it. Amasis II also witnessed the rise of Cyrus II, the Persian. Amasis' son Psammetichus III succeeded him, but only ruled for six months. He was defeated by Cyrus the Great's son, Cambyses II

at the Battle of Pelusium (525 B.C.) in the eastern part of the Nile Delta and taken captive. Later, he was executed for instigating an attempt to expel the Persians. Egypt now became a satrapy of the Persians.

Dynasties 27-30 are of course Persian. Cambyses was the founder of the 27th Dynasty. He showed a great contempt for the Egyptian gods by slaying their bull god Apis. He also drastically reduced the income to the temples.

After Cambyses, the only Persian King to enter Egypt was Darius I, 521-485 B.C. The Egyptians found him to be much kinder and he completed the canal connecting the Nile and the Red Sea, started by Necho II. Darius was succeeded by Xerxes who crushed an Egyptian revolt and placed his brother Archaemenes over Egypt.

We are told in Esther 1:1 that her husband ". . . Xerxes ruled over 100 provinces stretching from India to the Upper Nile region." Artaxerxes I was also able to maintain Persia's control of Egypt even though Egypt had enlisted the help of 300 Greek ships.

Under the Persian King Darius II (423-405) Egypt did regain her independence and maintained it from this time until 342 B.C. At that time the Persians, under Artaxerxes, defeated Pharaoh Nectanebos II with the aid of Greek mercenaries.

In ten short years, however, the Greek mercenaries had become strong enough that under the leadership of Alexander the Great they would soon defeat the last king of the Persian Empire, Darius III.

Alexander was warmly accepted in Egypt as liberator. His Egyptian stay was relatively short and he was off again on his attempt

at world conquest. The real long lasting Greek impact came when Alexander died in 323 B.C. This institutes in earnest the Ptolemaic period.

The Ptolemaic Period

Shortly after the death of Alexander, his empire was divided amongst four of his generals. General Ptolemy I inherited Egypt. From Ptolemy down through Cleopatra, some 300 years later, Egypt enjoyed relative prosperity.

The Roman Era

In 30 B.C., Egypt was conquered by the up and coming Roman Empire. Egypt remained under Roman rule until A.D. 395. But we shall discuss this in greater detail later.

What can be seen from even this brief handling of the Biblical history and Egyptian history is that the two do dovetail together nicely and that they mutually confirm and illuminate each other. We shall see that this is true with all the other chapters as well.

Chapter Three

THE INDEPENDENT PERIOD

The Biblical Literature Concerning the Period

In the course of this section we will examine the birth and development of Israel as a nation. As we move ahead we will introduce you to the contents of several books of the Old Testament. There are actually two different kinds of literature represented here. The first type represents historical survey literature, while the second denotes what might be called wisdom literature, or literature intended to make one wise. Job is the only piece of wisdom literature which does not belong to this historic period.

In brief, concerning the first type, Joshua will relate how the Israelites conquered their promised land. Judges will discuss how they administered it. Ruth will relate how common people lived in it. First and Second Samuel, Kings and Chronicles will give you a historical survey perspective of this new land.

Likewise, concerning the second type of literature, Psalms relates how to worship God. Proverbs explains why we are to worship God. Ecclesiastes discusses the natural feelings of one who never does, or decides to stop worshipping God, while the Song of Solomon, depending upon your understanding of the message, relates in unified lyrical poem form the beauty of true love. We know from the New Testament record that this is the model of the intensity of God's love for his people.

Numbers of the Old Testament

This section is a brief summation of some of the conclusions drawn by John Wenham, Warden of Latimer House, Oxford, and Dr. Edwin R. Thiele. Both of these men, independent of each other, wrestled with the numbers of the Old Testament. These men both hold to the historical integrity of the original manuscripts of the Old Testament. John Wenham concerns himself with the large numbers of the Old Testament. He comments that on the whole the Old Testament copies of the original manuscripts have been "marvelously well preserved."¹ He also observes that there are some large numbers in the Old Testament which seem incredible. He compliments the scribes for faithfully copying what, even to them, must have seemed excessive. Numbers have been shown to be particularly difficult to copy. One of the reasons is that in the original Hebrew there were no vowels. Consequently, two words with the same consonants would be written the same way. Eleph and alluph are such words. The first word, eleph, can be translated clan or family. The second word can also be translated thousand, a chieftain and is used to describe a fully armed soldier versus a peasant soldier.

In time the Massorite scribes added vowels to these consonants and standardized the text. In these cases they translated these consonants to mean thousands. John Wenham contends that they mis-translated the original texts at this point, which has brought about

John Wenham, Eerdman's Concise Bible Handbook, (Grand Rapids: Zondervan Pub., 1980), pp. 79-81.

our inflated numbers. This was an error on the part of later copiests, not on the manuscript itself. He demonstrates that when these numbers are retranslated correctly that they fit the known historical data of the time.²

Edwin R. Thiele has solved what has been a very thorny problem. His results have become an immediate classic work dealing with the subject of synchronizing and harmonizing the reigns of Israelite and Judean Kings; first with each other and then with secular sources. His work is comprehensive and involved. In brief, however, he documents how these different narratives can be synchronized. For he discovered that the Chroniclers reflected the pattern of chronologizing what was used in their independent kingdoms. He began his study by asking questions like this:

Just when did a king begin counting the years of his reign? When he ascended the throne did his first year begin immediately? Or, did he wait until the beginning of the next new year and designate that his first year? Customs were not the same. In Assyria, Babylon, and Persia when a king first came to the throne, the year was usually called the king's ascension year, but not till the first day of the first month of the next year did the king begin reckoning events in his own first year. This system of reckoning is called ascension year system, or postdating. In other places a king began to reckon his first year from the day he first came to the throne. This method of reckoning is known as the nonascension year system or antedating.³

Taking dogged determination and insights like the one above he has solved one of the most vexing problems of Old Testament chron-

²Not being a Hebrew student, the numbers referred to here will reflect that of the modern translation based upon the Massoretic text.

³Edwin R. Thiele, The Mysterious Numbers of the Hebrew Kings, rev. ed., (Grand Rapids: Zondervan Pub., 1983), p. 43.

ology by harmonizing the different pieces of data and again reaffirming the historical veracity of the Old Testament. For those who are so inclined, his book would be an excellent study. The point here, however, is that it ceases to be a stumbling block to the acceptance of the Bible as an accurate reflection of the times.

Overview

The story of Jewish history is really the story of a family. It is the story of how this family grew, and related to the world around them as well as to their God. This is the story of the Bible. Jesus himself traces his lineage back to this family (Matthew 1), and beyond (Luke 2). This family being referred to is, of course, the family of Abraham.

Abraham's Immediate Family

Abraham, formerly Abram, was in the line of Shem. His family included Terah, his father, and brothers, Nahor and Haran. Haran unfortunately died at a rather young age, prior to their family's departure from their ancient homeland, Ur. This was not, however, before Haran had married and given birth to a boy named Lot. Both surviving brothers took wives, Abram taking Sarai and Nahor taking Milcah (cf. Genesis 11). Abram was pleased, we are sure, when he became an uncle to his brother Nahor's children. Nahor's wife gave birth to two daughters, Milcah and Iscah. Abraham's wife, however, remained barren. Later this fact would loom large in their lives and bring about several events.

Ur - City of Abram's birth

It is only natural to wonder what kind of city Abraham grew up in. Due to archaeology we can learn much about the city and about the people who lived there. National Geographic did a feature story on Abraham and they reported that this city came into being more than 5,000 years ago. Ur was the capital of the Sumerians, the first great civilization following the flood. It has been discovered that Ur had "artisans [who] plied their crafts with skills unequalled in all the world save Egypt. Astrologists applied the mathematics invented by their ancestors [i.e. antediluvians]."4

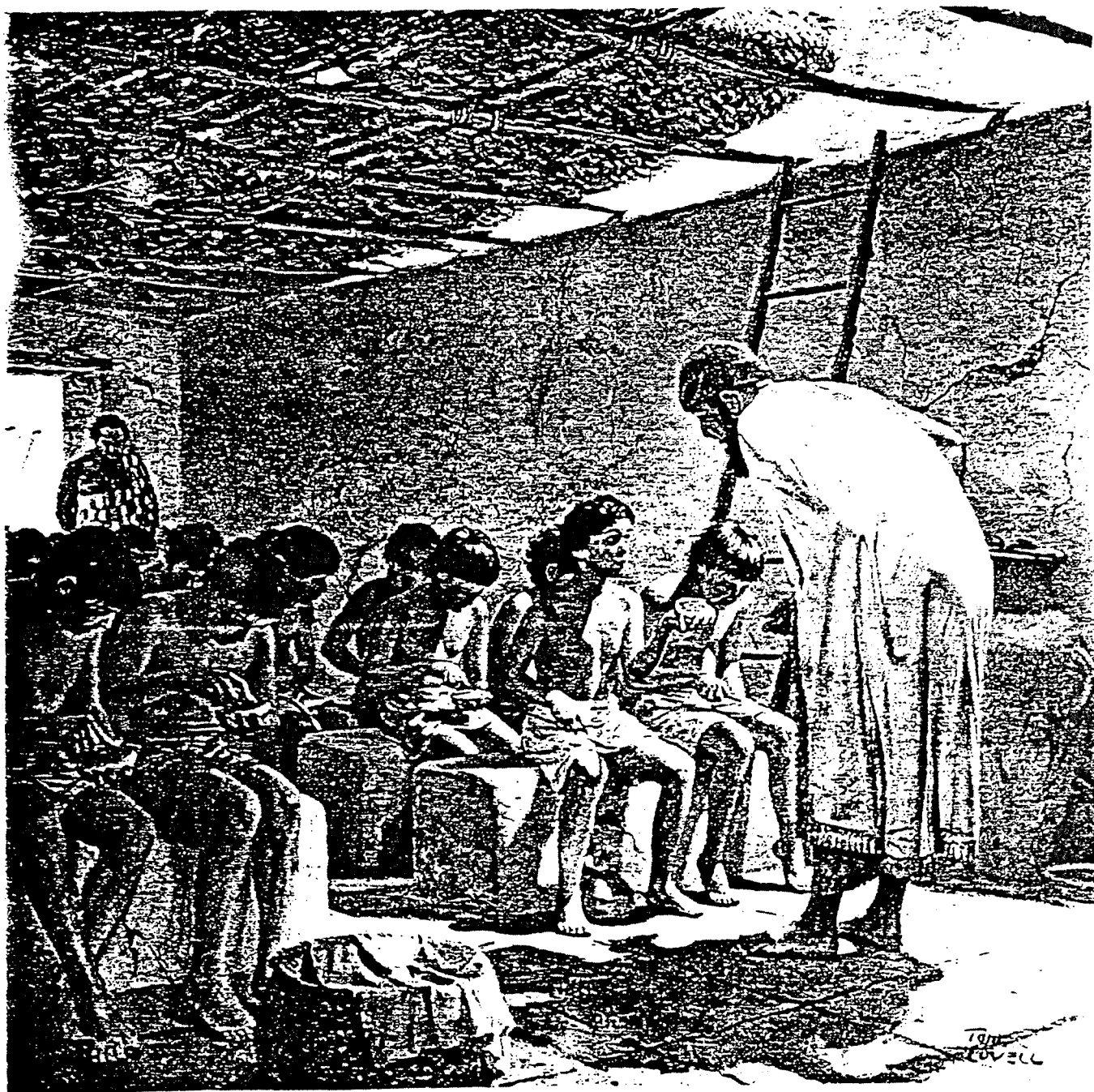
In temple rooms scribes practiced another art which Sumer had created, writing. [Interestingly enough we learn from one tablet that Ur's gods and goddesses slept in the heavens.] The gods of the land and the goddesses of the land . . . have betaken themselves to sleep in heaven . . . The temple and the most holy places are quiet and dark.⁵

The Writings of Abraham and Moses. It used to be felt a generation ago that the first five books of the Bible could not have been composed by Moses for it was alleged that writing did not exist by his time (c. 1441 B.C.). Now, however, it is known that schools did exist to educate the children hundreds of years earlier (cf. PLATE LXV). The PLATE referred to reflects a text translated from a Mari tablet, found in Mari, another Mesopotamian city further north. There we read that when the boy was asked what he did at school he replied, "I recited my tablet, ate my lunch, prepared my new tablet,

⁴Kenneth MacLeish, Dean Conger, "Abraham, Friend of God," National Geographic, Dec., 1966, PP. 739-380.

⁵Ibid.

PLATE LXV



Kenneth MacLeish, Dean Conger, "Abraham, Friend of God,"
National Geographic, Dec. 1966, pp. 758.

wrote it, finished it."⁶ PLATE LXV also shows the teacher's assistant as "big brother." It was not unknown for "big brother" to mete out discipline with a whip. With such discipline it is not surprising that the boy related how he stuck to business and got his school work done.

It is therefore not beyond the realm of possibility that Abram himself might have attended school, even at Ur itself. These schools existed hundreds of years before Moses would have been called upon to compose the Pentateuch. Another challenge to the historicity of the Scripture disappears.

Ziggurat at Ur. Ur is not simply famous for being the birthplace of Abraham. It is also known for its amazing remains of the Ziggurat or step tower referred to in the previous chapters. The tower is called the "Hill of Heaven" by its builders. The ziggurat was built by Ur-Nammu more than 4,000 years ago when the glory of Ur was at its height. Approximately 1,500 years after its construction Nabonidas of Babylon retreaded the stairs due to wear and aging.

The purpose of this temple, as has been referred to in the previous section and will be referred to later on as well, was to worship their special deity, Sin, god of the moon (cf. PLATE XLVI). Here in the remains of this ancient civilization there stands a completed tower called the "Hill of Heaven" in which men worshiped the moon. As we have noted earlier, it is not a very large step from here to Genesis 11 and the Tower of Babel. The ziggurat at Ur was a religious shrine which quite possibly reflects the religion of their

PLATE LXVI



National Geographic, p. 760.

forefathers living in the same valley close to the Plain of Shinar (or Babylon). From here the people scattered (cf. Genesis 11) spreading this religion with them.

Abraham's Family Moves From Ur. For undisclosed reasons we learn from Genesis 11:31, 32 that,

Terah took his son Abram, his grandson Lot son of Haran, and his daughter in law Sarai, the wife of his son Abram, and together they set out from Ur of the Chaldeans to go to Canaan. But when they came to Haran they settled there. Terah lived 205 years, and he died in Haran.

It is not reported why Terah did not continue his pilgrimage to Canaan as he originally intended. Because he died, he never did see the land of Canaan.

Haran is almost 600 miles away from Ur on the southern edge of modern day Turkey. Traveling by donkey Terah and his family, driving their flocks, could not have covered more than twenty miles a day.

Abraham and his father, Terah, would surely have passed through central Mesopotamia on their way to Haran. Dates for the life of Abraham vary from approximately 2100 B.C. to as late as the 18th Century B.C. In either case as they passed through Babylon they would have seen another ziggurat. The ziggurat of Babylon (i.e. the Plain of Shinar) was reported to be eight stories high. This would make the one at Babylon greater than that which remains standing to this day in Ur. Today, however, the remains of the ziggurat at Babylon is gone, razed to the ground by warfare, weather and robbers. It appears from ancient literature that the descendants of those ancient

Babylonians that continued to live around Babylon did in fact continue work on their "tower that reaches the heavens" (cf. Genesis 11:4).

A Mr. G. Smith is reported to have found an ancient tablet that read, "The building of this illustrious tower offended the gods. In a night they threw down what they had built. They scattered them a-broad and made strange their speech."⁷

In Babylon today there remains only an immense hole measuring 330 square feet. This is the product of generations of those who used the tower as a quarry to take bricks from. When Abraham passed through, however, it must have been quite a sight. It should be mentioned that if Abraham passed through during the 18th century, as some suppose, it quite possibly could have been when the famous Babylonian King Hamurubi was on the throne .

Arrival at Haran

Interestingly enough, Haran exists to this very day. The dwellings are shaped much like beehives and would not look a great deal different from those that were there when Abraham passed through. It was in this city in which Abraham grew to adulthood. More tablets from the city of Mari relate that possibly Abraham's great grandsons could have signed a treaty with a later king of Haran in a temple of Sin. This would then give indications that upon further excavations another ziggurat may yet be discovered in the hills of Haran.

⁷Henry H. Halley, Halley's Bible Handbook, (Grand Rapids: Zondervan, Pub., 1965), p. 84.

With the former in mind it again should not be too surprising that God would call Abraham out of Haran following the death of his father.

The Lord said to Abram, "Leave your country, your people and your father's household and go to the land I will show you. I will make you into a great nation and I will bless you; I will make your name great, and you will be a blessing. I will bless you, and whoever curses you I will curse and all the peoples of the earth will be blessed through you (Genesis 12:1 ff.).

So at age 75 Abram set out with his wife Sarai, his nephew Lot and all his possessions. Eventually he comes to the land of Canaan and he builds an altar to God there.

Abram at Canaan

Genesis does not relate what the land of Canaan was like on Abraham's first sighting of it. We do, however, have an accounting of it from an Egyptian who fled to Canaan during the Middle Kingdom, following the death of Pharaoh Amenemhet I (c. 1972 B.C.). The Egyptian accounting is called "The Story of Sinuhe." We read that he feared for his life. Sinuhe loved Egypt and was eventually permitted to return home. But of Canaan he said,

It was a good land . . . figs were in it, and grapes. It had more wine than water. Plentiful was its honey, abundant its olives. Every kind of fruit was on its trees. Barley was there, and emmer. There was no limit to any [kind of] cattle [cf. Numbers 13:26, 27].⁸

Whether Abram came to the land before or after Sinuhe is uncertain. However, we do know that after Abraham had arrived a famine came to the land. We read in Genesis 12:10-13 this account.

⁸James B. Pritchard, The Ancient Near East Vol. I, (New Jersey: Princeton University Press, 1973), p. 7.

Now there was a famine in the land, and Abram went down to Egypt to live there for a while because the famine was severe. As he was about to enter Egypt, he said to his wife, Sarai, "I know what a beautiful woman you are [cf. PLATE LXVII]. When the Egyptians see you, they will say, 'This is his wife.' Then they will kill me but will let you live. Say you are my sister, so that I will be treated well for your sake and my life will be spared because of you."

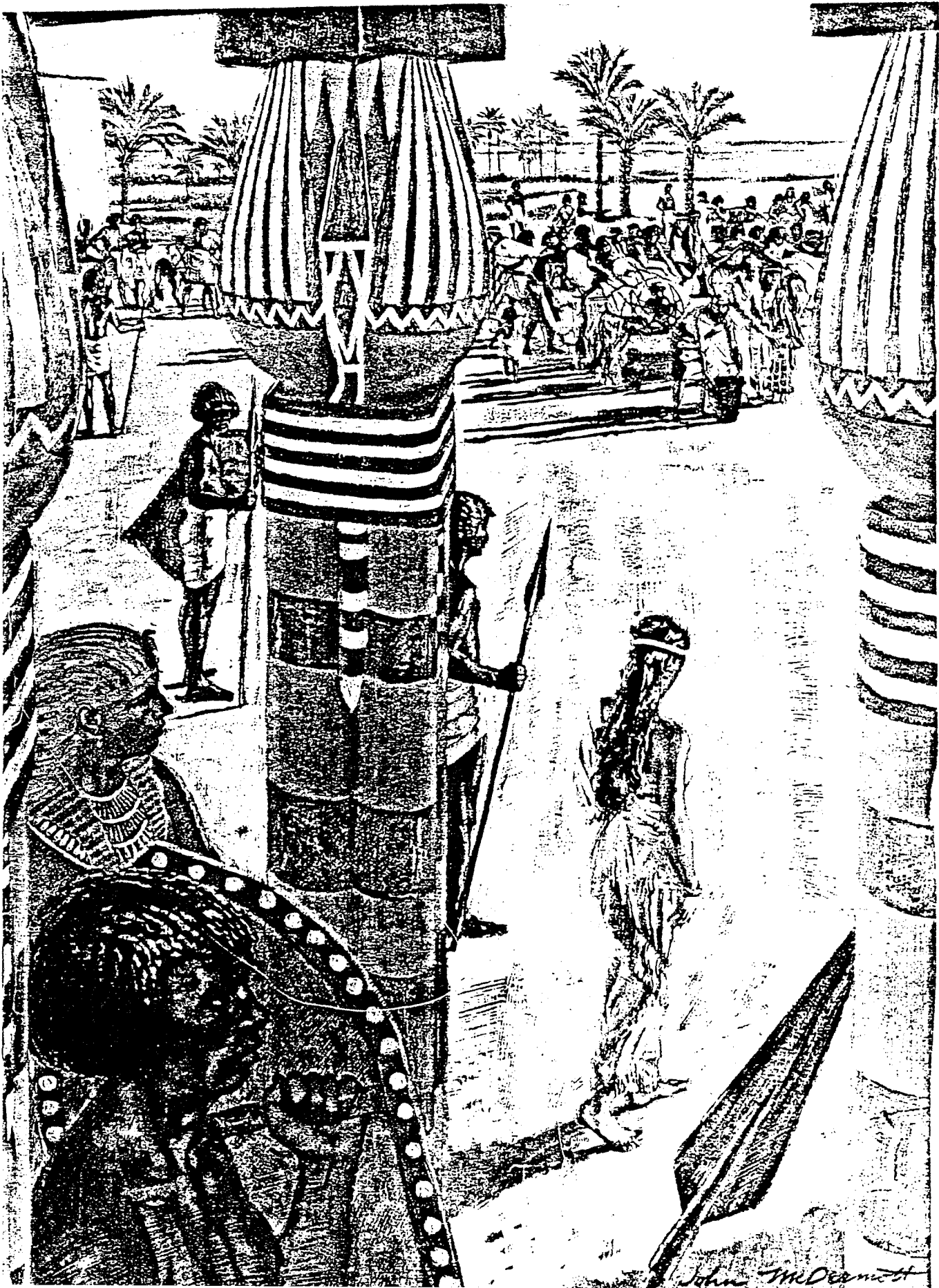
Dr. E.A. Speiser, in another National Geographic article entitled "Ancient Mesopotamia: A Light that Did Not Fail," explained how Abram could say this concerning Sarai. In brief, Abram and Sarai had grown, in their case, to middle age in the city of Haran. Haran was a Hurrian city. In Hurrian society, men sometimes conferred special status on their wives by adopting them as sisters. Abram apparently reflected his culture in this custom and adopted his wife. It certainly seems apparent from later chapters of Genesis that if this was prestigious enough that Sarai wanted it she would ultimately surely have her way, as she did in so many other things (cf. Genesis 16, 21:8-13).

As Genesis conveys, Abram was right and Sarai was taken into Pharoah's harem. Pharoah had given Abram what would be considered a Pharoah's dowry of "sheep, cattle, male and female donkeys and menservants and maidservants" (Genesis 12:16). Hagar, of whom we will refer to later, was surely amongst this group. Later we know that Abram's God intervened and prevented Pharoah from consummating the marriage. He then sends Abram on his way.

Abram Returns to Bethel and Ai

When Abram went up from Egypt with his family, he returned to where he had been earlier, the land between Bethel and Ai. Con-

PLATE LXVII



cerning these villages, National Geographic reports that,

Bethel poses no problem of location. Archaeology, which more and more frequently supports Biblical statements with scientific fact, proved Bethel to be the modern village of Baytin. The houses of Ai are thought to lie under the houses of Et Tell, about two miles southeast of Baytin. Both are hilltop sites, visible from a distance. Both are natural points of reference, serving even today as local landmarks.⁹

This is a rather unusual admission for a secular magazine to make, but it does coincide perfectly with our thesis.

Abram and Lot

Abram and Lot had both become fairly wealthy (cf. 13:2, 5), but there arose trouble between their men. Abram resolves it by giving Lot first choice of land to live in, while he accepted that which was left. Lot chose the plain of Jordan, close to the cities of Sodom and Gomorrah. After Lot had departed we read that the Lord said to Abram, "Lift up your eyes from where you are and look north and south, east and west. All the land that you see I will give to you and your offspring [or seed] forever." An amazing prophecy nearly 4,000 years old. There have been times that it seemed impossible and yet God has kept his word. "God is not a man that he should lie, nor a son of man that he should change his mind. Does he speak and then not act? Does he promise and not fulfill?" (Numbers 23:19)

The fact that Israel exists today, nearly 4,000 years later, in possession of much of the "Promised Land" speaks volumes for the case supporting the historical credibility of Scriptures.

⁹MacLeish, Conger, op. cit., p. 776.

Sodom and Gomorrah

After Abram and Lot had separated, war came to their country. A king from the Plain of Shinar (i.e. Babylon) and others went to war against the kings of the five cities of the Jordan Plain. We are familiar with two of these cities and their subsequent destruction because of the sin of homosexuality. The entire list of cities on the Jordan Plain is, Sodom, Gomorrah, Admah, Zeboiim, and Zoar. Until the discovery of the Ebla Tablets we were told by some to assume that these cities were entirely fictional along with the rest of Genesis. In the book Ebla Tablets, Secrets of a Forgotten City, written by Dr. Clifford Wilson, we read,

These tablets from Ebla refer very precisely, by name, to those five cities of the plain . . . This record precedes the great catastrophe [i.e. the destruction of Sodom and Gomorrah] which many scholars, especially of more recent vintage, have regarded as entirely fictional.¹⁰

The secular Ebla Tablets confirm the existence of these five cities of the Jordan Plain existing during the 3rd Millennium B.C. From these cities Lot and his family were taken captive and Abram pursued and rescued his nephew from their custody. We should now be assured that all this transpired as was recorded.

Abraham's Descendents

It is of particular importance to be familiar with the descendents of Abraham. It was through him, or his extended family,

¹⁰Clifford Wilson, Ebla Tablets Secrets of a Forgotten City, (San Diego: Master Books, 1979), p. 37.

that most of the ancients that populated that area came to be. Today, at the time of this writing, the conflict that continues, as mentioned before, is between the descendents of Abraham. This is not conjecture, this is brutal fact.

In Genesis 15 we learn of Abram's concern that he not have a direct heir to inherit his estate. Eliezer of Damascus, his servant, would be given the estate if Abram died childless. At this time Abram is promised that, "This man will not be your heir, but a son coming from your own body will be your heir" (15:4).

Ishmael and Isaac

Sarai becomes impatient for God to act. "Now Sarai . . . had an Egyptian maidservant named Hagar; [cf. PLATE LXVIII] So she said to Abram, '. . . Go sleep with my maidservant; perhaps I can build a family through her.'" This may seem like a very strange practice to us indeed. But it is well established that this too was another ancient custom not only mentioned in Hurrian tablets, but in the laws of Hamurubi as well.

Through Hagar, the Egyptian handmaiden, Abram does have a son and names him Ishmael. An angel of the Lord was sent to announce his birth. His descendents are promised to be too numerous to count. Then what follows is a peculiar prophesy concerning Ishmael. "He will be a wild donkey of a man; his hand will be against everyone and everyone's hand against him, and he will live in hostility toward all his brothers" (16:12, cf. also 25:12-18).

However, we learn that later Abram has three visitors near

PLATE LXVIII



the Great Trees of Mamre (cf. PLATE LXIX). Two are angels (Genesis 19:1), but the third is repeatedly referred to as the LORD. Concerning this visit we read, "Many Old Testament scholars . . . regard [this] as a pre-incarnate appearance of the second person of the Trinity."¹¹

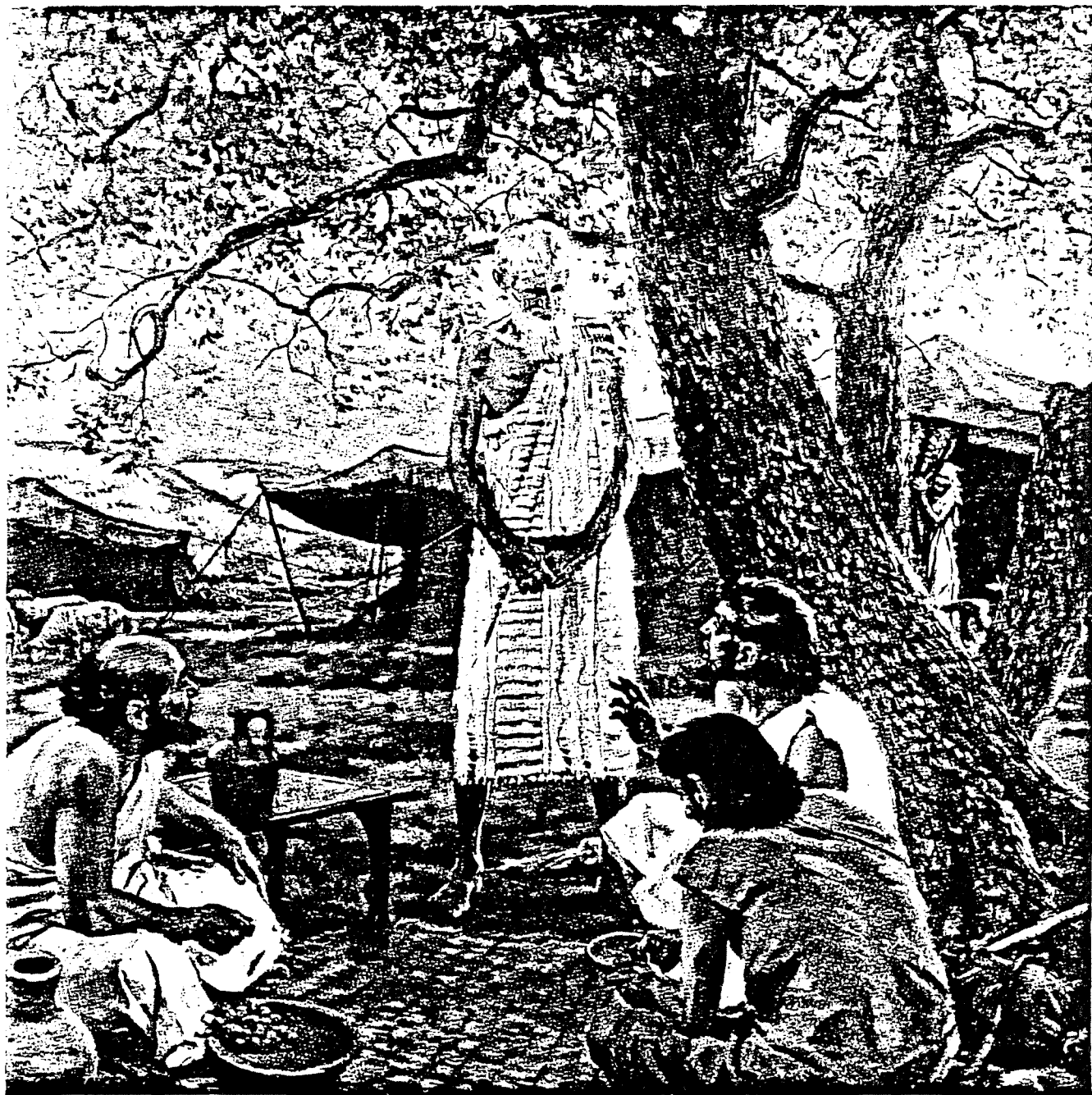
What is germane to our subject, however, is that he was promised a son and he was to receive one. "Sarah became pregnant and bore a son to Abraham in his old age, at the very time God had promised him" (Genesis 21:2). His name was Isaac. Later, however, Sarah persuaded Abraham to expel Hagar and Ishmael from the camp.

What persists to this day is open hostility between the Arab and Moslem countries, who claim their descendency through Ishmael and the Jews, who acknowledge their descendency through Isaac. From that time to this there has been conflict between them (cf. PLATE LXX).

Lot - Abraham's Nephew

In the interim time we learn that Sodom and Gomorrah are destroyed and Lot's wife along with it. Lot only had two daughters. Lot and his two daughters took up residence in a cave (Genesis 19:30). The daughters became fearful that when they married their father's name would be lost. Presumably they ruled out remarriage for their father, which to us would have been the reasonable alternative. Nevertheless, the daughters devise a plan to get their father intoxicated and then on alternate nights each sleep with him to preserve his name. Following this both daughters become pregnant and we read that,

PLATE LXIX



The older daughter had a son, and she named him Moab; he is the father of the Moabites of today. The younger daughter also had a son, and she named him Ben-Ammi [i.e. son of my people]; he is the father of the Ammonites today (Genesis 19:36).

Therefore our map of Ancient Canaan (or modern Palestine) is beginning to fill in.

The Son of Promise

Isaac on Mount Moriah. The story of Abraham taking Isaac up on a mountain in the region of Moriah is well known. The purpose was to test Abraham to see if he would be willing to sacrifice his son, to his God just as the pagans regularly did their children to their gods. Abraham was not as calloused as we might think. Abraham knew that God had promised that, "It is through Isaac that your offspring will be reckoned." Abraham reasoned that God could raise the dead, and figuratively speaking, he did receive Isaac back from death (cf. Hebrews 11).

Abraham simply believed that God would keep his promise, and as he had done in the past he faithfully followed his Lord's direction. What is not readily known is that tradition places this Mount Moriah in the old city of Jerusalem, later to be the sight of Solomon's temple and the present Dome of the Rock.

It was not too long after this that Isaac's mother died at Hebron, east of the Dead Sea, at the age of 127. Abraham then purchased a cave from Ephron the Hittite in Ephron's field near Mamre.

¹¹Purkiser, Taylor and Taylor, God, Man and Salvation, (Kansas city: Beacon Hill Press, 1977), p. 134. Cf. also John 8:56-57.

The Moslems believe they know where the sight of the cave is and it is a sacred place to them because they also believe that with the death of Abraham he was buried there beside his wife (Genesis 25:9). (cf. PLATE LXXI) There are actually six symbolic tombs in the cave representative of those whose bones are believed to rest there. In addition to the above it is believed that Isaac's, Rebekah's, Jacob's and Leah's remains were place there as well (Genesis 35:27-29). This Moslem tradition might not be beyond the realm of possibility for we learn in Genesis 35 that Esau and Jacob saw their father Isaac was buried in Mamre upon his death. Perhaps their descendents did the same (cf. Genesis 50:26).

Isaac Marries Rebekah. We learn that Rebekah is actually the granddaughter of Abraham's brother Nahor who had married Milcah. It was their son who was Rebekah's father. Rebekah is described as follows, "The girl was very beautiful, a virgin; no man had ever slept with her" (Genesis 24:16).

Rebekah's brother, Laban, takes on more significance in relation to Isaac's children. In time two sons are born to Isaac and Rebekah. Esau and Jacob are their names. Jacob we know tricked Esau out of his birthright and the blessing is passed on through Isaac. Esau's descendents were called the Edomites (Genesis 25:26), and if we confer the map we notice that they came to settle at the southeast border of Palestine. Interestingly enough somewhere over 1,500 years later in the Roman chapter, we will learn that the Roman Emperor Julius Caesar in 47 B.C. will appoint a descendent of Edom King over the Jews.

PLATE LXXI



The Idumaeen (i.e. descendent of Edom, or Esau) that was appointed was named Antipater. He was father of the infamous Herod the Great.

Jacob and his Wives

It is a familiar story how Jacob had to flee to his Uncle Laban's house to escape the wrath of his brother Esau. Laban, we are told, tricked his son-in-law to be, and has him marry both of his daughters, Leah and Rachael. What is not perhaps as well known is that Jacob also had two concubines from which he had children. A diagram of Jacob's children, in order of birth, would be as follows:

Jacob's Children

<u>By Leah</u>	<u>By Rachael</u>	<u>By Bilhah</u>	<u>By Zilpah</u>
(1) Reuben	(12) Joseph	(5) Dan	(7) Gad
(2) Simeon	(13) Benjamin	(6) Naphtali	(8) Asher
(3) Levi			
(4) Judah			
(9) Issachar			
(10) Zebulun			
(11) Dinah (a daughter)		(cf. Genesis 35:23-26)	

It is good to know that eventually Jacob and his brother Esau were reconciled to each other. Jacob was rightfully quite concerned of what would happen when they met. The night before this fateful encounter, Genesis records another instance when quite possibly the second person of the Trinity again meets a descendent of Shem, this time Jacob. What is really interesting is that he appeared to him as a man, and he and Jacob wrestled. Jacob's testimony was that, "I saw God face to face, and yet my life was spared" (Genesis 33:30). Jacob refused to stop wrestling with this "man" until he was blessed by him. Then the man said, "Your name will no longer be

Jacob [lit. he grasps the heel, or figuratively, he deceives] but Israel [literally he struggles with God]." Jacob, now Israel, was to become a nation. But first he must face his brother Esau.

Jacob divided his family to avoid a possible mass slaughter, and then sent gifts ahead to make a way for himself in Esau's presence. We are told, however, when Esau saw his brother, "Esau ran to meet Jacob and embraced him; he threw his arms around his neck and kissed him, and they wept" (Genesis 33:4).

Israel's twelve Sons

It is truly unfortunate to read, not only here but down through the pages of history, about the jealousies of one sibling toward another. The story of Israel's sons was no different. Genesis records the familiar story of how Joseph had a dream that he would one day rule over his brothers. Later his father gave him a multi-colored coat. Still later we learn the ten older brothers threw Joseph into a cistern and later devised a plan to rid themselves of this dreamer. The fourth born, Judah, suggested that they sell him to an Ishmaelite caravan traveling to Egypt and this they did.

Joseph is then sold to an Egyptian named Potiphar. The story of Joseph's integrity is still an inspiration today. What is not generally known is that there is an ancient story that can be dated around the 19th Egyptian Dynasty (i.e. 1225 B.C.) called The Story of Two Brothers. There are numerous differences, but it is alike enough to suggest that this is possibly an Egyptian adaptation of the story of Joseph. There was an unfaithful wife who attempted

•

to coax a young man of integrity into her bed. On both occasions the young men refused. In both instances the women claim that they themselves are the victims of sexual assault. In both cases the jealous husbands seek to get revenge. The endings are different. In the case of the two brothers, the young man takes an oath of innocence before the sun god Re, and then dismembers himself and dies. In the case of Joseph we know he was cast into prison only to be released in later years.

Israel Goes to Egypt

Seven Year Famine

We can read in Genesis 41 that because God gave Joseph the interpretation to a dream that troubled the Pharaoh, he was honored. Pharaoh said,

Since God has made all this known to you, there is no one so discerning and wise as you. You shall be in charge of my palace and all my people are to submit to your orders. Only with respect to the throne will I be greater than you . . . I hereby put you in charge of the whole land of Egypt (Genesis 41:39-41).

We have already read in the previous chapter how such a thing was possible. Young, bright men could rise in Egyptian society and in this case Joseph did.

Land of Goshen

Joseph's family, after two years, due to the harshness of the famine, moves to Egypt and is presented before the Pharaoh. Pharaoh asks the brothers,

What is your occupation? "Your servants are shepherds," they replied

to Pharoah, "Just as our fathers were." They also said to him, "We have come to live here awhile, because the famine is severe in Canaan and your servants flocks have no pasture. So now please let your servants settle in Goshen" (Genesis 47:3-5).

Joseph's family was permitted to settle in the region of Goshen which lies in the eastern part of the rich Nile Delta. The great center of the area has been variously known as the city of Ramses, Zoan-Avaris and Tanis. National Geographic reports that this would be , and still is, a good place for the family of Joseph to ask to stay. For they write, "The land of Goshen today is flat, lush, well watered and[consequently] thickly populated. Cows and buffaloes turn its water wheels - for here all depends on irrigation - and pull its plows."¹² Life in Goshen does not appear to have changed much, in some ways, in several thousand years.

Joseph's Sons' Inheritance

Joseph continued to administer the government and to raise his family. He had two sons named Manasseh and Ephraim. Shortly before Jacob (now Israel) died, God appeared to him and said, "I am going to make you fruitful, and I will increase your numbers. I will make you a community of peoples and I will give this land as an everlasting possession to your descendents after you" (Genesis 48:3-4).

Israel now says to his son Joseph that both his grandsons will be as if they were his natural sons. This made it possible for them to receive part of the promised "Promise Land." This should

¹²MacLeish, Conger, op. cit., p. 779.

mean the inheritance would be broken into 13 sections, but we shall see why it remained in 12 sections of land later.

Events Leading Up To the Exodus

We are told that the family of Israel continued to be fruitful and multiply on their land in Goshen. So much so that this began to trouble successive Pharaohs. We then learn that,

A new king who did not know about Joseph came to power in Egypt. "Look," he said to his people, "the Israelites have become much too numerous for us. Come, we must deal shrewdly with them or they will become even more numerous and, if war breaks out, will join our enemies, fight against us and leave the country" (Exodus 1:8-10).

This would be a most logical concern if the new king of Egypt was one who had assisted in the expulsion of the Semitic Hyksos, as mentioned earlier. If other Semitic tribes were to invade Egypt again these Semites might join with their distant relations and again conquer Egypt. The Egyptians at this time are said to have treated the Israelites as follows. "They made their lives bitter with hard labor in brick and mortar and with all kinds of work in the fields; in all their hard labor the Egyptians used them ruthlessly."

The Exodus

We have already discussed the dates of the Exodus and some of the details that surrounded it. What remains now is a discussion of the event itself. Exodus 12:40 recounts that, "the length of time the Israelite people lived in Egypt was 430 years. At the end of the 430 years, to the very day, all the Lord's divisions left Egypt."

Crossing the Sea

The Pharoah had second thoughts and began to pursue the Hebrew children in the hopes of returning them to captivity. This brings us up to the events surrounding the crossing of the sea. Thomas Soltis has written an insightful article concerning the general location of the crossing. His understanding of Hebrew helps him to succinctly state the case.

The statement that the term "Red Sea" is a mistranslation is correct. The Hebrew text of Exodus 14:21,22 uses only "YAM" (sea). Exodus 15:4 (The Song of Moses) and Exodus 15:22 utilize the term "YAM SUPH" (sea of reeds; sea of weeds) with reference to the crossing.

The word "YAM" is used either of the ocean or any of its parts, or of inland lakes. "SUPH" may be translated "rush, reed, sea weed." In commenting on "YAM SUPH" Gesenius states, "the weedy sea, i.e. the Arabian Gulf which abounds in sea weed, Ps. 106: 7, 9, 22; 136:13." Numbers 21:4 uses "YAM SUPH" for the waters of the Gulf of Akaba. . . .

The LXX and St. Jerome translated "YAM SUPH" as "Red Sea." Why they did so has not been conclusively established . . . The exact point at which Israel crossed the "YAM SUPH" has not been determined. The actual location of Baal Zephon, the landing place on the eastern shore, is also not known. A study of various maps in Bible atlases has revealed at least five different points for suggested crossings and three different locations for Baal Zephon, indicating a divergence of opinion. Some claim the Gulf of Suez has receded at least fifty miles since the birth of Christ. If this were the case, we could expect deeper and wider waters separating Egypt from the wilderness. However, even if the exact location were established, it would be of little use in determining whether the waters were shallow or deep, wide or narrow. Topography changes with time. Ocean bottoms are susceptible to change. The Holy Scriptures indicate that the waters were wide and deep enough to drown an Egyptian army with more than 600 chariots and many horsemen (Exodus 14:7, 28).¹³

Presumably the crossing of the Sea would be in a sufficiently narrow place that the journey across would not be too extended.

¹³Thomas Soltis, "Scientific Theology and the Miracle at the Red Sea," The Springfielder, XXXVIII, June, 1974, p. 58.

Therefore a crossing place farther north is preferred speculation. PLATE LXXII is typical in this regard. The significant point, however, is that it did occur.

Because the crossing did occur it shook the confidence of many of those living in the land of Canaan. Moses predicts that of those who heard of the crossing that, "The nations will hear and tremble; anguish will grip the people of Philistia. The chiefs of Edom will be terrified, the leaders of Moab will be seized with trembling, the people of Canaan will melt away" (Exodus 15:14, 15).

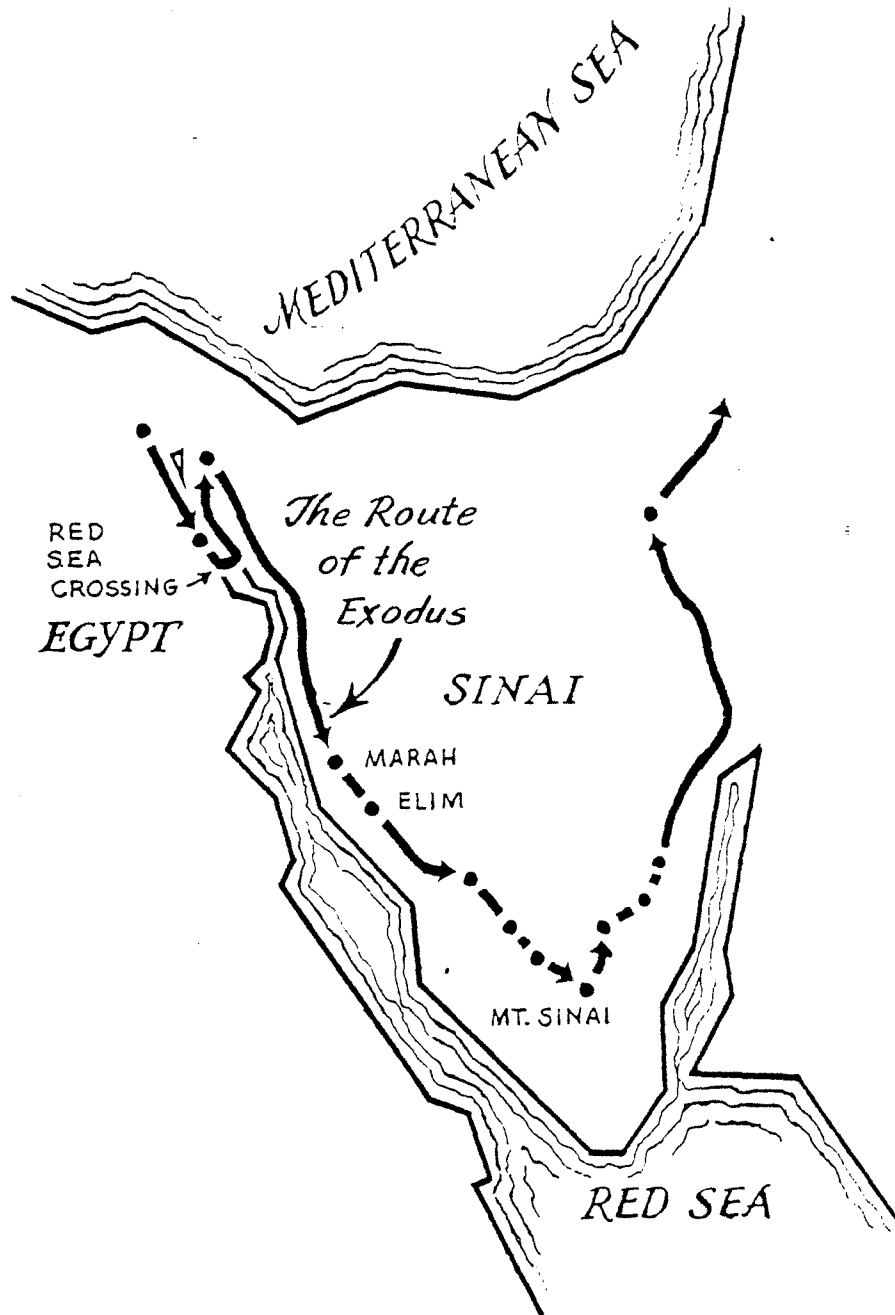
Concerning the Conquest Period of which we shall refer later, Rahab reported of her city that, "We have heard how the Lord dried up the water of the Red Sea [i.e. YAM SUPH] for you when you came out of Egypt." And dry it up is what he did. Mr. Soltis goes on to explain that there are different words to express the idea of "dryness" in Hebrew.

"Dryness" in our text is a translation of two Hebrew words - "LECHARAVA" and "BAYABASHA." In verse 21 "LECHARAVA" is the same word used in Gen. 8:13 where it is said that on the first day of the first month the ground was "CHARESH" meaning, "free from water, drained." In verse 22 "BAYABASHA" is the same word used in Gen. 8:14 where it is said that on the 27th day of the 2nd month the earth was "YAVESH," meaning, "free from moisture, dry." Apparently the "LECHARAVA" (drying up of the sea) left a muddy soil. "BAYABASHA" denotes the ground being reduced to bone dryness. With this miracle the gracious generosity and goodness of our Lord is displayed. Israel did not have to clean muddy shoes on the other side of the Weedy Sea! Walking was made easy, especially for the women and children.¹⁴

All this was accomplished through the manipulation of a strong east wind. Today we are told that through purely natural forces

¹⁴Ibid.

PLATE LXXII



The Journey of the Israelites from Egypt to Canaan, the Promised Land

Charles Lee Leinberg, "The Book of Exodus Bible Study Outline,"
New Standard For Living, (California: The Lockman Found, 1980), p. 19.

winds blow from southeast driving the waters northward in the Red Sea to heights of six to nine feet. Similar happenings apparently occur in Lake Erie as well. Now with the assistance of God, these winds provided a dry path on which Israel's family completed the first leg of their journey.

People With a Slave's Mentality

What do you do with a nation of your chosen people who have slave mentalities? This seems to be the question that God had been left with. His solution was to give them guidelines on what was expected of them with a promise of blessing if they attempted to live up to those standards. He led them to Mt. Sinai (cf. PLATE LXIII). There Moses received from God 10 major commandments on which the people of Israel were to base their culture. They are familiar to most of us (See Exodus 20:1-17). The code falls clearly into two sections. The first section deals with our relationship with God while the second deals with our relationship with man. The complete set is a series of principles rather than a detailed list of miniscule laws. Interestingly enough many people criticize them because they are a list of "Thou shall nots." William Barclay writes concerning this criticism.

The Ten Commandments are the law without which nationhood is impossible. They are the basis of community existence. It was the receiving and accepting of these laws which changed the people from being a rabble and a group of slaves into being a nation.

This is why the Ten Commandments are largely negative, because at this stage they could not possibly be anything else. They represent the voluntary and accepted principles of self-limitation and self-discipline without which no group of people can ever become a nation. They are not a finished ethic [the New Testament

PLATE LXXIII



Mount Sinai. Viewed from a trail leading to its summit. Jebel Musa (right) is traditionally considered to be the biblical Mount Horeb, or Sinai. The Lord revealed himself to Moses on this mountain, giving him the Ten Commandments and other laws (Exod. 20:1-17). Jebel Musa is located on the southern portion of the Sinai Peninsula between the Red Sea and the Gulf of Aqaba.

was to follow, cf. Galatians 3:24, 25; Hebrews 8:7-13, 10:1]; they are a primary and foundational set of principles which are only a beginning, but nonetheless a beginning which was and is absolutely essential.¹⁵

In the judgement of God they were exactly what was needed at the time. Exodus and Leviticus follows these up with numerous other laws that are intended to assist in the administering of equity. A sample of the subjects dealt with is taken from the New International Version sub-headings and are as follows:

Exodus

- 1) Treatment of Hebrew Servant (21)
- 2) Personal Injuries (21)
- 3) Protection of Property (22)
- 4) Social Responsibility (22)
- 5) Laws of Justice and Mercy (23)
- 6) Sabbath Laws (23)
- 7) Annual Festivals (23)
- 8) Etc. (23)

Leviticus

- 1) Different Offerings (burnt, grains, fellowship, sin, etc.) (1:ff.)
- 2) Ordinances of Aaron and His Sons (8)
- 3) Clean and Unclean Food (11)
- 4) Purification after Childbirth (12)
- 5) Regulation about Infectious Skin Diseases (13)
- 6) Unlawful Sexual Relations (18)
- 7) Various Laws (19)
- 8) Etc.

16

The law that we often hear quoted in cases where justification for revenge is being sought is Exodus 21:23. In its entirety it says, "If there is serious injury, you are to take life for life; eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, bruise for bruise." This initially seems

¹⁵William Barclay, The Ten Commandments for Today, (Grand Rapids: Eerdmans, 1973), p. 14.

¹⁶The Holy Bible New International Version, (East Brunswick, NJ: New York International Bible Society, 1978), pp.86-135.

shocking. What most fail to realize is that there were no other laws at the time to guide the people. Such a law actually prevented excessive retribution from being taken for an injury caused against a person. Injury could only be inflicted in the amount that it was received, limiting flagrant abuse.

Just as today, there were times then when people were injured and died quite by accident. God, in his wisdom, provided cities of refuge for such instances. In Numbers we read,

Six of the towns you give the Levites will be cities of refuge, to which a person who has killed someone may flee . . . Give three on this side of the Jordan and three in Canaan as cities of refuge. These six towns will be a place of refuge for Israelites, aliens and any other people living among them, so that anyone who has killed another accidentally can flee there (35:6-15).

The Tabernacle

Exodus 26 and 36 describe for us some of the features of the tabernacle. It was to be built just so. The writer of the book of Hebrews summarizes worship in the earthly Tabernacle so well.

Now the first covenant had regulations for worship and also an earthly sanctuary. A tabernacle was set up. In its first room were the lampstand, the table and the consecrated bread; this was called the Holy Place. Behind the second curtain was a room called the Most Holy Place, which had the golden altar of incense and the gold-covered ark of the covenant. This ark contained the gold jar of manna, Aaron's rod that had budded, and the stone tablets of the covenant. . . . When everything had been arranged like this, the priests entered regularly into the outer room to carry on their ministry. But only the high priest entered the inner room, and that only once a year, and never without blood, which he offered for himself and for the sins the people had committed in ignorance. . . (Hebrews 9:1-10).

Because these things were an illustration for later times it was important that those early Israelites not take God for granted

or get slothful in their worship of him. As it was, they seemed to have a rough time at remaining true to their part of the agreement.

Perhaps this helps us to understand why the deaths of Nadab and Abihu occurred in Leviticus 10:1-3.

Aaron's sons Nadab and Abihu took their censers, put fire in them and added incense; and they offered unauthorized fire before the LORD, contrary to his command. So fire came out from the presence of the LORD and consumed them, and they died before the LORD. Moses then said to Aaron, "This is what the LORD spoke of them when he said, 'Among those who approach me I will show myself holy; in the sight of all the people I will be honored.'" Aaron remained silent.

This was an extremely difficult lesson to learn but Nadab and Abihu most assuredly had shown contempt for the Lord by treating his commands and him in a common manner. If we knew the whole history of these two sons this author is confident they would have proven themselves to have had multiple chances and multiple offenses. Aaron was silent, not out of fear, but because he knew they had brought this on themselves. Not only had Aaron's sons shown a growing disrespect for God but so had the majority of the rest of the people (cf. PLATE LXXIV).

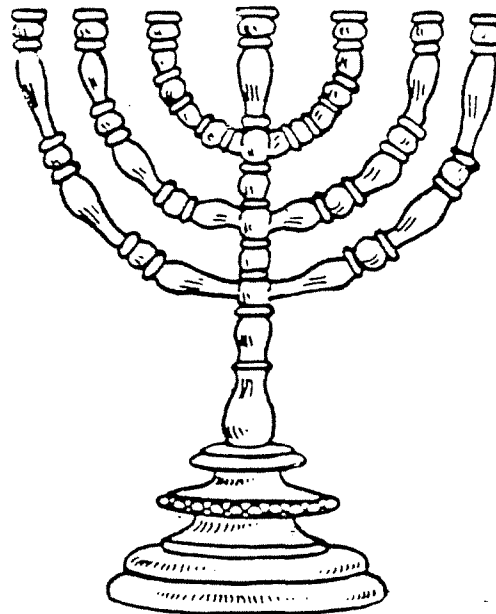
Complaining People

From the beginning these Israelites had shown themselves to have a lack of faith and a growing tendency to complain against Moses' leadership. They complained before the Exodus when they perceived that Moses' intervention caused them more work (Exodus 5:21). They complained prior to the crossing of the Sea when they saw the chariots approaching (14 11). They complained after they had made

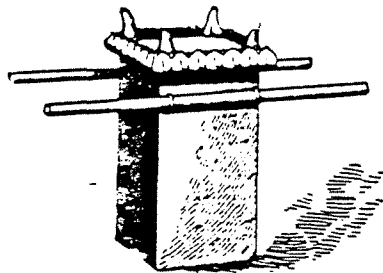
PLATE LXIII



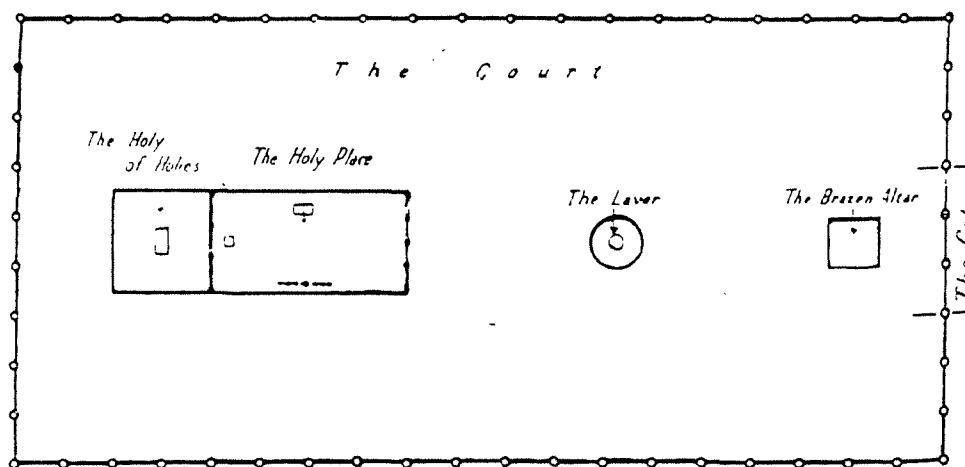
1. Jewish High Priest



449. The Golden Candlestick



450. The Golden Altar or Altar of Incense



448. The Plan of the Tabernacle

Merrill F. Unger, Unger's Bible Dictionary, (Grand Rapids: Zondervan Pub., 1976), pp. 1064, 1060.

good their escape because they felt they had a shortage of food. God gave them quail and manna (16:23). They complained and grumbled when they experienced thirst out in the desert (17:3). They complained when Moses was gone too long up on Mt. Sinai receiving the law (32:4). Again the people complained over a lack of meat to eat (Numbers 11:4). Even Miriam and Aaron began to talk against Moses. This is particularly unfortunate for they were his sister and brother (Numbers 12). Not the last nor the least of their complaints but just one more in a continuing list brought about the judgement that they were to wander in the desert for forty years. They received one year of wandering for each of the forty days the Promised land had been explored. God promised them victory over those who had previously inhabited the land. The description of the land is in agreement with Sinuhe's of a few centuries earlier. These spies said,

We went into the land to which you sent us, and it does flow with milk and honey! Here is its fruit. But the people who live there are powerful, and the cities are fortified and very large . . . Then Caleb silenced the people before Moses and said, "We should go up and take possession of the land, for we can certainly do it." But the men who had gone up with him said, "We can't attack those people. They are stronger than we are " (Numbers 13:26-31).

The night was filled with fear. Even though they had seen God work in their behalf they still lacked faith. That night all the people except Caleb and Moses raised their voices and cried out!

If only we had died in Egypt! Or in this desert! Why is the Lord bringing us to this land only to let us fall by the sword? Our wives and children will be taken as plunder. Wouldn't it be better for us to go back to Egypt? And they said to each other, "We should choose a leader and go back to Egypt . . . "

The Lord said to Moses and Aaron: "How long will this wicked community grumble against me? I have heard the complaints of these grumbling Israelites. So tell them, 'As surely as I live,

declares the Lord, I will do to you the very things I heard you say: In this desert your bodies will fall . . . Your children will be shepherds here for forty years, suffering for your unfaithfulness, until the last of your bodies lies in the desert. For forty years - one year for each of the forty days you explored the land - you will suffer for your sins and know what it is like to have me against you. I, the Lord, have spoken, and I will surely do these things to the whole community which has banded together against me.' They will meet their end in this desert, here they will die" (Numbers 14:1 ff.).

Human nature has not changed much. Those within and without the fold are prone to complain concerning our lot in life. The problem was not that God was upset about their needs or that he was not more than ready, willing and able to meet them, The problem was their lack of trust in him and his character. Their hearts did not turn to him in prayer but in anger.

Jesus, some 1400 years later, continued to instruct the descendants of these people at this very point in his famous Sermon on the Mount. Part of it is as follows:

O you of little faith. So do not worry saying, "What shall we eat?" or "What shall we wear?" For the pagans run after all these things, and your heavenly father knows that you need them. But seek first his Kingdom and his righteousness, and all these things will be given to you as well. Therefore do not worry about tomorrow, for tomorrow will worry about itself. Each day has enough trouble of its own."

It is apparent then that the way to receive that which we need is to seek first God's kingdom and his righteousness. It is just as apparent that the way of complaining only leads to wandering and death; if not physical then certainly spiritual.

The Conquest

After forty years transpire, Moses, now 120 years of age, climbs Mt. Nebo and gazes across the Jordan river at the Promised Land (cf. PLATE LXXV). In Deuteronomy 34 we read,

There the Lord showed him the whole land - . . . this is the land I promised on oath to Abraham, Isaac and Jacob when I said, "I will give it to your descendents." I have let you see it with your eyes, but you will not cross over it.

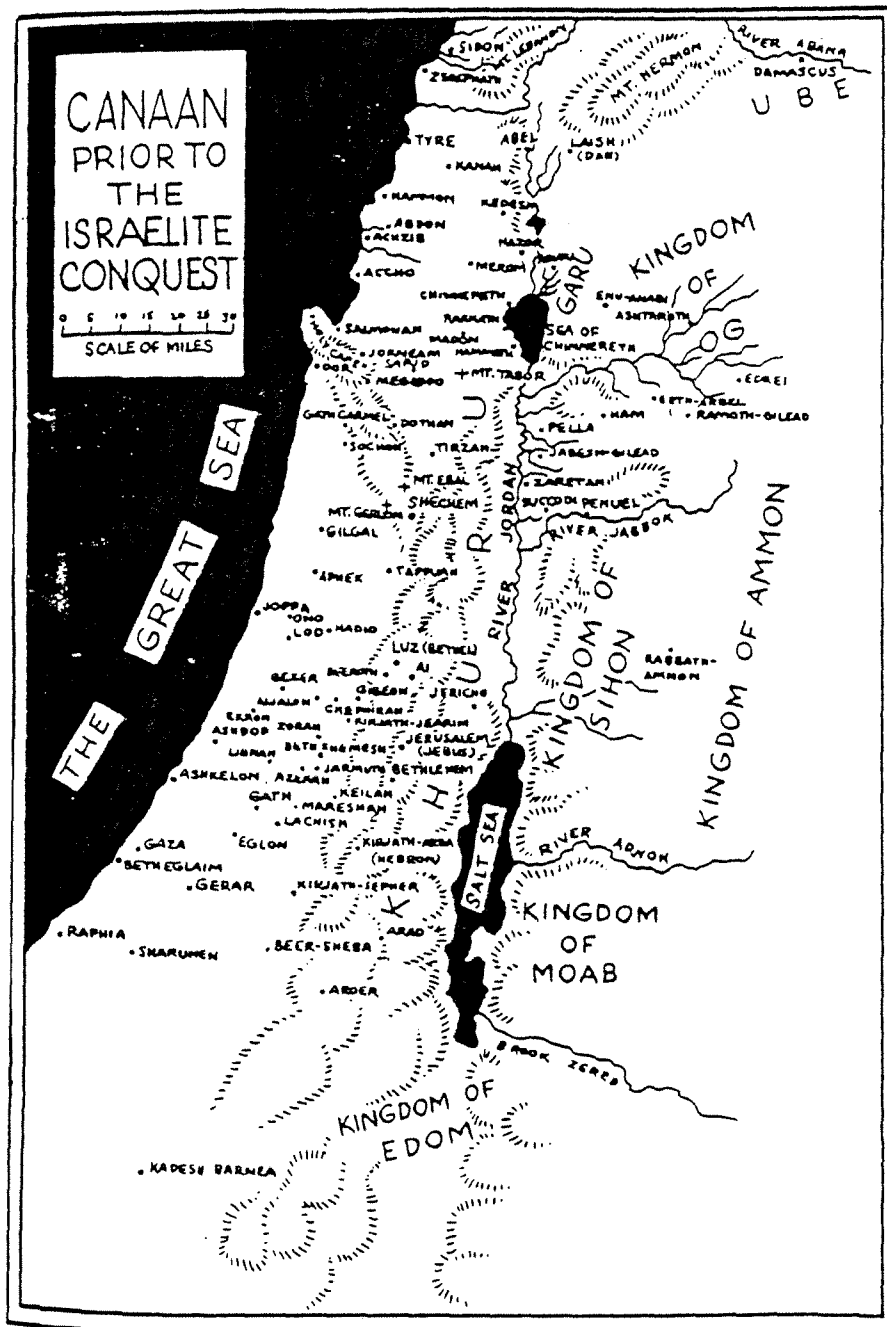
And Moses the servant of the Lord died there in Moab as the Lord had said. He buried him in Moab (1-6).

Joshua had been chosen as Moses' replacement prior to Moses' death and subsequently assumes leadership of the nation (cf. Numbers 27:12-23). Joshua sends spies across the river to spy out Jericho.

The Fall of Jericho

In Joshua we learn of how two of the spies were protected from capture by a former harlot in the city of Jericho. Jericho (literally the place of fragrance or moon-city) is referred to often in both the Old and New Testaments. Biblical archaeologists seem to disagree as to exactly when this city fell. Ernst Sellin (1907-1909) and John Garstang (1930-1936) determined that the age at which the city was conquered by the Israelites was around 1400 B.C. W.F. Albright (c. 1930) and Kathleen Kenyon (1952) place the date around 1300 B.C. A hundred years is not a great deal of difference in the archaeological sciences, but it means much in our discussion concerning the date of the Exodus. This author posed this question in a personal conversation to archaeologist William Baker, a 12 year veteran of the digs of Palestine. His considered opinion is that the evidence un-

PLATE LXXV



Merrill F. Unger, Unger's Bible Dictionary, (Grand Rapids: Zondervan, Pub., 1966), p. 171.

questionably supports the earlier date. It is again apparent that our assumptions and our desires to fit new material into an established system is very strong in the human experience.

Concerning the city's occupation down through its destruction, John Garstang gives us this aging:

Neolithic Era	Prior to B.C. 4500
Chalcolithic Era	B.C. 4500-3000
City A	B.C. 3000
City B	B.C. 2500
City C	B.C. 1700-1500
City D	B.C. 1500-1400

Jericho, at the time of Joshua 6 was a reconstruction of City C, which had formerly belonged to the Hyksos, the invaders of Egypt. It was protected by a double wall of brick. The outer wall was six feet thick. The inner was itself twelve feet thick. The walls were separated by a space of some twelve to fifteen feet. Both walls stood some thirty feet high.

The city itself was crowded onto about six acres which helps to explain why there were houses around the perimeter of the city, connecting the two walls together. It was through the outer window of one of these wall top houses that the two spies of Jericho escaped down a cord (Joshua 2:15). Dr. M.F. Unger summarizing Garstang's findings writes that,

The walls of City D display evidence of violent destruction. The outer wall had tumbled forward down the slope of the mound and the inner wall with the houses built upon it had covered the intervening space. Ashes, charred timbers, reddened masses of stone and brick show that a fire accompanied the fall of the city. The natural conclusion is that this destruction of Jericho's walls is that depicted so graphically in Joshua 6.¹⁷

¹⁷Unger, op. cit., pp. 572-573.

Joshua makes no apology for the fact that he attributes the fall of the city to a miraculous intervention by God. It is an amazing confirmation of scripture that Garstang brought out when his diggings discovered that the walls had fallen forward and down the slopes. In Joshua 6:20 we read that, "The wall collapsed; so every man charged straight in, and they took the city." It was the collapse of the wall which made its conquest possible.

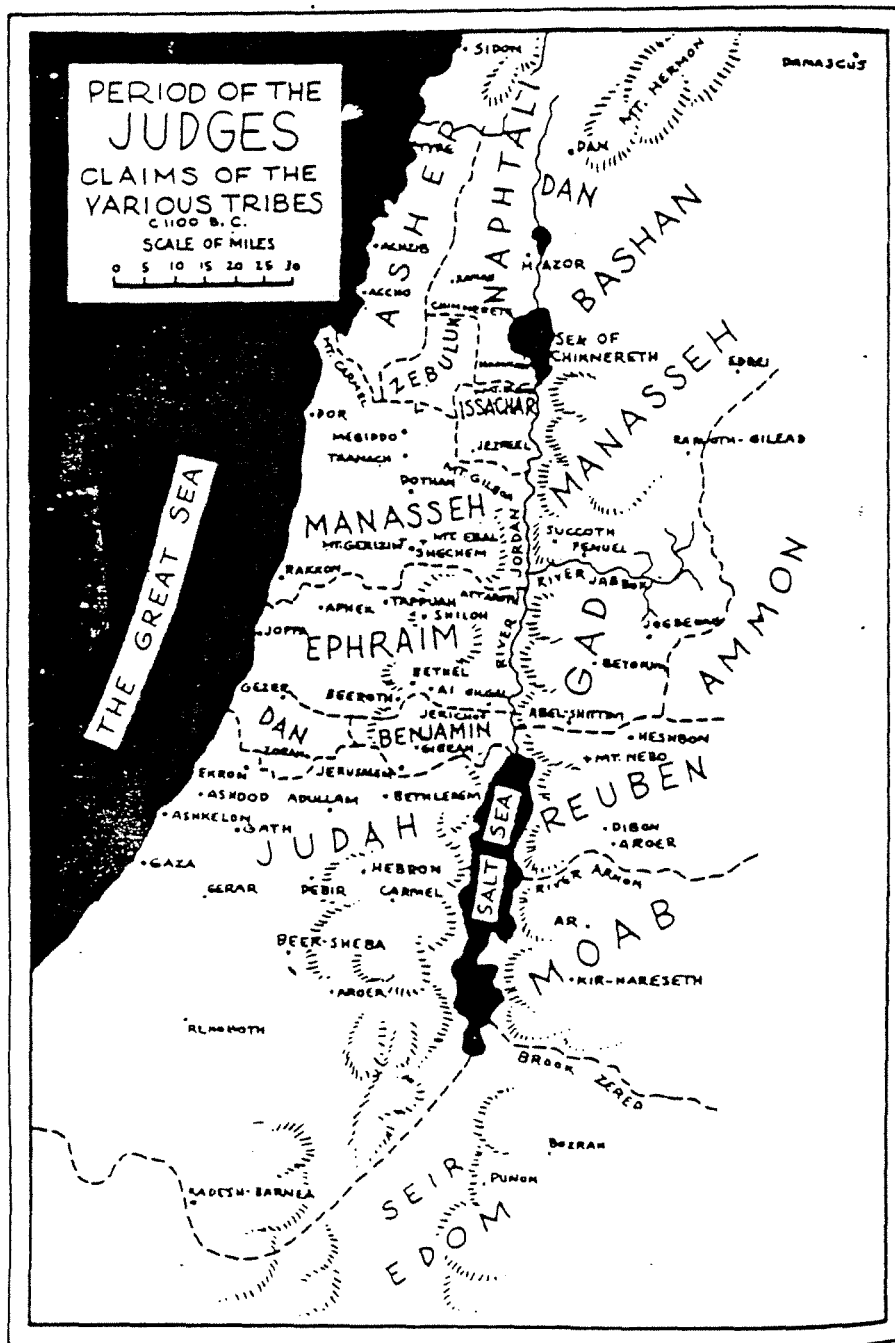
Joshua also pronounces a curse upon the man who undertakes to rebuild the city of Jericho. The judgement would be the loss of his oldest and youngest sons. "At the cost of his firstborn son will he lay its foundations; at the cost of his youngest will he set up its gates" (Joshua 6:26). Following the destruction of the city, it remains in ruins for approximately five hundred years. Then we read about its reconstruction during the reign of the Israel King Ahab around 871 B.C. In I Kings 16:34 we read, "In Ahab's time, Hiel of Bethel rebuilt Jericho. He laid its foundations at the cost of his firstborn son Abiram, and set up its gates at the cost of his youngest son Segub, in accordance with the word of the Lord spoken by Joshua son of Nun."

Division of Inheritance

Just as God had promised, city after city, region after region falls before the family of Jacob, the new nation of Israel. Joshua 3:13-22 describes how the land was parceled out among the 12 tribes of Israel (cf. PLATE LXXVI).

If one looks closely at the map showing the dispersement

PLATE LXXVI



Merrill F. Unger, Unger's Bible Dictionary, (Grand Rapids: Zondervan Pub, 1966), p. 618.

of the land among the tribes, one finds that the Levites name is missing. This is because they were to become a tribe of priests (cf. Exodus 13:1-16, Numbers 3:1-13). in replacement for the firstborn sons whom God had spared at the time of the Exodus. While they did not receive regions of land they did receive forty-eight cities scattered throughout Palestine. They were also to be given the land 3,000 feet in circumference surrounding each town to serve as pasturelands for their flocks (cf. Numbers 35:1-8; Joshua 13:14). By God dispersing land to the Levites like this he could be assured that the priests, like salt, would be scattered throughout the land, always being a savory reminder of His love for them and their responsibility to Him.

The Judges

Some of the culture of this period can be gleaned from the book of Ruth which concerns itself mostly with one of Christ's forebearers. But what is perhaps better is to turn to the book of Judges itself. The lifestyle of the period is best exemplified in a verse which is found there. In it we read that, "In those days Israel had no king; everyone did as he saw fit" (17:6). Such an attitude brought about several different consequences. First, there was obviously disharmony among the tribes. Terrible atrocities were occasionally carried out upon one another (cf. Judges 19-21). Secondly, such a fragmentation made them easy prey for those border nations which were hostile to Israel (e.g. King of Aram, 3:8; Moabites, 3:14; King of Canaan, 4:2; Midianites, 6:1; Abimelech's reign, 9:22; Ammonites,

10:8; Philistines, 13:1). Each time, however, they were delivered due to the intervention of God through one of the judges. A complete list of the judges is as follows:

- a. Othniel, 3:7-11
- b. Ehud, 3:12-30
- c. Shamgar, 3:31
- d. Deborah and Barak, 4:1-5:31
- e. Gideon and Abimelech, 6:1-9:57
- f. Tola, 10:1,2
- g. Jair, 10:3-5
- h. Jephthah, 10:6-12:7
- i. Ebzan, 12:8-10
- j. Elon, 12:11,12
- k. Abdon 12:13-15
- l. Samson, 13:1-16:31
- m. Eli, I Samuel 4:18
- n. Samuel, I Samuel 7:15

A third consequence of everyone doing what was right in his own eyes was that it reinforced this cycle of the judges. The Israelites would invariably do evil against their God. He would consequently use a border country to discipline them for their sin. They would repent and ask for deliverance. Finally a judge would be raised up to bring about the victory over Israel's enemy.

Judges were generally men, Deborah being the only exception. It could also be said that generally, their careers began with military exploits, with Eli and Samuel being the exception here. In each case they were raised up by one means or another by the Lord (cf. Judges 3:10; 6:34; 11:28; 13:25) and were able to unite the tribes long enough to repel their common threat. Once they were raised up they held this office for life. They served not as free Monarchs but rather as dependent vassals of Jehovah their God. This was a Theocracy and a period of rule by God. There arose, however, a day when Israel asked for a king.

The Kings

Israel Asks For a King

As Samuel, the last judge of Israel, grew older, the elders came to him and said, "You are old, and your sons do not walk in your ways; now appoint a king to lead us, such as all the other nations have" (I Samuel 8:3). Such a request displeased Samuel for he did not want Israel to be like all the other nations. Samuel took the matter to the Lord in prayer. The Lord replied to Samuel, "Listen to all that the people are saying to you; it is not you they have rejected as their king, but me" (I Samuel 8:8). Samuel is instructed to let the people have their own way in this regard but not until he tries to discourage them from making such a decision. He gives them this warning:

This is what the King who will reign over you do: He will take your sons and make them serve with his chariots and horses, and they will run in front of his chariots. Some he will assign to be commanders of thousands and commanders of fifties and others to plow his ground and reap his harvest, and still others to make weapons of war and equipment for his chariots. He will take your daughters to be perfumers and cooks and bakers. He will take the best of your fields and vineyards and olive groves and give them to his attendants. He will take a tenth of your grain and of your vintage and give it to his officials and attendants. Your menservants and maidservants and the best of your cattle and donkeys he will take for his own. He will take a tenth of your flocks, and yourselves will become his slaves.

With words such as these he tried to discourage the Israelites, but they would not listen. They said, "No! . . . We want a King over us."

The United Kingdom

Saul - the First King. One of the saddest stories concerning a human life found on the pages of the Bible is that of Saul. As a young man, the last judge Samuel annointed him as King over Israel. Physically he must have been a powerful man, for he is described as being "a head taller than any of the others" (I Samuel 10:23). His natural disposition, when the tribes had gathered together to make him King, was admirable. For the people found him concealing himself among the baggage (I Samuel 10:22). When he was found, he was brought out among the people and they cried out, "Long live the King!" The complete Biblical record of his life has been recorded for us in I Samuel 9-31.

In summary it can be said, however, that Saul started out as a man with the notable character quality of humility. He was also impetuous, courageous, and headstrong. Originally these characteristics won him the allegiance of his people and many military victories. Nevertheless, in time these same qualities led him to the point of disobedience to God. He became insecure and jealous of David, his replacement, and repeatedly sought to do him harm. Eventually he ceased to seriously try to please God at all.

At this same time he was now being troubled by evil spirits. At the end of his life he even consulted a medium of the occult. Whether or not it was good for Israel to have a king, it certainly was not good for Saul himself to be king.

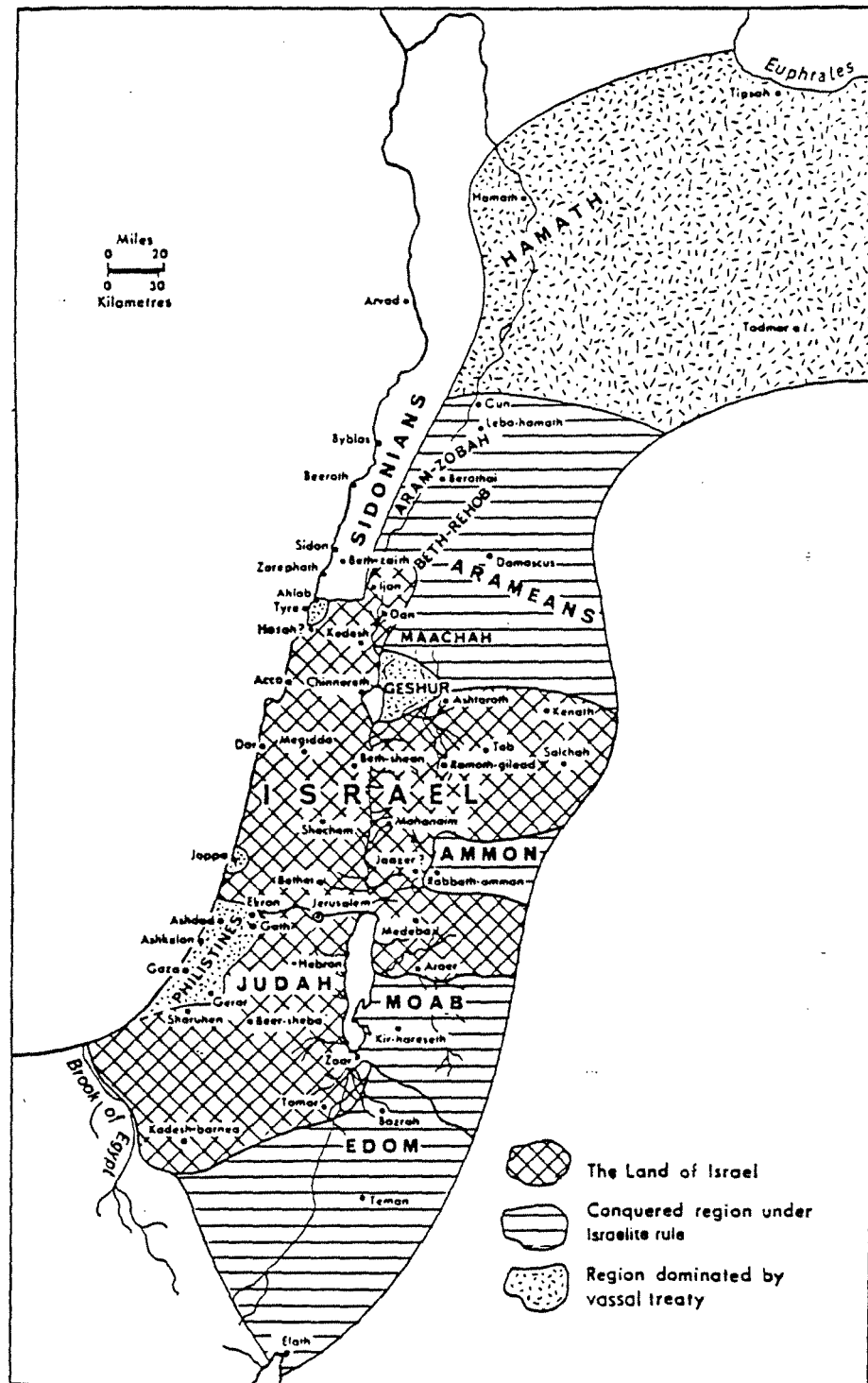
David - The Finest King. As Saul began to sour, the Lord sent Samuel to anoint his replacement. That, of course, was David.

David was the youngest of eight sons born to Jesse of Bethlehem. David's older brothers were apparently fine looking lads. As Samuel looked at the oldest successively down to the youngest, he felt that surely one of David's older brothers was to be the next king. But the Lord said to Samuel, "Do not consider . . . appearance or . . . height . . . The Lord does not look at the things man looks at. Man looks at the outward appearance, but the Lord looks at the heart" (I Samuel 16:1 ff.). It was the heart that set David's head and shoulders above his brothers. Earlier in the book of Samuel, David was described as "a man after his [i.e. God's] own heart" (I Samuel 13:14). This is not to imply that David was not a handsome young man, but it only serves to demonstrate that this is of no account to God. David is described as being, "ruddy, with a fine appearance and handsome features" (I Samuel 16:12).

David was a man of courage. As a boy he slew a lion and a bear in defense of his father's flocks (I Samuel 17:34-36). This seemed only preparatory for his battle against the 9 foot giant, champion of Gath, named Goliath. David picked up five stones so that if called upon he would also be prepared to do battle with Goliath's four brothers as well. He was a spirited young man and as a King he would extend the borders of Israel (cf. PLATE LXXVII).

David, in time, assumes the kingship of Israel. This position was not something he eagerly sought. On two occasions he could have

PLATE LXXVII



Map 21. The Kingdom of David.

Yohanan Aharoni, *The Land of the Bible*, (Philadelphia: The Westminster Press, 1979), p. 295.

Taken Saul's life, but David had great respect for the sovereignty of God, and prevented Saul's execution. David said, "I will not lift my hand against . . . the Lord's annointed" (I Samuel 24:10).

II Samuel 11 and 12 helps us to learn several very important lessons concerning Godly men. This section deals with David's sin with Bathseba. First, we learn that no man is above temptation. Secondly, we learn as the expression goes, your sins will find you out. Thirdly, we learn that "The wages of sin is death" (cf. II Samuel 12:18 and Romans 6:23). Finally, we learn sin causes great grief.

Many Scholars believe that Psalm 32 was written in remembrance of David's fall into sin. What is of pertinence to our discussion here is that even at this point David's struggle with his guilt is an accurate portrayal of the emotions, and potentially related diseases, of a man grappling with guilt. In the fourth verse of that Psalm, he relates that "his bones wasted away." Again, while not pretending to be a physician, it is agreed on in recent studies that perhaps as many as two-thirds of the patients who go to physicians have symptoms that are caused by (i.e. psychogenetic) or aggravated by (i.e. psychosomatic) mental stress.¹⁸

Dr. David Macht, addressing the Medical Association in Atlantic City, said,

He had measured the number of minutes required for the blood of 50 normally happy people to clot, and he compared this clotting time with the clotting of a hundred nervous people. Here is a tabulation of the results:

¹⁸S.I. McMillen, None of These Diseases, (Westwood, New Jersey: Revel Pub. Co., 1961), p. 60.

50 normally happy people	8-12 minutes clotting time	
50 apprehensive people	4-5 minutes clotting time	
50 highly nervous people	1-3 minutes clotting time	19

One needs not be a physician to know that the healthy development of bone marrow depends upon a healthy flow of blood. Thus, David's blood flow was being restricted due to excessive stress caused by guilt. What we have here is not simply colorful language, but a statement of historical, observable fact. David also shares the cure for such guilt when he said, "I will confess my transgressions to the Lord - and you forgave the guilt of my sin" (verse 5).

This is a good place to discuss David's relationship to the book of Psalms. We learn in I Samuel 16:14-23 that he was skilled at playing the lyre. David's playing is said to have calmed Saul as he was troubled by evil spirits. The book of Psalms is an ancient collection of Israel's hymns of praise and worship. It is very difficult to date and, in some cases, identify the author for some of the 150 Psalms. David undoubtedly wrote some of these, collected others, while still others were perhaps dedicated to him by later Psalm writers. One scholar has said of the Psalms that,

The Psalms express the whole range of human feeling and experience, from dark depression to exuberant joy. They are rooted in particular circumstances and yet are timeless . . . In our modern age we are stirred by the emotions, puzzled over the same fundamental problem of life, cry out in need, or worship to the same God as the Psalmist of old.²⁰

I trust that we too can share with David the sentiments expressed in this, his best loved Psalm.

¹⁹Ibid, p. 16.

²⁰Unger, op. cit., p. 164.

The Lord is my shepherd, I shall lack nothing. He makes me lie down in green pastures, he leads me beside quiet waters, he restores my soul. He guides me in paths of righteousness for his name's sake. Even though I walk through the valley of the shadow of death, I will fear no evil, for you are with me; your rod and your staff they comfort me. You prepare a table before me in the presence of my enemies. You anoint my head with oil; my cup overflows. Surely goodness and love will follow me all the days of my life and I will dwell in the house of the Lord forever.

Solomon - the Wisest King. Solomon was a son from the union of David and Bathseba. God showed his true forgiveness toward David and Bathsheba by allowing this son to become King. As David grew close to death, he summoned Bathsheba to his side and affirmed a promise he had made to her earlier. He said, "Solomon, your son, shall be king after me, and he will set on my throne in my place." Her response was, "May my Lord King David live forever!" (I Kings 1:30, 31). David then calls the young Solomon to his side and gives him this charge:

I am about to go the way of all the earth, . . . So be strong show yourself a man, and observe what the LORD your God requires; Walk in his ways and keep his decrees and commands, his laws and requirements . . . Then David rested with his father and was buried in the city of David (I Kings 2:2, 3, 10).

The task of being a king is an awesome one. Solomon himself knew he would need help from God if he were to be a good king. Consequently, when God appeared to Solomon in a dream and said, "Ask for whatever you want me to give you," Solomon replied, "I am only a little child and do not know how to carry out my duties . . . So give your servant a discerning heart to govern your people and to distinguish between right and wrong. For who is able to govern this great people of yours?"

We are told that God was well pleased with Solomon's answer. Since Solomon had not asked for long life, wealth or the death of his enemies, God promised that he would give to him his request as well as give him what he had not asked for, riches, honor and long life. God went on to say, "I will give you a wise and discerning heart, so that there will never have been anyone like you, nor will there ever be . . . so that in your lifetime you will have no equals."

The book of Proverbs is a direct outgrowth from this petition before God. Critics naturally try to ascribe the text to anyone but Solomon but their objections are based upon an unfortunate negative mindset. There is strong scriptural support that the entire book, with the exception of chapter 31 ascribed to King Lemuel, was written by Solomon. It is not necessary to believe that all these Proverbs originated with Solomon, even though many are surely his. It would be enough that the sayings were true and Solomon approved of them to be included in his text.

In I Kings 4:29f. we read that,

God gave Solomon wisdom and very great insight and breadth of understanding . . . Solomon's wisdom was greater than the wisdom of all the men of the East, and greater than all the wisdom of Egypt . . . And his fame spread to all the surrounding nations. He spoke three thousand proverbs and his songs numbered a thousand and five. He described plant life, from the cedar of Lebanon to the hyssop that grows out of walls. He also taught about animals, birds, reptiles and fish.

Solomon established a mighty commercial Kingdom. Critics who felt this was just the dreams of an imaginative writer have since been made to reconsider. For Solomon's reign really was Israel's greatest period of prosperity.

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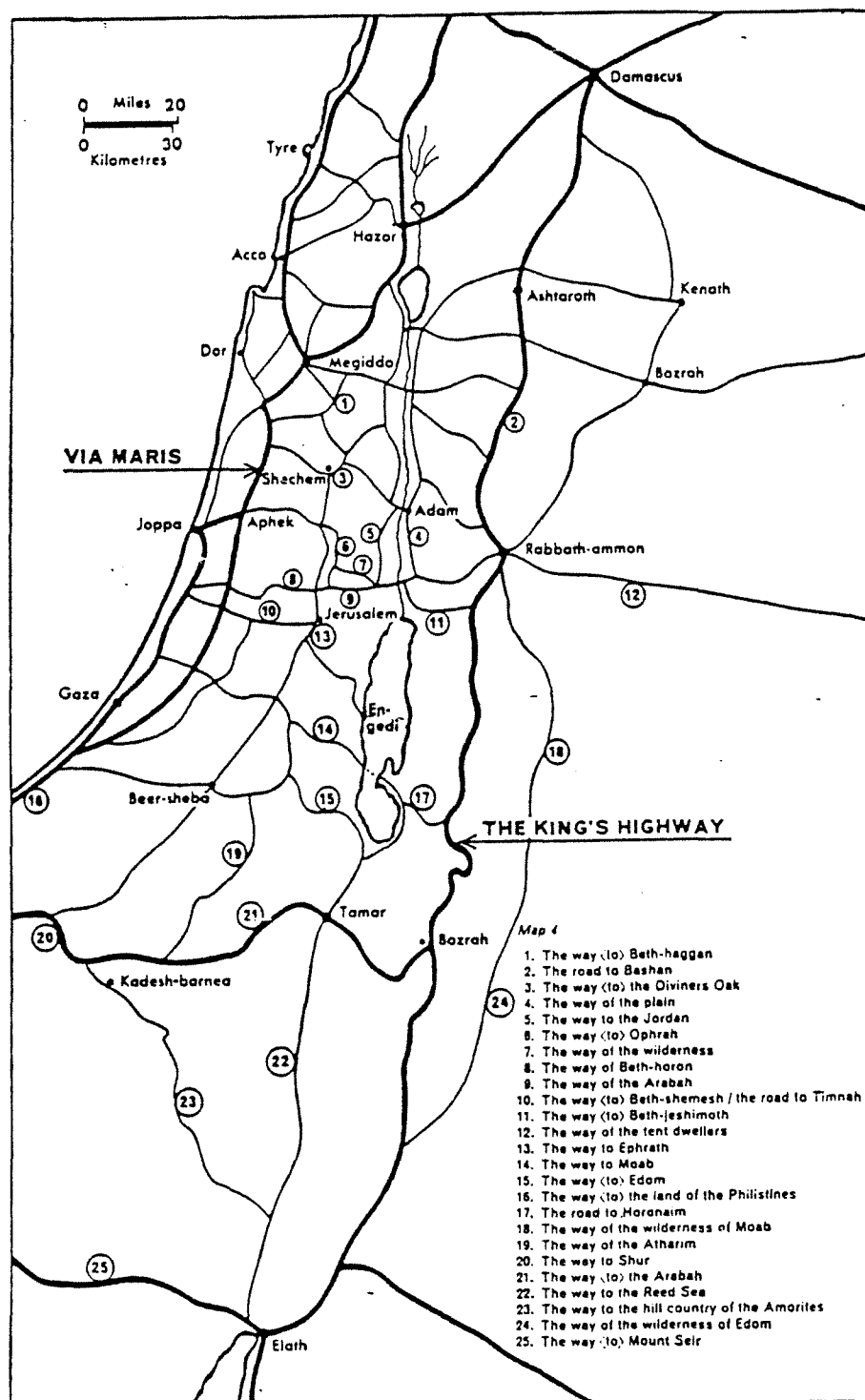
Israel was able to generate revenue through several means. First it controlled the land bridge between Egypt and the markets of Asia and the fertile crescent. There were two major highways through Israel called the Way of the Sea (Via Maris) and the King's Highway (cf. PLATE LXXIX). Solomon collected revenue from merchants traveling through his domain. Solomon was also involved in copper mining and refining along the coast. His smelters were discovered by Nelson Glueck.

Concerning the administration of his kingdom we learn that he re-divided the kingdom of Israel into twelve districts, ignoring the previous divisions. Each district had its own governor. His goal was to make the government fiscally efficient (I Kings 4:9-20; cf. PLATE LXXX). Solomon also became actively involved in the importing and exporting of horses and chariots from Egypt and Cilicia to the Hittites and the Arameans (I Kings 10:29). He made a profit on each horse and chariot he sold. Some of these horses and chariots were also retained to equip his army of charioteers. Gezer, Megiddo, Hazor and Jerusalem were all chariot cities (I Kings 4:26; 9:15-19). Excavations at these cities have confirmed the scriptures at this point. At Megiddo, stables were discovered that could care for 450 horses and 150 chariots.

The writer of the book of Kings reported that these commercial enterprises, along with others, were so successful that, "The king made silver as common in Jerusalem as stones" (I Kings 10:27).

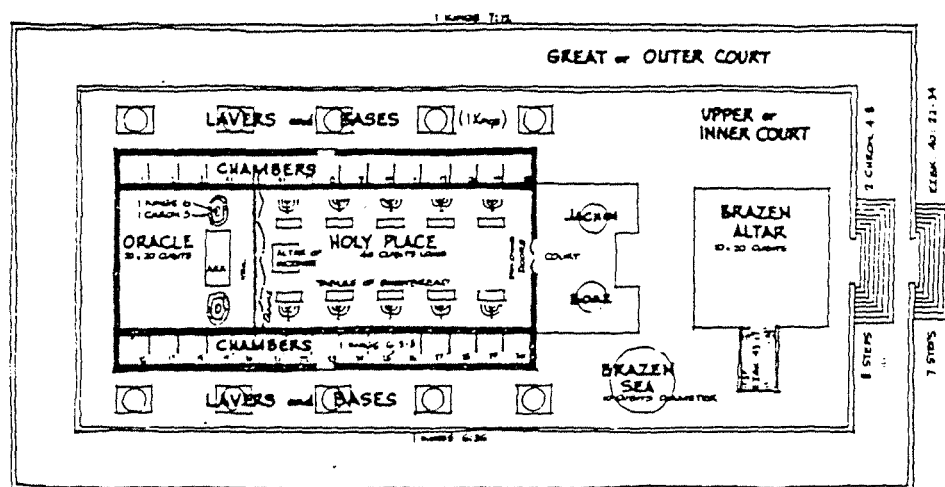
During this same time we know that he had not as yet forgotten his God. II Kings 5-8 conveys the process he went through to build

PLATE LXXIX



Yohanan Aharoni, The Land of the Bible, (Philadelphia: The Westminster Press, 1979), p. 44.

PLATE LXXX



462. The Plan of Solomon's Temple

Merrill F. Unger, Unger's Bible Dictionary, (Grand Rapids: Zondervan Pub., 1966), pp. 1077.

the first temple of Israel. They quarried large blocks of stone for the building, using 70,000 carriers and eighty thousand stonecutters. All the way through he used nothing but the finest of building materials, gold, silver, and cedars from Lebanon.

Up to this point, the whole story of Solomon seems to be perfect. What could possibly arise to bring his downfall? The answer to that question simply stated is his passion for foreign women. We are told that, "King Solomon . . . loved many foreign women besides Pharaoh's daughter - Moabites, Ammonites, Edomites, Sidonians and Hittites. They were from nations about which the Lord had told the Israelites, 'You must not intermarry with them because they will surely turn your hearts after their gods'" (I Kings 11:1-2).

Anyone who has even scanned Solomon's lyrical poem the Song of Songs (canticles, etc.) cannot help but be struck by the intensity of passion portrayed on its pages. It is my understanding that Jewish young men were not even to study it prior to the age of thirty. Surely the reason it is included in the scriptures is that it reflects and models the earnestness of love that God desires every husband and wife to have for each other. In a different vein it conveys the longing of God's heart to have his bride, the church, to remain true to himself. Idolatrous Israel is often referred to as playing the role of the harlot throughout Scripture.

In time we read of Solomon's eventual downfall. For we learn that, "As Solomon grew old, his wives turned his heart after other gods, and his heart was not fully devoted to the Lord . . . He followed Ashtoreth the goddess of the Sidians and Molech the detestable god

of the Ammonites. . . . Solomon built a high place for Chemash the detestable god of Moab" (I Kings 11:4f.).

It is with this background that we must turn to Ecclesiastes. We know that Solomon is its author for he calls himself the "Son of David, King of Jerusalem" (1:1). His life reflects that which we know concerning Solomon. The author of Ecclesiastes says, "I devoted myself to study and to explore by wisdom all that is done under heaven" (1:12). He undertook great projects (2:4) and amassed great quantities of silver and gold (2:8). He denied himself nothing that his eyes desired (2:10). Now from the perspective of an old man (cf. 12:1-7), he writes, "Meaningless! Meaningless! . . . Everything is meaningless!" The book itself ends with this note. Surely based upon Solomon's experience. The man who had flown to such great heights and fallen to such great depths. The greatest lesson that can be learned is this:

Fear God and keep his commandments, for this is the whole duty of man. For God will bring every deed into judgement, including every hidden thing whether it is good or evil" (12:13-14).

The Divided Kingdom

The division of Palestine came about partly out of the judgement that came upon Solomon for his idolatry (I Kings 11:26) and partly out of the stupidity of his son, Rehoboam (I Kings 12:1). Formerly the entire country was called Israel. Towards the end of Solomon's reign God raised up a dynamic individual named Jeroboam, and promised through the prophet Ahijah that he would one day be given ten of the twelve tribes of Israel to rule. The Lord said

to him,

If you do whatever I command you and walk in my ways and do what is right in my eyes by keeping my statutes and commands, as David my servant did, I will be with you. I will build you a dynasty as enduring as the one I built for David and will give Israel to you (I Kings 11:38).

When Solomon caught word of this he tried to kill Jeroboam who fled to Pharaoh Shishak in Egypt for refuge. Following the death of Solomon, Rehoboam, his son, becomes the last king of the United Kingdom. At this time Jeroboam returns from Egypt and represents the people before Rehoboam. He says, "Your father put a heavy yoke on us, but now lighten the harsh labor and the heavy yoke he put on us, and we will serve you."

During those last years of Solomon's reign he must have taxed the people heavily to support his many new religions, and the people resented it. Rehoboam, we are told, had two groups of advisers. He first consulted the elders who advised him to give the people a favorable answer. He then consulted the young men for their counsel. They advised to treat the people harshly. Rehoboam sided with the younger men and said to the people, "My father made your yoke heavy; I will make it even heavier. My father scourged you with whips; I will scourge you with scorpions" (I Kings 12).

Civil War ensued and Rehoboam barely escapes death as ten tribes choose to follow Jeroboam. From here on out the country is divided. The north is called Israel with Samaria being its capital, while the south is called Judah continuing to have Jerusalem for its capital. While their fates are similar, and there is always contacts both positive and negative they operate independent of each

other. The Northern Kingdom, Israel, continues from this time (c. 928 B.C.) until 722/1 B.C. At that time its capital, Samaria, is conquered by a new and powerful menace called the Assyrians. The Southern Kingdom is spared this loss due to the intervention of God (cf. II Kings 18-19). Judah continues to exist semi-independently until 586 B.C. when Jerusalem is conquered by the new power of the Mesopotamian Valley, the Babylonians. (For a complete list of the subsequent Kings, turn to PLATE LXXXI.)

One cannot help but be greatly disappointed with most of these kings. There were bright spots scattered amongst the kings, but over all they were a rogues gallery. Jeroboam is typical of most. He was promised the world by God, but foolishly rejects the giver. The first thing he did upon returning from Egypt and receiving his kingdom was to put up idols at both the Northern (i.e. Dan) and the Southern (i.e. Bethel) borders of his territory. This was done in an attempt to try to eliminate any desire to pilgrimage to the temple in Jerusalem. The symbol he used was none other than a golden calf. It was probably very similar to the one Aaron had helped to smelt many years earlier. It is tempting to consider each of these kings independently. I Kings traces their lives out in a short but descriptive style. Suffice it to say for now that these kings brought this judgement down upon themselves due to their riotous living. Thier God sent prophets to warn them but these men were ignored or abused.

God kept his promise to Abraham however. His righteous fury did not burn against them forever. He raised up a third power called

PLATE LXXXI

THE KINGS OF ISRAEL

ame	Length of Reign (Years)	Reference
Jeroboam I	22	1 Kings 11:26-14:20
Adad	2	1 Kings 15:25-28
Baasha	24	1 Kings 15:27-16:7
Elah	2	1 Kings 16:6-14
Omri	(7 days)	1 Kings 16:9-20
Omri	12	1 Kings 16:15-28
Tibni	21	1 Kings 16:28-22:40
Ahaziah	1	1 Kings 22:40-2 Kings 1:18
Joram (Joram)	11	2 Kings 3:1-9:25
Jehu	28	2 Kings 9:1-10:36
Joashaz	16	2 Kings 13:1-9
Joash (Joash)	16	2 Kings 13:10-14:16
Jeroboam II	40	2 Kings 14:23-29
Zachariah	½	2 Kings 14:29-15:12
Shallum	(1 month)	2 Kings 15:10-15
Menahem	10	2 Kings 15:14-22
Ahaziah	2	2 Kings 15:22-26
Ahaz	20	2 Kings 15:27-31
Shea	9	2 Kings 15:30-17:6

THE KINGS OF JUDAH

ame	Length of Reign (Years)	Reference
Jeroboam	17	1 Kings 11:42-14:31
Abijah	3	1 Kings 14:31-15:8
Asa	41	1 Kings 15:8-24
Jehoshaphat	25	1 Kings 22:41-50
Jehoram	8	2 Kings 8:16-24
Ahaziah	1	2 Kings 8:24-9:29
Athaliah	6	2 Kings 11:1-20
Joash	40	2 Kings 11:1-12:21
Amaziah	29	2 Kings 14:1-20
Azariah (Uzziah)	52	2 Kings 15:1-7
Jotham	18	2 Kings 15:32-38
Ahaz	19	2 Kings 16:1-20
Hezekiah	29	2 Kings 18:1-20:21
Manasseh	55	2 Kings 21:1-18
Amon	2	2 Kings 21:19-26
Josiah	31	2 Kings 22:1-23:30
Jehoahaz	¼	2 Kings 23:31-33
Jehoiakim	11	2 Kings 23:34-24:5
Jehoiachin	¼	2 Kings 24:6-16
Zedekiah	11	2 Kings 24:17-25:30

Figure 1

Saul, 1025	
David, 1006	
Solomon, 968	
<i>Judah</i>	<i>Israel</i>
Rehoboam, 928	Jeroboam, 928
Abijah, 911	
Asa, 908	Nadab, 907
	Baasha, 906
	Elah, 883
	Tibni-Omri, 882
Jehoshaphat, 867	Ahab, 871
Jehoram, 851	Ahaziah, 851
Ahaziah, 843	Joram, 850
Athaliah, 842	Jehu, 842
Jehoash, 836	Joahaz, 814
Amaziah, 799	Joash, 800
Uzziah, 786	Jeroboam II, 785
(Jotham), 758	Zachariah, 749
	Shallum-Menahem, 745
Ahaz, 742	Pekahiah, 737
	Pekah, 735
	Hoshea, 731
Hezekiah, 726	Fall of Samaria, 722/1
	Assyrian rule
Manasseh, 697	
Amon, 642	
Josiah, 640	
Jehoahaz, 609	
Jehoiakim, 608	Babylonian rule
Jehoiachin, 598	
Zedekiah, 597	
Fall of Jerusalem, 587	

Packer, Tenney and White, The Bible Almanac, p. 33.

Yohanan Aharoni, The Land of the Bible, p. 426-427.

the Persians who allowed them to return home and eventually rebuild their temple. Subsequent to this they endured the period of the Greeks until finally during the reign of a Roman Emperor named Augustus their long awaited Messiah was born. Not perhaps as they expected, but as God intended. He was born to a young couple named Joseph and Mary. But these events are, of course, for another chapter.

Archaeological Discoveries

This brief section will list just a handful of the more colorful confirmations of the historicity of the Bible in the Independent Period, leading down to the subjugation of both the Northern and Southern Kingdoms. Remember each name, each site, each event that finds its counterpart in world history is a confirmation that this book is a reflection of the day in which it purports to have been written. One would think even the most hardened sceptic would concede that the Bible is at the very least essentially historical. We believe it is much more than that.

From Egypt, following the Exodus, we have the Merneptah Stele (cf. PLATE LXXXII). Merneptah ruled Egypt around 1234-1220 B.C. On this stele we have the first recorded reference of Israel, as a nation, from a secular monument. He claims to have destroyed Israel on one of his invasions of the land of Palestine. Taking the earlier date his invasion would have occurred during the time of the judges. Obviously he did not destroy Israel but surely only a part of it.

From Moab, during the Independent Period, we have the famous Moabite Stone that supplements and corroborates the rebellion of

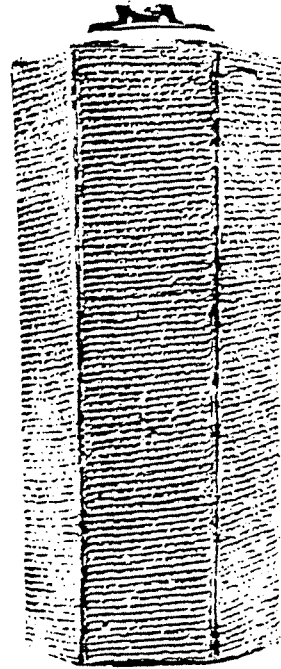
PLATE LXXXII



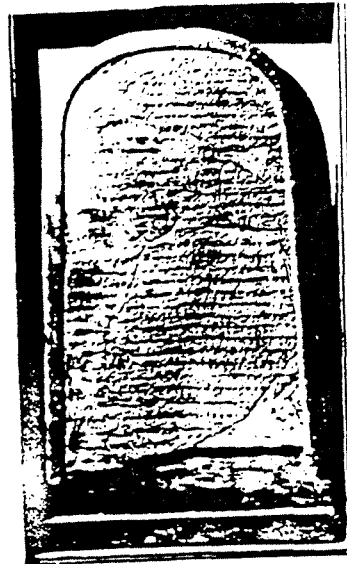
The Merneptah Stele. Merneptah ruled Egypt in the latter half of the thirteenth century B.C. He fought to defend the Egyptian Empire against the invasion of Mediterranean peoples into the Delta. The Merneptah stele commemorates the king's Palestinian campaign, in which he claims to have destroyed Israel. This is the first historical monument on which the name of Israel is inscribed.



230. One of the Panels of the Obelisk of Shalmaneser III, Showing Jehu Paying Tribute to the Assyrian, 841 B.C.



Sennacherib Prism. King Sennacherib of Assyria instructed his scribes to record his victories on this massive clay prism. The prism tells of Sennacherib's siege against Jerusalem in 701 B.C. during the reign of Hezekiah. The narrative says, "Hezekiah himself I shut up like a caged bird in Jerusalem, his royal city. I erected fortifications against him and blocked the exits from the gate of his city . . ."



The Moabite Stone

Packer, Tenney and White, The Bible Almanac, pp. 125, 57.

Unger, Unger's Bible Dictionary, pp. 567, 736.

rebellion of King Mesha of Moab, told in II Kings 3:4-27 (cf. PLATE LXXXII). This stone was erected by Mesha around 850 B.C. and recounts his successful rebellion against Israel. He gives the credit for the success to his god, Chemosh.

From the Assyrian period we have several interesting finds. From the imperial palace at Nimrud, we have a panel that reflects Jehu, an Israelite king, bowing down before the Assyrian king Shalmaneser III, in 841 B.C. The actual inscription reads, "Tribute of Jehu, son of Omri. Silver, gold a golden bowl, . . . beaker . . . goblets, pitchers of gold, lead, staves for the hand of the king, javelins I received from him."²¹

We also have discovered Sennacherib's Prism conveying the events of II Kings 19-20 from an Assyrian perspective. Sennacherib writes, "As to Hezekiah . . . himself I made a prisoner in Jerusalem, his royal residence, like a bird in a cage."²²

In Israel we read that Hezekiah prepared for the siege of Sennacherib (II Kings 20:20 and II Chronicles 32:30; cf. PLATE LXXXIII). In brief he built a tunnel so that water from a spring could enter into the city of Jerusalem. In 1880 this tunnel was discovered along with this partial inscription,

. . . when (the tunnel) was driven through. And this was the way in which it was cut through: while . . . (were) . . . still axes each man toward his fellow, and while there were still three

²¹Unger, op. cit., p. 67.

²²Packer, Tenney and White, op. cit., p. 57.

PLATE LXXXIII



The Siloam tunnel, over 500 yards long, cut by Hezekiah to bring water into Jerusalem from a spring outside the city (2 Kings 20:20). C.P.A.M.

Merrill C. Tenney, Zondervan Pictorial Encyclopedia of the Bible, (Grand Rapids: Zondervan Pub., 1980), p. 151.

cubits to be cut through, (there was heard) the voice of a man calling to his fellow, for there was an overlap in the rock on the right and (on the left). And when the tunnel was driven through, the quarrymen hewed (the rock) each man toward his fellow, axe against axe; and the water flowed from the spring toward the reservoir for 1,200 cubits, and the height of the rock above the head(s) of the quarrymen was 100 cubits."²³

From the Babylonian Period we also have a couple of interesting finds concerning the Biblical narrative. First we have the magnificent ruins of Babylon itself. Daniel 4:28 relates that upon Nebuchadnezzar's inspection of the city he was lifted up with self pride and was subsequently stricken with a form of mental illness. The confirmation here is that Babylonia was a city that any ancient king would have been proud to rule (cf. PLATE LXXXIV).

In II Kings 24, 25 we learn of the last few years of Judah's independence and how one of the kings, Jehoiachin, and his family were taken to Babylon captive and held for over thirty seven years. In excavations done near the famous Ishtar Gate of Babylon, almost 300 clay tablets were discovered dating from 595-570 B.C. These tablets fall into the range of Jehoiachin's captivity. Remarkably enough these tablets contained receipts of daily rations given to special prisoners and Jehoiachin is listed among them. Literally the text reads, "Yaukin [i.e. Jehoiachin] king of the land of Yahud [i.e. Judah]."²⁴

Nebuchadnezzar himself recounts the fall of Jerusalem in the Chronicles of Chaldean Kings (626-556). He simply conveys how

²³Pritchard, op. cit., p. 212.

²⁴Ibid, p. 220. .

PLATE LXXIV

73. The Siloam inscription cut into the rock wall of the tunnel of Hezekiah south of the temple area in Jerusalem.



Babylon. These brick walls are the last remnants of the great city of Babylon. Nebuchadnezzar erected many lavish buildings in the capital city and adorned it with its world-famous hanging gardens.



Record of conquest. This clay tablet from Babylonia tells about the first 11 years of Nebuchadnezzar's reign and mentions his conquest of Jerusalem in 586 B.C. Bible scholars are able to use secular records like this to confirm the dates of biblical events.

Pritchard, The Ancient Near East, fig. 73.

Packer, Tenney and White, The Bible Almanac, pp. 57, 23.

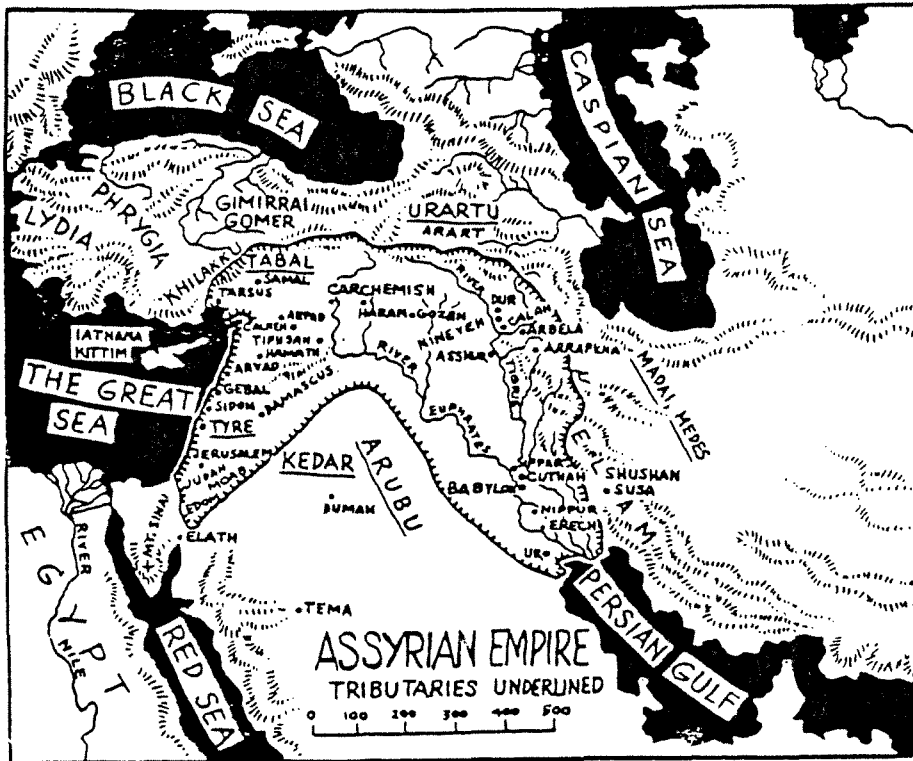
he captured the last King of Jerusalem (i.e. Zedekiah), appointed them a king of his choice. After taking much booty he sent it to Babylon (cf. PLATE LXXXIV).

In each of these discoveries the essential historical narrative of the Bible has been maintained. In fact it would be safe to say that no archaeological discovery has ever disproved any text in the Scriptures. What they have done is shed more light on the Bible and shown it to be a true representation of the events of history from a Hebrew perspective.

Chapter Four

THE ASSYRIANS

The lineage of the Assyrians is traced back to Noah's son Shem in Genesis 10:22. There we read, "The sons of Shem . . . Asshur . . . " In the Zondervan Pictorial Encyclopedia we read concerning Asshur that he was considered "to be the founder of the Assyrian nation."¹ In time Asshur became the name of an Assyrian city and its patron god. At its point of greatest expansion, Assyria held sway over the entire Fertile Crescent, down through Egypt.



49. At its greatest extent the Assyrian Empire also included Egypt.

¹Merrill Tenney, ed, Zondervan Pictorial Encyclopedia, (Grand Rapids: Zondervan Corp., 1977), 369.

²Merrill F. Unger, Unger's Bible Dictionary, (Grand Rapids: Zondervan, corp., 1966), p. 102.

Assyrian history can be divided into four major periods with two periods of relative obscurity and decline.

- I. The Old Assyrian Kingdom
(Two centuries of decline)
- II. The Middle Assyrian Kingdom
(Decade of obscurity and decline)
- III. The New Assyrian Empire
 - A. The Sargonids
 - B. The Fall of Assyria ³

While it is true the Biblical narrative concerns itself only with the New Assyrian Empire, we will briefly mention the other two kingdoms to provide a historical basis for our study of Bible history.

The Old Assyrian Kingdom

The beginning of recorded history for the Assyrians dates back to around the third millennium. Little is known about this period. In 1932 in Khorsabad, an expedition from the University of Chicago discovered an ancient Assyrian king list. The first seventeen rulers were said to be "kings who lived in tents."⁴

During this period, Assyria seemed to have more commercial importance to the region than political. Much light has been shed on this due to the discovery of some three thousand tablets in Kültepe and Alishar in modern Turkey. Most of these tablets were of a commercial nature. The Assyrians apparently were militarily strong enough to

³The credit for this basic outline goes to Siegfried Schwantes, A Short History of the Ancient Near East, (Grand Rapids: Baker Book House, 1965).

⁴Ibid, p. 110.

guarantee the safety of their merchant caravans between their cities and Asia Minor. The Assyrian troops lived in outposts on the outskirts of the cities in which they had commerce along the way to Asia Minor. They lived under their own law and were not interfered with as long as they were strong. The trade was apparently in metals and raw materials. This commerce came to a halt, however, when the Hittites took over Asia Minor in 1770 B.C. This loss of foreign trade, along with pressure from outside forces from the north, left Assyria easy prey. Assyria was first conquered by Naramisin and then reconquered by the West Semite, Shamshi-Adad I. The head of a bedouin tribe, he conquered Asshur in 1749 B.C.

Little was known of Shamshi-Adad I until the discovery of the archives of Mari by Andre' Parrot in 1935. Shamshi-Adad I was apparently the son of a prominent family in Mari. He was a capable administrator directing the kingdom, military, agriculture, commerce and transportation. The archive letters reveal something of the cares of the average Assyrian monarch of the day. In the average day, one of the Monarchs wrote that he was, "returning a fugitive slave, providing servants for the royal court, sending the grown daughter of Iahdumlin to receive music lessons in the court, dispatching the beautiful chariots of man to the New Year Festival."⁵ All in the day of an Assyrian king. It is unfortunate that they were not always so benign.

⁵Ibid, p. 112.

Shamshi-Adad I was succeeded by his son Ishme-Dagon who ruled forty years from 1716-1677 B.C. Both he and his father ruled contemporaneously with the Great Babylonian ruler Hammurabi. During the reign of Hammurabi it can be deduced from the inscription on his famous code that he annexed Ninevah. He expressed his pride in his care over Ninevah. Possibly Ishme-Dagon became his vassal.

Following Ishme-Dagon's successor came six usurpers all in one year. For the next two centuries the period then becomes obscure due to a lack of documents, and little more is known of the period except the names of the kings. There is possible evidence that Assyria was overrun by some barbarian tribe.

The Middle Assyrian Kingdom

This period officially starts at the end of the sixteenth century. Some light is shed on the period because of an ancient "Synchronistic History" discovered in the ancient library of an Assyrian named Ashurbanipal (668-631 B.C.). In that historical work he deals with the relations between Assyria and Babylon.

The first truly powerful king of the period was Ashur-uballit I. He developed a relationship with the Egyptian Pharaoh Akhenaten I (i.e. the Pharaoh who introduced monotheistic sun worship) and conquered Babylon. He gave himself the title "King of the Universe" and restored the temple of Ishtar.

Assyria continued to expand its strength and territory until the Babylonian King Nebuchadnezzar I (c. 1128 B.C.) came to the throne. He was able to impose a Babylonian ruler of Assyria and had them

return the Babylonian statue of Marduk which an earlier Assyrian King had taken as a trophy of war. Because of his successes in battle over the Assyrians, and others, he now assumed the title "King of the Universe." Soon after his death, however, Babylon relapsed into a state of weakness.

While Babylon was weakening, Assyria was temporarily on the rise as one of the most infamous kings of all history comes to power, Tiglathpileser I (1106-1078 B.C.). Of himself he said,

I fought in the land . . . I defeated them. The corpses of their warriors I hurled down in a destructive battle like the Storm (god). Their blood I caused to flow in the valley and on the high places of the mountains. I cut off their heads and outside their cities, like heaps of grain, I piled them up. Their spoil, their goods and their possessions in countless numbers I brought out.⁶

Tiglathpileser unfortunately set the tone for Assyrian foreign policy for ages to come. He reports that he crossed the Euphrates River twenty-eight times to do battle with the people called the Arameans (cf. Genesis 10:22).

When not engaged in war, he spent time hunting lions, bison and elephants in the upper Euphrates region. He collected exotic plants and animals and seems to have been truly impressed by a live crocodile sent to him by the Pharaoh of Egypt. He erected and restored palace walls and temples and was the first Assyrian to create a library.

At the time of his death, Assyria seems to have exhausted itself in trying to make good the alleged claims of their now national god, Asshur, in its bid for world dominion. Assyria now drops into

⁶John Stipp, The Rise and Development of Western Civilization, (New York: John Wiley and Sons, 1972), p. 117.

obscurity again for several decades. For the Arameans appear to be progressively infiltrating Mesopotamia. Assyria and Babylon now appear to be powerless to halt them.

The New Assyrian Empire

After some decades of weakness it seems that with the enthronement of Ashur-dan II (932-910 B.C.) that the Assyrians were once more about their mission of expanding the influence of their god Asshur over the Mesopotamian Valley and beyond. Assyria was on the rise. T. Walter Wallbank gives us four reasons why Assyria was able to dominate the land for approximately the next 300 years.

[First they had] a matchless well equipped army . . . the bow with vicious iron tipped arrows was their principle weapon. After a stream of well directed arrows had weakened the enemy, the Assyrians' heavy Cavalry and chariots then would smash through the ranks of their enemies. [Secondly] the terrorization of all the people who resisted Assyrian rule. [Thirdly they had] the most advanced system of political administration developed up to this time. [Fourthly they] had the support of the commercial classes that wanted political stability and unrestricted trade over large areas.⁷

Ashur-dan was succeeded by his even more powerful son, Adad-nirari II. With him begins a new list of kings that was also recovered from the library of Ashurbanipal (668-631 B.C.). The names and believed dates on that list are given below:

<u>Date</u>	<u>Assyrian King</u>	<u>Biblical Reference</u>
932-910 B.C.	Ashur-dan II	none
909-891 B.C.	Adad-nirari II	none
890-884 B.C.	Tukulti-Ninurta II	none
883-859 B.C.	Ashur-nasir-apli II	none
858-824 B.C.	Shalmaneser III	none

⁷Wallbank, Taylor and Bailkey, Civilization Past and Present, (New York:

<u>Date</u>	<u>Assyrian King</u>	<u>Biblical Reference</u>
823-811 B.C.	Shamsi-Adad V	none
810-783 B.C.	Adad-nirari III	none
782-772 B.C.	Shalmaneser IV	none
771-754 B.C.	Ashur-dan III	none
753-744 B.C.	Ashur-nirari V	none
743-726 B.C.	Tiglathpileser III	II Kg. 15,16; II Chr. 28
725-721 B.C.	Shalmaneser V	II Kg. 19
721-705 B.C.	Sargon II	Isaiah 20
704-681 B.C.	Sennacherib	II Kg. 18,19; II Chr. 32
680-669 B.C.	Esarhaddon	II Kg. 19:31; Isa. 37:8;
668-c. 630 B.C.	Ashurbanipal	none Ezra 4:2
c. 630-628 B.C.	Ashur-etil-ilani	none
c. 627-612 B.C.	Sin-shar-ishkun	none
612-609 B.C.	Ashur-uballit	none

Dr. Schwantes writes about the Assyrian kings that,

Assyrian monarchs seemed to be obsessed with the idea that their god Ashur demanded universal obeisance even if this had to be exacted by the most cruel methods. They are never daunted by the difficulties of the terrain. Pity towards the vanquished enemy seldom enters consideration. They follow a systematic policy of terror and glory themselves in burning cities, flaying the most recalcitrant enemies, cutting off heads by the thousands deporting women and children or burning them with the ruins of their city. This policy of terror and cruelty is interpreted by the Assyrians as a service rendered to their gods particularly to Ashur, the god of thunder.⁸

Additional comments concerning some of those on this list are given below to further reinforce, flavor and mutually illuminate Biblically related passages.

In the Annals of Ashur-Nasir-pal II he reports that, "he built a tower opposite the city gate, captured the city. flayed the chief rebels and covered the tower with their skins; others he walled up inside the tower, or impaled on poles over the tower."⁹ It was he who extended the Assyrian empire to the territory once held by Tiglathpileser I.

⁸Shwantes, op. cit., p. 115. ⁹Ibid, p. 119.

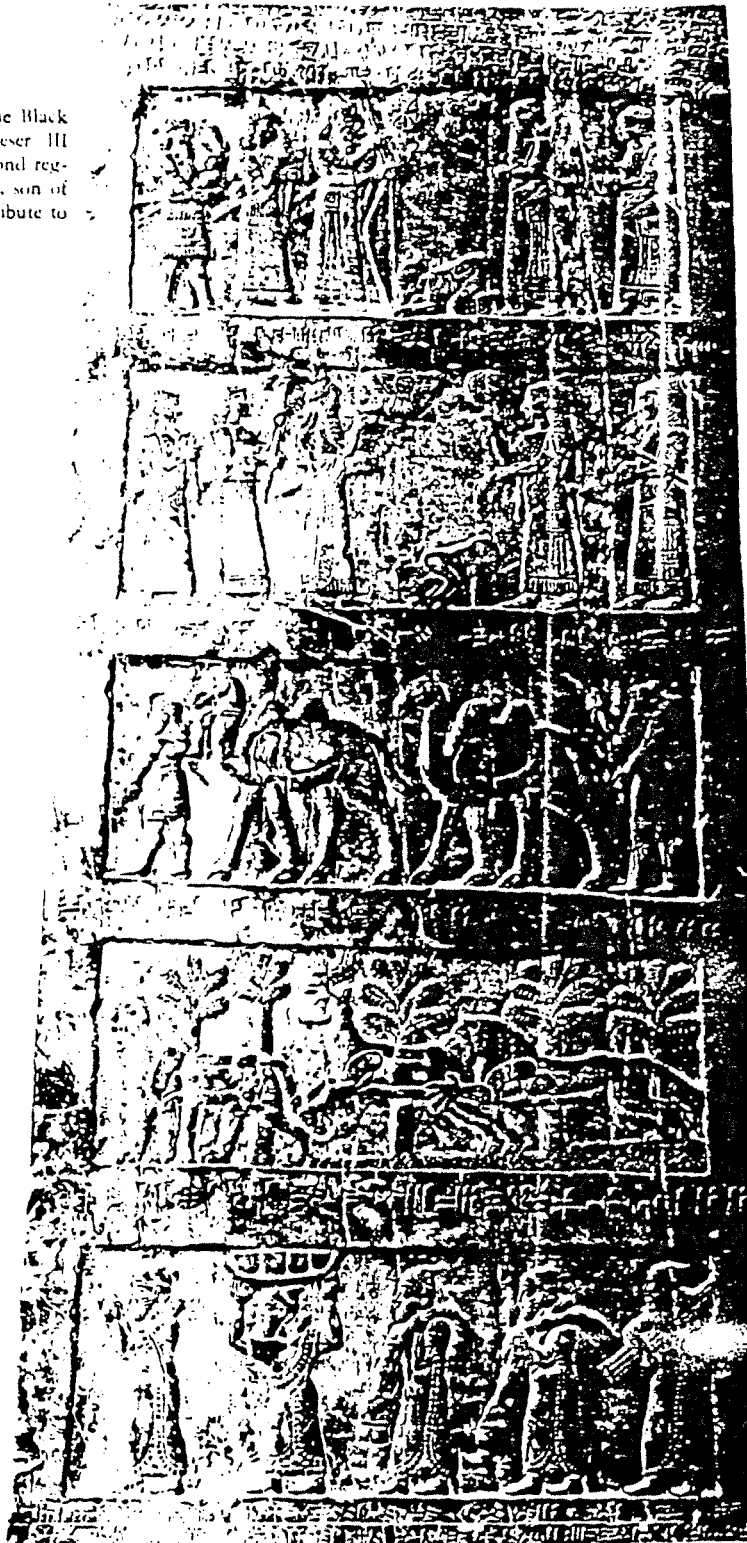
Shalmaneser III (853-824 B.C.) succeeded his father. He recognized that Assyria was dependent upon plunder for its very economic life. Therefore he did not slow down the imperialistic policies of those that preceded him; although, in 853 B.C. he attempted without success to conquer Damascus. There he was stopped by a coalition of twelve kings at the Battle of Qarqar. The coalition was led by the King of Israel, Ahab (871-851 B.C.). Among those in the coalition were of course troops from King Barhadad (Biblical Ben-Hadad) of Damascus and even a detachment of one thousand troops from Egypt.

It is of interest to note that the writer of the book of Kings omitted this event because it was not valuable to his purposes. We know of this event solely from secular sources. Prior to them getting together to meet this mutual threat we do know that Ahab and Ben-Hadad were enemies (II Kings 20, 21). It is also worth mentioning that it was not until after the death of Ahab (II Kings 22: 29-40) and the assassination of Ben-Hadad by Hazael (II Kings 8:7-15) that Shalmaneser III was, in fact, able to re-enter the land five years later. It was not until seven years after that time (841/2 B.C.) that he was able to impose tribute upon the land of Israel during the reign of Jehu. The famous Black Obelisk of Shalmaneser III, now being housed in the British Museum, shows Jehu, King of Israel (842-814 B.C.), doing obeisance before Shalmaneser III with other local leaders (cf. PLATE LXXXIV).

Undoubtedly these actions by the Assyrians would have caused great animosity towards them by the rest of the near eastern world and particularly by Israel. As recently as the reign of Adad-nirari III

PLATE LXXXIV

100a. Scenes from the Black Obelisk of Shalmaneser III from Nimrud; in second register from top, "Jehu, son of Omri" presents his tribute to the king.



James B. Pritchard, The Ancient Near East Vol. I. (Princeton: University Press, 1973), fig. 100A.

(810-783 B.C.), he undertook another expedition into Syria-Palestine causing all of its kings to pay tribute to him.

Jonah's Ministry

This is the backdrop to the book of Jonah (c. 780 B.C.).

There we read,

The word of the Lord came to Jonah . . . Go to the great city of Ninevah and preach against it, because its wickedness has come before me. But Jonah ran away from the Lord . . . the Lord provided a great fish to swallow Jonah . . . from inside the fish Jonah prayed . . . and the Lord commanded the fish, and it vomited Jonah onto dry land.

Then the word of the Lord came to Jonah a second time: Go to the great city of Ninevah and proclaim to it the message I give you. Jonah obeyed the Word of the Lord and went to Ninevah. Now Nineveh was a very great city (or, a city important to God) and it took three days to go all through it. Jonah started into the city going a day's journey and he proclaimed: "Forty more days and Nineveh will be destroyed." The Ninevites believed God. They declared a fast, and all of them, from the greatest to the least put on sackcloth. When the news reached the king of Nineveh, he rose from his throne, took off his royal robes, covered himself with sackcloth and sat down in the dust. Then he issued a proclamation to Nineveh:

"By the decree of the king and his nobles:

Do not let any man or beast herd or flock, taste anything; do not let them eat or drink. But let man and beast be covered with sackcloth. Let everyone call urgently on God. Let them give up their evil ways and their violence. Who knows? God may yet relent and with compassion turn from his fierce anger so that we will not perish."

When God saw what they did and how they turned from their evil ways, he had compassion and did not bring upon them the destruction he had threatened (Jonah 1-3).

But what was Jonah's response to this repentance of the Ninevites?

Jonah was greatly displeased and became angry. He prayed to the Lord. "O Lord, is this not what I said when I was still at home? That is why I was so quick to flee to Tarshish. I know that you are a gracious and compassionate God, slow to anger and abounding in love, a God who relents from sending calamity. Now, O Lord, take away my life, for it is better for me to die than to live" (Jonah 4:1-3).

Is this not amazing and yet just what one would expect from those living with the Assyrian menace. Jonah wanted Ninevah to be destroyed. He fled from God because he knew it was possible for a "gracious and compassionate God" to forgive the Assyrians for their great sin. Jonah wanted no part of their repentance. He wanted them destroyed.

It is also interesting to consider the method which God used to compel the man Jonah to cooperate with Him in His desire to reach the Ninevites. Jonah may never have wanted to preach to them but when he considered the options it was not too hard to choose the lesser of the two evils.

The Great Fish. The options that Jonah was faced with were to preach to the Ninevites or die in the stomach of a great fish (1:17), or more specifically a great whale (Matthew 12:40). The question that naturally arises, to those who tend to be somewhat skeptical, was whether or not this could actually have happened. Few whales are found in the Mediterranean where this event transpired. The sperm whale does frequent this sea on occasion, and is large enough to swallow a person whole.

In Cape Cod, Massachusetts, a 100 foot whale was landed that had a mouth measuring 12 feet wide. This whale's nasal sinuses also provided a storage compartment of air. Obviously then the mechanics of a whale permit this to at least be possible. But this is not all that we can turn to for support of the historicity of this narrative. In one text we read:

A newspaper article in the Cleveland [Ohio] Plain Dealer reported that Dr. Ransome Harvey found a little dog in the head of a whale after it had fallen from a ship 6 days earlier. Dr. Harry Rimmer, President of the Research Science Bureau of Los Angeles, has documented reports from the 1920s which tell of a sailor being rescued from the stomach of a shark 48 hours after he had been swallowed.¹⁰

This author was given a newspaper clipping that came out of the Oregonian.¹¹ This article sought to answer the question, "Wasn't there somebody besides Jonah who survived after being swallowed by a whale?" The answer,

[There] Was indeed! James Bartley, a British seaman [sic]. In 1891, he was on a whaling expedition in the South Atlantic, a harpooned sperm whale crushed his longboat. Bartley was gone. About seven hours later, the whale floated up. Crewmen lashed it to the ship's side and cut it up. Inside they found Bartley, unconscious, bleached white, almost hairless, nearly blind, but alive. He retired from the sea at that trip's end to his home in Gloucester and died in 1909.¹²

Jonah, too, relates how he was released from his confinement. "From inside the fish, Jonah prayed to the Lord his God . . . And the Lord commanded the fish and it vomited Jonah onto dry land." The fact that Jonah was vomited onto the beach should not be hard for those of us living on the Oregon coast to believe, for we had an entire herd of whales beach themselves at Florence. A basis of credibility for this text should be established by now.

Nineveh's Repentance. Jonah indicates that he did keep his promise to the Lord and preached repentance to the Assyrians, saying,

¹⁰Packer, Tenney and White, The Bible Almanac, (Nashville: Thmas Nelson Pub., 1980), p. 231.

¹¹The article was not dated, but did carry additional advertisements that placed it at the time of the Traffic Controller's strike in the early 1980's.

¹²Ibid.

"Forty more days and Nineveh will be destroyed" (3:4). Later we read the Ninevites believed God and declared a fast; all participated from the king on down. The king decreed:

Do not let any man or beast, herd or flock taste anything; do not let them eat or drink. But let man and beast be covered with sackcloth. Let everyone call urgently on God. Let them give up their evil ways and their violence. Who knows? God may yet relent and with compassion turn from his fierce anger so that we will not perish.

This brought about a mass conversion. After they did repent, however, Jonah's response is quite typical. For now, after committing what must have seemed to him an act of betrayal to his people, he said, "Now, O Lord, take away my life, for it is better for me to die than to live" (4:3). But the Lord's reply to this lack of compassion on the part of Jonah was, "Nineveh has more than a hundred and twenty thousand people who cannot tell their right hand from their left . . . should I not be concerned about that great city?" (4:11)

It is not too surprising that references to this repentance to the God of Israel would not have survived in the Assyrian capital. For later Assyrians continued to worship their god of thunder, Ashur. What is of great interest is that the time of Jonah's preaching to the Ninevites (c. 780 B.C.) coincides perfectly with what is perceived to be a period of weakness by the Assyrians.

Dr. Schwantes writes that, ". . . Adad-nirari's immediate successors, Shalmaneser IV, Ashur-dan III and Asur-nirari V who together reigned from 781 to 746 B.C. [35 years]. Assyria underwent another period of weakness."¹³ It seems then that part of the reason that

¹³Schwantes, op. cit., p. 122.

Assyria seemed weak during the 35 years following Jonah's preaching would be related to the effect their temporary repentance had upon that generation. The king of Assyria who issued this decree of repentance was most likely one of the three mentioned above. This speaks to the power of God to change lives as well as his great ability to forgive even the most ruthless when they truly repent. Unfortunately, we know that the spirit of the people reverted back to their old ways upon the ascension of Tiglathpileser III.

Tiglathpileser III

Tiglathpileser III (745-727 B.C.) assumed the name of the earlier great Assyrian leader. Those whom we admire we strive to be like. Those we strive to be like are a prophecy of what we will become. Unfortunately Tiglathpileser III strove to be like the wrong person.

In the Bible he is known both by this name and by his Babylonian name, Pul (II Kings 15). Dr. Unger writes,

Of his origin, indeed nothing is known. It is probable that he was an Assyrian general . . . He appears suddenly upon the scene of historical action. He says nothing in his inscriptions of his father or mother. His inscriptions were mutilated long after his death by Esarhaddon and indignantly offered to no other king, and these facts lead irresistably to the conclusion that he was not a member of the royal family. The king who preceded him upon the throne was Ashur-nirari III who reigned weakly from 754 to 745 B.C. In the year 746 there was rebellion against his rule. Whether Tiglathpileser III, then perhaps a general, set this rebellion on foot, participated in it or merely reaped its results, we have no means of knowing, but immediately upon the death of Ashur-nirari III he was acknowledged King of Assyria . . . In other instances in Assyrian history such a usurption would have been followed by petty wars and insurrection all over the kingdom, but no audible murmur was heard at the beginning of his reign.

He was evidently known everywhere as a man with whom it would be dangerous to trifle.¹⁴

Tiglathpileser III looms large in the pages of the scriptures. He made two invasions into Palestine. The first is recorded for us in II Kings 15:19-21. The second invasion is referred to in II Kings 15:29, 30 and chapter 16.

The First Invasion. In 739 B.C., during the first invasion of Israel, there was apparently a coalition of 19 states led by Azariah (i.e. Uzziah) of Judah. To support him were kings from Damascus, Hamath, Tyre and Israel (i.e. King Menahem). If each of these 19 states would have sent out a full quota of troops under competent leadership, they could surely have resisted this invasion. However, this was not to be. For before any combination of their forces could be brought together, Tiglathpileser III came west, apparently intending to defeat Azariah of Judah, before aid could come to him from his allies. But as soon as he entered the Northern Kingdom of Israel, Menahem surrendered without even a battle and paid him one thousand talents, our equivalent to 37 tons of silver (II Kings 15:19-21).

In Tiglathpileser III's own words he writes that, "As for Menahem, I overwhelmed him like a snowstorm and he fled . . . like a bird, alone and bowed to my feet. I returned him to his palace and imposed tribute upon him, to wit: gold, silver, linen garments with multi-colored trimmings. . . ."¹⁵ With this capitulation of

¹⁴Unger, op. cit., p. 1094.

¹⁵Pritchard, op. cit., p. 194.

Israel the whole coalition fell apart and soon others were willing to pay tribute as well.

The Second Invasion. In 734 B.C. a second invasion occurred. It was brought on due to the Syro-Ephraimite War. These were border skirmishes fought between Israel, Judah and Damascus. Tiglathpileser came at the request of Ahaz, King of Judah (II Kings 16:7). "Ahaz sent messengers to say to Tiglathpileser, king of Assyria, 'I am your servant and vassal. Come up and save me out of the hand of the king of Aram [i.e. King Rezin of Damascus] and the King of Israel [i.e. Pekah], who are attacking me.' . . . The king of Assyria complied by attacking Damascus and capturing it." Tiglathpileser himself writes of this instance. "I received from him. Israel . . . all its inhabitants (and) their possessions I led to Assyria. They overthrew their King Pekah and I placed Hoshea as king over them."¹⁶

Tiglathpileser III surely would have done the same to King Pekah of Israel but for the fact that Hoshea conspired against him and assassinated him. Hoshea then became a vassal of Tiglathpileser III. As time moves on we read of the next Assyrian contact with Palestine.

Shalmaneser V

Shalmaneser V (726-722 B.C.) succeeded Tiglathpileser III as King of Assyria. II Kings 17 very graphically tells what the significance of his reign was to the Hebrew people. There we read

¹⁶Ibid.

that as we could expect, Hoshea was an evil king. He was evil not only to his people but also to his Assyrian overlord, for he conspired with the king of Egypt and ceased to pay tribute to the Assyrians. After a three year siege, Samaria falls, and the Israelites are deported to Assyria. With the land now vacated, we read in verse 24 that, "The king of Assyria brought people from Babylon, Cutheh, Avva, Hamoth, and Sepharvaim and settled them in the town of Samaria to replace the Israelites. They took over Samaria and live in its town." This is where the race of Samaritans originated (vs. 24-41). The Good Samaritan referred to in Luke 10:25 ff. was one of their descendants. When the Israelites were permitted to return home, due to the benign policy of a later period, they had to contend with this new people called the Samaritans, who by this time would have lived in the land for several hundred years. Racial tension remains high amongst descendants of these ancient peoples even to this day.

God's Messengers

It would be unfair to God if we did not reflect on the real reason for the Assyrian captivity. II Kings 17:7-23 paints for us in survey form some of what the Israelites had degenerated to. The prophets Hosea (c. 750 B.C.), Amos (750-726 B.C.) and Isaiah (740 B.C.) are much more graphic in their descriptions. As we read the accounts of the warnings given by the prophets sent from God, one is struck by two points. First, the holiness of God and his desire to have a holy people. Secondly, we see the frustration of God and his love for this rebellious people as he seeks to turn them from their perverted ways.

Hosea. Hosea says to the people,

Hear the word of the Lord, you Israelites, because the Lord has a charge to bring against you who live in the land. "There is no faithfulness, no love, no acknowledgement of God in the land. There is only cursing, lying and murder, stealing and adultery; they break all bounds, and bloodshed . . . Because you have rejected knowledge, I also reject you as priests; because you have ignored the law of your God, I also ignore your children. The more the priests increased, the more they sinned against me; they exchanged their glory for something disgraceful. They feed on the sins of my people and relish their wickedness. And it will be: like people, like priests. I will punish both of them for their ways and repay them for their deeds"(4:1-9).

"For you have been unfaithful to your God; you love the wages of a prostitute at every threshing floor" (9:1).

Amos. Amos proclaims to Israel:

This is what the Lord says, "For three sins of Israel, even for four, I will not turn back my wrath. They sell the righteous for silver, and the needy for a pair of sandals. They trample on the heads of the poor as upon the dust of the ground and deny justice to the oppressed. Father and son use the same girl and so profane my holy name. They lie down beside every altar on garments taken in pledge. In the house of their god they drink wine taken as fines . . . I . . . raised up prophets from among your young men . . . But you made the Nazarites drink wine and commanded the prophets not to prophesy. Now then, I will crush you as a cart crushes when loaded with grain" (2:6-13).

Amos relates that God used lesser degrees of adversity to try and bring the people back to their senses. God did this in much the same way parents increase the restrictions on their children when they see them making the wrong choices. In Amos 4:6-12 we see this principle illustrated.

I gave you empty stomachs in every city and lack of bread in every town, yet you have not returned to me, declares the Lord. "I also withheld rain from you when the harvest was still three months away. I sent rain on one town, but withheld it from another. One field had rain; another had none and dried up. People staggered from town to town for water but did not get enough to drink, yet

you have not returned to me," declares the Lord.

"Many times I struck your gardens and vineyards, I struck them with blight and mildew. Locusts devoured your fig and olive trees, yet you have not returned to me," declares the Lord.

"I sent plagues among you as I did to Egypt. I killed your young men with the sword, along with your captured horses. I filled your nostrils with the stench of camps, yet you have not returned to me," declares the Lord.

"I overthrew some of you as I overthrew Sodom and Gomorrah. You were like a burning stick snatched from the fire, yet you have not returned to me," declares the Lord.

"Therefore this is what I will do to you, Israel, and because I will do this to you, prepare to meet your God, O Israel."

Joel. Joel reiterates that by this time, "The fields are ruined, the ground is dried up; the grain is destroyed, the new wine is dried up, the oil fails. . . . Surely the joy of mankind is withered away" (Joel 1:10). But in spite of all this the Israelites would not return to the Lord.

Isaiah. Isaiah depicts the degree of God's frustrated love over the stubborn rebellion of this people.

Hear, O Heavens! Listen, O earth! for the Lord has spoken.
 "I reared children and brought them up, but they have rebelled against me. The ox knows his master, the donkey his owner's manger, but Israel does not know, my people do not understand . . . Why should you be beaten anymore? Why do you persist in rebellion? Your whole head is injured, your whole heart afflicted. From the sole of your foot to the top of your head there is no soundness - only wounds and welts and open sores, not cleansed or bandaged or soothed with oil . . . Come now, let us reason together . . . Though your sins are like scarlet, they shall be as white as snow; though they are red as crimson they shall be like wool. If you are willing and obedient you will eat the best from the land, but if you resist and rebel you will be devoured by the sword.

Final Judgement. Finally the Lord was compelled to bring about the captivity of ten of the eight tribes of Israel because of their flagrant sins. Amos pronounced judgment on them in this way,

this is what the Sovereign Lord showed me: a basket of ripe fruit. "What do you see, Amos?" he asked. A basket of ripe fruit," I answered. Then the Lord said to me, "The time is ripe for my people Israel; I will spare them no longer. "In that day," declares the Sovereign Lord, "the songs in the temple will turn to wailing. Many, many bodies - flung everywhere! Silence!" (8:1-3)

Before we go on in our study to Shalmaneser's successor, Sargon II, Dr. M.F. Unger clarifies a point:

Shalmaneser invaded Palestine and laid siege to Samaria. The siege continued for three years, and at its conclusion, many of the inhabitants of Samaria were carried into captivity. Samaria fell in 722 B.C. and that was the year of Shalmaneser's death. The inscriptions of his successor, Sargon, claim that the city was taken by him and not Shalmaneser. This may have been the case. If so, Samaria fell at the beginning of 721 B.C. or it may be merely a boast of Sargon. In any case, the historical character of the book of Kings is not impugned.¹⁷

Sargon II

Sargon II was the successor of Shalmaneser V. He speaks of the fall of Samaria in this fashion:

The city of Samaria I besieged, and twenty-seven thousand, two hundred and ninety people, inhabitants of it, I took away captive. Fifty chariots in it I seized, but the rest I allowed to retain their possessions. I appointed my governor over them, and the tribute of the late King [Hoshea] I imposed upon them . . . Whether he or his representative was the real conqueror, Sargon was proud of the achievement.¹⁸

Sargon II is mentioned in the Bible in Isaiah 20:1-6. We read that Isaiah tried to warn Hoshea not to rely on Egypt for help and therefore, not to rebel against Assyria. "In the year that the supreme commander sent by Sargon [II] king of Assyria, came to Ashdod

¹⁷Unger, op. cit., p. 1003.

¹⁸Ibid, p. 970.

(a coastal city) and attacked and captured it - at that time the Lord spoke through Isaiah, son of Amoz. He said to him, 'Take off the sackcloth from your body and the sandals from your feet.'" Three years later we read this,

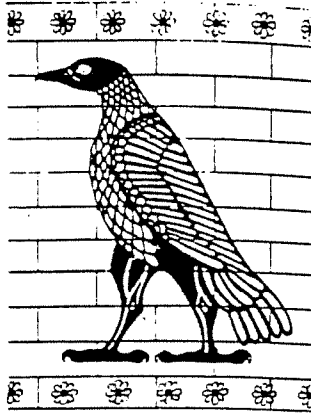
Then the Lord said, "Just as my servant Isaiah has gone stripped and barefoot for three years, as a sign and portent against Egypt and Cush, so the king of Assyria will lead away stripped and barefoot the Egyptian captive and Cushite [i.e. Upper Egypt] exiles, young and old, with buttocks bared too. Those who trusted the Cush and boasted in Egypt will be afraid and put to shame. In that day the people who live on this coast will say, 'See what has happened to those we relied on, those who fled from help and deliverance, from the king of Assyria.' How then can we escape?"

It seems most probable taking all the sources as being equally truthful, that Shalmaneser V commenced an attack on Samaria which lasted for three years. Before that three year period was over, he passed on and his successor Sargon II accepts the credit for himself. The writer of the book of Kings was not interested in teaching Assyrian history but simply lists the initiator of the invasion.

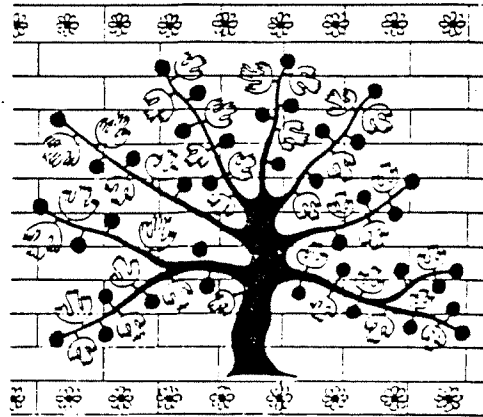
Sargon was a builder. He determined to erect a new city and place within it a palace which would surpass in magnificence all those that had henceforth preceded it. The site of the city was north of Nineveh near modern Khorsbad. He named the city Dur-Sharrukin (i.e. Sargonsburg). This site was first excavated in 1842-1845 B.C. by Botta and was surprising for its magnificence, even in ruins. The Oriental Institute of the University of Chicago have since done further excavation work there. It was they who discovered thousands of tablets collected and preserved by Sargon's great grandson, Ashurbanipal, thus giving a list of Assyrian Kings.

Sargon apparently did not long enjoy this success for he

died four years after his coronation on a military expedition far from home.



410. Crow in Glazed Brick from the Palace of Sargon II



409. Tree in Glazed Brick from the Palace of Sargon II

19

Sennacherib 704-681

Sargon II was succeeded by his son Sennacherib. He appears to have been an arrogant and hateful individual as we shall see. In all his numerous inscriptions he never once mentions his father. He abandons the newly built palace of his father and walls up all the unfinished buildings, thus helping to understand why it was in such an excellent state of preservation.

Sennacherib determines to make Nineveh his home. He erects there a double wall surrounding the city with fifteen towers along the top. City squares and streets were widened. Botanical gardens and additional water supplies were all brought to the city to help enhance his royal residence.

Sennacherib was ruthless when dealing with his enemies. There are few more passages that make more fascinating reading than that preserved for us in II Kings 18 and 19. II Kings 18 5-7 tells us:

¹⁹Unger, loc. cit.

Hezekiah trusted in the Lord, the God of Israel. There was no one like him among all the kings of Judah, either before him or after him. He held fast to the Lord and did not cease to follow him. He kept the commands the Lord gave to Moses. The Lord was with him; he was successful in whatever he undertook. He rebelled against the king of Assyria and did not serve him.

Hezekiah knew that war would probably come from such a decision and so he set about improving his defenses and water supply to the city. It was at approximately this time that Hezekiah's men set about to build the engineering marvel of an underground water tunnel through solid rock. Traveling from the Spring of Gihon to the Pool of Siloam on would be 1,700 feet. When the Siloam inscription was found along with Hezekiah's water tunnel, this simply confirmed the fact of the earnestness of Hezekiah's decision (cf. Chapter Three of this text).

Later we see that Hezekiah came to regret his decision, for in the 14th year of his reign, Sennacherib comes to Judah. Upon his arrival in Southern Palestine, we learn that Sennacherib's troops besiege the city of Lachish (cf. Isaiah 36:1, II Kings 18:17). Confirmation of these passages is found in the fact that there is a sculptured wall in Sennacherib's captial, Nineveh, that depicts his troops doing battle with the residence of Lachish and later leading the inhabitants away captive. While at Lachish, Sennacherib sends a field commander to address Hezekiah. Hezekiah replies by admitting, "I have done wrong, withdraw from me, and I will pay whatever you [i.e. Sennacherib] demand" (II Kings 18:14). Hezekiah gives Sennacherib gold and silver in an attempt to buy him off. But still the Assyrians press on. The Field Commander of the Assyrians speaks to the generals

of Hezekiah saying,

This is what the great king, the king of Assyria, says: On what are you basing this confidence of yours? You say you have strategy and military strength - but you speak only empty words. On whom are you depending, that you rebel against me? Look now, you are depending on Egypt, that splintered reed of a staff, which pierces a man's hand and wounds him if he leans on it! Such is Pharaoh king of Egypt to all who depend on him. And if you say to me, "We are depending on the Lord our God" - isn't he the one whose high places and altars Hezekiah removed, saying to Judah and Jerusalem, "You must worship before this altar in Jerusalem"?

Come now, make a bargain with my master, the king of Assyria: I will give you two thousand horses, if you can put riders on them.. How can you repulse one officer of the least of my master's officials, even though you are depending on Egypt for chariots and horsemen? Furthermore, have I come to attack and destroy this place without word from the Lord? The Lord himself told me to march against this country and destroy it.

The psychological warfare continues as we see the Jerusalem general asking this:

Please speak to your servants in Aramaic, since we understand it. Don't speak to us in Hebrew in the hearing of the people on the wall. But the commander replied, "Was it only to your master and you that my master sent me to say these things, and not to the men sitting on the wall - who, like you, will have to eat their own filth and drink their own urine?"

Then the commander stood and called out in Hebrew: "Hear the word of the great king, the king of Assyria! This is what the king says: Do not let Hezekiah deceive you. He cannot deliver you from my hand. Do not let Hezekiah persuade you to trust in the Lord when he says, 'The Lord will surely deliver us; this city will not be given into the hand of the king of Assyria.' Do not listen to Hezekiah. This is what the king of Assyria says: Make peace with me and come out to me. Then every one of you will eat from his own vine and fig tree and drink water from his own cistern, until I come and take you to a land like your own, a land of grain and new wine, a land of bread and vineyards, a land of olive trees and honey. Choose life and not death!

Do not listen to Hezekiah, for he is misleading you when he says, 'The Lord will deliver us.' Has the god of any nation ever delivered his land from the hand of the king of Assyria? Where are the gods of Hamath and Arpad? Where are the gods of Sepharvaim, Hena and Ivvah? Have they rescued Samaria from my hand? Who of all the gods of these countries had been able to save his land from me? How then can the Lord deliver Jerusalem from my hand?"

But the people remained silent and said nothing in reply, because the king commanded, "Do not answer him." (II Kings 18:26-36)

When Hezekiah heard this he tore his clothes and put on sack-cloth as a sign of repentance. He sent men to talk to the prophet Isaiah and then he went to pray in the temple. When the men arrived at Isaiah's house, Isaiah said to them,

Tell your master, "This is what the Lord says: 'Do not be afraid of what you have heard - those words with which the underlings of the king of Assyria have blasphemed me. Listen! I am going to put such a spirit in him that when he hears a certain report, he will return to his own country, and there I will have him cut down with the sword.'" (II Kings 19:5-7)

Meanwhile, Sennacherib continues putting pressure on Hezekiah causing him to put his faith to the test by receiving this message from Sennacherib:

Do not let the god you depend on deceive you when he says, "Jerusalem will not be handed over to the king of Assyria." Surely you have heard what the kings of Assyria have done to all the countries, destroying them completely. And will you be delivered? Did the gods of the nations that were destroyed by my forefathers deliver them (II Kings 19:10-12)?

Hezekiah's reply was a sincere and honest prayer. He takes Sennacherib's letter into the temple and spreads the letter out before the Lord and then prays this prayer:

O Lord, God of Israel, enthroned between the cherubim, you alone are God over all the kingdoms of the earth. You have made heaven and earth. Give ear, O Lord, and hear; open your eyes, O Lord, and see; listen to the words Sennacherib has sent to insult the living God.

It is true, O Lord, that the Assyrian kings have laid waste these nations and their lands. They have thrown their gods into the fire and destroyed them, for they were not gods but only wood and stone, fashioned by men's hands. Now, O Lord, our God, deliver us from his hand, so that all kingdoms on earth may know that you alone, O Lord, are God (II Kings 19:15-19).

The Lord replies through the Prophet Isaiah as we learn in II Kings 19:20-36. This was the message to King Hezekiah:

This is what the Lord the God of Israel, says: I have heard your prayer concerning Sennacherib king of Assyria. This is the word that the Lord has spoken . . . I will defend this city and save it, for my sake and for the sake of David my servant."

That night the angel of the Lord went out and put to death a hundred and eighty-five thousand men in the Assyrian camp. When the people got up the next morning - there were all the dead bodies! So Sennacherib king of Assyria broke camp and withdrew. He returned to Nineveh and stayed there (II Kings 19:20, 21, 34-36).

Upon his return, Jerusalem being the one city which he did not conquer, he tells somewhat of a different story in order to cover up his partial defeat. He himself never returns to Jerusalem again. An inscription found on the prism of Sennacherib confirmed the fact that he received tribute from Hezekiah and that he was even made a prisoner in Jerusalem, his royal residence, like a bird in a cage. But the interesting fact is that Jerusalem never did fall to Assyria as their Heavenly Father had promised. He delivered Jerusalem due to the earnest prayers of a righteous man (cf. James 5:13).

Of Sennacherib's end the Babylonian Chronicle reports that, "In the month of Tebet [i.e. the middle of December to middle of January] on the 20th day, Sennacherib, King of Assyria, was killed by his son in a conspiracy."²⁰

In the Bible we read that, "One day while he [Sennacherib] was worshiping in the temple of his god Nisroch, his sons Adrammelech and Sharezer cut him down with the sword and they escaped to the land of Ararat" (II Kings 19:37). Thus fulfilling what Isaiah had said earlier, that upon Sennacherib's return home " . . . I [the Lord Almighty] will have him cut down with the sword."

²⁰Schwantes, op. cit., p. 130.

Esarhaddon

II Kings 19:37 simply states, ". . . Esarhaddon his son succeeded him as king." Esarhaddon carried the imperial policies of Assyria to their farthest goal - the conquest of Egypt.

When Esarhaddon felt strong enough he launched out on his conquest of Egypt. The Babylonian Chronicle reports that, "In the seventh year, in the month of Adar, on the fifth day, the Assyrian army marched to Egypt."²¹ This expedition seems to have been stopped at the border by Taharqo, a Pharaoh of one of the later Ethiopian dynasties.

Esarhaddon departs on a second expedition against Egypt. Before setting out, however, he named his younger son, Ashurbanipal, as his co-regent. This time he was successful in this invasion of Egypt and consequently erected a victory stela in Tel Barsib. The stela depicted Esarhaddon leading the crown prince of Egypt and Sidon around by a cord about their necks. This is one possible fulfillment of the words of Isaiah (20:1-6) uttered some 35 years earlier concerning the king of Assyria leading away stripped and barefoot the Egyptian captives.

Following this conquest, Esarhaddon was called home to subdue a revolt. Upon arrival at home, many high ranking officials were executed. In the meantime, Egypt revolted again and Esarhaddon set out on a third expedition. He died on the way in October, 669 B.C.

²¹Ibid.

Ashurbanipal

According to his wishes, Esarhaddon's son, Ashurbanipal (668-630 B.C.), succeeded him as monarch of Assyria. Dr. Schwantes describes him as follows:

He was the last of the great Assyrian kings, equally gifted as a commander, statesman, hunter, art collector and passionate lover of antiquities. The library discovered at Rassam in 1854 in the ruins of his palace in Nineveh contained twenty thousand tablets, comprising the main works of Assyria-Babylonian literature. In spite of the culture of which he prided himself so often, in war, Ashurbanipal showed the traditional ruthlessness of the Assyrian monarchs. a captured Arab Shiek was kept in a cage at one of the gates of Nineveh. Elamite princes had their lips cut off. Corpses of the citizens of rebellious cities were suspended on stakes around the conquered places.²²

As mentioned earlier, it was he who gave orders to continue the interrupted third expedition of his father, Esarhaddon, to Egypt under the leadership of one of his generals. In 663 B.C., he squashed a fourth revolt in Egypt. It was noted that at that time Nahum reported that during the sacking of the Egyptian capital, Thebes, infants were dashed to pieces at the head of every street. Lots were cast for the nobles and all the great men were put in chains (Nahum 3:10). All this cruelty was not going unnoticed by God.

At the same time (663-612 B.C.) the prophet Nahum also prophesied concerning the fall of the city of Nineveh. He asks of Nineveh, "Are you better than Thebes?" (3:8). He says of Nineveh:

An attacker advances against you, Nineveh, guard the fortress, watch the road, brace yourselves, marshal all your strength! . . . Woe to the city of blood, full of lies, full of plunder, never without victims! The crack of whips, the clatter of wheels, galloping horses and jolting chariots! Charging cavalry, flashing swords and glittering spears! Many casualties, piles of dead, bodies without number, people stumbling over the corpses-all because of the wanton lust of a harlot, alluring, the mistress of sorceries,

who enslaved nations by her prostitution and peoples by her witchcraft."I am against you," declares the Lord Almighty. "I will lift your skirts over your face. I will show the nations your nakedness and the kingdoms your shame. I will pelt you with filth, I will treat you with contempt and make you a spectacle. All who see you will flee from you and say, 'Nineveh is in ruins - who will mourn for her? Where can I find anyone to comfort you?'" (Nahum 2:1, 3:1-7)

The answer to Nahum's question is that obviously no one will mourn Nineveh. The power of Nineveh was waning.

Ashurbanipal was forced to put down a general revolt led by his own brother Shamash-shum-ukin who was then ruler of Babylon. He had the assistance of the traditional enemies of Assyria; the Aramean states, Arabs, Syria, Palestine, Egypt and others. The civil war lasted four years and consumed the best energies of Assyria fighting against itself. Ultimately Ashurbanipal was victorious but greatly weakened. He reinstated his rule over each of them, except for Egypt, under Pharoah Psammetichus I.

Ashur-etil-ilani succeeded his father as king of Assyria (630-628 B.C.) He was soon ousted by a usurper who was in turn ousted by another son of Ashurbanipal, Sin-shar-ishkun (627-612 B.C.). He seems to have been a capable leader but the time had run out for Assyria. Nahum's prophecy was about to be fulfilled, for the Medes, under the rule of Cyaxares, and the Babylonians, under the rule of Nabopolassar, were not to be requited.

Assyria, Scythia and Egypt joined together against this mutual threat. Later when the Scythians went to the aid of the Assyrians, Cyaxares the Mede defeated them (616 B.C.). The Assyrian Sin-shar-ishkun and the Egyptian Psammetichus I were temporarily able to hold

back the tide of aggression coming from Nabopolassar, but in 614 B.C. the Assyrian city Ashur fell to Cyaxares.

The fall of the Assyrian capital, Nineveh, in 612 B.C., occurred when Cyaxares and Nabopolassar both besieged the city. The siege lasted two months. A plan was devised by which the Khoser River was diverted and ran headlong into the city, dissolving the sun dried bricks. This is a remarkable fulfillment of Nahum 2:6. "The river gates are thrown open and the palace collapses. Nineveh is like a pool and its water is draining away."

Only the Assyrian city Harran continued to stand. Sin-shar-ishkun had chosen to die with the ruins of his palace in Nineveh.

The Assyrian prince Ashur-uballit II was able to hold on for a while as leader of Harran, but in 610 B.C. the last stronghold of the Assyrians fell. We read earlier that in 609-608 the new Pharaoh of Egypt, Necho, marched to the aid of Harran but was slowed down by Josiah, the Judean king, at the battle of Megiddo, where Josiah suffered defeat. Necho marched on and met the son of Nabopolassar, Nebuchadnezzar, in pitched battle at Carchamesh (605 B.C.). Nebuchadnezzar won and would have marched into Egypt itself if it were not for the fact his father died and he was called back to Babylonia. Assyria was to be no more. The prophet Nahum pronounces their benediction in the closing remarks of his prophecy when he solemnly declares:

O king of Assyria, your shepherds slumber; your nobles lie down to rest. Your people are scattered on the mountains with no one to gather them. Nothing can heal your wound, your injury is fatal. Everyone who hears the news about you claps his hands at your fall, for who has not felt your endless cruelty? (Nahum 3:18,19)

Chapter Five

THE BABYLONIANS

Down through the centuries following the Creation, there were many different inhabitants and overlords of the Mesopotamian Valley. Most do not really concern our study of Biblical history directly, but they do give us a sense of bearings and a perspective of the history and traditions of the forefathers of those who do. In brief, the major periods of Mesopotamian history and their approximate dates are as follows:

Ubadians	4500-3500 B.C.
Sumerians	3500-3000 B.C.
Sumerian Dynastic Period	3000-2350 B.C.
Akkadians	2350-2150 B.C.
Sumerians	2150-1900 B.C.
Babylonians - Amorites	1900-1500 B.C.
Kassites	1500-1100 B.C.
Assyrians	1100- 606 B.C.
Chaldeans	
(Babylonians)	606 - 536 B.C.

We have already discussed the Ubadians and Sumerians and Assyrians in some detail. Concerning the others we will simply list briefly some of their outstanding features.

The Ancient Babylonians

The Akkadians

The founder of this empire was Sargon the Great. He was able to conquer the Mesopotamian Valley through the use of better

weapons and tactics. The Akkadian religion centered around moon worship. In the text The Moon, Its Creation, Form and Significance, we learn that "The Akkadians called the moon god by the name Sin, 'the lamp of heaven and earth,' 'the king of all gods,' and the 'divine crescent.' The crescent is the familiar symbol for Sin in Mesopotamian art."¹ The temple of the moon god Sin was called the Temple of Enlil at Nippur. It was nothing more than a ziggurat. An inscription at Nippur describes the ziggurat in these words, "Great mountain of Enlil, whose peak reaches the sky."²

The Akkadian Empire was the creation of one family of extremely capable rulers. When that family was finished, so was the Akkadian Empire.

The Sumerians

This period was instituted by the Gutians, a semi-barbarous and harsh people from the Zagros Mountains. They are remembered best for the fact that one of their rulers, Gudea, made numerous statues of himself (cf. PLATE LXXXV). They overran Mesopotamia and ruled it for 100 years.

The defeat of the Gutians was accomplished by the city of Uruk (Erech). But shortly after the victory the city of Ur revolts against Uruk and institutes what has been called the Third Dynasty of Ur. Ur, as we have noted earlier, had a long history of moon

¹Whitcomb and DeYoung, The Moon Its Creation, Form and Significance, (Winona Lakes, BMH Books, 1978), p.138.

²Ibid, p. 137.

PLATE LXXXV



Jerry H. Combee, The History of the World in Christian Perspective,
(Pensacola: A Beka Book Pub., 1979), p. 12.

worship. Dr. Schwantes writes,

Excavations in Ur brought to light a tablet in which Nabonidus . . . refers to the discovery of an inscription of Ur-nammu and his son Shulgi, from which he concluded that the ziggurat which Ur-nammu had begun to build was finished by his son. Nabonidus then adds that he repaired the ziggurat with mortar and burned brick . . . Interestingly enough a stela of Ur-nammu himself was discovered, in which the king appears before the god Nanna, receiving the command to build him a house [cf. PLATE LXXXVI].³

It has since been estimated that the city of Ur had about 24,000 people living in it settled in an area of about 150 acres. We have noted previously that this was the city in which Abraham and his family lived. Zondervan Pictorial Atlas writes of excavation work done at this city at about this time.

Excavations at Ur have demonstrated the advanced nature of the culture existing there prior to the days of Abraham. It was a leading Sumerian city, possessed an elaborate system of writing, advanced means of mathematical, astronomical and astrological computation, a mature and comprehensive religious organization, highly developed business and commerce procedures, a form of art, a flourishing educational system and other marks of a cultured society.⁴

Babylonians (Amorites)

The chief figure of historical importance for this period is the Babylonian king Hammurabi. His forefathers, the Amorites were semitic in origin and migrated from the Western desert into Mesopotamia. He was a great general and was able to unite the cities of Mesopotamia, conquering even the Assyrians under the reign of Shamsi-

³Siegfried Schwantes, A Short History of The Ancient Near East, (Grand Rapids: Baker Book House, 1979), pp 29-30.

⁴E.M. Blaiklock, The Zondervan Pictorial Bible Atlas, (Grand Rapids: Zondervan, pub., 1977), p. 48.

PLATE LXXXVI



85. Registers of the Ur-Nammu stela from Ur, showing the building of a ziggurat; from about 2060-1955 B.C.



59. The stela of Hammurabi inscribed with laws; from Susa.

Adad I's son, Ishme-Dagon, thus establishing his date to be around 1728 B.C. He established a royal post office, a network of roads and an effective chain of command for his government officials. But what we know him best for is his legal code that has come down to us intact. He introduces himself to the reader on the code as "The descendent of royalty whom Sin [the moon god] begat."⁵ This code is not an original creation as once supposed. Similar codes have been discovered at Eshnunna, Ur-Nammu, Sumer, Mari, Ugarit and elsewhere (cf. PLATE LXXXVI).

Perhaps the greatest interest for our purpose is to compare this code with the laws of the Hebrews. In some ways these codes are alike. Thus validating that the Old Testament texts are a reliable reflection of the Hebrew laws of the period. But it preserves also the idea that the laws of the Hebrews are unique enough, and superior to the others, that we can see that God had a hand in the development of the Hebrew codes.

The Bible Almanac is of great assistance in the comparison of these codes as they give us two Babylonian codes to compare with the Hebrew code. All three codes deal with the laws concerning a goring ox.

LAWS CONCERNING A GORING OX

Code of Eshnuna
(Old Babylonian ca.
2000 B.C.)

54 If an ox is known to gore habitually and the authorities have brought the fact to the knowledge of its owner, but he does not have his ox dehorned,

Code of Hammurabi
(Babylonian - ca.
1700 B.C.)

251- If a man's ox was a gorer and his city council made it known to him that it was a gorer, but he did not pad its horns [or] tie up his ox, and that ox gored

The Pentateuch
(Hebrew - ca. 1440)

Ex. 21:29 (RSV)-But if the ox has been accustomed to gore in the past, and its owner has been warned but has not kept it in, and it kills a man or a woman, the

it gores a man and causes [his] death, then the owner of the ox shall pay two-thirds of a mina of silver.

55-If it gores a slave and causes [his] death, he shall pay 15 shekels of silver.

a member of the aristocracy he shall give one-half mina of silver.

252-If it was a man's slave he shall give one-third mina of silver.

ox shall be stoned, and its owner also shall be put to death.

21:32-If the ox gores a slave, male or female, the owner shall give to their master 30 shekels of silver, and the ox shall be stoned. ⁶

We can see from this example and others that the laws are similar. Both codes for instance require the same punishment for adultery. Both follow the "eye for eye, tooth for tooth" approach to punishing physical injuries. But what is perhaps even more significant is the differences in the codes.

1. Equitable Penalties

a. Hammurabi's code perpetuated three classes of people; the ruling class, artisans and slaves. Thus protecting the upper classes against equal consequences.

b. The Hebrew's code provided that all people who committed the same crime should be punished in the same way.

2. Style of Law

a. Hammurabi's code is confined to a typical casauistic style. That is, each separate law states a hypothetical case followed by an appropriate penalty.

b. The Hebrews used this style but also used the Apodictic style best exemplified by the Ten Commandments. That is, universal laws

⁵Whitcomb and DeYoung, op. cit., p. 159.

⁶Blaiklock, op. cit., p. 384.

and principles phrased in the form of commands, "Thou shalt . . .
or Thou shalt not . . . "

3. Origin of Law

a. Mesopotamian codes were attributed to the king and began with
a phrase similar to this: "Thus you shall do . . . "

b. The Hebrew law was attributed to God and commenced with the
words, "Thus saith the Lord . . . "

4. The Concept of Law

a. Mesopotamian law usually dealt with a nation's social order
and the relationships of one citizen to others.

b. Hebrew law includes this but also introduces the idea of
one's responsibilities to his creator.

5. Underlying Principles

a. Mesopotamian laws were most often based on the traditions
of the state or the political whim of the king.

b. Hebrew laws were based upon the revealed character and purpose
of their God.

6. Differences in Respect for Human Life

a. Mesopotamian codes permitted atonement for a willful murder
to be made by a fine.

b. Hebrew code required the death penalty for willful murders
without exception.

Some additional unique contributions of the Hebrews made
were the ideas that:

1. All crimes were ultimately crimes against God.

2. There was no distinction between one's religious life and personal life.
3. Both the nation and the individuals were responsible for propagating holiness living. In fact, if a judge was too lenient on a lawbreaker, he himself was then guilty of a crime (Numbers 35:31).
4. The Hebrew's law taught that God's laws were universal laws. God's laws protected not only the wealthy but also the rights of the poor, the widow, the orphan, the slave and the foreigner.

These laws may not be surprising to us for our legal system is ultimately based upon Judeo-Christian ethic. To these people, however, these were striking advances in justice.

Following the rule of Hammurabi, Babylon gradually lost its influence in the area. His son, Samshuditana was called upon to fight against internal revolts as well as attempt to stay off the invading Kassites. Things go from bad to worse and by 1531 B.C. Babylon was weak enough that the Hittite King Mursilis I was able to sack Babylon and carry off the plunder. The Kassites move in shortly after this.

The Kassites

The Kassites appear to have originated from a region near the Caucasus Mountains. They dominated the land for approximately 400 years. The Kassites apparently did not have a written language and consequently adopted the language of the Babylonians.

The Kassites and the Assyrians seem to have had conflict

over borders and were periodically at war with one another. These wars were during the period of Israel's bondage in Egypt, its Exodus and Conquest of Canaan and the early years of the Judges.

They have no apparent connection with the Hebrews. They are, however, referred to in the Assyrian Synchronistic History that tells of the relationship between Assyria and Babylon. They are also referred to in the "Amarna Letters" of Pharoah Aken-Aton.

The last Kassite king of Babylon drove the Assyrians out of his territory around 1211 B.C. This established an uneasy parity between the two until approximately 1135 B.C. At this time the Babylonian people revolted and expelled the Kassite kings from the throne and places a family of native origin on the throne. The sixth king of this line was Nebuchadnezzar I (c. 1128 B.C.). Babylon again enjoys a few years of glory. But as we have said earlier, the new power of Babylon was due more to the personality of Nebuchadnezzar I than to a real awakening in Babylonian nationalism. Following his reign, Babylon again lapses into weakness.

As we read earlier, Tiglathpileser I (c. 1116-1078 B.C.) now arrives on the scene and the centuries that follow in the "land between the two rivers" is the story of the Assyrians. When the curtain rises again, it will be on our next section of study, the Babylonians of the Bible.

The Babylonians of the Bible

Our survey of this period commences where we concluded our chapter on the Assyrians. While the ambers of the Assyrians grew

dim, the opposite is true of the Babylonians. These Babylonians were actually Chaldeans, a Semitic people from the coast of the Persian Gulf who were strong enough to eventually control the entire Mesopotamian Valley.

A list of the kings of this period is fairly well established. Several of them are also mentioned in the Biblical text. The entire list of kings for this period is as follows:

<u>Babylonian King</u>	<u>Date</u>	<u>Biblical reference</u>
Nabopolassar	625-604 B.C.	none
Nebuchadnezzar	606-561	II Kings 24, 25
Evil-Merodach	561-560	II Kings 25:27-30
Nergal-Sharezer	559-556	Jeremiah 39:3, 13
Labash-Marduk	556	none
Nabonidus	555-536	none
Belshazzar (co-regent)	546-536	Daniel 5, 6, 7:1, 8:1
Darius the Mede (Gubaru?)	536	Daniel 6:1

Much can be learned of this period from both secular and Biblical sources. Perhaps the best way to convey the material from both is to simply attempt to put it in chronological order.

Zephaniah (640 B.C.)

The prophet Zephaniah begins his ministry and continues it down through Josiah's reign. He was apparently of royal blood being a descendent of King Hezekiah. He writes a short but powerful message to those kings in Judea. The problems he addresses helps us to understand the climate of the day. Concerning Judah, Zephaniah prophesies that:

I [God] will stretch out my hand against Judah and against all who live in Jerusalem. I will cut off from this place every remnant of Baal the names of the pagan and the idolatrous priests, those who bow down on the housetops to worship the starry host

those who bow down and swear by the Lord and who also swear by Molech those who turn back from following the Lord nor inquire of him. Be silent before the sovereign Lord, for the day of the Lord is near . . . On that day . . . a cry will go up from the fish gate, wailing from the new quarter, a loud crash from the hills . . . They will build houses but not live in them; they will plant vineyards but not drink the wine (Zephaniah 1:4-13).

It is plain from this short passage that the Judeans had become extremely pagan in their religion, bowing and worshipping the "starry hosts." Concerning another abominable practice performed by the Judeans, we turn to the question of the cult Molech.

It is usually assumed that the cult of Molech involved sacrificing children by throwing them into a raging fire. The expression "passed through (the fire) to Molech" (Leviticus 18:21) normally is so interpreted for these three reasons: (1) it is assumed that the same rite is mentioned (elsewhere) (II Kings 16:3, Isaiah 30:33 and Jeremiah 7:31)' (2) this rite is abundantly verified among the Canaanites in both literary texts and artifactual evidence; (3) whereas II Kings 23:10 informs us that Josiah "defiled Topheth (incineration) in the Valley of the Sons of Hinnan that no one might make his sons or daughters pass through the fire to Molech." Jeremiah 7:31 says: "They have built the high place of Topheth, which is in the valley of the son of Hinnan, to burn their sons and their daughters in the fire!"⁷

This is a revolting and abominable act of barbarism being accepted and practiced by the people who God called out of Egypt to be his channel through which Salvation would come. The Judeans had apparently not learned from the example of the fall of the Northern Kingdom, for they continued in their ways which were deserving to bring about their downfall.

Jeremiah (627 B.C.)

Jeremiah the weeping prophet (Jeremiah 13:17) figures dominately

⁷Merrill C. Tenney, "Molech," The Zondervan Pictorial Encyclopedia, IV, (Grand Rapids: Zondervan Pub., 1980), p. 269.

in this period. He begins his minstry at this time and continues to be the voice of God to the people down through 586 B.C. when Jerusalem is destroyed. He was born of a priestly family in the city of Anathoth. Of his call God said to him,

Before I formed you in the womb, I knew you, before you were born I set you apart. I appointed you as a prophet to the nations. Jeremiah replies, "O Sovereign Lord . . . I do not know how to speak; I am only a child." But the Lord said, "Do not say I am only a child. You must go to everyone I send you to and say whatever I command you. Do not be afraid of them, for I am with you and will rescue you" (Jeremiah 1:4-8).

As one reads Jeremiah, it is important to remember that he does not keep to a strict chronology as he relays the events of over a forty year ministry. Jeremiah writes of the universal apostacy of the people and the stupidity of their new religion as he chides them.

As a thief is disgraced when he is caught, so the house of Israel is disgraced - they, their kings and their officials, their priests, and their prophets. They say to wood, "You are my father," and to stone, "You gave me birth." They have turned their backs to me [God] and not their faces; yet when they are in trouble, they say, "Come save us!" Where then are the gods you made for yourselves? Let them come if they can save you when you are in trouble! For you have as many gods as you have towns, O Judah! (2:26-28)

Human nature has not seemed to change much from that day to this. Men still seem to reserve their devotion for moments of crisis. We will hear more from Jeremiah later as he remains true to his calling as a prophet of God.

Nabopolassar (625 B.C.)

Nabopolassar commences his rule in Babylon in 625 B.C. Dr. Schwantes writes that, "With disguised pride he called himself a 'son of nobody . . . whom Marduk had not seen among the people.'

As a Babylonian by birth, he felt called by Marduk and Nebo [Babylonian gods] to overthrow Assyria."⁸ For this to occur Nabopolassar would need help. Such help came from the King of the Medes, Cyaxares. Working together they were able to defeat the Assyrians. We have already read that by 616 B.C. Nabopolassar was able to obtain a temporary victory over the Assyrians. By 614 B.C. the Assyrian city of Asshur falls. By 612 the capital of Assyria, Nineveh, gave way and by 610 the last stronghold, Harran, capitulated. These were the historical events leading up to the fall of Judea in Mesopotamia.

Josiah

During Josiah's reign, he gave directions that the temple of the Lord should be restored. During reconstruction, one of the long lost books of the law was discovered hidden in the temple. Most, if not all of the books of the law, were probably burned in the preceeding period of apostacy. When the book was found, it was taken to Josiah. Concerning this we read:

When the king heard the words of the book of the law, he tore his robes. He gave these orders to Hilkiah the priest . . . "Go and inquire of the Lord for me and for the people and for all Judah about what is written in this book that has been found. Great is the Lord's anger that burns against us because our fathers have not obeyed the words of this book; they have not acted in accordance with all that is written there concerning us . . ."

He said to them, "This is what the Lord, the God of Israel says: ' . . . I am going to bring disaster on this place and its people, according to everything written in the book the king of Judah has read. Because they have forsaken me and burned incense to other gods and provoked me to anger by all the idols their hands have made, my anger will burn against this place and will not be quenched. Then the king of Judah . . . Because your heart

⁸Schwantes, op. cit., p. 134.

was responsive and you humbled yourself before the Lord when you heard what I have spoken against this place and its people, that they would become accursed and laid waste, and because you tore your robes and wept in my presence, I have heard you, declares the Lord. Therefore, I will gather you to your fathers and you will be buried in peace. Your eyes will not see all the disaster I am going to bring on this place.

Josiah never did see the fall of Judah to the Babylonians, for he hastened his death by unwisely attacking Pharoah Necho in 609 B.C. as he went to the aid of the last remaining Assyrian stronghold, Harran.

Habakkuk (610 B.C.)

The ministry of the prophet Habakkuk falls during this period. The short book is nicely divided into five sections.

1. Habakkuk's first complaint
2. The Lord's answer
3. Habakkuk's second complaint
4. The Lord's answer
5. Habakkuk's prayer of faith

Habakkuk's first complaint concerns the evil that his own people were doing to each other.

How long, O Lord, must I call for help, but you do not listen? Or cry out to you, "Violence!" but you do not save? Why do you make me look at injustice? Why do you tolerate wrong? Destruction and violence are before me; there is strife, and conflict abounds. Therefore the law is paralyzed, and justice never prevails. The wicked hem in the righteous, so that justice is perverted (1:1-4).

The Lord's reply to this complaint was:

I am going to do something in your days that you would not believe even if you were told. I am raising up the Babylonians that ruthless and impetuous people, who sweep across the whole earth to seize dwelling places not their own (1:5, 6).

Habakkuk's second complaint is recorded in 1:12, 13.

O Lord, you have appointed them [the Babylonians] to execute judgement; O rock, you have ordained them to punish. Your eyes are too pure to look on evil; Why then do you tolerate the treacherous? Why are you silent while the wicked [Babylonians] swallow up those more righteous than themselves [Judeans].

The Lord's answer seems to have three main thoughts. The first deals with God's hidden sovereign purpose in bringing about these events. The second, with the fact that the Babylonians will also have a day of judgement. The third thought is that those on this finite earth plagued with sin must not attempt to sit on judgement on the true God. References to these points are given here:

For the revelation [hidden purpose of God] awaits an appointed time . . . speaks of the end and will not prove false. Though it linger, wait for it; it will certainly come and will not delay . . . the righteous will live by his faith (2:3,4).

Woe to him who builds his realm by unjust gain to set his nest on high, to escape the clutches of ruin. . . . Woe to him who builds a city with bloodshed and establishes a town by crime . . . Woe to him who gives drink to his neighbor pouring it from the wineskin till they are drunk, so that he can gaze on their naked bodies. You will be filled with shame instead of glory. Now it is your turn! Drink exposed! The cup of the Lord's right hand is coming around to you [Babylon] and disgrace will cover your glory (2:9, 12, 15-16).

The Lord is in his holy temple; let all the earth be silent before him (2:20).

We then read Habakkuk's prayer of faith.

Lord, I have heard of your fame; I stand in awe of your deeds, O Lord renew them in our day, in our time make them known; in wrath remember mercy. . . . I heard and my heart pounded, my lips quivered at the sound; decay crept into my bones, and my legs trembled. Yet I will wait patiently for the day of calamity to come on the nation invading us. Though the fig tree does not bud and there are no grapes on the vines, though the olive crop fails and the fields produce no food, though there are no sheep in the pen and no cattle in the stalls, yet will I rejoice in the Lord, I will be joyful in God my Savior. The Sovereign Lord is my strength; he makes my feet like the feet of a deer, he enables me to go on the heights (3:2, 16-19).

Habakkuk has three grand qualities that each of us need to possess. First, he knew how to ask important questions. Secondly, he knew who to ask these important questions to to get the correct answers. Thirdly, he was wise enough to accept the answers even when he would prefer otherwise, and could still rejoice in God his Savior.

609 - 586 B.C.

This period of time has many significant events which are concisely summarized for us in II Kings 23:29-25:29. Because of the length these chapters will not be duplicated, but this section should be read before preceding. An outline of the events referred to, with their approximate dates are discussed below.

Necho's Aid (609 B.C.). Pharoah Necho marches to the aid of the last Assyrian city, Harran, in a bid to restore it to the Assyrians. This effort fails. Josiah, king of Judah, goes out to impede him and the Battle of Megiddo occurred. II Chronicles 35:20-25 will fill us in on some of the details of this conflict.

After all this, when Josiah had set the temple in order, Necho, king of Egypt, went up to fight at Carchamesh on the Euphrates, and Josiah marched out to meet him in battle. But Necho sent messengers to him saying, "What quarrel is there between you and me, O King of Judah? It is not you I am attacking at this time, but the house with which I am at war. God has told me to hurry; so stop opposing God, who is with me, or he will destroy you."

Josiah, however, would not turn away from him but disguised himself to engage him in battle. He would not listen to what Necho had said at God's command, but went to fight him on the Plain of Megiddo.

Archers shot King Josiah and he told his officers, "Take me away; I am badly wounded." So they took him out of his chariot, put him in another chariot he had and brought him to Jerusalem where he died. He was buried in the tombs of his fathers, and all Judah and Jerusalem mourned for him. Jeremiah composed laments for Josiah and these became a tradition of Israel. They are written in the book of Laments.

Jehoahaz succeeds his father Josiah as king of Judah, but does evil in the sight of the Lord. Subsequently, he is disposed after only three months by Pharaoh Necho on his return after failing to assist the Assyrian city, Harran. In this same year (609 B.C.), Necho raises another son of Josiah to rule named Jehoiakim, formerly Eliakim. He reigns for a total of 11 years. He also does evil in the sight of the Lord. Consequently, he helps bring about Judah's ultimate downfall.

Jehoiakim's Warning. In 606 B.C. we know that Nebuchadnezzar II is made co-regent by his father and is made general of the troops. Nebuchadnezzar II will eventually be the one who orders the destruction of Jerusalem.

While in Judah, this same year, the prophet Jeremiah is sent by God and works desperately in an attempt to avoid the inevitable catastrophe being brought on by Judah's sin. In Jeremian 36 we learn that during Jehoiakim's fourth year, the Lord spoke to Jeremiah. He instructed Jeremiah to take a scroll and write all the dangers that were facing Judah because of the course it was headed on. God said,

"Perhaps when the people of Judah hear about every disaster I plan to inflict on them each of them will turn from his wicked way, then I will forgive their wickedness and their sin" (36:3).

After Jeremiah heard from the Lord, he called a scribe, Baruch, to write down all the Lord had commanded. Baruch then read the scroll in the temple. Baruch's actions were reported to Jehoiakim and the king ordered the scrolls to be brought to him. Concerning what Jehoiakim did with the scroll, we read,

It was in the ninth month and the king was sitting in the winter apartment, with a fire burning in the firepot in front of him. Whenever Jehudi had read three or four columns of the scroll the king cut them off with a scribe's knife and threw them into a firepot, until the entire scroll was burned in the fire. The king and all his attendants who heard all these words showed no fear, nor did they tear their clothes (36:22-24).

Jehoiakim and Israel's Captives. Jehoiakim was obviously not as attentive as he should have been, for in 605 B.C. the General Nebuchadnezzar II was to do battle for this region at the Battle of Carchemish River and then later at Hamath, with Pharaoh Necho. In both instances he defeated Necho. We are told that "the king of Egypt did not march out from his own country again, because the king of Babylon had taken all his territory from the Wadi of Egypt to the Euphrates River" (II Kings 24:7). This would, of course, include the Judean area, which fell around 604 B.C. Nebuchadnezzar would have probably marched all the way into Egypt but for the fact his father passed away and he needed to return home for his own coronation ceremony.

Before returning home, however, he makes Jehoiakim his vassal

(II Kings 24:1). This is Nebuchadnezzar's first invasion of the area, occurring around 604 B.C. It is to this invasion that Daniel and his three friends can probably be placed. In Daniel we read,

In the third year of the reign of Jehoiakim, king of Judah, Nebuchadnezzar, king of Babylon, came to Jerusalem and besieged it. And the Lord delivered Jehoiakim, king of Judah, into his hand, along with some of the articles from the temple of God. . . . Then the King ordered Ashpenaz, chief of his court officials, to bring him some of the Israelites from the royal family and the nobility - young men without any physical defect, handsome, showing aptitude for every kind of learning, well informed, quick to understand and qualified to serve in the King's palace. He was to teach them the language and literature of the Babylonians The chief official gave them new names: to Daniel, the name Belteshazzar; to Hananiah, Shadrach; to Mishael, Meshach; and to Azariah, Abednego (Daniel 1:1-7).

After being Nebuchadnezzar's vassal for three years, Jehoiakim rebels around 598 B.C. against Babylon. Consequently, the Lord sent Babylonians, Arameans, Moabites and Ammonites to trouble Judea (II Kings 24:2). Jehoiakim dies and is succeeded by his son Jehoiachin (c. 597 B.C.). Jehoiachin was eighteen years old when he became king and he ruled only three months. He also did evil in the eyes of the Lord and consequently Nebuchadnezzar invades for a second time. We learn from II Kings 24:12-14 that "Jehoiachin . . . his mother, his attendants, his nobles and his officials all surrendered . . . He [Nebuchadnezzar] carried into exile all Jerusalem; all the officers and fighting men, and all the craftsmen and artisans - a total of ten thousand. Only the poorest of the land were left."

It is to this second invasion period that the message of the Hebrew prophet, Ezekiel, belongs. He was among those 10,000 taken captive to Babylon. He calls the exile of Jehoiachin "our exile" (Ezekiel 33:21, 40:1).

Ezekiel was taken captive eleven years before Jerusalem was completely destroyed in 586 B.C. Daniel had been in Babylon nine years when Ezekiel arrived and had already attained a degree of fame (14:14, 20). Daniel ministered in the palace and Ezekiel in the country.

In his long letter of 48 chapters, Ezekiel covers many topics. Some of the most important he dealt with were the sins of Idolatry that led them into captivity and would ultimately cause the destruction of Jerusalem itself. Another topic was that God took no pleasure in the discipline he brought to bear on this people.

Ezekiel was transported in vision form to Jerusalem where he saw first hand the evil idolatries of the people of which God had long been aware. He said:

Then he brought me to the entrance to the court. I looked and I saw a hole in the wall. He said to me, "Son of man, now dig into the wall." So I dug into the wall and saw a doorway there. And he said to me, "Go in and see the wicked and detestable things they are doing here." So I went in and looked, and I saw portrayed all over the walls all kinds of crawling things and detestable animals and all the idols of the house of Israel. In front of them stood seventy elders of the house of Israel . . . Each had a censer in his hand, and a fragrant cloud of incense was rising.

He said to me, "Son of man, have you seen what the elders of the house of Israel are doing in the darkness, each at the shrine of his own idol? They say, 'The Lord does not see us; the Lord has forsaken the land.'" Again he said, "You will see them doing things that are even more detestable" (Ezekiel 8:7-13).

Such degrading behavior was not consistent with the holiness God desired from his people. Therefore, he sent Ezekiel, among others to warn the people of the logical consequences of these actions. Ezekiel viewed himself as a watchman warning the people to turn from their evil ways. In Ezekiel 33:1-11 we read that,

If the watchman sees the sword coming and does not blow the trumpet to warn the people and the sword comes and takes the life of one of them, that man will be taken away because of his sin, but I will hold the watchman accountable for his blood.

Son of man, I have made you a watchman for the house of Israel; so hear the word I speak and give them warning from me. When I say to the wicked, O wicked man, you will surely die, and do not speak out to dissuade him from his ways, that wicked man will die for his sin, and I will hold you accountable for his blood. But if you do warn the wicked man to turn from his ways and he does not do so, he will die for his sin, but you will have saved yourself.

Son of man, say to the house of Israel . . . Turn! Turn from your evil way! Why will you die, O house of Israel? (Ezekiel 33:6-11).

The question still begs an answer as to why people who perceive Christianity to be true and the judgement real, opt to ignore the Christ who desires to save them, and the watchmen he places before them.

Messages From Jeremiah. At the time of this second invasion (597 B.C.), we read in II Kings 24, 25 that Zedekiah, another son of Josiah, was made king of Judah. He ruled eleven years but did evil in the eyes of the Lord. II Kings 25:1 tells us that Zedekiah rebelled against Nebuchadnezzar. The book of Jeremiah gives us the events leading up to the rebellion. We read them in Jeremiah 27 and 28. There we learn of false prophets going through the land promising that all will be well with the nation of Judah if they rebel. Jeremiah, on the other hand, built a yoke and said to Zedekiah, "Bow your neck under the yoke of the king of Babylon. Serve him . . . and you will live." One of the false prophets, Hananiah, takes Jeremiah's yoke and breaks it. Because of Hananiah's false prophecies, Jeremiah confronts him with the words of God and prophesies his death.

Hananiah died within the year.

Jeremiah is mistreated by a disbelieving populace for his unpopular message from God. He is first beaten and imprisoned (37:15) and later thrown in a deep cistern to die (38:6). Jeremiah is ultimately removed from the cistern and brought before Zedekiah. Zedekiah says,

I am going to ask you something . . . do not hide anything from me. Jeremiah said to Zedekiah, "If I give you an answer will you not kill me? Even if I did give you counsel, you would not listen to me.

But King Zedekiah swore this oath secretly to Jeremiah, "As surely as the Lord lives, who has given us breath, I will neither kill you nor hand you over to those who are seeking your life."

Then Jeremiah said to Zedekiah, "This is what the Lord God Almighty says: . . . If you surrender to the officers of the king of Babylon, your life will be spared and this city will not burn down; you and your family will live. But if you will not surrender to the officers of the King of Babylon, this city will be handed over to the Babylonians and they will burn it down; you yourself will not escape from their hands" (Jeremiah 38:14-18).

During this same time Jeremiah sends a long letter to the captives in Babylon. The text of the letter is found in Jeremiah 29. The letter exhorts the people to settle down in Babylon and build houses and raise families for they would be there 70 years.

Build houses and settle down, plant gardens and eat what they produce. Marry and have sons and daughters . . . This is what the Lord says ; "When seventy years are completed for Babylon, I will come to you and fulfill my gracious promise to bring you back to this place. for I know the plans I have for you . . . Plans to prosper you and not to harm you, plans to give you hope and a future. Then you will call upon me and come and pray to me and I will listen to you . . . when you seek me with all your heart I will be found by you."

The seventy years can be computed in two ways. From around 606 B.C., the approximate date of the first invasion of Palestine, to about 536 B.C., the approximate date of the Edict of Cyrus giving permission for the Jews to return home, is a seventy year period.

It can also be calculated from the destruction of Jerusalem in 586 B.C. to the completion of the new rebuilt temple in Jerusalem in 516 B.C. This is also a seventy year period.

Jeremiah is not through, however, for King Zedekiah preferred the advice of Hananiah. Around the year 588 B.C. Zedekiah had requested the aid of Egypt in his bid for independence. The prophet Jeremiah then said to Zedekiah,

This is what the Lord, the God of Israel says, "Tell the king of Judah . . . Pharaoh's army which has marched out to support you, will go back to its own land, to Egypt. Then the Babylonians will return and attack this city; they will capture and burn it down . . . Do not deceive yourselves, thinking, 'The Babylonians will surely leave us.' They will not" (Jeremiah 37:6-9).

The choice Zedekiah made is history and Jerusalem was destroyed in 586-587 B.C. by Nebuchadnezzar II. This event which looms so large to the Hebrews received merely a paragraph in the ancient text, Chronicles of Chaldean Kings. In the seventh year of Nebuchadnezzar II we read,

Seventh year: In the month of Kislimu [i.e. middle of October to middle of November] the king of Addad [i.e. Nebuchadnezzar II] called up his army, marched against the city of Judah and seized the town on the second day of the month of Adar [middle of February to middle of March]. He captured the king. He appointed there a king of his choice [i.e. Governor Gedaliah, Jeremiah 40:5]. He took much booty from it and sent it to Babylon.⁹

Interestingly enough, Jeremiah receives better treatment at the hands of the Babylonians than he did from King Zedekiah. Nebuchadnezzar, King of Babylon gave orders concerning Jeremiah, "Take him and look after him, don't harm him but do for him whatever he asks" (Jeremiah 39:11, 12).

⁹Jmaes B. Pritchard, The Ancient Near East Vol. I, (Princeton: University Press, 1973), p. 203.

Later, one of the Babylonian commanders said to Jeremiah,

The Lord your God decreed this disaster for this place . . . all this happened because you people sinned against the Lord and did not obey him. But today I am freeing you from the chains on your wrists. Come with me to Babylon, if you like, and I will look after you; but if you do not want to, then don't come. Look, the whole country lies before you; go wherever you please (40:2-4).

The text goes on to relate that Jeremiah preferred to stay in his own land. Later we know he was taken by a servant down to Egypt after they had assassinated Governor Gedaliah (Jeremiah 40:7-43). This is where Jeremiah dies. It is apparent that Daniel, the three Hebrews and Jeremiah all helped to make an impact on the Babylonians even if it was temporary.

Obadiah's Ministry. The last Hebrew book written during the reign of Nebuchadnezzar came from the prophet Obadiah around 582 B.C. The book is addressed to the Edomites, descendants of Esau the brother of Israel. They settled in the fortified rock cliffs south of the southern tip of the Dead Sea. Remember Esau was the brother tricked out of his birthright (Genesis 25:19-34) and blessing (Genesis 27). Consequently the Edomites refused the descendants of Jacob the privilege of passing through their land at the time of the Exodus (Numbers 20:18-21). They apparently carried this hatred down through the centuries, even as late as 586-587 B.C. They rejoiced at the destruction of Jerusalem and aided in its disaster. Therefore, they brought God's condemnation upon themselves. Obadiah writes to them saying:

This is what the Sovereign Lord says about Edom . . . The pride of your heart has deceived you, you who live in the clefts of the rocks and make your home in the heights . . . Because of the violence against your brother Jacob, your will be covered with

shame; you will be destroyed forever. On the day you stood aloof while strangers carried off his wealth and foreigners entered his gates and cast lots for Jerusalem, you were like one of them. You should not look down on your brother in the day of his misfortune . . . nor sieze their wealth in the day of their disaster, you should not wait at the crossroads to cut down their fugitives, nor hand over their survivors in the day of their trouble.

The day of the Lord is near for all nations. As you have done, it will be done to you; your deeds will return upon your own head (Obadiah 1:10-15).

In 582 B.C., Nebuchadnezzar returned to the area and invaded and plundered Edom along with Moab and Ammon, thus fulfilling a portion of the prophesy of judgement.

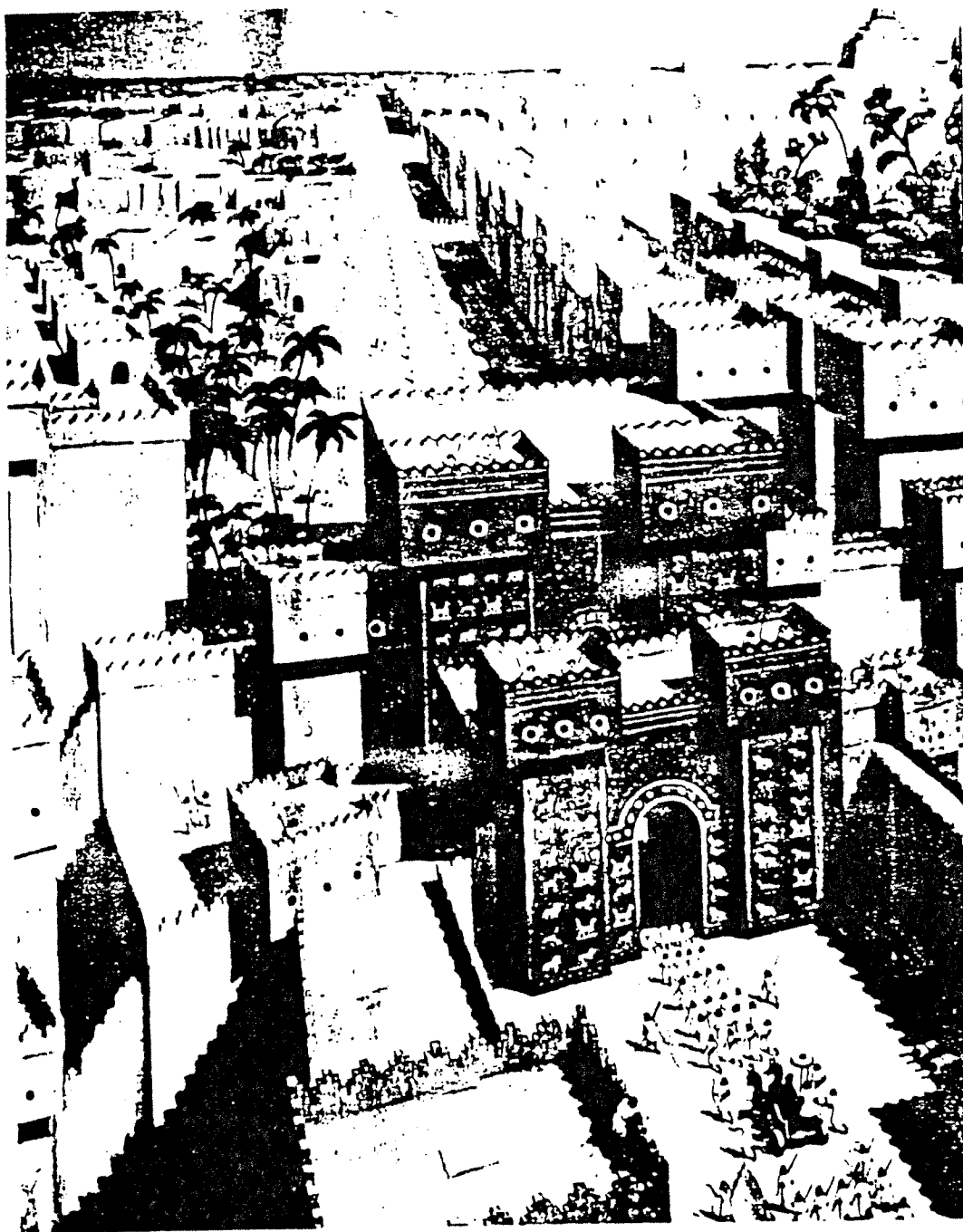
All these events and more took place during the reign of Nebuchadnezzar II (606-561 B.C.). But before leaving our discussion of the events of his rule, we have one more point to review. That point concerns itself with the illness of Nebuchadnezzar II, referred to in Daniel 4:28-37.

Nebuchadnezzar's Illness. In Daniel 4 we read how Daniel interprets a dream for his King Nebuchadnezzar. Judgement was pending over Nebuchadnezzar among other reasons because of the pride he felt for the magnificent city of Babylon (cf. PLATES LXXXVII and LXXXVIII). Daniel reports that,

As the king was walking on the roof of the royal palace of Babylon, he said, "Is not this the great Babylon I have built as the royal residence, by my mighty power and for the glory of my majesty?" The words were still on his lips when a voice came from heaven, "This is what is decreed for you, King Nebuchadnezzar: Your royal authority has been taken from you. You will be driven away from people and you will live with the wild animals, you will eat grass like cattle. Seven times will pass by for you until you acknowledge that the Most High is Sovereign over the kingdoms of men and gives them to anyone he wishes."

Immediately what had been said about Nebuchadnezzar was fulfilled. He was driven away from people and ate grass like the cattle. His body was drenched with the dew of heaven until his hair grew like feathers of an eagle and his nails like the claws of a bird.

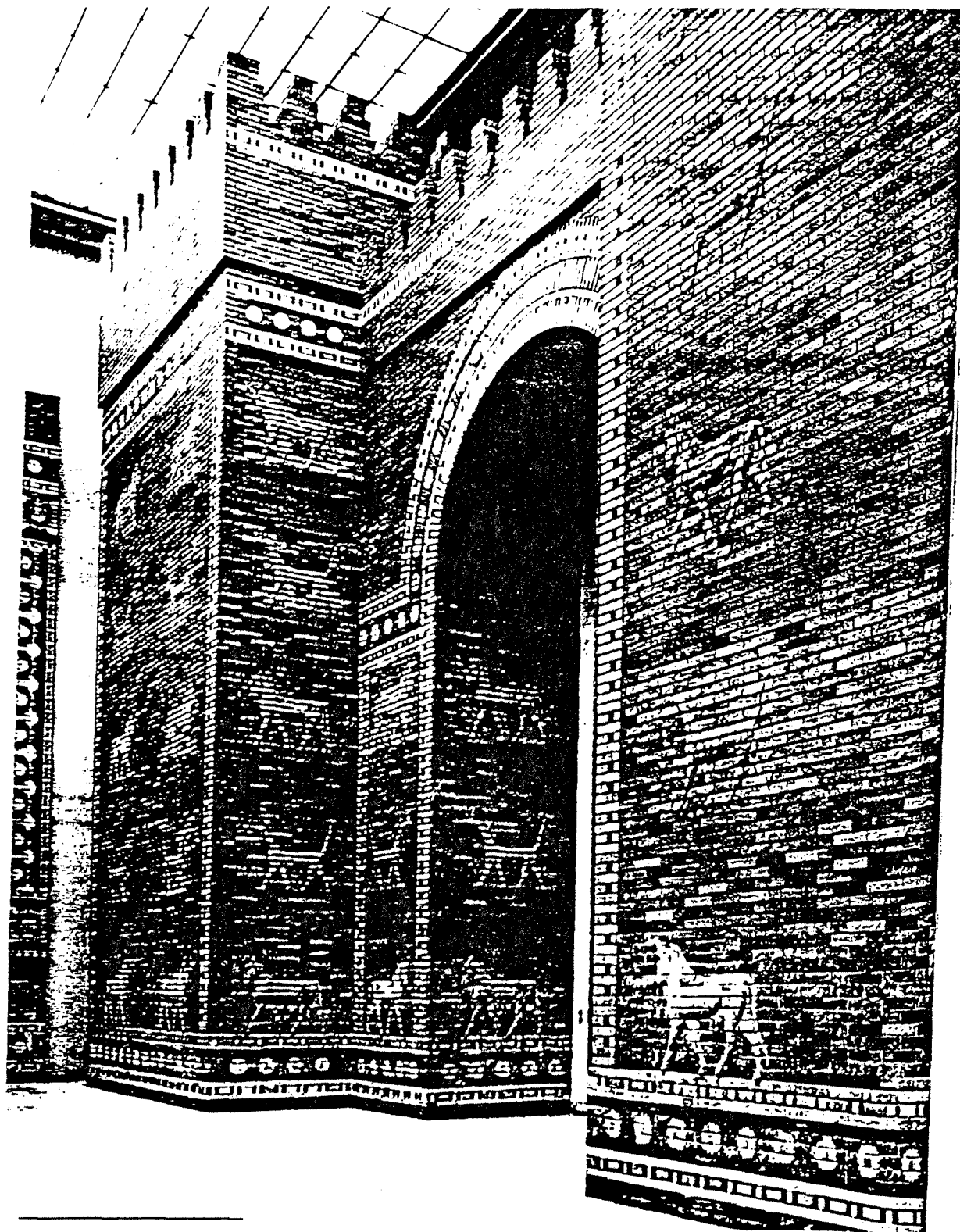
PLATE LXXXVII



Babylon in the Sixth Century B.C. The Ishtar Gate is in the foreground and the ziggurat appears on the horizon.

Siegfried Schwantes, A Short History of the Ancient Near East, (Grand Rapids: Baker Book House, 1979), p. 136.

PLATE LXXXVIII



Merrill Tenney, Zondervan Pictorial Encyclopedia of the Bible,
(Grand Rapids: Zondervan Pub., 1980). p. 441.

Dr. Roland Kenneth Harrison, author of the work entitled Introduction to the Old Testament, wrote insightfully on the subject of Nebuchadnezzar's illness. First, he observed that this malady is a well documented disease.

The illness described in Daniel, however, constitutes a rare form of monomania, a condition of mental imbalance in which the sufferer is deranged in one significant area only. The particular variety of monomania described is known as boanthropy, another rare condition in which Nebuchadnezzar imagined himself to be a cow or a bull, and acted accordingly. The European "werewolf" legends are based upon another infrequently encountered form of monomania known as lycanthropy. Rendle Short described yet another variety, avianthropy, in which a patient was convinced that he was a cock-pheasant, and roosted in a tree each night instead of sleeping in a bed¹⁰

Along with the preceeding, he later adds his testimony concerning the observance of one he saw who had the very same disease as Nebuchadnezzar.

A great many doctors spend an entire, busy professional career without once encountering an instance of the kind of monomania described in the book of Daniel. The present writer, therefore, considers himself particularly fortunate to have actually observed a clinical case of boanthropy in a British mental institution in 1946. The patient was a man in his early twenties who reportedly had been hospitalized for about five years. His symptoms were well-developed on admission, and diagnosis was immediate and conclusive. He was of average height and weight with good physique, and was in excellent bodily health. His mental symptoms included pronounced anti-social tendencies, and because of this he spent the entire day from dawn to dusk outdoors, in the grounds of the institution. He was only able to exercise a rather nominal degree of responsibility for his physical needs, and consequently was washed and shaved daily by an attendant. During the winter of 1946-47, when the writer observed him, he wore only light under-clothing and a two-piece suit, with or without a sweater, during his daily peregrinations. The attendant reported to the writer that the man never wore any kind of raincoat or overcoat, and that he had never sustained such ill effects as coryza, influenza, or pneumonia.

¹⁰R.K. Harrison, Introduction to the Old Testament, (Grand Rapids: Eerdmans Pub., 1969), pp. 1115, 1116.

His daily routine consisted of wandering around the magnificent lawns with which the otherwise dingy hospital situation was graced, and it was his custom to pluck up and eat handfuls of the grass as he went along. On observation he was seen to discriminate carefully between grass and weeds, and on inquiry from the attendant the writer was told that the diet of this patient consisted exclusively of grass from the hospital lawns. He never ate institutional food with the other inmates, and his only drink was water, which was served to him in a clean container so as to make it unnecessary for him to drink from muddy puddles. The writer was able to examine him cursorily, and the only physical abnormality noted consisted of a lengthening of the hair and a coarse, thickened condition of the finger-nails

Without care the patient would have manifested precisely the same physical conditions as those mentioned in Daniel 4:33. After having passed through a difficult and debilitating period occasioned by the Second World War and its aftermath, the writer was soberly impressed by the superb physical condition of the patient. His skin exhibited all the clinical indications of a healthy body; his muscles were firm and well-developed; his eyes were bright and clear, and he appeared to manifest a total immunity to all forms of physical disease. According to the attendant he was quiet in his behavior, reasonably co-operative for one so far divorced from reality, and never damaged institutional property.¹¹

After Nebuchadnezzar had remained in this condition for some time he began to come to his senses and give the glory to God and not to himself. The ruins of Babylon are in fact magnificent, as all would agree. The problem is to give the real credit for man's genius to the creator of that genius, God. Nebuchadnezzar came to that point, even if it was only temporary. "At the end of that time, I, Nebuchadnezzar, raised my eyes toward heaven, and my sanity was restored. Then I praised the most high; I honored and glorified him who lives forever (Daniel 4:34).

Evil-Merodoch (561-556 B.C.)

Little more is known of this monarch than what we learn in

¹¹Ibid, pp. 1116, 1117.

II Kings 25:27-30:

In the thirty-seventh year of the exile of Jehoiachin king of Judah, in the year Evil-Merodach became king of Babylon, he released Jehoiachin from prison on the twenty-seventh day of the twelfth month. He spoke kindly to him and gave him a seat of honor higher than those of the other kings who were with him in Babylon. So Jehoiachin put aside his prison clothes and for the rest of his life ate regularly at the king's table. Day by day the king gave Jehoiachin a regular allowance as long as he lived.

A remarkable archaeological confirmation of this event was discovered. Halley notes that, "Albright has reported a discovery by Weidner, in the ruins of the Hanging Gardens of Babylon, of tablets listing names of those to whom regular allotments of oil and grain were made, among them (was) 'Jehoiachin King of the land of Judah'."¹² Dr. Pritchard translates the text as follows: " . . . 2½ (sila of oil) to sons of the king of Judah 4 sila to 8 men from Judah . . . 10 sila to Ia-ku-u-ki-nu (i.e. Jehoiachin), the son of the king of Ia-ku-du (i.e. Judah)."¹³

Nergal Sharezer (559-556 B.C.)

Prior to his becoming king of Babylon, Nergal-Sharezer is listed among the officials of King Nebuchadnezzar who entered the city of Jerusalem in 587-586 B.C. when the city fell. In Jeremiah 39:3, 13, 14 we read, ". . . Then all the officials of the King of Babylon came and took seats in the middle gate . . . Nergal-Sharezer a high official and all the other officers of the king of Babylon sent and had Jeremiah taken out of the courtyard of the guard."

¹²H.H. Halley, Halley's Bible Handbook (Grand Rapids: Zondervan Pub., 1964), p. 228.

¹³Pritchard, op. cit., p.

He must have been a prominent figure even at this time to be separately listed by name apart from the other officials. Dr. Schwantes notes concerning Nergal-Sharezer in his building inscriptions that he stresses his piety as "renewer of . . . the two main sanctuaries of Babylon."¹⁴ Little else is known concerning him and his short reign except that he took a military expedition across the Taurus Mountain into Asia Minor where he met defeat.

He was succeeded by his son Labash-Marduk. His name obviously indicates that he was a supporter of the priest of Marduk. They were at enmity at this time with the priests of the moon god, Sin. The priests of Sin conspired and had Labash-Marduk murdered and placed Nabonidus in his place.

Nabonidus (555-539 B.C.)

Dr. Schwantes describes this monarch as follows:

Nabonidus was a native of Harran where his mother was first of all a devotee of the moon-god, and paid only lip-service to the other gods of Babylon. In one inscription he expressly says that it was Sin and Nergal that appointed him to the kingdom from birth. The best of his building activity he devotes to the temples of Sin in Ur and Harran . . . in the cause of restorations he discovered the foundation stones of the temple which Ur-Nammu of the third dynasty of Ur had erected to Sin. It is not surprising, therefore, that the priests of Marduk in Babylon greeted Cyrus [i.e. the first major Persian king] as a liberator, and composed a poem lambasting the heretical king. But that no revolution was attempted during the reign of Nabonidus attests to the firmness of his grasp in political affairs. No idle dreamer was Nabonidus.¹⁵

¹⁴Schwantes, op. cit., p. 129.

¹⁵Ibid, p. 138.

James B. Pritchard has collected for us actual texts of each of the leading characters: Nabonidus' mother, Nabonidus and Cyrus. The fall of Babylon turns out to be a religious war, Nabonidus and his mother representing the moon god Sin and Cyrus representing the god Marduk. Of the mother of Nabonidus we read:

I am . . . the mother of Nabonidus, king of Babylon, a devotee of Sin . . . I who have laid hold of the hem of the garment of Sin, the king of all gods, and have taken refuge with his great godhead every day and night; I who have been piously devoted all my life to Sin. . . . Let me entrust to you, Sin, my lord, my son Nabonidus, king of Babylon (since) you have looked upon me with favor and have given me (such) a long life; he should not sin against you as long as he lives.¹⁶

Nabonidus professes his faith in Sin:

(Thereupon) I carefully executed the command of his (Sin's) great godhead, I was not careless nor negligent but set in motion people . . . all those whom Sin, the king of the gods, had entrusted to me, (thus) I built anew the Ehulhul, the temple of Sin, and completed this work. I (then) led in procession Sin . . . from my royal city, and brought (them) in joy and happiness (into the temple) installing them on a permanent dais. I made abundant offerings before them and lavished gifts (on them). . . . Whenever I armed myself with weapons and set my mind to do battle, it was (solely) to execute the command of the Divine Crescent (hence) whoever you be whom Sin will (later on) name to kingship and whom he will call "My son," [do visit] the sacred places of Sin, who dwells in heaven.¹⁷

But Cyrus the Persian came preached a different gospel.

A weakling has been installed as the enu of his country; the correct images of the gods he removed from their thrones, imitations he ordered to place upon them. A replica of the temple Esagila he has [rebuilt] for Ur and the other sacred cities inappropriate rituals . . . daily he did blabber [incorrect prayers]. He furthermore interrupted a fiendish way the regular offerings, he did . . . he established within the sacred cities. The worship of

¹⁶Pritchard, op. cit., pp.104-108.

¹⁷Ibid, pp.108-112.

Marduk, the king of the gods, he changed into abomination, daily he used to do evil against his (i.e. Marduk's) city . . . He delivered into his (i.e. Cyrus') hands Nabonidus, the king who did not worship him (i.e. Marduk). All the inhabitants of Babylon as well as of the entire country of Sumer and Akkad, princes and governors (included), bowed to him (Cyrus) and kissed his feet, jubilant that he (had received) the kingship. . . . Furthermore, I resettled upon the command of Marduk, the great lord, all the gods of Sumer and Akkad whom Nabonidus has brought into Babylon . . . to the anger of the lord of the gods, unharmed, in their (former) chapels, the places which make them happy.¹⁸

Last Night of Babylon

Daniel is statesman of Babylon from the beginning of the reign of Nebuchadnezzar, in 605 B.C., down through and including part of the reign of Cyrus. He gives us a first hand narrative of what transpired the fateful evening Cyrus conquered Babylon.

Belshazzar, co-regent to his father Nabonidus, was hosting a great banquet in the city of Babylon. During this feast they brought out the golden goblets that had been taken from the temple years earlier. As the king and his nobles, his wives and concubines drank, they praised the gods of gold, silver, iron, wood and stone. Suddenly a hand appeared and wrote, "Mene Mene Takel Parsin" on the wall. The king called astrologers and wisemen to interpret the saying, but no one could. The king promised, "Whoever reads this writing and tells me what it means will be clothed in purple and have a gold chain placed around his neck, and he will be made the third highest ruler in the kingdom" (Daniel 5:7). Daniel came forward and interpreted the writing. He said the message was that the Babylonians kingdom would be taken away and divided and given to the Medes and

¹⁸Ibid, pp. 206-208.

Persians. Daniel was made third ruler of the kingdom and Belshazzar was slain that very night.

Some have doubted the historical accuracy of this narrative. They doubt first the existence of Belshazzar and later Daniel. Concerning the historicity of Belshazzar, Dr. Schwantes states conclusively, "Many original documents have come to light in the last fifty years that have transferred Belshazzar from the realm of legend to that of well established history."¹⁹

Dr. Halley writes concerning some of this documentation that,

An inscription was found in a cornerstone on a temple built by Nabonidus in Ur to a god, which read: "May Nabonidus, King of Babylon, not sin against thee. And may reverence for thee dwell in the heart of Belshazzar, my first born, favorite son." From other inscriptions it has been learned that Nabonidus, much of the time, was in retirement outside of Babylon, and that Belshazzar was in control of the army and the government, co-regent with his father, and that it was he who surrendered to Cyrus. This explains how Daniel could be third ruler in the kingdom.²⁰

In America's jurisprudence system, the accused are innocent until proven guilty. For many the criptures seem to be considered false until proven truthful. The interesting thing is that confirmations and illuminations are now becoming almost commonplace.

Darius the Mede

This leads us to the discussion of Darius the Mede. Many also have challenged the historicity of this man Darius as they did that of Belshazzar. It is presently uncertain who Darius the Mede

¹⁹Schwantes, op. cit., p. 139.

²⁰Halley, op. cit., p. 344.

was. To have a Babylonian name and a given name in the same way Daniel and his three friends did was not uncommon (Daniel 1:7). Perhaps this is part of the solution to his identity. R.K. Harrison writes,

Whitcomb has suggested very plausibly that Ugbaru, the governor of Gutim, was the one who led the Persian troops to victory in Babylon in 539 B.C. and died some three weeks after this event, possibly from wounds. Gubaru was then appointed governor of Babylon and the region beyond the river by Cyrus, a position which he appears to have held for at least fourteen years, was mentioned in the book of Daniel under the designation of Darius the Mede. This theory has the undoubted merit of being based upon an accurate reading of Nabonidus' chronicle rather than on secondary sources, and makes it clear that at the very least the whole problem connected with Darius as an accredited historical personage has to be reopened, whatever the nature of his true identity may ultimately prove to be.²¹

Whether this is the explanation of who Darius was or not we should be able to rest assured that if and when additional light from archaeological research comes to the foreground the question will be resolved verifying the historicity of the text.

Fall of Babylon Foretold

The fact that Babylon would fall was foretold by both Isaiah (13:17-22) and Jeremiah (51:37-43).

See, I will stir up against them the Medes, who do not care for silver and have no delight in gold. Their bows will strike down the young men; they will have no mercy on infants nor will they look with compassion on children. Babylon, the jewel of kingdoms, the glory of the Babylonians' pride, will be overthrown by God like Sodom and Gomorrah. She will never be inhabited or lived in through all generations; no Arab will pitch his tent there, no shepherd will rest his flocks there, but desert creatures will lie there, jackals will fill her houses; there the owls will dwell, and there the wild goats will leap about. Hyenas will howl in

²¹R.K. Harrison, Introduction to the Old Testament, (Grand Rapids: Eerdmans' Pub., 1979), p. 343.

her strongholds, jackals in her luxurious palaces. Her time is at hand, and her days will not be prolonged.

Jeremiah 51:36-43 speaks also of the invasion possibly making a reference to how the city would fall. There we read the following: "Therefore, this is what the Lord says: 'See I will . . . avange you; I will dry up her sea and make her springs dry. Babylon will be a heap of ruins, a haunt of jackals, an object of horror and scorn, a place where no one lives.'" Halley observes that the ancient historians Xenophon, Herodotus, and Berosus all relate this: "Cyrus diverted the Euphrates into a new channel, and guided by two deserters marched by the dry bed into the city, while the Babylonians were carousing at a feast of their gods."²² Consequently, we read that "That very night Belshazzar, King of the Babylonians was slain" (Daniel 6:30).

Sneak Preview

Before concluding this segment of Bible history, let us reflect on one last section in the book of Daniel, for it seems to be a key which accurately unlocks the history of the remaining historical periods. Many texts are written that deal with the fine strokes of the apocalyptic chapters in Daniel 7-12. We will not and should not focus in on a verse by verse commentary of the section. We can, however, examine one passage that concerns a prediction of what lies immediately ahead.

In chapter eight we learn that Daniel had a vision. He asked concerning the vision's meaning and this is what he was told.

²²Halley, op. cit., p. 344.

I am going to tell you what will happen later in the time of wrath, because the vision concerns the appointed time of end. The two horned ram that you saw represents the Kings of Media and Persia. The shaggy goat is the King of Greece and the large horn between his eyes is the first king. The four horns that replaced the one that was broken off represents four kingdoms that will emerge from his nation but will not have the same power.

In Daniel's apocalyptic fashion, he has correctly predicted the immediate future of the Ancient Near East. He talks of the fall of the Babylonians and the rise of the Med-Persian government. He follows this by describing the rise of the Greeks (i.e. the shaggy goat), the rule of Alexander the Great (i.e. the horn), and the division of the Greek kingdom into four sections (i.e. the four replacing horns). The generals Ptolemy, Seleucus, Cassander and Lysimachus are given the empire after Alexander's death.

With this, the chapter of the Babylonians is closed, but there is still much ahead for the people have not yet returned to the promised land. This is where our next chapter begins, the discussion of the two-horned ram, the Medes and the Persians.

Chapter Six

THE MEDO-PERSIAN EMPIRE

Ancient Medo-Persian History

The history of the Medo-Persian Empires can be traced back to the Caucasus Mountains, and an area known as the steppes of Russia today. The ancestors of the Medes and Persians were known as Aryans. Concerning their descendency from the sons of Noah we read,

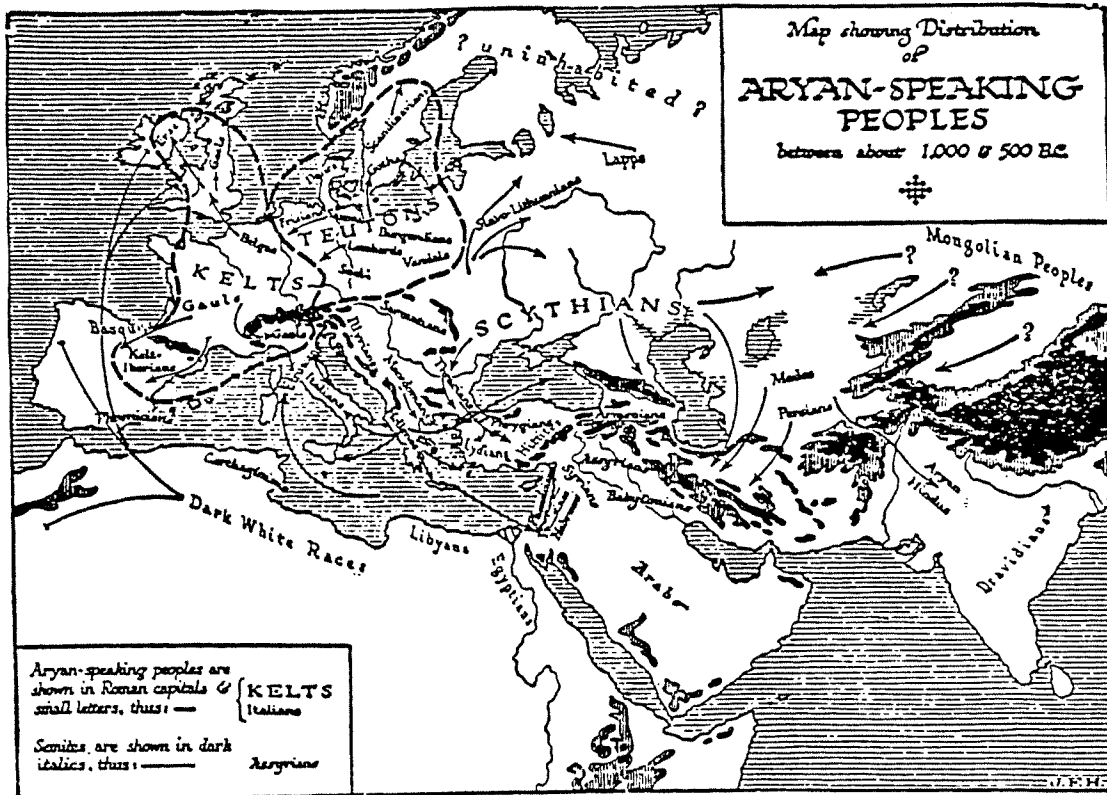
In passing it may be noted that both the Greeks [cf. the next section] and Aryans [i.e. the Medes and Persians] claimed Japheth as their ancestor. Sir Charles Marston points out that in the "clouds" Aristophanes claims Japetos as the ancestor of the Greeks and in the "Institute of Menu" dated about 1280 B.C. one of the ancient Aryan histories, it is said that a certain individual named Satyaurata had three sons, the eldest of whom was named Jyapeti. The others were named Sharma (Shem?) and C'harm (Ham?).¹

The Aryans were comprised of many tribes. Around the middle of the 2nd millenium B.C. they were apparently forced out of their former lands and began to settle elsewhere. A map of this migration is seen on PLATE LXXXIX. From the map it is easy to see where the two Aryan speaking tribes that concern Biblical history settled. That, of course, being in Central Asia, close to present day Iran.

By 700 B.C. both of these tribes were established in the land, but they were subject to the Assyrians who were in their heyday prior to this time. Dealing first with the Persians, we learn that by 681 B.C., under the leadership of King Achaemenes, they freed

¹Arthur Custance, Noah's Three Sons, (Grand Rapids: Zondervan Pub., 1975), p. 35.

PLATE LXXXIX

*Scythians...**as portrayed by a Greek artist....*ONE OF THE FEW EXISTING REPRESENTATIONS OF THE ANCIENT SCYTHIANS. *From a Greek Electrum Vase.*

themselves from the Assyrian rule, thus beginning a dynasty. Achaemenes was later succeeded by his son Teispes, 675-640 B.C. (cf. PLATE XC).

At this same time in Media, this tribe was being led by King Phraortes (675-653 B.C.). He ruled until he was slain in a battle against the Assyrians. Phraortes was succeeded by his son Cyaxares I (625-585 B.C.). He was the king of the Medes we referred to earlier that assisted Nebuchadnezzar in the ruin of the Assyrian Empire (c. 612 B.C.). Twenty-eight years earlier he had re-organized his defeated father's army and nearly brought the Assyrians to subjection, when he himself was invaded by a group from the east. The invaders were the Scythians, also from the Steppes of Russia (cf. PLATE LXXXIX).

He was forced to retreat and address this new threat. It stands to reason that following the slaying of his father by the Assyrians, combined with their known brutality, the threat must have been real to cause him to give up his advantage. Earlier we read that eventually he did help to bring about their downfall. A map showing his portion of the spoils shared with Nebuchadnezzar is on PLATE XCI.

As the map indicates, by this time Cyaxares I had also conquered his fellow Aryan tribe, the Persians. The Persian Teispes had ruled independently of the Medes down to 640 B.C. Following this, however, his kingdom was divided among his two sons. Cyrus I received Parsumash Territory and Ariaramnes received Persia Proper. Cyaxares I apparently annexed Ariaramnes' territory but allowed Cyrus I to rule as a vassel king.

PLATE XCI

Caucasus Mountains
(Northeast of Mt. Ararat)

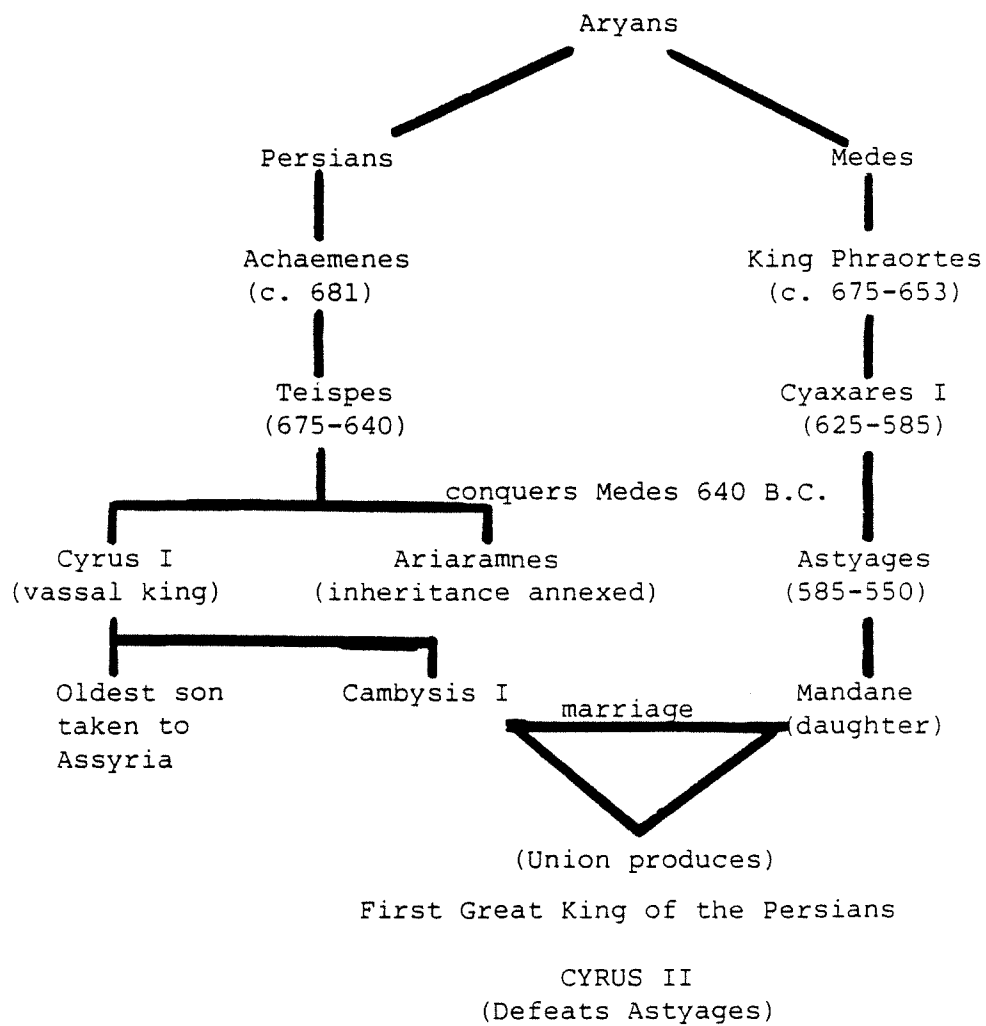
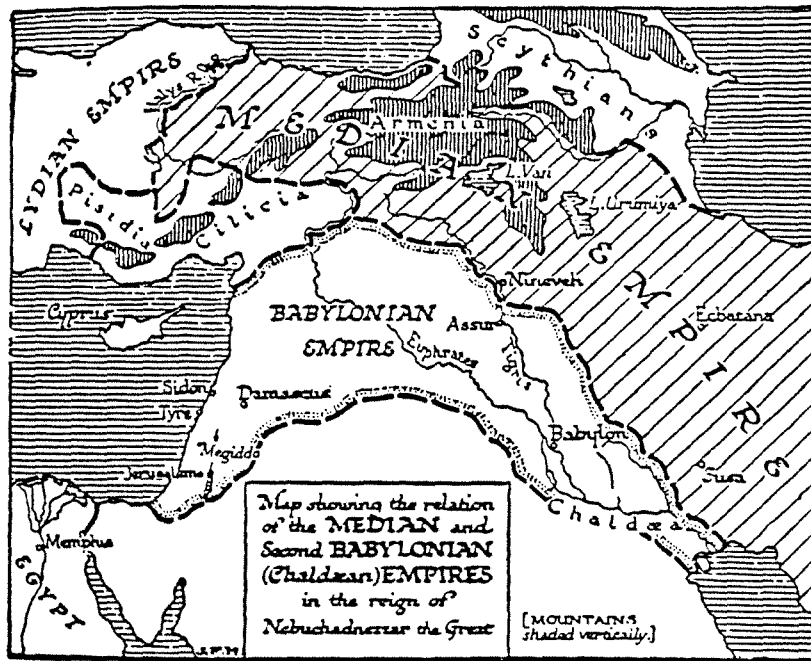


PLATE XC



Packer, Tenney and White, The Bible Almanac, (New York: Thomas Nelson Pub., 1980), p. 149.

Cyrus I had two sons. The oldest was carried off to Assyria by Ashurbanipal between 668-630 B.C. This left him with his second eldest son, Cambyses I. Cambyses I will be referred to again, but now let us develop the Median chronology down to this same point.

The Mede Cyaxares I was succeeded by his son Astyages (585-550 B.C.). Astyages had a daughter named Mandane. King Astyages arranged for a wedding between his daughter named Mandane and his vassal King Cambyses I. From this union came the son known to the historians and the Bible writers as Cyrus II, or Cyrus the Great. With his appearance we re-enter the arena of Biblical history.

Cyrus the Great

His Life

Cyrus II reigned from 559-530 B.C. He grew up as the son of a vassal king as he himself was until several years after coming to office. At that time he was summoned to come before the aged Astyages to render homage to him. At this time he rebelled against his wife's grandfather and marched against him. According to the Babylonian Chronicle after a single engagement the Median army surrendered their King Astyages to Cyrus. From there he marched to Ecbatana (i.e. Teheran) without further resistance.

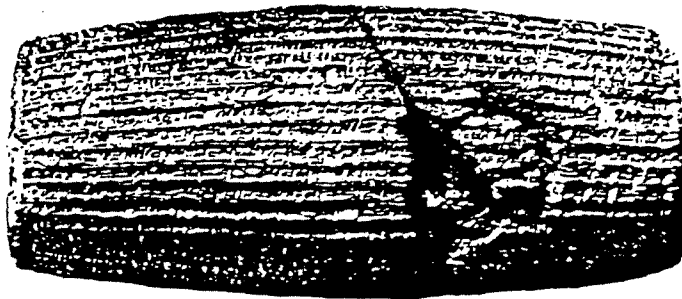
By Cyrus II's conquest of Media, the balance of power in the region had been drastically tilted in the favor of the Persians. He then assumed the claim to suzerainty, not only over Media but over Assyria, Mesopotamia, Syria, Armenia and Cappadocia as well. Consequently, three kings participated in a hasty alliance in the

hopes of checking the rise of this new power. The three kings were Croesus of Lydia, Nabonidus of Babylon and Amasis, Pharoah of Egypt. This treaty was of no advantage for the first two of these three allies. Cyrus II seized the opportunity and took the advantage by marching one hundred and eighty miles from Ecbatana, west to the Lydian Empire of Croesus, a wealthy monarch credited with the invention of coinage. The Nabonidus Chronicle referred to the demise of the first of the three allies as follows: "In May he [Cyrus II] marched to the land of Lydia. He killed its king. He took its booty. He placed his own garrison in it."²

God's Tool Cyrus II (559-530 B.C.) is spoken of prophetically by Isaiah (c. 750 B.C.). "Cyrus, he is my shepherd and will accomplish all that I please; he will say of Jerusalem, 'Let it be rebuilt!' and of the temple 'Let its foundations be laid.'" The Chronicler (36:22-23) and Ezra (1:1-4) concur that,

In the first year of Cyrus king of Persia, in order to fulfill the word of the Lord spoken by Jeremiah, the Lord moved the heart of Cyrus king of Persia to make a proclamation throughout his realm and to put it in writing: This is what Cyrus king of Persia says: "The Lord, the God of heaven, has given me all the kingdoms of the earth and he has appointed me to build a temple for him at Jerusalem in Judah. Anyone of his people among you - may his God be with him, and let him go up to Jerusalem in Judah and build the temple of the Lord, the God of Israel, the God who is in Jerusalem. And the people of any place where survivors may now be living are to provide him with silver and gold, with goods and livestock and with free will offerings for the temple of God in Jerusalem."

The Edict. Amazingly enough just such a clay cylinder has been discovered called, of course, the Cyrus Cylinder. This cylinder records the Edict of Cyrus issued around 538 B.C. Dr. Schwantes



Cyrus' Cylinder. The inscription describes the conquest of Babylon by Cyrus, and how the Persian king permitted the people living in Babylonian captivity to return to their homelands and to rebuild their temples.
 Courtesy, British Museum

2

writes that, "The inscription describes the conquest of Babylon by Cyrus and how the Persian king permitted the people living in Babylonian captivity to return to their homelands and to rebuild their temples."³

Seventy years earlier, Jeremiah had sent a letter to those taken captive into Babylon comforting them with the fact that one day they would be released and allowed to return home. That day had now arrived (cf. Jeremiah 29). While Cyrus and the Persian Empire continued to grow more powerful the Medes dwindled in strength. The Medes never again exerted authority over the area, but they did continue to exist mostly as a priestly class down through the New Testament where Matthew possibly refers to them. "Magi from the East came to Jerusalem and asked, 'Where is the one who has been born the king of the Jews? We saw his star in the east and have come to worship him.'" Not surprisingly, even down to the New Testament times astronomy was still being practiced by these people (Matthew 2:1,2).

²Siegfried Schwantes, A Short History of the Ancient Near East, (Grand Rapids: Baker Book House, 1965), p. 143.

³Ibid.

His Death

Concerning the history of the fall of Babylon under Nabonidus and his co-regent Belshazzar, we refer you back to the chapter on the Babylonians. With the fall of Babylon, Cyrus II became the ruler of the largest empire ever to exist up to that time. Cyrus II was never able to conquer Egypt in his lifetime for he died suddenly, in 530 B.C., of wounds received at the Battle Massagetae. Following his death he was entombed in Pasargadae. There the tomb stands to this day. It measures 35 feet high by 10½ feet long by 7½ feet wide. Initially guards stood near the tomb to protect the body of the dead King Cyrus from vandalism. As with the Egyptians he was apparently buried in all the finery and splendor that would be accorded a Persian King of his stature.



195. The tomb of Cyrus at Pasargadae in Iran, erected about 529 B.C.

4

Dr. Schwantes writes that,

His simple tomb near Pasargadae agrees well with his modest character. Plutarch tells that Alexander found the tomb violated by

⁴James B. Pritchard, The Ancient Near East Vol. I, (Princeton: University Press, 1973), fig. 195.

Polymarchus, and ordered the restoration of the same. The following inscription is supposed to have been in the Greek language to replace the original one in Persian. "O Man, whosoever thou art, and whensoever thou comest, for come thou wilt, I know, I am Cyrus, who founded the Empire of the Persians. Grudge me not therefore this little earth that covers my body."⁵

These words of Cyrus and this act of kindness performed by Alexander the Great, the mightiest King of the Greek Empire, give us insight into both of these men's character. We are not ready to move onto the Greeks yet, however, for there is much more still to be learned of Cyrus and his successors leading us down to this next historic period.

A list of the Persian kings and some of the Biblical references to them are as follows:

<u>Kings</u>	<u>Dates</u>	<u>Biblical References</u>
Cyrus II "The Great"	559-530 B.C.	Work started: Isaiah 44:28, 45:1, 2; II Chronicles 36:22,23; Daniel 1:21, 6:28, 10:1; Ezra 1:1, 2, 7, 8, 3:7, 4:7, 11, 23; 5:13, 14, 17, 6:3, 14
Cambyzes II (Psuedo-Smerdis)	530-522 B.C.	No direct Biblical reference (See Daniel 11 prophecy)
Darius I "The Great"	522-486 B.C.	Ezra 4:5, 5:5-7, 6:1, 12, 15 Haggai 1:1, 2:10; Zechariah 1:1, 7, 7:1
Xerxes I (Variant of Ahasuerus)	486-464 B.C.	All of Esther (478 B.C. became queen) Ezra 4:6; Daniel 9:1
Artaxerxes I (Longimanus)	464-423 B.C.	Ezra 4:7, 8, 11, 19, 23, 7:1-18; Nehemiah 2:1, 5:14; Ezra 6:14, 7:7, 11, 12, 21, 8:1
Darius II	423-404 B.C.	Nehemiah 12:22 Work restored
Artaxerxes II (Mnemon)	404-359 B.C.	No Biblical reference

Artaxerxes III (Ochus)	359-337 B.C.	No Biblical reference
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Arses	337-335 B.C.	No Biblical reference
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Darius III	335-331 B.C.	No Biblical reference
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With this brief background concerning Cyrus and how the Persians came to the throne we are now able to examine him and his successors and show how they impacted Biblical history.

Persian Monarchs

Cambyes II (530-522 B.C.)

Cyrus was succeeded by his son, Cambyes II. Unfortunately he did not inherit any of the generosity of his father. When he came to power he began by executing his own brother and by assassinating his rival named Smerdis. He did this in such a deceptive manner that the Persians were not sure Smerdis was actually dead. Later another would be king used this to his advantage by claiming that he was in fact Smerdis. Thus, Cambyes II was forced to contend with a Psuedo-Smerdis as well.

Cambyes II did accomplish what his father was not able to do, however, in regards to the conquest of Egypt. He first defeated Pharoah Psammetichus III in the battle of Pelasium (525 B.C.) and later occupied the city of Memphis. Later still he sent 50,000 Persians to gain control of the Egyptian Oasis of Amon, but all 50,000 perished in the desert. This was of course a major setback for the Persians. Dr. Schwantes describes the erratic behavior of this obviously ill Monarch.

In his outbursts of insanity he killed his sister and wife, Roxana, shot his son Prexaspes through with an arrow, buried twelve noble Persians alive, condemned Croesus to death, repented and rejoiced that the sentence had not been carried out. On his way to Persia to subdue a revolt started by the usurper Gaumata who claimed to be the slain Smerdis, Cambyses died. One tradition reported that he committed suicide.⁵

The Bible does not name Cambyses II or his short term successor Pseudo-Smerdis by name. It does, however, make indirect reference to them in the prophecy of Daniel 11 as we have noted earlier in a previous chapter.

Darius The Great

Cambyses II was succeeded by his capable son Darius I. He was also known as Darius the Great. Darius had his work cut out for him because his father had left the empire in a shambles.

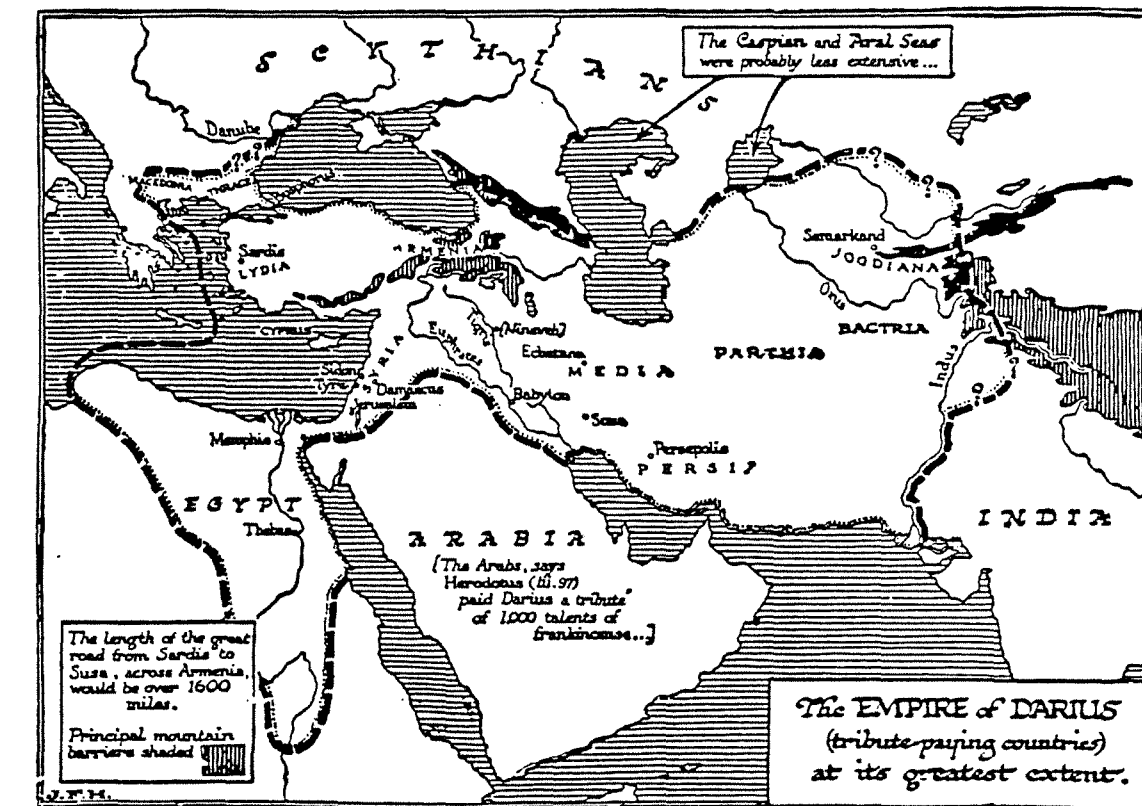
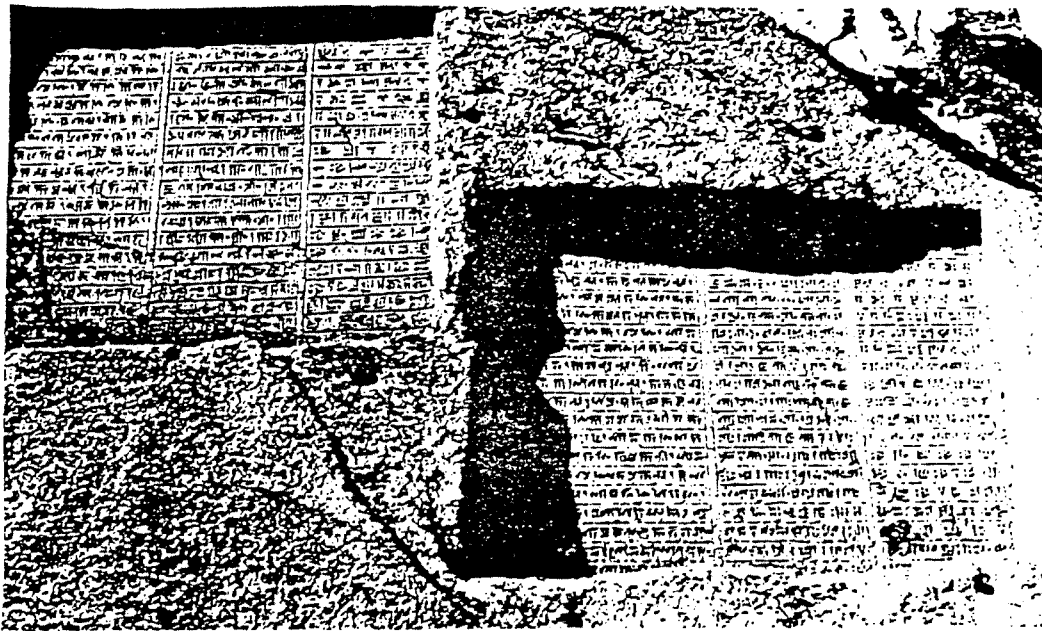
His Rule. Darius I (522-486 B.C.) was a powerful ruler and stopped the disintegration of the empire, reclaimed the throne from Gaumata and recorded this victory and others on the famous Behistan Stone. Later, this stone helped in the decipherment of this and other ancient languages (cf. PLATE XCII). Part of what Darius ordered to have cut on that stone is as follows:

Nobody dared to say anything in regard to Gaumata the Magian, until I came. Then I pleaded with Ahuramazda [i.e. Persian god of the Persian religion Zoroastrianism]. Ahuramazda brought me help . . . Then I killed with a few men that Gaumata, the Magian, and the men who were his chief retainers . . . nineteen battles did I fight. According to the will of Ahuramazda I slew them and took nine kings prisoners.⁶

⁵Schwantes, op. cit., p. 144.

⁶Ibid.

PLATE XCII

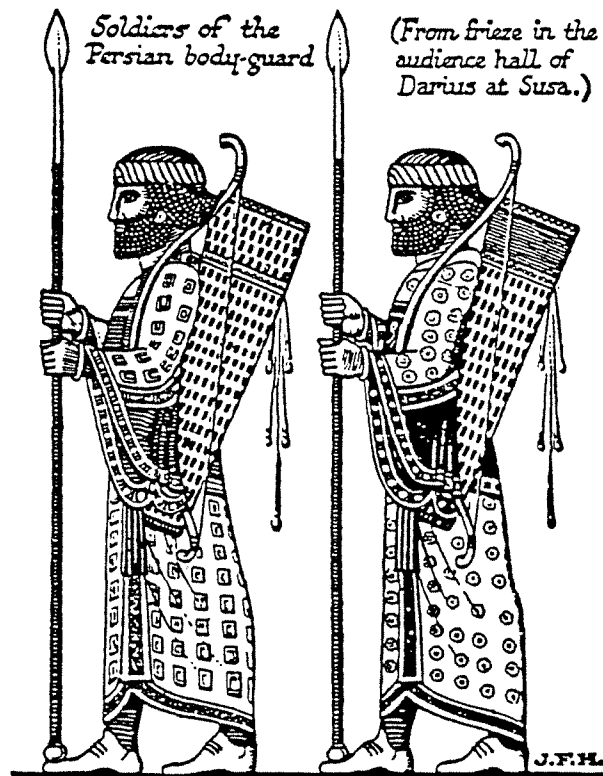


Packer, Tenney and White, *The Bible Almanac*, (New York: Thomas Nelson, Co., 1980), p. 135.

H.G. Wells, *Outline of History*, (Garden City: Garden City: Garden City Pub. Co., 1949), p. 310.

Darius extended his authority and rule over the area shown on the map on PLATE XCII. It has been estimated that Darius' domain was nearly 3,000 miles long and 500-1,000 miles wide; comprising an area of some two million square miles.

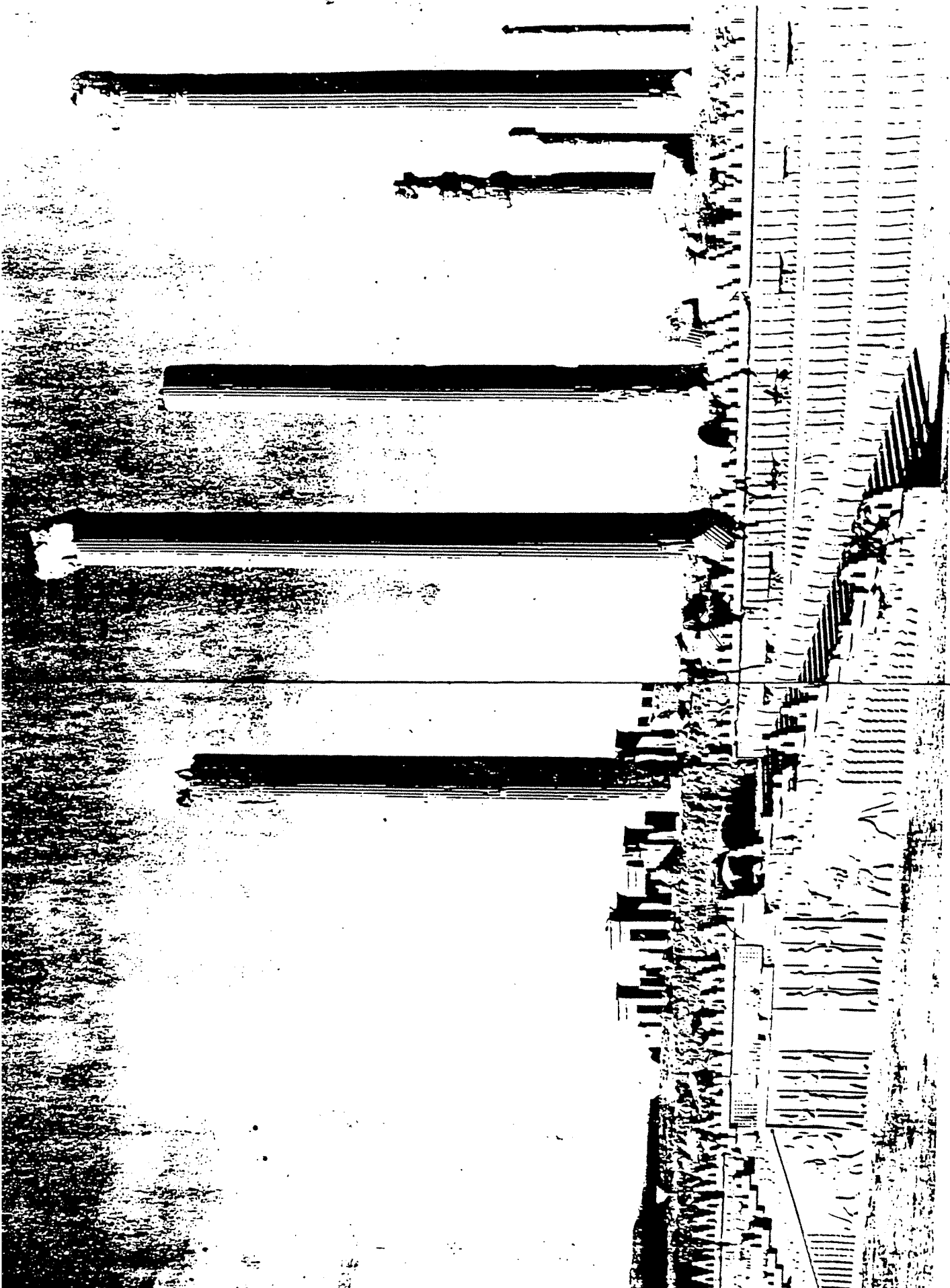
Darius and his son Xerxes I record for us what the fashion was for a Persian soldier in magnificent ruins such as those at Persepolis and Susa (cf. PLATE XCIII). A closeup of some of the carvings at Susa allow us to see the attire of the Persian soldier.



7

It should be noted that all was not easy for Darius. The closing years of his reign saw the first outbreak of the troubles which would develop into the Graeco-Persian Wars. The Greeks, we

⁷H.G. Wells, Outline of History, (Garden City: Garden City Pub., 1949), p. 319.



197. The apadana, or audience hall, of Darius and Xerxes at Persepolis.

know, ultimately would be the undoing of the entire Persian Empire. Even in his day Darius received a major defeat at the hands of the Greeks in Central Greece at the Battle of Marathon in 490 B.C. In this huge kingdom, Judah was only a tiny country practically lost in the vast expanse of his Empire. But it is this country and his relationship to it that concerns our study. For while it is true that Palestine would not have consumed much of Darius' attention, the opposite would not be true for the Hebrew writers. They were very much concerned with what he thought of them. For he was the authority in the land.

Haggai's Message. It was during this time that the prophets Haggai and Zechariah exhorted the people to finish the temple which had been started years earlier. Haggai's message is vital to us today for it does not simply speak of rebuilding the temple but of priorities in life. In the Book of Haggai, 1:1-15, we read,

In the second year of King Darius . . . the word of the Lord came through the prophet Haggai to Zerubbabel. . . governor of Judah. . . This is what the Lord Almighty says: "These people say, 'The time has not yet come for the Lord's house to be built.'"

Then the word of the Lord came. "Is it a time for you yourselves to be living in your paneled houses, while this house remains a ruin?"

The Lord Almighty says: "Give careful thought to your ways. You have planted much, but have harvested little. You eat, but never have enough. You drink, but never have your fill. You put on clothes, but are not warm. You earn wages, only to put them in a purse with holes in it."

"Give careful thought to your ways. Go up into the mountains and bring down timber and build the house, so that I may take pleasure in it and be honored."

"You expected much, but see, it turned out to be little. What you brought home, I blew away. Why? Because of my house, which remains a ruin, while each of you is busy with his own house.

Therefore, because of you the heavens have withheld their dew and the earth its crops. I called for a drought on the fields

and the mountains, on the grain, the new wine, the oil and whatever the ground produces, on the men and cattle, and on the labor of your hands."

So the Lord stirred up the spirit of the whole remnant of the people. They came and began to work on the house of the Lord Almighty, their God, on the twenty-fourth day of the sixth month in the second year of King Darius (Haggai 1:1-15).

The people were also promised that, "The glory of this present house will be greater than the glory of the former house (Haggai 2:9). This encouraged them for some of the older people remembered Solomon's temple and compared this second temple to it. Concerning the glory promised, this is obviously referring to the fact that Jesus would one day visit this second temple.

Zechariah's Message. Zechariah could be a visionary after the order of Ezekiel and Daniel. But he could also be considered quite practical. There we read that, he warned them to remember what got the nation of Judah deported in the first place.

In the eighth month of the second year of Darius, the word of the Lord came to the prophet Zechariah. . .

The Lord was very angry with your forefathers. Therefore tell the people: This is what the Lord Almighty says: 'Return to me,' declares the Lord Almighty, 'and I will return to you,' says the Lord Almighty. Do not be like your forefathers, to whom the earlier prophets proclaimed: This is what the Lord Almighty says: "Turn from your evil ways and your evil practices. But they would not listen or pay attention to me," declares the Lord. Where are your forefathers now? And the prophets, do they live forever? But did not my words and my decrees, which I commanded my servants the prophets, overtake your forefathers?

"Then they repented and said, 'The Lord Almighty has done to us what our ways and practices deserve, just as he determined to do (Zechariah 1:1-6).

Through the work of these two prophets the temple was rebuilt,

c. 516 B.C., seventy years after the destruction of the former temple.

Ezra 5-6:18 refers to some of the obstacles that these two prophets had to overcome with the permission of Darius I.

For as they commenced reconstruction of the temple the Persian governor of the Trans-Euphrates came to them and demanded to know, "Who authorized you to rebuild this temple and restore this structure? . . . What are the names of the men constructing this building?" (Ezra 6:3, 4)

The governor, not getting a satisfactory answer, wrote a letter to Darius of which Ezra obtained a copy. It read as follows:

To King Darius:
Cordial Greetings.

The king should know that we went to the district of Judah, to the temple of the great God. The peoples are building it with large stones and placing the timbers in the walls. The work is being carried on with diligence and is making rapid progress under their direction. We questioned the elders and . . . this is the answer they gave us: (Ezra 5:8-11)

The answer recounts the history of the events surrounding the Decree of Cyrus. After a search of the royal archives it was discovered that permission was given for the temple to be rebuilt. In addition to this we learn that Darius then gave three directives. First, he established the size of the temple at 90 feet high by 90 feet wide with three floors made of large stone. Secondly, that the cost of the temple should be taken from the royal treasury (i.e. probably the Trans-Euphratean governor's treasury). Thirdly, that if anyone tampered with this decree that a wooden beam should be taken from that one's home and the offender should be impaled upon it. Needless to say in Ezra 6:15 we read, "The temple was completed . . . in the sixth year of the reign of King Darius."

Xerxes I

Xerxes I (486-465 B.C.) succeeded his father to the throne. The Hebrew Ahasuerus is a variant of Xerxes' name (cf. Esther, Ezra 4:6). In the book of Esther we read that, "Xerxes ruled over 127 provinces stretching from India to Cush [i.e. Upper Nile region]." Controlling this much land was not done without constant battling during the early part of his reign. Dr. Schwantes summarizes his battles as follows:

One of his first tasks was to subdue Egypt which had revolted against Persian domination. Early in 484 B.C. Egypt was reconquered, but instead of posing as king of Egypt, Xerxes reduced it to a Satrapy. [Two years later] A revolt in Babylon in 482 was crushed by his best general . . . Babylon was incorporated into the Satrapy of Assyria. His next task was to avenge the defeat suffered by the Persian army at Marathon in 490 B.C. In spite of extensive and careful preparation, the bulk of the Persian fleet which included contingents of Egyptians and Cyprian ships was routed in a Naval battle in the Bay of Salamis in 480 B.C., and the army which had devastated Athens was crushed in 479 B.C. in the Battle of Platea. In the same year another Persian fleet was destroyed in the battle of Mycale, off the coast of Asia Minor. Within a few more years the last vestage of Persian control disappeared from Europe.⁸

Xerxes' campaigns against the Greeks were miserable failures. Consequently, he decided to expend the rest of his energies at home. Specifically he completed the building projects referred to earlier that had been commenced by his father (e.g. Persepolis, Susa). It was during this period that Queen Esther is brought to Xerxes' harem. The book of Esther opens with the history of how Esther came to be one of his wives. It is of interest to read of the opulence of such a monarch as well as of his domestic problems. Concerning this we read,

For a full 180 days he displayed the vast wealth of his kingdom and the splendor and glory of his majesty. When these days were over, the king gave a banquet, lasting seven days, in the enclosed

garden of the king's palace, for all the people from the least to the greatest, who were in the citadel of Susa. The garden had hangings of white and blue linen, fastened with cords of white linen and purple material to silver rings on marble pillars. There were couches of gold and silver on a mosaic pavement of porphyry, marble, mother-of-pearl and other costly stones. Wine was served in goblets of gold, each one different from the other, and the royal wine was abundant, in keeping with the king's liberality. By the king's command each guest was allowed to drink in his own way, for the king instructed all the wine stewards to serve each man what he wished.

Queen Vashti also gave a banquet for the women in the royal palace of King Xerxes.

On the seventh day, when King Xerxes was in high spirits from wine, he commanded the seven eunuchs who served him . . . to bring before him Queen Vashti, wearing her royal crown, in order to display her beauty to the people and nobles, for she was lovely to look at. But when the attendants delivered the king's command, Queen Vashti refused to come. Then the king became furious and burned with anger.

Since it was customary for the king to consult experts in matters of law and justice, he spoke with the wise men who understood the laws . . . "According to law, what must be done to Queen Vashti?" he asked. "She has not obeyed the command of King Xerxes." . . .

Then Memucan replied in the presence of the king and the nobles, "Queen Vashti has done wrong, not only against the king but also against all the nobles and the peoples of all the provinces of King Xerxes. For the queen's conduct will become known to all the women and so they will despise their husbands and say, 'King Xerxes commanded Queen Vashti to be brought before him, but she would not come.' This very day the Persian and Median women of the nobility who have heard about the queen's conduct will respond to all the king's nobles in the same way. There will be no end of disrespect and discord.

Therefore, if it pleases the king, let him issue a royal decree and let it be written in the laws of Persia and Media, which cannot be repealed, that Vashti is never again to enter the presence of King Xerxes. Also let the king give her royal position to someone else who is better than she. Then when the king's edict is proclaimed throughout all his vast realm, all the women will respect their husbands, from the least to the greatest."

The king and his nobles were pleased with this advice, so the king did as Memucan proposed. He sent dispatches to all parts of the kingdom, to each province in its own script and to each people in its own language, proclaiming in each people's tongue that every man should be ruler over his own household. (Esther 1:4-22).

We can hardly blame Vashti for not wanting to parade around before

her drunken husband and his friends. This episode would not interest

most Biblical writers, but it would be just the kind of thing remembered by a woman like Esther. For she was to take Vashti's place.

The entire book of Esther was written during the reign of Xerxes. Esther is not concerned with national affairs, but writes of court intrigues that influence her people, the Jews. The entire letter is written in such detail that undoubtedly a script writer would have little trouble in turning this book into a film. Just a cursory reading of the chapters give us insight into the Persian court of this time, and demonstrates that human nature has not changed much.

Esther eight is also important to our discussion of the historicity of the text, for it gives the background to a Jewish holiday that continues to be recognized to our very day. In addition to this it testifies concerning the uniqueness of the legal system and the speed of their postal service. If we had been reading through Esther, we would have discovered by now that a plot had been made against the Jews that would have caused the slaughter of thousands. Esther had brought this to Xerxes' attention and he wanted to rule in their behalf. The problem was that he had formerly issued the last command, under what was apparently an ancient tradition known as the Law of the Medes and Persians (cf. 1:19). Under this tradition, the law could not be repealed. But not to be hindered by this, Esther suggests that he make a second law. Picking up there we read,

The king's edict granted the Jews in every city the right to assemble and protect themselves; to destroy, kill and annihilate any armed force of any nationality or province that might attack them and their women and children; and to plunder the property of their

enemies. . . . A copy of the text of the edict was to be issued as law in every province and made known to the people of every nationality so that the Jews would be ready on that day to avenge themselves on their enemies.

The couriers, riding the royal horses, raced out, spurred on by the king's command. And the edict was also issued in the citadel of Susa. . . . For the Jews it was a time of happiness and joy, gladness and honor. In every province and in every city, wherever the edict of the king went, there was joy and gladness among the Jews, with feasting and celebrating. And many people of other nationalities became Jews because fear of the Jews had seized them (Esther 8:11-17).

From that day to this, orthodox Jews have celebrated this occasion by having a festival called Purim. The word literally means lots, harkening back to Esther 9:24 where the conspirator, Haman cast the pur (i.e. the lot) to determine the day that the Jews should be exterminated throughout the Persian Empire. Here again it shows how close the Jews came to destruction. The fact that they exist today, 2,500 years later, should not be seen as anything but a miracle of God.

Returning now to Xerxes, we learn that finally court intrigue was the death of him. He was assassinated in his bed chamber by another group of conspirators. In the following struggle for the throne, his younger son, Artaxerxes I, slew his older brother and became the next king of Persia.

Artaxerxes I

His full name was Artaxerxes I Longimanus. He was surnamed Longimanus because his right hand was longer than his left. When he came to power the empire, as previously mentioned, was already weakened due to the wars with Greece. The Satrapys were ruled by semi-independent kings ready to revolt.

During this time Egypt did revolt with the assistance of the Greeks. Artaxerxes I dispatched an army to go and restore order in the Delta region. His efforts were successful.

It was following this time, during his reign, that Herodotus the Greek historian traveled to Egypt (c. 459 B.C.). Herodotus gives the impression that Egypt was at this time a well governed land. This confirms how truly successful Artaxerxes was in his campaign to Egypt. Nevertheless, the threat was always present that another outbreak of rebellion would occur.

It is not surprising, therefore, when we consider the ever present thought of rebellion that he would be susceptible to the fears of rebellion by the returning Jews. In Ezra 4:7-23 we learn of correspondence between the enemies of the Jews who had returned and Artaxerxes I.

The Work is Halted. After the temple was completed the people set about the reconstruction of the city of Jerusalem itself. Two men, Rehum and Shimshai, sent a letter to King Artaxerxes and petitioned him to stop the reconstruction of the city. They wrote,

To King Artaxerxes,

From your servants, the men of Trans-Euphrates:

The king should know that the Jews who came up to us from you have gone to Jerusalem and are rebuilding that rebellious and wicked city. They are restoring the walls and repairing the foundations. Furthermore, the king should know that if this city is built and its walls are restored, no more taxes, tribute or duty will be paid, and the royal revenues will suffer. Now since we are under obligation to the palace and it is not proper for us to see the king dishonored, we are sending this message to inform the king, so that a search may be made in the archives of your predecessors. In these records you will find that this city is a rebellious city, troublesome to kings and provinces, a place of rebellion from ancient times. That is why this city .

was destroyed. We inform the king that if this city is built and its walls are restored, you will be left with nothing in Trans-Euphrates (Ezra 4:5-16).

King Artaxerxes' immediate reply was as follows:

Greetings.

The letter you sent us has been read and translated in my presence. I issued an order and a search was made, and it was found that this city has a long history of revolt against kings and has been a place of rebellion and sedition. Jeruslaem has had powerful kings ruling over the whole of Trans-Euphrates, and taxes, tribute and duty were paid to them. Now issue an order to these men to stop work, so that this city will not be rebuilt until I so order. Be careful not to neglect this matter. Why let this threat grow, to the detriment of the royal interests? (Ezra 4:18-22)

Later, however, after Artaxerxes feels himself in charge, and knowing that he has nothing to fear from the returning Jews, he gives Ezra the priest permission to return to his homeland.

Ezra's Return Home. Artaxerxes gives all those who would like the permission to return home, just as his predecessor, Cyrus, had done. The group was to be lead by Ezra the priest and was given gold and silver by both the king and his advisers as well as free will offerings by those who elected to stay in Persia. Artaxerxes then goes on to state:

And you, Ezra, in accordance with the wisdom of your God, which you possess, appoint magistrates and judges to administer justice to all the people of Trans-Euphrates - all who know the laws of your God. And you are to teach any who do not know them. Whoever does not obey the law of your God and the law of the king must surely be punished by death, banishment, confiscation or property or imprisonment (Ezra 8:25-26).

Nehemiah's Return. Thirteen years later, Nehemiah, who held the office of cup-bearer, was given permission by Artaxerxes to return to Judah and reconstruct the city wall. We can read about the full

account in Nehemiah, chapters two through six. But the way this appointment came about, in Nehemiah's own words, is as follows:

In the month of Nisan in the twentieth year of King Artaxerxes, when wine was brought for him, I took the wine and gave it to the king. I had not been sad in his presence before; so the king asked me, "Why does your face look so sad when you are not ill? This can be nothing but sadness of heart."

I was very much afraid, but I said to the king, "May the king live forever! Why should my face not look sad when the city where my fathers are buried lies in ruins, and its gates have been destroyed by fire?"

The king said to me, "What is it you want?" Then I prayed to the God of heaven and I answered the king, "If it pleases the king and if your servant has found favor in his sight, let him send me to the city in Judah where my fathers are buried so that I can rebuild it."

Then the king, with the queen sitting beside him, asked me, "How long will your journey take, and when will you get back?" It pleased the king to send me; so I set a time.

I also said to him, "If it pleases the king, may I have letters to the governors of Trans-Euphrates, so that they will provide me safe conduct until I arrive in Judah? And may I have a letter to Asaph, keeper of the king's forest, so he will give me timber to make beams for the gates of the citadel by the temple and for the city wall and for the residence I will occupy?" And because the gracious hand of my God was upon me, the king granted my requests (Nehemiah 2:1-8).

Thus, while Artaxerxes at first was concerned about Judah's rebellion, we see in time he came to be very gracious to the returning Jewish Nation as Cyrus had been. This, then, was Artaxerxes I's contribution to Biblical History.

Malachi's Ministry. It is also this time that many suggest the prophet Malachi ministered. The period 460-430 B.C. is believed to be his approximate date. This would then be about 80 years after Haggai and Zechariah's ministry. The name Malachi literally means "my messenger." The people had again begun to let down and forget their God. This showed in the way they lived. They became especially

lax in worship and in their marital faithfulness. Malachi's exhortations are just as relevant today as they were approximately 1,500 years ago, for as we mentioned earlier, human nature has not changed much.

It is easy to understand why God Almighty would be grieved when his people would offer to him the sacrifices described below. We can clearly understand the reason for God's grief, though we cannot comprehend its degree.

A son honors his father, and a servant his master. If I am a father, where is the honor due me? If I am a master, where is the respect due me? It is you, O priests who despise my name. But you ask, "How have we despised your name?" You placed defiled food on my altar. But you ask, "How have we defiled you?" By saying that the Lord's table is contemptible. When you bring blind animals for sacrifice, is that not wrong? When you sacrifice crippled or diseased animals, is that not wrong? Try offering them to your governor! Would he be pleased with you? Would he accept you? . . . Now implore God to be gracious to us. With such offerings from your hands, will he accept you? . . . Oh, that one of you would shut the temple doors, so that you would not light useless fires on my altar! I am not pleased with you. . . . and I will accept no offering from your hands. My name will be great among the nations, from the rising to the setting of the sun. In every place incense and pure offerings will be brought to my name, because my name will be great among the nations . . . But you profane it by saying of the Lord's table, "It is defiled," and of its food, "It is contemptible." And you say, "What a burden!" and you sniff at it contemptuously" . . . When you bring injured, crippled or diseased animals and offer them as sacrifices, should I accept them from your hands . . . Cursed is the cheat who has an acceptable male in his flock and vows to give it, but then sacrifices a blemished animal to the Lord. For I am a great king, says the Lord Almighty, and my name is to be feared among the nations (Malachi 1:6-14).

Later we learn of how the people were not only unfaithful to their God, but also to their wives and children. The two often seem to be associated with each other.

Another thing you do: you flood the Lord's altar with tears. You weep and wail because he no longer pays attention to your

offerings or accepts them with pleasure from your hands. You ask, "Why?" It is because the Lord is acting as the witness between you and the wife of your youth, because you have broken faith with her, though she is your partner, the wife of your marriage covenant.

Has not the Lord made them one? In flesh and spirit they are his. And why one? Because he was seeking godly offspring. So guard yourself in your spirit, and do not break faith with the wife of your youth.

"I hate divorce," says the Lord God of Israel, "and I hate a man's covering himself with violence as well as with his garment," says the Lord Almighty.

So guard yourself in your spirit, and do not break faith (2:13-16).

Malachi goes on to explain how this people thought so little of God that they actually robbed him. He explains how it is possible to rob God and then goes on to relate that a day of accounting is coming. The way that he says it is very sobering.

Will a man rob God? Yet you rob me. But you ask, "How do we rob you?" In tithes and offerings. You are under a curse - the whole nation of you - because you are robbing me. Bring the whole tithe into the storehouse, that there may be food in my house. Test me in this . . . and see if I will not throw open the flood-gates of heaven and pour out so much blessing that you will not have room enough for it. I will prevent pests from devouring your crops, and the vines in your fields will not cast their fruit, says the Lord Almighty. Then all the nations will call you blessed, for yours will be a delightful land . . . You have said harsh things against me, . . . Yet you ask, "What have we said against you?" You have said, "It is futile to serve God. What did we gain by carrying you his requirements and going about like mourners before the Lord Almighty? But now we call the arrogant blessed. Certainly the evildoers prosper, and even those who challenge God escape."

[Malachi then relates] Then those who feared the Lord talked with each other, and the Lord listened and heard. A scroll of remembrance was written in his presence concerning those who feared the Lord and honored his name.

They will be mine, says the Lord Almighty, "in the day when I make up my treasured possession. I will spare them, just as in compassion a man spares his son who serves him. And you will again see the distinction between the righteous and the wicked, between those who serve God and those who do not" (3:8-18).

Following Malachi's ministry, there is but one more Persian king referred to on the pages of the Bible. That king is Darius II.

Darius II

Darius II (423-404 B.C.) barely gets any mention at all. It is presumably him referred to in Nehemiah 12:22. His reign is best remembered for the revolts that occurred and were cruelly crushed. The first was led by his brother Arsites. He promised not to execute his brother if he surrendered. Later, however, he went back on his word and did in fact slay him. Revolts in Lydia and Media were cruelly suppressed as well.

During his reign the Jewish colony that had located itself on the Elephantine Island in Upper Egypt was destroyed. The destruction was wrought by nationals offended at the religious ceremonies of the Jews. In 408 B.C. the Jews appealed to Bigwai, a Persian governor, for aid in rebuilding the colony. Persia's grip on Egypt was slipping during Darius II's rule and aid was never forthcoming. This was probably due to the lack of desire to inflame the situation and possibly force armed confrontation. By 404 B.C. Egypt had regained its independence under Pharaoh Amyrtaeos. Darius dies this same year without naming his successor.

Artaxerxes II

Artaxerxes II (404-358 B.C.) was the name assumed by Arsikas, the eldest son of Darius II, upon assuming the throne. He took the throne from the rightful son, Cyrus. Cyrus was rightful heir to the throne, according to Persian law, because he was born after Darius II had become King of Persia. Cyrus was in Lydia at the time and pretended to be loyal to his brother until such a time as he could

raise up an adequate army. After mustering an army of 13,000 Greek mercenaries and nationals (11,000 heavy armed and 2,000 light armed), he set out on a surprise march. He traveled through Asia Minor through the Cilician Gates, across the Euphrates River, all the way to Babylon without meeting resistance. In 401 B.C. at the Battle of Cunaxa, he encountered the enemy. His forces proved themselves to be superior to his brother's, but Cyrus himself died of wounds received at the battle. This left the Greek forces to try and fight their way home through hostile territory. The leadership of the army fell to one Xenophon. He wrote of this experience in his classic text, Anabasis. In it he wrote of Cyrus that, "So died Cyrus; a man the kingliest and more worthy to rule all the Persians who have lived since the elder [i.e. the elder Cyrus]." ⁹

Another indication of the weakness of Artaxerxes II's military might was that Xenophon was able to traverse the great distance and still return home with 8,600 of the men he set out with.

The remaining years of Artaxerxes II are mixed. Cyprus revolted and succeeded in winning independence. An attempt in 374 B.C. to reconquer Egypt under Nectanebos I failed, but he was able to put down a general revolt of the Western part of his kingdom because of rival selfish ambitions. While he was gone with his army to do battle, Nectanebos II made himself king with Persia's consent. Artaxerxes II (Mnemon) ruled for forty-five years before passing away.

⁹Schwantes, op. cit., p. 148.

Artaxerxes III

Artaxerxes III succeeded his father (358-337 B.C.). He was one of at least eighty-one sons. His original name was Vahuka. He wasted no time in disposing of his other eighty brothers to avoid having them oppose him later on. Such behavior seems beyond comprehension except for the fact that these eighty brothers must have come out of a substantially large harem and bitter jealousies and rivalries must have been stirred among both the mothers and the sons. This does not justify his actions, but just helps us to understand them.

Artaxerxes III was successful in his attempt to reconquer the Egyptians under Pharoah Nectanebos II, with the help of Greek mercenaries. He was ruthless in his treatment of the Egyptians as he was also with those who troubled him in Asia Minor.

His end was brought around by a eunuch named Bagoas who bribed a physician to poison both he and his son leaving only the younger son, Arses, to rule. Bagoas believed he could manipulate Arses.

Arses was apparently not as pliable as Bagoas had hoped and after one year he was disposed of. At this time Bagoas brought to the throne the last member of the Achaemenia family that was ever to reign, Darius III.

Darius III

Darius III (336-331 B.C.) proved himself also unwilling to be a puppet of Bagoas and immediately had Bagoas poisoned. Dr. Schwantes expresses the idea that Darius III might have proved himself a capable

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administrator if it had not been for the fact that the time of the Persians was over and the time of the Greeks had now arrived. Conflict between Alexander the Great and Darius III began in 334 B.C. and after three successive battles at Granicus, Issus and Arbella, Darius III was completely defeated. Later he was murdered by his own officers. Alexander the Great marched on Egypt and consequently conquered the entire Persian Empire. We will speak more of this in the subsequent chapter, but for now it would be good to turn our attention to two other matters.

Potential Problems

Ezra's Critics

The first matter concerns a potential criticism which may arise concerning the historical narration of Ezra. Dr. R.K. Harrison brings the concerns of Ezra into clear focus and then explains the reason for the apparent confusion.

A further criticism leveled against traditional theories of authorship has concerned the manner in which the author handled the chronology of the period mentioned in Ezra and Nehemiah. More specifically it has been urged that Ezra 4:7-24 is misplaced chronologically since it refers to the period of Xerxes I (486-465/4 B.C.) and Artaxerxes I (464-423 B.C.), and causes confusion by introducing events in improper relationship to the time of Darius I (522-486 B.C.). This difficulty has been resolved by Young, who has shown that the avowed purpose of Ezra was to trace the entire history of opposition to the rebuilding of the Temple. Such opposition appeared throughout the reigns of Cyrus (Ez. 4:1-5) and Darius (Ez. 4:24, 5:1-17), and was found even in the days of Xerxes I (Ez. 4:6), culminating in the reign of Artaxerxes I (Ez. 4:7-23) when a letter of complaint was dispatched to the king, resulting in the cessation of constructional activity. Having sketched the history of the controversy, the writer then reverted to the period of Cyrus and stated that the work ceased until the second year of Darius (Ez. 4:24), after which the topic was resumed in chapter five. Quite clearly chronological sequences

were sacrificed in the interests of outlining the history of opposition to the task of rebuilding the Temple as a separate and self-contained subject.¹⁰

It must be remembered that Ezra was writing to his contemporaries, men who knew of his authenticity. He did not have in mind the idea that he would have to prove himself to us some two and one half millennium later. Consequently, he wrote from his own frame of reference, not ours.

Persian Religion

The second and last consideration we should turn to before going on to the next period is the question of Persian religion and how it relates to the other religions of the Ancient Near East and the Bible. By now it should not surprise us that in the Bible Almanac we read that, "The Persians believed in nature gods such as air, water, heaven, earth, sun and moon. They did not worship these gods in temples. Instead they sacrificed animals in open fields to the accompaniment of chanting from a Magian Priest."¹¹

This of course was not the only religion in Persia, but it does show that even to this date there still was reference to the astrological worship that most assuredly was present at Babel as it was in all our most ancient civilizations.

¹⁰R.K. Harrison, Introduction to the Old Testament, (Grand Rapids: Eerdmans Pub. Co., 1979), p. 1139.

¹¹Packer, Tenney and White, op. cit., p. 198.

Chapter Seven

THE GREEKS

The Greek mainland was first inhabited by people called Aegeans around 3,000 B.C., while another people called the Minoans inhabited the island of Crete. The people called Greeks did not arrive until around 1900 B.C. They appear to have come most recently from the Balkan region up north, now called Bulgaria. As we noted in the previous chapter, they came out of the Indo-European language family which would make them descendents of Japheth. Words that still remain in the language of widely separated countries confirm their single source. Concerning the ancestry of the Greeks, Dr. Custance writes,

It is well known that Japheth's name has been preserved in both branches of the Aryan family which very early split into two major divisions and settled in Europe and India [conquering the dark skinned inhabitants who preceded them]. The Greeks . . . trace themselves to Iapetos, a name which without doubt is the same, and significantly . . . has no meaning in Greek . . . It does have a meaning, however, in Hebrew [i.e. noting its Hebrew origin]. In Aristophanes's "The Clouds," Iapetos is referred to as one of the Titans and the father of Atlas. He was considered by the Greeks not merely as their own ancestor but the father of the human race. According to their tradition, Ouranos and Gaia (i.e. heaven and earth) had 6 sons and 6 daughters, but of this family only one - Iapetos by name - had a human progeny. Marrying Clymene . . . he had by her 3 other sons. Prometheus begat Deukalion who is, in effect, the "Noah" of the Greeks, and Deukalion begat Hellen who was the reputed father of the Hellenes or Greeks.¹

Consequently, the ancient Greeks called this new land Hellas, making themselves Hellenes. This is why the Greeks are often referred

¹Arthur C. Custance, Noah's Three Sons, (Grand Rapids: Zondervan Pub. Co., 1975), p. 81.

referred to as the Hellenistic culture.

The Greeks arrived in waves. The first group was Achaeans (c. 1900 B.C.). The Dorians arrived over a three century span, from 1500-1200 B.C. The Peloponnesus arrived around 1200 B.C. The Ionians and the Aeolians were also moving in around this time, settling on the east side of the Aegean and into west central Greece, respectively.

All of these peoples formed semi-independent city states which were constantly quarreling with each other; sometimes individually and sometimes they formed into leagues. The character of this warring period is best reflected in Homer's epic poem The Iliad. It is a poem which would ultimately make a significant impact on a certain young man's life. These city states only joined together to fight a common enemy. As was referred to earlier, they were able to do this when Xerxes and the Persian Army attempted to invade them in 490 B.C. But the Athenians defeated them at Marathon. Again in 480 B.C. the Persians made a second bid for control of the region. This attempt carried them all the way to Athens, which was partially destroyed. A much later Greek General would seek revenge on a Persian city for this transgression. By 479 B.C., the Athenians, in league with other Greek city states, handed the Persians a major naval defeat at Salamis and they were through for a short while.

The Peloponnesian War

Since Athens had led the offensive against the Persians they became dominate politically. Sparta and others resented this and two major campaigns ensued. The first lasted from 459-446 B.C., and

the second from 431-404 B.C. This is what is known as the Peloponnesian Wars. The Spartans were the ultimate military victors in 404, but the Athenians were the cultural leaders of the day. Athens was being ruled by an Athenian Statesman named Pericles (c. 490-429 B.C.) who ushered in a Golden Age. The acropolis and the Parthenon were erected at this time.

The Spartans were unkind Lords, prompting the forming of another coalition against them. Sparta was only able to resist this rebellion by enlisting the help of their traditional enemies, the Persians. In 386 B.C. the Peace of Antalcidas was signed, surrendering the Greek cities in Asia Minor to Persia, allowing Aegean Island's independence and making Sparta the military leader of the mainland.

Sparta's dominance was soon overcome, however, due mostly to a Thebian named Epaminodas. In 371 B.C. he defeated the Spartans by being unorthodox in his military strategy. Usually armies faced each other in parallel lines. Epaminodas invented what has been called the oblique order of battle. We read concerning this that,

He divided his army into two units: one for defense, the other for offense. The offensive wing was strengthened with additional men. While the defensive wing advanced slowly toward the enemy, the offensive wing advanced on the left to break through a given point.²

This method was a completely revolutionary style of battle which won them great success. As the Thebians came into contact with people living in the area of Macedonia they conquered them as well, using

²Packer, Tenney and White, The Bible Almanac, (Nashville: Thomas Nelson Pub., 1980), p. 166.

this same military strategy. One of their captives was named Phillip II of Macedonia, father of Alexander the Great (cf. PLATE XCIV).

The Macedonians

Phillip II

In 359 B.C., while a prisoner of the Thebians, Phillip of Macedonia learned how Epaminodas waged war and surely began to reflect on its strengths and weaknesses as he awaited his ultimate release. He and his son eventually developed a variation of the former strategy which he called a Phalanx. About this we learn:

There were 9,000 men in a phalanx, divided into squares with 16 men on each side. Each man was protected with armor and a . . . (13 foot) spear. Standing about . . . (3 feet) apart, shields in position, they formed a human tank.³

This was so revolutionary that no other armies could stand against this human tank.

In addition to the phalanx, the Greeks also used catapults and cavalry to their advantage. The catapults were strong enough that they could throw a fifty pound stone 200 yards or the distance of two football fields end to end. One clever strategy that Phillip's son Alexander would later use when invading new lands was to scatter huge horse bridles where they could be easily found by the locals, so as to give the impression that the cavalry was comprised of enormous horses, striking terror into his enemies.

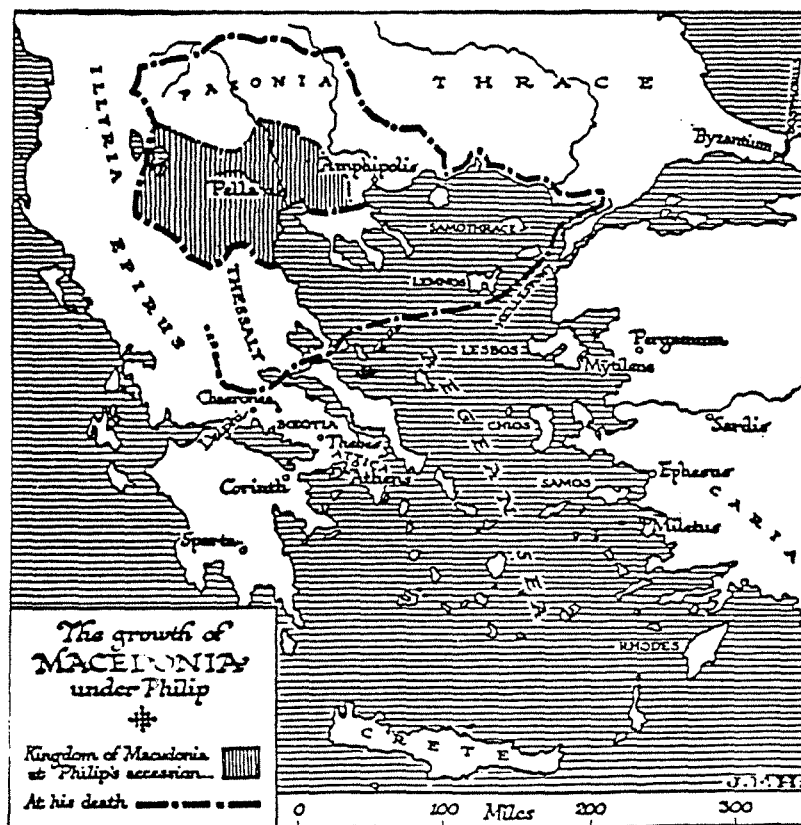
In time Alexander's father, Phillip, had solidified his position

³Ibid.

PLATE XCIV



PHILIP OF MACEDON



H.G. Wells, Outline of History, (Garden City: Garden City Pub, 1949), pp. 346, 349.

in Macedonia signing an alliance with others, ending what has been called the Sacred Wars in 348 B.C. Following this he called a meeting at Corinth of representatives of all the Greek city states except Sparta. For the first time since the Persian Wars, the Greek cities were united. Representatives from the different cities elected Phillip II to be thier ruler.

To help unify the people Phillip made the official language of his state Attic Greek, the style of Greek originating in Athens. There were other types of Greek spoken (e.g. Ionic and Doric) up to this time. Eventually Attic Greek came to be known as Koine Greek, or common Greek. It is in this common Greek that a most uncommon book was written. That, of course, is the New Testament, for Jesus had come to speak to the common man.

Alexander the Great

Most of what is known concerning this historic figure comes from the writing of an ancient Greek historian named Arrian. Arrian accompanied Alexander on his major military campaigns.

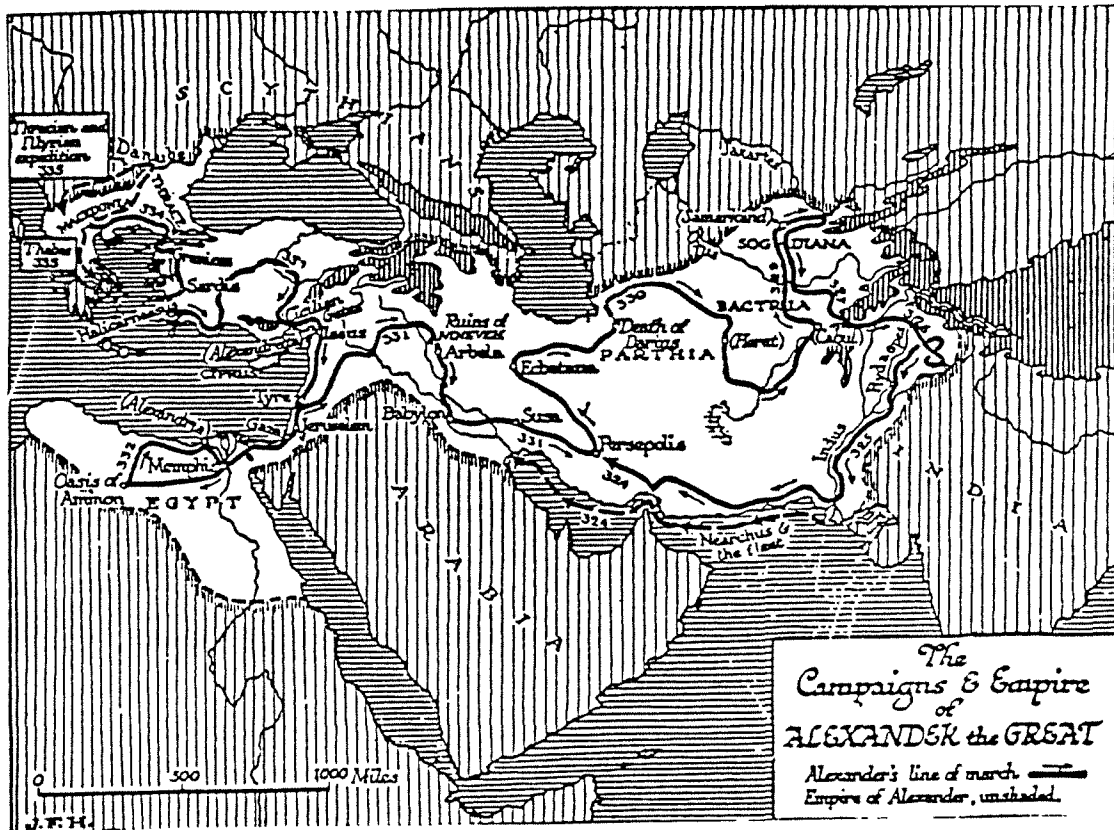
Most of what this author has learned and recorded concerning the campaigns of Alexander come out of the travels of Helen and Frank Schreider as they retraced his steps all through the Ancient Near East. They follow his trail in their land rover, dubbed Bucephalus after Alexander's horse, for over 25,000 miles.

Alexander (cf. PLATE XCV) certainly was a remarkable young man who early had a sense of destiny. It is believed that he learned religion from his mother, war from his father and the rest from his

PLATE XCV



Alexander the Great
(silver coin of Lysimachus, 321-281 B.C.)



famous Greek tutor Aristotle, who was himself a student of the famous Plato. As a blond haired, beardless, blue-eyed, small framed boy he dreamed of conquest. It is reported that whenever he learned of another of his father's military victories he would sigh, "Will my father leave nothing for me to do?"

Alexander has been remembered as being very astute and observant, a trait that was surely nurtured by Aristotle, well known for his keen power of observation. This trait is exemplified in the following illustration concerning his horse.

Bucephalus. One day while Alexander was barely in his teens, he tamed a wild stallion that eventually became known as Bucephalus. The horse had been offered to his father for sale. But trainer after trainer sought to ride the stallion only to be thrown from the mount. Phillip nearly gave up on the horse when Alexander is reported to have said that he could manage the horse. Alexander noticed something the others had not. He observed that the horse was frightened of its own shadow. As the horse reared up with the sun at its back it would cast a frightening shadow only causing it to buck all the harder. Alexander, simply turned the horse into the sun where it could no longer see its shadow. The horse calmed immediately and Alexander was able to mount and ride the steed. With tears in his eyes, Phillip cried out, "O! My son, look thee out a kingdom worthy of thyself, for Macedonia is too little."³

³Helen and Frank Shreider, "In the Footsteps of Alexander the Great," National Geographic, Jan., 1968, p.17.

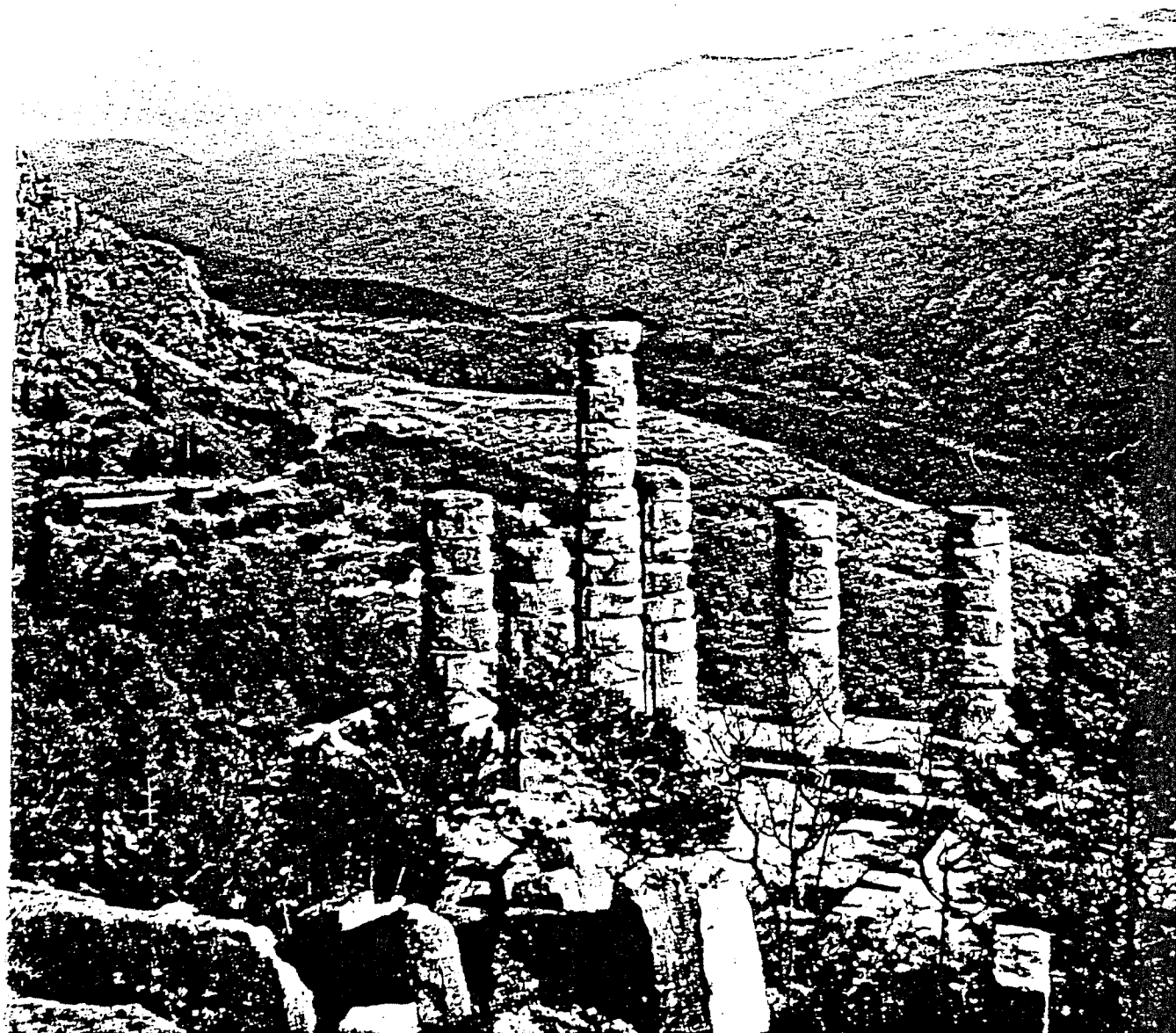
Kingship and Conquest. When Alexander's father, Phillip, was stabbed to death in 336 B.C. Alexander was but 20 years old. But even at this age he was primed for leadership. He is known for his unequaled enthusiasm and courage. But towards the end of his decade of rule, he also became known for his occasional cruelty, puzzling his admirers.

After putting down the assassins and other would be rivals, Alexander made plans to set out on a remarkable campaign, against the Greeks historic enemies, the Persians.

Oracle of Delphi. Before setting out, however, Alexander felt that he must journey to a city northwest of Athens named Delphi. The Oracle at Delphi was famous across the Greek world for its prophecies. Because Alexander was contemplating nothing less than an invasion of the Persian Empire, he sought advice from his gods. It is interesting to note that during life's most serious moments, men's thoughts always turn toward God. In this case it was not the true God but it was the only one he knew. He arrived unannounced and pushed his way into the presence of the seeress. He demanded a prophecy concerning his upcoming campaign. She refused but he dragged her into the temple. "Plutach writes, 'As if conquered by his violence, she said, 'My son, thou art invincible.' Alexander replied, 'That is all the answer I desire.'"⁴ (cf. PLATES XCVI and XCVII)

⁴Ibid.

PLATE XCVI



Helen and Frank Shreider, *op. cit.*

PLATE XCVII

Woman of Delphi wends her way home
at sundown across the rocky soil she tills.



Helen and Frank Shreider, "In the Footsteps of Alexander
the Great," National Geographic, Jan., 1968, p. 25.

Campaign of Conquest. In the Spring of 334 B.C., Alexander sets out from Pella in Macedonia on a campaign that would last some eleven years, a campaign from which he would never return. His retinue not only included some 40,000 soldiers, but also an assortment of scholars such as botanists, geographers, steppers for marking distance, historians and others. For this was not just a campaign of conquest, but a pursuit of knowledge.

A Man of a Book. We are told that one of Alexander's most treasured possessions was a copy of Homer's Iliad given him by Aristotle. Students of literature know that the Iliad describes the clash of arms between the Greeks and Trojans on the plains of windy Troy in the eighth century B.C. Alexander believed the Iliad to be the "perfect portable treasure of all military virtue and knowledge."⁵ It was this book that recorded the first recorded invasion of Asia and the exploits of Alexander's hero, Achilles. The book was so precious to him that he slept with it and a dagger under his pillow.

Alexander's first order of business after crossing the Hellespont River and arriving in Asia was to make what has been called a pilgrimage to Troy to the temple of Athena to pay homage at the tomb of Achilles. While there he exchanged some of his armor for armor which he believed to be sacred, having been used in the Trojan War. This was surely intended to bring him good luck. A shield he picked up at this time was instrumental in the saving of his life some eight years later.

⁵Ibid, p. 27.

On To Conquest. With this behind him he was now ready to push deep into the Persian Empire (cf. PLATE XCVIII). The remaining years of his life can really be surveyed by making reference to the nine major battles of his campaign. One may follow the journey by referring back to PLATE XCV.

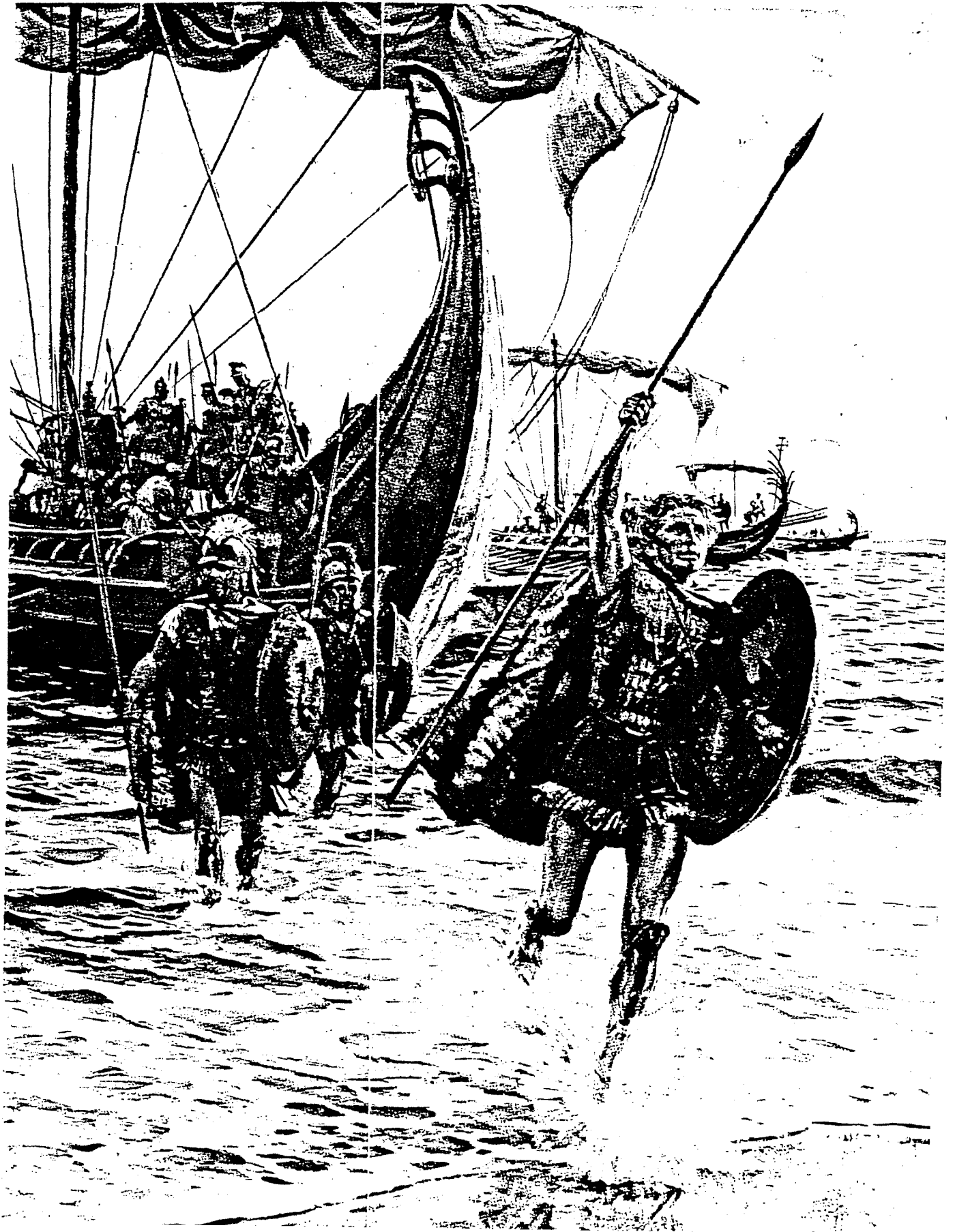
Prior to his first encounter with the Persians, the two sides faced each other with only the Granicus River between them. An elderly general, and trusted friend of his father's, advised the young Alexander to reconsider engaging in the battle at this time for the Granicus was a swift flowing river. Alexander's reported response was that, "I should disgrace the Hellespont should I fear the Granicus."⁶ With this he charged into the river on his horse, Bucephalus, disregarding the Persian arrows and spears, exhorting his men to follow. The fighting was intense and furious but Alexander's troop won an early victory.

This victory gave him a strong foothold with which he could begin to open the door to the rest of the Persian Empire. The main body of Persian troops were further east, over 1,000 miles away, and posed no immediate threat to him. Consequently he determined to head south along the seacoast to avoid any attempt by the Persians to use these coastal cities as a place to launch a counter attack on his homeland.

On his way to the battles at Miltus and Halicarnasus, Alexander needed to pass through several cities. Centuries earlier Greeks

⁶Ibid.

PLATE XCVIII



had moved into the area and helped erect many of these cities. The Persians had subsequently conquered them, but as it turned out, their loyalties were still to the Greeks. Alexander projected the idea that he was coming as a liberator and not a conqueror. At Ephesus the people actually stoned the Persian officials just prior to his arrival. City after city welcomed him and he rewarded their loyalty by restoring democratic government and remitting taxes.

When he was asked the reason of his equitable treatment his reply was, "I hate the gardener who cuts to the root the vegetables of which he ought to cull the leaves."⁷ With that attitude he was readily accepted and hardly suffered a skirmish on the first leg of his way down the coast. At Miletus and Halicarnassius, however, there were large Persian garrisons. They were no match for the Greeks and within seven months both towns fell and he controlled the seacoast.

On his way to his next major battle, Alexander, in a rather typical fashion, solved a puzzle which had been mystifying the locals for generations. The story goes that King Midas who once held court near this city of Godium, had a knot tied that would only be untied by the next master of Asia. Alexander, not to be daunted by the legend, simply took out his sword and in one stroke severed the knot in two, proclaiming that this day the legend had been fulfilled.

Alexander, as of yet, had not actually crossed swords with the present Emperor of Persia, Darius III. It is quite possible that he would not have had to if Darius had used some common sense.

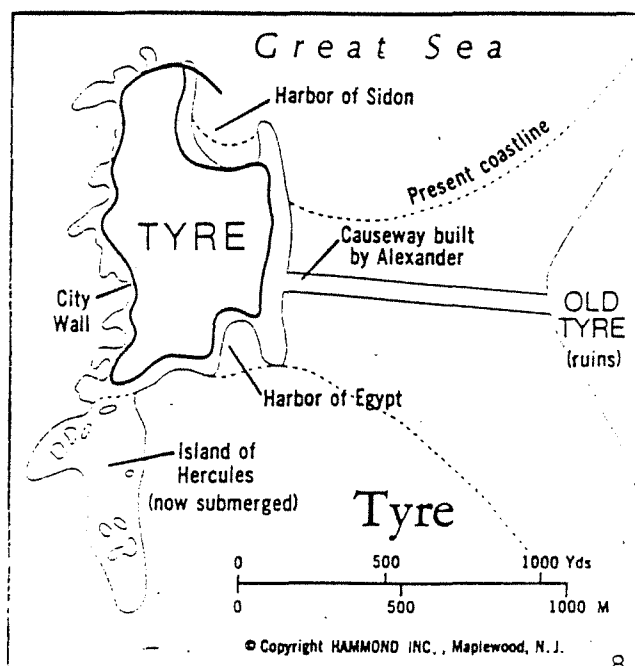
⁷Ibid.

For Alexander to be able to move farther south it was necessary for him and his army to file through a very narrow canyon called the Cilician Gate. It was so narrow that two loaded camels could not travel it abreast. This could have been a real bottleneck to his southern expansion. Darius apparently did not adequately defend this vitally strategic position, and in a night attack, Alexander's men overran the Gate. From here there was nothing standing between the two but territory.

Alexander still numerically outnumbered by the vast Persian Army met Darius at the narrow plain at Issus in the fall of 333 B.C. Alexander's cavalry and horsemen spearheaded their attack at Darius' own position. When Darius saw that they were breaking through his defenses he fled for his life, completely demoralizing his men. Only darkness prevented his capture. Interestingly enough, out of all the Persian spoils collected by the conquest, all that Alexander personally kept was a jeweled casket in which to carry his treasured Iliad.

With the retreat of the Persian Army, Alexander continued south attempting to secure the coast. One strategic city that he could not bypass was the city of Tyre. It is said that he found Tyre a proud high walled city on an island and that he left it a humble ruin on a peninsula. This is exactly what happened.

The city initially looked impregnable. The high city walls went down close to the sea. There appeared no way for an army to even approach the city, much less conquer it. His attack was two pronged. He first gave orders for his soldiers to construct a 200



foot wide land bridge all the way from the mainland to the island half a mile from shore. It took nearly the entire Macedonian army seven months under a constant rainfall of stones and arrows to bring Alexander's catapults within range to attack the east wall of the city. The other prong of his attack

came by the sea itself. Alexander gave orders that his engineers should mount catapults and iron-headed battering rams on the ships that he had confiscated from the Phoenician cities previously conquered. They were to continually batter the south wall.

In July 332 B.C., seven months after the battle had commenced, the south wall gave in and the longest battle of Alexander's career was nearly over. The Macedonians broke into the city slaying 8,000 Tyrians and selling the surviving 30,000 into slavery (cf. PLATE XCIX).

While still at Tyre, Alexander received a message from Darius III asking for peace between the two. He offered Alexander his daughter and 10,000 talents of gold. This same amount of gold today would be worth in excess of 300 million dollars. In addition to this Darius offered all the territory west of the Euphrates, or the equivalent of one-third his total territory.

General Parmenian again advises the more cautious route and

PLATE XCIX



Helen and Frank Shreider, "In the Footsteps of Alexander the Great," National Geographic, Jan. 1968, p.21.

is reported to have said, "Were I Alexander, I would accept."⁹ Alexander's response was, "So would I, were I Parmenian."¹⁰ Alexander, refusing to negotiate, moved further south where the Egyptians were eager to get out from under Persian rule and seemed eager to accept him as their next Pharaoh. At this point Alexander seems to become briefly distracted with other concerns.

While in Egypt, he built a city in the Nile Delta and named it after himself. William Barclay writes,

When Alexander the Great founded Alexandria, special privileges were offered to settlers there and the Jews came in large numbers. Alexandria was divided into five administrative sections; and two of them were inhabited by Jews. In Alexandria alone there were more than 1,000,000 Jews. The settlement of the Jews in Egypt went so far that about 50 B.C. a temple modeled on the Jerusalem one was built at Leontopolis for Egyptian Jews.¹¹

It should not be too surprising then that this same community was the one which gave rise to the Septuagint (LXX) translation of the Hebrew Old Testament. That, of course, was the Greek translation of the Hebrew Old Testament. This translation became necessary to maintain the faith as these transplanted Jews began to forget their native dialect, but we shall speak more of these matters later.

While in Egypt, Arrian, Alexander's historian, recounts that something seemed to come over Alexander while he was laying out the plans of the city of Alexandria; "An overmastering desire to pay a visit

⁹Ibid.

¹⁰Ibid.

¹¹William Barclay, The Letters of James and Peter, (Philadelphia: Westminster Press, 1976), p. 39.

to Ammon, the famous oracle at Siwa."¹² This city was not a small distance away. For Siwa was located about 300 miles southwest of where he was. Nevertheless, Alexander set out on his long journey and upon his arrival there, was welcomed by the priest of Ammon. Ammon was an Egyptian diety with whom the Greeks equated Zeus. This priest addressed Alexander as son of Ammon and led him to the Oracle of Ammon. It is never recorded what the Oracle's exact words were but only that what was said to him was the "answer his soul desired."¹³

This explains why so many ancient coins and pictures portray Alexander with rams' horns. For Ammon was supposed to be the ramhorned Egyptian god and Alexander was now his son. Subsequent to this, Alexander returns to Tyre, rests his troops and is then off again in pursuit of Darius III. His march takes him northeast.

Darius chose the site of the next battle, the Plain of Gaugamela. He had his engineers level the ground where the battle was planned to be fought. He did this in hopes of tilting the advantage of battle to his side, for he had his charioteers attach curved blades to the hubs of their wheels. Darius hoped that by sending these chariots through the ranks of the Macedonians' phalanxes that he would cripple them adequately enough that the victory might go to him. When Alexander saw this he simply ordered his disciplined troops to part and allow the chariots to pass through the first ranks and then drivers and horses were drug down by the later ranks.

¹²Shreider, op. cit., p. 28.

¹³Ibid.

Alexander again formed a wedge and drove toward Darius, which again put Darius to flight. Even though the battle was not going well for the Macedonians in other parts of the field, when it became known that Darius had retreated for a second time, the Persian defense collapsed. But Darius again makes good his escape.

Alexander now has virtually a free hand as he pushes on to the ancient city of Persepolis, accumulating the wealth of the land as he goes. The amount estimated to be upwards of 180,000 talents of gold bullion, silver and jewels. This amount is 18 times the amount he was offered earlier by Darius and would be estimated today at the current value in excess of \$5,400,000.

At Persepolis a needless act of vandalism occurred. Persepolis, having been built by Xerxes I approximately 150 years earlier, was put to the torch (cf. PLATE C). The justification for the burning of such a magnificent city was due to the fact that when Xerxes had made his second surge into Greece in 480 B.C., he had partially destroyed Athens and Alexander gives permission to seek revenge. In spite of this, Persepolis still remains one of the most impressive remains of the Near East (cf. PLATE CI).

The base reliefs are still quite crisp and have numerous pictures depicting different scenes. There are bulls, lions, cup-bearers, soldiers and representatives of all the formerly subjugated peoples of the Persian Empire. Alexander still was but partially finished in bringing all the Persian Empire under his control. In addition to this, Darius III was still free to raise another army and possibly counterattack.

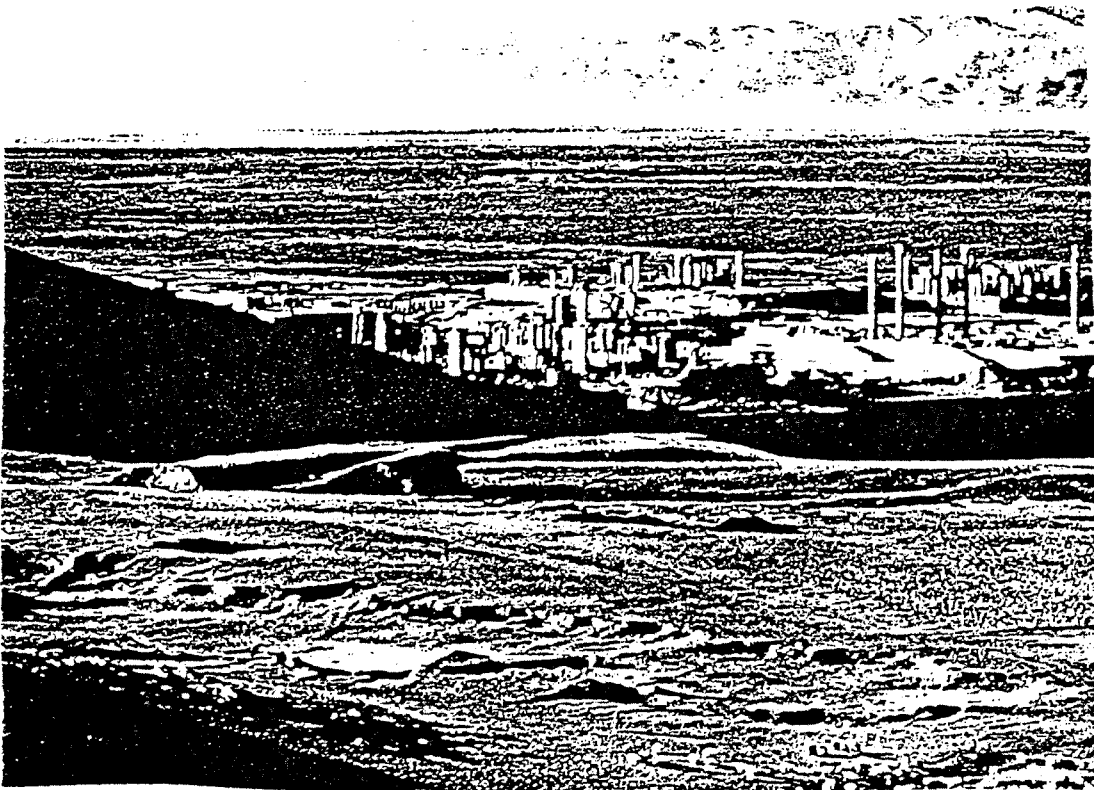
PLATE C



PLATE CI



Bearded "Immortal" as
Persians called a warrior
of their 10,000-man elite
corps, still guards a
Persepolis wall.



In 330 B.C. Alexander sought to remove any danger of this by capturing the illusive Darius. He marched north, traveling as much as thirty-six miles a day. But by the time he caught up to the Persian army he found that Darius had been slain by one of his own generals who was apparently disgusted with Darius' cowardice. After learning this, rather than return home, Alexander marched on to Zadracartam, now Gorgan. Close to Gorgan, however, he learns that Bessus, the Persian general who had ordered Darius' death, had gone to Afganistan to raise yet another army to fight against the Greeks. Alexander sets out toward Afganistan to address General Bessus.

Near the Afgan border Alexander learns of several more revolts. Consequently, he leaves off chasing Bessus and commences to bring the southern part of his new empire under control. At this time he leaves a garrison in the area with instructions to found another Alexandria, now called Herat.

Near Qala-i-kang, Alexander was faced with a new problem. He was forced for the first, but not the last, time to address the rumblings of his men. The Macedonians felt that the conquered peoples were their slaves and should be treated so. But Alexander sought to win the allegiance of many of these former Persians by appointing them to high offices and adopting their dress. It is during this time that Alexander performs one of those acts of cruelty mentioned earlier. Upon hearing rumors that a conspiracy against him was being formed, he ordered the trial and execution of one of his ablest generals, Philotus. Macedonian custom was that in the case of treason not only

the guilty is slain but also his family. While Alexander spared the life of some of Philotus' family, he did not do so in the case of the aged Parmenian, the former aid to both he and his father. Obviously Alexander had tired of Parmenian's cautious advice.

During the summer and fall, Alexander fought his way through Southern Afganistan. But by December, he had reached the now infamous Kabul Valley. The mountains here were higher than he had ever seen. The 11,650 foot Khawak Pass was covered by snow. The crossing would have to await the Spring thaw.

Awaiting Spring was far from pleasant. The Roman historian Quintus Curtius Rufus wrote that, "The army . . . in this absence of all human civilization endured all the evils that could be suffered, want, cold, fatigue, dispair . . ." ¹⁵ Curtius writing further concerning the crossing describes it as a life and death struggle.

The unusual cold of the snow caused the death of many . . . It was especially harmful to those who were fatigued . . . [as they fell in the deep snow] when they struggled to rise again, they could not do so. But they were roused from their torpor by their fellow soldiers, for there was no other cure than to go . . . on.¹⁶

Neither these Afgans nor their climate have changed much from that day to this. The Russians of our day have equally found the weather to be quite severe and the patriots to be extremely determined.

After the crossing of the Khawak Pass it was not long before Alexander came upon Bessus' men who handed him over to Alexander. Alexander promptly gave the order to have him tortured, mutilated

¹⁵Ibid.

¹⁶Ibid, p. 29.

and executed. Thus another act of blatant brutality is committed by Alexander.

Following the quelling of this last insurgence, Alexander sets his sights on the subjugation of all of India, starting with what is now West Pakistan. His ranks had swelled to approximately 120,000 comprised now of additional foot soldiers, cavalry and camp followers. The years of battle had begun to take its toll on this young conqueror. He is described now as drinking excessively, subject to fits of rage even against his friends, and being completely uncompassionate in his dealings with those who disagree with him.

The fighting in Pakistan was much fiercer than Alexander had ever before faced. Every hill was a battleground. Whereas he had conquered all of Asia in just one and a half years time, he now fought for another year just to capture a land area comparable to that of Connecticut.

In the Spring of the year 326 B.C., Alexander's troops get a short but much needed rest as they cross over the Indus River. A boat bridge similar in both location and style to the one used by Alexander's men still served until recent times as a common way of fording the Indus (cf. PLATE CII). On the other side of the river, he was greeted by King Taxila who refitted his troops for the forthcoming invasion of India.

The Indian king whom Alexander was planning to meet in battle was named Porus. His troops were comprised of 35,000 infantry and cavalry and 200 war elephants. The fighting in India went on for hours as the two armies swept in again and again upon each other (cf. PLATE CIII).

PLATE CII

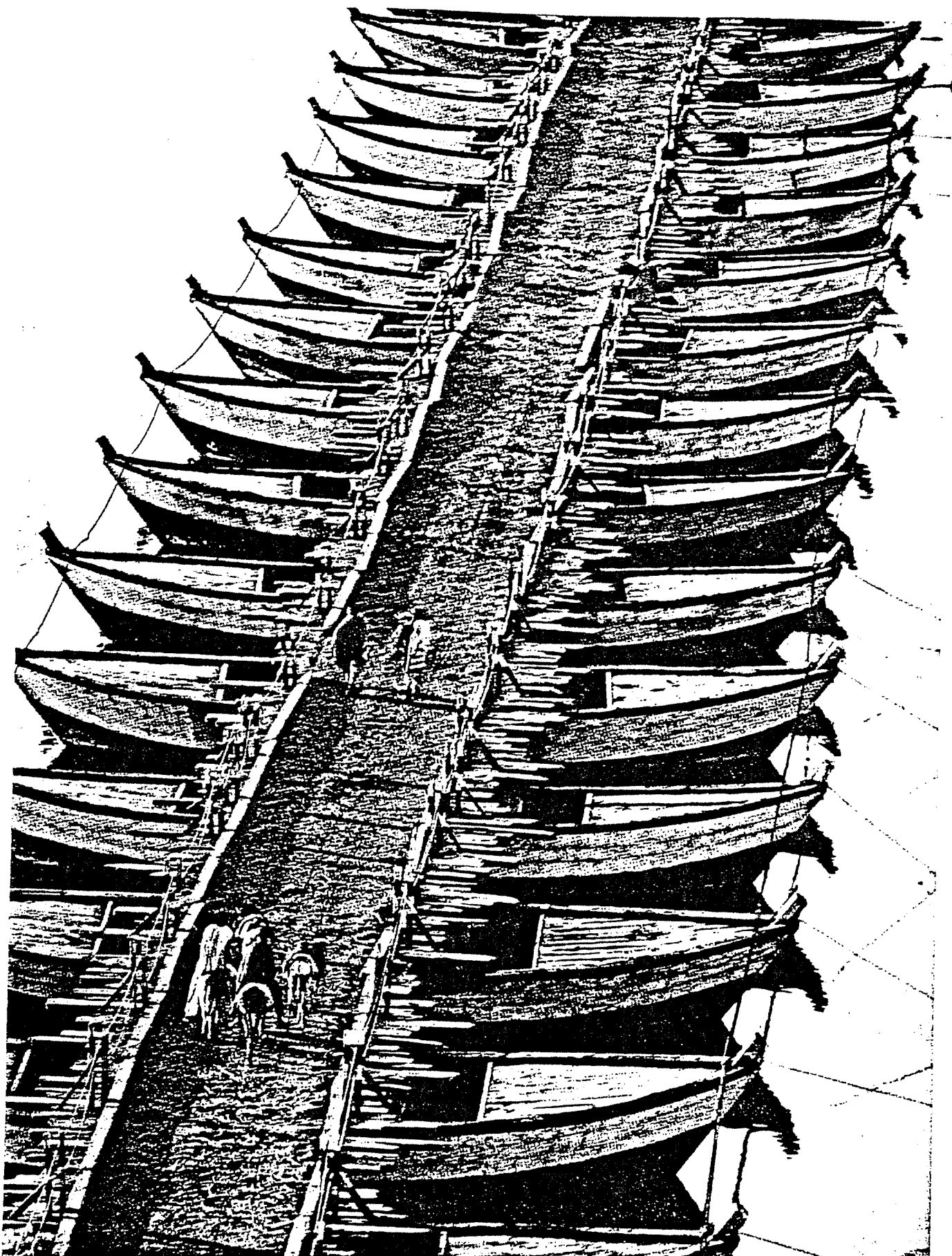


PLATE CIII



Eventually, however, the elephants bolted, throwing the Indian army into disarray, allowing the Macedonians to win the day. Porus was asked how he would like to be treated. His response was, "Like a King."¹⁷ He had won Alexander's respect and was given his wish. Alexander made him his vassal king and actually gave him more territory to govern than he had previously possessed.

At the Beas River, just inside India, Alexander is finally convinced to turn back by his men. They longed to return to their homes. General Coenus spoke for the men when he said, "Those that survive yearn to return to their families, to enjoy while they yet live the riches you have won for them. Lead us back now . . . A noble thing, O King, is to know when to stop."¹⁸ Alexander is of course angered and hurt, but he also understands and gives in to their wishes. The men rejoice and comment that "Alexander has allowed us, but no other, to defeat him."¹⁹

Homeward Bound. As the proverb goes, "The longest journey begins with a single step." Alexander and his men had taken many steps and the homeward bound leg of the journey would be extremely difficult.

Alexander led his men back to the Jhelum River and in 326 B.C. started down its banks. The army straddled both banks while still others rowed as many as 2,000 vessels down the river itself.

¹⁷Ibid, p. 30.

¹⁸Ibid.

¹⁹Ibid.

One might suspect that the trip home would be easy, but it was not. While they were heading in the direction of home they were covering new territory in their giant circle. The trip itself down the Jhelum, Chenab and Indus Rivers actually took them nine months. They had to fight from city to city. On one occasion, Alexander grew impatient as his men labored to take a city and he, along with three of his body guards, bounded ahead of the rest into the city streets. When the army finally arrived they found Alexander semi-conscious from an arrow that had penetrated his lung. The shield that he had taken from Troy was laying over him to offer further protection. Alexander, near death, finally recovers from the injury, to the relief of his men.

Further south at the Arabian Sea, Alexander divides his men. Some are sent ahead by ship while others head West to cross the infamous Baluchistan Desert. The journey was an extremely difficult one. Soldiers abandoned their treasures along the way. Others slew the transport animals for food, while other pack animals sank in the sand. Guides lost their way while all suffered from thirst. Arrian writes of Alexander that, "much distressed by thirst . . . [Alexander] led the way on foot so that . . . [the] troops should bear their toils more easily when all are sharing alike."¹⁹

Arrian writes of another incident which clarifies how much Alexander was willing to share the hardships with his men. When several scouts found a little water, enough for just one man, they brought it to Alexander to drink. Alexander is reported to have

¹⁹Ibid.

thanked his men and then, "poured it out in the sight of all . . . the army was so much heartened that [it seemed] every man had drunk"²⁰ (cf. PLATE CIV). Arrian felt that sharing these sixty days of misery with his men in the Baluchistan Desert was his "noblest achievement."²¹ One can certainly understand why the men would follow him. He was, as they say, a man's man.

Having survived the desert, the troops now make their way to Persepolis. Unfortunately for some, Alexander found it in confusion. Governors whom he had left in charge, both Macedonian and Persian, had misused their trust and they were consequently quickly executed.

At Susa Alexander attempted to further realize his dream of marrying East with West by permitting 10,000 of his troops and 80 of his officers to take Persian brides. Alexander himself takes a second wife named Barsine, who was the daughter of Darius III (cf. PLATE CV). Such a spectacle has not been witnessed until recent times when a contemporary cult following Jun Yung Moon married another 10,000 in Madison Square Gardens. Perhaps again attempting to show a symbolic union between East and West.

Something else is reported to have occurred at Susa concerning Alexander's future. An Indian Fakir named Calanus died. Alexander had brought him from India. Before he died, however, it is reported that he said good-bye to all the officers, but to Alexander he said, "We shall meet again in Babylon."²² Alexander did not enter Babylon

²¹Ibid, p. 57.

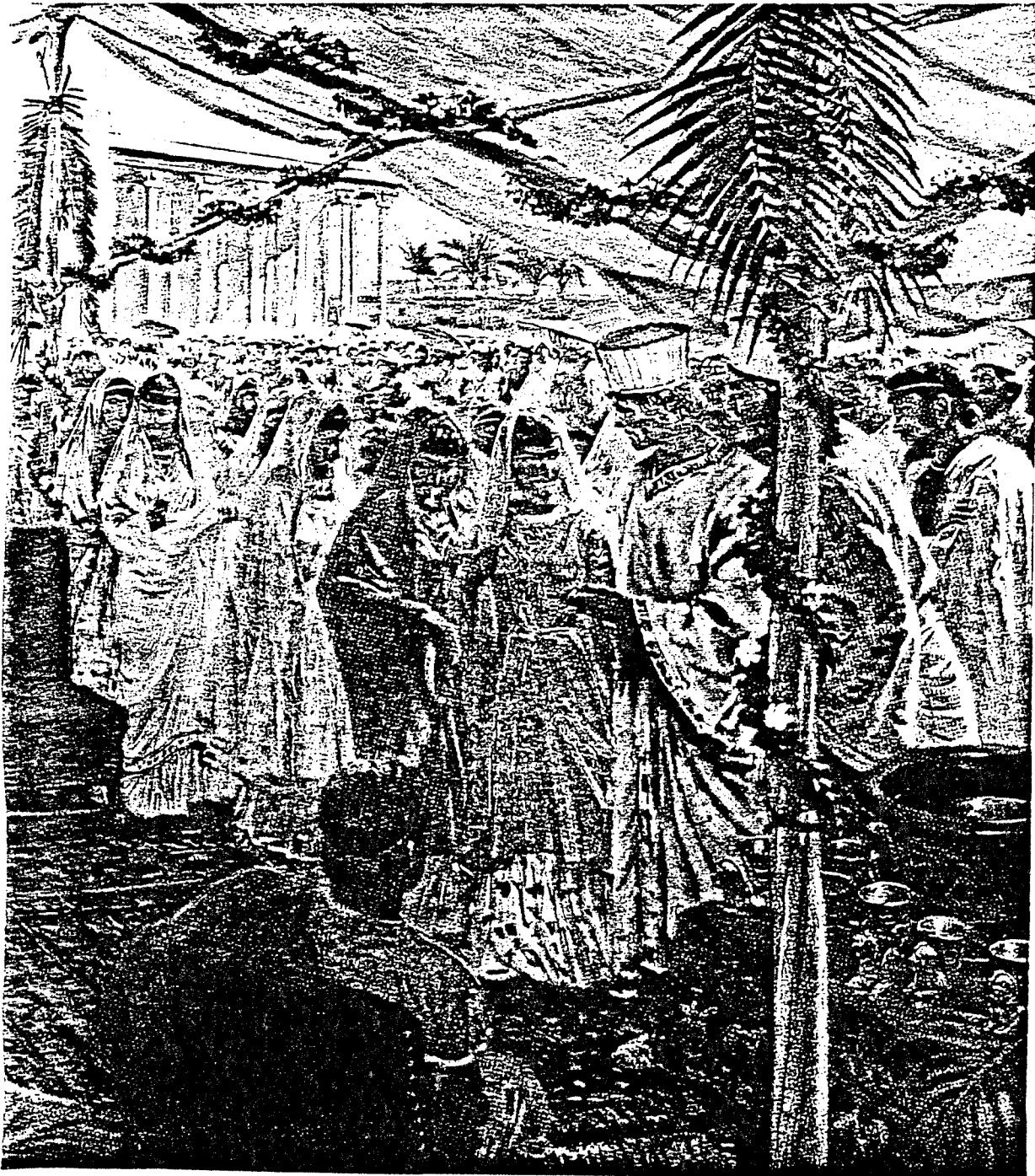
²²Ibid, p. 62.

PLATE CIV



Helen and Frank Shreider, op. cit., p. 61.

PLATE CV



Helen and Frank Shreider, op. cit., p. 65.

until 323 B.C. He was reported to have been worn out by wounds, hardship and overdrinking. There he fell ill of a fever and died.

The accuracy of such a prediction, if in fact it was reported accurately, should not be too surprising. The act of divination was, and perhaps still is, a world wide practice. Webster writes, "Divination is . . . the act or practice of trying to foretell future events or the unknown by occult means."²³ In other words, even those who are not followers of Christ have historically recognized that there was a spiritual world. This was true of the Egyptians (cf. Isaiah 19:3), Exodus 7:11), the Assyrians (cf. Nahum 3:4, 5), the Babylonians (cf. Isaiah 47:9-13) and is obviously true of the Greeks as well. Even King Saul consulted with the witch of Endor. This practice was clearly forbidden in the scriptures. There we read, "Do not practice divination or sorcery . . . Do not turn to mediums or seek out spiritists, for you will be defiled by them. I am the Lord your God" (Leviticus 19:26, 31; cf. also Deuteronomy 18:9-14).

Alexander was obviously a man of his time who ignored these Jewish admonitions to not participate in these practices. It should not surprise us that these satanic phenomena do occur, for Satan is actually a fallen angel (Revelation 12:9). "The great dragon was hurled down - that ancient serpent called the devil or satan, who leads the whole world astray, he was hurled to the earth, and his angels with him."

²³Noah Webster, "Divination," Webster's New Twentieth Century Dictionary, (Cleveland: The World Pub. Co., 1974), p. 538.

Certain men down through the ages have sought to connect not with the unseen power of the true God, but have chosen to settle for inferior but real power of the demonic. This is the explanation of much of the queer happenings that accompany certain men. We are not to dabble in such practices. It is enough to know the explanation for them.

The Apostle Paul admonishes us that "I want you to be wise about what is good and innocent about what is evil" (Romans 16:19). As Christians, we can also rest in I John 4:4 where we read, "You, dear children, are from God and have overcome them [i.e. false spirits] because the one who is in you is greater than the one who is in the world."

Eulogy to Alexander. The empire Alexander had conquered covered more than one and a half million square miles. No other empire had ever been as large up to that time. In some ways he was a great leader of men. In other ways he was very cruel and self centered. In the end, however, the man who thought he was to son of the Egyptian god Ammon, proved to be just a man. The words of Jesus are a fitting epitaph for Alexander and those who emulate him. They need to reflect on this question posed by Christ, "What good will it be for a man if he gains the whole world, yet forfeits his soul?" (Matthew 16:26).

The Breaking Up of the Empire

Following the death of Alexander, at the age of thirty-three, his kingdom was immediately divided up among four of his generals. (cf. PLATE CVI).

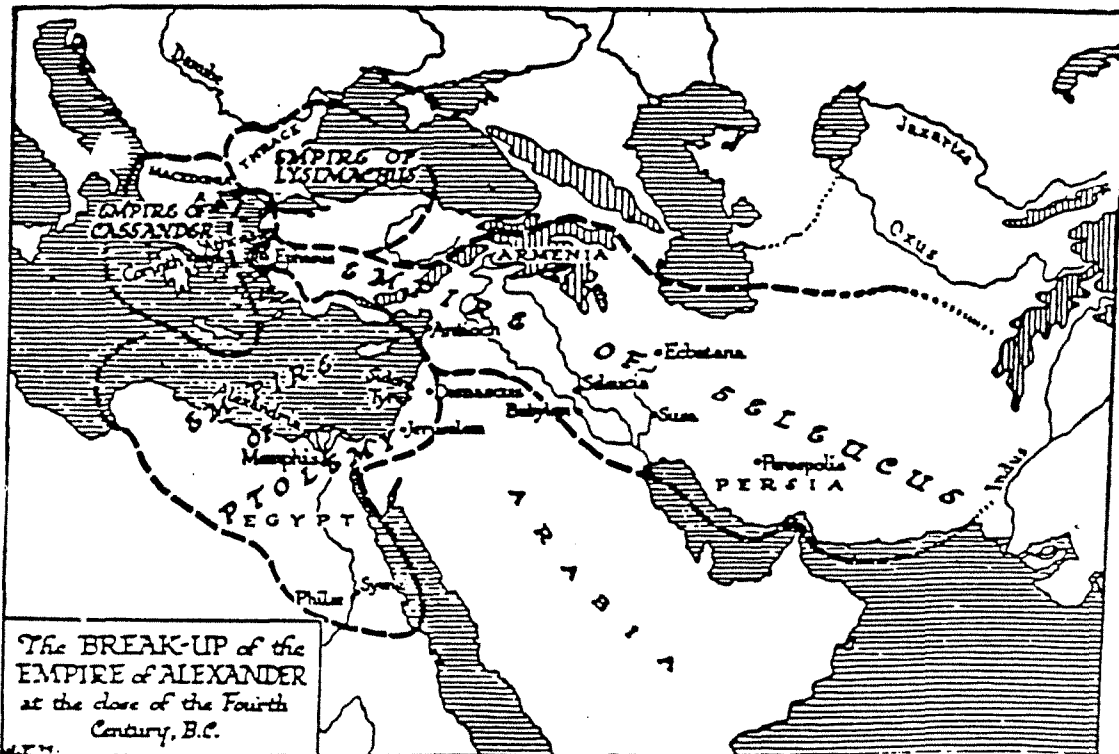
PLATE CVI



Head of Ptolemy I, reproduced from a silver tetradrachma of the period (323-283 B.C.)



Tetradrachm with head of Seleucus I.



H.G. Wells, Outline of History, (Garden City: Garden City Pub., 1949), p. 370, 360

Merrill Tenney, Zondervan's Pictorial Encyclopedia, V, (Grand Rapids: Zondervan Corp., 1976), p. 791.

Cassander, Lysonmachus, Ptolemy and Seleucus. Only the last two concern our study, for their families had much contact with intertestament Biblical history. These men founded dynasties. A fairly complete list of both of their significant descendents is given below.

The Ptolemaic Dynasty	The Seleucus Dynasty
Ptolemy I, Soter I, 305-282	Seleucus I 305-281
Ptolemy II, Philadelphus, 284-286	Antiochus I, 281-261
Ptolemy III, Euergetes, 246-222	Antiochus II, 261-247
Ptolemy IV, Philopateor, 222-205	Seleucus II, 247-226
Ptolemy V, Epiphanes, 204-180	Antiochus III, 223-287
Ptolemy VI, Philometer, 180-145	Seleucus IV, 187-175
Ptolemy VII. Neos Philapater, 145	Antiochus IV, 175-164
Ptolemy VIII, Euergetes II, 145-116	Antiochus V, 164-162
Ptolemy IX, Soter II, 116-110, 109, 88-80	Demetrius I, 162-150
Ptolemy X, Alexander I, 110-109, 108	Demetrius II, 145-139
Ptolemy XI, Alexander II, 80	Antiochus VIII, 125-113, 111-96
Ptolemy XII, Auletes, 80-51	Antiochus IX, 113-111
Cleopatra VII, 50-30	Antiochus X, 95-83
	Armenian, 83-69
	Antiochus XI, 69-67, 65-64
	Philip II, 67-66

The relationship these rulers had with God's people will be discussed in the next chapter.

Greek and Jewish Relations

In 332 B.C., when Alexander the Great had begun his march to Jersualem, the people waited in terror. But such feelings were not justified. As Alexander came within sight of this city the gates were opened and a procession led by the High Priest came out to meet him. Alexander then entered the city, traveled to the temple and worshipped there. Under the rule of Alexander the Jews are permitted to keep their own religious customs and they were at peace with the Greeks.

This peaceful relationship between the Jews and the Greeks continue to exist under most of the descendents of the Ptolemies and the Seleucids. The country of Palestine laid between the boundaries of these two dynasties. First, it belonged to one family and then the other. In 198 B.C. Palestine became the property of the Seleucids. This marked the beginning of another one of those numerous unhappy chapters of Jewish history.

Shortly after the Seleucids came into possession of Palestine, they clashed with the expanding power of the Roman Empire. In the Battle of Magnesia, in 190 B.C., the Seleucids were completely defeated. Subsequently, the Peace of Apamea (188 B.C.) was instituted. This treaty not only deprived the Seleucids of their wealthy provinces of Asia Minor, but also required them to pay a tribute to Rome in twelve annual installments. The Seleucids had trouble making the payments. This fact has to be considered as part of the reason for the cruelty of one Seleucid king named Antiochus Epiphanes toward the Jewish nation.

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Antiochus Epiphanes began his actual reign in 175 B.C. His name Epiphanes implies that he felt he was the manifestation of the Greeks' greatest god, Zeus. As a boy he and others were raised in Rome as princely hostages to assure the loyalty of the Seleucid dynasty. He knew of the strength and glory of Rome and dreamed of it for himself. As king he was faced with the responsibility of trying to raise the money for these late payments. Consequently when Jason, the brother of the rightful Zadokite High Priest Onias III, offered Antiochus a bribe to make him High Priest, Antiochus took it. Jason sought to move the orthodox Jews to accept the culture of their Greek rulers and this pleased Antiochus.

Later another usurper named Menelaus offered Antiochus another even larger bribe to make him High Priest. Menelaus was not even of the Zadokite lineage as the law required. Antiochus, disregarding the Jewish law, accepted this bribe as well. The office of High Priest was obviously now up to the highest bidder. Menelaus sought even more to move the orthodox Jews to accept the Greek culture and to forsake their Hebrew heritage and God.

This greatly pleased Antiochus, for he had a dream of establishing a Pan Hellenic (all Greek) military offensive against Rome. To do this he would need to unify the people. His plan for accomplishing this was to make good Greeks out of these Jews. To be militarily strong enough to even attempt such a feat, he would need to conquer Egypt, so he set about that task. In 168 B.C., just as he was about to completely defeat Egypt, the Romans sent an envoy to him. Rome did not want to allow the Seleucids to become too strong. The Roman

envoy told him not to annex Egypt. Antiochus said he needed time to think about this. The Roman took out his sword and drew a circle around Antiochus and said something to the effect, "Take all the time you want, but you had better decide before you step out of this circle." Antiochus submitted to the Roman command because he knew he was not yet ready to take on Rome.

News of this humiliation reached Jerusalem before Antiochus did and prompted an attempt by the conservative Jews to oust the usurper Menelaus, the High Priest. They put in the Zadokite Jason. Antiochus IV looked at this as an act of treason and after being embarrassed in Egypt he demolished Jerusalem and looted the treasury and defiled the temple. The temple was then turned over to a Greek cult to worship Zeus. One of the ways he specifically defiled the temple in 168 B.C. was to sacrifice a pig to Zeus on the altar. Later, he erected another altar to the Greek god, Jupiter, prohibited orthodox temple worship and forbade the Jewish rite of circumcision on penalty of death. He also sold thousands of Jewish families into slavery. All copies of the Hebrew Scriptures, as in the days prior to Josiah (c. 609 B.C.), were ordered destroyed and all those caught concealing them were executed.

This was the state of affairs on the eve of the Maccabean Revolt. Mattathias, a priest from the Hasmonean family, was a man of intense loyalty and amazing courage. He was infuriated at the attempt of Antiochus Epiphanes to destroy the Jews and their religion. He slew a compromising priest who was offering sacrifices to Zeus and gathered a band of loyal Jews around him. They raised a standard

which all the faithful rallied to. He also had five heroic and war-like sons. When one of the sons died in battle, the mantle fell to the next son and so forth. In 164 B.C. the Maccabees signed a treaty with the Seleucids and purified the temple in Jerusalem. That day is still remembered to this day by Orthodox Jews and is called the Feast of Dedication or Hanukkah.

The sons of Mattathias (167-166) were as follows: Judas (166-161), Jonathan (161-144), Simon (144-135), John Hyrcanus (135-104) and Jonathan. There were several reasons for the Maccabees' success. First, there was consistent leadership, from father to son. Second, they were also popular leaders. Third, Antiochus IV forced the Jews to work together because of a reaction to his extreme violence. Fourth, the Maccabees had a knowledge of the land and good communication. Fifth, the Maccabees were also brilliant strategists. Sixth, Antiochus, who had plans of recovering part of the lost Seleucid territory on the other side of the Euphrates, had no wish to tie down a great number of his army fighting these Maccabees. Consequently he sought a quick settlement with them. Seventh, the most important reason for the Jewish success was that God in His Sovereignty heard the prayers of His people.

The Foreknowledge of God

We have already seen in a preceding chapter that the events that transpired were of no surprise to God (cf. Daniel 7-12).

Daniel said, "I am going to tell you what will happen . . . The two horned ram that you saw represents the Kings of Media and Persia. The shaggy goat is the King of Greece, and the large horn between his eyes is the first king [Alexander the Great].

The four horns that replaced the one that was broken off represents four kingdoms that will emerge from his nation, but will not have the same power [i.e. empires of Cassander, Lysimachus, Ptolemy and Seleucus] (Daniel 8:19-22).

Daniel 11:5-28 tells how out of the four kingdoms two would continue to exist. The king of the North would be the Seleucid's dynasty and the king of the south would be the Ptolemy Dynasty. These two dynasties would periodically wage war with one another. Starting again in verse 29 we read,

At the appointed time he [i.e. Antiochus Epiphanes IV] will invade the south again, but this time the outcome will be different from what it was before. Ships of the Western Coastlands [i.e. Hebrew for Kittim; Rome] will oppose him and he [i.e. Antiochus] will lose heart. Then he will turn back and vent his fury against the holy covenant [i.e. Jerusalem temple]. He will return and show favor to those who forsake the holy covenant. His armed forces will rise up and will abolish the daily sacrifice. Then they will set up the abomination that causes desolation [i.e. the altar to Zeus]. With flattery he will corrupt those who have violated the covenant. But the people who know their God will firmly resist him [i.e. the Maccabees] (Daniel 11:29-32).

These passages obviously dovetail so remarkably with Greek world history that as with Genesis this book has come under attack by more naturalistic liberal scholars who start with the assumption that miraculous predictions could have never really occurred. But as questions have been raised, conservative scholars have answered them and continue to maintain and proclaim the historical veracity of this book.

The book of Daniel is not simply history written in advance. It is really trans-historical combining events that were to occur shortly with those that were far off. To illustrate the point, one could turn to the expression the "abomination that causes desolation" in Daniel 11:3. This obviously was a prophecy concerning the deplorable

practice of the Seleucid Antiochus IV when he defiled the temple. But Jesus also asks, "Let the reader understand" that this too was a reference to the destruction of Jerusalem in Matthew 24.

The Lord has his purposes for writing the scriptures which may or may not coincide with our own purposes. Nevertheless, one cannot or should not be anything but impressed with his ability to inspire writers such as Daniel to record events that were hundreds of years from happening. If one does not believe this is possible, one must seek to explain it away. But at this point not only does the Bible need to be dismissed but so do the prophecies of the oracles and fakirs referred to earlier. The Bible clearly refers to a spiritual realm that exists on a different plain. To ignore it or dismiss it does not seem to be prudent and it is caused more by an anti-miraculous bent than anything else. Both the pagan world and the Bible have historically and currently testified to its existence. The Bible testifies to which part of that spiritual world the wise man should align himself.

The Hasmoneans Descendents of the Maccabees

The ancestors of the Maccabean people had won for them a real measure of independence. It is unfortunate to report that they were not worthy of the name, nor the freedom that was given to them. Hungry for power, most became as corrupt and brutal as any previous conquerors had ever been.

John Hyrcanus 135-104 B.C.

The real Hasmonean line of kings begins with John Hyrcanus who became the head of the Jewish state following the murders of both his father and brother , Mattathias and Judas (I Maccabees 16:16). Hyrcanus, a military man, conquered Galilee and the southern area then known as Edom, or Idumea. He then gave the position of governor of Galilee to Antipater, the father of the infamous Herod the Great. Hyrcanus was more a secular king than a spiritual patriot, and this helped to crystalize the motives of two Jewish sects that loom large on the pages of New Testament History.

The Pharisees. The Pharisees (literally, separated ones) were a group of men who came mostly from the scribes, who were concerned with keeping the legal requirements of the law. They were most popular among the common class of people.

Doctrinally, the Pharisees held to four things. First, the immortality of the soul. Secondly, the existence of angelic beings. Third, they emphasized providence of God, but recognized human freedom. Fourth, they emphasized the carrying out of the law. Unfortunately the Pharisees ceased to realize what righteousness truly was. Micah the prophet had said, "He has showed you, O man, what is good. And what does the Lord require of you? To act justly and to love mercy and to walk humbly with your God" (Micah 6:8). They made righteousness obedience to a certain standard of man made controversial rules based upon what they called the oral law. This was nothing more than what they interpreted the law to mean. Consequently, they drifted

far from where they should have been.

The Sadducees. The Sadducees were a group of men arising mostly out of the priestly class. They were supported by the aristocracy who were concerned more about world affairs, expansion and keeping the status quo than they were about religious purity.

Doctrinally they did not believe in a resurrection of the body nor a final judgement. Some have suggested that this is why they were so sad-you-see. They also denied the existence of angelic beings. They emphasized the freedom of man to choose his own destiny and accepted only the Pentateuch (i.e. Genesis through Deuteronomy) as binding on them.

Both the Pharisees and Sadducees would have had their adherents in previous years, but it was not until the reign of Hyrcanus that the groups became crystalized. Because of the different motivations the two groups were bound to have conflict between each other (cf. Acts 23). These two parties continued to exist until the time of the fall of Jerusalem in A.D. 70. After that time only the Pharisees continued.

The Sadducees disappeared as a movement because their cause no longer existed. The glue which really held the Sadducees together was political. With the end of Jewish independence there was little need to continue as a sect. It is easy to see how the worldly minded Hyrcanus government could have served as a catapult to unite different Jewish peoples into these parties.

Aristobulus I 104-103 B.C.

With the death of his father Hyrcanus, Aristobulus, the oldest son, commences his short rule. He also expanded the Hasmonean Kingdom by annexing additional pieces of Galilee that had formerly belonged to the Gentiles.

His rule was cut short, however, due to the family conspiracies and intrigues of his brother, mother and wife. His mother and Antigones, his brother, conspired against him while his wife was for him. His mother and brother consequently perished. His mother pined away in prison while his wife the Queen Salome Alexandria, set up the assassination of his brother. These events so unnerved him that it sounds as if he died from a bleeding ulcer as he would vomit quantities of blood. His last words were:

I myself spend my blood drop by drop! Let them take it all at once; and let their ghosts no longer be disappointed by a few parcels offered to them. As soon as he had said these words he presently died when he had reigned no longer than a year.²²

Alexander Jannaeus 103-76 B.C.

Aristobulus' widow, Salome Alexandria, married the younger brother of her former husband, Alexander Jannaeus. Throughout the twenty-seven years of his dark reign of terror, he proved to be inexplicably cruel. During this time he was constantly provoking the people to riot. This hostility was especially expressed against the Pharisees. At one point a six year revolt broke out and he slew some fifty thousand Jews in that same period. Josephus describes

²²Josephus, op. cit., p. 432.

a scene that depicts his vulgarity and cruelty. He writes that Alexander "had ordered eight hundred [Pharisees] to be hung upon crosses in the midst of the city; he had the throats of their wives and children cut before their eyes; and these executions he saw as he was drinking and lying down with his concubines."²³

Alexander, a cruel warrior, also extended the holding of the Hasmonean Kingdom (cf. PLATE CVII). It was while preparing for another military campaign that he fell ill and never recovered.

Salome Alexandra 76-67 B.C.

Salome Alexandra ruled for the next nine years. During this time the Pharisees were the real rulers of the nation. Consequently, no territorial changes occurred during her reign. She was able to rule because it was well known that she was opposed to the cruelty performed by her husband. She was also known for her new found piety. Sometime during the last twenty seven years she had begun to study the ancient customs of her people and reportedly cast those men out of government who transgressed those laws. Concerning her children, Josephus reports,

She had two sons by Alexander, she made Hyrcanus (II) the elder, high priest, on account of his age; and also, besides that, on account of his inactive temper no way disposing him to disturb the public. But she retained the younger, Aristobulus (II) with her as a private person, by reason of the warmth of his temper.²⁴

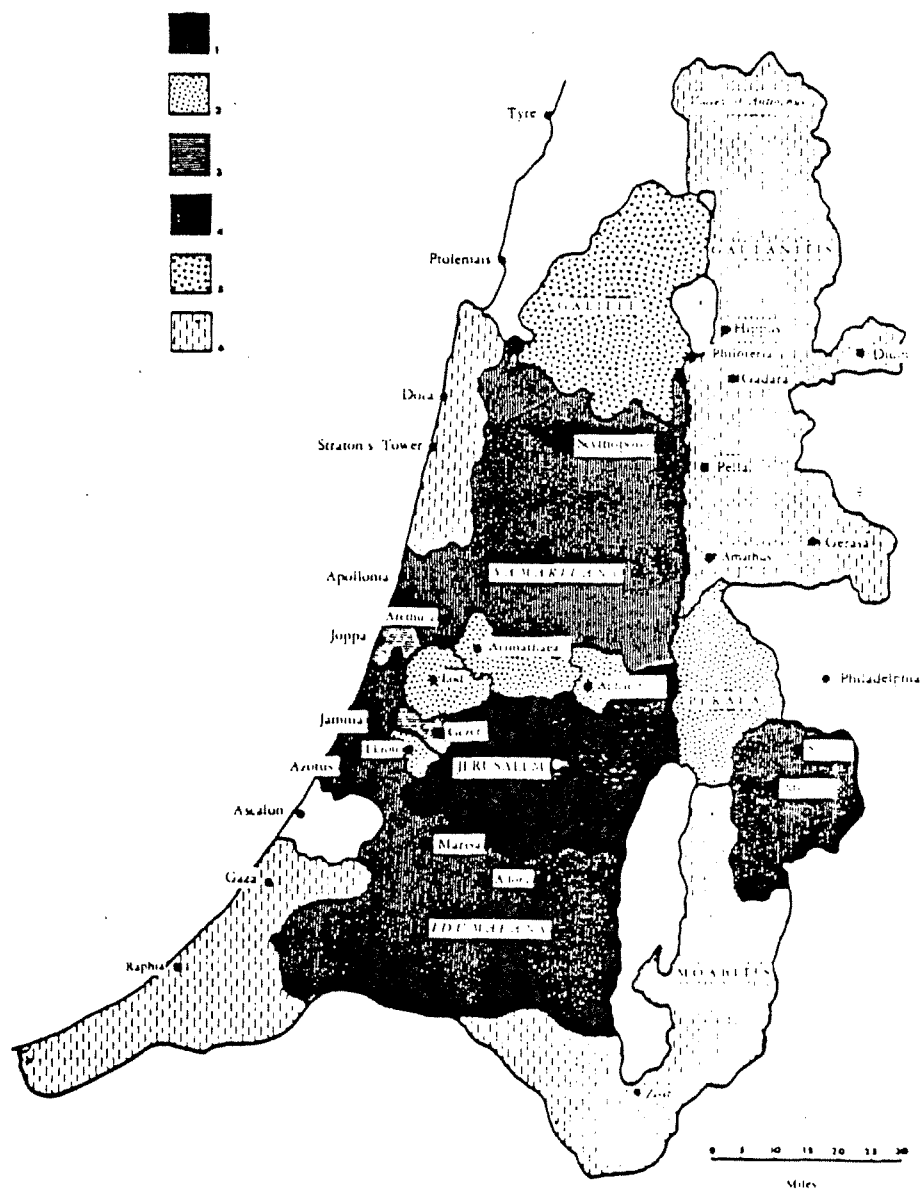
After nine years Alexandra fell ill and soon died. It was not, however, before she made it clear that she gave the kingdom to the elder son, Hyrcanus II.

²³Ibid, p. 433.

²⁴Ibid, p.434.

PLATE CVII

FORMATION OF THE HASMONAEAN KINGDOM



Map 4: THE RISE OF THE HASMONAEAN STATE

1. Judaea at the beginning of the Hasmonaeen Revolt
2. Annexations under Jonathan
3. Annexations under Simeon
4. Annexations under John Hyrcanus
5. Annexations under Judah Aristobulus I
6. Annexations under Alexander Jannaeus

Michael Avi-Yonah, The Holy Land, (Grand Rapids: Baker Book House, 1979), p. 75.

Hyrchanus II and Aristobulus II 67-40 B.C.

With the death of their mother civil war broke out. Because the brothers attention was turned toward each other, the Hasmonean state began to break up. The twelve cities of Moab, for example, withdrew from the empire and declared their independence.

Aristobulus II described as being superior to his brother Hyrcanus II in power and magnanimity, meets his brother in battle and defeats him at Jericho. His victory would be only shortly enjoyed, however, for during this same time a new empire was on the rise. That empire was, of course, the Roman Empire which would ultimately fall heir to Aristobulus' kingdom. General Pompey of Rome, had just defeated the king of the region of Pontus named Mithridates, and he was now free to move into Aristobulus' kingdom to secure Rome's eastern border. He "invited" the two brothers to meet with him so that he could resolve the conflict. Hyrcanus II had petitioned the Roman General Pompey for help. Aristobulus II promised to comply with Pompey but never kept his word. While Pompey considered besieging Jerusalem, those favorable to Hyrcanus II formed a sedition and opened the city gates to Pompey. Following this act, Aristobulus II took refuge in the temple.

After four months of battling, twelve thousand Jews had perished in the fights. Concerning Pompey's attitudes toward these defeated Jews Josephus writes,

Pompey could not but admire . . . the Jews fortitude, but especially that they did not at all intermit their religious services even when they were encompassed with darts on all sides; for, as if the city were in full peace, their daily sacrifices and purifications

and every branch of their religious worship, were still performed to God with the utmost exactness . . . But there was nothing that affected the nation so much, in the calamities they were then under, as that their holy place [i.e. the Holy of Holies] which had been hitherto seen by no one should be laid open to strangers; for Pompey and those that were about him went into the temple itself, wither it was not lawful for any to enter by the high priest, and saw that it was reposit therein, the candlestick with its lamps and the table, and the pouring vessels, and the censors all made entirely of gold, as also a great quantity of spices heaped together, with two thousand talents of sacred money. Yet did not he touch the money, nor anything else that was there reposit; but he commanded the ministers about the temple, the very next day after he had taken it, to cleanse it, and to perform their accustomed sacrifices.²⁵

Pompey had taken Aristobulus II captive and would one day lead him through the streets of Rome in chains (cf. PLATE CVIII).

Parceling up the Hasmonean Kingdom

Pompey, as a Roman General, had two major goals in the actions he took. First, he wanted to secure Rome's eastern territory against rebellion and secondly he wanted to protect the Greek civilizations that had been developed in the east when Alexander went through. What he did to reach his first goal was to divide the Hasmonean Kingdom up among the three peoples that inhabited the land, Nabateans, Itureans, and Jews. The Jews received the worse part of the bargain because they had previously held the largest acreage. Nevertheless, when one considers the size of the Jewish state at the beginning of the Hasmonean revolt, a very large expansion had indeed taken place. This too would be increased when Julius Caesar gave additional land to the Jews under the Herods (cf. PLATE CVIV). Secondly, Pompey

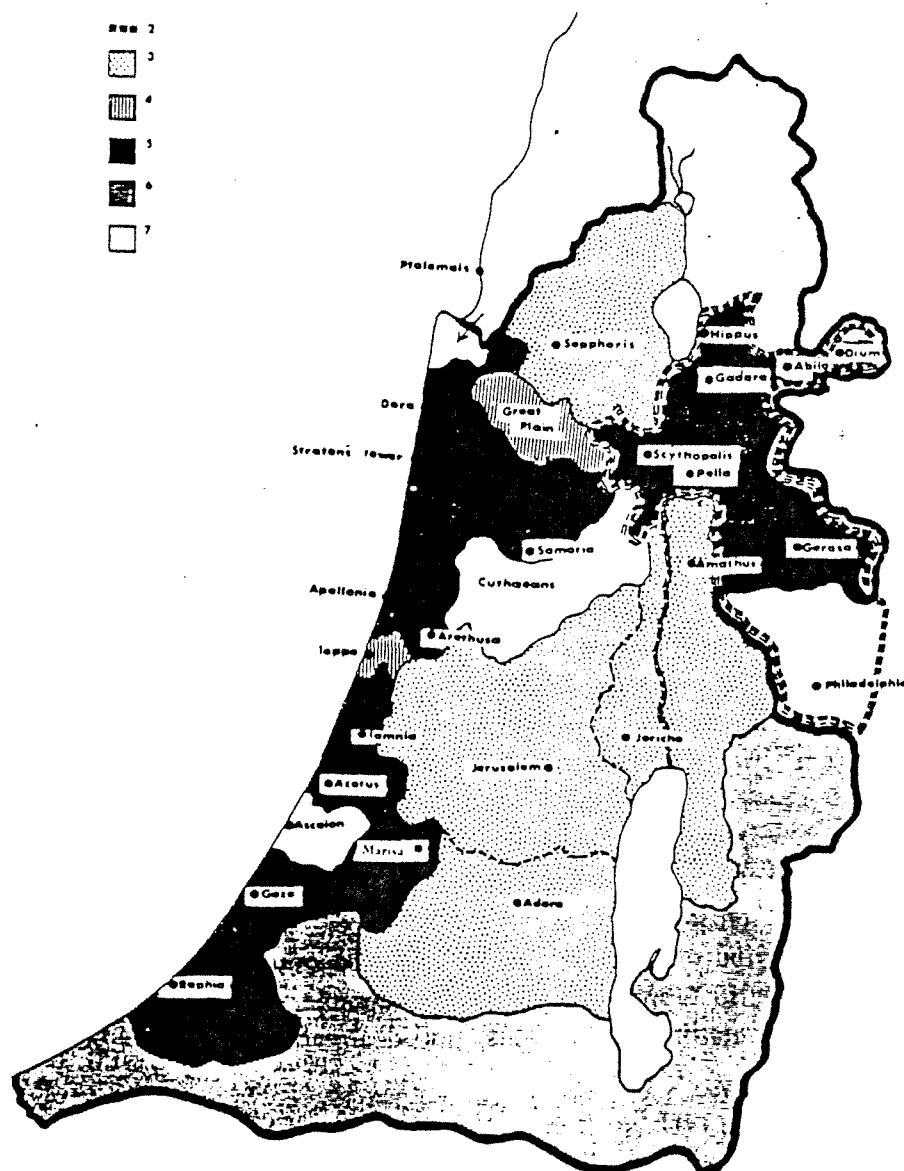
²⁵Ibid.

PLATE CVIII



PLATE CVIV

DECLINE OF THE HASMONAEAN STATE



Map 5: POMPEY'S SETTLEMENT

- | | |
|--------------------------------|--------------------------|
| 1. Judaea at death of Jannaeus | 5. Detached Greek Cities |
| 2. Cities of the Decapolis | 6. To Nabataeans |
| 3. Area left to the Jews | 7. To Ituraeans |
| 4. Returned by Julius Caesar | |

Michael Avi-Yonah, op. cit., p. 83.

wanted to protect the Greek cities and culture which had now been adopted by the Romans. He was aware that the reason that the Hasmoneans were able to rise to power was due to the fact that the Greek cities under the Seleucids did not cooperate with each other. After subjugation by the Hasmoneans they were now ready to do so.

Pompey formed the Decapolis or the land of ten Greek cities. The Decapolis continued down through the time of Jesus as Matthew (cf. 4, 5, 7) can verify. In addition to banding of these cities together, he encircled the Jewish nation with Greek cities down along the coast. These measures were intended to neutralize the Jewish threat of rebellion. As we shall see later, this was only temporarily effective.

The End of the Seleucid and Ptolemy Dynasties

Both of these families came to an end at the hands of the Romans. The Seleucids continued to exist in the Greek cities in Syria until their country became locked in Civil War between the last two Seleucid heir apparents. Pompey, being called in by Antiochus XIII to settle a power struggle between Phillip II and himself, did so by making Syria a Roman province in 63 B.C. This effectively ended the Seleucid Dynasty.

The Ptolemy Dynasty continued even longer, down to 30 B.C., with Cleopatra VII being the last of the line. She was able to continue to reign for twenty years because, as we shall read more completely later, she had an uncanny ability to court Roman Emperors.

At the time of the death of Cleopatra VII's father, Ptolemy XII, the throne was supposed to be shared by her and her brother, Ptolemy XIII. But Civil War broke out between the two and Julius Caesar was officially designated to arbitrate between them. Cleopatra endeared herself to Julius and he sided with her. Ptolemy XIII subsequently died in battle in 47 B.C. as a result of his defiance. Ptolemy XIV, another brother, now became the new co-ruler until Cleopatra poisoned him while they were in Rome in 44 B.C. Later Emperor Julius Caesar sired a son by her named Caesarion who she was able to have recognized in Egypt as the next heir apparent to the throne (41 B.C.). Later Caesarion became co-ruler with his mother from 36-30 B.C. She planned to make him Ptolemy XV upon her death. As we shall learn, her plans went awry and with her death the Ptolemy Dynasty also comes to an end.

The Bible,
Apocrypha, and Pseudo-pigrapha

We have just concluded our study of the Old Testament and the intertestament periods. We are about to launch out on a review of the Roman or New Testament Period. The fervor of the period generated special interest in spiritual things. Three special kinds of literature belong to this period and are especially related to the years 200 B.C. to around 100 A.D. Those three classifications of religious literature are the Bible, Apocrypha, the Pseudo-pigrapha and the early Christian writings. It will become apparent that to understand something about the literature will help one to understand more of the period itself.

The goal of this section is to introduce, discuss and clarify these three distinct classes of literature that have varying degrees of significance for the Christian. A study of this kind will help us to answer the following general questions: 1) How were these letters written? 2) When were they written? 3) Why were they written? and 4) How were these letters collected and classified and placed in their present state?

The Bible

The Bible is actually a collection of writings written in excess of over a 1,500 year span. This covers over sixty generations of people. There are not less than forty different authors that were used by God to record his revelations. These men came from many different walks of life. Moses was a political leader educated in Egypt; Peter a fisherman; Amos a herdsman; Joshua a general; Nehemiah a cupbearer; Daniel a Prime Minister; Solomon a king; Matthew a tax collector, and Paul a converted Rabbi and tent maker.

The Bible was written in many different places. Moses wrote in the wilderness, Jeremiah in a dungeon, Daniel on a hillside and a palace, Paul in prison, Luke while traveling, and John while in exile on Patmos. The Bible was written in times of War as in David's time, and in times of peace, as in Solomon's time. It was written by these 40 plus men in the heights of joy and in the depths of depression.

The Bible was written on three continents, Asia, Africa and Europe. It was also written in three different languages, Hebrew,

Aramaic, and Greek. And yet a case can be made that this book is in complete agreement from Genesis to Revelation on hundreds of controversial subjects (e.g. marriage, substance abuse, parenting skills, pre-marital and extra marital relationships, homosexuality, stewardship, vocation, etc.).

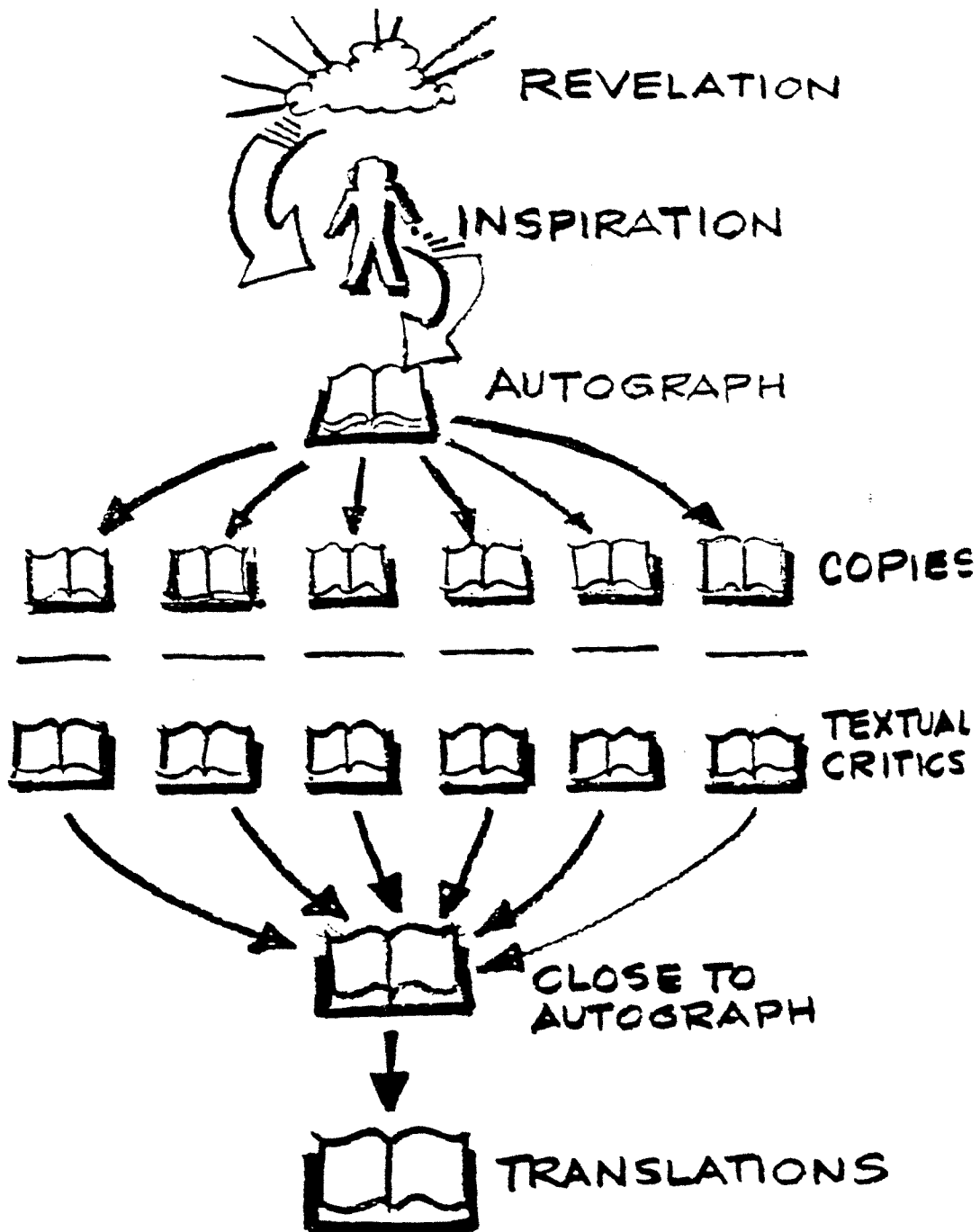
If we took 40 different men from the same walk of life, say Psychologists, from the same place, say Portland, Oregon, writing at the same time, say peacetime, writing in the same mood, say under the pressures of graduate school, all writing from North America, and all speaking the same language, do you think a case could be made that these men were in complete agreement on any of these subjects listed above? I think you see the point. The existence of the book called the Bible is a miracle in itself.²⁶

The traditional, and this author believes still correct, explanation for the Bible is really quite simple. That is that God initiated contact with man and communicated with him at various times, in various manners, Thus he revealed to man his will (Hebrews 1:1). Following this revelation from God to man, he, by the inspiration of that same God, was aided in the passing along and writing down of that revelation, sometimes using his own words from his own perspective and sometimes quoting directly from God (Peter says that these men were "carried along by the Spirit" II Peter 1:16) (cf PLATE CX).

Later, speaking of both the Old and the New Testaments, Paul could write concerning the accuracy of these original transcripts

²⁶Josh McDowell, Evidence That Demands A Verdict, (Campus Crusade For Christ, Inc., 1972), pp. 18, 19.

PLATE CX



(i.e. autographs) that "all the scripture was given by inspiration of God and was profitable . . . " (II Timothy 3:16). Notice that the emphasis was upon the finished product and not on the men. Note also that Peter the Apostle early recognized that Paul's letters should be classified as scripture (cf. II Peter 3:15, 16).

However, due to a lack of printing presses, these original manuscripts were recopied by hand over and over again. It is the testimony of many qualified language scholars (e.g. R.T. Robinson, F.F. Bruce, Geisler, W. Nix, Philip Schaff, R.D. Wilson, William Green and others) that both the Old and the New Testaments have been transmitted with the most minute accuracy. This phenomenon is unequalled in the history of literature. Again, this author believes the credit goes to an omnipotent and caring God.

We have fewer ancient copies of the Old Testament to compare with each other, due in part, no doubt, to those periods when to possess a copy of the Old Testament would bring death. The most famous portions of the Old Testament are the Dead Sea Scrolls, LXX, Samaritan Pentateuch, Targum and Massorite texts. The scribes of these periods adhered to a strict code of copying and had many checks and balances which safeguarded against most error. In regard to the New Testament, we literally have thousands of copies to compare with each other, assisting in identifying the original text. These were copied by serious copiests, but were generally intended for personal use. Because the copies were made by hand, minor errors have crept into both Testament. It is the job of the critics to examine the manuscripts and to weed out those errors and give us

a manuscript as close to the original autograph as possible. I believe that we still have some minor copiests' errors in both Testaments. These errors are not in areas of any serious content, but only in areas of minor details (e.g. numbers). Textual critics have catalogued the typical types of variants that have occurred. There are unintentional changes brought about by errors of sight, confusion of one letter for another, skipping over a phrase or repeating a phrase twice, or errors in judgement concerning abbreviations and numerals. There are also intentional changes made. Grammatical and linguistic changes, liturgical changes, enumeration of apparent changes, harmonization and attempts to correct an obvious manuscript error and doctrinal changes to help support a doctrine of the scribes. But what needs to be underscored is that most of these variants are obvious. Phillip Schaff concluded his book Comparison of the Greek Testament and the English Version with these words, "Not one of the variations altered an article of faith or a precept of duty which is not abundantly sustained by other undoubted passages or by the whole tenor of Scripture teaching."²⁷

Therefore we are left to struggle over our minute points of detail and numerical questions, rather than issues of conceptual truth or historicity. The translations we have today are nearly exactly that which the Old and New Testament readers possessed. The great scholar F.F. Bruce wrote in his book The Books and the Parchment,

²⁷McDowell, op. cit., p. 44.

It cannot be too strongly asserted that in substance the text of the Bible is certain. Especially is this the case with the New Testament. The number of manuscripts of the New Testament, of early translations from it, and of quotations from it in the oldest writers of the church, is so large that it is practically certain that the true reading of every doubtful passage is preserved in some one or other of these ancient authorities. This can be said of no other ancient book in the world.²⁸

Another way to put it is that the text is estimated by Geisler and Nix to be 98.33 percent perfect. We need to recognize that in point of fact we do not have any of these original autographs. This allows for a 1.67 percent chance of error in our best translations. This author believes that we can live with this. The closest we come to an original autograph in the New Testament is a portion of the Gospel of John located at the John Ryland Library in Manchester, England. We know that the Apostle John wrote his gospel around 100 A.D. This fragment was found in Egypt some distance from the traditional sight of composition. The date of this fragment is estimated to be around 130 A.D., bringing us within 30 years of the original manuscript.

This author firmly believes that if we had the original manuscripts in their entirety, we would have a text free from error (i.e. inerrant). Even questions of minute detail would disappear. But until that time arrives (which is not certain to happen this side of eternity) we will need to attempt to resolve apparent textual errors as honestly and openly as possible, using the best scholarship available. Perhaps Isaiah best articulates this author's convictions when he said, "The grass withers and the flowers fall, but the word

²⁸Ibid, p. 45.

but the word of God stands forever" (40:8).

The Old Testament. The scholars Geisler and Nix explain how the books in the Old Testament cannon were confimed as being authentic. They set forth these five tests:

- 1) Is it authoritative? Did it come from the had of God (does the book come with a divine, "Thus saith the Lord"?)
- 2) Is it prophetic? Was it written by a man of God?
- 3) Is it authentic? The fathers had the attitude, "If in doubt, throw it out!"
- 4) Is it dynamic? Did it come with the life-transforming power of God?
- 5) Was it received, collected, read and used? Was it accepted by the people of God?²⁹

Using the five principles listed above, the Jews arrived at the following topically arranged collection of books:

The Law (Torah)

Genesis
Exodus
Leviticus
Numbers
Deuteronomy

The Prophets (Nebhim)

- A. Former Prophets
Joshua
Judges
Samuel
Kings
B. Latter Prophets
Isaiah
Jeremiah
Ezekiel
The Twelve

The Writings (Kethubhim)

- A. Poetical Books
Psalms
Proverbs
Job
B. Five Rolls (Megiloth)
Song of Solomon
Ruth
Lamentations
Esther
Ecclesiastes
C. Historical Books
Daniel
Ezra
Nehemiah
Chronicles

30

Jesus witnessed to the completeness of this very cannon on several occasions. In Luke 24:44 he said, "Everything must be fulfilled

²⁹Geisler and Nix, A General Introduction to the Bible, (Chicago: Moody Press, 1968), p. 141.

³⁰McDowell, op. cit., p. 34.

that is written about me in the Law of Moses, the Prophets and the Psalms." In this way he confirmed the three major sections of the Old Testament, the Law, the Prophets and the Writings. The last section referred to by Jesus as the Psalms was called that because Psalms was the first and largest book of that section.

Again we read in Matthew 23:35 (cf. Luke 11:51) a phrase which defines the limits of the Old Testament books. Here Jesus refers to the murders of righteous men by the evil. He starts with Abel, Adam's son, and concludes with Zechariah. The verse reads, "From the blood of righteous Abel to the blood of Zechariah . . ." Abel was the first righteous man murdered in Genesis (4:8), while Zechariah was the last righteous man murdered in the last book of the Hebrew collection in II Chronicles 24:21.

From this we can see that the collection of the Old Testament books were settled at least in the minds of most, and especially in the mind of Christ by A.D. 30. For some, the official pronouncement of the agreed upon list would await the council, if it can be so called, at Jerusalem in A.D. 90. Jerusalem, we will read later, was destroyed by the Romans in A.D. 70. This meant that the sacrificial system was ended and they needed an authoritative list of works to hold them together. In addition to this, the Christians were now circulating scriptures and then again there were the Apocrypha books and the Pseudo-pigrapha books. An authoritative list was necessary.

Dr. R.K. Harrison writes further concerning this "council."

After Jerusalem was destroyed by the forces of Titus in A.D. 70 Rabbi Jonathan ben Zakkai obtained permission from the Romans to settle in Jamnia, where he proposed to carry on his literary

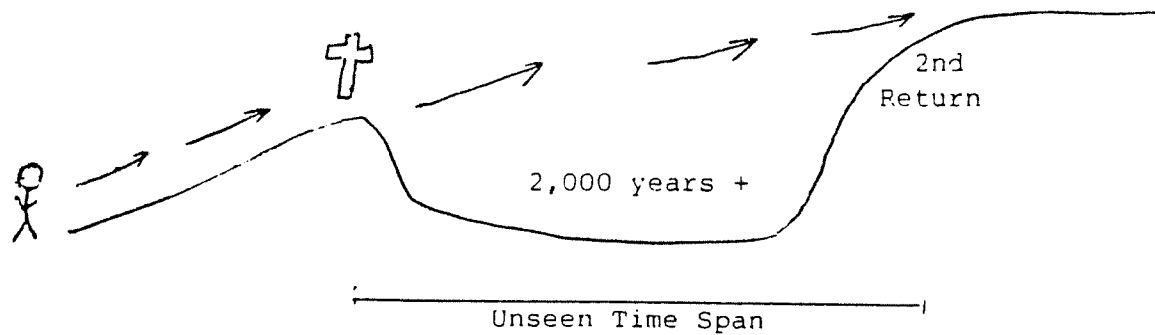
activities . . . from time to time certain discussions took place relating to the canonicity of specific Old Testament books . . . There can be little doubt that such conversations took place both before and after this period, and it seems probable that nothing of a formal or binding nature was decided in these discussions, . . . the various debates helped to crystalize and establish the Jewish tradition in this regard more firmly than had been the case previously.

. . . the conversations seem to have centered upon the question as to whether specific books should be excluded from what was to be regarded as the Scriptural corpus. . . . The fact is that works under discussion were already accorded canonical status in popular esteem, so that, as Stafford Wright has stated, the "Council" was actually confirming public opinion, not forming it.³¹

The New Testament. How were these letters written? They were, of course, to come to us through the same sources as referred to earlier, God. These men were also carried along by the Holy Spirit (II Peter 1:20, 21) as they received new revelation from God and by his inspiration they eventually came to record it.

When were these letters written? This author believes the most accurate date of the writing of the New Testament ranges from around 60 to 100 A.D. Why were these letters written? The obvious answer is that the authors wanted to convey a message they would not be able to deliver in person. In the case of the Apostle Paul, he was not able to travel and speak to all the congregations he desired. In the case of the other Apostles, they began to realize that Christ's return might be longer than they had originally expected. A professor once illustrated how these men of God saw the Second Coming of the Lord Jesus.

³¹R.K. Harrison, Introduction to the Old Testament, (Grand Rapids: Eerdmans Pub. Co., 1979), p. 278.



From the vantage point of the New Testament writers they saw the cross and the return lined up with each other. What they could not see was the duration between the two points of history.

Paul, in writing to the Thessalonians, tries to ease their minds about those who "fall asleep" (i.e. pass away) prior to the Lord's return. He says that when the Lord returns the second time,

The dead in Christ will rise first, after that, we who are still alive and are left will be caught up with them in the clouds to meet the Lord in the air. And so we will be with the Lord forever. Therefore encourage each other with these words (II 4:17, 18).

Paul did not teach that he would live until Christ's return, but it is apparent that he thought that it was a real possibility.

The verse that often raises questions in this regard stems from what is an unfortunate mis-translation of a Greek word in Matthew 24:34. There Jesus states, "I tell you the truth, this generation (i.e. genea) will certainly not pass away until all these things have happened." The New International Version translation and others put the alternative reading of the word in its footnote. Genea can, and in this case should, be translated "race." In the exhaustive Arndt and Gingrich Lexicon, we read that this word may also be translated, "family descent . . . clan, race, kind, generation."³²

Therefore, Jesus was promising a group of Jews nearly 2,000 years ago that their race, or Jewish clan or Jewish descendants, would not pass away until he returned.

In retrospect, it has not always been so evident that the Jews would survive the numerous holocausts that they have gone through. A question might be raised as to why God would allow his followers to remain in the dark concerning the time of his Son's return. Obviously the Father in Heaven purposely concealed it from us. When Jesus, in his human state, was asked point blank concerning these events, he said, "No one knows about the day or hour, not even the angels in heaven nor the Son, but only the Father. Be on guard! Be alert! You do not know when the time will come" (Mark 13:32).

Jesus does, however, give them a parable which might possibly have given them some insight that the coming might have been some time off. For the point of the parable of the 10 Virgins in Matthew 25:1-13 is that the wise brides have come prepared with enough oil to last them some time while they await the bridegroom's return.

Likewise, we as Christians should also wait patiently. This waiting should not turn to disbelief concerning the certainty of his ultimate return, for Peter first warns us concerning the last days and then explains the reason for the Lord's delay. He warns us that scoffers will come, but we must not forget that with the Lord a day is like a thousand years. He also exhorted us to remember

³²Arndt and Gingrich, " , " A Greek Lexicon of the New Testament and Other Early Christian Literature, (Grand Rapids: Eerdmans Pub. Co., 1957), p. 153.

that the Lord is not slow in keeping his promise, but patient, not wanting any to perish (cf. II Peter 3:8-9). We are also warned that the Day of the Lord will be like a thief in the night, coming without warning.

If each generation for the last 2,000 years knew the Lord was not going to return during their lifetime, a major deterrant to sin would have vanished. It is just this expectancy which keeps many people cautious and eager to repent over sin. The return of the Lord could be any day, just as it could have been for those in the past. Each generation has had the same exhortation to be alert!

However, when it becomes apparent that the return of Christ might be later than at first hoped, the authors of the Gospels set down their records of the accounts of Christ's teaching and life. This is only a partial account, for John was wise enough to note that Jesus did say more than that which could possibly be recorded. He wrote at the end of his gospel that, "Jesus did many other things as well. If every one of them were written down, I suppose that even the whole world would not have enough room for the books that would be written" (21:25).

Collecting the New Testament Books.

Justin Martyr, a third century writer, states in his First Apology, chapter 67, that on Sundays in the mid-second century, at Christian worship assemblies, the "memoirs of the Apostles" were read together with the "writings of the Prophets."³³ This should

³³Neil Lightfoot, How We Got the Bible, (Grand Rapids: Baker Bookhouse, 1968), pp. 83-84.

not be too surprising that both the words of the Apostles and the Old Testament prophets would be early accorded equal state. It was mentioned earlier that Peter himself recognized that the Apostle Paul's writings were not from him alone, but from God (cf. II Timothy 3:15, 16), just as the Old Testament writers were led of God. They would have therefore early been read by the church and treasured as scripture.

This continued to be the state of affairs until the Christian body was forced to determine which books were inspired by God and which were written solely by man. The Christian church was just starting to organize itself, for it was still under a hostile government and could not be too visible. We shall see that during the first three hundred years of the Roman period the Christian church underwent no less than ten persecutions against it. Obviously such actions by the government would prevent Empire-wide dialogue concerning which books belonged in the New Testament canon.

Reasons for an Authoritative List.

Josh McDowell enlightens us about the three basic reasons that the church needed this authoritative list. First, a heretic named Marcion (c. 140 A.D.) developed his own canon and began to propogate it. The church needed to offset his influence by determining what was the real canon. Marcion felt that Paul's writings were the only true letters possessing Apostolic authority. Apparently Paul's opposition to the use of law as a means of salvation fit well into Marcion's theology. Secondly, culturally the church was divided

between the Latins in the West and the Orientals in the East. Many churches in the east were using books in their worship services which were obviously spurious and this danger of corruption needed to be stopped. Third, a practical reason was related to a edict made by the Roman Emperor Diocletian in A.D. 303. He declared the destruction of all sacred books and that those who concealed them would forfeit their lives. The Christians needed to know which books were scriptures, for who would want to die for a spurious book?³⁴

Earliest List of New Testament.

During those early years of the ministry of Christ's apostles, their works began to be gathered into informal collections, Authors disagree as to exactly which collection came first. Some feel Paul's letters were gathered into a single whole first, while others believe the gospels and Acts preceded them. In either case, the gospels early on were recognized to consist of only four. Then all the others followed. These unofficial collections were not always the same. The chief test for admission into this select group of books, according to the historian Dr. Harry Boer, was,

Apostolicity, that is each book had to be written either by an apostle or by one close to an apostle. It is for this reason that the Gospel of Mark (who was associated with Peter) and the Gospel of Luke (who was associated with Paul) were included. For the same reason, decision on Hebrews, James, II Peter, III John, Jude and Revelation was delayed because of uncertainty about their apostolic authorship. On the other hand books like the Epistle of Barnabas, the Shepherd of Hermas, the Wisdom of Solomon

³⁴McDowell, op. cit., pp. 40, 41.

and others were rejected because of a lack of Apostolic connection.³⁵

The complete list that we now possess required nearly 300 years for the entire church to agree upon. The reason for the debate was due to the fact that everyone wanted to be sure that books were not added or deleted to or from the list that should not be. In 367 A.D. Athanasius, an ancient Theologian, set forth the collection we presently possess. In A.D. 393 the synod held at Hippo Regius agreed with the list, as did a second synod held in Carthage, North Africa in A.D. 397 under the leadership of Augustine. Now, after 300 years of debate, the churches in both east and west agreed that the books enjoined in our New Testament were authentic and inspired.

The Apocrypha

Most of us need to ask, "What is the Apocrypha?" The introduction to the Apocrypha in The Oxford Annotated Bible with the Apocrypha is quite helpful in our understanding of the discussion concerning these works. They observe that,

The word Apocrypha is used in a variety of ways that can be confusing to the general reader . . . Etymologically the word means things that are hidden, but why it was chosen to describe certain books is not clear. Some have suggested that the books were hidden or withdrawn from common use because they were deemed to contain mysterious or esoteric lore, too profound to be communicated to any except the initiated . . . Others have suggested that the term was employed by those who held that such books deserved to be hidden because they were spurious or heretical.³⁶

³⁵Harry Boer, A Short History of the Early Church, (Grand Rapids: Eerdmans, 1976), p. 71.

³⁶The Oxford Annotated Bible with the Apocrypha, ed. May and Metzger, (New York: Oxford University Press, 1957), p. ix.

There are 15 of these Apocryphal books. None of these were included in the Hebrew collection of the Old Testament. The question naturally then arises as to how did these books get included in the Bibles of the Catholic wing of Christianity. The answer to this has several different causes. Initially, these works were included with the Hebrew works when a community in Alexandria, Egypt referred to earlier, felt compelled to translate the nearly forgotten Hebrew dialect into the lingua franca of the day, that being Greek. This translation as noted earlier, is called the Septuagint (LXX) after the alleged 70 scholars who worked on it. A second cause of their inclusion we are told is that,

At the end of the fourth century Pope Damasus commissioned Jerome, the most learned biblical scholar of his day, to prepare a standard Latin version of the Scriptures (the Latin Vulgate). In the Old Testament Jerome followed the Hebrew canon and by means of prefaces called the readers' attention to the separate category of the apocryphal books. Subsequent copyists of the Latin Bible, however, were not always careful to transmit Jerome's prefaces, and during the medieval period the Western [i.e. Catholic] church generally regarded these books as part of the Holy Scriptures.³⁷

A third cause for their inclusion is due to the conflict that arose over the Protestant Reformation. Kenneth Scott Lautorette, the Yale historian, wrote that,

One effect of Protestantism was that the Roman Catholic Church became less inclusive. Heretofore it had permitted diversity of views on some of the issues raised by Protestants. Now it felt constrained to state its convictions more precisely. The definitions of dogma framed by the council of Trent (A.D. 1545-1563) to which we are to come a little later, were consciously directed against Protestant teaching. They ruled out opinions held by some who had remained within the Roman Communion. Those who cherished these opinions had either to surrender them and

³⁷Ibid.

conform or to leave the fellowship of the Church of Rome . . . Among the decisions or dogma reached by the Council of Trent the following stand out. The council declared the Old Testament, which was made to include what Protestants call the Apocrypha . . . It held that of all the latin editions of the scriptures, the Old Vulgate was to be regarded as authentic. It ordered that no one should presume to interpret the Bible contrary to the sense authorized by the church.³⁸

In historical context, therefore, we see this as an unfortunate reaction to the anxieties caused by the Protestant Reformation.

Today we are told that,

Modern Roman Catholic scholars commonly employ a distinction introduced by Sixtus of Sienna in 1566 to designate the two groups of books. The terms "protocanonical and deuterocanonical" [i.e. first canon and second canon] are used to signify respectively those books of scripture that were received by the entire church from the beginning as inspired, and those whose inspiration came to be recognized later . . . In short as a popular Roman Catholic catechism puts it, "Deuterocanonical does not mean apocryphal, but simply, later added to the canon."³⁹

Geisler and Nix have compiled a list of ten historic testimonies of antiquity against accepting the apocrypha into the Bible. They are as follows:

1. Philo, Alexandrian Jewish philosopher (20 B.C.-A.D. 40), quoted the Old Testament prolifically and even recognized the three-fold division, but he never quoted from the Apocrypha as inspired.
2. Josephus (A.D. 30-100), Jewish historian, explicitly excludes the Apocrypha, numbering the books of the Old Testament as 22 [i.e. I II Kings, etc. he counted as one book]. Neither does he quote these books as Scripture.
3. Jesus and the New Testament writers never once quote the Apocrypha, although there are hundreds of quotes and references to almost all of the canonical books of the Old Testament.
4. The Jewish scholars of Jamnia (A.D. 90) did not recognize the Apocrypha.

³⁸Kenneth Scott Latourette, A History of Christianity Vol. II, (New York:: Harper and Row Pub., 1975), pp. 840, 863.

³⁹Geisler and Nix, op. cit., p.172.

5. No cannon or council of the Christian church for the first four centuries recognized the Apocrypha as inspired.
6. Many of the great fathers of the early church spoke out against the Apocrypha, for example, Origen, Cyril of Jerusalem, Athanasius.
7. Jerome (340-420 A.D.), the great scholar and translator of the Vulgate, rejected the Apocrypha as part of the canon. He disputed across the Mediterranean with Augustine on this point. He at first refused even to translate the Apocryphal books into Latin, but later he made a hurried translation of a few of them. After his death, and literally "over his dead body," the apocryphal books were brought into his Latin Vulgate directly from the Old Latin Version.
8. Many Roman Catholic scholars through the Reformation period rejected the Apocrypha.
9. Luther and the Reformers rejected the canonicity of the Apocrypha.
10. Not until A.D. 1546, in the polemical action at the Counter Reformation Council of Trent, did the Apocryphal books receive full status by the Roman Catholic Church.⁴⁰

Dr. Merrill F. Unger writes concerning some of the reasons that God's people should reject these works as being inspired.

1. They abound in historical and geographical inaccuracies and anachronisms.
2. They teach doctrines which are false and foster practices which are at variance with inspired Scripture.
3. They resort to literary types and display an artificiality of subject matter and styling out of keeping with inspired Scripture.
4. They lack the distinctive elements which give genuine Scripture their divine character, such as prophetic power and poetic and religious feeling.⁴¹

What, therefore, should be the church's response towards the Apocrypha? This has varied and is of course personal. The statement of the Westminster Confession of Faith (A.D. 1647) is typical of the Reformed Churches. "The books commonly called the Apocrypha,

⁴⁰Ibid, p. 173.

⁴¹Merrill F. Unger, "Apocrypha," Unger's Bible Dictionary, (Chicago: Moody Press, 1975), p. 70.

not being of divine inspiration, are not part of the canon of Scripture, and are therefore of no authority in the Church of God, nor to be any otherwise approved, or made use of, than other writings."⁴²

Personally, this author likes the attitude expressed by Martin Luther in a preface of his translation of the Bible in A.D. 1534. Concerning the Apocrypha he said, "these are books which are not held equal to the sacred Scriptures and yet are useful and good for reading."⁴³

This statement is true if for no other reason than they are a part of history. It is of interest to note that the Apocrypha played a large part in the discovery of America. How so? The answer is in regards to the effect that one verse played on three Catholics around A.D. 1492. Those three, of course, were Columbus himself, and the King and Queen of Spain, Ferdinand and Isabella. II Esdras 6:42 reads, "On the third day thou didst command the waters to be gathered together in the seventh part of the earth; six parts thou didst dry up and keep so that some of them might be planted and cultivated and be of service to thee." This verse led Columbus to conclude that if 6/7th of the earth was dry land and only 1/7th ocean, then one should be able to navigate with a fair wind, between the West coast of Asia to the East Coast of Asia in just a few days. Partly by quoting this verse to Ferdinand and Isabella was he able to persuade them to provide the financial support necessary for his voyage.

⁴²Eerdman's Concise Bible Handbook, (Minneapolis: Eerdmans Pub. Co., 1980), p. 251.

⁴³Ibid.

The Apocrypha is not something to be feared, but something to be accepted for what it is. On occasion it does provide good historical insights into the period as does the book of I Maccabees. This book is our chief source of history for the Maccabean Revolt between the years 175-134 B.C. However, this cannot be said for II Maccabees, which tends to introduce more heretical type doctrines. If an Apocrypha edition is available to you, Susanna, Bel and the Dragon and Judith are recommended by this author for interesting reading.

Pseudo-pigrapha

This is the classification given to all the remaining works which were written by both Jewish and Christians that survived from this same period, 200 B.C. to about A.D. 200. This group includes those works which professed to have been written by ancient heroes of Israel, who lived long before they were actually written. They are, therefore, generally called Pseudo-pigrapha, literally false name. However, for the sake of communicating with the Catholic wing of Christianity it is important to note that these books are what the Catholics call "Apocrypha" while these same works are what the Protestants call Pseudo-pigrapha. Some of these works include The Book of Jubilees, 100 B.C.; Psalms of Solomon, 100 B.C.; I Enoch; III Maccabees; and IV Maccabees.

Early Christian Writings

One last group of literature that should at least partially be listed are those early Christian writings designated variously

as the writings of the early Church Fathers. (These works would include I Clement, A.D. 96; Didach, Teaching of the Twelve, A.D. 180; Epistle of Polycarp to the Philippians, 108 A.D.; The Seven Epistles of Ignatius, around A.D. 100; and others.) The importance of this literature lies not in its inspiration as scripture but rather in its reflection of this period. Sometimes the reflection is historically accurate and at other times it only reflects the conditions these authors wish were the case.

And with this we are now ready to enter the last chapter of our study.

Chapter Eight

THE ROMANS

The people of Rome were the last great civilization of the Ancient Near East. They also represent the last historical period of our study. The year 146 B.C. marks two major events. First, the expulsion of the Greeks from the temple of Jerusalem by the Maccabees, referred to earlier. This accomplishment is still being celebrated by orthodox Jews today as Hanukkah, thus ending one of the "abominations of desolation." The second major event was the sacking of the capital city of Rome's major competitor in the Mediterranean Sea, Carthage. The two powers had vied for control during the Punic (i.e. Latin for Carthage) Wars on three separate occasions, and Rome had ultimately won the final victory in 146 B.C. This made them the undisputed power over the Mediterranean Sea area and thus marks the date of their dominance.

The A.D. 476 date marks the fall of the Roman Empire. In A.D. 376 the Visgoths, one of the first of the Germanic Tribes to cross the Danube River, marked the beginning of the end for Rome. Other tribes were to follow. The West Goths, or Visgoths, arrived at Rome in A.D. 410., the Mongolian Huns in A.D. 451, the Vandals in A.D. 455, and the East Goths, or Ostrogoths in A.D. 473. From the Vandal's sacking of Rome we get our modern word vandalism and vandal. Webster says of the Vandals that they were, "One of the most barbarious of the East Germanic tribes that ravaged Gaul, Spain,

and Northern Africa, and invaded Rome in the fifth Century; notorious for destroying the monuments of art and literature."¹ Of the current usage of the word we read that a vandal is "one who willfully or ignorantly destroys or disfigures, especially that which is beautiful or artistic."²



Brown Brothers

The Vandals Pillage Rome

3

¹Noah Webster, Webster's New Twentieth Century Dictionary, (New York: The World Pub. Co., 1974), p. 2019.

²Ibid.

³B.K. Kuiper, The Church in History, (Grand Rapids: Eerdmans Pub., 1966), p. 49.

Rome was sacked and pillaged on several occasions. In one text we read that,

In 410 Rome was sacked by the Goths under Alaric. For six days and nights the barbarians trooped through the city. Soon the streets were wet with blood. The palace of the emperor and the residences of the wealthy citizens were stripped of their costly furniture, their precious vessels and jewels, their silken and velvet hangings, and their beautiful objects of art. The city which had plundered the world was now itself plundered.⁴

The final capitulation occurred, however, in A.D. 476 when the army in Italy, recruited chiefly from smaller Germanic tribes, mutinied under a Germanic general named Odovakar, whom they made king. This date is usually accepted as the close of the Roman Empire. These are the dates used to describe the period of Roman dominance. The influence of Rome, however, began before this time and continues to this very day. We can only deal with a portion of this influence.

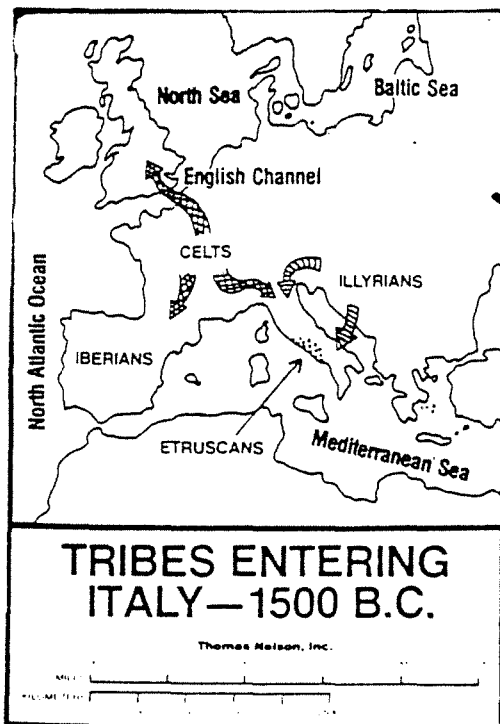
Early History 3000-1000 B.C.

This area was apparently settled in these ancient times by tribes migrating from different areas of Europe and Asia around 3,000 B.C. to 1,000 B.C. The migratory tribes came from Europe, Southeast Asia and India and are consequently currently referred to as Indo-Europeans. Eventually the area would therefore be controlled by the descendants of Japheth. But this was perhaps not always the case.

The geography of the country broke the habitable land up and allowed these tribes, or families, to exist separately. One ancient tribe that figures into this period is the Etruscans. "The

⁴Ibid.

Etruscans . . . came from the area of Asia Minor that is occupied by modern Turkey [i.e. around Ararat] . . . We know very little about the Etruscans, except that they made tools and weapons with copper, bronze and iron."⁵



Etruscan Soldiers. This tomb painting depicts two Etruscan soldiers—an archer and a spearman—accompanied by the goddess of victory, Nike. The Etruscans, who controlled Rome during the sixth century B.C., may have come from what is now Turkey. Great builders and engineers, they cleared the forests, drained marshes, and built fortified cities. The Etruscan kings were driven out of Rome by the unified Latin tribes, who established the Roman Republic in 510 B.C.

6

H.G. Wells writes,

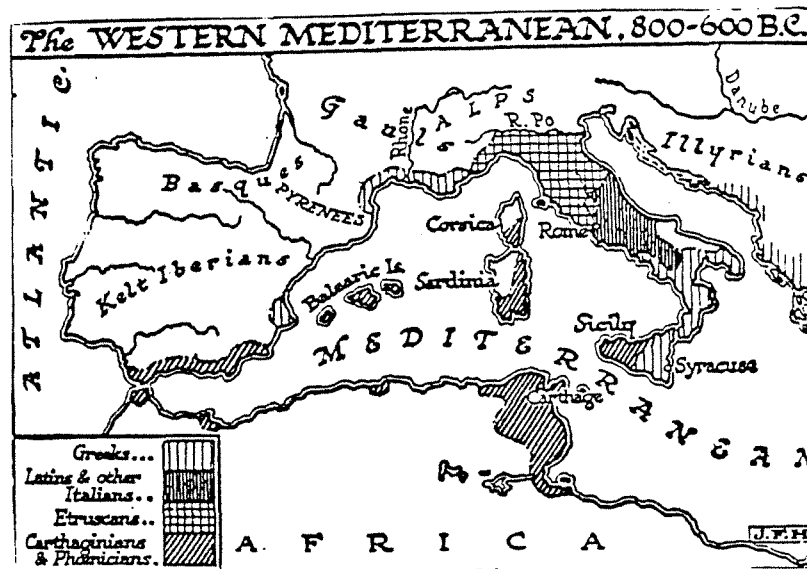
Of all the people actually in Italy, the Etruscans were by far the most civilized. They built sturdy fortresses of the Mycaenean type of architecture [i.e. architecture popular in Greece, Crete, Asia Minor]. They had a metal industry; they used imported Greek pottery of a very fine type. The Latin tribes on the other side of the Tiber were by comparison Barbaric.⁷

⁵Packer, Tenney and White, The Bible Almanac, (Nashville: Thomas Nelson Pub., 1980), p. 175.

⁶Ibid.

⁷H.G. Wells, Outline of History, (Garden City: Garden City Pub, 1949), p. 415.

The Etruscans continued to inhabit the land down through the 6th Century B.C. before finally being pushed out by Latin tribes. A tomb painting of apparently a later period interestingly enough shows two Etruscan soldiers as dark skin, bearded warriors. The spearman and the archer are accompanied by the light skinned goddess of victory called Nike.



8

Exactly who were these Etruscans? Dr. Custance classes them with the descendants of Ham. It is certainly interesting to note that they originated from a point we would have expected if they were Hamitic, and had qualities such as skin colors and skills we have found to be common throughout the Hamitic line.

The Early Monarchy 753-509 B.C.

The founding of Rome is clouded in legend. One of the legends claims that Rome was founded by a man named Aeneas, around 1,100 B.C.

⁸Ibid.

after the fall of Troy. A more popular legend maintains that Rome was founded by two of Aeneas' descendants, Romulus and Remus, around 753 B.C. Dr. Unger writes concerning the founding of Rome that:

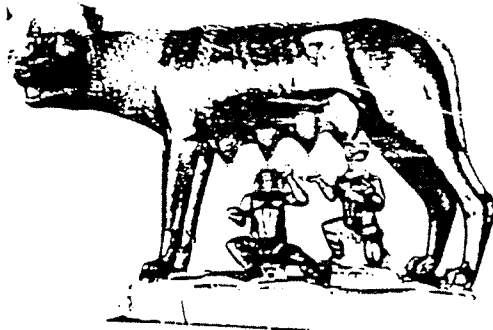
The origin of the city is mythological rather than historical. Romulus, its founder and first King, was the traditional son of Mars, and was preserved, when outcast by his cruel relatives, through the kind attention of a wolf and a shepherd's wife. The foundation of Rome dates from 753 B.C. It takes its name according to Cicero, from the name of its founder, Romulus. It was located upon marshy ground by the River Tiber in Italy and about seventeen miles from the Mediterranean Sea, into which the Tiber flows.

Originally the settlement of Rome was confined to the Palatine hills, but before the end of the reign of the [seven] . . . founder(s) . . . mounts were added . . . Servius Tullius . . . enclosed the whole seven hills with a stone wall. Hence it has been called . . . the city of the Seven Hills.⁹

H.G. Wells comments that:

The date 753 B.C. is given for the founding of Rome, but there are Etruscan tombs beneath the Roman forum of a much earlier date than that, and the so called tomb of Romulus bears an indecipherable Etruscan inscription.¹⁰

A work of art showing the two boys nursing from a wolf is shown below.



Romulus and Remus

11

⁹Merrill F. Unger, Unger's Bible Dictionary, (Chicago: Moody Press, 1975), pp. 934-935.

¹⁰Wells, op. cit., p. 416.

¹¹Packer, Tenney and White, op. cit., p. 176.

With our earlier documentation of Feral children, perhaps we should not be too quick to assert that the traditions of the mothering of these boys by a wolf are completely false. Who knows, perhaps this too has its roots in a true historical event.

Tradition says there were seven early monarchs of this period. They are as follows:

1. Romulus, 753-715 B.C.
2. Numa, 715-672 B.C.
3. Tullus Hostilius, 572-640 B.C.
4. Ancus Martius, 640-616 B.C.
5. Tarquin Priscus, 616-578 B.C.
6. Servius Tullius, 578-534 B.C.
7. Tarquin The Proud, 534-509 B.C.

The last king, Tarquinius "Superbus" was Etruscan, and as mentioned earlier, Latin tribes joined together to form a coalition and drive him and his people from power thus ending the Monarchical Period.

The Roman Republic 509-264 B.C.

The period between the expulsion of the last monarch (509 B.C.) and the first Punic War (264 B.C.) can be generally described as a genuine, but generally non-violent, class struggle between two classes of Romans. Rome was comprised of both Patricians and Plebeians. The Patrician class was originally comprised of only those born of the upper crust, who were born into the citizen class of Roman family. Later this also included those born into the families of nobility. The Plebian class was comprised from the common people of the lower

classes. A distinct group in the Plebeian class were the prolariat which is often uncritically used today to describe unpropertied people whose only capital is their labor, but we will clarify the term later.

H.G. Wells in his text, Outline of History, describes the conflict as follows:

It was a struggle which showed the Romans to be a people of a curiously shrewd character, never forcing things to a destructive crisis, but being within their discretion grasping hard dealers. The Patricians made a mean use of their political advantages to grow rich through national conquests, at the expense not only of the poorer Plebeian whose farm had been neglected and who had fallen into debt during military service. The Plebeians were ousted from any share in the conquered lands, which the Patricians divided up among themselves . . . Three sorts of pressure won the Plebeians a greater share in the government of the country and the good things that were coming to Rome as she grew powerful. The first of these was the general strike of the Plebeians. Twice they actually marched right out of Rome, threatening to make a new city higher up the Tiber, and twice this threat proved conclusive. The second method of pressure was the threat of Tyranny. Just as Attica (the little state of which Athens was the capital), Pleisistratus raised himself to power on the support of the poorer districts, so there was to be found in most periods of Plebeian discontent some ambitious man ready to figure as a leader and wrest power from the Senate. For a long time the Roman patricians were clever enough to beat every such potential tyrant by giving in to a certain extent to the Plebeians. And finally there were Patricians big-minded and far-seeing enough to insist upon the need of reconciliation with the Plebeians.¹²

Part of the concessions that the Plebeians had won was the establishing of the office of Tribune. The Tribune was a magistrate elected from the Plebeian class and was a champion of the people against the Patricians. At first there were but two Tribunes, later five and by 449 B.C. there were ten. The power of the Tribune grew. The office itself continued down through the next period and Emperor

¹²Wells, op. cit., p. 423.

Augustine took upon himself the office of Tribune, as did his successors.

As the Plebeian voice grew, they called out for an equal say in the government. The Republic was formerly administrated by two consuls (i.e. chief magistrates) elected annually from the Patrician class. But in 367 B.C. the Plebeians, due to the events listed above, won the victory of electing one of the two chief administrators from the Plebeian class. These two chief administrators together possessed full kingly authority.

It is now possible to return to our discussion of those Plebeians known as Proletariat. H.G. Wells describes them as having a special role in society. He says of them that,

In Rome the Proletarii were a voting division of fully qualified citizens whose property was less than 10,000 [pieces of] copper . . . They were an enrolled class; their value to the state consisted in their raising families of citizens (proles-offspring), and from their ranks were drawn the colonists who went to form new latin cities or to garrison important points. But the proletarii were quite distinct in origin from slaves or freedmen or the miscellaneous driftage of a town slum.¹³

The role of the Plebeian in general and the Proletariat in particular, was a valuable one indeed in regards to national defense; for during the years 390-270 B.C. the Romans were engaged in nearly constant battle (e.g. Gauls invade Italy 390; defeat Latin League 340; defeat Samnites 290; defeat Magna Graecia 270). The Roman army based its strength upon the citizen soldier, of which the Plebeian class consisted. With the Greeks away under the leadership of Alexander the Great conquering the Persian Empire, this permitted the Romans room to grow, and grow they did!

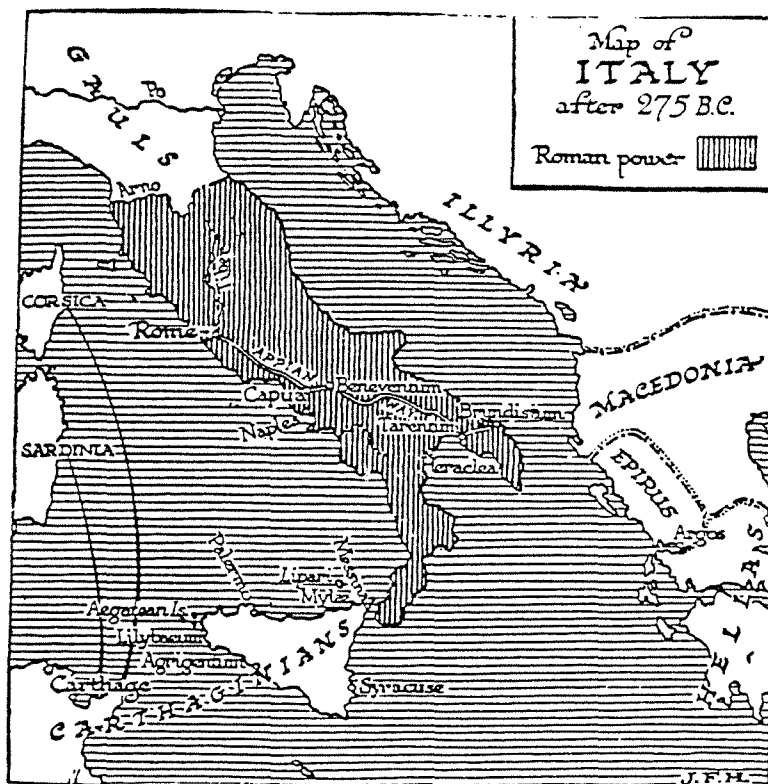
¹³Ibid, p. 422.

One of the reasons for the Roman army's success was due to the fact that they taught their soldiers how to act according to standard rules. Every soldier from the commander down through the archer and foot soldier knew exactly what was expected of them and it was their duty to obey. Rome had now solidified its home front and it is at this time that they begin to look across the Sea at its apparent rival, Carthage.

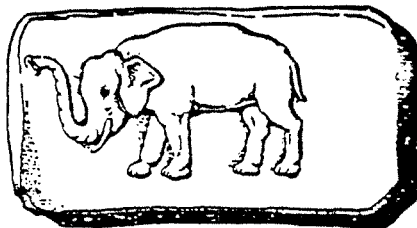
The Roman Empire
264-31 B.C.

The Punic Wars

The Punic Wars took place on three different occasions, (1) 264-240 B.C. (2) 218-201 B.C. and (3) 149-146 B.C. On the map below we see the geographical conditions of the Eve of these wars.



Carthage was a Seaport established by the Phoenicians that had become independent and began to flourish. Carthage and Rome were not always enemies. In fact, they at one time had allied themselves together against the last vestige of Greek power generating from Macedonia. The land of Epirus, shown on the map, it is the part of Greece closest to the heel of Italy. From here came a man named Pyrrhus, a kinsman of Alexander the Great, with an eye for repeating the former's accomplishments. With the assistance of the Carthaginian seapower, Rome was able to reverse what appeared to be an otherwise deadly situation. Pyrrhus' army included all the Greek military devices of the time, an infantry phalanx, Thessalonian cavalry and twenty fighting elephants from the east. It is reported that when Pyrrhus left Sicily in defeat that he said he left it to be the battleground of Rome and Carthage.¹⁵



ROMAN COIN STRUCK TO COMMEMORATE
THE VICTORY OVER PYRRHUS AND HIS
ELEPHANTS

He was not wrong either. The alliance that had been formed to counter the attack of Pyrrhus continued for only eleven years.

For on the poorest of excuses,

16 Rome entered into war with Car-

thage. Pirates who had been attacking shipping commerce, captured a port city called Messina at the toe of the closest point on the boot of Italy. Carthage sought to suppress piracy and come to the aid of the Messinians. The pirates appealed to Rome and received promise of

¹⁵Ibid, p. 420

¹⁶Ibid, p. 422.

assistance. Thus, the first of the three Punic wars was begun.

Rome surprisingly won some of the major Sea battles due to the invention of boarding equipment. Prior to this time combatants would ram each other and burn the ships while remaining aboard their own vessels. Now, however, the Romans equipped their ships with fighting men and as the boats came beside each other grappling hooks and pulleys were used to draw the ships close together so that the fight might be taken aboard the Carthaginian ships. During the course of war each side was required to rebuild as many as four fleets consisting of hundreds of battleships. For seven years the war went on between the now nearly exhausted combatants. In 214 B.C. at the Battle of the Aegan Islands, the Romans finally defeated the last vestiges of strength of their adversary and Carthage asked for peace in 240 B.C. Sicily became Roman and Carthage was required to pay 3,200 talents for the cost of war.

For twenty-two years a somewhat shaky peace existed between the two powers. During this period Rome had seized Corsica and Sardinia on no just grounds and increased the tax by 1,200 talents. They also limited the development and expansion of Carthage in Spain to south of the Ebro river. These actions brought about great animosity towards the Romans by the Carthaginians. Hamilcar Barca, a great Carthaginian general and administrator, knew war would come and attempted to regain the military sea power of Carthage by building a new fleet of battleships. But his attempts at this were stymied. An alternative course was to move to Spain and make this his base of

attack on Rome when war did ultimately come. Hamilcar was also known for having a son named Hannibal who was destined to create an even greater fear in the Romans. Hannibal later recounted how his father had made him swear at the age of eleven, a vow of undying hatred of the Roman Empire.

The letting of blood did not actually commence however, until Rome began to interfere with affairs in Spain south of the Ebro River in the land of the Carthaginians. After this final antagonism, Hannibal, now twenty-six, makes his famous march through the South of Gaul and crossed the Alps with elephants into Italy in 218 B.C., thus bringing about the commencement of the second Punic Wars.

Hannibal never lost a battle during these years. But a Roman general named P. Cornelius Scipio did rob him of any really long term victories by severing his life line from Spain. By attacking Hannibal's supply route he could keep Hannibal from receiving any reinforcements. Hannibal won impressive victory after victory until he had fought his way down into Calabria, in the heel of Italy. There without fresh supplies or reinforcements he was



Hannibal (247-183 B.C.). This famous general led his troops against the Romans during the Second Punic war, a major conflict between Rome and Carthage, located in present-day Tunisia. Hannibal is best remembered for crossing the Alps with elephants, which he planned to use in fighting the Roman troops. Although he posed a threat to Rome for a time, he was defeated in 201 B.C.

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¹⁷Packer, Tenney and White, op. cit., p. 176.

forced to return to Carthage where he was about to face his first defeat. The last battle of the second War occurred at Zama an area close to Carthage itself in 202 B.C.

The Romans had acquired the assistance of one of the local kings of the Numidians named Massinissa. With them as allies, Rome for the first time had a great superiority of cavalry over Hannibal. Due to this feature and others, Hannibal's army was defeated. The new terms of peace were (1) the complete abandonment of Spain,



18

(2) the relinquishing of all Carthaginian battle ships to Rome except for ten, (3) these ten ships were to be used to transport the tax of 10,000 talents, (4) the agreement not to wage war against any power without the permission of Rome, and (5) the surrendering of the Great

¹⁸Wells, op. cit., p. 443

General Hannibal.

Hannibal fled to Asia successfully to avoid capture, but would be continually hounded by the Roman empire until his death in 183 B.C.

Fifty-three years now elapse between the conclusion of the second Punic War and the commencement of the third. Carthage's major sin appears to have been that it survived the two previous wars and in fact began to prosper again. What brought this third series of battles on was that Rome encouraged the king of Numidia to goad the Carthaginians into battle. When this was finally accomplished Rome declared that they had broken the peace treaty by involvement in war without Rome's permission.

Punitively Rome demanded hostages from the Carthaginians and they complied. Later Rome still not satisfied demanded that the entire population of the city vacate the seaport of Carthage and move inland 10 miles. The Carthaginians were seamen and knew no other life. In despair they prepared for the inevitable. The war lasted three years and those within the city suffered terribly from famine. Finally the city was stormed and the fighting in the streets went on for six days and nights. When peace was finally struck 90% of the Carthaginians had been exterminated, leaving only 50,000 of the previous half-million alive. The survivors were sold into slavery and the city was first burned then plowed under with a curse uttered upon anyone who would seek to rebuild the city. Perhaps these actions are indicative of how truly frightened the Romans were of the Carthaginians, to be so cruel to them.

During the 53 year interrim between the 2nd and 3rd Punic Wars, Rome had not remained passive. For it was during this time that the first Roman Army was to enter into Asia in 190 B.C. with the repercussions establishing the situation leading to the supressive policies of Antiochus IV and the Maccabean Revolt. At this time the Roman general Lucius Scipio entered Lydia and faced the Seleucid General Antiochus III in battle.

Antiochus III had taken Palestine away from the Ptolemies and tried to make it a base for building up a new empire in the east. On the field at Magnesia, Lydia Antiochus' composite army was no match for the well trained Roman army legions.

He was made a Roman puppet and

his son, Antiochus IV, who we read about earlier, was taken to Rome as

a Princely hostage. Part of the conditions for peace was that Antiochus III should surrender the now middle aged Hannibal. Hannibal escaped again and was continually on the run until 183 B.C. when finally detained by the King of Bithynia, he withdrew the poison he had long carried in a ring for such an occasion and committed suicide.

The above is certainly a sad commentary on how ruthless Romans could be toward their vanquished. The Roman Empire was not satisfied



Antiochus III. This Seleucid king took Palestine from the Egyptians in 198 B.C. But the Romans subdued Antiochus in 190 B.C. and seized much of the territory he had conquered. 19

¹⁹Packer, Tenney and White, op. cit., p. 36.

yet and did not stop growing here. In 146 B.C the Achaean League was defeated at Corinth. One time allies, Numidia, Helvetia and other countries were next to fall. From 121-63 B.C. Rome clashed with the region of Pontus, under the rule of King Mithradates VI. But in 63 B.C. it fell to Pompey who made Pontus, Syria and Cilicia into Roman Provinces. Consequently by 50 B.C. the Roman empire looked like the following map on PLATE CX.

POMPEY WAS THE ABLE ROMAN GENERAL WHO LED ROME'S PENETRATION OF THE EASTERN MEDITERRANEAN. POMPEY BROUGHT PALESTINE WITHIN ROME'S SPHERE OF INFLUENCE.



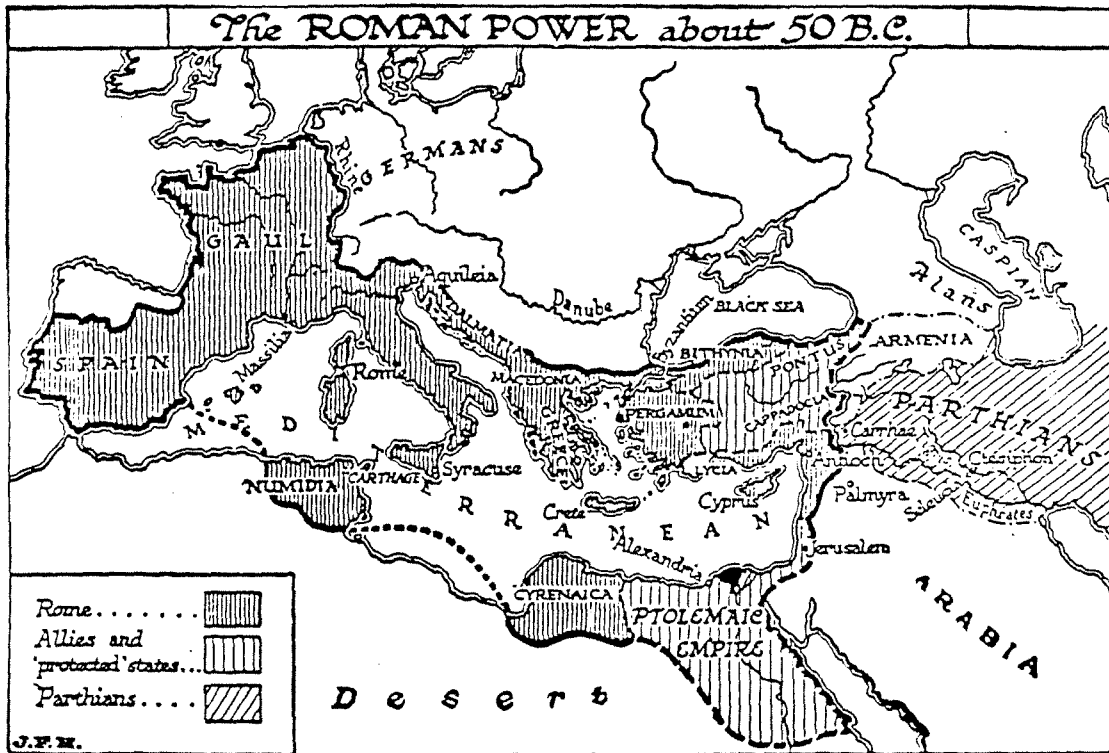
The Romans were able to be so successful in war because by the end of the 2nd Punic War, they switched from a citizen-soldier army to a professional army. People from conquered countries saw enlistment in the Roman legion as a way to receive the coveted Roman citizenship, which brought²⁰ special privileges (cf. Acts

16:37-38; 25:9-12). Upon retirement the volunteer soldiers also received a pension.

From tomb inscriptions and other ancient literature, it is possible to note that troops were also drafted from all over the Empire. The legions included Italians, Greeks, Germans, Slavs, Spaniards and even Jews. Military groups made up of non-Romans were called auxiliaries and were about equal in number to the regular

²⁰Wells, op. cit., p. 470.

PLATE CX



H.G. Wells, Outline of History, (Garden City: Garden City Pub., 1949), p. 470.

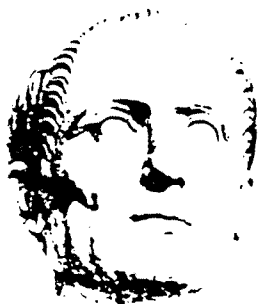
army. We can read from one text how the army was organized.

The lowest-ranking active group was the contubernium of 8 soldiers, who shared a leather tent that enclosed about . . . [30 sq. ft.] in the field. A half contubernium [4 men] was assigned for very small work details and patrols. Ten contubernia comprised one century. While a century strictly meant 100, a century usually consisted of only 70 or 80 men. Six centuries made a cohort, and 10 cohorts made a legion. The average Roman legion contained about 6,000 men with their pack animals, cavalry horses and servants.²¹

The legions that would one day make their impact felt in Palestine were stationed in Samaria and in Caesarea, a major seaport in the New Testament period.

The First Triumvirate

The years 63 to 31 B.C. were marked by a period of Civil War. No one ruler could get enough individual support at this time to control the entire empire. In 59 B.C. three men join together to form what historians call the first triumvirate. The three men were Julius Caesar, Pompey and Crassus, a rich real estate speculator.



Julius Caesar (100-44 B.C.). A brilliant soldier and statesman, Caesar extended Rome's border north to the Rhine River and west to Britain. Between 49 and 45 B.C., he eliminated his political rivals to become sole ruler of Rome. His appetite for power led to his assassination in 44 B.C.

Antipater, the father of the infamous Herodian line, knew that this arrangement was shakey at best. Consequently he curried favor by playing one hopeful off against the other. But in 54 B.C. Crassus invades Jerusalem stealing the temple treasures

²¹Packer, Tenney and White, op. cit., p. 183.

²²Ibid. p. 179.

and Pompey and Caesar are locked in battle. Antipater sided with Pompey until Pompey is defeated at the Battle of Pharsolos. Pompey flees to Egypt and is murdered. Antipater goes to Caesar and convinces him that he would be a faithful subject if he is permitted to continue to rule. Caesar abolishes the districts that Palestine had been divided into and names Antipater Roman Procurator of all Judea in 47 B.C. To Caesar's credit he commences reconstruction of two seaports that had been destroyed by a jealous Rome in 164 B.C. To his discredit Julius Caesar had come under the alluring speech of what would be the last Ptolemaic ruler of Egypt, Cleopatra VII. She began to pay him divine honors much as the Egyptians had done Alexander the Great. Worse yet, he began to believe her flatteries. H.G. Wells describes Caesar as "already bald, middle-aged and past the graces and hot impulses of youthful love. Nevertheless he spent the better part of a year . . . with this Egyptian queen, Cleopatra. Afterwards he brought her to Rome, where her influence over him was bitterly resented."²³

Not only did he have Cleopatra pumping up his already over-inflated ego, but he had his second in command, Antony, doing the same thing. Ultimately this led to his image being carried with those of the Roman gods in processions. In addition to this, he ordered a statue of himself to be erected in a temple with the words, "To the Unconquerable God"²⁴ written on it. Actions of this nature led to his assassination on the ides (i.e. the 15th) of march, 44 B.C.

²³Wells, op. cit., p. 179.

²⁴Ibid.

The ringleader of the plot was his former friend, Brutus. Caesar was stabbed some twenty three times. Public reaction was at first shock, which in time turned into anger.

The perpetrators were forced to flee for their lives. This brought the country into disorder again. Following the assassination there were again three major contenders for the position of King. Mark Antony and Lepidus were possibilities, both had served under Caesar. Caesar's nephew Octavian was also a candidate. The three kept a temporary peace while forming what came to be known as the second triumvirate.

The Second Triumvirate

Octavian took the West, Antony took the East and Lepidus took Carthaginian Africa. Antony, after defeating Caesar's enemies in Northern Greece, made Antipater's sons the new rulers. Antipater



Mark Antony. A friend of Julius Caesar, Antony fought Octavian (later, Augustus) in a power struggle after Caesar's death. In 31 B.C., the two met in a sea battle near the Greek port city of Actium. Defeated, Antony fled to Egypt, where he committed suicide.

had been killed a year after Caesar, in 43 B.C. Antony was now in a position to make allies, so he made Antipater's sons, Herod (the Great) and Phasaël, tetrarchs (rulers over fourths) over Galilee.

Herod and Phasaël ruled together for a few years until 40 B.C. In that year Palestine

was attacked and conquered by a powerful enemy of Rome, the Parthian Empire to the east. Remember General Pompey had settled a dispute among the descendents of the Maccabees in 63 B.C. At that time, two brothers, John Hyrcanus II and Aristobulus II, were at odds with each other. After a struggle Hyrcanus II was made the ruler and Aristobulus II was paraded through the streets of Rome as a prisoner. At this time Aristobulus' son, Antigonus Mattathias, had fled to the Parthian Empire for refuge. Now, in 40 B.C., with the support of the Parthian army he reentered Palestine and became its new king. Phasaël perished in battle and Herod fled to Rome for help. Due to the intervention before the Roman Senate by both Antony and Octavian, Herod the Great was named King of Judah. With the assistance of the Roman legion, he was able to assume that position in actuality three years later, in 37 B.C. Rome was never able to conquer the Parthian Empire, the best they could do was to keep them from expanding west.

Returning now to the unstable peace of the second Triumvirate, Cleopatra adjusted very quickly after the assassination of Caesar and began to court the much younger Mark Antony in 41 B.C., when they met in Cilicia. Whether Cleopatra's attractiveness was a physical beauty or the hope of an Egyptian ally is uncertain. Nevertheless, H.G. Wells contends that:

The mind of Antony succumbed to those same ancient ideas of divine kingship that had already proved too much for the mental equilibrium of Julius Caesar. In the company of Cleopatra he gave himself up to love, amusements, and a dream of sensuous glory, until Octavian felt that the time was ripe to end these two Egyptian divinities.²⁶

Octavian's intervention was actually of great benefit to Herod. For Cleopatra had long had her eyes on Palestine and desired to rule over it. Herod was even forced to willingly hire the use of his own lands (i.e. Jericho) from Cleopatra. Even so, Herod's crown would have been in great danger, if Antony had been victorious at Actium in 31 B.C.

As it happened, Octavian induced the Senate to depose Antony one year before the actual battle. As the Civil War began, Cleopatra convinced Antony to commit a strategically poor move by sending Herod away to fight the Arabians (Nabateans). It is believed she did this in the hopes that the two enemies would sufficiently weaken each other to the point that Egypt could then rule them both. This ploy backfired. At the Battle of Actium, in 31 B.C., Octavian crushed the forces of Antony and Cleopatra.

The circumstances behind the sea battle are confusing at best. As this great sea battle was being waged, suddenly Cleopatra's sixty battleships withdrew from the fighting and returned to Egypt. Even more incredible is that Antony, without informing his commanders, began to pursue her in a swift galley, leaving his other men without a commander and chief. Needless to say, such antics were disastrous for Antony's forces. Subsequent to the battle of Actium, Octavian eventually closed in on the two at Alexandria, Egypt. There, Antony was led to believe that Cleopatra had committed suicide. Following this, Antony stabbed himself and eventually was brought into Cleopatra's presence. After Antony died, Cleopatra, hoping that she

may yet snatch victory out of defeat, sets upon a course of seducing Octavian. She appeared before him in a bid to win his favor. Upon realization that his only interest in her was to parade her through the streets of Rome as a prisoner, she gave up all hope. An asp was smuggled to her, past her guards, concealed in a basket of figs. By its fangs she died (cf PLATE CXI).

Because Herod had not actually entered into any battle with Octavian and because Herod pledged his new allegiance to Octavian, he was not deposed. In fact in time he received much more land to rule from the Emperor. Apparently Josephus agrees that from the Roman perspective Herod was a capable military vassel King for Rome. He describes Herod as follows:

Now Herod had a body suited to his soul, and was ever a most excellent hunter, where he generally had good success, by means of his great skill in riding horses; for in one day he caught forty wild beasts: that country breeds also bears; and the greatest part of it is replenished with stags and wild asses. He was also such a warrior as could not be withstood: many men therefore there are who have stood amazed at his readiness in his exercises, when they saw him throw the javelin directly forward, and shoot the arrow upon the mark; and then, besides those performances of his depending on his own strength of mind and body, fortune was also very favorable to him, for he seldom failed of success in his wars; and when he failed, he was not himself the occasion of such failings, but he either was betrayed by some, or the rashness of his own soldiers procured his defeat.²⁷

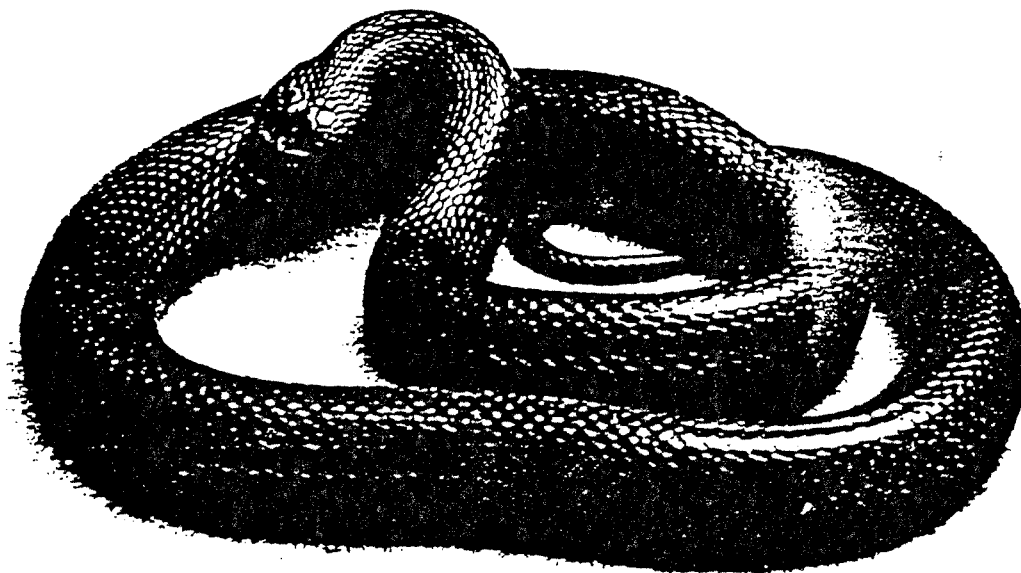
Prior to the death of Antony and Cleopatra, Herod had sought to strengthen his hold on Palestine. He felt he could best accomplish this by marrying into the last of the Hasmonean family. But to do

²⁶Wells, op. cit., p. 474.

²⁷Josephus, Josephus, (Grand Rapids: Kregel Publishers, 1960), p. 454.

PLATE CXI

Cobra or Asp. The desert cobra is a glossy black snake found in Israel and throughout the Middle East. It does not rear up or have a hood like the Egyptian or Indian Cobra. Some think Ecclesiastes 10:11 refers to this snake.



Packer, Tenney and White, The Bible Almanac, (Nashville: Thomas Nelson Pub., 1980), p. 241.

this he would have to divorce his first wife, Doris, which he proceeded to do. He married Mariamne. She was the granddaughter of both of those two warring brothers, Hyrcanus II and Aristobulus II. Marimne's mother was Alexandra, daughter of Hyrcanus and her father was Alexander, son of Aristobulus, brother of Antigonus Mattathias, the puppet of the Parthian Empire.

Herod, early displaying his paranoia for the loss of his throne, had Mariamne's 17 year old brother "accidentally" drowned after his appointment of High Priest of the land. Alexandra, mother of the boy appealed to her then friend, Cleopatra, who had Antony's ear. Antony's advice to Alexandra was that it was best not to look too closely into the conduct of Kings, or they cease to be Kings. Mariamne never did forgive him. As Herod grew older, there were constant court intrigues amongst his family members. Consequently, he finally murdered Mariamne, and her two sons. Later a third son of another wife suffered the same fate. Herod really did care for Mariamne and with her loss he became a bit crazed, not knowing who to trust. These acts led Emperor Octavian (now Augustus) to quip, "It is safer to be Herod's pig than Herod's son."²⁸

This is the same Herod who made his way on to the pages of Bible history as the paranoid ruler who slew the male babies two years of age and under in the city of Bethlehem (cf. Matthew 2:1-8, 16-18). Not that this act of extreme cruelty is made any less treach-

²⁸William Barclay, The Daily Study Bible The Gospel of Mark, (Philadelphia: Westminster Press, 1975), p. 145.

erous but perhaps it helps us to understand the degree of Herod's insanity when we reflect on what brought him to this point. When we think of this act of infanticide, we should not think in terms of hundreds. Barclay writes: "Bethlehem was a comparatively small place, and in a land where murder was so widespread the slaughter of twenty or thirty babies would cause little stir, and would mean very little except to the broken hearted mothers of Bethlehem."²⁹

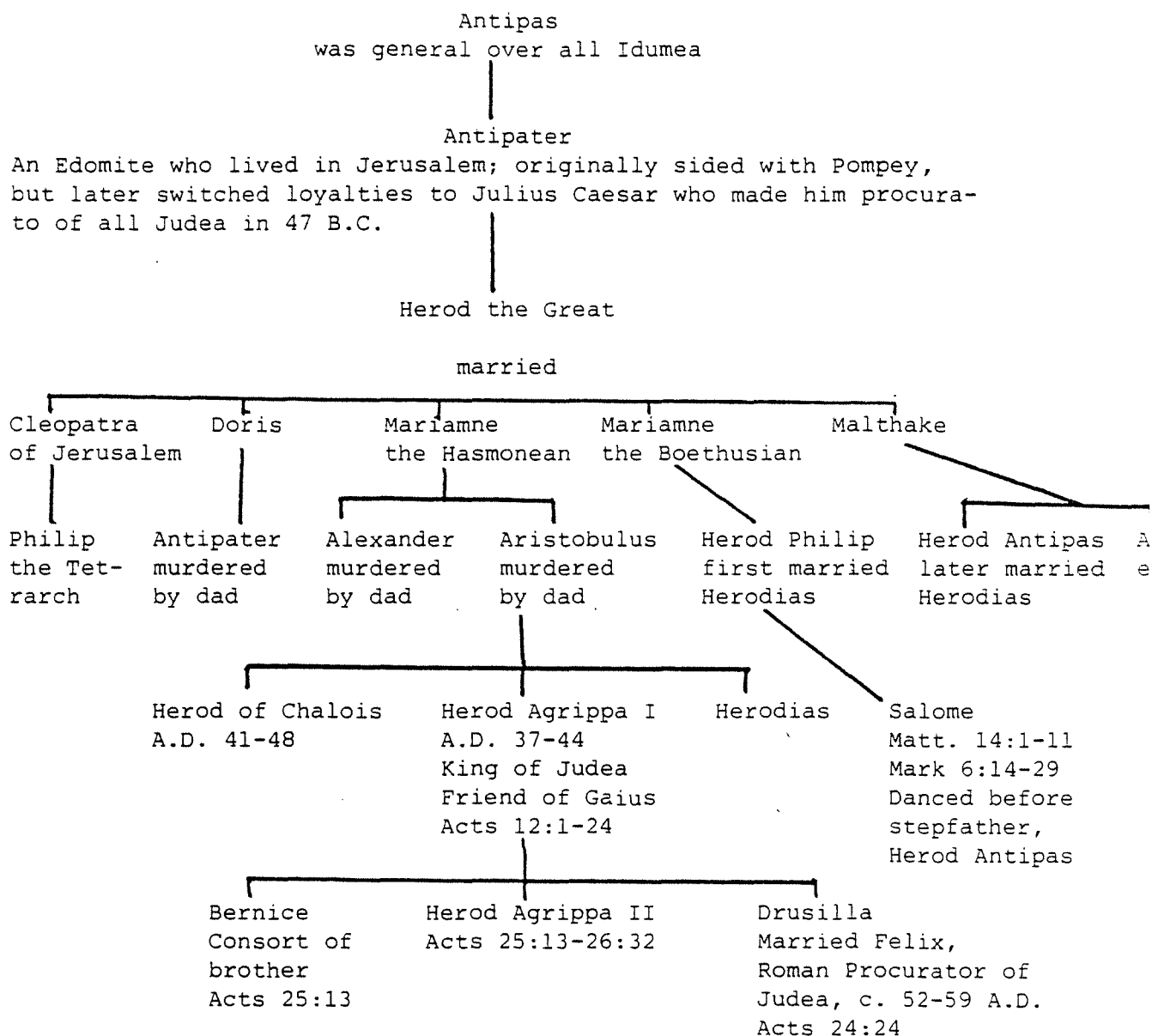
As Herod approaches death, he apparently became quite insane, for Josephus records for us his last request.

He got together the most illustrious men of the whole Jewish nation, out of every village, into a place called the Hippodrome, and there shut them in. He then called for his sister Salome, and her husband Alexas, and made his speech to them: "I know well enough that the Jews will keep a festival upon my death; however, it is in my power to be mourned for on other accounts, and to have a splendid funeral, if you will but be subservient to my commands. Do you but take care to send soldiers to encompass these men that are now in custody and slay them immediately upon my death, and then all Judea, and every family of them will weep at it whether they will or no."³⁰

Fortunately this request was never carried out. Before moving on, however, it is best to first deal with Herod's immediate successors and then later to concern ourselves with the 3rd and 4th generations of Herod's line. During the last years of his life, Herod actually drew up six different wills. The first five had been ratified by Rome, but the sixth had not been. Following his death the heirs traveled to Rome to get a ruling. Perhaps it will be helpful to refer to the following chart of Herod's family.

²⁹Ibid, p.37.

³⁰Josephus, op. cit., p.151.



Josephus relates that Herod actually had ten wives. The wives that are known of, however, are listed above. We have already spoken of the miserable fate of the Hasmonean, Mariamne and her two sons, Alexander and Aristobulus. Aristobulus did, however, sire a daughter, Herodias, who unfortunately looms infamously large in New Testament history as a woman of no scruples, but we will speak of her later.

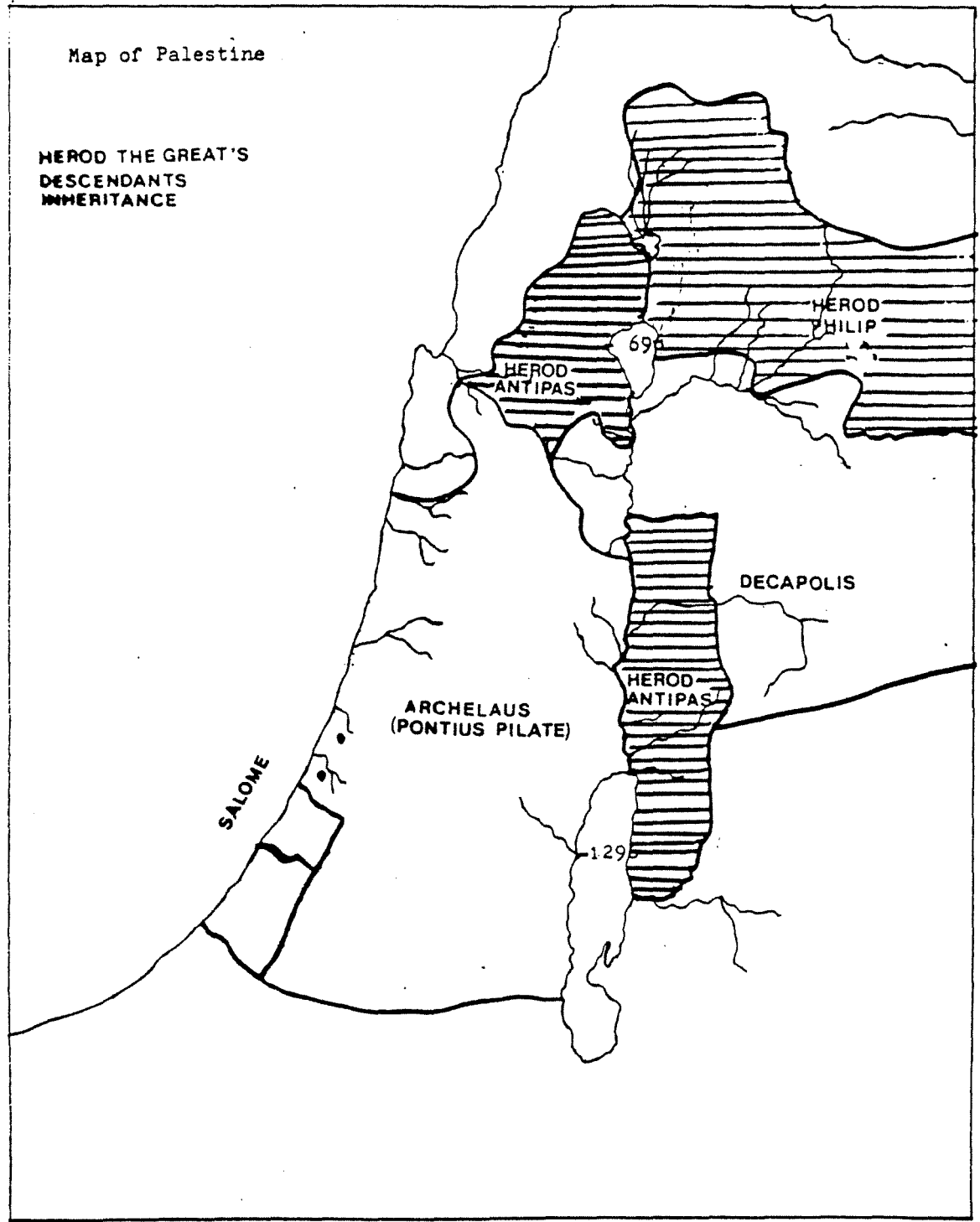
Doris had a son named Antipater who was discovered to be

involved in an attempt to poison his father. Herod accordingly had him imprisoned and later executed. This left Herod with four living sons and a sister named Salome when he passed away at the age of 70. The last two wills were hotly contested and Emperor Augustus, after listening to the parties involved, made this ruling. Archelaus was designated ethnarch (ruler of a nation) with the promise to be made king if he proved capable. Herod Antipas was made tetrarch (ruler of a fourth) over Galilee and Perea. Philip was made tetrarch over Gaulantis, Tranchoritis, Batanea and Paneas. Salome also received two cities on the coast and Herod Philip apparently received no inheritance at all and died in obscurity. A map of the preceeding would look like that on PLATE CXII.

Reference to how each of these sons faired brings much fruit to our understanding of the Gospels. Archelaus ruled from 4 B.C. to 6 A.D. At that time he had proven to be such an abressive and brutal ruler that even the Jews and the Samaritans could agree to send a delegation to petition Emperor Augustus to replace him (cf. Matthew 2:22). At that time he was replaced by a Roman Procurator. Some day the Roman Procurator of the area would be Pontus Pilate, the one who gave orders to crucify Christ.

Philip the Tetrarch ruled from 4 B.C. to A.D. 34 (cf. Luke 3:1). He was not so ambitious or as scheming as his other brothers. He ruled with moderation and was even believed to be well liked by his subjects. He built two cities that are referred to in the Bible. The first is Caesarea Philippi. It was here that Jesus received Peter's confession of faith (Matthew 16:13-20 and Mark 8:27-30).

PLATE CXII



The second city was the rebuilding and enlarging of the fishing village of Bethsaida. It was here that Jesus healed the blind man (Mark 8:22-26) and it was close to there that the feeding of the 5,000 occurred (Luke 9:10). Possibly the feeding of the 4,000 took place nearby as well. After Philip's death the successor to Augustus, Tiberius, annexed his tetrarchy to Syria. Subsequent to that the next Emperor, Gaius Caligula, gave Philip's territory to his good friend Agrippa I, brother of the infamous Herodias. We will speak more of him later.

Herod Antipas, the tetrarch, ruled from 4 B.C. to A.D. 39. The younger brother of Archelaus, he journeyed to Rome around A.D. 29. On the way he stopped at his brother Herod Philip's house, apparently along the coast of Palestine. While there he and his brother's wife, Herodias, who was also his niece, apparently were strongly attracted to each other. She undoubtedly was impressed with his title and agreed to marry him on his return if he would rid himself of his first wife. His first wife was the daughter of Aretas IV, a Nabatean King. This first wife subsequently fled to her father's country hurt and extremely angered. In years to come this would so embitter Aretas that he would later attack Antipas' army and defeat it. This action also brought down the righteous indignation of the Prophet John the Baptist. Calling attention to this gross immorality must have been extremely embarrassing to Herodias. The scriptures say she "nursed a grudge against John and wanted him killed" (cf. Mark 6:17-29). Consequently, she induced her attractive daughter, Salome, to nearly prostitute herself with her unlawful husband, Antipas,

to get her revenge against John. In Matthew 14:6-12 we read that:

Now Herod [Antipas] had arrested John and bound him and put him in prison because of Herodias, his brother Philip's wife, for John had been saying to him: 'It is not lawful for you to have her.' Herod wanted to kill John, but he was afraid of the people because they considered him a prophet. On Herod's birthday the daughter of Herodias danced for them and pleased Herod so much that he promised (with an oath) to give her whatever she asked. Prompted by her mother, she said, 'Give me here on a platter the head of John the Baptists.' The King was distressed, but because of his oath and his dinner guests, he ordered that the request be granted and had John beheaded in the prison.

Jesus made three different impressions on Herod Antipas.

The first was that Jesus perplexed him. Herod thought this was John come back to life. "At that time Herod the tetrarch heard the reports about Jesus, and he said to his attendants, 'This is John the Baptist; he is risen from the dead! That is why miraculous powers are at work in him'" (Matthew 14:1, 2). Again in Luke we read that,

Herod the tetrarch heard all that was going on. And he was perplexed, because some were saying that John had been raised from the dead . . . But Herod said, "I beheaded John. Who then is this I hear such things about?" And he tried to see him (9:7-9).

Secondly, Jesus troubled Herod. In Luke 13:31-33 we learn that the Pharisees came to see Jesus.

. . . [they] said to him, "Leave this place and go somewhere else. Herod wants to kill you." He replied, "Go tell that fox, I will drive out demons and heal people today and tomorrow, and on the third day I will reach my goal. In any case, I must keep going today and tomorrow and the next day - for surely no prophet can die outside Jerusalem."

Finally, it is unfortunate to note that it cannot be said that Jesus converted Herod. Herod sought only to be entertained by him.

When Herod saw Jesus, he was greatly pleased, because for a long time he had been wanting to see him. For what he had heard about him, he hoped to see him perform some miracle. He plied him

with many questions, but Jesus gave him no answer. The chief priests and the teachers of the law were standing there, vehemently accusing him. Then Herod and his soldiers ridiculed and mocked him. Dressing him in an elegant robe, they sent him back to Pilate. That day Herod and Pilate became friends - before this they had been enemies (Luke 23:8-12).

Herod so misjudged this divine man from Galilee that he was not even sensitive enough to recognize that he was in the presence of God's son. Perhaps he felt he was a trickster or magician. One day, however, he will learn that "At the name of Jesus every knee should bow, in heaven and earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the Glory of God the Father" (Philippians 2:10, 11). The other descendants of Herod will be brought up in due course as they relate to other historical events.

The Roman Emperors 31 B.C.-A.D. 138

A list of the Roman Emperors is easily established and is as follows. But before beginning it is important to give credit where it is due. A good percentage of the material in this section comes out of an extremely interesting work entitled Rulers of the New Testament Times by Charles Ludwig.

List of Roman Emperors

Julio-Claudian Dynasty

Augustus (assumed that name 27 B.C.)	31 B.C.-A.D. 14
Tiberius	A.D. 14-37
Gaius (Caligula)	A.D. 37-41
Claudius	A.D. 41-54
Nero	A.D. 54-68
Civil Wars	
Galba	A.D. 68-69
Otho	A.D. 69
Vitellius	A.D. 69

Flavian Dynasty

Vespasian	A.D. 69-79
Titus	A.D. 79-81
Domitian	A.D. 81-96

"Adoptive" Emperors

Nerva	96-98
Trajan	98-117
Hadrian	117-138
Antonius Pius	138-161
Constantine	306-337

Five Julian EmperorsAugustus Caesar. In 27 B.C.

the Roman Senate gave Octavius the title Augustus, which literally means "to increase." Augustus had begun to cause this country divided by Civil War to pull together and increase. The Mediterranean Sea had become a Roman lake with the defeat of the Carthaginians and others. He also brought about the famous Pax Romana, or the Roman Peace, for he had defeated his last enemies in the battle of Actium, in September, 31 B.C. He thus removed his last rivals to the throne.

Following this he had ordered the imperial navy to sweep the Mediterranean of Pirates who were wreaking havoc with the shipping lanes between Rome and the Provinces of Asia Minor and Africa. Many barriers



Caesar Augustus (63 B.C.-A.D. 14). Grand nephew and adopted son of Julius Caesar. Octavian took the honorary title *Augustus* (i.e., "the exalted") when he became sole ruler of Rome after defeating Mark Antony at Actium. (*Augustus* became the official title for later emperors of Rome.) The reign of Augustus Caesar was a period of peace and prosperity for the empire.

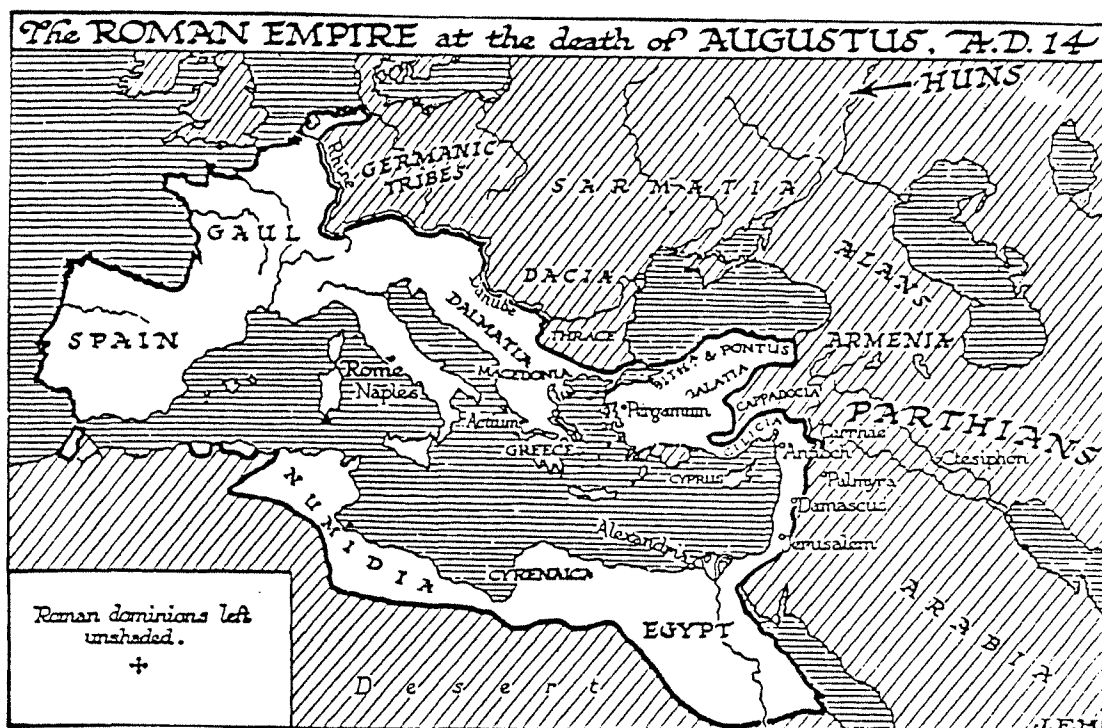
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³¹Packer, Tenney and White, op. cit., p. 182.

to trade were now removed and things seemed to be settling down for the Romans. Augustus is described physically as having,

. . . sandy hair, merging brows, an odd-shaped head, and penetrating eyes. He suffered from a kind of ringworm that caused his skin to itch; had gallstones; and was so sensitive to the cold that in winter he wore "a woollen chest protector, wraps for his thighs and shins, an undershirt, four tunics and a heavy toga."

Also, a form of rheumatism had so crippled his left leg he walked with a slight limp. He could not ride horseback long, tired easily, and his right hand frequently became stiff with what might have been arthritis. These and other problems made him a near-invalid. But he managed to survive, for he was scrupulously careful with his diet.³²



It is interesting to note that it is in connection to taxation and the birth of Christ that this Emperor is first referred to in Bible History. Luke writes that:

³²Charles Ludwig, Rulers of the New Testament Times, (Denver: Accent Books, B/P Publications, 1976), p. 31.

³³Wells, op. cit., p. 479.

In those days Caesar Augustus issued a decree that a census should be taken of the entire Roman world. (This was the first census that took place while Quirinius was governor of Syria.) And everyone went to his own town to register.

So Joseph also went up from the town of Nazareth in Galilee to Judea, to Bethlehem, the town of David because he belonged to the house and line of David. He went there to register with Mary, who was pledged to be married to him and was expecting a child (Luke 2:1-5).

We know that the people of Judea actually had to pay three different taxes to the Roman Empire. The one referred to above was the head tax (tributum Capitis). The second tax was the tax on land (tributum soli). The third tax was a general tax of the empire that included a tax on all imported goods at ports. This was probably the type of tax that Matthew collected from returning fishermen at Capernaum, a town on the northwest shore of the Sea of Galilee.

Some of the positive accomplishments of this emperor were that he tried to put a stop to the practice of infanticide. A practice which had apparently become popular in the Roman Empire of leaving infants out in the cold to perish from starvation and hypothermia. One of the major motivations among the Roman people for this practice was the expense of a large family. (One of the major excuses for the murdering of the unborn through abortion today is also economical.) Consequently, Augustus gave a tax break to large families and would even raise a monument to the mother of quintuplets.

He was also concerned about the lowering of moral standards among the youth and women. This concern did not seem to spill over into his personal life, however. Nevertheless, he made it illegal for teens to enter public entertainment unless accompanied by an adult. Women also were restricted from athletic contests and were

only permitted in the upper seats at Gladitorial events.

At age seventy-six, we are informed of Augustus that,

As he was dying, he quoted the last lines from a Roman comedy: "Since well I've played my part, clap now your hands, and with applause dismiss me from the stage." He then embraced his third wife, Livia; bade her farewell, and was gone. His body was cremated on the Field of Mars.³⁴

During these last years of Augustus' rule "Jesus grew in wisdom and stature and in favor with God and men" (Luke 2:52). This leads us up to the period of Jesus' execution by the Romans.

Tiberius Caesar. Tiberius' rule was perhaps one of the most unfortunate of history. With a despicable early homelife, and a miserable adult life, he becomes one of the most vile beast of human history.

His mother was Livia and his real father was a former admiral of Julius Caesar's navy named Nero. (He is not to be confused with the Emperor Nero.) We read in the former segment that Livia became Augustus' third wife. The way this came about was simply this. Augustus insisted that Livia leave Admiral Nero and marry him. She complied. This broke Nero's heart, for he had already



³⁴Ludwig, op. cit., p. 32.

³⁵Tenney, op. cit., p. 4.

fathered one son by her and another child was on the way. The son he fathered was none other than Tiberius. Augustus, as mentioned earlier, had three wives, Claudia, Scribonia and now Livia. In the former marriages, however he had only one child from his second wife who they named Julia. Perhaps this was one reason that he chose Livia to be his wife, because she already had a male offspring. But the daughter Augustus did have was favored so that she became extremely spoiled and immoral. While she was only fourteen years old Augustus forced his sister Octavia to have her son, Marcellus, divorce his present wife and marry Julia. Two years later Marcellus died and Julia, now age sixteen, became the scandal of Rome. Augustus then forced Marcus Agrippa (not to be confused with Herod Agrippa) to divorce his present wife and marry Julia. Marcus was a commoner, but he was also a first rate soldier who had helped Augustus win many battles. In time, however, he too died, leaving Julia single for a second time.

The lot now falls to Tiberius, Augustus' step-son. He orders Tiberius to divorce the wife he loves, Vispania, who is presently pregnant, and marry Julia. What makes matters even worse is that Julia continued to have numerous affairs with others while being married to Tiberius. Finally even Augustus tires of Julia's ways and has her exiled to a barren rock off the Campanian Coast.

Augustus greatly warped Tiberius' character, and he knew it. For without another heir he was forced to make the way for Tiberius to be the next Emperor of Rome. Upon his deathbed even he was reported to have said of Tiberius, "Poor Rome, doomed to be masticated by

those slow moving jaws!"³⁷ The reference to the slow moving jaws was in regard to a chronic speech impediment that Tiberius suffered from. Tiberius also had bad acne scars which would, along with the slow speech, have made him the butt of many a cruel joke. Now, at age fifty-five, he becomes Emperor of Rome. No one would ever laugh at him again. Along with the above problems Tiberius was also plagued during these years by his dominant mother, Livia, who he eventually removed from the palace altogether. From his mother, Tiberius learned religion. Early on he believed in astrology and followed the stars. Later, however, he banned all such practices in Rome.

At age 67, now completely twisted beyond repair, he moved to the Island of Capri and began a period of perversion perhaps unmatched in history. There we learn,

The palace was filled with lewd pictures and statues and the vilest type of pornography was brought to him. His wickedness was so gross and so continuous (it especially involved children) that it is far to revolting to write about. All that can be said is that his mind was as corrupt as a sewer.³⁸

It is understandable why the people of Rome, upon this man's death, would shout, "To the Tiber (River) with Tiberius."³⁹ Interestingly enough, it was during this man's reign (A.D. 14-37) that Christianity was born. Politically, Tiberius touched Palestine in several ways. First, it was Tiberius who appointed Valerius Gratus as new governor of Judea. It was Gratus who selected Caiaphas to

³⁷Ludwig, op. cit., p. 37.

³⁸Ibid.

³⁹Ibid, p. 35.

be high priest, and it was Caiaphas, the high priest, who the arrested Jesus first stood before (cf. Matthew 26:57). Secondly, it was Tiberius who had replaced Gratus with Pontus Pilate as governor. Pontus Pilate had gotten off to a very bad start before the Jews, for it was he who gave the orders for the legion of soldiers, in the fortress of Antonia, to carry a bust of the Emperor Tiberius as its emblem. The Jews rioted when they saw this paraded through the streets on the day of atonement (i.e. Yom Kippur) for they perceived this to be an idol. Thirdly, after Pilate ordered his men to carry shields engraved with the names of Roman dieties into his palace on Mt. Zion many riots ensued. Consequently, Tiberius was forced to order Pilate to have them removed. Pilate never did get along with the Jews, for he later confiscated some of their temple revenue for the building of an aquaduct, which again stirred up the flames of resentment among the Jews. His lack of sensitivity would one day be his undoing. Luke gives us details of one of Pilate's most historically important decision.

Then the whole assembly rose and led him off to Pilate. And they began to accuse him, saying, "We have found this man subverting our nation. He opposes payment of taxes to Caesar and claims to be Christ, a king." So Pilate asked Jesus, "Are you the king of the Jews?"

"Yes, it is as you say," replied Jesus. Then Pilate announced to the chief priests and the crowd, "I find no basis for a charge against this man." But they insisted, "He stirs up the people all over Judea by his teaching. He started in Galilee and has come all the way here." On hearing this, Pilate asked if the man was Galilean. When he learned that Jesus was under Herod's jurisdiction, he sent him to Herod, who was also in Jerusalem at that time. When Herod saw Jesus, he was greatly pleased, because for a long time he had been wanting to see him. From what he had heard about him, he hoped to see him perform some miracle. He plied him with many questions, but Jesus gave him

no answer. The chief priests and the teachers of the law were standing there, vehemently accusing him. Then Herod and his soldiers ridiculed and mocked him. Dressing him in an elegant robe, they sent him back to Pilate. That day Herod and Pilate became friends - before this they had been enemies. Pilate called together the chief priests, the rulers and the people, and said to them, "You brought me this man as one who was inciting the people to rebellion. I have examined him in your presence and have found no basis for your charges against him. Neither has Herod, for he sent him back to us; as you can see, he has done nothing to deserve death. Therefore, I will punish him and then release him. . . . But with loud shouts they insistently demanded that he be crucified, and their shouts prevailed. So Pilate decided to grant their demand. He released the man who had been thrown into prison for insurrection and murder, the one they asked for. and surrendered Jesus to their will (Luke 23:1-25).

Pilate complied with the people for he feared that they would again appeal to Rome and by this time Tiberius was tired of Pilate's poor handling of Judea and the Jews knew it.

Later, we learn that Pilate did do one last blunder that got him dismissed from his governorship position. We read about this in both Josephus and the Bible. Josephus writes of the incident that there was a man who excited the Samaritans into believing that he could show them where Moses had hidden some sacred vessels.

He bade them get together upon Mount Gerizzim, which is by them looked upon as the most holy of all mountains, and assured them that when they came thither, he would show them those sacred vessels which were laid under that place, because Moses put them there . . . But Pilate prevented their going up by seizing upon the roads with a great band of horsemen and footmen, who fell upon those that were gotten together in the village. . . . some of them slew, and others they put to flight and took a great many alive . . . the most potent of those that fled away, Pilate ordered slain.⁴⁰

Luke alludes to this briefly in 13:1, 2. "Now there were some present at that time who told Jesus about the Galileans whose

⁴⁰Josephus, op. cit. p. 380.

blood Pilate had mixed with their sacrifices. Jesus answered, 'Do you think that these Galileans were worse sinners than all the other Galileans because they suffered this way? I tell you NO! But unless you repent, you too will all perish.'" On hearing of this last fiasco, Vitellus, the governor of Syria, sent a replacement to Judea to take Pilate's place and ordered Pilate to Rome to stand before Tiberius. Josephus expressed the idea that Vitellius was an influential enough man back in Rome that Pilate was forced to comply. Only the death of Tiberius saves Pilate from sure judgement for his numerous stupidities.

Gaius (Caligula). His fullname was Gaius Caesar Augustus Germanicus. Caligula is actually a nick-name that he picked up from the soldiers because as a child he dressed as an enlisted man and wore caligae - or soldiers' boots. Caligula literally means "little boot." He was, however, a descendent of the two most famous of Roman families. His grandmother on his father's side was a daughter of Antony; and his grandmother on his mother's side was a daughter of Augustus. Caligula's countenance is described as, "Tall, slender, had thin hair on his head and his tight mouth was inclined to open to one side. He had heavy brows, unblinking eyes, and sometimes when he spoke the words slipped out in a snarl."⁴²



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⁴¹Ibid, p. 43.

⁴²Ibid, p. 44.

Caligula was a very good friend with Herod Agrippa I. Agrippa had grown up in Rome and the two had become fast friends even though Herod was twenty years the senior. The story is told how one day, while the two were riding in a chariot together, Agrippa began to meditate on what it would be like when Caligula was Emperor. Apparently Agrippa spoke too loudly, for the conversation was reported to the now aged Tiberius who immediately gave orders for Herod Agrippa to be bound in chains and placed in prison.

Tiberius was growing older and knew if he was to be the one to select his successor he would have to act fairly soon. There were two options, Caligula and the young Gemellus. Tiberius is reported to have beseeched his gods for a sign of who his successor should be. He came upon the plan that he would summon both young men for a meeting the following morning and the one who arrived first would be his successor. As it worked out, Caligula was the first to arrive. A few minutes later Tiberius closed his eyes and all believed him to be dead; they began to congratulate Caligula. Surprisingly enough, Tiberius suddenly opened his eyes and asked for food. All feared that Tiberius might give orders for all their deaths because of their rejoicing over his death. All but two slip out of the room, leaving only Caligula and a servant. What transpired next is somewhat conjecture.

Caligula was not one to risk his future on the whims of a dying man. He grabbed at the emperor's signet ring. If he could only slip this on his finger, it would symbolize the transfer of power! But Tiberius clenched his fist and would not let him have it. Exactly what followed, no one knows. But it is surmised by a number of authorities that Caligula smothered him - perhaps by ordering the blankets over his head, or with a pillow.⁴³

One reason no one knows exactly what happened is that the first order Caligula gave as the new Emperor of Rome was to see to the execution of the servant who had remained with him in the room. Caligula's first seven months in office were rather calm. He ordered the release of his friend, Herod Agrippa I, giving him the land formerly belonging to his deceased Uncle Philip, the tetrarch. In addition to this he gave him chains like the ones that formerly bound him. These new chains, however, were made of gold, equal in weight to the others as a gift for the hardship he endured.

During the late autumn of his first year in office, Caligula became seriously ill. Upon his ultimate recovery he was a different man. In retrospect, most historians are agreed that he grew to become quite insane. Some of the acts that he performed which support such a conclusion are given here. He is said to have cremated his grandmother, Antonia in front of his own window for protesting his taking his won sister, Agrippina, in marriage. This marriage could not be accomplished until after he forced her to divorce. It is also said that he ordered the young Gemellus to commit suicide. when he smelled cough medicine on his breath. Caligula insisted that it was an antidote that Gemellus had taken to protect himself from poison that Caligula allegedly planned to serve him. The eighteen year old complied by falling on his sword. In addition to this, we learn that at one meal while Caligula sat dining with friends, he suddenly burst into laughter. When asked the reason for his laughter, he

⁴³Ibid.

replied, "I was just thinking that by a single nod of my head I could have all your throats cut!"⁴⁴ This comment is reported to have put a damper on the rest of the evening for the guests at the meal.

Caligula gave his favorite horse unusual gifts. For example, he gave the horse a mansion to live in and assigned servants to care for him there. He also made his horse an official officer in his government. Parties were thrown in the horse's name with the horse purportedly acting as host on these occasions. These are not the actions of a sane man.

One last little bit of insanity is reported by the ancient historian Suetonius, who reported that, "when a meat shortage developed in the zoo, Caligula decreed that all baldheaded prisoners be fed to the animals."⁴⁵

Religiously Caligula touched the world of Palestine and Christianity in several ways. First, he enjoyed the exotic. Consequently, he countermanded the orders of Tiberius banning the Egyptian goddess Isis and made it one of the legal cults of Rome. Temples to this goddess still stand as ancient ruins in Rome today. Christianity would need to work that much harder to counteract these additional cults. Secondly, he came to believe that he himself was a god who should be worshiped. Both Christians and Jews could not worship him as a god. Consequently, they were both persecuted. Because of this persecution, a famous Jew, Philo of Alexandria, sought an

⁴⁴Ibid, p. 46.

⁴⁵Ibid, p. 47.

audience with the emperor but to no avail, for Caligula would not listen to him. He later ordered a statue of himself to be placed within the temple at Jerusalem which surely would have caused rioting. Before this order could be carried out, however, Caligula was assassinated. Caligula had apparently abused one of his bodyguards once too often and the entire bodyguard joined in to assassinate him. He died at age twenty-nine, already old, due to the wrecklessness of a misspent life.

Claudius. Claudius was born in Lyons in 10 B.C., just a few years before Christ. His adult life, however, was spent during the ministry of Paul the Apostle. Claudius' mother was Antonia, daughter of Octavia, sister of Augustus. This in itself should have been a significant enough heritage to put him in pretty good stead



Bust of Tiberius Claudius Drusus Nero Germanicus; in Uffizi Gallery, Florence. 47

as heir to the throne of Rome. The only problem was that he was thought to be a simpleton. Quoting Suetonius, he is described as, "tall, well-built, and handsome, with a fine head of white hair and a firm neck, [but] he stumbled as he walked owing to the weakness of his knees."⁴⁶ Elsewhere we learn that often when he spoke, foam oozed from his mouth, and

⁴⁶Ibid, p. 69.

⁴⁷Merrill C. Tenney, New Testament Survey, (Grand Rapids: Eerdmans Publishers, 1961), p. 55.

his nose ran. He suffered gout, stuttered and his head wobbled slightly as if it were attached to his shoulders by a spring. In addition he often fell asleep even in public.⁴⁸

Claudius' childhood was not a pleasant experience. His mother, Antonia, is reported to have said of him that he was "a monster; a man whom mother nature had begun work upon and then flung aside; and when she was upset with someone, she frequently exclaimed, 'He's a bigger fool than even my son Claudius!'"⁴⁹ His extended family thought no more of him. Suetonius reproduced a note that Augustus wrote to his grandmother and his wife concerning Claudius. It read:

My Dear Livia,
As you have suggested, I have now discussed with Tiberius what we should do about your grandson Claudius at the coming Festival of Mars the Avenger. We both agreed that an immediate decision ought to be taken. The question is whether he has - shall I say? - full command of his five senses . . . I am against his watching the games in the Circus from the Imperial box, where the eyes of the whole audience would be upon him.⁵⁰

Such an upbringing could not have been very healthy for the development of any child. Consequently, as he grew older he began to drink in excess and gamble frequently. The question naturally arises then with a background like this, how did he become emperor? In the last section we ended with the assassination of Caligula by his bodyguards. At the time of that occurrence, news of this swept through the palace. Claudius had apparently taken refuge behind a curtain when he heard a guard coming. The guard seeing his feet poking out from under the curtain, pulled it away from in front of

⁴⁸Ludwig, op. cit., p. 69.

⁴⁹Ibid, p. 67.

⁵⁰Ibid, pp. 67, 68.

him. Claudius sank to the floor and began pleading for his life. This undoubtedly would have been a great surprise to the guard. But what was an equally great surprise to Claudius was that the Roman guard informed him that the army wanted him to be the emperor. Later Claudius, as emperor, ordered the execution of all those who had assisted in the assassination of Caligula.

Claudius began his rule at the age of 50. He was not a good emperor, but he does not seem quite so bad when compared with what preceeded and what was to follow. Claudius continued his vices of drinking and gambling. He enjoyed the gladiatorial shows and rejoiced in the bloodshed.

Claudius' married life was pathetic. In fact, he was married on five different occassions. His first wife died on their wedding day (suicide?). The next two were divorced. At age 48 he married the infamous Valeria Messalina, a mere sixteen years old. She is described as being "far from beautiful, she had a flat head, a deformed chest and a florid face."⁵¹ From this union came a son named Tiberius Claudius, later changed to Britannicus when Britain was conquered in A.D. 43. They had a bizzar relationship. We learn that after the two were married, "She fell in love with the dancer Mnester; when he rejected her advances she begged her husband to bid him to be more obedient to her request; Claudius complied whereupon the dancer yielded to her patriotically."⁵² The dancer was apparently not the only one who she compelled to have an affair with in this

⁵¹Ibid, p. 71.

⁵²Ibid.

fashion. In fact, Juvenal, another ancient historian reports that she would often disguise herself and work the brothels in the evenings. Eventually even Claudius grew intolerant of her ways and when she committed bigamy he ordered her execution.

Claudius' last wife was his undoing. The woman's name was Agrippina. If you remember, she was the sister who lived incestually with her brother, the former Emperor Caligula. At the time of their wedding, Claudius was 57 and she 32. By this time she had been married on several previous occasions, following the assassination of Caligula, and had amassed a significant fortune. But she still was not satisfied, for she had a plan to marry Claudius and ultimately have her son become the new Emperor of Rome. Her son was none other than that wretched man Nero. But before we start our discussion of him, we need to draw some connections between Paul the Apostle, this emperor, his government and the New Testament.

Paul the Apostle.

Paul the Apostle began his ministry during the reign of Claudius. Because of his phenomenal impact on both the Roman Empire and the spread of Christianity, he deserves special attention. The word "apostle" literally means that Paul was a "delegate, envoy or messenger"⁵³ of Christ. In a general sense all believers are apostles of Christ. But in a specific sense Paul belonged to a select group of highly honored men who had actually seen the risen Lord. Paul

⁵³Arndt and Gingrich, A Greek Lexicon of the New Testament and Other Early Christian Writings, (Grand Rapids: Eerdmans Publishers, 1957), p.99.

was quite a man indeed. He said of himself that, "Christ Jesus came into the world to save sinners . . . of whom I am the worst" (I Timothy 1:16).

We have a physical description of Paul because of the fact that he made such an impression on the Iconiums on his first missionary journey (Acts 13-19, A.D. 46-48). The description comes from a second century work entitled The Acts of Paul. There we read one Onesiphorus, a resident of Iconium, sets out to meet Paul approaching; "a man small in size, with meeting eyebrows, with a rather large nose, bald headed, bow-legged, strongly built, full of grace, for at times he looked like a man and at times he had the face of an angel."⁵⁴ F.F. Bruce writes, "a description so vigorous and unconventional that it must surely rest on good local tradition."⁵⁵ One cannot say that it is flattering to Paul physically. But one cannot say that it is not written by one who did not obviously believe Paul to be a Godly man. Because of the dicotomy we are forced to accept this portrait of the Apostle as being an accurate description of him.

Paul's earliest years were spent in the city of Tarsus. Tarsus was the principle city in the region of Cilicia. The city was a center of learning, a University city (Acts 21:39). In Acts 22:28 we learn also that Paul was a Roman citizen. As a Roman citizen Paul had three names, Praenomen (first name), Nomen Gentile (family

⁵⁴F.F. Bruce, New Testament History, (Garden City: Doubleday and Comapny, 1969). p. 288.

⁵⁵Ibid.

name) and a cognomen, a surname or additional name. We know only his cognomen, Saul. Each legitimately born Roman child needed to be registered within 30 days after birth. The father would then receive a certified copy in the form of a diptych (or folding tablets). It is conceivable that on the two occasions when Paul appealed to his Roman citizenship that he produced these folding tablets verifying his claim (Acts 16:37, 22:25).

We learn that as Paul became a young man he sat at the feet of the great Jewish teacher Gamaliel. Doctor Gamaliel was the "grandson of the Great Hillel and himself a Pharisee and celebrated doctor of the law. His learning was so eminent and his character so revered that he is one of the seven who among Jewish doctors only, have been honored with the title of 'Rabban'."⁵⁶ He was called the "Beauty of the Law"⁵⁷ and it is a saying of the Talmud (i.e. Jewish commentary of the Old Testament scriptures) that since Rabban Gamaliel died, the glory of the law has ceased. Gamaliel was the Rabbi who gave such good advice concerning the early preaching of Peter in Acts 5:34 f. He said, "Leave these men alone! Let them go! For if their purpose or activity is of human origin it will fail. But if it is from God, you will not be able to stop these men; you will only find yourselves fighting against God." It was a great privilege for any young man to sit under his teaching. We can then deduce that Paul must have displayed great mental alertness even as a young man.

⁵⁶Merrill F. Unger, "Gamaliel," Unger's Bible Dictionary, (Chicago: Moody Press, 1966), p. 388.

⁵⁷Ibid.

Thus God chose him to be the apostle to the Gentiles throughout the Roman Empire.

Concerning the things he suffered during his missionary trips throughout Claudius' domain, we find that he is forced to recount his sufferings and experiences to the Corinthians to remind them of his right to lead them. He showed them that he would in no way willfully lead them astray.

What anyone else dares to boast about - I am speaking as a fool- I also dare to boast about. Are they Hebrews? So am I. Are they Israelites? So am I. Are they Abraham's descendents? So am I. Are they servants of Christ? (I am out of my mind to talk like this.) I am more. I have worked much harder, been in prison more frequently, been flogged more severely, and been exposed to death again and again. Five times I received from the Jews the forty lashes minus one. Three times I was beaten with rods, once I was stoned, three times I was shipwrecked, I spent a night and a day in the open sea, I have been constantly on the move. I have been in danger from rivers, in danger from bandits, in danger from my own countrymen, in danger from Gentiles; in danger in the city, in danger in the country, in danger at sea; and in danger from false brothers. I have labored and toiled have often gone without sleep; I have known hunger and thirst and have often gone without food; I have been cold and naked. Besides everything else, I face daily the pressure of my concern for all the churches (II Corinthians 11:21-28).

This man, through the inspiration of the Holy Spirit, penned 13 of the 27 New Testamen books. He, of all the apostles, perhaps best understood that salvation was a gift that could only be gained by faithfully accepting the gospel of Jesus Christ, that Jesus died for our sins in our place. Paul wrote in Ephesians 2:8, 9, "You have been saved by grace through faith and that's not of yourselves, it is a gift of God." Most of us have an easy time accepting such a sacrifice for we are used to receiving gifts. But Paul taught that when one received Jesus as a Savior you also received him as

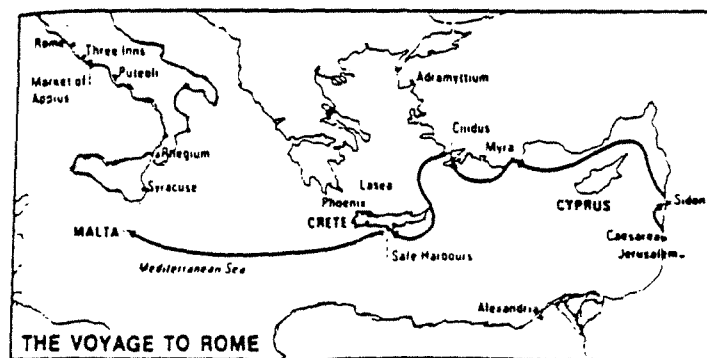
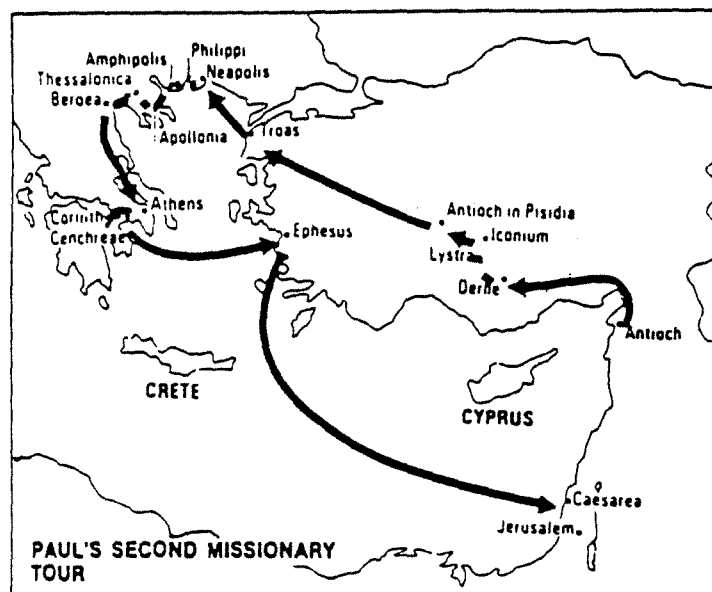
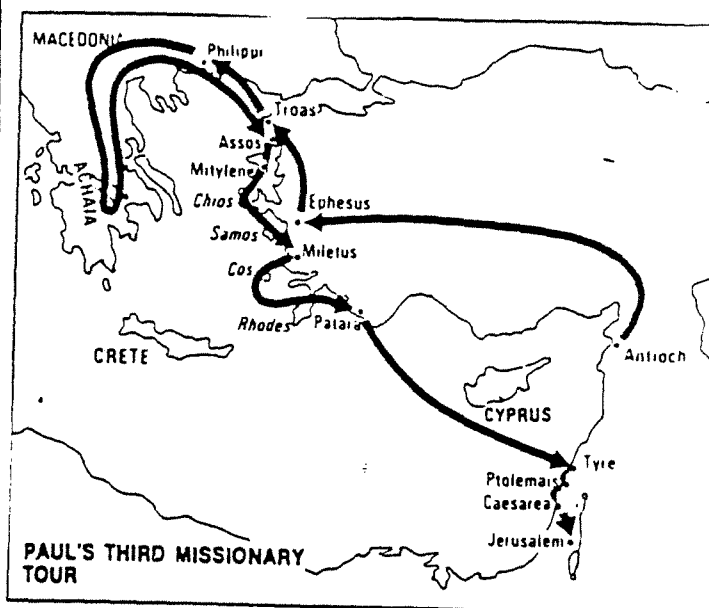
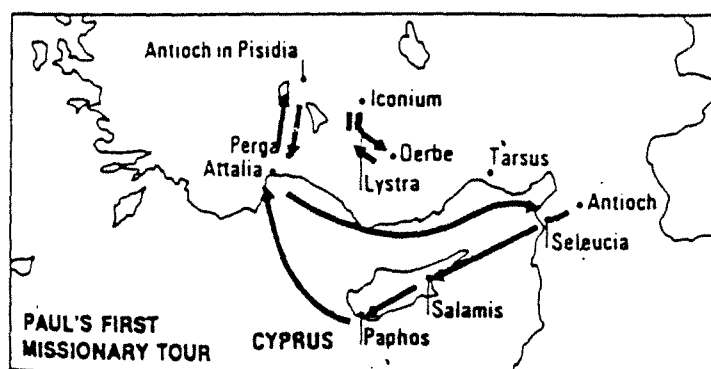
a Lord. Paul wrote to all those who had received Jesus' gift, urging them, ". . . in view of God's mercy to offer your bodies as living sacrifices - holy and pleasing to God - which is your spiritual worship. Do not conform any longer to the pattern of this world . . . " (Romans 12:1, 2). Of his own life, Paul said, "I do not run like a man running aimlessly; I do not fight like a man beating the air. No, I beat my body and make it my slave so that after I have preached to others, I myself will not be disqualified" (I Corinthians 9:27).

Paul's Mission.

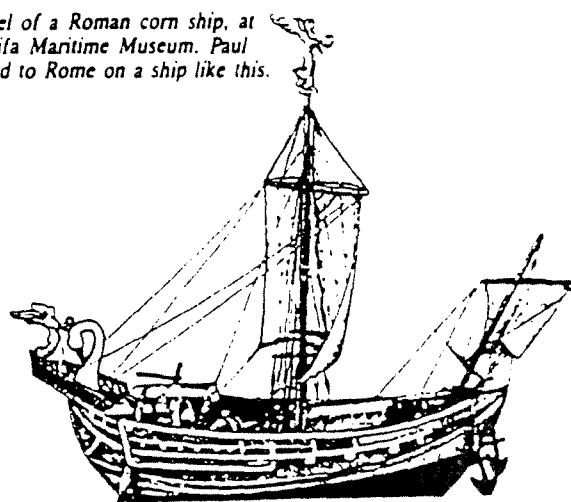
Paul's desire was that all the Roman world, and beyond, might know Jesus and freedom from the bondage of sin. This love for Jesus and others led him over most of Asia and eventually to Rome. Some suggest that Paul might even have made it to Spain, which was his desire shortly before his martyrdom. If this is so, the trip would have been in 64 A.D. There were actually three major missionary trips of Paul (cf. PLATE CXIII). The first lasted approximately two years (around 46 to 48 A.D.) The second trip lasted approximately three years (50-53 A.D.) Both of these trips occurred during the reign of Emperor Claudius. The third trip lasted about four years (54-57 A.D.) and went into the early peaceful years of Emperor Nero's reign. Finally, the last few chapters of Acts tell of Paul's arrest, travel and imprisonment in Rome (around 60-64 A.D.) Tradition says Paul was acquitted, but later re-arrested in 65-66 A.D. and beheaded in 66-67 A.D. by order of Nero.

Paul seems to have been tireless in his task of taking the gospel to the Roman Empire and inadvertently to the world.

PLATE CXIII



A model of a Roman corn ship, at the Haifa Maritime Museum. Paul travelled to Rome on a ship like this.



Returning now to our discussion of Claudius and his contact with the scriptures, we learn that he is actually mentioned by name on two occasions in the book of Acts. The first occasion concerned a message that a prophet had regarding the Roman Empire: "Agabus stood up through the Spirit and predicted that a severe famine would spread over the entire Roman World. (This happened during the reign of Claudius)" (Romans 11:28). Following this, an offering was taken to lessen the grief to be caused by the famine, and was given to Paul and Barnabas to take to Judea. The second reference is in Acts 18:1,2. In 49 A.D. Claudius had just given an interesting order. "Paul left Athens and went to Corinth. There he met a Jew named Aquila, a native of Pontus; who had recently come from Italy with his wife Priscilla, because Claudius had ordered all the Jews to leave Rome."

The ancient Roman Suetonius writes of this expulsion in his section on Claudius (cf. 25:4). "Because the Jews of Rome were indulging in constant riots at the instigation of Chrestus . . . he expelled them from the city."⁵⁸ No less a scholar than F.F. Bruce believes this to be a reference to rioting that often accompanied the preaching of Christ as it had done in other occasions.⁵⁹ He writes,

Although Christianity was indistinguishable from Judaism in the time of Claudius, it was perfectly distinguishable by the time Suetonius wrote [c. A.D. 120], and it was well known that it had been founded by Christ (Christus, not unnaturally confused

⁵⁸Bruce, op. cit., pp. 297-298.

⁵⁹Cf. riots in Acts; martyrdom of Stephen (cf. PLATE CXIV); Acts 7:54; Pisidia Antioch, 13:45; Iconium, 14:19; Ephesus, 19:23; Jerusalem, 21:27.

PLATE CXIV



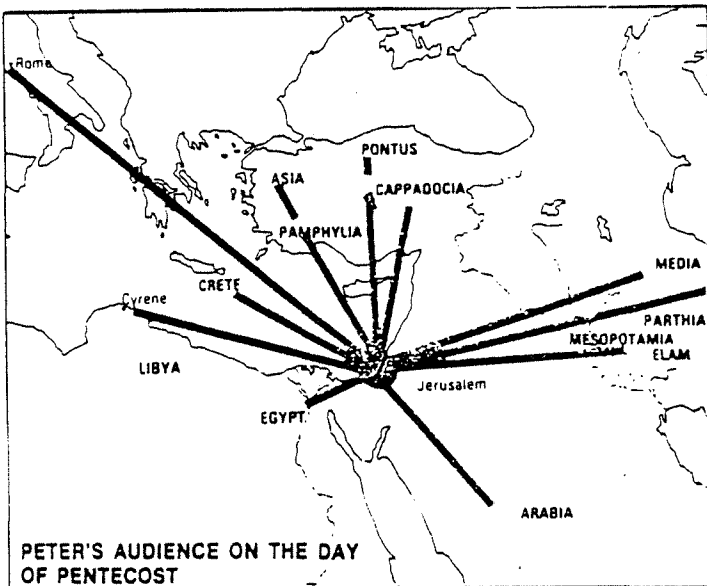
Religious News Service Photo.

St. Stephen Being Stoned
After an Engraving by Gustave Doré

B.K. Kupier, The Church in History, (Grand Rapids: Eerdmans Publishers, 1966), p. 8.

with the common slave name Chrestus, which was pronounced in practically the same way). It is just conceivable that the riots mentioned by Suetonius were caused by the activity of an otherwise unknown Chrestus, but in that case he would probably have said, "at the instigation of a certain Chrestus" It is more natural to suppose that he intended his readers to understand, that Chrestus who, as a matter of general knowledge was the founder of Christianity. To be sure, Christ was not in Rome in the time of Claudius, but Suetonius, writing seventy years later, may have thought that he was. If his sources indicated that the riots which provoked Claudius' edict of expulsion were due to the introduction and propagation of Christianity in the capitol, he could well have drawn the mistaken inference that it had been introduced there by Christ in Person.⁵⁵

It seems evident that the coincidence is far too remarkable to be anything more than a minutely garbled reference to rioting in Rome that accompanied the preaching of Christ. We see that Christianity would have first arrived at Rome following Pentecost. Jewish pilgrims from Rome had journeyed to Jerusalem to celebrate Pentecost approximately 15 years earlier. The historian Luke, in Acts 2 records



that after the Spirit of God came upon a hundred and twenty disciples there, all of them began to proclaim the message of Jesus to pilgrims in their native dialects (cf. Acts 2:6, 8, 11). That first day, 3,000 accepted Christ as their Messiah and were baptized.

⁵⁶ But the growth did not stop there

and each day the number grew (2:47). Following Pentecost, pilgrims

⁵⁵Bruce, loc. cit.

⁵⁶Tenney, op. cit., p. 313.

would naturally return home, taking the message that Jesus was the Messiah with them. Those from Rome (cf. 2:10) would have done the same. It should not be surprising, therefore, to suppose then that by the time of Claudius' reign that Christianity had become a significant minority, causing a considerable amount of consternation among the unconverted Jewish population and inadvertently causing rioting.

There is a further piece of evidence which seems to support the idea that Christianity was being felt during Claudius' reign. It has to do with the resurrection of Jesus from the dead. After the guards had discovered that Jesus was no longer in the tomb, Matthew records that,

The guards went into the city and reported to the chief priests everything that had happened. When the chief priests had met with the elders, and devised a plan, they gave the soldiers a large sum of money, telling them, "You are to say, 'His disciples came during the night and stole him away while we were asleep.' If this report gets to the governor, we will satisfy him and keep you out of trouble." So the soldiers took the money and did as they were instructed. And this story has been widely circulated among the Jews to this very day [c. A.D. 63].

This would naturally have been the story told to Claudius concerning the origins of this new group called Christians. What proceeds next seems to be so logical that it hardly needs to be explained. Claudius issues a decree giving the death penalty for anyone who might be unfortunate enough to be convicted of robbing a tomb. The decree bears the heading, "Decree of Caesar." It was re-discovered in 1878 in the Froehner collection in Paris and is believed to have come from Nazareth. It reads as follows:

Decree of Caesar:

It is my pleasure that sepulchres and tombs which have been erected as a solemn memorial of ancestors or children or relatives,

shall remain undisturbed in perpetuity. If it be shown that any one has either destroyed them or otherwise thrown out the bodies which have been buried there or removed them with malicious intent to another place, thus committing a crime against those buried there, or removed the headstones or other stones, I command that against such person the same sentence be passed in respect of solemn memorials of men as is laid down in respect of the gods. Much rather must one pay respect to those who are buried. Let no one disturb them on any account. Otherwise it is my will that capital sentence be passed upon such persons for the crimes of tomb-spoilation.⁵⁷

The style of the decree places it in the first half of the first century A.D. The fact that it was found in Nazareth means that it could not have been written before A.D. 44, because prior to that time the town of Nazareth in the Province of Galilee was ruled by Herod Agrippa (A.D. 39-44), and would consequently not be subject to imperial decrees. Secondly, the fact that one of probably several such decrees was found in Nazareth should not be surprising for that is where Jesus grew up (Matthew 4:23), and his disciples were often called Nazarenes (Acts 24:5). Finally, the fact that a Caesar would personally take notice of grave robbery in the little town of Nazareth is significant. The practice of grave robbing, we know, was being carried out since the time before the ancient Pharaohs, and so they devised specially secured pyramids to try and thwart the thieves' efforts. This expended energy, however, had to do with their own tombs. The fact that a Caesar would send a decree of such a nature to a little village in Galilee indicates to this author that there must be a history behind it. The history was that it was just one more attempt by Claudius to try and squash the growth of a small, but potentially troublesome group among the Jewish ranks known as the Nazarenes.

Claudius' government is also known to have touched the New Testament. He relied heavily upon three former slaves to be his administrators. One of the three was named Pallas. Now it is not him specifically that concerns us, but rather his brother, Antonius Felix. It was he and his wife, Drusilla, whom Paul initially made his defense before in Acts 23, 24. Drusilla, we recall, is one of the children of Agrippa I. The impact of Paul's preaching to them is recorded in verses 24-27.

. . . Felix came with his wife Drusilla, who was a Jewess. He sent for Paul and listened to him as he spoke about faith in Christ Jesus. As Paul discoursed on righteousness, self control and the judgement to come, Felix was afraid and said, "That's enough for now! You may leave. When I find it convenient, I will send for you." At the same time he was hoping that Paul would offer him a bribe so he sent for him frequently and talked with him.

When two years had passed, Felix was succeeded by Porcius Festus, but because Felix wanted to grant a favor to the Jews he left Paul in prison.

From the way Felix is described, we know that he was a poor administrator of Judea. First, we have just read that he was willing to accept a bribe from Paul. Perhaps he felt Paul might still have possessed part of the famine relief offering for Judea. Secondly, in the 23rd chapter we find that it was necessary for his military commander to take extra precautions to assure Paul's safety from Jerusalem to Caesarea, just a few miles away. He had to send him at night, along with 200 foot soldiers, 70 cavalrymen and 200 spearmen to guarantee Paul's safety. Judea was a powder keg ready to blow up. It actually did blow with the outbreak of the Sicarii War with the Romans in A.D. 66. But we will also speak more of this later.

⁵⁷Bruce, op. cit., p. 301.

Returning now to the last chapter of Claudius' life, we find that his fifth wife, the manipulative Agrippina, has secured the marriage of Claudius' thirteen year old daughter Octavia to her sixteen year old son, Nero. Fearing that even this would not guarantee her natural son the emperorship over Claudius' natural son, she arranges for Claudius to be fed poisoned mushrooms. The historian Tacitus records the gory details. (Tacitus himself lived from about A.D. 55-117.) He writes,

Agrippina had long decided on murder. Now she saw her opportunity. Her agents were ready. But she needed advice about poisons. A sudden, drastic effect would give her away. A gradual, wasting recipe might make Claudius, confronted with death, love his son again. What was needed was something subtle that would upset the emperor's faculties but produce a deferred fatal effect. An expert in such matters was selected - a woman called Locusta, recently sentenced for poisoning but with a long career of imperial service ahead of her. By her talents, a preparation was supplied. It was administered by the eunuch Halotus who habitually served the emperor and tasted his food.

Later, the whole story became known. Contemporary writers stated that the poison was sprinkled on a particularly succulent mushroom. But because Claudius was torpid - or drunk - its effect was not at first apparent; and an evacuation of his bowels seemed to have saved him. Agrippina was horrified. But when the ultimate stakes are so alarmingly large, immediate disrepute is brushed aside. She had already secured the complicity of the emperor's doctor Xenophon; and now she called him in. The story is that, while pretending to help Claudius to vomit, he put a feather dipped in a quick poison down his throat. Xenophon knew that major crimes, although hazardous to undertake, are profitable to achieve.⁵⁸

Nero (A.D. 54-68). Nero now becomes the next Emperor of Rome. He is remembered most for his cruelties, especially those committed against the early Christians. Specifically he is the emperor

⁵⁸Tacitus, The Annals of Imperial Rome, (England: Penguin Books, Rev. Ed., 1982), pp. 281-282.

who ordered the beheading of Paul; the tortuous execution of hundreds, perhaps thousands, of Christians, and according to tradition, the upside down crucifixion of Peter.



As with the other Emperors he seems to reflect the depth to which the human nature can sink! As a boy he is described as "being blue-eyed, freckle-faced, with reddish bronze hair and slightly heavy cheeks."⁵⁹ Upon hearing of the death of his step father, even then he could be inexpressibly insensitive and made light of it. He jested of Claudius' death

that, "Mushrooms must be the food of the gods, since by eating them Claudius has become divine."⁶¹

From a worldly point of view Nero was at first a fairly successful administrator. He had initially set the Roman Senate at ease by reading a speech composed by his famous tutor, philosopher and advisor named Seneca. Tacitus records part of what Nero promised.

I will not judge every kind of case myself . . . and give too free rein to the influence of a few individuals by hearing prosecutors and defendants behind my closed doors. From my house bribery and favouritism will be excluded. I will keep personal and State affairs separate.⁶²

⁵⁹Tenney, op. cit., p. 7. ⁶⁰Ibid.

⁶¹Ludwig, op. cit., p. 78. ⁶²Tacitus, op. cit, p. 286.

Promises like these were of welcome relief to the Roman Senate. He became popular even among the general populace during these early years in office. It was during this period in Nero's reign, after Paul had completed his third missionary trip that Paul appealed to him to adjudicate his case. There were several advantages in being a Roman citizen and this was one of them. If a local magistrate was, in the opinion of the Roman citizen, mishandling their case, such an appeal was an option. In Paul's case we read that the Roman Procurator was not judging impartially.

Festus, wishing to do the Jews a favor, said to Paul, "Are you willing to go up to Jerusalem and stand trial before me there on these charges?" Paul answered, "I am now standing before Caesar's court, where I ought to be tried. I have not done anything wrong to the Jews as you yourself know very well. If, however, I am guilty of doing anything deserving death, I do not refuse to die. But if the charges brought against me by these Jews are not true, no one has the right to hand me over to them. I appeal to Caesar!" After Festus had conferred with his council, he declared, "You have appealed to Caesar. To Caesar you will go!" (Acts 25:9-12)

But before Paul commences his trip to Rome he is asked to make his defense before one more couple, King Agrippa II and Bernice. Agrippa II was the great-grandson of Herod the Great. Bernice, his cohort, was also his natural sister. She was the eldest daughter of their mutual father Agrippa I. After going through several husbands, she was now co-habiting with her own brother. As time went on she would become the mistress of General Titus and move to Rome to live with him where he himself would ultimately become an Emperor of Rome.

Acts 25:23-26:32 records for us part of what Paul and Agrippa said to each other. We notice at the end of that conversation that Paul is declared innocent. "Agrippa said to Festus, 'This man could

have been set free, if he had not appealed to Caesar.'" Paul had every reason to hope that he might receive fair treatment at the hands of Nero. The last time he had stood before a Roman Magistrate was in Acts 18. There we read:

While Gallio was proconsul of Achaia, the Jews made a united attack on Paul and brought him to court. This man, they charged, is persuading the people to worship God in ways contrary to the law. Just as Paul was about to speak, Gallio said to the Jews, "If you Jews were making a complaint about some misdemeanor or serious crime, it would be reasonable for me to listen to you. But since it involves questions about words and names and your own law - settle the matter yourselves. I will not be a judge of such things." So he had them ejected from the court.

Gallio was not just any Procurator, for he had the ear of the Emperor Nero. He was the elder brother of the Emperor's tutor, philosopher and speech writer, Seneca. Paul could have assumed that an appeal to him might bring about an equally just verdict as that of Gallio. Nero was also the one Paul should appeal to since it was Emperor Nero who had appointed Festus to be the Procurator of Judea.

As it turned out, when Paul did finally reach Rome, Luke tells us that he was forced to stay in his own rented lodgings for two years (cf. Acts 28:30). This is where the book of Acts closes. Opinions vary, but many believe that Paul was ultimately released from this first imprisonment prior to A.D. 64 and then was later re-arrested around 65-66 A.D. when Emperor Nero began to persecute the Christians. He blamed them for initiating a fire that swept through Rome. But many believed Nero himself set the fire so that he could rebuild the city in a greater and grander fashion. The Roman Tacitus expresses this idea as follows:

But neither human resources nor imperial munificence, no appeasement of the gods, eliminated sinister suspicions that the fire had been instigated [by him]. To suppress this rumour, Nero fabricated scapegoats - and punished with every refinement the notoriously depraved Christians (as they were popularly called). Their originator, Christ, had been executed in Tiberius' reign by the governor of Judaea, Pontus Pilatus. But in spite of this temporary setback the deadly superstition had broken out afresh, not only in Judaea (where the mischief had started) but even in Rome. All degraded and shameful practices collect and flourish in the capitol.

First, Nero had self-acknowledged Christians arrested. Then, on their information, large numbers of others were condemned - not so much for incendiarism as for their anti-social tendencies. Their deaths were made farcical. Dressed in wild animals' skins, they were torn to pieces by dogs, or crucified or made into torches to be ignited after dark as substitutes for daylight. Nero provided his Gardens for the spectacle, and exhibited displays in the Circus, at which he mingled with the crowd - or stood in a chariot, dressed as a charioteer. Despite their guilt as Christians, and the ruthless punishment it deserved, the victims were pitied. For it was felt that they were being sacrificed to one man's brutality rather than to the national interest.⁶³

While Nero grew older he became increasingly wicked and perverse. He poisoned his step brother Britannicus and the aunt who had raised him from a child. He tore up her will and then confiscated her estate. He banished Octavia, Claudius' daughter whom he had married when she was but thirteen. He gave orders for his own mother Agrippina to be struck down by the sword. Tacitus writes that, "The murderers closed round her bed. First the captain hit her on the head with a truncheon. Then as the Lieutenant was drawing his sword to finish her off, she cried out: 'Strike here!' Pointing to her womb. Blow after blow fell and she died."⁶⁴ She apparently cursed the womb that could give birth to a son like Nero.

⁶³Tacitus, op. cit., pp. 365-366.

⁶⁴Ibid, p. 317.

Nero now fell in love with a woman named Poppaea. After this he ordered Octavia to commit suicide, and she did. In honor of his new wife he built the Golden House, the remains of which still stand to this day. One day Poppaea chided him for coming in late. His reaction was to kick her in the stomach. She was several months pregnant at the time and both she and the baby died. Nero was saddened by this, but not for long. For we learn that "Having found a youth, Sporus, who closely resembled Poppaea, he had him castrated, married him by a formal ceremony and used him in every way like a woman; whereupon a wit expressed the wish that Nero's father had had such a wife."⁶⁵

This was the kind of man in power when Paul sat in Mamertime Prison awaiting execution. It is quite possible that Paul could even hear the roars of the people who would at different times cheer Nero in the Forum. For the prison was located close to the Forum where Nero often spoke. As Paul was going through the fire, what was his attitude? The strength of his character and the greatness of the grace of his God are reflected in some of the last words he ever wrote to a young Pastor and friend named Timothy. To him he wrote:

I am already being poured out like a drink offering, and the time has come for my departure. I have fought the good fight, I have finished the race, I have kept the faith. Now there is in store for me the crown of righteousness, which the Lord, the righteous judge, will award to me on that day - and not only to me, but also to all who have longed for his appearing (II Timothy 4:6-8).

⁶⁵Ludwig, op. cit., p. 81.

Jesus had said it and Paul surely remembered it when Jesus said, "Do not be afraid of those who kill the body but cannot kill the soul" (Matthew 10:28). This then was the greatness of Paul the Apostle. Peter, writing shortly after the death of Paul, also refers to this persecution when he writes,

Dear friends, do not be surprised at the painful trial you are suffering, as though something strange were happening to you. But rejoice that you participate in the sufferings of Christ, so that you may be overjoyed when his glory is revealed (I Peter 4:12, 13).

It is quite possible that Peter was also executed at this time as some traditions hold (cf. I Peter 5:13).

These were men of conviction. They had seen the resurrected Lord and bore witness to that fact. As questions are raised as to the authenticity of these early apostles' testimonies, it is perhaps wise to reflect upon the fact that out of the initial twelve apostles, only one lived to become an old man. One apostle committed suicide, and the other ten were martyred. Simply put, all these men had to do to save themselves was to renounce Christianity. If they really had not been confident of the fact of Jesus' resurrection, they gladly would have done just that. As to the charge of deception by them, all that needs to be remembered is that men will not choose to die for a lie. They sealed their testimonies with their blood. They could do no more. To disregard their testimony borders on recklessness.

Around the time Paul was arrested and imprisoned for what we will call the second time, international relations between Rome and Palestine were heating up. As early as A.D. 64 the commander at Jerusalem had to send an escort of 470 soldiers to guard Paul

against a militant group of Nationalists Jewish assassins known as the Sicarii. Two years after that, in A.D. 66, this conflict between the Romans and Sicarii would embroil the whole country in a war they could not win. We know of this period mostly due to the writing of the Jewish historian Josephus (c. A.D. 37-100). We will use his words to describe this war of the Jews and the events leading up to this tragic period between A.D. 66-70. Speaking of the relationships the Jews had with the last four Roman Procurators, we read that the Jews were actually goaded into this war.

Now it was that Festus succeeded Felix as Procurator, and made it his business to correct those that made disturbances in the country. So he caught the greatest part of the robbers and destroyed a great many of them. But then Albinus, who succeeded Festus, did not execute his office as the others had done; nor was there any sort of wickedness that could be named but he had a hand in it . . . And although such was the character of Albinus, yet did Gessius Florus, who succeeded him demonstrate him to have been a most excellent person upon comparison: for the former did the greatest part of his rogueries in private and with a sort of dissimulation; but Gessius (Florus) did his unjust actions to the harm of the nation after a pompous manner; . . . He indeed thought it a petty offense to get money out of single persons; so he spoiled whole cities . . . While Cestius Gallus was president of the Province of Syria, nobody durst do so much as send an embassy to him against Florus; but when he was come to Jerusalem, upon the approach of the feast of unleavened bread, the people came about him not fewer in number than three million: these besought him to commiserate the calamities of their nation, and cried out upon Florus as the bane of their country. But as he was present and stood by Cestius, he laughed at their words. However, Cestius, when he had quieted the multitude, and had assured them that he would take care that Florus should hereafter treat them in a more gentle manner, returned to Antioch; Florus also conducted him as far as Caesarea, and deluded him, though he had at that very time the purpose of shewing his anger at the nation, and procuring a war on them, by which means alone it was that he supposed he might conceal his enormities; for he expected that, if the peace continued he should have the Jews for his accusers before Caesar; but that if he could procur them to make a revolt, he should divert their laying lesser crimes

to his charge, by a misery that was so much greater; he therefore did every day augment their calamities, in order to induce them to rebellion.⁶⁶

Later, Agrippa II and Bernice, the same two who had listened to Paul's defense (Acts 26), tried to keep the people from going to war. The people wanted to send a delegation to Nero to accuse Florus before him, but Agrippa felt that that would be too dangerous. He then very eloquently reasons with them, trying to dissuade them from going to war. He cries out.

Some are earnest to go to war because they are young, and without experience of the miseries it brings; and because some are for it, out of an unreasonable expectation of regaining their liberty . . . I have thought proper to get you all together, and say to you what I think to be to your advantage . . . And let not anyone be tumultuous against me in case what they hear me say does not please them; for as to those that admit no cure, but are resolved upon a revolt, it will still be in their power to retain the same sentiments after my exhortation is over; but still my discourse will fall to the ground, even with relation to those that have a mind to hear me, unless you will all keep silence. I am well aware that many make a tragical exclamation concerning the injuries that have been offered you by your procurators . . . nothing so much damps the force of strokes as bearing them with patience; and the quietness of those who are injured diverts the injurious persons from afflicting. But let us take it for granted that the Roman ministers are injurious to you, and are incurable sever; yet they are not all Romans who thus injure you; nor hath Caesar, against whom you are going to make war, injured you: It is not by their command that any wicked governor is sent to you; for they who are in the West cannot see those that are in the East; nor indeed is it easy for them there even to hear what is done in these parts. Now it is absurd to make war with a great many for the sake of one. . . But as for war, if it is once begun, it is not easily laid down again, nor borne without calamities coming therewith . . . When Agrippa had spoken thus, both he and his sister wept, and by their tears repressed a great deal of the violence of the people; but still they cried out, that they would not fight against the Romans but against Florus, on account of what they had suffered by his

⁶⁶Josephus, op. cit., p. 483.

means. To which Agrippa replied, that what they had already done was like such as make war against the Romans, "For you have not paid the tribute due to Caesar; and you have cut off the cloisters (of the temple) from joining to the Tower Antonia. You will therefore prevent any occasion of revolt, if you will but join these together again, and if you will but pay your tribute; for the citidel does not belong to Florus nor are you to pay tribute - money to Florus.⁶⁷

The fact that the Jews finally were prodded into war is a matter of history. Emperor Nero sends in an experienced General named Vespasian to conquer the East. Vespasian brings his adult son Titus along to help him in the campaign. Initially the Jews do quite well, but their victories are short lived.

Civil Wars

While Vespasian and Titus are away at the war with the Jews, the Emperor Nero falls out of favor with the people due to the numerous calamities that accompanied his last few years in office. The Senate labels him a criminal and he is forced to flee the city in disguise. In a moment of desperation he asks his servant to assist him in committing suicide.

Following his death the city is thrown into disorder. Three emperors come to power in the space of two years. The first was Galba (A.D. 68-69), whose reign lasted but six months. He was a wicked man of whom Suetonius says, "Sentenced men of all ranks to death without a trial on the scantiest of evidence, and seldom granted applications for Roman citizenship."⁶⁸ He was so ill, due to gout

⁶⁷Ibid, pp. 486-490.

⁶⁸Ludwig, op. cit., p. 89.

and swollen feet that he was forced to be carried from place to place in a litter. The Roman Guard grew tired of him and assassinated him.

He was succeeded by Otho (A.D. 69), whose rule lasted only 95 days. He took his own life at the age of 35 because it became apparent that the next emperor Vitellius was about to defeat him in battle.

Vitellius (A.D. 69) was fifty-six when he took office. He was the son of the Vitellius who was the former governor of Syria. His father had dismissed Pontius Pilate and sent him to Rome to stand trial before Tiberius. Vitellius was an accomplished glutton and enjoyed such delicacies as peacock brains, flamingo tongue and pike liver.⁶⁹ But his reign too was cut short.

Flavian Dynasty



Vespasian (c. A.D. 69-79) would soon replace Vitellius as emperor, but it would take some time for the word to reach him concerning Nero's death. Prior to his return to Rome to become the next emperor, Dr. William LaSor suggests that Vespasian might have been engaged in a military action that had
⁷⁰ a direct effect upon the famous

⁶⁹Ibid, p. 90.

⁷⁰Tenney, op. cit., p. 9.

Dead Sea Scrolls which were hidden by a group of hermits living close to the Dead Sea called the Qumran Community. LaSor writes:

In the "War of the Jews" . . . [Josephus] tells us that Vespasian led the greater part of his army . . . in June, 68 to Jericho. The inhabitants of Jericho put up resistance and finally fled into the mountains that lay over against Jerusalem . . . it became apparent to those who inhabited the region that the Roman commander would likely attempt to wipe out all who lived in the hills and who were therefore a threat to the forces that must form one arm of a pincer movement on Jerusalem. The [Qumran] Community probably removed its scrolls and any other valuables to the caves. The delay occasioned by Nero's death may have been the factor that made the preservation of the scrolls possible.⁷¹

To digress for just a moment and deal with the re-discovery and significance of these scrolls will be enlightening. They were found in 1947 quite by chance, as two bedouin boys were looking for lost sheep in the numerous caves that dot the area . One boy threw a stone into a cave in hopes of finding his sheep. After throwing the stone he heard it hit a clay container. Upon further investigation these containers were found to house those scrolls hidden by the Qumran Community around A.D. 68. The caves contained both Biblical and intertestamnt literature. Portions of every book in the Old Testament were found, with the possible exception of Esther. Two manuscripts of Isaiah were discovered, "Isaiah A" and Isaiah B." Isaia A was a complete manuscript. It created quite a stir for it is the oldest manuscript ever discovered and dates back to around 125 B.C. (cf. PLATES CXVI and CXVII). Gleason Archer states why the Isaiah copies of the Qumran Community were so important in establishing how accurate

⁷¹William Sanford LaSor, The Dead Sea Scrolls and the Christian Faith, (Chicago: Moody Press. 1962), pp. 55-56.

PLATE CXVI

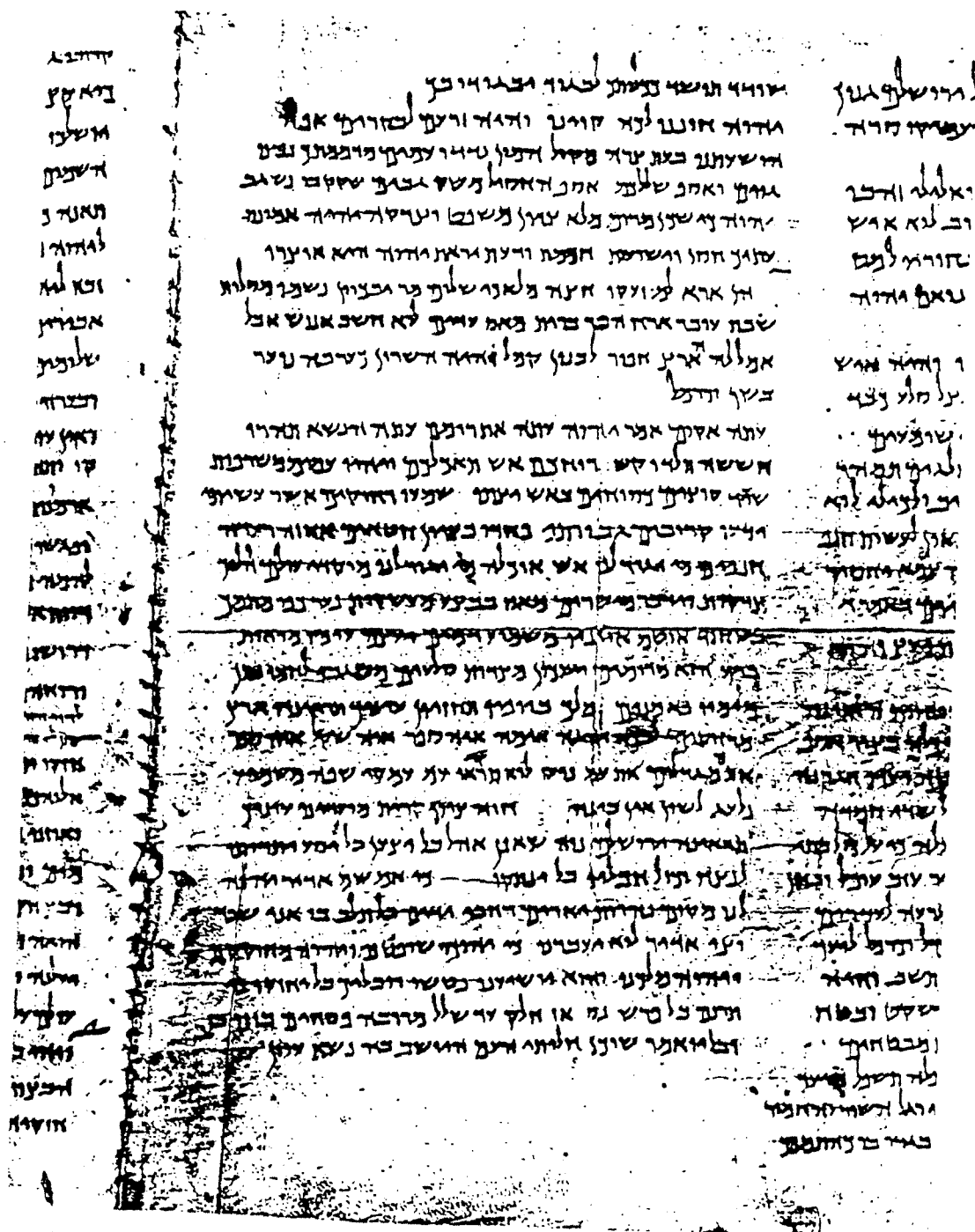
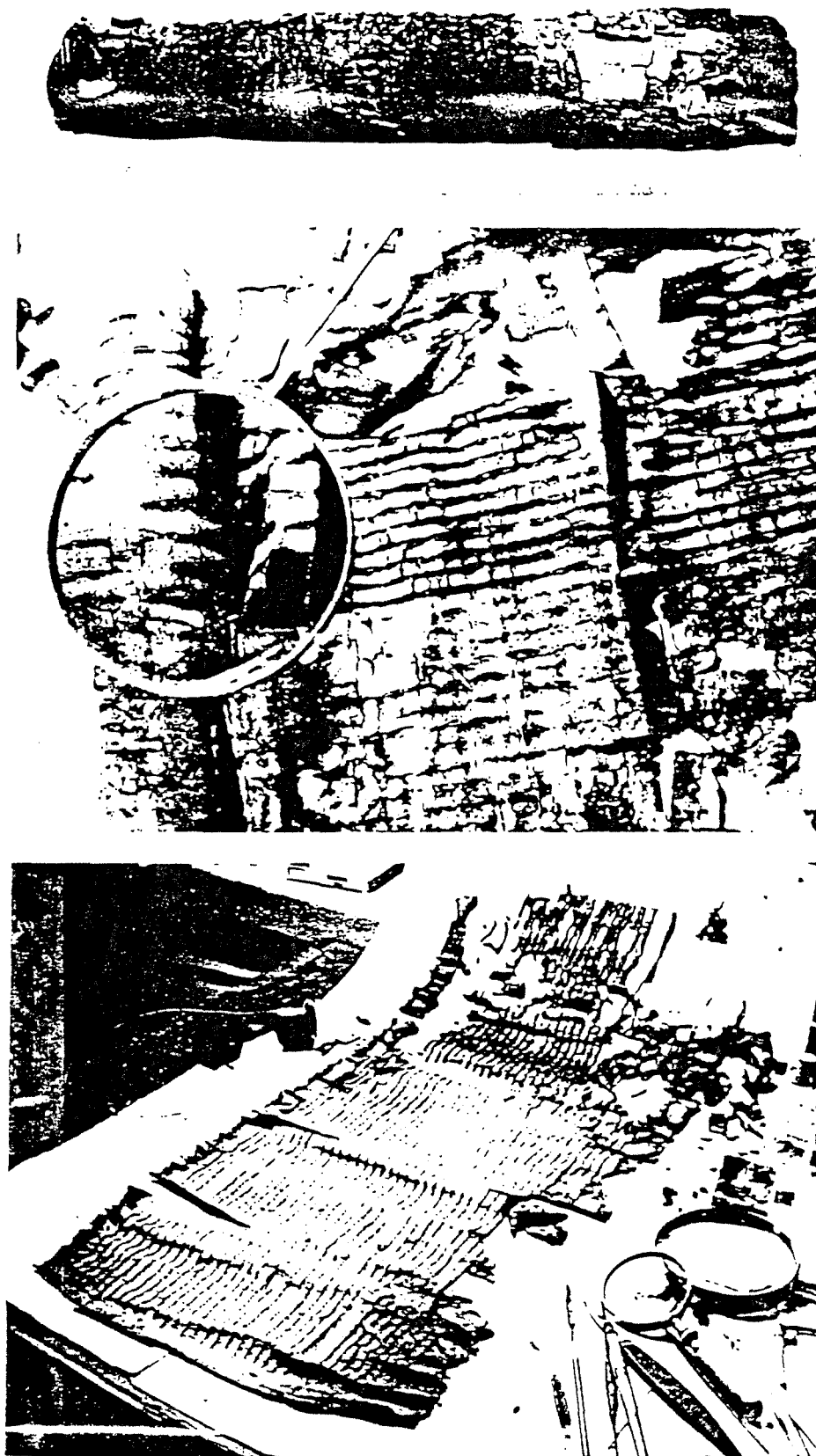


PLATE CXVII



Three stages in the unrolling of a Dead Sea Scroll. The one shown is the Genesis Apocryphon, which was written in Aramaic. *Top*: The tightly-rolled scroll as found. *Middle*: The scroll partly unrolled. *Bottom*: The entire scroll unrolled. Much of the outer material was destroyed. *C'col Biblique et Archéologique, Jér. alon*

our present translation of the Old testament is. He said that the Isaiah manuscripts "proved to be word for word identical with the standard Hebrew Bible in more than 95% of the text. The 5% of variation consisted chiefly of obvious slips of the pen and variations in spelling."⁷² This moved us over 1,000 years closer to the original. And because this text is so close to our present day text, we have good reason to believe the other books of the Old Testamen have been transmitted with equal accuracy.

After Vespasian hears that Nero is dead and that Vitellius has made himself Emperor, he places his son, Titus in charge of the war in the East and marches to Rome. In less than one year Vespasian is the new Emperor of Rome.



Titus (A.D. 79-81) continues to wage war in the East, winning battle after battle. The two most important battles in regards to our purposes were the Fall of Jerusalem (c. A.D. 70) and the fall of Masada (c. A.D. 73). Both victories came after long sieges by the Romans. Josephus gives us some of the morbid details of the fall of Jerusalem.

73

Bust of Titus Flavius Sabinus Vespasianus.

⁷²Gleason Archer, A Survey of the Old Testament, (Chicago: Moody Press, 1964), p. 19.

⁷³Tenney, op. cit., p. 10.

The Fall of Jerusalem. The city of Jerusalem was fortified with three walls, on such parts as were not encompassed with unpassable valleys; for such places it had but one wall. The city was built upon two hills which are opposite to one another and have a valley to divide them assunder . . . Now of these three walls, the old one was hard to be taken, both by reason of the valleys and of that hill on which it was built, and which was above them. But besides that great advantage, as to the place where they were situated, it was also built very strong; because David and Solomon and the following kings, were very zealous about this work . . . ⁷⁴

As the Romans laid siege to Jerusalem, constant warfare ensued. The Jews, due to their initial determination and the soundness of the city itself, withstood the early Roman onslaught. But as time went on a sedition arose within the city. Some attempted to flee the city and escape to the Romans. They would try and swallow their treasures before escaping so that they could later retrieve them from their stool. Others who were less fortunate were captured by greedy soldiers who would then slay them and examine their entrails to see if they had done a similar thing.

Life for those who remained within the city was extremely severe, due to the famine. It became so unbearable within the city walls that some people began to eat inanimate materials and one lady, crazed from hunger chose cannibalism rather than death for herself. Mankind can cling to life even when death would be better. Josephus writes apologetically for recording such scenes. The famine became so severe that men were reduced to eating the most sordid animals as well as consuming inanimate objects such as girdles, shoes and leather. Even hay and fibers were collected and sold to those who would consume them. But the most repulsive of all was when a woman

⁷⁴Josephus, op. cit., p. 552.

driven to insanity committed a most unnatural thing, namely the consumption of half of her infant child. Bands of cruel men were in the habit of breaking into homes and stealing what fragments of food that remained therein. On this occasion Josephus reports that they broke into her home.

Upon this the seditious came in presently, and smelling the horrid scent of this food, they threatened her that they would cut her throat immediately if she did not shew them what food she had gotten ready. She replied that she had saved a very fine portion of it for them; and withal uncovered what was left of her son. Hereupon they were seized with a horror and amazement of mind, and stood astonished at the sight; when she said to them, "This is mine own son; and what hath been done was mine own doing! Come, eat of this food; for I have eaten of it myself! Do not you pretend to be either more tender than a woman, or more compassionate than a mother; but if you be so scrupulous, and do abominate this my sacrifice, as I have eaten the one half, let the rest be reserved for me also." After which those men went out trembling, being never so much affrighted at anything as they were at this, and with some difficulty they left the rest of that meat to the mother.⁷⁵

When this event was reported to Titus, he tried to disclaim any responsibility for it. Josephus said that "he excused himself before God as to this matter and said that he had proposed peace and liberty to the Jews . . . but that they had instead . . . chosen sedition instead of peace."⁷⁶ This, of course, is only partially true. The fall of Jerusalem was a great blow to the Jewish Nation. It is reported that there were 97,000 prisoners taken and 115,800 corpses removed from the city. During the battle, the temple was destroyed. Josephus had heard two reports, one that it was destroyed by Titus' orders and another that he had actually tried to save it.

⁷⁵Ibid, p. 579.

⁷⁶Ibid.

In any case, Titus did command that everything else be destroyed except for the western wall of the city. It is this wall that stands to this day and is known as the Wailing Wall in Jerusalem. The reason Titus allowed it to stand was in Josephus' words, "In order to demonstrate to posterity what kind of city it was, and how well fortified which the Roman valour had subdued."⁷⁷

According to the historian Eusibius (c. A.D. 300), the Jewish Christians were spared this entire ordeal. He writes,

The members of the Jerusalem church, by means of an oracle given by revelation to acceptable persons there, were ordered to leave the city before the War began and settle in a town in Peraea called Pella. To Pella those who believed in Christ migrated from Jerusalem; and as if holy men had utterly abandoned the royal metropolis of the Jews and the entire Jewish land, the judgement of God at last overtook them for their abominable crimes against Christ and his apostles, completely blotting out that wicked generation from among men.⁷⁸

The Jewish captives who had survived were marched to Rome. Titus took Bernice with him to be his mistress. An arch celebrating Titus' victory was erected near the Forum and stands to this very day. A carving of the Romans carrying off part of the temple treasure is on its side (cf. PLATE CXVIII). The seven-branched Jewish candle stick stands out very clearly.

The Fall of Masada. With the fall of Jerusalem peace still had not come to Palestine, for there was still one stronghold that the Jewish Sicarii held, that of course was Masada (cf. PLATE CXIX).

⁷⁷Ibid, p. 589.

⁷⁸Eusebius, The History of the Church, (Minneapolis: Augsburg Publishing House, 1965), p. 111.

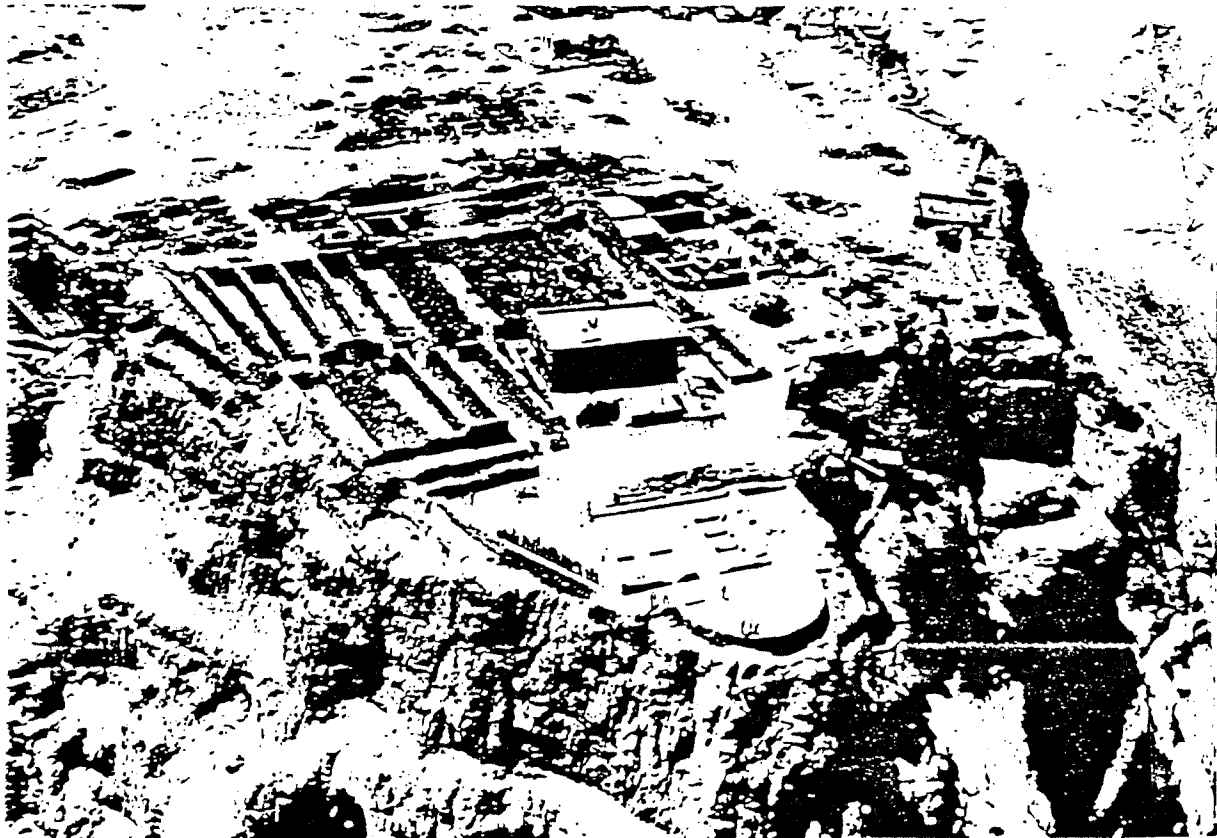
PLATE CXVIII



Merrill C. Tenney, ed. Zondervan Pictorial Atlas, (Grand Rapids: Zondervan Pub., 1979), p. 272.

PLATE CXIX

Masada. This aerial view shows the excavated remains of Masada, on the western shore of the Dead Sea. Rebel Jews who camped here killed their women and children and then one another, rather than face capture by Roman troops in A.D. 73.



Packer, Tenney and White, The Bible Almanac, (Nashville: Thomas Nelson Publishers, 1980), p. 184.

Josephus describes Masada as follows:

There was a rock not small in circumference and very high, it was encompassed with valleys of such vast depth downward that the eye could not reach their bottoms; they were abrupt, and such as no animal could walk upon, excepting at two places of the rock where it subsides, in order to afford a passage of ascent though not without difficulty . . . the one of these ways is called the serpent, as resembling that animal in its narrowness, and its perpetual windings; for it is broken off at the prominent precipices of the rock, and returns frequently into itself . . . he that would walk along it must first go on one leg, and then on the other; and there is also nothing but destruction in case your feet slip; for on each side there was a vastly deep chasm and precipice sufficient to quell the courage of everybody by the terror it infuses into the mind. ⁷⁷

When we look at pictures of Masada we see what appears to be nothing more than a baked rock. But we can see that the flat surface once contained many fine buildings. Josephus remembered it as it was and not how it is when he spoke of Masada as once possessing fat soil, with deep stone reservoirs being cut out of the rock to collect the rainfall. "An orchard with vineyards with fresh and fully ripe fruit once grew there as well. Today this is hard to imagine.

Along with Masada's easy defensability and its abundant food supplies , it was also well supplied with weapons for war. Herod the Great had made this an armed camp years earlier. He feared that he might have to flee there one day if Cleopatra, Queen of Egypt, ever decided to openly try and subjugate him. Because of these rational fears, as well and those irrational ones that he was known for, he outfitted Masada with a sufficient amount of weapons to equip 10,000

⁷⁷Josephus, op. cit., p. 599.

fighting men (cf. Josephus, Wars VII, VIII, 4). When the Sicarii had overrun the mountain, they fell heir to all these weapons of war. This would be the Sicarii's final place of refuge.

The results of the battle at Masada are fairly well known. The Romans slowly but determinedly began work on a giant earthen ramp up the side of the cliff. Gradually the ramp grew until finally soldiers were able to traverse it. After much heavy fighting it became evident that Masada would fall. The evening before what would have been the last battle the people got together and decided that suicide would be better than captivity. The next morning the Romans were surprised to see that out of the nine hundred and sixty that remained the evening before, only seven were alive the next morning. They were two women and five children. Josephus writes that the Romans,

Could take no pleasure in the fact, though it were done to their enemies, nor could they do other than wonder at the courage of their resolution, and at the immovable contempt of death which so great a number of them had shown, when they went through such an action as that was.⁷⁸

This, of course, is very shocking to us, as it should be. But so that we may perhaps better understand what prompted them to make such a drastic decision, we should turn now to the fate of the 97,000 captives that survived the holocaust at Jerusalem.

Prior to Titus marching these Jewish captives to Rome he stopped at Caesarea Philippi for some sport. Josephus writes, "But as for Titus, he . . . came to that which is named Caesarea Philippi

⁷⁸Ibid, p. 603.

and stayed there a considerable time and exhibited all sorts of shows there; and here a great number of captives were destroyed, some being thrown to wild beasts, and others in multitudes forced to kill one another, as if they were enemies."⁷⁹

It is hard for us to conceive of the turmoil those at Masada must have gone through as they considered the options they had before them. Those who survived Caesarea Philippi moved on to Rome. Emperor Vespasian had begun work on a huge amphitheater, commonly called the Colosseum in A.D. 72. Its dimensions were 620 feet long by 513 feet wide. The Colosseum could therefore hold in excess of 45,000 spectators. Vespasian never did see the completion of the work he started. He died of what perhaps was a heart attack in A.D. 79, at the age of seventy. His last words were reported to be, "Alas, I think I am becoming a god . . . Then he struggled to his feet while he muttered, 'An emperor should die standing.'"⁸⁰

The Colosseum was built with underground tunnels and cells in which to hold the would be combatants, whether they be men or beast. It was also built so that it could be flooded for mock naval battles. All this was done so that the Roman public could enjoy watching both men and beast fight as they were thrown to the lions or bears.

Gladitorial bouts were not a new invention. The first one occurred in 264 B.C. during the Punic Wars. In time, however, they

⁷⁹Ibid, p. 590.

⁸⁰Ludwig, op. cit., p. 95.

became part of Roman culture. The secular historian H.G. Wells writes about the history of these Roman shows since their conception.

In the course of the next two or three centuries the gladitorial shows of Rome grew to immense proportions. To begin with while wars were frequent, the gladiators were prisoners of War. They came with their characteristics national weapons, tatooed Britons, Moors, Scythians, Negroes, [Jews] and the like,. . . then criminals of lower classes condemned to death were also used. . . But as the profits of this sort of show business grew and the demand for victims increased, ordinary slaves were sold to trainers of gladiators, and any slave who had aroused his owner's spite might find himself in an establishment for letting out gladiators. And dissipated young men who had squandered thier property, and lads of spirit, would go voluntarily into the trade for a stated time, trusting to their prowess to survive. . .

Gladiators who objected to fight for any reasons were driven on by whips and hot irons. The wounded would sometimes call for pity by holding up his forefinger. The spectators would either wave handkerchiefs in token of mercy or condemn him to death by holding their clinched fist with the thumbs held in some fashion. . . The common persuasion is that thumbs down meant death. The slain and nearly dead were dragged out to a particular place, the spoiliarium, where. . . those who had not already expired were killed. . .

It is true that until Senecca [Nero's philosopher, tutor, c. A.D. 54] there is no record of any plain protest against this business. . . Presently a new power was to come into human conscience through the spread of Christianity. The spirit of Jesus in Christianity became the great antagonist in the later Roman state of these cruel shows and of slavery, and as Christianity spread, these two evil things dwindled and disappeared.⁸¹

Therefore when the Masadians reflected on what their outcome would be if they were taken captive, their decision falls into more favorable light. As noted, Christianity was beginning to make itself felt and noticed in the Roman Empire. We will see this even more with the coming of the next emperor. For after two years and two months, Titus dies in the same house as his father and is followed

⁸¹Wells, op. cit., pp. 452-453.

to the throne by his brother, Domitian.

Domitian (A.D. 81-96) is also known for his cruelty, especially to the believers in Christ. Eusebius writes of him that,



Many were the victims of Domitian's appalling cruelty. At Rome great numbers of men distinguished by birth and attainments were executed without a fair trial, and countless other eminent men were for no reason at all banished from the country and their property confiscated. Finally, he showed himself the successor of Nero in enmity and hostility to God. He was in fact, the second to organize persecution against us, though his father Vespasian had had no mischievous designs against us.⁸²

Eusebius goes on to convey the idea that there was more than

⁸³ ample evidence to suggest that

it was Domitian who had the last living, now aged, Apostle John exiled to the island of Patmos. Dr. Halley describes the island in not too flattering terms.

Patmos . . . the island to which John was banished in the persecution of Domitian, and in which these visions were given, is in the Aegean Sea, about 60 miles southwest of Ephesus, about 150 miles east of Athens. It is 10 miles long, 6 miles wide; treeless and rocky.⁸⁴

The Apostle John's own testimony as to why he was exiled to the island is really quite inspiring. "I, John, your brother

⁸²Eusebius, op. cit., p. 125.

⁸³Tenney, op. cit., p. 11.

⁸⁴Halley, op. cit., p. 691.

and companion in the suffering and kingdom and patient endurance that are ours in Jesus, was on the island of Patmos because of the Word of God and the testimony of Jesus" (Revelation 1:9). John was truly a wonderful man, noted for his love of others and for being loved by others (cf. I John 4:7, 8; John 13:23)..

Domitian's fear of Christianity and the loyalty these early Christians showed to David's descendent Jesus, led him to try and exterminate all those yet descended from David. This, of course, would have included Jesus' brothers and Jude's children. Concerning this we read,

And there still survived of the Lord's family the grandsons of Jude who was said to be His brother, humanly speaking. These were informed against as being of David's line, and brought by the evocatus before Domitian Caesar, who was as afraid of the advent of Christ as Herod had been. Domitian asked them whether they were descended from David, and they admitted it. Then he asked them what property they owned and what funds they had at their disposal . . . Then, the writer continues, they showed him their hands, putting forward as proof of their toil the hardness of their bodies and the calluses impressed on their hands by incessant labour. When asked about Christ and His Kingdom - what it was like, and where and when it would appear - they explained that it was not of this world or anywhere on earth but angelic and in heaven, and would be established at the end of the world, when He would come in glory to judge the quick and the dead and give every man payment according to his conduct. On hearing this, Domitian found no fault with them, but despising them as beneath his notice let them go free and issued orders terminating the persecution of the Church [in Jerusalem].⁸⁵

What is of equal interest to our study is that it is very probable that Emperor Domitian had direct relatives who had accepted this new and wonderful faith and that he had at one time, before their mysterious disappearance, named two of their sons as his heir

⁸⁵Eusebius, op. cit., pp. 126-127.

apparents. This would have given these young men the clear right to becoming the next emperors of the Roman Empire as early as the first century. F.F. Bruce explains.

He [Domitian] suspected, not without reason, that many members of the Senate were plotting against him and towards the end of his reign he took severe action against some of them, including certain members of the imperial family. Among the latter was his cousin Flavius Clemens, who was sentenced to death towards the end of his consulship in A.D. 95 on a charge of atheism, for which many others also were condemned who had drifted into Jewish ways. The wife of Clemens, Falvia Domitilla, Domitian's niece, was sentenced on the same charge to exile on the island of Pandateria, off the Campanian Coast. Clemens and Domitilla had two young sons, who at this point disappear from history; they had actually been designated by Domitian as his heirs, and renamed by him Vespasian and Domitian . . . Roman tradition claims Clemens and Domitilla as Christians . . . Christianity might indeed be regarded as a mixture of Judaism and atheism, but the strongest argument for the tradition claiming Clemens and Domitilla [especially Domitilla] as Christians is archaeological. There is inscriptional evidence that the "Cemetery of Domitilla" on the Via Ardeatina, one of the oldest Christian burying places in Rome . . . was hollowed out under land which belonged to Flavia Domitilla and her family . . . it contains epitaphs commemorating bearers of the Falvian name . . . If indeed these pieces of evidence do point to the infiltration of Christianity into the noblest families of Rome, then Harnack's words are justified: "Between fifty and sixty years after Christianity reached Rome, a daughter of the Emperor embraces the faith, and thirty years after the fearful persecutions of Nero, the presumptive heirs to the throne were brought up in a Christian house."⁸⁶

Domitian ruled from A.D. 81 to 96. His reign was ended when on September 18, A.D. 96 he was assassinated by Domitia, his wife, and his household servants. This ends the Flavian Dynasty.

⁸⁶F.F. Bruce, op. cit. pp. 412-413.

Adoptive Emperors

Nerva (A.D. 96-98). Nerva was the first of this classification of Emperors. The name comes from the fact that the Emperors would appoint or adopt their successor rather than have the successor be by family descent. Nerva comes to the throne at the age of sixty-six. He was particularly known for his mild demeanor. Following the reign of Domitian, he must have been a welcome relief for most of the people. Concerning the last years of Domitian's reign and the first of Nerva's, Eusebius writes that:

The Praetorian guard was part of the massive army that expanded the Roman Empire and then policed its boundaries.



After fifteen years of Domitian's rule, Nerva succeeded to the throne. By vote of the Roman Senate Domitian's honours were removed and those unjustly banished returned to their homes and had their property restored to them . . . At that time too [A.D. 96], the Apostle John, after his exile on the island, resumed residence at Ephesus, as early Christian tradition records.⁸⁷

Nerva did not please everyone, however. The Praetorian Guard did not like him. They approved more of the military oriented

⁸⁸ leadership similar to the Flavian

Dynasty which had preceded him. Therefore, the guard stormed the palace. Nerva's response was to bare his throat to them. This act of submission so surprised them that they did not take his life on

⁸⁷Eusebius, op. cit., p. 127.

⁸⁸Packer, Tenney and White, op. cit., p. 182.

the condition that he would adopt a son as his successor who would be more acceptable to them. Nerva complied with their wishes and a son whose full name was Marcus Ulpinus Trainus, better known as Trajan, was adopted. After a brief rule of sixteen months, Nerva is replaced by his "son" Trajan.

Trajan (A.D. 98-117). He was a tall, powerful man who had a passion for war which extended the borders of the Roman Empire during his 19 year rule (cf. PLATE CXX). He spread Roman influence



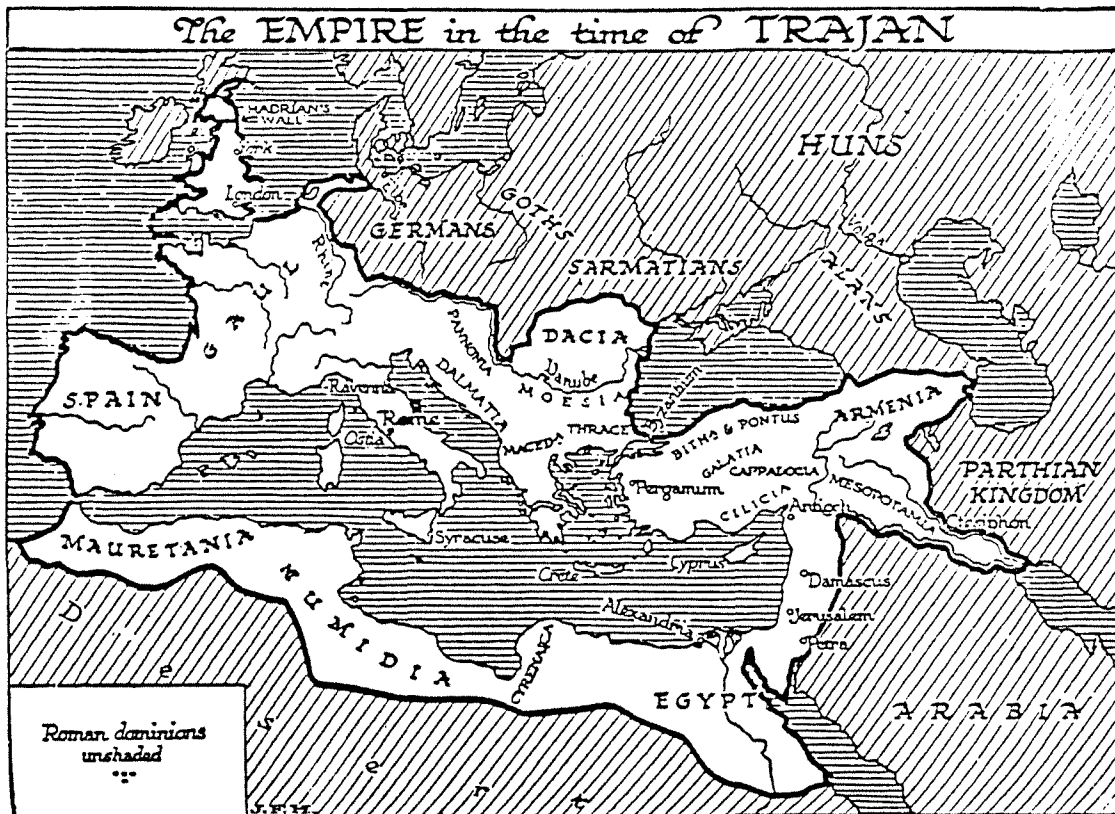
over Armenia and Northern Mesopotamia, traveling down the Tigris River all the way to the Persian Gulf.

What makes his reign of significance to our study is not his military career, however. Trajan is remembered because of a letter he received from the governor of a Roman Province near Pontus called Bithynia, and the advice he gave concerning what was proper treatment of Christians. The Governor's full name was C. Plinius Secundus. He is better known simply as Pliny.

Pliny was previously a lawyer and wanted to be legal in this matter. Christianity was apparently a large enough segment of the population that Pliny felt that he should get advice in the handling of these people.

Peter, the apostle, had written to the Christians living in this area years earlier in his first letter. He wrote, "To God's elect, strangers in the world, scattered throughout Pontus . . .

PLATE CXXI



H.G. Wells, Outline of History, (Garden City: Garden City Publishers, 1949), p. 486.

Bithynia" (I Peter 1:1). By now they must have constituted quite a number. The correspondence between the two is as follows:

Pliny to Trajan:

My Lord: It is my custom to refer to you everything that I am in doubt about; for who is better able either to correct my hesitation or instruct my ignorance?

I have never taken part in trials . . . of Christians; consequently I do not know the precedents regarding the question of punishment or the nature of the inquisition. I have been in no little doubt whether some discrimination is made with regard to age, or whether the young are treated no differently from the older; whether renunciation wins indulgence, or it is of no avail to have abandoned Christianity if one has once been a Christian; whether the profession of the name is to be punished in itself, even if unaccompanied by disgraceful practices, or only the disgraceful practices commonly associated with the name.

So far this has been my procedure when people were charged before me with being Christians. I have asked the accused themselves if they were Christians; if they said "Yes", I asked them a second and third time, warning them of the penalty; if they persisted I ordered them to be led off to execution. for I had no doubt that, whatever kind of thing it was that they pleaded guilty to, their stubbornness and unyielding obstinacy at any rate deserved to be punished. There were others afflicted with the like madness whom I marked down to be referred to Rome, because they were Roman citizens.

Later, as usually happens, the trouble spread by the very treatment of it, and further varieties came to my notice. An anonymous document was laid before me containing many people's names. Some of these denied that they were Christians or had ever been so; at my dictation they invoked the gods and did reverence with incense and wine to your image, which I had ordered to be brought for this purpose along with the statues of the gods; they also cursed Christ; and as I am informed that People who are really Christians cannot possibly be made to do any of those things, I considered that the people who did them should be discharged. Others against whom I received information said they were Christians and then denied it; they said (they meant) that they had once been Christians but had given it up: some three years previously, some a longer time, one or two as many as twenty years before. All these likewise both did reverence to your image and the statues of the gods and cursed Christ. But they maintained that their fault or error amounted to nothing more than this: they were in the habit of meeting on a certain fixed day before sunrise and reciting an antiphonal hymn to Christ as God, and binding themselves with an oath not to commit any crime, but to abstain from all acts of theft, robbery and adultery, from breaches of faith, from denying a trust when called upon to honour it. After this, they went on, it was their custom to separate, and then meet again to partake of food, but food of an ordinary and innocent kind. And even this, they said, they had given up doing since the publication

of my edict in which, according to your instructions, I had placed a ban on private associations. So I thought it the more necessary to inquire into the real truth of the matter by subjecting to torture two female slaves, who were called 'deaconesses'; but I found nothing more than a perverse superstition which went beyond all bounds.

Therefore I deferred further inquiry in order to apply to you for a ruling. The case seemed to me to be a proper one for consultation, particularly because of the number of those who were accused. For many of every age, every class, and of both sexes are being accused and will continue to be accused. Nor has this contagious superstition spread through the cities only, but also through the villages and the countryside. But I think it can be checked and put right. At any rate the temples, which had been well-nigh abandoned, are beginning to be frequented again; and the customary services, which had been neglected for a long time, are beginning to find a sale again, for hitherto it was difficult to find anyone to buy it. From all this it is easy to judge what a multitude of people can be reclaimed, if an opportunity is granted them to renounce Christianity.

The imperial rescript was brief and to the point.

Trajan to Pliny

My dear Secundus: You have followed the correct procedure in investigating the cases of those who have been charged before you with being Christians. Indeed, no general decision can be made by which a set form of dealing with them could be established. They must not be ferreted out; if they are charged and convicted, they must be punished, provided that anyone who denies that he is a Christian and gives practical proof of that by invoking our gods is to be discharged on the strength of this repudiation no matter what grounds for suspicion may have existed against him in the past. Anonymous documents which are laid before you should receive no attention in any case; they are a very bad precedent and quite unworthy of the age in which we live.⁸⁹

It is of interest to note that whenever the church has undergone persecution, past or present,⁹⁰ the grace of God working within the lives of some has actually produced the opposite results naturally

⁸⁹Bruce, op. cit., pp. 423-425

⁹⁰See Newsweek Oct. 30, 1978. "By the mid '50's it was perfectly clear to Communists that their hard line was failing. . . . 'Where the persecution was the greatest there you had the greatest faith.'"

expected. Rather than cowering in submission, some are actually set free to be more bold for their faith. Ignatius of Antioch (A.D. 67-110) was one such man (cf. PLATE CXXI). We read that:

Ignatius was ordered by the emperor [Trajan] to be arrested and was sentenced to be thrown to the wild beasts in Rome. He longed for the honor of giving his life for his Savior, saying, "May the wild beasts be eager to rush upon me. If they be unwilling, I will compel them. Come, crowds of wild beasts; come, tearings and manglings, wracking of bones and hacking of limbs; come, cruel tortures of the devil; only let me attain unto Christ."⁹¹

At age sixty-four Trajan becomes ill and dies in A.D. 117. He is cremated and his ashes are stored beneath a famous column which he had erected.

Hadrian (A.D. 117-138). His full name was Publius Aelius Hadrianus. It is uncertain how he became the next emperor. Hadrian was, however, Trajan's nearest relative being his second cousin. It was rumored that Trajan's former wife, Plotina, helped Hadrian



to manage this because she loved him. He is described as being a physically tall and powerful man with an interest in the better things in life. Hadrian loved to travel and was such a capable

administrator that he was able to be gone from Rome for years at a time. It was during these travels that he often erected different buildings to promote a better standard of living for the Romans. One such construction project is the famous Hadrian Wall in England.

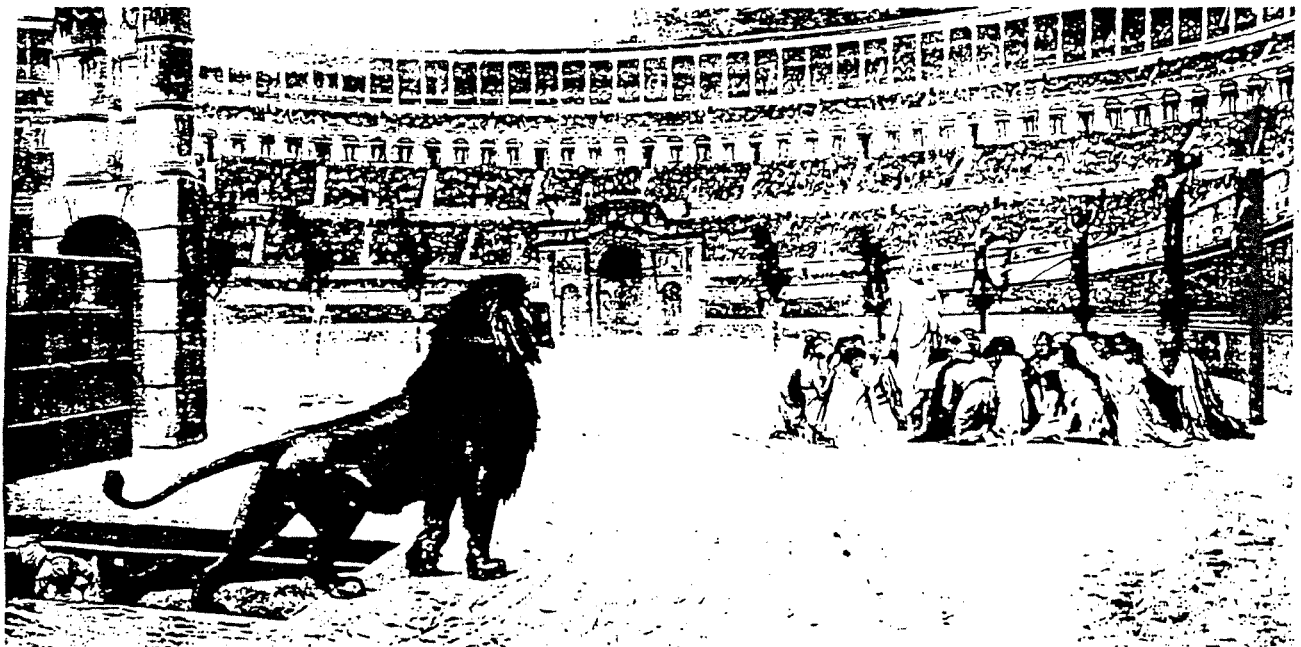
⁹¹Kuiper, op. cit., p. 10 .

PLATE CXXI



*Schoenfeld Collection
from Three Lion*

Ignatius of Antioch



Religious News Service Photo

Christian Martyrs in the Amphitheater

B.K. Kuiper, The Church in History, (Grand Rapids: Eerdmans Publishers, 1966), pp. 15, 11.

This wall still stands and is seventy-three miles long, ten feet thick at the base, twenty feet high and completely fortified. The purpose of the wall was to protect one of its frontiers.

It was also during Hadrian's reign that the second Jewish revolt broke out. The first was in A.D. 70, while the second was in A.D. 135. The leader of this second revolt was Bar Cochba (literally Son of a Star). One Jewish Rabbi named Akiba felt that this man possibly was the Messiah and the fulfillment of Numbers 24:17. "A star will come out of Jacob a scepter will rise out of Israel and He will crush the foreheads of Moab."

The Christian Jews did not join in the revolt. It has been suggested that they did not because they remembered the words of Jesus in Matthew 24:23-25. He said,

At that time if anyone says to you, "Look here is the Christ! or there he is! do not believe it. For false Christs and false prophets will appear and perform great signs and miracles to deceive even the elect - if that were possible. See I have told you ahead of time."

Initially the Jews won many victories, even liberating Jerusalem itself for a time. The Jews wiped out an entire legion of Roman veterans from Egypt. It took the Romans three years to crush this rebellion. These Jewish patriots had absolute trust in Bar Cochba. They even allowed him to cut off a finger of each of them so as to confirm their loyalty to him. Because he required absolute loyalty to him, he was especially hard on those who did not give him their allegiance. One group of deserters would, of course, primarily consist of Jewish Christians. Eusibius describes his treatment of them. "In the recent Jewish War, Bar Cochba, leader of the

Jewish insurrection, ordered the Christians alone to be sentenced to terrible punishments if they did not deny Jesus Christ and blaspheme him."⁹².

When Bar Cochba finally did fall, he and 580,000 Jews, along with their settlements and cities, were completely destroyed. The Emperor Hadrian decided to destroy the city forever, giving orders that it should be rebuilt along Roman construction plans. He renamed Jerusalem Aelia Capitolina; Aelia after his second name and Capitolina after Capitoline Jupiter, the new patron god of Rome. In renaming and reconstructing the city he sought to terminate Judaism. In his attempt to do this he placed a pagan shrine on the same sights that had formerly been sacred to the Jews. What Hadrian failed to realize was that by doing this he was actually marking the sites for future generations. The location of the temple and other sites is known because of this practice.

Hadrian's attitude toward the Christian was far from warm, but it was better than many of his predecessors. His desires concerning their treatment in court is recorded in a letter written to one of his governors. Here we will see that Hadrian forbids the persecution of Christians without a trial. Eusebius writes,

Hadrian's letter forbidding persecution without trial:

To Minucius Fundanus. I have received a letter written to me by His Excellency Serennius Granianus, your predecessor. It is not my intention to leave the matter uninvestigated, for fear of causing the men embarrassment and abetting the informers in their mischief-making. If then the provincials can so clearly

⁹²Eusebius, op. cit., p. 161.

establish their case against the Christians that they can sustain it in a court of law, let them resort to this procedure only, and not rely on petitions or mere clamour. Much the most satisfactory course, if anyone should wish to prosecute, is for you to decide the matter. So if someone prosecutes them and proves them guilty of any illegality, you must pronounce sentence according to the seriousness of the offense. But if anyone starts such proceedings in the hope of financial reward, then for goodness sake arrest him for his shabby trick, and see that he gets his deserts.⁹³

Hadrian's final years were far from pleasant. It is possible that he had contracted tuberculosis and suffered from chronic nose-bleeds. Long before his death he had prepared his tomb and on several occasions attempted suicide, but was prevented from doing so by his aids. In July 10, A.D. 138, however, he finally got his wish and expired. His successor, Antonius Pius, compelled the Senate to name Hadrian a god.

Antonius Pius (A.D. 138-161). This emperor is significant to our study only in that it was during his rule as Emperor that a famous early Christian was martyred for his faith. That Believer's name was Polycarp (A.D. 70-156).

Polycarp was the last one of those who had been personally taught by the apostles. He was arrested and brought into the amphitheater in Smyrna, which was filled with an immense multitude. Since there were no images of gods in the houses of worship of the Christians, the heathen rightly concluded that the Christians did not believe in the existence of the gods, and so they accused them of being atheists (people who believe there is no God). The proconsul reminded Polycarp of his great age, and urged him to show his penitence by joining in the cry, "Away with the atheists!" Polycarp looked straight at the excited crowd, pointed his finger at the and cried, "Away with the atheists!"

⁹³Ibid, pp. 162-163.

Then the proconsul said, "Reville Christ and I will release you."

But Polycarp answered, "Eighty and six years have I served Him, and He has never done me wrong; how can I blaspheme Him, my King, who has saved me? I am a Christian."

The crowds yelled, "Let him be burned!"

Wood was collected and made into a pile. Polycarp asked not to be fastened to the stake. "Leave me thus," he said. "He who strengthens me to endure the flames will also enable me to stand firm at the stake without being fastened with nails." The woodpile was lighted. While Polycarp prayed with a loud voice, "Lord God Almighty, Father of our Lord Jesus Christ, I praise Thee that Thou hast judge me worthy of this day and of this hour, to participate in the number of Thy witnesses, and in the cup of Thy Christ." The flames consumed him. Polycarp's martyr death took place in the year 156.⁹⁴

When one considers the persecution of the Christians on a major scale by Rome throughout the first three centuries A.D., there are generally ten listed.

1. Nero, A.D. 64
2. Hadrian, A.D. 117-138
3. Antonius Pius, A.D. 138-161
4. Marcus Aurelius, A.D. 161-180
5. Commodus, A.D. 180-192
6. Septimus Severus, A.D. 193-211
7. Maximinus Thrax, A.D. 235-238
8. Decius, A.D. 249-251
9. Valerian, A.D. 253-260
10. Diocletian, A.D. 284-305 ⁹⁵

⁹⁴B.K. Kuiper, op. cit., pp. 9, 10.

⁹⁵Kenneth Scott Latourette, A History of Christianity Vol. I, (new York: Harper and Row Publishers, 1975), pp. 85-91.

Rome's Response to Christianity

While the persecutions were all brutal and this list indicates only the major persecutions, it is generally believed that the first seven were city-wide, or regional persecutions rather than empire-wide persecutions. With the coming of the last three persecuting emperors, this was changed. Their holocausts were carefully orchestrated attempts to extinguish Christianity.

While you do not have the exact words of the imperial edicts for either Decius or Valerian's persecutions, we do know some things concerning each of them. Decius required all citizens in the empire to sacrifice to the gods. Those who obeyed were given certificates as evidence that they had complied. Christians were obviously hit hardest by this, for as is often said today, "If Christ is not Lord of all, He is not Lord at all." Fortunately, his reign did not last long, for he fell in battle against the "barbarian" Goths in 251 A.D.

With Valerian, another wave of persecution came upon the faithful. He, like the others, performed unspeakable atrocities. In the case of one man named Lawrence, Valerian had him roasted on a gridiron. Nothing seemed too cruel to some of these twisted men. This persecution was terminated suddenly when he fell captive to the Persians in battle in A.D. 260. His son, Galleinus, reversed these oppressive policies of his father.

With the coming of Diocletian, the persecutions arose with new intensity. It started with an Edict of Persecution issued in

A.D. 303. The persecution was promoted and carried on by his ultimate successor, Galarius. It is uncertain, however, what prompted this fresh insurgence of hostility. Diocletian had come to the throne in his late fifties. His wife and daughter, along with others in his household, were Christians. It is generally believed that Galarius, his son-in-law, was the instigator of the persecution as he made his bid to win the Roman Legion's loyalty. The Legion was at this time comprised nearly exclusively of pagans. Eusebius writes:

Things that would make the hearer shudder were done . . . Pointed reeds were driven into the fingers of both hands under the nails; in other cases lead was melted over a fire and the boiling seething mass poured down their backs, roasting the vital parts of the body. . . . The miseries came to an end when, worn out at last by their ghastly wickedness, tired of killing, satiated and surfeited with bloodshed, they turned to what seemed to them kindness and humanity; they thought they were no longer doing harm . . . thanks to the emperor's humanity. Orders were then issued that eyes should be gouged out and one leg maimed. That is what they meant by "humanity" and the "lightest of punishments" inflicted upon us. As a result of this "humanity" shown by God's enemies, it is no longer possible to count the enormous number of people who first had the right eye hacked out with a sword and cauterized with fire and the left foot rendered useless by branding-irons applied to the joints . . . ⁹⁶

Catacombs

It is not at all surprising that Christians would have sought to avoid such heinous crimes being committed against their person. One such place of refuge was the Catacombs (cf. PLATE CXXII). We are told concerning this that,

Many Christians in the city of Rome found a place of refuge in the catacombs, which were underground passageways. The ground upon which Rome is built consists of comparatively soft stone.

⁹⁶Eusebius, op. cit., pp. 343-344.

PLATE CXXII



Christians
Hunted Down
in the
Catacombs

B.K. Kupier, The Church in History, (Grand Rapids: Eerdmans Publishers, 1966), p. 12.

Burying people within the city limits was not permitted. So in many places just outside the city, long, narrow passages or tunnels were dug out of the soft stone for this purpose. There are so many of them that if they were all end to end they would be some five hundred miles long. They wind and cross each other in every direction so as to form a veritable maze. Many of these subterranean passages are thirty or more feet below the surface. In the sides of these galleries or passageways excavations were made row upon row. In these excavations the dead were laid to rest. It was in these catacombs that many Christians hid themselves in times of persecution. There they also laid to rest the mangled remains of their fellow believers who had died as martyrs.⁹⁷

We know that the persecution under Diocletian and Galarius was more severe than any that had yet preceded it. It also lasted the longest. Paganism had done its worst and yet Christians had kept the faith and Paganism had spent its strength.

Constantine

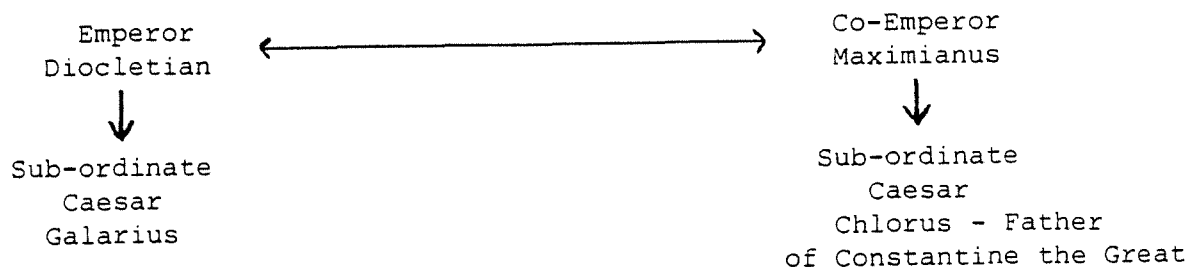
Galarius becomes ill and, according to one ancient source, suffered unspeakable torments. Upon his deathbed he issued a decree in the year A.D. 311. It granted Christians limited toleration, and also requested them to pray for his recovery. This was a half-hearted appeal for help, but it was a step in the right direction.

The history of Constantine coming to the throne is wrapped up in Diocletian's administrative system. His system was comprised of a co-emperor named Maximianus and two subordinate Caesars, Galarius and Constantine Chlorus, Constantine's father (cf. PLATE CXXIII). In time, as before, the Roman Empire was split by Civil Wars and in A.D. 306, the country was divided between East and West. The factions within each side were vying for supremacy. In the West,

⁹⁷Kuiper, op. cit., pp. 12, 13.

PLATE CXXIII

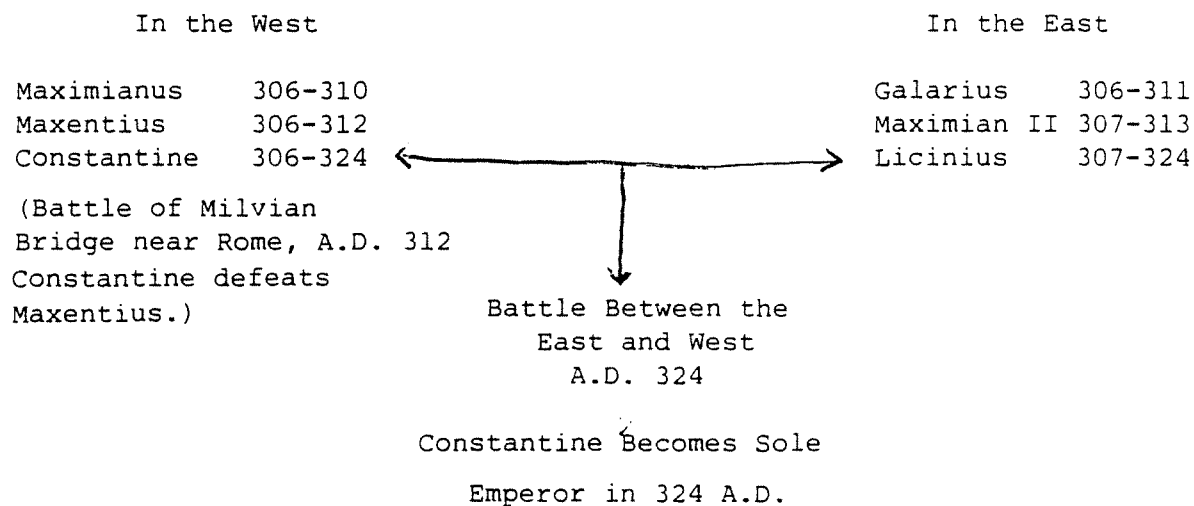
The Administrative System of Diocletian



A List of Emperors

Diocletian and Maximianus	284-305
Constantius and Galarius	305
Galarius and Severus	306

Country Divided A.D. 306





Emperor Constantine. The Roman emperor Constantine was troubled by foreign enemies and civil rebellion at home when he became a Christian. He recognized Christianity as a legal religion in A.D. 313 and several years later summoned church leaders to the historic Council of Nicaea. This council produced the Nicene Creed, which combated many early heretical teachings.

the field had been narrowed down to three major contenders, Maximian, Maxentius and Constantine (the Great). In A.D. 310, Maximian drops from the race. This leaves only the other two to meet in battle at the Milvian Bridge, near Rome. Obviously Constantine was concerned about the outcome.

His thoughts turned toward the gods.

In the past, he, like his father, was a worshiper of Mithra, the

98 Persian sun-god. He could have thought of turning to him. Mithra was, however, the god of the soldiers and would be more inclined to favor his adversary if it was possible for him to favor either.

It is Constantine's own testimony, as is well acknowledged, that as the sun was setting in the west, he saw a Christian sign in the heavens with these words written on it, "In this sign conquer."⁹⁹ There is some confusion about just exactly what the sign was. Some have suggested that it was a cross (†), while others insist that it was a chi (X), the first letter of Christ's name. To help settle the question we turn to an ancient source.

⁹⁸Packer, Tenney and White, op. cit., p. 22.

⁹⁹Kuiper, op. cit., p. 24.

We have the . . . testimony of Lactantius, who was the tutor of Constantine's son, Crispus - the earliest author who gives any account of the matter, and the indisputable evidence of the standards of Constantine themselves, as handed down to us on medals struck at the time. The testimony of Lactantius is most decisive: "Constantine was warned in a dream to make the celestial sign of God upon his soldiers' shields, and so to join battle. He did as he was bid, and with the travers letter X [for Christ] circumflecting the head of it, he marks Christ on their shields. Equipped with this sign, his army takes the sword."¹⁰⁰

The rest is history, for Constantine's army won the day.

In A.D. 312, Licinius and Constantine sign an Edict of Toleration for the Christians. Christianity seems to have found a champion. Later, in 324 A.D., when a falling out occurs, Constantine becomes the sole ruler of the Empire. Constantine's policy was one of toleration, but he did not make it the sole religion. As time passed, however, he came out more and more for Christianity. He freed the church from taxes to the government, allowed inheritances to be given to the church, and Christian holidays were instituted at this time. Christmas, Easter and meeting together on the Lord's day all came into being at this time. For Christmas, the church selected December 25th to worship Christ's birth. December 25 had formerly been a pagan festival, Natolis Invicti. Roman pagans celebrated on December 25 when the sun was in its winter solstice. Worshipers of the Roman sun god enthusiastically tried to pull their Christian friends into partying. Many probably did. So, in A.D. 386, the church leaders set up the celebration of Christ Mass (Christ's coming) on this same

Alexander Hislop, The Two Babylons, (New Jersey: Loizeaux Brothers, 1959), p. 202.

date. This allowed the Christians to begin to give this holiday new meaning. Some would question this decision, but whatever one decides about the oughtness of it, the fact remains that the Christian holiday did so overshadow the other that one needs to turn to a history book to get any other perspective of the day other than a Christian one. Christians' influence changed this day to a holy day.

Constantine also forbade Jews to stone other Jews who accepted Jesus as the Messiah and had his children raised in the Christian faith. Whether Constantine was a Christian for political reasons or out of conviction will not be settled this side of eternity. It is true that he did many good things for Christianity and that he himself was baptized shortly before his death (cf. PLATE CXXIV). It was believed at that time that baptism washed away all sins and that since it could not be repeated it should be done shortly before death.

Christ the Victor

Christianity had won in what should have been a hopeless contest, if this movement was not prompted by something more than the will of man. Christianity had overcome some formidable foes. The Christians had to win the allegiance of people saturated in the state cults and the mystery religions. They had to defend themselves against the Jewish Pharisees and Sadducees, and out think and out live the Greek philosophers such as the Stoics and Epicureans (not to mention the fact that they survived ten regional or empire-wide persecutions of inexcusable villany). They were not only in jeopardy

PLATE CXXIV



The Baptism of Constantine by Pope Sylvester I

After a painting by Raphael in the Vatican

B.K. Kuiper, The Church in History, (Grand Rapids: Eerdmans Publishers, 1966), pp. 24, 25.

from without, but there was also danger from within. Paul calls them wolves. He warned: "I know that after I leave savage wolves will come in among you and will not spare the flock. Even from your own number men will arise and distort the truth in order to draw away disciples after them. So be on your guard!" (Acts 20:29) Paul must have had in mind groups like Gnosticism and Montanists, ancient cults which originally grew out of Christianity and used some of the scriptures to support their teachings.

Kenneth Scott Latourette, the Yale Historian, gives what he believes to be five reasons the faith of this small persecuted minority could eventually enroll a large proportion of the Roman Empire. To paraphrase his five points, he feels that 1) The present order was disintegrating while Christianity was becoming stronger. 2) Christianity offered its members a sense of brotherhood. 3) Christianity was inclusive and accepted all people equally. 4) Christianity "out thought, outlived, and out-died the adherents of the non-Christian religions. 5) Christianity offered a sense of security and meaning to an otherwise perplexing universe."¹⁰¹

Jesus had promised this would happen in Matthew 16:18. He said, "I will build my church and the gates of hell will not overcome it" and they didn't! In fact, the words of the anonymous poet best conveys the effect of that "One Solitary Life."

¹⁰¹Latourette, op. cit, pp. 38, 39.

He was born in an obscure village, the son of humble people. He grew up in that small town and worked with His father in a carpenter shop until He was thirty. Then for three years He was an itinerant preacher. He was only thirty-three when the opinion of the tyrants and ill wishers turned against Him. Some of His friends deserted Him. He was turned over to His enemies and went thru the mockery of a trial. He was nailed to a cross between two thieves. While He was dying His executioners gambled for His clothing. When He was dead He was laid in a borrowed grave through the pity of a friend.

Nineteen centuries have come and gone and He is the worshipped figure of the human race and the leader of mankind's progress. All the armies that ever marched. All the navies that ever sailed. All the parliaments that ever met. All the kings and rulers that have ever reigned put together, have not affected the life of man on this earth as much as that One Solitary Life.

With the conclusion of the Roman Period we have now finished our study of Exploring Bible History. This author trusts that it has become quite evident that the Bible is true history. In the final analysis, however, the decision regarding this matter must be individually made. This author concurs with the sentiments of that great Christian mathematician and logician of years ago, Blaise Pascal. He wrote a paper called 'Pensee' (i.e. to think). Paraphrasing him at this point, he expresses the idea that man must wager on the existence of God. He has to wager. He is embarked on a journey. He is compelled to choose. Pascal concludes if all things were equal, it would be better to wager that there was a God and be wrong than it would be to wager that there was not a God and be wrong. If believers were in error, they still would have lived a noble life. But if Athiests were in error they would have forfeited a blessed eternal life. If the Bible is true in Genesis, it stands to reason it is equally true in Revelation when we read,

Then I saw a great white throne and him seated on it . . . and I saw the dead, great and small, standing before the throne and books were opened . . . If anyone's name was not found written in the Book of Life, he was thrown into the lake of fire (Revelation 20:11-15).

This is a very sobering passage of scripture. As we have seen, the Bible has accurately confirmed and illuminated those periods of history that have preceded this final event. This author is firmly convinced that the scene so graphically portrayed above will one day occur. At that time it will become evident to all that, "God is not a man that he should lie" (Numbers 23:19). At that time, all will see that the Bible is true history.

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