

The main thing is that it be a good critical text. The recommended Septuagint I believe is still Swete in two or three volumes. Now there is another one by Rehlfs which also is a critical text and has certain problems connected with it, but it is a good text. The ordinary Septuagint you pick up is an old type that is not particularly critically worked out and is not thought as well as either Swete's or Rehlfs'. As far as our work is concerned I would not have the slightest objection to having English on the side with it, but I would like to know what the text is.

(Question:) It is probably the old ordinary sixteen text. I would think that if it doesn't cost much it would be worth your having just for a easy reading in the Septuagint but for our studies I'd want you to keep at least in touch with Swete or Rehlfs, or perhaps better still is the Cambridge but that is quite expensive. That is a lot of small volumes. And that has much more critical apparatus in it. (Question:) Yes, you want to look into it and see what the particular features of it are. I think the explanations overlap, so you may have to read that in the Latin to understand the features of it. But Rehlfs is a recent work by a good scholar. (Question:) I don't know. It would probably be a lot cheaper if you could pick it up in a used publisher's house, but it wasn't very long ago that it was being published so my guess is that you could. Swete is a handy text. It doesn't have near the critical apparatus that the Cambridge has. But it has quite an apparatus, and it is very helpful. It is a good text. But of course a text with the English in can be particularly if there are a lot of the words in the Old Testament Greek that you wouldn't be familiar with and it could be very helpful as a means but not as an end.

Now here is a matter that I have always stressed when I taught Beginning Hebrew. It is a foundational principle of syntax and it was probably stressed when you took it, but it is very easy to forget, those things but it is one of the things that occurs over and over and it is the basic rule of the consonants.

The construct never takes the article, but is definite or indefinite according as the next word is definite or indefinite. Now ~~is~~ the next word - let us notice whether it is definite or indefinite. Now what makes a word definite? A word is definite if it a proper noun, ~~is~~ if it has the article, if it has a specific suffix which makes it definite, like his servant, or ~~is~~ if it is in the construct before a definite noun. Consequently, Solomon is a definite person, שְׁלֹמֹה בֶן-דָּוִד is the servant of Solomon. אֲדָמָה as a noun is the servant of the Lord. It is not a servant of the Lord. And that is something we have over and over and over in Hebrew. It is the construct before a definite noun. Now the construct before an indefinite noun would be itself indefinite, but here we have a construct which is ~~is~~ desired to be indefinite before a noun that is definite that uses ~~is~~ the Lord. A servant in relation to Solomon. We can just say in English a servant of Solomon, but the servant is indefinite, Solomon is definite. Now that is an important point which this illustrates.

(Student reads:) He ~~lifted~~ up the hand against the king is probably not be a literal expression here, but that of course is a matter you have to gather from context. It would be altogether possible that as Solomon came by on an inspection ~~to~~ tour ~~him~~ one of his servants picked up his hand and he tried to hit him, and somebody grabbed him. That would be the literal meaning, but in the context that hardly seems likely. It seems likely that it is a figurative expression. And of course the figurative expression like that can become a stereotype ~~thing~~. Actually you could get it as a figure because it definitely is meaning not what it says, but something it stands for. It hardly is a figure of speech anymore if it becomes another way of saying ~~it~~ then. I notice people say my little boy now, he doesn't say goodbye. He says, "I'll see you." And of course we don't mean that at all. We mean goodbye. Whether this is still a
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figure or whether it has become simply an expression meaning to rebel, that would be a handy idiom for that, is a thing that is often hard to determine. It is good to know from the context.

All right. Continue, Mr. Durham. (Student reads). The word הַמֶּלֶךְ would simply be the name of the king which could be used as a genitive after a construct. וְ is in relation to עַבְדֵי Servants here is not in construct, א but וְ could be in construct. It makes it a noun with a phrase following it.

It is a sort of noun in construct. Now you can have a noun before a prepositional phrase but that is rather rare. Ordinarily, here you have a noun, with a prepositional phrase after it, like that man in the army is a servant to the king, or a man like some of the others. That's a prepositional phrase. You must translate this a servant of God. (Question.) There really is a difference between the perfect and the imperfect. Of course, one thing is, if you start with a verb, and you want to get (12 1/2) you are pretty well apt to start with a waw conversive in the imperfect, but here you have started with the noun. But why do you start with the noun? I believe the difference is - here you are given a parenthetical phrase. You are telling me. Now you are going to explain what the situation is, and so you are not saying, 11 Solomon preceded to do something. You are telling of a situation. Solomon had decided to go, but here is why he raised up his hand against the king. Now the reason he didn't was because - now in the nature of the situation

א You usually have the imperfect in showing consecutive action. This thing is followed by וְthat. א Solomon had built or Solomon had started to build. The situation had already begun. The situation was there. (Question:)

~~Solomon had built~~

Solomon had built - Well now, 11 Solomon had started to build after that, and Jeroboam was an able fellow and Solomon started to build and

- 1This is all leading back to - You notice how the change is. It is not 1just a series of events but תפוק going back from early accounts to explain the .

Do you know that next word, Mr. Rapp? ; (Student) תפוק is not to become acquainted. תפוק is to visit in the Old English sense which we do not have in modern English. It means to come from a higher position to intervene in something, the situation that is lower - to intervene and to change greatly the position of that one in the lower position. Now you can intervene as the king of 1Egypt had two servants who were in prison, the butler and the baker. In the case of the baker he intervened and changed the situation to a much worse situation. He hung him on a tree. In the case of the butler he intervened and changed the situation to a much better position. He raised him up to his former high position in his court. A higher power intervening and make the great change in the position of a lower one. Now it is used in the levying of an army. You get a letter from the government which informs you that you have been chosen to take part in the army. The higher power has the power which makes a vital change in your condition. Now a visitation of the almighty is a vital change but ; it may be good or it may be bad. And in this case Solomon appointed which but ; it doesn't just mean appointing; but it means to take one and raise him up to a higher position by the intervention of a higher power.

Now once you are familiar with תפוק and you know what it means when you see תפוק you know immediately what it means, but there is no way to translate it into English that would translate all the usages of it. So in one case you translate it set free and in another case you translate it punish, and someone would say, what a crazy language, the one word means both set free and punish, but of course,

actually it doesn't. It means for a higher power to intervene and make a vital change in the condition for the ;good or for the bad and once you know that the word is definite concepts used even though you can not express it in English. You ~~have~~ to ;learn more in able to get a word in ~~KE~~ English that conveys the idea.

So you ~~said~~ said, so ;he appointed, ;or he set him, he raised him up to authority. (Student:) No, this word ^{בָּרָא} you don't know but I believe you will know before long if you are going to take up Aramaic. Because in Aramaic it is the common word - to carry. It is from the same root. This is the thing ;carried. The burden. He set him ~~above~~ over all - the word means the house of Joseph; that is, this large portion Jeroboam was given a place as supreme over that.

Mr. Durham. (Student) A very good problem which has been raised there, and we want to all have it in mind, but it is not a problem of Hebrew. It is a problem of the social and political situation, so I think it is good to notice anything you can like that and make a mention of it in your social and political situations. Now if something hangs on the Hebrew words, let's take it up here. If it is something that, relates to that, mention it here, I think you should mention it as we come across the reading ;but we won't linger over it. We'll take it up here in relation to other passages and we'll deal with that as a problem. That's ~~and~~ interesting problem. We'll want to examine the statement and see - is this a real problem, and if so, what is the answer? Or is it a problem where someone is pushing words to a conclusion which is not warranted?

All right, Mr. Durham, if you can read the next one? (Durham) . (And it came to pass in that time, that Jeroboam ;went out from Jerusalem and Ahijah the Shilonite a prophet - the prophet found him in the way.) Yes, now that is very interesting, isn't it? How as you take that last phrase and just take the first two

words, "And he found him". Who found who? Now supposing you didn't have the , What would ;it be? He either found Ahijah the Shilomite , or ~~he~~ Ahijah, the Shilomite's . And Ahijah the Shilomite's wouldn't ~~be~~ make much sense without an object. Here we have it inserted - , which makes it clear, which it is. Of course, in English you make such relationships clear by the order in which it is stated. B~~u~~t in most languages, order has nothing to do with it. Order is for emphasis - not for indicating forms.

(Question:) And he clothed himself with a garmet. הִשָּׂא A new garmet. He clothed himself. How do you get, he clothed himself? (Student). Yes, there is the reflexive. The word means to ;cover and the hithpael makes it reflexive. To cover himself. But lwhat ~~am~~ tense is it? Mr. Blizzard? (Student). Pronounce it. And he, who is the he? Here we have the hithpael participle - . And there is a very important thing in Hebrew interpretation, it is to understand participles. It is hard for us to imagine. Here it is used as a verbal adjective. It is describing. It is in apposition to him. And he is . You see, it is like an adjective. He was red, he was green. He was tall. He was short. He was . He does not give the final . He is going to go to . He was one who had . He is one who has been chosen. So here is described his condition. He is chosen. Now you have past, present and future. And it might be worth while to look at and to compare and see lwhat he means by , but I just mention that as without a great deal of thought.

Mr. Blizzard, continue with the rest of that verse. (Student) That gives a little indication of (12) at the end of a little phrase. And he and Ahijah upon the And he

we are in a position to say Ahijah or he ~~and~~ Ahijah
 Does it mean that he Ahijah or Ahijah And Ahijah grasped
 upon the new dance Before we had just a new dance. Now we have the new
 dance Why the difference? You talk about a new garment. You say out on
 the new garment. Now he has started talking about it, it becomes definite.
 The one he s been talking about. The definite may only mean
 it may be very light, or it may be a heavy one. But on the new garment
 somebody grasped. Either he grasped Ahijah on the new garment, or Ahijah
 grasped him on the new garment. There is no him expressed. Ahijah grasped
 upon the new garment, or he grasped Ahijah upon the new garment.

(Question). This was upon him, but the who is the him?

G.S. 3. (1)

So lhe grabbed the garments and he rent it. He tore it. / And he
 tore it. $\text{ṛṣṭ} \square \text{ṛṣṭ}$. (Question.) As a matter of fact, we say,

. We use this particular verb in such
 a way as with another verb He saw the man. He
 observed the man. I looked at that man.

I observed the

He entered the room. He walked through the room. But he entered into it.
 It depends on the verb. And a great variation in the verb you use.

/ Mr. Rapp. (Student). To my mind, the most important thing in
 language is this, to in your mind divide it into two stages. First, what
 can we gather from the . Second, what can be reasonably referred
 to . Thus, I don't like this 8 case system in Greek that they invent.

Now you can make an argument ~~that~~ of Sanscrit having 8 cases and Greek
 being derived from Sanscrit. But the fact is that in Greek itself we
 have no differences between more than 4 cases . And therefore
 when you look at a sentence and you say this is instrumental, this is
 ablative or this is dative, you agree with information in the content.
 And it is more logical to look at the form and say what do I learn from

this form? And I learn from this form whether it is dative, ablative, instrumental etc and then I decide which

Speaking about this, now in making a translation inevitably we have to let context enter into your translation, and in making a good translation, something that is of use for people who don't know the original language, it enters in a great deal and you can't help it. But in your own it is good to go through the stages. And sometimes we say translate literally. We don't mean that's a good translation, but we mean give us at the first stage, and see how we get it. And so the first stage is δ to see just what is there. Like here, it says he took that were upon him. Now maybe for English readers it would be wise to tell them who it was on, if you are a 100% sure. But the first time you say it was on somebody. It was upon him. And your next step is. if you can decide, your next step is on this case here, you, it may be necessary to bring in, more than context, more than the simple form shows, but what is the form? What is the form? (Question: δ Qal. Act. Part. So most literally what is δ it? In most modern English κ perhaps it should be tearing. Rending or tearing. Now that may mean I have torn, it may mean I am now tearing. It may mean I am going to be tearing. The participle does not tell the time. The participle shows that it is an action that occurs and keeps occurring rather than an event. This happened, but here is something that occurs over a period of time. I am tearing. I mean that it is just as well, instead of taking it as a future that the time is going to come when God is going to make them the immediate action to make it a process that the Lord is interested enough. That he is breaking the lines of to try to please Solomon and to loosen up the bonds so that some of them will be completely torn away. And therefore it is present. I am. You can take it as future. I am going to tear. You could take it as past but the context doesn't permit that. Or then it could be, I've made a decision. It could be that even. But you see that the verse says - it is the same way in English exegesis. It is very important. What do the words

actually say. And what can we legitimately infer from them? And in the translation - if you can stick to what is actually there, that's good. But in most cases, you have to put in a little more. But you should put in as little as possible that we do not guess. That we are not sure of, that we do not guess. Keep it as near as you can to the original, try to keep it in the English, so that the other person reading it can make his decision rather than you making it for him. And he thinks you are translating and you are making a decision about it, to what is more reasonable. Or you could put a foot note there, and say, I believe it is so and so, and then he can say, I differ with you. But he won't think that you are doing it on the basis of the original.

Well, behold I am tarrying then, and I think we have put a little over an hour on this, so maybe we'd better stop the Hebrew portions right here. And as this goes on you notice, we assign quite a bit more than is in the Hebrew, but it goes on and deals with Solomon's ~~um~~ reasons for turning away and that gets into the scene of judgment, that Mr. Rapp was interested in. And so let us now call this an hour On Hebrew, and let's go back for a few minutes to the Old Testament problems and let's think a little bit more on the matter of the ~~um~~ thesis. Have your thoughts developed any since we were here last, Mr. Rapp or Mr. Durham on that? Probably after we've gone a little further you will be in a better position to do that. (Mr. Rapp). This very passage as we go on touches on that a little bit and that enters into Solomon's detention, what it comes from, we'll deal with Solomon personally. What was the effects upon the people? To what extent was Solomon personally implication? What was this false religion? How did it come in? Those are all questions which we are touching on here. Whether that will be sufficient enough in line for you to make it a whole thesis or not, or whether it will be simple enough - at least we start into that field right here. Then you have no further thoughts on that.

Now on this matter of the political and the social it is good to know somewhat. Like Jeroboam was an Ephrathite. What is an Ephrathite? An Ephrathite of Eurea. What is ~~Eurea~~ ^{Zereda} ~~Eurea~~ ^{Zereda}? Now I'm not asking you now to make investigation of it, on all these things. What do they quote what the full evidence is, but to find out what you can the place in office. That is to say, are we not pretty sure, this word means this. Now Jerusalem. What is Jerusalem? Well, the city which is there. Jerusalem was the city which is there. It is a certain place in Southern Judah, and no body differs but that is where Jerusalem is. But if you are dealing with the account of the Jebusites in the time of ^{David ?} ~~Abraham~~, there may be a question, what part of what is now Jerusalem was that? There is an area in which Jerusalem has always been. But now you come to some of these other places. Are they as definite as Jerusalem? Is it as certain where it has been? If so how do we know it is? Or is it something that has recently been discovered? Is it something that is quite questioned. Try to list the places, the geographic places, and the peoples, and the various things, and to see what is the scale of our evidence regarding it. Get what you can on that. Yes? (Question:1)

Well, list them all and then list the others and see which are most important. And you might indicate the ones that you seem to know a good bit about. Well then, the archaeology. You have been working on my article of it, and I don't know whether there would be any point in our meeting any further this afternoon. I'm anxious to make a stab at getting into these things. And of course, when I am here to speak to you, because there will be times when I'll be away.
(Next Class).

Now I would be interested to know what each of you has done since we were together last. Perhaps - Mr. Durham, what have you done? And Mr. Blizzard? And Mr. Rapp? (Rest of record jumbled.)

At the time of ~~Saul~~. Now if you could take a sheet on that, and see what you find stated anywhere in connection with the life of Solomon, either in Kings or Chronicles - what was the Lord's judgment against Israel? If you have 2 or 3 spaces dealing with it, try to gather together the data so you can list each thing in allogical arrangement and give the reference. I think that perhaps for the present it would be good for us to move forward along that line.

Well, then, we must look a little further on the Hebrew. What verse were we on? It regularly is used with a definite noun so, so that ~~it~~ is an accusative.

When you have a verb in the 3rd singular followed by a noun, you don't know whether it is subject or object. But if you have a you do know. So it is a very helpful sign tho not a necessary one.

Why do you say ~~The~~ heavens? (Student). This is comparatively rare. It does occur, but it it comparatively rare. Now the waw conjunctive often occurs with the perfect. There's a hebrew beginning book that I saw once, had a statement that the waw conversive does not occur in the perfect. Well, that's nonsense. In this case, if this is a waw conversive, then it means - @"I will give it@. It is the perfect with the reversed meaning of the imperfect. But if it should be waw conjunctive, then it would be and I have g ven it. Behold I am tearing - now to take it that way might make especially good sense. Behold, I am tearing the kingdom fromlthe hand of ~~nam~~ Solomon and I am giving - in other words - the thing that I have decided to give. Now that would be - now the decision has been given. to somebody else, and therefore he is now tearing. The other way would be he is determining to tear it, and therefore he will give. You see, it would make a logical difference in the progress of thought. You might think a little, now which is the most logical and stand on it. I would ;suggest that you see whether ^{Montgomery} ~~McGomery~~ or have any suggestions about that. As to ~~waw~~ whether it is conversive or conjunctive, ~~on w~~ and what is the relation to each thought. I don't know whether they would ;or wouldn't.

(Student); Yes, well, could you look into that? Find the statement. Give its exact reference. Bring the book in. Show it to us. Look at - you might look at these things, to see any teachings. Bring us the precise information. In our discussion what you recall or I recall is valuable, but in our full work we want to have it exact. And I haven't looked into it for a long time. I might be quite wrong.

(Student): I don't believe so. I may be quite wrong. But look it up. Get the precise evidence on it. What I'm wanting you folks to do this year anyway is to do a little work, I'm interested in you getting methods more than I am in giving you conclusions. But I'm interested in directing you so you won't waste most of this time.

(Student): Yes, well good. Now, just a word on that. ~~If you take Driver's discussion and Driver was considered a great master of Hebrew. Take Driver's discussion~~ ²⁺ along about 1875 ~~along there,~~ he always said ^{is} waw conversive. The waw conversive is the waw which changes the meaning of the perfect into imperfect. Then sometime ⁱⁿ during the ~~end~~ ^{late part} of the last century the theory was put out that the reason the waw makes a change ~~is~~ because it shows a step forward and the action comes after some thing else, it never can be a beginning. And therefore most scholars changed the name to consecutive, which means the waw which shows a progress. And therefore being in the progress, ~~is~~ it uses the opposite form to mean that. That is, the idea that was developed. Mr. Robert Dick Wilson was very interested that there are certain cases where a book begins with a waw conversive, and he says it is a waw conversive with which they begin. It can not be a waw ~~consecutive~~ consecutive because it doesn't follow anything. It is at the start. And I believe there were certain places where there were problems involved, where he thought the critics were making - were insisting upon something without sufficient proof saying it is always consecutive. What is clear is that it makes the change. That it is conversive. Now he says, why it makes the change, whether it is consecutive, or for some reason or other, it is a matter of discussion. It might be that in some

cases it may be because it is a continuation but in other cases it does for some other reason. He said the definite thing is that it makes it. Therefore he always insisted upon calling it conversive. Now Dr. Wilson was almost alone on this. Most of the trend was towards the word - consecutive. ~~I~~ Having been trained under Dr. Wilson was apt to follow the way he did, so my tendency is to call it conversive. Dr. Harris, ~~and~~ not having studied under Dr. Wilson, ^{but} having done his studies largely under liberal scholars and using books more recently not having that context, that I followed, he had beginning Hebrew with me and I ~~was~~ always called it conversive, but then ^{he} went on with his further studies, and everybody called it consecutive, and I believe he always called it consecutive in his book as I recall. Well personally, I don't feel, ^{as} like Dr. Wilson did, ^{that} it is a very important ~~matter that~~ we call it conversive, because it seems to me that in the overwhelming mass of cases, it is undoubtedly *consecutive* and I don't think - the fact that we say it is consecutive must mean that it is always consecutive. So I don't object to either term you use. It is not necessary everytime we talk to a present day Grammarian to show our disagreement by using this term which they consider out of date, so I don't see using consecutive.

(Question:) That's right. I want you to raise questions, because in a beginning class you have a name, here's what it means, here's the form and that's that. But what we want to do is to get an understanding of what the names mean and why (11) and I think that rather than my making out of a program I'm going to in a seminar class like this study Hebrew . But I'm very glad you raised that. I would want to discuss it sometime in the near future.

Mr. Rapp, how did you translate the next one. (kStudent) And I will give. Is that right? I will give you ten tribes? I will give you the ten tribes, I think is what it probably is. It means I'll give you ten pieces of the cloth. Well then, who is the cloth given to?

to Ahijah or to Jeroboam? It is given to Jeroboam because it represents God's giving to Jeroboam. It is given to Jeroboam by Ahijah. Ahijah tore the cloth in order to give them. It is Ahijah's act of tearing. It is Ahijah's act of giving. There doesn't seem to be much water tight evidence. You might ^{see} if McGomery or had something to say on it. ~~(Question)~~. That's it. ~~The Hebrew construction is~~. (Record jumbled.)

G.S. (5) 6½

Yes, and one tribe shall be, now ~~this~~ I don't think is for him. And one tribe will remain his. It will be his. And the tribe - the tribe the one will be his. Now what tribe does that make it? The one tribe will be his. I would incline to think that what he probably means is that. What do Berney and ~~McGomery~~ ^{Montgomery} say about that? They just note the problem, well, there must be a reason. (Student). That is good to notice and look at it and see if he was at all valid. But I think it is very good to know. Put critical suggestions on the table. And know who says it. Here is an evidence that the editor could not, and then you could say, here is a case where the critical suggestion is mighty weak. But to have in mind, a lot of weak points are very helpful. (Questions) I don't know how much the critics feel. They may say. But they all believe very because there. I'll just say another word about that - the idea of the criticism here, that the book of Deuteronomy was written, and that the view was unknown. Then according to their view, that there was anything wrong in sacrificing, people hadn't thought of before, but they point out Kings says Solomon went to Gibeon,

and had a big sacrifice at Gibeon and God

Offered to give him something when he was sacrificing at Gibeon. So there came in the idea of sacrificing which was quite unknown before that time. Then you find in many of these

that this man was ~~top~~ the Lord

only the people kept on sacrificing in the high places. Well, they say that is a later ~~.~~ bringing it in line with

. You see, it would be a good thing for us to look into.

My guess would be that perhaps they might think his prayer the dedication of the temple is a priestly act or whether it is not,

(Hard to hear).

Israel belonged to him. That is taught in Palestine today. They say the books which

G.S. 6. (2½)

~~Mr. Blizzard: (Student) Oh, you haven't done all the assignment.~~

Mr. Rapp. (Student) Yes, they have forsaken me. You notice that form,

Mr. Blizzard. They have forsaken me. ~~Manamand~~ The third word in verse

33. You notice how it drops the first vowel. ~~7.2.2~~. He has forsaken me.

~~7.2.2~~ They have forsaken me. But they have forsaken me becomes - you notice how the change is in the vowel. (Student). ~~7.2.2~~. And that

is regular. That is the regular form. If it were ~~7.2.2~~, it wouldn't

be ~~7.2.2~~, it couldn't be. But it could be ~~7.2.2~~. And that would be my forsaking, not his forsaking. My forsaking. Yes. (Student).

The interesting thing about this is that a Jewish grammarian,

worked out a very interesting theory, which explains most of the cases, and it was very well worked out on the whole, and it was accepted by the early Christians who were grammarians during the time of the renaissance, and was in all the versions until quite recently. Then the scholars found a few places where the system doesn't work.

Chances are it is used in very few places today.

I've never come across a really good treatise.

Where did you get that term from? (Student). I imagine he followed Gesenius. His grammar is quite old. The recent edition might be revised.

(Student). They have bowed themselves down. What part of action is that? (Student). *תִּתְּכֶם* is a verb that occurs quite a bit in the Old Testament. It is a very peculiar word. It is used almost entirely, perhaps entirely, in this way. It has, of course a peculiarity of having a guttural for the second syllable. It has the peculiarity of, that, the *שִׁבְּלֵת* metathesizes, in the hithpael. It is rather common with *Shibboleth* words. Regularly in Aramaic. And then it has this peculiarity, an 'ayin waw verb is a verb in which the final consonant is a waw or a yodh, and the waw or the yodh in an ayin waw verb has usually been ~~marked~~ lost and just disappeared. But this particular verb retained the waw and consequently unlike other lamedth he verbs *תִּתְּכֶם* retains the waw, so that it was *תִּתְּכֶם*. That would be the third masculine singular. The waw would be retained. The waw would become a shureq. While it is plural it becomes not but *תִּתְּכֶם*. So that is why the waw is there. It is very good to get it in mind.

They are worshipping ~~Ashtoreth~~ ^{Ashtoreth}. Now of course, you are noting down ~~Ashtoreth~~ Ashtoreth. We'll want to look into these terms, in these religions and see what ~~McGomery~~ ^{McGomery} and Berney say about them, and also the Harper Bible dictionary is very recent. It came out about 4 or 5 years ago.

And it wouldn't hurt if you'd look into Biblical Archaeology and see if he has anything on it.

(Student) They would be good to look in but on a particular matter like this, where there might be important theological material

I wouldn't quote specifically by name. was quite a ways back

. Now anything in comparison with that passages and many many things but specifically when you get into archaeological material, for things like this, for the Hebrew there, the more recent

(Student). Yes, Wright. He was at McCormick and he has just recently gone to Harvard and I met him years ago, a nice chap. He told me once he was getting so that he thought he

A young graduate of Princeton Seminary, but he's changed greatly from the days in Princeton Seminary. He is now professor of Social Studies in

(Student). It came out in the last year. It is very recent. It is as late as anything that there is. I know of nothing later than it. Now I wish you fellows could read French and we could get ahold of I think it was commentary on Kings. One of those men is a Dominican scholar.

You know, the French Dominicans they are very good scholars. The Dominicans have a ~~monastery~~ ^{monastery} in Jerusalem.

And I would say that particularly in linguistic studies and in Biblical studies, related to archaeology you will have 20 in Germany,

than in France, but French is worth learning just to read the Dominicans on this particular viewpoint. They had some very very good scholars. They worked very hard.

(Student) Ordinarily a verb^h has three radicals. 30 or 40 years ago *most scholars said* all Hebrew verbs must have 3^h radicals. If they had two radicals they'd lost one, and if they had 4 one of them was repeated. Well, that

Now we recognize that there are some recent there is I don't know of any case where there's more . It is the hithpael or something like that . But still the overwhelming majority has three. And in this verb it is quite definite like all lameth he the lamedth he verbs the third radical is . The waw ^{aw} yodh ^{ay} is very weak and disappears. You can tell it is lamedh he but actually it . There are a very few verbs in Hebrew, which are real ^{ly} lamedh he. That is the he is and they have the regular he with . They are real lamedh he verbs.

But we use the term lamedh he to mean one which the third radical is a yodh. And all the yodhs being lost with a vowel letter he at the end . So it is really an incorrect name.

And in most lamedh he verbs the waw and the yodh have almost entirely disappeared and about the only time you ever lsee it is

.(Hard to hear).

He says the God of the Sidons. Now what do you mean by the Sidonians?

(Student). It doesn't say so. (Hard to hear.) That would be my guess. I'm not sure of it. (Hard to hear). My guess is that would be Aramaic. But now what are the Sidonians. I think we can say this. Sidon is not the ^{only} leading city in the Peninsula.

There are two of them. Tyre is to the , then is Sidon, then is ^{Byblos}. Those are the three leading cities of Phoenicia. Now Sidon seems to have been the leading city for a long time, and so all the . (Hard to hear).

Asthoreth is the god of the Sidonians. If the Hebrew says god that's the way you should translate it. But you have to investigate it. Does the word god

? Is a god a divine being or

There is a question for investigation. (Student). Yes, she would be a god in a general sense. Berlin illustration and doctor illustration given here. (Hard to make out.) Here is this word god used divine

. So this would probably be wiser to translate as goddess. (Student translates Hebrew). Chemosh was angry with and sold them into the hands of the Israelites. A few years ago who would know anything about Chemosh? Chemosh, the god of Moab. (Student). Where did the Ammonites come from? It is because they have forsaken God. And because they have not walked in my ways that which is right in my eyes. That which I can see right. (Student). Hard to hear). He says that I'm going to take these tribes away from Saul. Why? Because the children of Israel have forsaken me. They have not followed my judgments. It comes back to their loyalty of God. In David's time, David set the example. (Student). Oh yes, that is very interesting. The word is quite generally believed by scholars father is not actually but is all parts of life. And therefore is more of a word for father than .

There are these two irregular nouns. Well, take the plural. What is the plural of father? It is ^{אָטערס}. There you have a feminine plural of the word father. A ^ן ending ^{אָ} which probably

Thus it has developed into ^{אָטערס}. And the reason for it does not express ~~ed~~ follow

It is interesting that the plural for father has a feminine ending, but the plural woman for woman has a masculine ending ^{אָטערס}. Well, maybe we ought to stop for now. (Assignment given here - hard to hear.) I'm waiting until I see whether they'll be a lot of evidence or a few scraps of evidence which wouldn't be worth waiting for. But there is this to say about it, that it is impossible to copy along without ^{אָ}

And there are places where there are mistakes in transmission. ~~in~~ They are not many but ^{אָ} there are ^{אָ} a ^{אָ}. In other books there is. God has marvelously ^{אָ} preserved the Hebrew ^{אָ}. Now the Septuagint text has not so nearly been well translated. The Bible is the Word of God, but it is just a translation.

all kinds of ideas were ~~transm~~ centralised in this book.

But here they are ready to give many such suggestions. Well, we'll continue there then tomorrow. And this matter of the Septuagint is one we want to look into. It is very important. I personally for instance feel that the fact that the Septuagint is quoted as it is, on certain very important accents, that is good proof that that is the text they had then. If James quoted the Septuagint

and the Septuagint was wrong. The A-Millennialists spiritualize it, and when it says I will - they will conquer the land of Edom, it is spiritualized

Now we selected as a result of Mr. Blizzard's ideas, we selected this to begin with. He felt that he would write his thesis on this, either on the Assyrian kings in relation to this or to some other phase. So that's one reason I'm going a little slow in getting directly into it, I think we've got him started and I want to get the other two started, and I'm hoping that you will decide from this material if you feel like it. And that will be advancing on.

Yesterday I asked for definite things for today, and I gave you two or three reports. Maybe we should look at the reports first. And Mr. Blizzard had one on . And what ~~you~~ would you report on that? (Student: I looked it up in B.D.B. and there's a different meaning entirely.) (It has another meaning, to grasp, or to use skillfully, or to handle.) (Jer. 2:28. It speaks of being an expert in.) (Jeremiah 2:8.) Yes, "The priests said not, Where is the Lord? And they that handle the law knew me not. The pastors ~~also~~ also transgressed against me, and the prophets prophesied by Baal." Now you could say, they that handle the law, they that misuse the law, they that tear away the law. But the parallel wouldn't fit with that idea because this is what the priests do, this is what the pastors do, what the prophets do, and that these are the handlers of the law, and if the other three are simply designated the (3 1/2) working than you would want to criticize them. It seems ~~unreasonable~~ unreasonable that this second one would be criticizing the people who have the original designation, "the handlers of the law". So it is a very good argument.

(Gen. 39, when Joseph was being enticed, and he got away, it says that she caught him by his garments. To catch, to lay hold of. / But here is where I see a difference. When Moses was coming down from the mountain, it said that in his hands he had these two tables. He had two tables in his hand, and he took the two tables, and he cast them down. So you don't see a picture of him seizing up tablets. They are in his hands already, and you are just shown a picture of transfer, taking them and casting them down)(~~Deuteronomy~~ Deuteronomy 9:17.)

I took the two tablets. That's about the only one that I see here aside from the Qal participle that is like that. (So actually, to take something for a purpose in this case. That is, he has d t , it is in his hands, and he took, as this gives the picture, now that he picked them up, but that he did something purposely with them.) Well then, why couldn't Moses just grab them in his terrific anger. He just grabbed the tablets. (Well, it says in verse 15, were in my two hands.) Yes, they were in my hands and I ^{took} ~~took~~ them and (Yes, I took them and did something with them, but it isn't the idea of grabbing.) But it certainly wasn't normal usage. Not like the handlers of the law. It is not a normal but emotional usage. (But as I've gone through, the problem we've been trying to deal with is , and dealing with this verb. And I think I see a note of just taking something but not seizing it, you see, not laying hold on it. I've gone through a little more context and all, and it would seem to me that it would not necessarily be that Ahijah was grabbing the coat from Jeroboam, but that he took the coat from himself, too it, not that he seized it, but he took it, even as Moses had the tablets in his hand, he just took it and did something with it. He took it off of himself, to do something with it, and it would give a picture rather than taking it off of Jeroboam and lifting it up, because Jeroboam didn't lift it up to start with. And that's what the picture was. If he took it up himself, and h ripped it into ten pieces and handled these 10 pieces to him, h then it is a picture of him gaining something he never had possession of before. The picture would be, to me, st o be pressing more for the symbolic aspect of it. So I am so inclined even though most of it is to seize there is these few cases where you can see him taking something for a purpose. So I think that very ~~frankly~~ likely that the ~~promised~~ garment was upon himself and he took the garment. Now that's the answer I have come to.)

Yes, that sounds very reasonable. Most of them are to take a . Except that unfortunately there are two things symbolized. He symbolizes st aking away the kingdom from Saul, and he symbolizes giving it to Jeroboam, and to grab

the thing off from somebody which symbolizes grabbing it off Saul, but to give it to Jeroboam symbolizes the giving of it to Jeroboam, and it would be pretty hard to symbolize the two of them at the same time. And so it would seem that the thing that he is symbolizing is the giving, rather than the taking. That is, if he took it off Jeroboam, and took Jeroboam's own coat and tore it, it might upset him so much that he might not get the point either. That's very interesting.

Mr. Rapp. (I had the waw conjunctive.) Mr. Rapp was going to look up the waw conjunctive, and the waw conversive with the perfect, and what did you find on that? (I had always believed according to Harris' statement). What is Harris' statement - on what page? (On page 66.) Harris, 66. (He says the waw ~~conversive~~ ^{conjunctive} with the perfect is not common. It is relegated by Gesenius to Aramaic influences or Gospel appearances. See Gesenius page 338.) And what do you find in Gesenius on page 338? (I'm not exactly sure that Gesenius says what Harris says he thinks he says.) Gesenius is hard to understand sometimes. (Finally there still remains a number of passages that cannot be classed with any of those hitherto mentioned. Now those that are ~~mentioned~~ hitherto mentioned, he mentions three types. And they are χ - they that were the χ is in immediate dependance on χ and the consecutive at the beginning of an apodosis. And then he says after those three classes that he used with a perfect consecutive, he says, that there are still χ a number of passages that cannot be classed with any of those hitherto mentioned. He says, of these some are due to the influence of Aramaic modes of expression.

Now I don't know if he is χ thinking there of the waw conjunctive or not.) He doesn't seem to say ~~anything~~ much about it. (Then in a few χ instances we can do no more than

. As to whether he is actually talking about a waw conjunctive at that point, I wouldn't know.)

Yes, I think it is exceptional because, you notice that Gesenius on page 309 has a section used for the perfect and there he discusses the use of the perfect, and then over here it is the perfect with waw consecutive. That would imply that the perfect with waw consecutive would be just the regular perfect, wouldn't it? And on page 330 he says that the perfect with waw consecutive - the perfect like the imperfect is used as waw consecutive, and the external differentiation of the perfect consecutive by the change in position of tone, see 49 8. In other words, if the perfect is not consecutive, ^{waw} ~~the perfect~~ isn't it consecutive, then that would be the perfect waw conjunctive wouldn't it? But as you say it is questionable whether Harris has correctly understood this particular statement here ~~namh~~ ^{on} 338. Oh maybe he is referring to the foot of the page, no, I don't think so there. He says ~~it~~ (see Gesenius). And my impression is that when ~~my~~ last years was Young, and Dr. Harris was working in the of Isaiah.

And pretty soon I found
thing as a perfect

He said that there was no such
(Hard to hear.) ~~it~~

The sentence here is really quite vague.

10. (0) A blank record.

11. (5)

Well, if it was that was the cause for judgment. Then 13:2-3, the of the high priest. Mr. Durham himself put a question mark after that. Then in 5:12, his treaty with Tyre. Was that a cause? His own father, David had made a ~~new~~ treaty with ^{Hiram.} Tyre. David was a man after God's own heart. Now the question of whether ^{Hiram?} Abiram was a Jew, I must say that he may have been. As far as this passage is concerned I think that this is a different man, but if any of you question

I won't hesitate to look for further evidence.

(Student:) Those are the definite statements then of I Kings 11 of why Solomon brought judgment upon himself. (Student). Yes, but that is not listed as a ~~cause~~ cause of judgment. That is one of the things that he did. Did you find anything further on that? You didn't find anything in Chronicles? (Student: Nothing further.) Oh, but repetition of these? (Student: No, I don't think there was any of that.)

(Student:) (I Kings 11:33, because that they have forsaken me, that is the reason you , that they have forsaken me and worshipped these gods. ?
This gives a picture then that Solomon is the one doing it, and he reminds the people n . He has led these people into this sin. k)

Very good. You find that in anything. You find it in the king, you find it in the leaders, you find it in a , that when he has a - that where you have a leader
(9) you raise a standard. If you have a good ~~people~~ if you have some responding to the Lord, and if you have a good leader, he can raise the standard . If you have a bad one , you get a bad ruler or a bad leader, he can make it worse for you. But when you a difference whether it is bad and then you get a good ruler he has got quite a job on his hands. and then you have a good nation and a good church and you get a ~~good~~ bad pastor. He may utterly ruin it, or he may - or they may turn against him and th . But to get the majority with him is a tremendously powerful thing. Now to get them may be hard or it may not. It depends on how much opportunity he gets, whether he gets thrown out before he gets a chance to go very far. It depends on how a person he is, and how deep rooted are the churches. d

(Student:) And then the King's incident can be taken in two ways. One important thing that shows itself is his personal interest in others and changing their character and leading them in his direction, good or bad. Another way to protect his interests is to to select the people to

put into positions of authority and responsibility, and there he

And that is true of the pastor. (Hard to hear.)

I know a church that was a very, very Godly church, with a wonderful pastor. He decided to _____ a modernist. And the modernist came in, and he picked out ~~an attitude of~~ what he considered _____ one by one to draw them out of the church. And while the people were influenced a strong fundamentalist, he was just as nice ~~as good~~ as could be, he wasn't such an influential _____, but he had a favorable influence to some extent. He would just make it so miserable for that person. And oh he was mean, and when he left the church, he had not tremendously changed the nature of the church.

He had brought down the standard, and gotten rid of a good many of the leaders, and the next man they got was a nominal Christian. And they were all happy in the Church.

(Hard to hear.)

And the king here is in the same situation. He is in distress. He can get everybody so angry at him that they say _____ or he can go on _____. Well, you want to look at other features as you go along and - we find God's judgment against Solomon, in 11th chapter of I K. (Student).

Graduate Studies. 11a. (0) .

Very interesting. And in 5, 7 and 33 you have Moab twice, and Milcom once. 5 and 33 is Milcom, 7 is Moab. That would suggest that the two are one of the same name. But there is not enough evidence to prove it. That is to say, it is the sort of thing that there could be approximately around, just one final letter like ~~him~~ that. One final letter like that could be added or it could be omitted.

You find the most unlikely things happening. Twenty years ago, I guess 15, General Electric, one of the leading companies of our United States, you remember Wilson who was secretary of defense. Charles Wilson was president of General Electric, and held a position in the cabinet under Truman. Charles E. Wilson, president of General Motors, held a position in the cabinet. And another Charles E. Wilson was which would be one of the 100 ~~AAA~~ but here were three Charles E. Wilsons, the president of three of the biggest companies in the country, all at the same time, but as far as I know, all unrelated. (Student). They have different middle names, but they don't use the middle names. They are all called Charles E. I mean that is the sort of things that couldn't happen, two great organizations, unconnected, both corporations have a leader named Charles E. Wilson, and they should be president at the same time. It is a sort of coincidence, it couldn't happen, but it does. And life is full of things - we say this, ~~but~~ that when a nation has two gods, one called Milcom and one called Moab, it immediately raises very strongly the question, are they of the same name. It immediately raises that question, but it doesn't prove it. But you can have, and you do have most striking similarities. When I was in Occidental College in my last year, the two men who ran for president of the student body, were called Burns and . Burns won out. We had a new president that we called Burns and the dean was called Burns, so we had Burns and Burns and Burns. The president of the college, the dean of the college, and the president of the student body. But Milcom, you say, somebody has got the name wrong.

Now of course if you knew about that ending now, if you knew more about that, d it could be some kind of a natural , but as far as I know there is no satisfactory explanation, for

(Question). Now that raises up a very good question. Where do you find the new material on the . You ask any scholar in the field of advancing archaeology or almost any science, ask him for up to date material, and he will tell you that there are so many texts with , before it gets into print, it is quite out of date. I became keenly interested, there are so many new discoveries, that to really know what the leaders in the field would say, you'd have to go by the , but on the other hand the leaders on the field may be in sharp disagreement on the point, and the but the handbook that they are offering, instead of what is generally accepted ~~goes on and says what the~~ the writer gives what he feels should be accepted, and so it is a difficult thing to know the latest facts in any field. But in archaeology we do take men of good standing in the field, when they write a general book. You take the things they give as facts, and then generally knowledge at the time that is the state of/ except it is just as well if you check with others, because you will find in any case what they give as facts. But then for more acquisition of information you will have to look for articles by scholarly men of particular phases and then of course you have particular articles on particular question. And then very often, there is a special new discovery, which for instance somebody will write a - will be writing on a certain Ugaritic term, or on a certain discovery in some part of , and you will come across a name somewhere, and he will put a foot note and he'll say, this shows very definitely that the old name of Milcom is used in such and such a way, and others ~~read that~~ have to write their on it, nobody has written it yet.

So you cannot be actually up to date in any field unless you are giving all your time to that field. I say that you should see what is quite definite proof and to know what the situation is. Very often something comes to light and immediately a few people (8 1/2) their weight to the problem this description, while other people don't see the problem, they don't realize the importance of it, and they . But if a person recognizes immediately that but of course he And of course, any dynamic field is moving and new things are constantly on minor things.

So many people say that facts up to date. Just dig something out of the ground and here is this wonderful discovery. Well, it is. But the chances are that the most momentous discoveries are never realized by the men on the ground. Here is somebody who studied recently on this excavation and this excavation, and compares them and he sees something that the men on the ground would have never seen. And their work is to give us a good - their work is not to get conclusions. Their work is to give us a good clear true picture of what they find, and then we compare them, one point with another, and we find

We have to comb over and which they aren't, except ~~from them~~ where they are.

We don't know much about the Ammonites. They may have been a very little group of people who had an extensive language all lined out. But if they did, we have no proof of it. They may have been quite illiterate. We don't know. We know very little about them. And what we know about them is largely from the Bible, except where we have inscriptions in other places, you will occasionally find references to throw light on it. And we might find which Ammonites actually an excavation of them in that general area, yes, in a fact, out in Moab there have been some important excavations just recently, but the results are not quite what they

ought to be.

It is an interesting problem to have in mind and see what you can find. Now of course one interesting place to look I think on this is a helpful Bible dictionary. I mentioned the Davis* Bible Dictionary. The last edition was 1924, a long time ago. But Davis did a very very careful job of comparing scripture with scripture and he has an excellent presentation of what the books say. m Now the new edition of it which we call the Westminster Bible Dictionary has added a few points of value but not a great many. It has destroyed some of the good sections that it had. And the this Harper's Bible Dictionary is worth while because Mr. and Mrs. Miller who got it out spent a great bit of time talking to Dr. Albright on the points they had in mind. And they reflect his views. And that was quite recently. Now Wright of Harvard he told me about 15 years ago, he said, of course I'm an Albright man. He thinks he follows Albright, and he did good work himself, but he is just right under Albright's shadow. He will respect Albright's view. Albright is a very man, very active thinker. In one way it is an advantage and in one way it is a disadvantage, because he doesn't study a thing for thirty years and then sit down and write the latest word on it. Whenever he sees some new evidence on something he immediately says what he think is true and immediately publishes it. And then the next month he may have thought he was wrong, he may m think he was completely wrong and that it is this way, and the next month he may m have thought he was right on that case and give up what he said the second time. And so in any article of Albright's you must say, is this his present view, or is this his view when he was writing at that time. You never know. But he is very (12 1/2) thinker and he has done a great deal of very excellent work and he has tremendous influence, amhm as have many others like Wiseman

And the Harper's Dictionary uses Albright, and Albright's own book. His work on From the Stone Age to Christianity, and his book on Archaeology and the Religion of Israel, in both of them he gives such theories, and the index where his

and you might find Meleck, or Moleck, ~~or~~ Milcom or Moleck in either one of these in the index and you might find a long description of it. And you might call attention _____, on that particular point.

Albright? @Archaeology and the Religion of Israel".

d (Question:) Definitely, it would be very liberal. (Do we have one in the library?) I hope so, we ought to have. That was a sort of a sequel to his From the Stone Age to Christianity. ~~and~~ (Hard to hear).

Graduate Studies. 12. (0)

When we came up here six years ago, shortly thereafter, her son _____ d They _____ all the children. But Albright himself he is this way, the way I recollect it is, his father was a Methodist missionary and he was ~~born~~ brought up _____ ~~in~~ and his mother and father separated. Then he came up here and he studied under _____ of John Hopkins, who spoke of as being the most radical man of any Biblical chairman there, and _____ turned against everything his father

Then he went in to archaeological study and found evidence of proof of this and that and the other thing and every time he found he could stand by, I think he just said, Isn't that grand, father? We can trust in that. So that when he finds something that he thinks fits with the Bible, he opens up the Bible and he says, look here, the Bible is corroborated here. ~~in~~ the University of Chicago and the ~~University of~~ leaders there just they just hated _____ but actually, you see, he isn't and the first time he finds evidence, he follows the evidence, but if he doesn't find evidence his basis for _____ is not that of his father but that of John Hopkins. Where there is no evidence he takes _____ the natural

So it is a queer kind of combination, and

d

For some people to study under Albright it is a most helpful thing.

His primary view point is very very far from the Biblical view point. But his emphases is on discoveries he has made with discoveries that have fitted the Bible, and he has a great respect for it, and the value for ~~the~~ the church and ~~them~~ all that. I heard that a few years ago he attended a Lay Methodist Church outside of Baltimore. And he went to the big churches in Baltimore, where the ministers would make all kinds of foolish mistakes in archaeology and this and the other thing, talking a lot and they didn't know anything. This man didn't know much and he ~~nd~~ knew he didn't know much, so he could go to him and get spiritual value. He was a very capable man, most stimulating, he taught and he was always interesting. You can't tell. Now, I've always felt on so many things that are brought forward, corroborating the scripture, and going into this various aspect etc, Dr. Allis to whom I wrote, who I first knew at Westminster, he immediately noted Dr. Albright immediately pick out the flaws and and then when Allis wrote a book on "The Five Books of Moses@ I don't know whether Albright herd of his attack on him or not but his students told me was the trouble was that Allis had not quoted enough/ I don't know, but anyway Albright everything that turned . He wrote a review and of course Albright has been attacking the extreme higher critical views. And Albright even says that if he thinks such an important matter, whether Moses wrote the Pentateuch, why doesn't he work seriously at it instead of putting this sort of . And he talks like that. And lAllis says in the front of his book that most ministers are familiar with Young's Concordance, rather than using the religious, scientific method of transliteration he is going to give the Hebrew in the transliteration of Young's Concordance, so that the people would be familiar with it. Albright says, all the young scholar - just tears into one another -

and it was but ordinarily
but he's done a tremendous lot of very, very important work which is beneficial
and in many places where he advanced a theory which no one else had accepted and
then a few years perhaps everybody
So he is a great factor in the study of archaeology, and on the whole
it is helpful.

Now you take the Isaiah Scroll, they sent a paragraph, just a paper to Albright,
and Albright immediately wrote back a note to the Archbishop, and the Archbishop
said this is generally known that this is the book which was found in our library
know his Hebrew, and they looked at it and they told
what it was and immediately they felt that it was a very interesting book.
Albright said, there is no question but that this is eight centuries earlier than any
copies of Isaiah that we have, it comes from about the time of Christ. The thing
was published and all the scholars for the next three years, practically
all of them. I heard a man coming back from a . He said,
there, the way they talked about Isaiah 4, he decided , one man said it wasn't worth
the paper it was written on. It was just a medieval thing, without any value'
whatever, and they practically all agreed on that. But Albright sent this one out and
one or two others with it, and more came and more came and they gave it a carbon 14
test and made copies and different things and today I don't believe there are three
scholars in the world, but they just came out and ridiculed the view on it, and now
we know . But his books are always worth
looking into. His discussions
but I wouldn't take his word on something. I would take his
as a clue to look up the evidence and see what it says.

Of course that is getting into the archaeological end, but in this particular
thing, unless there is some evidence from different
ways of

later on. There will be some of that in the Divided Kingdom, but you are getting more toward the end of the divided kingdom and on into the exile here.

Well, Mr. Rapp's further suggestion is that on many of the judgments, and the reasons for the judgments is what we get from starting with , and then if there is enough specifically in that, I don't know. Now, I've given you that, but I'll enlarge it a bit. (Student). Well, it depends on how much evidence you have for it. (Student). But you want to get an integrated subject which the different parts relate together as in a whole, and Mr. Blizzard's suggestion, is integrated subject with also archaeological material bearing on the and what you gather from it as to its interpretation as to giving added qualifications as to . And you take it in certain areas. (Student). Colloberation of materials during a certain period. And the period he suggested was the period from about 900 to 600 B.C. And if you are interested in archaeology, your is more in the theological field than in . If your interest was primarily in the archaeological line than I would suggest that you take a different period, from his. To say a different period and do the same thing. Or you could take one of the other subjects I've named as related material, for the Dead Sea Material. It is ~~either~~ either a group of material or a certain period. Either one. And you could pick any one you wanted to. And we could fit it together because the problems would be similar. We could study them ~~from some~~ ~~some~~ some in the one and some in the other and note the problems there.

(Student). No, I'm merely saying that if you are interested primarily in archaeology then I would say that where in an archaeological subject, there are various things that most of them you would not be particularly interested in, because you wouldn't have enough background. So that ~~what~~ what would be expressed in either itself -

The subject would be, instead of taking a theme for which you don't have background, should take an area, and give a survey of the area, and the area could be either a section of the Bible as it relates to anything in archaeology or a section in archaeology which relates to anything in the Bible, but that is only if you definitely want . It might not show the division of it. Now I understand that you and Mr. Durham are interested in archaeology Old Testament , and there's no need you get the whole Bible to and they fit together and archaeology but it is just a matter of choosing (2) and that was my understanding of where your interests were, and now Mr. Durham I gather seems to take the other the time of the exile. I just question whether in the reasoning (Student). No, I wouldn't say that. If I know, with certainty that a ~~good~~ particular thing will make a good , or somebody else is a new word. It can't possibly be some other way. And therefore there is a good certainty in my , and that is one reason I think it is very advisable but I'd like to go into different areas because you take a theme and the theme you make it into and 9it is very often you may find that it is much that like I find when I took my master's degree, when I took the slogan of the American campaign, one of the professors had studied for years and years on he thought it would make an excellent , and once I found when I got into it, all the material you could get from ordinary books, in California, I would handle in three weeks. And if you were to get into newspaper reports and that sort of thing, I

but if you take an area, came later
 in California. Well, that was an area. And right with the
 progressive movement.

It was an area. (Student). Yes, what I am saying is that an area is
 . Your evidence on an area is a concentrated bit of evidence,
 which you examine, you study, you see what you get out of it, and then you
 bring in things from many other places , but a theme is apt to
 be a little here and a little there, and a little there and a little there, a little there,
 and you have to look at all of these things before you are sure whether the theme
 could be handled in a satisfactory way in a length of time, they are either much too
 short or much too long. An area is a much better suggestion than
 you get a theme and you might just hit it right. You may find that you are only half
 way through it and not - this is an experience that I've had two or
 three times in the last year, I've had a student take a question which could be
 handled easily and would take three years. And for one year they'd do
 excellent work. They'd gather a lot of material, they've taken this material and
 they presented the material and brought it in to the faculty
 and here you discuss the meaning of this word and the meaning of
 this word and the meaning of that word, but what do we ^{prove} ~~do~~? Well, it might prove
 a lot if they had another year to work on it. But it was too big a thing to get too
 definite a decision on within a year or two. That is the reason why I felt ~~in~~
~~in~~ I felt that they were worthy but the
 faculty members felt
 I had a mind to say that this is an excellent contribution
 very, very fine
 and that is the problem you get into
 Now there have been *get your materials to see whether it was true*
theme or an area
 where you have to prove ~~yourself~~ whether it is a theory, whether you have any

or not, to see whether you have any of a certain type ~~φ~~ but it doesn't prove whether there isn't any. But they survey an awful lot of material. And they examine the material and ask the question, is this to be found? And they have the material in hand.

m I feel it is much safer to take an area but I don't feel, I feel particularly in archaeology that it is necessary to take an area, particularly if you take a theme ~~and you~~ ~~are not~~ ~~in~~ ~~any~~ ~~way~~ ~~at~~ ~~all~~ ~~through~~ ~~the~~ ~~German~~, the French, the Babylonian, the Aramaean, other availability to get into this. You need more knowledge of the basic principle. You will learn a lot of basic principles but you don't have the knowledge of (7 1/2) for going ahead.

Therefore I think if you want a theme you will get more material in exegesis than we study in archaeology. But

but with an area it is fairly easy. Here's an area, here is a certain amount of material, you can work through it and you are bound to come to some conclusion, in this particular area. So now you speak of the causes of judgment, the sins of Israel. What were the sins of Israel? Now that

I don't know. You would think - my wife made a suggestive statement. I was looking at the book of Proverbs, the book of Proverbs in relation to the Ten Commandments. I see Dr. Harris . But the Proverbs have got an awful lot of ~~material~~ ~~from~~

details to base this . Well, what do they deal with? Well, look at the ten commandments. this relates to the first commandment, this to the seventh, this to the ninth, etc. You see how much is related to the commandment, what does this mean, go through and see what the problems are. There's an area. That would be an area dealing with things on which one

Now the kings of Israel during the period of the Divided Kingdom what were they

I'm just not sure because for one thing you have quite a group of divergence of texts, but to say that any one of them ever filled, you might find that one of them, all you could get was material for six weeks, and another one you could get into a field that would take you five years to deal with it.

(Student). I would fear that, get together the material from the whole Bible.

(Student). But first you have to get it from the whole Bible. And that would be a big job.

It would be an awful, awful lot of passages that would deal with one; or the others. Nowhere they followed after the abominations of . It doesn't tell you anything.

It is just a few mentions of the God of Moab. And we don't know anymore about it, from the Bible. You find a few statements like King of the Moabites. I don't know where you would

get more mention of this king because they are dealing with countries that have completely disappeared, and there is no archaeology evidence, except a hundred different excavations

here and there which - where there might or might not be something fairly late. You could spend five years hunting through them to see if there was anything, and you might not find

anything. The reason is because you don't have much writing on it. You see, that's the problem. When you get into the field of Babylonian which is partly touched upon

about Hedad, many of the Assyrian kings are named, Hadad and so on, particularly Babylonian that might be in the Bible, some gods

are mentioned in the Bible, . I think the god of sin is mentioned Babylonian gods, we have thousands, that is, we have

hundreds of Babylonian inscriptions dealing with them and you will find such things even until the Babylonian , books of worship of camels, I read a book , I don't

know whether I have a copy of it because is the god, the Babylonian god which has hundreds of evidence dealing with perhaps 700 Babylonian gods that are mentioned

and I used that essentially with my thesis on these personal names . But everytime I had a personal name with a gods name there I would try to find out everything that I could about

that particular god, and it might relate to the meaning of its name. That = Babylonian religion is a tremendously big subject, so big, that the only thing that has to do with it,

is to take a little phase of it, and you'd need a good knowledge of Babylonian to do much of anything with it. And then you get to these other nations, we know very little about it

except only in (12 1/2) that we have from a writer who lived in Palestine

about 200 A.D. And he described the heathenism of Syria, and many scholars think that the Biblical material fits in well enough with it that it would prove that he was correct in his ideas. I'm not sure of that. But you see, it is way after the time. And then there is of course Robertson Smith who wrote a book on the Derivation of Genesis from heathen sources, and said that these heathen sources are imaginary, and he goes into that, and he thinks that

(13 1/2). And thus I think it is better to take an area. And what I stressed about Proverbs that I am sure would be

(14) You take particularly recognizing as heathen gods. You have many statements in the Bible that this person did this.

you have a in which there is a good bit more material. Though there is not much material as a whole. I hesitate about that as a thesis

14. (0)

it will be of the right length to do a lot of work through the year and yet not so extensive as to need . So I suggested as one possibility, the relation of the Ugaritic and the Bible. Now that would be absolutely impossible if it wasn't for the fact that Albright's pupils have written, had a number of papers on the relation of Ugaritic to this one or that book or the other one, this makes it possible to survey, to see if they definitely prove it, what is the basis of their conjecture, to examine it, to deal with the passage, to examine the passage thoroughly, to see whether they misinterpret it, or have good ideas. There is a definite area, and it is an area which is just about the right length, for a master's degree, because of the fact that we already have these , and then the Dead Sea Scrolls, I suggest that you because that is an area. You could read all the Dead Sea Scrolls in translations up to today, but then, to look at the, I imagine there are 200 articles on the Dead Sea Scrolls, ranging from pastoral presentations to most highly literary writings

you could get from it, and there are probably 50 different given on it, and that is a matter which today is very important for the discussion of the Bible. Unfortunately 50 years from now it will be forgotten, there may be some new interpretations but you could get an interesting paper for today and then in/ the course of time . And of course but the heathen religions connected with the Bible, there is an awful lot an awful lot. Much can be derived from the articles.

(Student). Too much guess work, and too little . What we really need is factual material. That we must get from the discovery of original sources and we have the Babylonian we don't have . We have a lot of material, and a lot hundreds of books you have the opposite difficulty. You have a lot of factual material which just has been dealt with ~~and you~~ ~~can't~~ extensive enough, there has been a study. tAnd the Bible has far more

these nearer ones than it has of the Babylonian

(Student). That would be interesting but if there are definite principles to learn about their religion, because you might excavate and find all sorts of valuable material and not find anything on religion, and then the man who deals with the might just turn up a whole tremendous . You don't know when you begin just what you are going to find. You have no idea. And you want to find the but you are bound to learn something

You would have no idea which particular place would give you the evidence on it.

All we have is one . The ~~in~~ evidence was on paper which didn't last. Some of them would happen to have it on .

unless you get some writing that
 you can make a lot of guesses. Then of course when you get to writing, very often the
 writing is .

The study of ancient religions is often

I think I have a book on that giving hints as to the context

and there is a book I have on the - I have a workbook to each Babylonian

. Naturally in their services

. (Student). That would be interesting. That would be more
 interesting. Take the Ugaritic material, and - in that case you see, the first thing to do
 would be to survey the Ugaritic material. (Student). And in the Ugaritic material you
 would get into the Canaanite religion, very definitely. You get into very interesting
 things, and if you want to do that the first thing you would do is to survey that material.

Of course, you can't read it in the original. You could learn to read it in the original
 but that would take most of the year. It would be too late to start on the thesis, but you
 can survey it in translations, and discuss it. You could do that quite quickly. And then
 as you give it, you could relate the things that you saw relates with the kings of the
 Bible. Then immediately you could study those things, and then you could get theses
 and get what others say, and see what . That would be an

interesting thing. but it is an area, and to know

would have a lot . I couldn't give you a great

deal of help when you got into problems in the Ugaritic language, because I've never read
 any . I could learn to ~~learn~~ quickly, but it would take me three or four months
 to do it. (Student). No, that wouldn't be satisfactory now, for this reason, for - oh,

but it would be quite easy for you to do it, but

In Babylonian we haven't very good but I could direct you to
 quite well on it, because I have spent years in studying the Bible, and in Ugaritic I
 haven't done any work on it, and consequently unless I could spend a lot of time working on

it (more time than I have) I couldn't direct you in learning Ugaritic. (Student).
 language

You see the advantage is about half way between Hebrew and Aramaic. Some say it is a form of Hebrew. Some say it isn't etc. If you would be able to read and pass a certain amount of ~~subject~~ judgment on it, it is not to direct original work in it but to direct study in the problems themselves, if you would be able to deal with the arguments people give and . (Student). They have done a

There is no question . (Student). Yes, but it is a problem, they might be in . When I took my degree it was required to be published. I had to put a 500 dollar bond I would publish it. I got 300 of it back. But they made it big enough. They made sure that it would be done. I talked with a Mennonite just a couple of days ago who is working in the University of Pennsylvania now on a thesis for a degree and he says they are starting to get it microfilmed. So they've made a change. Well now of course when I did it ~~they~~ why reprints, I would give a hundred and fifty reprints to the universities all over the country of my thesis. I didn't give them the actual thesis. I worked with others and made a book. We made a book, three of us made and the specific section of the book in mind alone, I turned in for my thesis, with an enlargement on it, an adaptation of it, and it included ~~part~~ part of it and left out part of it. But it was satisfactory for the purpose and more useful, than an original thesis.

But that is to the universities for anyone to see it in . The book is in ~~the~~ all the libraries, but the thesis is there, it could be gotten, and I don't know whether the copy of the thesis would be in mimeograph form or whether

but I'm sure the library You might have to pay a couple of dollars to register. It wouldn't be much. (Student). They would return the library loan to the library. (Student). I would be ~~sum~~ tremendously surprised if

. (Student).

(Hard to hear). the attitude of true to the Bible

here's a man who stands you find all sorts of places where

he's taken . Then there are some who take the opposite view.

" Oh Albright. He is a rank liberal. Everything he does is bad. It seems to me that he has discovered a lot of valuable material from that view point which undermines the basic principles of that approach , and therefore can be tremendously important to us, and when you and I discover it , we have the when we do because we have about our bias. We may be reading into it what we want to prove. But when a man from that viewpoint finds it, I think that it is evidence. It has our prejudice removed from it. This prejudice doesn't. . Everybody has prejudices, but to me it is the most excellent type of material recognizing its limitations. It seems to me that the scar of the attitude requires an approach in between the two extremes. But when it comes to deciding what you are going to do about your own work, in relation to that is a problem to get it. The factual material, we have certain attitudes we have to take, from a perspective on the whole. Now take Krushchev. I understand the paper said that Eisenhower invited Krushchev to church with him, and before Krushchev was one of the most cordial of people quoting Christ and quoting the New Testament ~~in~~ using quotations that would appeal to us, but when Eisenhower asked him to go to church, oh, he didn't refuse but he said that people in Russia would misunderstand and to go to church. And there he is as (2 1/2) he's got to make his stand. He is an atheist and he's got to stand by this and he can not turn to a Christian church, because he will cause the atheists to feel that he is failing in his to the cause. (Student) But he said, well, ~~in~~ he tried to win our confidence, and now at the end when he makes his speech, you see that any confession that people may think he has made are ~~an~~ purely imaginary. We want peace. We are giving up war.

You've got to give up very little. East Germany is already communistic

even though 95% in East Germany don't want communism, we've got to recognize that East Germany is a Communistic nation, that the Russians treat them as slaves, so that

. He stands absolutely forthright and he compromises not a bit, but in his dealings he is gracious and he is tactful and he wins people by it, and he makes them think he is a great peace loving individual, and he would like to go to church with Eisenhower but of course people would misunderstand. And so it seems to me that we can go to Albright conferences and take these courses and study his books. We can draw relevant statements from them. We can get tremendous value out of them. But we don't unite with him in trying to advance the cause of Christ, and above all, we are very careful about leading ~~m~~ people who don't have our scholarly training and background to think that they can go to him as a source from which to get truth in the religious field. I've known people who were very strong conservatives, who have gone to study under him and come out liberal. A ~~person~~ has to be mighty well grounded, but yet you can get a tremendous lot of value from him. The fact that you spend four hours looking at the Ugaritic and you don't feel you've got it all means that whoever works in the Ugaritic has got to go through the Ugaritic and has got to go through the whole content of the book, just things about it, that are said. (Student). That's why I feel that if Mr. Rapp wants to take that for a thesis I feel that it is an excellent thesis, because while there is an awful lot of groundwork you don't have to do. It has been done by Albright and his students. Yet consists in noting similarities, bringing material together which they think is related, their conclusions, you will find in most cases, you probably won't accept, or in some cases they may be definitely proven, because certainly the Israelites got a great deal from the Canaanites. They've probably gotten many articles of ^{clothing ?} (6) from them, many things of articles of food, these things about the arrangement of their cities, they got their language probably from the Canaanites. It seems most likely that the people recalled the ~~the~~ list of kings in the Bible. They've got many things from the Canaanites, but they got their knowledge of religion from the Lord. And we don't necessarily admit that anything particular comes from the Canaanites without proof. But we don't deny the probability

that they got tremendous amounts of material from the Canaanites, but the great central features of their religion, and the we feel were divinely given. We feel that God . It is definitely not derived from the Canaanites. So to examine the place where they think it is, and to examine them carefully, and see all the evidence they can bring, and then examine it and see what its strong points are and what its weak points are, and make it very interesting and worth while. (Student). That of course is the claim they make, and that would be an interesting thing ~~for~~ us, but that would probably take two master's thesis to investigate fully. I'm afraid that you won't be able to go into that much. That is, you can note the attitude, note ~~their~~ its sufficiency lack of ~~it~~ sufficiency before us, note it where you come across it, that to go into it to disprove it would be another subject. I mean it would be very worth while. (Student). Maybe going into the matter of the sources, and I don't quite feel that - ~~you~~ you could really handle that in any decent way, without putting a great deal of time into it. I think you will want ;to face it wherever you can. See how it enters into their attitudes, but note , but don't feel that you can take the time to do a thorough job on it, because it is just too big a subject. That would be my feeling. I mean unless that was the subject discussed. And I would feel that is too big a subject . (Student). No, in a case like that, here is a situation. We have to limit ourselves in dealing with our problems, we get material from various places, and this material involves all sorts of other types. Now we want to recognize first where the problem is involved. For instance, ~~since~~ if an argument is made, and the basis of taking the Bible is exactly what we take it, there is no problem there. If the ~~problem~~ argument is made on the basis of taking the Bible from the viewpoint of the Wellhausen theory, then we want to note that, that it is from that viewpoint, and therefore that that is not a valid argument, unless one adopts that. Then whatever we find we could take and add it up. But then I think we could go further than that, and say suppose one did that, is this a valid argument then? And then reach a conclusion on that. Say, yes, if the JIEDP theory is accepted they are right. But we don't have time to go into it to point that out. We don't believe in it and

study

But if you stand on it and go further and say yes, but even if you accept that, there are these weaknesses in the argument, and these reasons why even if d theory for that, that is a very valuable contribution. And also, you will study from the viewpoint of argument. You say that we believe the Bible literally, and you say, how does this argument fit there. They We may give an argument, assuming that their theory when as a matter of fact their argument is just as strong if they didn't accept it, (10 1/2) And consequently you wonder which

And if your conclusion is their approach is from the first viewpoint, they say this proves it. But as a matter of fact, it won't prove that either from the viewpoint you take it, or from the scriptures, then you've got to tell how you've got it. But then to go into the disproving of the of that that is another question, and you want to get some critical , but just how much time you want to take to go thoroughly into it, is a question, because you've got a big job on your hands . But that is true of any field of science, dealing a great deal with . And you say, here is what has been definitely proven in the field. How do you deal with it? Here's a thing where there are two different viewpoints, the one and the other. And the thing we are dealing with, we can relate to this viewpoint. Half relates to this one, and half relates to this one. And as we find regardless of which viewpoint is taken, we come to the same conclusion, It is a very important phase I think.

I used to hear Campbell Morgan speaks. It gave me the feeling he was walking on air, because it just made me realize how he felt the critical theory had won. But then he would concede on nothing. He would talk on the virgin birth, and he would come upon something which would touch upon the bodily resurrection. Somebody would say, if the bodily resurrection is true than the ~~birth~~ virgin birth is - no, we are not dealing with the bodily resurrection. We are not dealing with that. Some say it was a bodily resurrection and some say it was a ~~spirit~~ ~~spirit~~ spirit resurrection. But that is not what we are dealing with. We are dealing with the Virgin Birth. We would go ahead looking into the matter

and we would feel that he presented a masterly argument for the Virgin Birth.

The next thing we knew we were on the bodily resurrection. And when someone would say, this is prove because of the virgin birth, he would say, no, we are not talking about the virgin birth today. Some would say he was dealing with it and some said ~~That's not what we are dealing with.~~ he wasn't. And he took up each question, by itself. And of course they are unrelated in but if you can prove the case without resting on something else, admit on which some will not ~~omit~~ it, we are on a strong position. (13)

I wouldn't go so far as to use that method at all, but I thought that the fact that he did go that far another ~~far~~ thing

Of course, we have two different problems. We have the problem of the work. You are dealing with two different principles, not dealing with so that it all fits together.

have the solution. You have a different (Hard to hear).

16. (0)

We've been dealing with general problems. I think that is useful in connection with your thesis, but now what would be best specifically to take up now, in all three, the archaeology, the problems, and the Hebrew, and I hate to move forward in any of these without Mr. Blizzard here. I am very disappointed. Whatever would be most helpful to you now we should move forward in. What do you think? (Student). Well then, you could go on further in the Hebrew. (Student). How about speaking about your own thesis. Has it advanced any? (Student). And Mr. Rapp? (Student). (I find that if you go into a particular phase of like Ras Shamra Tablets, it would be, at various points, you touched on previously in Old Testament History, lightly, because you were making a survey at which I was Like personally to). Oh, you mean you have problems like that in mind now? (Student: Well, like you go into a particular area.

There a

There are things on which I won't have enough background.) Well, could you bring me a list of them? Bring a list of them. That would be helpful. Bring written lists of matters like that. I hate to take something with you now which you two, which ~~in~~ Blizzard ought to hear. And what do you feel you need to be ready now? (Student). No, I'd rather leave archaeology for him if possible. How far have you gone in the reading? (Student: Would you want to discuss any of the Ugaritic material?) That would be archaeology. How far have you done in the Hebrew that we assigned? (Student). Oh, then there were only 4 verses.

We'll go on then with first Kings 11: 35-40, which is as far as we've assigned. Let's take 34 then. We have another problem in this 34th verse. The problem of the ^{וְ} . He raises it. The causal ^{וְ} or some other kind of a key? Then you have the problem of the ^{וְ} at the end. Is that ^{וְ} there a relative, simply whom, or is it a causal, because? Well now, how often is ^{וְ} causal? That would be a thing to look into, for both of you. How often is ^{וְ} causal? Not at the moment, but just make a note of it. And you see what a difference it makes in the thought, here. On account of @Who I will keep as a chief prince, or when I will keep him as a chief prince. Is the ^{וְ} causal, or is it adversative? I think a big argument can be made that it is adversative. I think a big argument can be made. (Student). Yes, these are to be contrasted. So, I suggest that you put ^{וְ} down here as causal, but put under causal with a big question mark, but under adversative ~~and~~ with a very tiny question mark. ~~But~~ "But I will make him, I will set him as a prince, a chief prince, all the days of his life, on account of David his father, because I have chosen him. Of ~~and~~ whom I have chosen. You see, the ^{וְ}, if you can ever take it as causal, here's the place, isn't it? Because I have chosen David, or David, whom I have chosen, then you get this next ^{וְ}, who kept my commandments and my statutes, or because he kept my commandments and my statutes. Now if because he kept my commandments and my statutes, that comes pretty near to perhaps not salvation by works, but at least to blessing being entirely the result of works, and David kept them, and therefore this is to happen, for David was a man after God's own heart, and a great part of that was realizing when he was a t fault, and confessing his sin, and turning away from it, and trying to avoid

it, but he certainly was a man of strong passion, and very strong emotions, who very often did what was contrary to the Lord's will, even towards the end of his life. And to make it, the blessing upon David, a result of David's keeping the commandments so well, it seems to me how he (7) them, so upon a viewpoint we have a very important question, and for that reason I would suggest that you both look into לְמַעַן. Can לְמַעַן be causal? It is in most cases, certainly has a relative significance. Is there here a causal idea involved? I would suggest you look first in Brown Driver and Briggs, at לְמַעַן there. Bring us in a report on what you find there. Look at the instances he gives. He gives them so they can be causal. Then see if you can find in Gesenius* grammar, לְמַעַן and bring in a report on that in the near future. (Student). Scholars today are inclining to think not of לְמַעַן as a relative pronoun but more as a demonstrative. That one did, but it seems to me that even though the beginning of it may seem to be simply a demonstrative, the result of it, in what you actually have is might close to an actual relative. Most usages of this word are very similar, to what we mean today in English by a relative clause. I saw the man who did this. They spoke of the man who had come. Whoever comes, will bring word. It is certainly the common use of לְמַעַן. It is very close to our present relative usage, and of course a relative can carry a causal idea, without it being specifically a causal form. You say that He will be good to those who keep His statutes. Well, that's the cause, isn't it? But the form is a relative. You can convey an idea, without using a form which in itself conveys that idea, but does the לְמַעַן specifically carry a causal idea? You suggested that as a possibility, and I am sure that you would find commentators who do that, but let's check and see if it is well warranted, or unwarranted. That would be a problem in Hebrew for both of you to look into, and bring definite evidence on that. (Student). Yes, but you see what our problem is, there are places where as you look at something, you take its common use, and where it conflicts for our doctrinal ideas. And in such a case somebody can come along and say yes, but there is an uncommon use which we can introduce and resolve the dis

In this case, it is the other way around, of course, the common use fits perfectly with that

with our common back ground, our New Testament back ground idea. But if, here somebody says it is an usual use which must bear on what contradicts your doctrine. Well, immediately we can say yes, but we can name the common use. You don't have to take that. But you can go forward and say, yes, ~~th~~ but that use is unwarranted anyway.

d All right then, Mr. Rapp, next verse. (Student). An important point here to have in mind, the first word of verse 35 is given, that the waw with the imperfect you can always tell without question that it is waw conversive, or waw consecutive~~κ~~. The form is utterly different.

But now ~~w~~ when you have the waw with the perfect, the form is just about the same. Waw with the perfect you have nothing but context in most cases to tell whether it is waw conversive or waw consecuti e. The contrast of meaning. The form is usually identical. The only thing to indicate whether a waw in a perfect is conversive or conjunctive, is in circumstance, there is a difference in ~~accents~~ accents. Well now, these accent marks were put in by the massorettes, at a rather late time. It was a very recent thing for error to come in, ~~the passage~~ in passing down by word of mouth, in just a matter of an accent, and therefore I do not feel that in the accents we have a solid basis for knowing from that whether it is conversive or conjunctive. So I haven't really done much on that now, but it would be good to know what the facts are on it. And that you will find in Gesenius. As to what effect the waw conversive has on the accent as a whole. That is good to get out of it if you can. (Student). In most cases you have to tell from context which is which. So in this case, I said as Mr. Rapp read it, of a waw - interpretative isn't it. You said, I will take, didn't you? He said, and I will take and I said how do you know? That it is so, and the answer should be, only from context, from my interpretation to the sense, unless you have something else to base the interpetation of . And separate things will be , I may say yes, that is what the accent

is, but I won't go into it too much. But if there is such an it fits them all.

Apart from such an evidence it is only occasionally done. We have no way of knowing that from our interpretation meaning in the later context, and so at first sight at least, this can be counted as, I will take, or I have taken. We have to go on and see what the context is,

before we can

before we can make a valid judgment. Now would you continue on Mr. Rapp.

(Student). Now which does the context suggest, whether it is conversive or conjunctive.

(Student) Yes, its context strongly suggests conversive because he has not yet

as far as actually outwork if he has done it, there is that possibility.

At least the ~~natural~~ natural outworking Another thing, this is still the

same text we have in the previous verse

from the hand of his father, and from the hand of his son. ~~Now~~ That would be

but we didn't look into that.

17. (0)

Two Recordings on the same side - too hard to hard to make out. Sorry.

18. (0)

Mr. Rapp ;would you read please.? Now, you will reign over all that your soul will desire. You will reign in duration to , which your soul will desire, ~~and~~ or

you will reign over all - maybe they are different, because you think of them reigning over a land, reigning over an ~~an~~ area, reigning over certain people, but to reign over all that your soul will desire, - the soul might decide to reign over the tribe of Judah.

So all that you soul desires doesn't ~~w~~ indicate the proper to the soul or to the

people. But what does it mean? And I would hardly think that it indicates the power he has in the region where he is. That you will reign over all that your thoughts desire, or

that you will have the power, you will reign in relation to (2 1/2), you

will have power over these people, change their customs, change their laws, set up the situation, wouldn't ordinarily give that meaning. Now, I would

incline to think that it is over simply , now that would be an interesting

question, to keep in mind. Whether it is a common enough thing for us necessarily to take time on, this course. I don't know, but , the other problem I want to look into for sure. This mark down as a problem. Then you said, which your soul shall desire. (Student). It is perfectly clear that this verb, shall desire in verse 37, in context, perfectly clear that it is, has a subject, which is the third person. That is perfectly clear. But there are many cases where you look at a form and immediately from context we say it is such and such and you see something else that it could be just as well. And consequently, an excellent thing to do, is to first look at the problem by itself. and say what does this form mean and name all possibilities. Then you can ~~change~~ rule out your (4) in the light of context. But maybe you will rule out what you should not rule out. But it is good to have in mind, and to rule it out, and not just jump to the answer. Now for getting a good quick translation, it is the right thing to do, jump immediately to the conclusion, that it gives you, but bearing in mind but the careful exegesis, the method it seems to me is always best, takes the word absolutely by itself, when at all possible. And that way you will often find in certain meanings which are often overlooked by the others, for they jump immediately to the (4 1/2), so in this case, let's just take the form by itself, and tell what the form is, and what would you say then? (Student).

What indications there, that would tell you whether this is 2nd masculine, or 3rd singular imperfect, and both indications represent this, and both particular indications represent this, ~~and both~~ say nothing in the world about piel, pual, hithpael or what. There are indications which tell you whether it is piel, pual or what, and consequently, methodologically you say a second masculine singular is wrong, because you are not getting from these indications, what can be gotten from them. You are going on to another indication, and you are coming back to this indication. And that's your accusative singular you see. When you are going to give your final result, just put anyway you want, give it in what logical, what you think will impress the reader, impress the

listener, or what you think is good for any reason you have, but when you are working the problem out, approach it in a logical, reasonable order, and a reasonable order is first you note that that aleph, that preformative aleph, and you say the preformative aleph, you are certain is a preformative, because it could be just part of the word, but you can quite quickly assure yourself that it is a preformative, and if it is a preformative, now here it isn't an aleph, it is a tau, but if it is a preformative, of a verb, then it is a 2nd masculine singular imperfect or a feminine singular imperfect. But the imperfect is just as much derived from the tau, as the 2nd singular is and consequently get everything you can from indication, before you go on to another indication. The marks of a piel in the perfect are certain, the marks of a piel in the imperfect is something else, but once you have it definite that it is an imperfect, then you can go to find out what stem it is. It is what you can get from indications first. That is a very important principle of logic, in dealing with any thing. Not just in Hebrew, but in archaeology, anything at all. So I'm very anxious in our Hebrew that you get the strictly logical approach. ^{That is to} ~~the~~ work it out and in your final conclusion ~~say~~ state it anyway that you want. So that this you say that then is a 2nd masculine singular, or a 3rd feminine singular imperfect. Now you say it is piel, and how do you know it is a piel? (Student). ~~in~~ The imperfect piel I would say that to recognize an imperfect piel there are three marks that can be used. First the doubling of the middle radical. Well, you don't have a pathah , but you have it here. Second, most important, it is the shewa with the preformative. Piel or a Pual, always have a shewa with a preformative in it, and we have that here, and third, the pathah is the ~~first~~ first radical, which you always have here for the piel, so anyone of those indications might tell what it is, in a certain form, but in this case, you only have three of them, so in this case no body will question that it is a piel. (Student).

Let's see how we are coming on our time, and dividing it, because I'm trying to divide it to get it equal among the three. Now we could state this in relation to this, to that, and to the other, but I think that they are all related, we will advance better by trying to keep

them about the same over a period, of a month, but if we spend more time on one, for a little while, while we are getting the Hebrew started, why I think that will be all to the good and we can let the others slide a little, and I had intended to let the Hebrew slide a little, and put the time on the other, but in the others I think it is especially important that we be all three together for it, because they are working into the whole matter of the problems, so we are actually ahead on the but now could you just tell us Mr. Durham how much time ~~we~~ have you put on each of the subjects? (Student). I think it is very important that you do as much as possible together on things relating to Hebrew, and then when I'm away, why you can work by yourselves, and I'll be away four or five weeks, so on those there won't be any classes so while I'm here, (9 1/2).

Now, archaeology and the Bible, everybody has read my article. You've all done that. (Student). I am very anxious that that article be very clearly in mind. Because that is foundational to my whole approach. And I feel that there is no use of my repeating it/ I'd like you to have it. Everything in that article very thoroughly in mind, but if you all three haven't read that, we won't discuss that now. So today instead of going further on archaeology how about the Old Testament You problems? ~~We~~ are working through the time of the kings, and Mr. Rapp is working on the Ugaritic. (Student). Well, let's go ahead with that now then.

We will deal with Old Testament Problems now. And on the Ugaritic, what have you done, Mr. Durham? Maybe, at this point I'll just say a word on the (11) The tablets are found by at Ras Shamra. It is usually stated, but they were discovered almost by accident. Well, the accident was that the French paid some attention to what the natives said, because the natives had been trying for a long time to get the French to come and look at Ras Shamra. They said, there is something ancient here, that would be very interesting, and look into it. And the French and all the natives would commence to come to the thing, and so finally when they kept asking

they said to one of those officials, who was then on his way up to another section, he said, "I'm going to stop at Ras Shamra and see if there is anything worth looking into." So he stopped and looked around and stayed for several years. So the excavations were very important at about this time, which is the town which they found is referred to in other places as Ugarit. And it is on the Phoenician coast, so there was an important trading place there. And in it they found these tablets, which have a writing which look like cuneiform, and cuneiform means wedge shaped characters, and the cuneiform writing, which we find on the of the Babylonian

It is like the Egyptian hieroglyphics; writings which began as picture writing. It developed in a natural way as writing has always developed. To make pictures convey ideas, and then having made the pictures to convey ideas, soon the writing became stereotype. ~~like~~ Here's the nation of Egypt. They wanted to show the idea that the cow runs. They'd make a picture of a cow, but the cow was standing still, and that's a picture of a cow. Then they would make a picture of the legs of a man, because that seems to be their term for running. So man's legs indicated running. Then the cow indicated cow, but the cow was standing you see. If they wanted, in early Egypt, if they wanted to take a picture of a woman standing, picture of a woman would indicate a woman, but a picture of a standing man would indicate the standing. So the picture no longer represented a thing, but an idea. And then the next step was that the idea was found not to represent an idea but a word, and thus a picture of an eye in Egyptian seemed to indicate to see. But the Egyptian word to represent see was the word JRJ, and then the same word JRJ meant the same as to do, so the picture of an eye comes to mean that word which also means to do.

to speak. And so it becomes the word for in Egyptian.

d (Hard to hear).

looking for material not only in Ugaritic but anywhere else, which Albright would say, evidence?

here is a statement where a Biblical theme is derived from a pagan source.

Then to take the sentence, here is a place where Albright says, there is evidence that the Bible is and unrelated to the difficulty, and third to say, here is a point

where Albright says that the Biblical statements is actually corroborated by

he could add something to the , to something that we find in an archaeological that

Now to read the two books through and to list everything, falls under any two of the two categories would be very much worth while. (Student). No, although some

corroboration , When he says that there is a corroboration in the text it shows the difficulty of something as

correct, rather than something which the Bible presents, or if what something which the Bible presents is different but if it is simply

dealing with Biblical and historical matters than

I would say the first three of these according to my article, they would fall under the fourth, that of the problem of derivation, whereas the third one would fall under the valuable ? second heading, of specific corroboration. Of course, it ~~was~~ would also be vital to come under the other two groups , general corroboration, or helping with ~~gn~~ Biblical interpretation. makes five distinct categories. (Student).

Perhaps we might arrange them specifically according to my article. I have first purpose of archaeology, general corroboration. You might take whatever Albright gives to this general corroboration, such as he shows that there were laws existing at the time of Moses as commonly as anything in the Mosaic code, as general corroboration. It is not an impossible situation. It is a general situation. But specific corroboration, that the Bible says that the people are of the Canaanite Religion, they are called by a certain name, ~~w~~ Here's proof that they were. Here is specific corroboration. You find a lot of that. Then third would be interpretation. Something that helps you to understand the Bible better. You will find quite a bit of that in Archaeology. And of course the claim

third ?

will be that he's really helped to understand it better. Then the fourth will be

derivation and that we divide into two categories: that which shows the difference of the material from which it is derived and that is so

(Student) But the first point in my article is dealing with the question of derivation. Now what is derivation? Derivation, there, I'm not speaking specifically of this derivation, ~~wh~~ well, maybe we should make three categories out of it. This one doesn't properly belong there, but it is general interest which is worth having there, and it might relate them to the Israelites, and that is that something in the Bible is specifically derived from a non-Biblical source. Anything that he says is derived from non-Biblical sources. Well now, that would be something in which there is no harm in our admitting. For instance, if ~~f~~ they use a certain kind of sword, and they get this ~~rom~~ sword, from a certain background, you see, that would be an interesting fact, there is nothing wrong with it, but it is derivation, but then the derivation in the proper sense it means that when the Bible tells of a religious usage or of a religious story, a religious attitude or something, it has simply been taken over from a pagan background, instead of being released to the Jews by God. That of course, is very very harmful, and destructive to all Christianity, and that is wherever you find a statement, that that has been put down a few editors have corrupted the details, and so through the ages, you might call ~~some~~ From the Stone Age to Christianity, or just call it S. ~~Archaeology~~ ^{Archaeologists} used to just call A for archaeology.

Of course, to indicate the . And then the sphere here, he gives us

(Hard to hear.)

It wouldn't properly go under any one of the other three. So I would say that derivation of something which is not specifically religion or simply dealing with God, comes obviously under 4a. Then under ~~4a~~ 4 b would be Material that is seems to you to be subject of Christian faith because it alleges to derivation, or something from a heathen source which we consider to be an actual revelation of God, like facts of THE Great principles of our religion, or the ethics of it, the teachings of it, the stories of it. For instance, they say, Joseph. There was no man, Joseph. This is the banishment of ~~from~~ Potipher's wife. This is just taken over from the Egyptian story of the two sons. There is a similar story there and ~~then~~ Jesus just simply took this over from the knocks at Now that ~~is~~ is the very foundation of Christian faith. So that comes under this second category. Or if they say the idea of the trinity, like the trinity in ~~in~~ Egypt. That is certainly where it comes from. From the Egyptian gods. That is derivation in the harmful sense. So why do I say anywhere that Albright spoke that kind of derivation. That ~~would~~ would thought would be 4 b. But 4 c would be anywhere where Albright denies that sort of ~~derivati~~. Like where Albright says some people think that the Hebrews simply took over the Canaanites, as a matter of fact, you find they destroyed the ~~in~~ Canaanites. They tried to destroy everything there. They did not want to take over. Well, he says, that , he is denying such people. Now he may not have thought ~~of~~ of it through, taken a step and ~~plunged~~ plunged into , but in all personal aspects of it, some would take the b position and some the c position. And to know that anything that he says falls under these two. (Student). I don't know, what connection you want to find but what I mean by 4 a would prove helpful. ~~in~~ Derivation in the strict sense would. But I think actually that they are closely related, and probably are. (Student). Yes, because they wouldn't understand otherwise. Nobody says that the Israelites took over all their countries. ~~he~~ says they did not. The Canaanites, suppose he says, ~~always~~ always used a certain type of shoe, and the Isralites use today. They didn't follow the Canaanite

customs. Well, it would be an interesting fact, but it wouldn't be particularly important under derivation, but if he says the Israelites did not believe in polytheistic religion, you might say, the Israelite religion is not like the Canaanite in that it does not have the sensuousness to it, that is common to Canaan. Well, that is ~~but~~ c. ~~but~~ just denying ~~But~~ That is act of/ the secret acts of cultural derivation. We are not impressed as particularly important. But the thing on would be important. That's the way it impresses me. If you want to put it in and we are just working particularly on that, giving you what I know but I'm directing your studies. (Student).

(Rest of Record hard to hear).

Graduate Studies 21. (0)

I mean the language material and the studies of the long, popular it was a very excellent study of language, It might or it might not. But it would not be necessarily. But you take American archaeology, there is a great deal from and so the two branches work together as far as anybody writing anything, anybody can make a , so that there is but the material . And so the material but then on the other hand the material things are often extremely hard to get, and in my opinion it . degree of satisfaction out of so the two but when you get the two factors together, then leave out the records that have been passed on from the Greek the Hebrew but they are not archaeology. They are classics. The whole thing is actually

. As ~~it~~ I said here, archaeology is a comparatively new science, but this doesn't mean that we knew anything of ancient history before archaeology research began to be available in large measures. There was another source of such knowledge, which had never been lost, and then I go on to tell about the records that have been passed on, and show this advantage of them. And how about the relation of the Old Testament to the Prophets? Mr. Rapp, do you know about that? (Student). Well, in a ~~very~~ proper sense, we have to have the name, but you can't do that of course, been invented ? and writing seems to have ~~begin~~ about 3000 years ago. And today ~~it~~ history goes back ~~in~~ just as far back as 3000 BC as it comes this side of the . Just about the same length, 500 years both sides, so that archaeology has doubled our length as history, from what it was before. Of course, you don't know nearly as much about that as we do about some leaders of modern times, but yet for some ancient times, we know more about the ancient period.

Well, then, I take up the principal sources of archaeological material bearing on the Bible and it is up to Egypt here, and how did he come to decipher Egyptian? Do you know Mr. Blizzard? (Student: Yes, the Rosetta stone -) And what was on the Rosetta stone? (Student). Yes, you had all these monuments with all these beautiful things on, and you couldn't read it at all, and then in 1799 and they easily discovered it, and then in 1822, they had the answer. Now when you use the word easily (Student). It is absolutely impossible, of course, but afterwards, it took a brilliant work of a brilliant young man, Champollion, and many people had attempted it before, and for some it worked out fine, but it was a difficult task. But it was impossible , and eventually, in 1822 Champollion worked it out, and of course the way he was to work it out was simply n . From the Greek, you could tell, that a certain proper name would be in a certain place, and then, you could tell from the ~~in~~ Greek that another proper name was in a different place, and then you could look at these two on , and see if there

correspondence on _____, and that way from the proper name, you could make it able to a start, and when he made the start with the proper names, then he was work out the ~~omenword~~, meaning of some words. It was terribly complicated. (Student). They go from top to bottom, from left to right, or from ~~left to right~~ right to left. I don't know of any that go from the bottom to the top. (Student).

Well, one thing that they taught were that the proper names ~~were~~ had a circle around it. (Student). Certainly, they are. Proper names have this circle around it. And that is a big clue and that of course was a ~~proper~~ problem that they would have to solve, but they were able to say, now, suppose this is this, or this is this or this is this, then the first letter ought to be similar. Here we find something that _____ now the third line and then we find another place where at the end of the word where something like that is found out, you could decide in which direction it would go most likely. And then working on that hypotheses you could try to work out other things. You find you are wrong, and you

(Student). Yes, maybe a word on all three of them. Hieroglyphics, it is a very poor word for it, it means χ to write, to define, _____ so did everybody else. And hierotic means just priestly writings. Actually, the hieroglyphics is the original writing, and that is the writing which was done by _____, and it has words which today, today we use the word hieroglyphics of any kind of picture writing. Anything that the original hieroglyphics, they were pictures of animals, pictures of people, different positions, different activities, picture of household _____, also things like that and everyone of these has a meaning, and originally as I meant yesterday a picture would show a woman, just a woman, running picture of a man's legs, ~~in~~ cow, a picture of a cow, etc. But then _____ these pictures came to be abbreviated, which stands for the word, rather than for the thing, and then the word would be applied to other things, but the _____ thing that they do in Egyptian is, that they put the picture for the thing, practically in all the cases. And then if that spring, here's a

picture for you of a cow and a key word saying, one word which would sound like the same word which is to say to eat, to stand up. Then the cow could stand for either one of these two. And then to indicate which of the two it was, if they saw a picture of something else and that, which was like the last two letters of the three letters of a word. So then we would have the picture of a three letter word, and then a picture of a two letter word which would be a lot of proof, and then that last two, that might be possible, so they put a word that has only one consonant in it, to represent the last of that, so a never could find the few words that would represent. Both of them you would practically never find, so the first half, but they will fit it with the last half. They will put the ending and they will very often put the sign that represents the three words, and the sign that represents the last two, and then a sign that represents the last one. And then for most things, they used an ideograph first, to indicate the in the rib, like if they were talking about a nation, they would put a sign that represents nation, then the sign for a particular nation and then the sign for the and if it is a - if it stands for say an animal it would be the general sign for animal. Then that would be what the picture stands for of course. So it is a very complicated system of writing. It is very easy to learn because the pictures are usually quite easily recognized. It makes it quite easy to learn. But the method of writing is very difficult and for that reason you don't have much of the different written in transcription, . But that doesn't give you much of an idea what you have here. That is not the actual hieroglyphics.

(Student) Oh, definitely. That's an important thing. The language is fundamental, something that is good. Now don't trust your mathematics in some involved mathematics - any actual language has developed from something which is spoken and then it may be written or it may not be written. But a language is spoken, and writing is the means of representing something which is spoken. Now of course we learn that

we can get a lot of ideas. We can get a lot of ideas quickly and it comes to us, something which we can get in other ways. But no language started that way. Every language started But of course this introduces all sorts of problems. And the system of writing rarely , but the hieroglyphics system as writing using pictures was something which was used for monuments and for decorations, right from the beginning to the end of Egyptian history. But in very ancient times the Egyptians using the hieroglyphics. It uses the , it uses the . They used them for putting up great . But anything they used for ordinary use, they ceased to use them , they used hierotic, and the hierotic system, you see the hieroglyphic system is made with pictures, scribbled on stone, and painted on a wall but the hierotic is made with a pen and ink , and on the papyrus the way that the hierotic, you will have three; hieroglyphics is used regularly to represent a certain word, and the second is made but ~~that~~ to say that occurred very commonly as a representation of this particular idea, while in the hieratic, they will have a monument maybe that will go up and down like this, and you set them like this, so you represent them through hieroglyphics, which would take you maybe 5 minutes or 10 minutes to write, but in hieratic hieroglyphics they say to represent one word, and the hierotic was a picture of that word, but a very line very picture, maybe a ~~line~~ up and down or something like that, and then they will have a different one for a different combination of hieroglyphics, but hierotic is extremely common, but it is not particularly a - it is not a very important one, and we know what hieroglyphics and hierotic represent, and so a person can easily - I mean it is a technical job. It is not a job that requires intelligence. It is strictly to learn to change the hierotic into the hieroglyphics to represent the thing. The of Egyptian linguistics is apt to take the hierotic and translate it into hieroglyphics. The hieroglyphics is the form we study. But the hierotic is the way we saw it.

(Nothing on record # 22.)

23. (0)

11:37 is. It is interesting here

What do we mean by sheep. b

I give you a bottle of milk

The 38th verse here -

(Hard to make out.)

1. My commandment. d

You can always know whether the waw is

whether it is

d or whether it is

. It always

. It is a waw conversive.

The conversive can just be

you can't say

because it just becomes.

It is a waw

, which is not particularly common. It could not be

conversive. It would thus have to have a Qamas. The waw before a yodh, ם or a tau

or a ך will always have a ך under it and the next letter

always has a qamas under it. So this has to be a waw conjunctive, not a waw conversive.

gutturals

(Student). There are five letters which partake of the peculiarity of ך in Hebrew.

ך There are four gutturals and one other letter that partake of this peculiarity. That letter

is ך . Now these letters ך . The aleph is the weakest of the gutturals.

Therefore if the aleph should be doubled, as far as I recall, there is no case where the

previous vowel

, it is always, I believe, before the aleph. Now you see

imperfect

in the informative of the preformative here,

the guttural

and consequently before the ~~aleph~~ aleph. ך Now if the aleph were 'ayin, that is much

that is much stronger than aleph. 'ayin is a much stronger consonant than aleph.

I can't make it. They say you can't make it unless you are a camel or sea sick. d

And it used in the aorist sense, to the wilderness, it is

that came

. ך I mean I don't know. It is very difficult for

a westerner to make a proper 'ayin. But some 'ayins are stronger than others. They

represent two semitic sounds. The one is much stronger than the other one, and so an

'ayin while generally it heightens the vowel before it, occasionally does not.

But the heth, which is a much stronger guttural is much more common. You have it in _____ and that _____, very common to he. Resh again represents _____, but sometimes it _____, so that you may have the vowel before it retained, and the guttural considered as any doubling when actually doubled, with a stronger guttural, but never with a _____ ?

A good idea of it is this - that if the guttural is in a position where the vowel requires a doubling, why you can think of a strong consonant sometimes loses a doubling, but still there is a good push there. To require a doubling, you've got a fairly strong push on that consonant, and while you can't quite double it, you can give a little stronger push to it to try to satisfy that craving of that mind for a doubling in a case where the doubling belongs. If it were such a little thing as an aleph, you can not give much of a push to it, to make you feel that you have the doubling there, until you have to compensate for it by lengthening the syllable. You can't lengthen the syllable by increasing the pressure on the qamas, but you can with a stronger consonant, so you have to compensate for it by heightening the vowel.

- like in the imperfect by three different marks, first, most important generally found but sometimes obscured by the form, is the doubling of the middle radical. Second, there is a vocal shewa with a preformative. In this case that has combined with the shewa of the waw _____, there is no vowel there. There is no full vowel there. That's what it represents. Third sign of the piel imperfect is the consonant under the first radical, so you have the three consonants. k

(Student). I don't think actually here you have two shewas becoming what you have is, you have, the shewa is very weak. You cannot carry two consonants in a row in Hebrew with shewas only, so you have to put in a helping vowel. The helping vowel will ordinarily be a hiriq, like it is with ^{וְ}וְוְ

ה . The waw should have a shewa, the yodh should have a shewa here,
 or a וְ , but it is to וְּ being a helping vowel, and bypasses a yodh.
 Here the helping vowel is a pathah, instead of a hiriq because of the influence on it,
 which the first וְ , because the pathah is easily found to make it a
 וְ . (Student). Aleph is such a weak guttural that you do find it
 with a silent shewa, though it is quite rare. It does occur. In fact, look at, I think
 I can find you one right quickly. No, this is where you would expect a shewa
 but you don't have it. This is in 38, he is speaking in the middle of 38
 of the words וְּ . Remember, where the aleph should have a ~~pathah~~ silent
 shewa. But being a guttural you see, normally it should have a hiriq under it, it
 changes to a seghol, and the silent shewa under the aleph becomes a compound form
 the hatheph seghol, so you have וְּ , so where you should have a silent shewa
 with the aleph it has become a compound shewa. You weren't quite through that verse
 were you? (Student). וְּ sweating out all the days at the end of verse 39, is interesting.
 because it is - it could be interpreted in two ways. In what two ways could you
 interpret all the days? (Student). What it means here , either not ה every day of
 the week. There will be one day of the week I won't afflict them, but not all the days.
 But not all the days of the month. There will be a few days when they won't be
 punished. Or else they will mean וְּ for a וְּ , but the days in which
 I will afflict them will come to an end. It won't be a continuous process, forever.
 Our English Bible translates it I believe, but not forever, which is
 , but you said not everyday, you pick the other one, and not all the days would
 mean not the same as every day, but I think what it does mean is not to the very end of
 days, only for a limited number of days. It is going on for the present.

...worshipping on a high place does not make it necessarily evil. It may be either good or bad. Solomon went to a high place at Gibeon and sacrificed there, that was a great high place. There God (10 3/4) and made him his offer, answered his prayer and gave him wisdom when Solomon asked him (10 3/4) So sacrificing on a high place is not necessarily evil, but to preserve the purity of God ordained that all sacrifice should be conducted at Jerusalem. Therefore, in view of that command, it became wrong to sacrifice on the high places. It was not in itself wrong, but for the good order and the better preservation of the (11 1/4) it was God's command. So

Now when the Philistines were overrunning the land and they couldn't get together any crowd of people because they'd be afraid they were plotting an insurrection, then Samuel went about and sacrificed here and there, and here and there. And the critics say well now that shows nobody thought there was anything wrong with it, it's only (11 3/4) that this new idea came along to sacrifice up in Jerusalem. But our understanding of it is that it is not a matter of right and wrong, but it is a matter of God's command for the sake of the preservation of the purity of the (12) that the sacrifice be restricted to the one place. And that when this is extremely inconvenient, or dangerous, on account of war conditions, then it was God's will that they should have sacrifice, even not under (12 1/4) rather than not have it at all. And therefore that Samuel did right. And we feel that later the Jews have done wrong in that, they read the O.T., read the commands, without shedding of blood, there is no remission of sins, yet when the Temple was destroyed and they didn't have the place, they couldn't sacrifice if they didn't have the Temple, God forbids sacrificing anywhere else so they don't sacrifice at all. And so they read the law in their synagogues, without shedding of blood there is no remission, and all these

commands about sacrifice, and yet they put their emphasis on keeping the (12 3/4) of the law, say nothing about sacrifice. And of course it shows the fact that the sacrifice has been fulfilled in Christ, there's no point in it, but they do it unwittingly, through a misunderstanding.

I would say that (13 1/4) high place, and it could be a device that could be harmful and it could be good. Under certain circumstances it could be bad, certain circumstances good. You take the same thing about pictures. God commanded them to make a brazen serpent, and they put up this brazen serpent, and if they'd look to it they'd be saved. (13 1/2)

Then, Hezekiah to take it and destroy it, they got to worshipping the brazen serpent, so God commanded ~~that it be destroyed~~, because it had become a sin. The thing is not wrong in itself, but its misuse can become wrong. And (13 3/4) in the Romanist church worshipping the statues and pictures was to get rid of the whole business, and don't have anything like that, have a church with bare walls and just stand and preach the Word of God, and that was necessary, to get them completely away from this falsehood, that God commanded pictures and (14--record unclear to end, 14 1/4)

Grad.Studies 24. ((record unclear from 1/2 to 1)

...centralization of worship was given at part of the command to Moses, that when they they shall not do as here (1 1/4)

but that place which the Lord shall choose out of all there shall ye sacrifice (1 1/4)

but the command given, the place was Shiloh, Shiloh for years, then the Philistines

destroyed Shiloh and Samuel just had different ~~at~~ places around because there was no peace, the Philistines were going through the land, destroying and all that.

(1 1/2- record unclear to 2 3/4)

...previous to Samuel when a nation overran the land (break in record, 3)

(3 3/4)-(record starts again)

...the old city of the Jebusites was right on the border, between the southern and northern kingdoms (3 3/4) but right on the border. Well, now, supposing that old Philadelphia, say that Philadelphia two hundred years ago had a which ran north let us say to Vine Street at that time, and that Vine was the border between Pennsylvania and New York. Today what state would Philadelphia be in? The city grows, it's apt to grow out in all directions. And this border went right just barely south (4 1/4) just on the edge of Jerusalem, and if it was right on the ~~at~~ very edge of Jerusalem, of Jebusite walled city, I mean, well, when David took the Jebusite walled city, he made it the nucleus of his city. His city was doubtless many times as big. My guess would be as it developed into a royal city of David and Solomon, reached across the line, it would have been far larger than the old Jebusite. That would be my guess, that there would be a portion (4 3/4)

and there would be a portion of it, I would think, which would run over. (Mr. Durham)(5 1/4) Well, not in the midst.

No, Jacob says I will scatter them in Israel. What's the terminology? Gen.49:7?

That would hardly seem proper terminology if they were scattered within 1 tribe. I will divide them Jacob and scatter them in Israel. / ~~And I guess they were scattered within one tribe~~ I wouldn't think that would be a fair interpretation. Now another thing

is this. If you take, about 1 K. 14 or 15. A big controversy over (6 1/2)

and there is a place north of Jerusalem, and a little bit west of it, which had the, is a high watchtower, and has ~~big~~ a big Mohammedan, not big but high Mohammedan minaret today on top of it, get a wonderful view from there--and that most scholars

to be Mizpah. Now straight north from Jerusalem, there is a main road called (7) and Dr. Albright once suggested the possibility~~s~~ that might be Mizpah, instead of this other place that most scholars thought was Mizpah. He did not mean to say ~~he~~ was at~~y~~ all sure of it, he suggested the possib~~l~~ity. Then Prof. Bade of the Pacific School of Religion in Berkeley, California, went to excavate and asked Dr. Albright to recommend a place and Dr. Albright said well there's a good place, Tel-el-(7 1/2) is a big beautiful tel, bound to be a very interesting place, but I think it's probably the ancient (7 3/4) but he said there's a possibility it might be Mizpah. So Bade organized his expedition which he called the Miz~~pa~~h Expedition, and told it all over California that he was going to Palestine to find Mizpah, which had not been prop~~e~~ly located, so they went over there and had a big expedition and they hired good archeologists to help them so that the work wouldn't fall down, but he discovered a handle that--a jar handle--that had msp on it, or was it some other letter that looked somewhat like a p but more like the other letter-- and he said it was MSP and he said it proved it was Mizpah, and finding this jar handle. And Albright said no, this is not MSP but MSH meaning a lifting up, a jar for libation (8 3/4), nothing to do with the name of the place, and he felt ~~that~~ from the evidence, became more and more convinced that the other place was Mizpah where it usually was thought to be. Well, now tel-el is directly north of Jerusalem, the other place whose name slips me at the moment, it not quite so far north and a bit further west, and it may be that your map shows Mizpah north of (9) is referring to Tel-el but after Bade publicized it all over the country that he had excavated Mizpah, called it the Mizpah Expedition, the map-makers simply put Mizpah there, it's high controversial. (Durham: I have another question (9 1/4) Well, that you see, Ramah was part of the (9 1/2)

Then it shows--what was the one, no, Ramah 's what he built , that's right, Ramah
 (9 3/4) in the northern
 kingdom. It was on the border, the border wasn't definite, but as to whether
 Benjamin then was all of it in the southern kingdom, or all of it in the northern
 kingdom, or divided between the two, as far as the people are concerned, is rather
 hard to prove. As far as the area is concerned it certainly is clear that at least
 a third of Benjamin was in the southern kingdom. At least a third. And whether
 more, whether (10 1/4)
 that Judah and Benjamin were the tribes of the southern kingdom (10 1/4)

Well, it might be, that, as Jacob said, Jacob blesses them all but Simeon and Levi.
 Jacob says wicked is their anger and cruel was their violence, how says I will
 scatter them in Jacob, divide them in Israel. Then in the wilderness the tribe of
 Levi, when Moses called for those who would stand for the Lord, the tribe of Levi
 already (11)

so the curse was turned into a blessing. While they still were scattered abroad,
 they were scattered as the representatives of the Lord. But the tribe of Simeon was
 scattered abroad in that they gradually lost their tribal inheritance and gradually
 disappeared among the tribes. Since Jacob did not give them blessing at all (11 1/4)

Of course Levi was not considered as a tribe any more, they were divided up and
 scattered but then they were given special blessing as the Lord's priests. (Durham,
 11 3/4)

But he divided the coat into twelve pieces, / didn't he? (Durham: yes.) I don't think
 he would do that if there were 11 tribes.

(12) But this thing about the map is --reminds me of ~~the~~ what Dr. Robert

Fitzwilson said, when he was in seminary, he heard a big debate on (12 1/4)

and he said the two great professors who took the opposite sides in the debate,

each of them was basing his argument on "a quotation from Gesenius" (12 1/4)

and Gesenius was a (12 1/2) naturalist, not a Christian at all. And Dr. ~~Wise~~

Wilson said, to base your argument over Christian theology on a (12 3/4)

dictionary, he wanted to get behind the dictionary, and get to (12 3/4)

and the average person depends on what the minister

The minister should be able to go a bit further and get the real facts on it.

And the scholar should be able to get right down to rock bottom, see what the facts

are, know (13) (record unclear to end, 15 1/4)

(about the Day of the Lord) (static on record)

(1 3/4)...I told you about a thesis written, oh, some years ago, I guess, on the Day of the Lord in the minor prophets. (Durham)--2) You could look into that, of course that would be in the library. See what it looks like, if you feel it's entirely on the wrong track, it might make a good thesis to do it all over again. On the other hand, if it's a fairly decent job, why then that would cover that portion of the work, and how much is left when you take the minor prophets away? (Durham. 2 1/4)-- well, if you take the references away ^{that} ~~and~~ ~~pertain~~ ~~to~~ only to the minor prophets, you'd only have about five references left. The main portion certainly is in the minor prophets.) But then I was wondering and then I had ^{occasion} to read or come across references against it, and I noticed that in Albright's "From the Stone Age to Christianity" he ~~remembers~~ ~~in~~ eventually comes back to Amos, Hosea and Isaiah, almost all share the concept of judgment. But I've been reading in Zechariah in other course, and I've noted the references to judgment there, not the day of the Lord in particular, but just judgment. And then I started the other day to go into ~~the course~~ in through the concordance, in connection with the day of the Lord and that didn't give me the connection with judgment at all, and I haven't gotten very far with that. But as I was thinking of the subject of judgment in particular I didn't head it with these ten different categories, I thought of the character of God in relation to judgment. Perhaps that would be one aspect of it. The causes of judgment, and the ~~result~~ ~~result~~ result of that we've reached in our study of Solomon. Hebrew words for judgment, the means of judgment, of how God actually carries it out. ~~in~~ Office of judgment, those who are judged under the predictions upon them. Problems in judgment. Some of the conditions in judgment as we find in detail. Goals for judgment, that is what God wanted to be accomplished, in relation to Old Testament judgment. Those are mentioned, but those are not mentioned ~~from~~ thoroughly in here.) It covers about a third of the Bible, ^{VOLUME} doesn't it?

(That's what I began to realize as I just noticed in each aspect in the general term of the judgment. You could look up each verse in the Bible and find a lot about judgment. And that's why I was wondering if the general aspect of the subject and of course I was thinking the other day about the law, but than as you say a good bit of work has already been done on that. So I don't know what to think beyond that now. I'm open to your suggestions) I'm afraid that what I've gathered together and given you before, this summer and then ten days ago covered all that I've been able to think of here, as good subjects. Now of course, there may be a good many others that will open up. But in trying to think of one myself, I had in mind, something that would be interesting to work into. To be definite material, that the probabilities were that you could finish it within the year, and that it be not too small for a master's degree, and not too big for a master's degree. And when you get all this criteria together, why it isn't easy. And I would think that just as you stated the judgments in general, it is too vague. I wouldn't think that - I mean, you could spend ten years in studying the Bible, to try to gather together everything you could find on judgments, and when you were through with that you wouldn't have a thesis. You would have a lot of interesting material, together together. You wouldn't have a thesis. But out of that, if it may be that if you work into that a whole problem, will emerge a good thesis, but maybe now you would mention maybe 9 or 10; possibly anyone of those 9 or 10 aspects might make good subjects. I don't know. You would have to take the one and trace it all through the Bible and see what there is on it, see whether it is about the right amount, see whether there are important problems in it, or whether it is all obvious, or whether if the problems are true or to get a . Do you see what I mean? And I don't know. Anyone of those ten might possibly make a good thesis. Or they might not. I just don't know. But just altogether that would not be a thesis. It would just be a whether you look at the whole Bible, because you take the prophets; two thirds of all the material in the prophets is judgment, and if you were to limit it to the material in

the Prophets you would have enough for five years there. (Durham: I was just wondering. Now that you've mentioned that work has been done in the Minor Prophets on the Day of the Lord, what you would think of taking the Day of the Lord in Isaiah, to do work in it.) But you said there were only five cases. (There are only about five cases of that. Perhaps one of judgment in one or the other of those books.) Yes, that might be. Judgment in Isaiah. That might make a good thesis. I think that judgment in Isaiah might make a very good theme. It might be too big. You might have to take judgment in the first thirty chapters or something like that. (Or perhaps even limiting it to Israel or to the Gentile nations.) Well, those two are quite different. If you put judgment on the Gentile nations, I don't think there is enough on that. But, if you took judgment on the Gentile nations in the major prophets, or say in Isaiah, Jeremiah and Ezekiel. Take the passages on the foreign nations in those books, and study them, and analyze them, you would doubtless have some very interesting things emerge, from that study. I think that would make a body of material, which would be interrelated, and which would not be too much to cover in the course of a year, and some interesting conclusions ought to emerge from it. My off hand judgment would be that those three would make a very decent paper. That is, judgment on the foreign nations. Now if you took judgment on Israel, there is so much on it in any of the three, that you take Isaiah alone, would be probably the best thing to do for that. Ezekiel, there are a number of good subjects in Ezekiel, but I don't think that would be one of the , because of the nature of the material. I ~~wn~~ think that would be a much better subject for Isaiah, than it would be for Jeremiah or for Ezekiel. simply because they were the objects, in Jeremiah and Ezekiel, so it is quite obvious, and 3/4ths of the material in them would be quite obvious, and to go through them and to eliminate the three quarters that is quite obvious, and then get the others, and then to see what problems there would be in it, would be very interesting, and after you've done thesis it, you might find some good ~~themes~~ subjects in the other for us, but it might be years before you got to that final conclusion. Whereas in Isaiah you would strike it immediately.

You would immediately have sufficient variety in Isaiah, and sufficient problems to get you right into something. It would be very valuable. That would then be a good possibility - judgment on Israel in Isaiah. Or Judgment on Foreign Nations in Isaiah, Jeremiah and Ezekiel. Either of those two I think would make a good subject. I don't think the two could be put together . I think each subject should be a separate thesis. (Well, getting back to what we were discussing last summer. judgment of the nations. (Hard to hear). I don't want to make it a New Testament problems But if I could do some definite work in the Old Testament, perhaps that would help me to understand the related material to that.) Well then, that's the judgment of the foreign nations rather than of Israel? (Student). Well, the two subjects would be so different, judgment on Israel would be large enough to gather from it. It is a matter of exegesis, it is a matter of comparison, it is a matter of interpretation, it is a matter of trying to fit the matter into categories, and it would be an exegetical study. Judgment on the nation is rather that of archaeology because you would have to know just what nation he is talking about, what is the difference between them, and what is said about them, different ones in this person, and that person and the other person. So that the two would be entirely different subjects. The one on the nations would be a very interesting, archaeological subject, with a fair amount of exegesis. The one in Isaiah would be , they would be two very different ones, practically. (Durham: Would there have to be a great archaeological work have to be done, in order to determine the character or the identification of these places?) Well, I would say this, if you were dealing with Israel, you would want to see - you would immediately want to divide it into categories, what predictions are ascribed to the going into exile? What apply to the people abroad? What apply to later history in Israel? What apply to individually? What may have reference to after death or after the Return of Christ? Now you divide it into these categories, and then what we know of the history of Israel since Isaiah's time would be a tremendous help to us in determining in the doubtful cases, which categories they belong to. But if you were taking the

in strong nations, then you would rather divide them into categories, what relates to the relation of the coming exile, what relates to this nation, what later on, what may even relate to these days, would be the last stage of the age? What may relate to a time of judgment or even beyond? Well, in~~o~~ doing that you don't know the future history of these nations like you do Israel. In order to see that relation and in the other way you could find out these through what you know of those nations, to find the answers. And some of us know a lot and some of us know a very little, and some know tremendous problems about it, so you see what I mean? You see in that whole field. It would be an interesting thing just to gather all the material to make preliminary , but I doubt if it would make any It would be an interesting problem . You see what I mean. It would be in that whole field. And that would involve about a third, or at least half of your time. I don't know just how to work it, because . You have to see what the evidence is.

(Hard to hear the rest of the record).

Grad. Studies 26. (0)

(No sound on first part of the record.) to - 2.

That is what would make a good subject. In Isaiah, and you would have to, before the time that the outline is presented, days of Israel in Isaiah. That would make an excellent subject. My guess is that that is about the right amount of material to fit into it. You have a lot of interesting problems which would come up, and which would make an interesting discussion, and by taking these different problems and relating it to the if you would reach conclusions, on fine aspects of it, regarding special studies, I think you could make an excellent thesis on it. It appeals to me. That might possibly be the right length and the right amount of material. Now the other subject Mr. Durham might be more interested in than this is Judgment on Foreign Nations. That might be related to the judgment on nations in Matthew 25, but there it impresses me that there wouldn't be enough in Isaiah , but if you took Isaiah, Jeremiah and Ezekiel together, you wouldn't

want to take in Daniel because that is a different sort of problem altogether, but if you took those three, you would have, Daniel might have more connection with this Matthew 25 passage, but Daniel doesn't altogether, but if you took Isaiah, Jeremiah and Ezekiel and took all of the passages dealing with foreign nations, there you would have a lot of material that should be just about right to make a good thesis, but the difficulty there is, that it is a different sort of subject altogether from judgment on Israel, because judgment on Israel may be divided into categories to see what relates to this and that, what is that or what is the other than, until you should know a good bit of Israel's history, but then you know little about the history of these foreign nations. So that when you try to interpret these prophecies, you would have to learn something of what we know about the history of these nations, and that would involve an archaeological study. At least half of the assignment would have to go into a study of these nations, to see what we know about them. And you get into some very interesting things that may involve a lot of work in a University library and that sort of thing, hunting down on some of the latest material, and whether part of it would be very much more helpful if you could use French or German. I just got a letter a couple of days ago, an advertisement from Hungary, that the Hungarian Institute of France has just issued by a man that I never heard of, a brand new translation of all the Ugaritic texts from Ras Shamra into German. Now that is not Hungarian, because I couldn't read it in Hungarian, but of course Mr. Rapp can't read German, but it is just out, a brand new translation. Now I don't know of the man. I don't know whether he is a top ranking man, or whether he is a poor man in that particular field, but it just shows how in these fields, there is material in all kinds of languages etc on any recent developments. (Student). I'm not sure just how much work has been done in the field of archaeology on some of these nations the Bible

(Student). Name a few nations. I can't give a blanket answer. (Student). There is a lot on Edom, a lot on Mesopotamia, a lot on Phoenicia. Edom and Moab are areas across the Jordan where there is a certain amount of excavation, which spend a lot of time making

explorations over there, in a book called *The Other Side of the Jordan*, which might have a lot of interesting material. It might have some interesting hints about those things. Just about how much is suggested about them, I don't know. You see, there is very little in writing, so it would be largely a matter of interpreting the archaeological evidence. (Student). Well, those are the principal ones. A little about Egypt, and a little about Mesopotamia. There is quite a ~~little~~ bit about Mesopotamia, a lot about Tyre and Sidon, Philistia, a lot about Edom and Moab, the Ammonites. There is not so much in Isaiah as in Ezekiel and Jeremiah. (Student: What kind of background material should we get on these nations?) Well, it would depend on what you find exegetically. You find for instance a statement that a certain city in Moab is going to be destroyed, but God will recover it from captivity, for a time, and reestablish it. Well now, when was it destroyed, and when was it reestablished? It hasn't happened yet. Well, that would be an interesting question, and you would look into commentaries to see what they have to say about it, and of course, it might be very helpful and then it might not be helpful. And then you would look on excavations in that area, and see if you find anything. And you might not find anything of importance, and then again, you might find something of very great importance. It is somewhat of a baffling study, because the uncertainty of what you find there - I don't want you to spend half the time either on research. And for that reason my inclination would be, with just one year to work on it, against that problem. (Student). For this particular purpose. Your thesis has great value. (Student: Then you feel and I'm beginning also to feel, that judgment in Isaiah -) Yes, I'm sure that would be proven, because you would deal with passages in the Word of God, which are in one of the greatest books of all, but comparatively little known about it. And many of these passages people quote an isolated sentence out of the middle of it. Well, here , with no idea of what the ~~context~~ context is about. They don't pay any attention to it. But the fact that these Isaiah sentences are quoted and known, would give just to the interest of studying what the context is about. And many of them

would be in close proximity to passages dealing with predictions of - dealing with wonderful predictions of blessing that are very well known. And yet they are ~~typical~~ the next passage which people didn't or didn't pay any attention to.

And it might be very interesting things in relation to this. But it would be very little

. (Student). (This again would seem to cover the entire scope of judgment.)

Yes, you take those ten categories. It might be to take those and see what you have in Isaiah, that might make a - the last fifth of the thesis might be gathering the material under each category, or you might find that that could make a whole thesis, or you might find that one of those categories would give so much that you might want to keep the subject down to that. (Student). What is your problem Mr. Blizzard?

(Mr. Blizzard: I've been thinking about archaeology and - well, I have to narrow it down to something specific in this time. It is too general, unless we deal with one principle.) Well, the original suggestion, you remember, that I made to you, was to do the relation of the Assyrian Kings to Israel during the Time of the United Divided Kingdom. And that might be sufficient if you took that and you didn't take ~~them~~ sufficient you could easily extend it to the Mesopotamian kings during the Divided Kingdom. You see, the Mesopotamian kings up to the Persian conquests. That would add a fourth to a third of the material covered, and that would be a study in Babylonian texts, ~~based~~ background and related to the Bible ~~in~~ and that would be a very interesting subject, which I think would be just about the right length. Now you suggested broadening it, into all archaeological relationships to the Divided Kingdom. Now once you do that then you run into , and then as you go into it, you might find that certain basis , but you have to go in a good ways to do that but I don't think it would be too difficult, provided you bearing on the future. (Student) Well, that is one of the recent studies I suggested to you. Archaeology of the Exile Period. But that is a different sort of study altogether. (Student). What I mentioned about the Assyrian king, you have got a great many elaborate ~~extensive~~ scriptures, which relate to some matters of history and don't touch on

others. But these have been common with us, facts which are in commentaries, dealing with Israel, or they've been written on. They are a little out of date, though not much. But we gather together you have definite well-discussed material to deal with. You are dealing with these and what they did. Now when you get into the period of the exile and restoration, there of course the exile, you have to deal much with the Babylonians but then when you get into the last or the first part of the exile, then when you get into the restoration, but after that the restoration and to is purely not dealing with a Babylonian teaching,

And consequently

established an empire, but not ~~establish~~ fighting to get it established. And the king of boasts about conquering what has already been conquered.

Grad. Studies. 27. (0)

Dr. _____ gave me a letter of introduction, to a man whom he had studied language under, and this man had been head of the Institute for Oriental languages. Dr. Robert Dick Wilson the way you have to write. Dr. _____ was just as much at home in English as in German. I called on him, he was in retirement, I called on him and he talked to me for almost an hour with the most perfect English pronunciation, you could imagine, and _____ told me to push for an idiom. I never met a German who talked but he made one bad mistake and repeated it at the very first. He said, I'm a crepit old man, ~~th~~ I'm 38 years old. It puzzled me. Eventually I figured it out in German, he was saying I'm 3 and 8 years old. 3 and 8. Instead of translating 3 and 8 into 83, he translated it into 38. But of course scholarship is not a great thing that one can do everything perfect right there, down to the ~~th~~ point. Never trust what anybody says. I never like to say, such a thing is true. I like to say, such a book says it is true.

Dr. Wilson found, I think it surprised me, he was an excellent Hebrew scholar, very, very accurate, very careful. One of the great scholars in Biblical history, but Driver made statements about the fact that the Persian kings in one of the books of the Old Testament, and that the kings of Persia always called themselves ~~ives~~, they never called themselves a Persian king, a Persian king always ~~mean~~ king of the Persian I haven't looked it up, the precise detail I haven't in mind now, but at least of course like that you see, that he said, all of their terminology, they never used this form at all. Consequently the Bible is ~~m~~ wrong on that point and introduced ideas into it. It is not an ~~orig~~ original copy of their letter . So Dr. Wilson, went to the original letters and ~~exam~~ined them, and he found that in the original it was precisely the form that the Bible had, but in the translations which scholars had made in that field, that he was familiar with, they had given a rough approximation which made it simpler for the reader but they had done that right straight through on that particular phrase. They put it in a form that gave the idea excellently, which was not an exact literal rendition of the original, and ~~k~~ Driver had looked at the translation by these scholars in that field. He says this and they never say that, and look, the Bible says that, and the Bible fits with the original, and there is a case where ~~Driver~~ I'm sure Driver would have unless he ~~would~~ was putting his trust in scholarly ~~appeal~~, without being master of material in that field himself, to look at it, and to see whether it was a mistake on the place of the scholar, or whether it was perhaps his way of representing the thing. If it was a little different he would figure, ~~any~~one would know that he didn't give them in that way, or whether

. And I remember when I was in college, meetings/ fellows from a liberal school, and they said that Robert Dick Wilson was the only man who ever made Driver back down. They said, on this point, Driver had to admit it was a mistake, because he looked into the face of facts. But not so difficult to make, because for one thing, we do not know where a lot of those places are to be found. A hundred of years ago we knew very few places could be found, very very few, very little known 130 years ago. And then,

professor Robinson of Andover, later of Union, went to Palestine, and in six weeks, he put hundreds of places on the map, and he put them on good, sound basic evidence.

But of course and doubtless there were many mistakes.

And then there were others after him who went to European countries to try to do the same sort of thing that he did, but they didn't do it quite as well, and they made all kinds of mistakes. There were many, many erroneous identifications. Now of course, we have learned a good deal more and we have made much more progress

but when you come to make a map, the evidence is scanty about it, but then you take for your key points, you take the evidence in the Bible, you take the evidence there; you study it and you try to put it together, and when you get one key point, a correction maybe

but one, it may change in a lot of other things, and so we have to have a map, and that can give great important facts. It is very helpful, but when our knowledge is scanty, you have to fill in, by imagination, many points on the map, and then, as we go on

and learn more and make better maps sometimes when we get a map out we will copy (6 1/4) the older maps. We will have a man who makes a map, we can

a certain amount of new knowledge A map of that type is not a primary . Now there was a very excellent map made of

Palestine about 1880 where Lord Kitchener, the , later the head of the English armies--he was a young surveyist in the army, and he and Lt. made a map of western Palestine

and that was a very excellent map, it was a large-scale map, showing detail. But they went from place to place, surveyed, drew, made a fine map, but they did not realize the

importance of the tells which were discovered here. They mentioned a lot of them, called them tells, they were just hills over there, they never thought of their being important.

But what they did show they showed very accurately, and that map is very reliable.

And then the Germans made a survey of eastern Palestine plus the Jordan, later on, and that does show the tells, after their discoveries, destruction, and that's a very good map, but of

course we've discovered other things (7 1/4)

well, I ~~don't~~ couldn't say, I don't know, but I would feel that the latest edition of the Westminster Atlas is bound to be very good, because it's made by men who have worked very closely with Dr. Albright, and Dr. Albright is very up-to-date, he's in touch with the newest scholarship. I would say that anything that Dr. Albright gives is ~~bound to be~~ ^{about} as dependable as ~~any~~ present knowledge. The one drawback to him is his newest discoveries, (8 1/4)

and then he may change them a month later. It's not a map in which his work, he doesn't just try to stick to ^{one side?} what scholars, he brings in the new discoveries, and many of which are just a guess, but fortunately the minute he sees they're wrong, he doesn't hesitate to change it. He's constantly revising. He gave me once a big pile of his reprints. Now, he says, this one is entirely out of date, nothing (8 1/2)

He says, this one, that's got some good ideas but there's a whole lot in it that's very bad. He says, this one, it's main point is bad but there were a lot of details that were good. This one, the details are wrong, but I hit on the right point for the main point, and that's an improvement. You see, he's written so much and it has advanced scholarship tremendously, much more than a man who sits in his study and studies for 50 years and then gets out something that's ^{the subject,} supposed to be the final word on ~~something~~, and free from error as he can make it. Dr. Albright has contributed many times as much to the field as many such men, but when a man does a thing like that you can take this thing and you can say that's the best he can do. But everything Albright does represents an advance (9 1/4)

advances scholar-
ship, but for the person outside the field it makes it difficult to trust

Now excuse me one second I'll look at this.

I want you all three to have the latest edition of Finegan's book, LIFE IN THE ANCIENT PAST, if this edition is in the last five years. I have the impression there is, I'm

not sure. (Durham.) I'm inclined that you ought all three to get Wright's

BIBLICAL ARCHEOLOGY.

Because that is very recent, within the last ~~year~~ year or two, and Wright is a very close student of Albright. He's a man of real capability too, now teaching at Harvard, and it's a very (10)

I mean it's not just a superficial treatment but it goes into detail quite (Rapp) You got that impression?

Well maybe it is (10 1/4)

(break in record, beginning again at 11 3/4)...true from the study of Ancient History, actually, and archeology applied to the study of that is to say, people on this earth. I guess when you have (12)

and that sort of thing they call it paleontology, and it's distinct from archeology, actually there might be an overlapping, but compared to the great number of (12 1/4) centuries or thousands of years concerning which paleontology gives us approximately no knowledge, a little here and there, and compared to the great numbers of centuries concerning which archeology gives us a good deal of knowledge, the areas of the two are overlapping to some extent, very often that's true of the sciences, they overlap a little and it's hard to draw the exact line, but most (12 3/4)

So archeology is a tool to learn about Ancient History, and our other tool is records that have been preserved and never lost. Of course these records can be just copied (13) from the original, but if you have an original letter (13 1/4, record gets all jumbled ~~at~~ at this point) knowledge of Ancient History

(record unclear to end, 14 3/4)

...the historian would be greatly interested in a great many facts which people at that time never thought of as important

Well, that's true in anything. I find that I take a chapter in ~~Mark~~ ^{the Bible} and begin to study, my mind immediately vital questions about it. I look in the commentaries and I find that half of them haven't even thought of these questions. They give light on various things, but the things they give light on ~~don't~~ don't seem to me important. And the things that seem to me tremendously important, most of the commentators never thought of, they don't throw any light on it at all. So I have to try different sources and try to find it where I can, some different viewpoints, different aspects seem important. And so we have the Bible written from a ~~viewpoint~~ viewpoint, not of a historian giving a political history, nor of a historian giving a social history, but of a historian giving the history of God's dealings with mankind, and ~~all~~ all these other fields are ~~questionable~~ touched upon, but they're touched upon because of their relation to this. Now then, if we had a first-rate historian writing a political history of ancient Israel ~~or~~ or a social history of ancient Israel, we would find many, many places where things mentioned in the Bible would never be mentioned, and many places where things important to it are not mentioned in the Bible, because the selection of things would be ~~diff~~ different. But we're not even in that situation now, because ~~the~~ history, in the modern sense, we hardly find in ancient times at all. And the people in Ugarit didn't sit down and write a history of their town, nor did the people in Assyria or in Egypt. Hardly any of these countries had what we would call a history, that we have (2 1/4) and consequently the materials we have in some cases is accounts of the lives of kings, in some cases it's what they put up to celebrate various victories, and thanking their gods for having helped them, and in some places it comes from a

reason why they built a certain village, and in some cases it is the contracts of individuals which incidentally touch upon history. So archeology as a source for ancient history is a very limited source because of the fact that its selection of facts is quite different from what somebody might collect today. So that --I heard once that a very fine evangelist and able speaker had made the statement that all but five verses of the Old Testament had been corroborated by archeology. ~~Ø~~ Which of course is utter nonsense because at least 90% of them are not capable of corroboration by archeologists. That is to say, the archeological material that we have is not of a nature which could really corroborate more than 10% of the Bible. Now there might be yet discovered (3 1/2)

Consequently,

you are comparing two incomplete things when you compare archeology and history. You're comparing two very incomplete things, trying to fit them together and the overlapping where --there'll be places where they look ^{with} entirely different (3 3/4) views ~~and~~ the problem of seeing to how great an extent they fit together and explain each other is not a simple one. It's rather involved. And a scientist or a historian tries to gather together (4 1/4) so as to give a reasonable explanation of how it came into being, how it happened, what the result was, and so on, and we believe we have such in the Bible, but we have it for a purpose of divine history of God's relation to man, and man's relation to God, and the preparation for the coming of Christ. And no other history is from this viewpoint, therefore, no other would exactly correspond with it. You take even the Gospels, you have the various Gospel writers who are writing for a special purpose. They are writing in order to convince a certain type of person that Jesus has the answer to their problems, and they deal with various types of persons, and therefore their selection of material is different, their big selection of material, even their little selection of material, their selection of particular details to mention

are different. I could describe everything that's happened in my life in the last six hours to five different people and their interests might be so different that my description would be very, very different if I were giving what I felt would interest him, what would relate to his interests and his outlook. And the Gospel writers do that. There's no contradiction but there is a selection that is sufficiently different and sometimes you have to look close to see how things fit together. So that understanding--the general mass of people don't have that understanding of what archeology is (5 3/4)

They fall easy

victims to that sort of thing--all but five verses of the Bible have been corroborated by archeology. And of course, in a way, you say if somebody comes and helps people, (6) people's faith ~~and~~ in any way is to the good. If somebody says to you, well every~~th~~ chapter, every paragraph in the N. T., hold it up, turn a fluorescent light on it, it will shine with a brilliant golden glow, well, you tell people that and they decide it's a wonderful book, what it says, because that's true and it's a wonderful thing. So you might say (6 1/4) while you're telling them that. But the trouble is then that when some~~body~~ when they get a chance to put it under fluorescent light and they see it isn't so, then they're apt to lose confidence in everything. So I feel that in the end, these extreme statements, in the end, usually do much more harm than they do good. And a person easily accepts these statements when he doesn't know what it is all about. And then when he finds that these statements don't hold up, he's apt to jump to the other extreme. That's the situation I've noticed, (6 3/4)

by some of the fellows who've gone to

Dallas Seminary. I know people who go to Dallas -- and I don't know how it is now so much, but I knew some 20 years ago--I've known people who've gone there and come out with an absolute complete system of theology that could explain every

detail of life, everything in the Bible, all fitting into a perfect precise picture, and they felt they had the answer to every problem and with absolute confidence they have gone out and aroused tremendous enthusiasm amongst people. Now I think there are quite a few points at which they may have been in error, but I would consider them comparatively minor points, and I think the heart of ~~it~~ is very, very compared to the great of the major points on which they put most of their stress. But the thing that saddened me is then to come on to, I have come across at least four or five fellows who graduated from Dallas and think Dr. Chafer had the last word on everything, his whole system was absolutely watertight and complete and correct, they almost worshipped the ground he stood on, and then they found by their own Bible study that some portion didn't stand up, and it might have been a very minor point, or it might have been a point of intermediate importance, but having found that, they began to question and next you know they were throwing aside practically everything (8 1/4)

and giving up, along with some secondary points that I think probably may be wrong,

giving up along with them, a lot of major points, of real importance. I have known several fellows who have reacted in that wild extreme way. And I feel that if we get a clear understanding of what the nature is of our sciences, and how there are certain things we can stand on and certain things on which we naturally can't know the answer, that we have much more of a (8 3/4)

an understanding, even though it doesn't cause quite the at the moment, yet over the years it will accomplish much more (9)

There are quite a few of them, and I find, in the Christian ones, I find good in all of them, but when they put their stress on the minor points, like Westminster does, they have some minor points that are very good, some that are very bad and others that are

very good minor points, and they put so ~~much~~ stress on them, that they neglect the major points. And I've known some of their graduates completely off (9 1/2)

Well, it's good to have that understanding of archeology, it's not just simple knowledge. It's a matter of taking a lot of careful thought. I know one fellow who is wonderfully fine Christian, seems to be, good personal worker, very active, good teacher, people love him, and he seemed so solid and so well-rounded. He came to me and asked what I would think of his taking several years and going and working on a Ph.D, with Albright. I told him how ~~much~~ good he would get from Albright, I tried to point out to him the dangers, I tried to point out (10 1/4)

He went

to Albright, studied there, supported himself while he was doing it, took three or four years and got a Ph.D. I was very happy to help him get a good position after he graduated and then I began to hear this thing about him, and that thing and the other thing, eventually I heard that he had, in the course of those three years, he had come to the position where he just accepted everything Albright said as the last word, and he still nominally held to our Christian position, but his whole emotional (11) became ~~atta~~ched to Albright's method, to such an extent that he lost his whole idea of the Bible as any organism, something the Lord had given to take great truths and put them together, give us an understanding of them. He'd been very much attached to us, very, very fond of us here at the Seminary. Of course, he went out and taught a few years before he went down, but then he'd come east for six weeks and he'd spend all his time in Baltimore (11 1/4)

and I know people now who are tremendously disappointed in him,

...there are just some points that come to the front--I just wish he could get a position in a liberal school now.

but at least he'd do a lot of good

he'd do a lot of harm.

Very important. (12)

So I always try to take the main things and stress them, and not claiming knowledge on the things we don't know.

Now the next thing is the principal sources of archaeological material bearing on the Bible and the statement that once we found the Rosetta Stone it was very easy to work up the Egyptian is something which would shock an Egyptologist. Because (12 1/2) took many years of patient study before twenty years--not only Chabolian but there were others working on it, it was a tough problem, but of course once it was worked out, then you were able to go ahead and read other things, and then you were able to see how they fit together, ~~to~~ and to find inter-relationship, enough to give the assurance that you were on the right track. I suppose those early translations now could be greatly improved upon in many cases, but on the main things they had the right track, and from there you could proceed and develop, go on to the understanding of Egyptian writing and Egyptian language, and the cultural and historical background, and as we noticed last time, Egypt is a hard field, it is a great field because of the tremendous amount of material, but it is a hard field to get certainty on the history, because the Egyptians were not historically minded, and we do not have Egyptian tells that we can excavate, at least that have been excavated, from the early period to the late period and right straight through. But we have a great many monuments (14-record unclear to end, 14 3/4) (something about Hyksos, a great event)

...one reason is the nature of the Egyptian material, the fact that there is so little, but the other one, what is the other one? (Durham) I think that's part of the first. But actually that perhaps is not Egyptian writing here, the second paragraph :(quote) (2)

but this is a second reading, that is a repetition of what is already contained in the previous paragraph. On these monuments they did not try to give a full or impartial picture of events. They were simply to celebrate matters which gave cause for pride. That's all in the first paragraph, and while Mr. Durham did (2 1/2)

almost verbally what I had said, right after I was leading up to I wan't giving it. I go on. "From such material ^{complete} ~~no/picture~~ ~~can~~ ~~be~~ ~~complete~~ expected (2 3/4)

but I get to the ^{second,} ~~second,~~ near the end of the paragraph, where I say there was little in the relation of Egypt to the Israelites to give the Egyptians (2 3/4)

If the defeat of the Israelites had been one of the great of Egyptian glory, their would tell us a great deal about it, but the Egyptians had no reason to boast about the Israelites coming in to Egypt. They came in as a little group of people, probably during the time of (3 1/4) welcomed by the Pharaoh and so on. They left Egypt against the will of the Pharaoh, with the Egyptians trying to prevent them, and they wouldn't put up a monument telling how they had gotten away, any more than Khrushchev would put up a monument in Moscow to celebrate the fact that West Berlin hasn't yet come under his thumb. He would say nothing about it. If he should take West Berlin, then he might put up a monument to celebrate the liberation of those people in the bonds of freedom (3 3/4)

Yes? (Durham.4)

Most of the dealings of the Egyptians with the Israelites were matters which would give the Egyptians no cause for boasting, so they didn't put up any monuments. And no reason to write a statement of how great a thing Pharaoh had done (4 1/4)

The most that we know about the great expedition of Sosthenes III up into Egypt, up into Palestine, and Syria, we have long detailed accounts of his (4 1/2)

They are the most involved and complete records we have of just about any events in ancient Egypt, are the accounts of Sosthenes going up into Palestine and Syria, in his great campaigns. Well, the reason we have this (4 3/4)

is that he wrote this on a papyrus in order to lead up to the list of the booty, that which he presented to the god of the moon. And he buried this with him, ending with a prayer to the god of the moon to be good to him, in view of all that he had done to ~~the~~ increase the standing and ~~the~~ property of the god of the moon, through his exploits and (5 1/4)

Well, that's on papyrus, buried in Egypt, and that's why it's been preserved

Well, it makes them feel quite certain that all these things should be kept their expectations, what they did, how much they took, and all that. They had full accounts, but they were on papyrus and the papyrus had disintegrated, and when you put them on monuments

but the full accounts that were the records of value were shown to hold papyrus

. And so from what we have it is a cheerful description, not from papyrus, but we have a few bearing with the kings at the time. Just in a few places where we have a large number of details. (Student). He was the so that there is one village of the Israelites where the Egyptians had something to boast about. And what would that be? (Student).

No, pharaoh might boast about the wonderful things that he had done. He built these great temples. But he was . Mr. Durham (Student.)

the Israelites in the right place where they had formerly lived, and you can't prove it. Once we know when the exile was, you'll know which way to interpret it. It is very, very interesting, but there is very little specific data on it. And so it is not very helpful in the choosing of sites for sites of Israel. Beth Lawrence, 50 years before Shishak at that time we have no Biblical statements that brings us in connection with that in corroboration, if you take the late date of the Exodus, or if you take the early date of the Exodus, then the Israelites are already in Palestine, in the time of the Judges, are not so great an expedition to Palestine, and there is no mention of it in the Bible. That is a tough problem, but if you take the late date of the exodus, then you might say, the Bible says they tried to destroy the male Israelites, and this says Israel is perishing. He has no seed. (11) . It is something of a problem, and from the viewpoint of ~~what~~ the Bible ~~says~~, study much of the Egyptian material here is because the connections are in the nature we will describe.

Then the second great reason from which archaeological material bearing on the Bible has come is towards Mesopotamia, and Mesopotamia is the region from which we have by far the most contacts with in the Bible. We have hundreds of certain contacts between the Bible and Mesopotamia ~~in~~ ⁱⁿ ~~archaeology~~ ^{archaeology}. We have hundreds of real ones and hundreds of additional imaginary ones, there are claims to find a corroboration or relationship of Mesopotamia which doesn't stand up at all. Like Professor Johnson of Marburg, who they say was a great Theologian, a wonderful scholar, when he stayed away from religion, but when he got into religion he went crazy. He interpreted Babylonian tablets, the study of grammar, some of it is just outstanding, a brilliant man, but then he got to studying the Gilgamesh epic and he decided that everything that he was related to the Gilgamesh epic, in - Professor Bishop of , who was quite a student of German learning has a quotation on tried to interpret these statements in the Septuagint so lively, I paid \$6 for the book. It was well worth

it. And then he has a great big thick book on the Gilgamesh Epic in ~~the~~ the World Literature, I came across in the book store, and it was a quarter, and so it shows what people think of that, and thus people began to say he was crazy - he was 70 years old. ~~He~~ They said he was crazy, so he wanted to prove that he wasn't. So he went into a university and he took three years in chemistry and got his Ph.D. in chemistry to prove that he had as good a brain as he had when he started. But that didn't prove that his ideas in religion were correct. But Jansen says in here on page 286 of Vol. 2, of the Fundamentals. @The last paragraph in this book of his on Gilgamesh page 286 - 386 -

28a. (0)

which many people have

all the Babylonian legends and

but they are finding all sorts of On the other hand he picks out a
statement here and there, and he says ~~this~~ proves something in the Bible (1)
There is one place where here was an article by a good man, and here is a

It made a statement that there was a reference to the serpent in the Garden of
Eden. it referred to the serpent in Eden, and
actually and he gives the proper name and there is no
reason in the world he should have anything to do with it at
all. It has no word out of context.

And there are places

of similarity But when we get rid of everything of both
of those types, showing true relationship
we have a tremendous wealth of material in
relationship, and so it is good to know something about Mesopotamia. And while it
is that the ordinary ephemeral writing of Egypt had completely disappeared, and of the
ordinary ephemeral writings of Mesopotamia which had come, no I shouldn't say

but of the main bulk of them, but in Mesopotamia we have thousands and thousands of sorts of things, and the reason for that is that the Egyptians had a tremendous advantage of having the papyri, which was handy, right, easy to get, easy to write on. It was wonderful writing material, and Mesopotamia had none, and so they had to use something else, and they used clay tablets. The clay tablets were cumbersome, bulky, don't compare to the

- but they have the advantage that they are only very little clay they will last. They won't burn, they aren't easily destroyed. The only thing that is apt to destroy them is the air over a long period of time. And most anything that lies around would get buried before they were injured unless somebody stepped on them, or they were broken, ~~they would~~ would get covered over, before it would be injured. Now we take the monuments. They've been lying around. If buried they would last forever, and open they would last for a long time, and so we have - incidental material here, trying to contrast first the will, the purchase of a cow, all that sort of thing. We just got so much of it, and the result is that we are in a position with the Egyptians to study the things that they wanted other people to read, and with the Babylonians to study things that they had no idea

It is a different sort of approach altogether. Of course, we also have

particularly from the Assyrians. Because the Assyrians as a matter of propaganda had accounts of their victories ~~to~~ written to be contributed to among their people. And the Assyrians kings annals we have several copies, and they would tell us what the king wanted to know, they are bias like any official accounts like that, they are biased, but yet they have so much detail in them that you know that on the main they are reliable and of ~~from~~ course you can check them for something like that, but in the main they are reliable, so they certainly would be stressing truth

but we have these materials with so much material in them which give many many points of contact with the Bible and tell us much about other kingdoms, which are related to the Bible, and which we know very little, probably because they like - the Israelites were near

enough to Egypt to get ahold of papyrus. . The Israelites were probably a very literate people. They had a tremendous amount of papyrus. It was all on papyrus, but it would deteriorate. Even if it was buried it wouldn't last. Some in the dry part of Egypt that was buried would last. And any that was unburied in either one of them wouldn't last. So that from Mesopotamia there is probably a tremendous amount of Mesopotamian field which can be of great value, if it hadn't been it is available. but much of course that is correctly interpreted.

Yesterday Dr. Speiser gave us I don't know the answer to, whether he is right or not, but it certainly is interesting. In Genesis 14 in the Hebrew it begins and it came to pass in the days of and it μ names five kings, and then it says - they made war. It tells us about their making war you know against the kings of Sodom and Gomorrah. And he says - he claims that the Hebrew is absolutely ungrammatical, it is not proper Hebrew at all. It came to pass in the days of - they made war. Well, now of course, in ordinary Hebrew μ it came to pass in the days of, you'd say - that day, you'd have a waw, there is no waw here. But that is not the whole thing. He says there is no μ doubling, and they made war - it came to pass in the days of - and then he starts naming these wars and who did it, the Septuagint writers, saw the difficulty because they changed it, so that they said, it came to pass in the days of of Amraphel, side ? and of - made war. Two or three of them, the ones for the sign, and the rest made war, and that isn't true, because you read ~~when~~ on and it says 5 kings against 4. It was very clear that they were all altogether and he says he is quite convinced that this is the translation of cuneiform document, and in the cuneiform there is a word anumuma which simply means when, but literally it would be and in the day and so he feels that in translating it into Hebrew, someone making a very literal translation, not intentionally and accurately but a literal translation such is interesting when you know the original, but it is not understood when you don't know the original. It is translated in the day which is just when - and it is translated, in the days of.

And that leaves us without a

I've never heard that before. It was very interesting. And it is just one example of the hundreds of ways in the interesting question, which is related to , but there are dozens of places where Mesopotamia was held to show the Biblical statements are reliable and many which not long ago. And so from the viewpoint is by of archaeological confirmation of Scripture, Mesopotamian material ~~have gone~~ far the most important.

Now there is a lot of detail I believe in an article here that I'd like you folks to master. It is important. There are a lot of thoughts in it. I'd rather not take the time to read . I'd like you to get it thoroughly in mind. Then I spoke of Palestine and Syria, and Palestine and Assyria - we notice here, Palestinian archaeology would be in a very unsatisfactory condition if it had to stand entirely alone, but the relationship; of Palestine to these other countries, is of very great importance. And ~~here~~ here the detail, and the manner of discovery, the (10) material etc. It is tremendous. It is extremely interesting, and one however in which we would be almost entirely in the dark, if it were not for the interrelationship of with the material of Egypt and Mesopotamia. which give us our points of reference for Palestinian material. We have very little writings in Palestine, and of course the main reason for that is because the writing is mostly on papyri. But another reason and the papyrus disintegrated, but another reason is that many of the old Palestinian times are today filled, and a Mohammadan shrine has been built on the top, and the libraries, the records might be under that Mohammadan shrine which you can't get at.

Professor Kyle of Xenia when it is noticed that Albright said that he thought that ? ? Kirgis Sepher of Joshua was TELL (11 1/4). And Kyle thought, wouldn't it be wonderful to excavate here. Kirgis Sepher the city of the book. ~~th~~ He thought he would find a lot of books, a lot of writings, and lot of inscriptions, think how much it would mean. They excavated the city, Tell , and they got Albright to work with

them. They did it jointly. They made four or five and Kyle wrote ~~it~~
 volumns on it.

several/ Albright wrote a little scientific treatment on material found there.

And the four or five years they worked there, said, you know Dr. Kelly

he was on one of those expeditions, I have a picture here in a book showing

. I don't believe they found a single bit of writing, not a bit, and if any or
 very, very little, there is no proof that Kirseph Sefer is that Tell , is
 Kirseph Sepher. The general situation fits so perfectly with what the Bible says about
 it that Albright thinks that it is practically certain, but convincing proof such as a
 description referring to it, is just not available. And of course, Albright says he
 thinks that actually it should be hoped that instead of Kirseph Sepher the town of the
 scribe
 book, it should be Kirseph Sopher, the town of the shrine. ~~in it~~ And of course you
 would expect writing in any event, but he feels that that is what the word really means.
 Kyle was tremendously interested in excavations. He talked about them all over the
 country, very much worth while, but he was quite disappointed in not finding any
 writing. (Student). Jerusalem isn't too far

When I was in Palestine in 1950, some of the people had visited

they were very interested in what you could see there. Of course, most

they did not altogether recommend me, because it was right on the border between Israel
 (13 1/2)

and . Of course, it is not near Jerusalem. Jerusalem, you
 can't cross the border, but here you are in quite a different . I would say

there are two chances out of three that you could wander around there and nobody would
 bother you, but there is one chance out of three, that if you go from side to the other

It is a good place to read about, but it is not a
 good place to go right now. These countries, I've just summarized the main countries. 14.

These ~~kings~~ countries, I've just summarized the main things here.

and Ugaritic I just mentioned, but then the next thing is the
 aspects of the relationship of archaeology.

and what are the four aspects that I have designated?

(Volume on too low in the beginning of this record.)

28/m 28 (0) Nothing on this side either.

Grad. Studies. 29. (0)

learn something by climbing this hill. You want to get up this mountain and you try this and you try this and you try that, and you go here and you go there, and all this, and finally you get to the top and then

I
And ~~that~~ happens in so many fields. ~~U~~ I would have to get to the top. I could feel like then I could enjoy it. So I worked out a system to learn far better, and of course and I met him one day in Chicago and he said and I told him

But I was just talking to him one day, and he said, yes, I was in such a camp, and he said .

what you do, but you get the right answers.

The Bulletin of the American Schools of Oriental Research is the best brief thing I know of to keep up with Biblical archaeology today.

more areas of archaeology

I should think it would be very valuable. Now it may be that at the end of this year They'll be some argument in it anywhere, like you take Dr. Friedberg, (2 1/2) and I don't know that the average person, if you were taking this I would question whether the amount you get would be over 50. It would be worth it. Now the Biblical Archaeologist is a different type than . The Bulletin is on the level of the scholarly but the Archaeologist is on the level, I think, of the and the ordinary student at any seminary should be able to understand most of what is in it. The Bulletin deals with recent discoveries, and takes up the discovery as soon as what is added by this particular discovery. The Archaeologist and the Bulletin tries to cover the field. The Archaeologist takes up particular subjects, and have articles on these subjects, usually not by the

but by associated with them, to have opportunity to know the present situation writing in this style and I would think so I would incline to think that unless you are going to be a specialist in archaeology,

The Archaeologist occasionally has but a person who is not any kind of specialist, I would incline to think The Archaeologist would be the most valuable, (4 1/2)

because it takes the next time it discusses the Dead Sea Scrolls.

but it gives you more, the thing it deals with, it gives you more of the language and it gives it in a way that is much easier, than (Student). No, I would think that 3/4 of the facts would ~~be~~ never be used in archaeology, because it deals with - it is my feeling that it deals with a particular subject, and many many subjects would never be discussed. And it has a little more of a definite kBiblical aim than I would strictly think of post-Biblical importance that does the other. The other tries to in Babylonia etc. while the kBiblical Archaeologist I don't recall that

in those lands, unless they are directly related to the Bible. (Student).

What was the date of that? That's pretty old now of course. H.L. Gingsley is an able man. Yes, that's very interesting. The question of form. My inclination is that forms might be taken in many ways, that literary form - I've heard gospel hymns, gospel words connected up with worldly songs and it seems to me it would make this big difference of what the nature of the song is, a loud jazzy ~~nd~~ song to put gospel words to, seems to me not the proper thing to do, but you take a beautiful lyric, a nice popular song, that has a good, high class tune, and put scripture words to it, I don't see any harm in that at all. And the purpose of the writers seeks to express the knowledge of the truth, and if you can put it in a form that deals with (6 1/2) you get much more of a hearing than if you insist in putting it in an old fashion form that you are not familiar with, and so - now Dr. Wilson pointed out, Egyptian literature which has many

interesting little accounts of events in a person's life similar to the accounts he has in

and he ~~in~~ felt that having been in Egypt , he was

familiar with that type of literature. He used that form in presenting these facts. And

he felt that the various forms of Biblical literature in points were similar to the forms

that were used at that time in our era, where a general corroboration of factors

is connected with the Bible. Now the content of this would be God's revelation, but after

all, God gave His revelation in human language, which people would understand, and why

not use literary forms. Now don't jump to the conclusion that there is always literary form

like that. Somebody says this is taken from literary form. Well, let's look at it and see

if it really is. But if he has good evidence that it is, I don't see any particular reason

why (Student). It might be. The Ugaritic material is mostly 100 B.C.

And so it would seem most likely that in a case like that - (Student). ~~th~~ He might have

followed a particular form, and then again, he might have heard a lot of this, and the

rhythm might run through his head, and he might (8 1/2) or he might heard

of a beautiful picture in a Canaanite ~~form~~ storm, and the storm might have

and it might have followed this storm and used everything that they used for their

polytheistic worship, and he might think it is an act of God and comes from God.

~~th~~ And he might write a picture of this showing the majesty of God, and it would be a

similar picture to what they use for their purpose. I was talking with a Jewish Rabbi

yesterday and he told about how he had a very fine minister of music in the church, and

he ~~in~~ said they had a very certain Jewish chant, song, which they sing at every synagogue

service, which they always sing. But he said, you get terribly tired of this - it always

has the same music, but it is always changing the music. And they use a certain music

for awhile until they can get a different music to fit these words. And he said his minister

of his came into him one day, and he said, say I've felt of a new melody for this, he said,

it is just wonderful. He said, it is just running through my head. I've just thought of it,

He said, here it is, so he started singing it. And he sang these Jewish words to a tune

which he said, all the others present immediately recognized as "God Rest you Merry Gentleman" and they were all horrified, it was Christmas music, which he was going to use in the synagogue service. His face was probably good and red, when he realized that, but he had heard it, but eventually he forgot about it, forgot where he had heard it, completely forgot that it was Christmas music at all. And then when he was thinking of getting a different way of presenting these words, he devised a wonderful melody, and I don't think the Lord would have to give a brand new form (10 1/2) but the idea that of a pagan thing which you just make a few changes, why, I don't believe that at all, but to utilize a form, I would think would be reasonable. (Student).

You'll not adapting heathen material, but they are utilizing common forms. (Student). He ~~used them~~ utilized the language and the writing material ~~which~~ which was available. He caused the writing to go along with the (11) with certain forms that were available but as a rule of the street, the fact that took the common Greek language which was used in their day, Everybody who wrote, used the old classical style used 300 years earlier, so all the writing we have from the time of the apostles is of a style indicating that of 300 years before, but the apostles took the Greek of the day and made a literary language out of it. And they gave us these beautiful ideas, but it is the common language of the day. And after that other Christian writers continued using it, and then secular writers began to use it too. But it was denying (12) they could understand. They didn't make up a new language. Yes, a lot of these, the implication, you want to think through on. It is amazing how people would come up with an argument for paganism, or an argument against paganism, and it is exactly the same argument, only it is using (Student). I suggest the getting together with

gathering together - where does he say, this religion was affected by Canaan?

What are the forms? Then list them all together. Then look them over. And see how big of a faction of totality do they make up? How many of them are directly connected

with the thoughts of the context and the meaning of it? Where are there in it that is perfectly harmless and what is there in it is quite harmful? And look it over and analyze it. I would think it would be very good if one of you would like to go through this book, and take the four (13) and see the derivation. Take the four and see, indicate with the pages, in like say ~~kn~~ 56a, would be this point. 56c would be this much, then if you want to identify more just use a footnote, just put ~~mm~~ n l. And if you want to indicate a part of it, you give 1 for the top of the page, 10 for the bottom, 6 for the middle divide it up in this way, and list the places in his book where there is something which is helpful under each of these headings here. Now the four you mention here, and you mention ~~in~~ three sub-headings under ~~in~~ the four. And if you get to go through this, and you go through Finegan, and' and arrange these together and then take each group as a unit, (14) and these would be particularly interesting,

l is rather isolated. I wouldn't to feel very discouraged about it. Except I certainly would reject the words probable. I would say possible.

(14 1/2). It may be that some would begin like this, but it would certainly contradict the main idea that the thing is grossly exaggerated, except that it would (Student).

Grad. Studies. 30. (0)

Now I get the impression with any in taking up material for a thesis, to take up a subject, it is not a coordinated view of the whole like I imagine a lot of is that right or not? But on the particular point that he deals with, he might have some very good material, I have a book which revised edition. called Israel and the Arameans Israelites (hard to hear).

coordinated picture taking a particular subject, (Student).

(Teacher talking in too soft a voice to hear).

(3 1/2)

The main thing we could do, I have outlined how much work I can take for the number of hours. Or I can survey in general, and you work and the amount of work for the time, but the former you might be sure of getting through in the last, so that if you can get in the total number of hours, and if you find ask yourselves, (4 1/4) it would be much better training for you, than if wanted in an obvious direction (4 1/2) push ahead and work things out. That I think is the most important. Then there would be much less work for me, but if you find that way difficult get in the whole number of hours, why, I could spend a little less time meeting with you, in because I can't afford much time to take. I'll take that time plus some other time, next week write this out, plan just how much you should do. Whether to take the number of hours,

(5 1/4) But the first way would be more satisfactory to me in the main.

(Hard to hear). 5 1/2. But I think for the present it would be

(Student). Well, to the Hebrew you have those two chapters to work on.

Then for archaeology and Old Testament Problems work on this article of mine. There is a lot packed into that article. Have it pretty thoroughly in mind. Then in the light of the article, go through these chapters, in relation to other material, and to go through this, and this. And together,

(Student). I meant the entire book. Places that are simply giving a general introduction why you can just them over, and if you find that the material but to the particular problem get that (7).

From

Maybe that should become the head of the Stoneage to ~~with~~ Christianity. That is partly involved. (Student). You've done the three chapters. And neither of you have done it.

(Student). You've all three done it. Oh, well maybe next time, we ought to have one of you present it, and I'll make comments. We ought to take two hours at that work. And then when you've done that, ~~in~~ - I think what we've done today will help in your presentation of it. It will make it more worth while. Well then, work ahead on this. Of course, you don't have the latest edition of ⁽⁸⁾ here do we?

(Student). Well, don't you think that would be useful? Yes, I would think so, yes, I would think that would be very valuable. (Student). That goes under any one of the four and under the fourth I gave three (Student). I would incline to ~~think~~ say go rapidly over the material, just putting down pages. Then go back and ⁽⁹⁾

See what I mean? You write down what's under, what category each is, and 1 - you look at pages 1, 2, 14, 17, all of which you've looked over already, and you ^{get} ~~the rest of~~ the material goes under this heading and you see the and similarities of them, and write down where it comes from. Skim over it first and just get references, and then take up one category and go through writing out specifically what it is. And then state the writing as fully as you want or you want, but so that it makes sense. (Student). I don't care which you take. I think they both would be good, and the reason I thought of this is because it is the latest, but if Finegan has a book within the last five years, why - (Student). Well, that would have a lot of valuable material, but he has a later one which is better, and this is fairly recent. But perhaps ^{to get} ~~from the~~ general things particular details.

Grad. Studies.

But they actually thought these cabs were the Lord's, it must be hard to believe.

?

(Student). This is the genitive in many cases, and as originally done it was wrong, but I don't think putting up a statue or putting up a picture ?
 picture ?
 don't think putting up a statue or putting up a fig tree per se is wrong, in the true sense.

✎ I don't feel that putting up a picture of the apostle Paul, or a statue of the apostle Paul is wrong, but of course it could be worshipped. That of course is to ~~worship~~ worship Paul, but to worship a statue of Paul is another category. (Student).

(2 1/2) Now then we were looking at this Psalm, at the 37th Psalm. In language, very few people know much about language. The chances are that you fellows know very very little about language, unless you specifically studied it, there are very few people who know anything much about their native language, they may subconsciously understand a tremendous lot, they hear somebody give a sentence, and they get the precise meaning from that sentence, and they have a shade of meaning, they want to give, and they know what forms to give, to use to give it. And they have a shade of meaning they want to give, and they know what forms, what words to use to give it, you ask them what is this (3) you wouldn't the average person, You ask a person what is the present in English and they'll say the present is I sit, I stand, that's present, it isn't at all, it is (3 1/2). You say, where do you go to school. I go to school at Faith Seminary . That's . If you say, where at the moment are you on your way, you say, where are you going now? I go, doesn't mean I am now on my way. The present is, I am now going. I go is the and 99 people out of a hundred will use it exactly right, maybe 999 out of a thousand, but they don't know why. They have no understanding of it. And it is a subconscious matter. We have these things, understood by our subconscious mind, and used - thousands of people use the same thing, and they understand it, but they can't express it. They can't explain it. They get the meaning from it, the slightest idea (4 1/4) and when we take up another language, unless we are going to stay years with people who speak that language, getting so accustomed to it, that we subconsciously get all these understandings on that, we're going to have to fit into the words ~~de~~ the things that we can't fit into words in our own language. And it often alludes such statement

there, there are descriptions there, that we don't have anything like in our own language, and we don't know anything about them. They are completely foreign to us, and it would be very hard to find them, and so finally somebody spots them, and so he's got the key, and so we have the key to unlock the whole area of meaning, but we have no idea what it means. And we have to do that with a dead language, or with any foreign language, to quite an extent. Now with German, I know much more German than I understand. On that I mean there is a great deal of German from talking and hearing them say things, I realize that in a certain situation this is the thing to say. Well, why is it? How does that form mean this? There are many things that I don't know any more about it, than ~~Ge~~ any German would know. I just don't know, but I have the correct understanding of it in my subconscious. There are other things that I explain because I learned them that way, but that the average German couldn't understand because he learned it in the natural way, that he learned his language, and in the Hebrew there is a tremendous amount yet to be learned, of what the Hebrew means, which hasn't been done, because the two greatest things we have to impress, are the nature and insist of our own language upon the Hebrew language, ~~such~~ that this must be like this form of ours. This must mean the same as this word of ours, and actually the content might be entirely different, is the things that stress it, and the things that it slides over, than in ours.

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German has the word Geshichte. We have no parallel unless you use

We say, how many brothers and sisters do you have. He would say I have three brothers and four sisters, but I don't care whether you have three ~~be~~ brothers or ten brothers. What I want to know is what the total number of people of the same father and mother as you are.

We have no common [↖]_k English way of saying it. German says how many Gemisters? _k That's what they always say. And when [↖]_k down town told me, you use the ~~German~~ abbreviation for the German, GES, for Geghista, because everybody came to him and he wanted to know whether it was a big family or small, he didn't say boys or girls - he put GES 5, GES 3, he knew of no English word to use. There are different contents in every language, from other languages, and of course, one language has a certain content, and as time goes on, they gradually changes, and loses a lot of that content, and ~~n~~ gets new content in the course of

time, and we are constantly getting new ideas into our language, which make a start and then go a certain way, and then ~~dy~~ die out, and other ideas get in and make a start and spread and cover the whole language, and we don't realize that it is happening, but subconsciously it happens, and so there is no such a thing as a fixed language. Every language is in constant flux. But every ~~e~~ language is very different from the other in many vital points, and it is a tough job to find what those points are. So the Hithpael, one of the most common things about it has never been understood, until recently, and now, once you get the key~~x~~ -

There is an interesting study here in psalm 37~~d~~:10. but to see where that word diligently came from, you see, there is no such word in the Hebrew. Now did Luther put it in? Did they get it from Luther? Did Jerome put it in the Vulgate and they took it from Jerome. Is it in the Septuagint? Did they introduce it ~~for~~ the first time? ~~j~~Where did it come from? And you see if you knew, you would know who it is, or at least, what particular time it was, but somebody interpreted this Hebrew form as ~~the~~ having that name. Because it just expresses the idea, you should diligently consider, you look and look and look but you don't find it. It is not there. And the Hithpael ~~k~~ (8 1/2) just fits.

~~Didn't~~ Jacob send Joseph to (8 1/2) to enquire about the peace of his brothers? It means much more than the cesscassion of hostility. It means, well, general health and prosperity. Then verse 12 Mr. Blizzard. That's an interesting question. Where did this gnashing of teeth come from? It is a custom which we do not seem to have in our present civilization. Now present cultures as far as I know, it is not found, but in the case of - there are many things which we don't have which others have had. There are some things which are natural in a person. A little child smiles. Nobody teach~~es~~ him how to smile. He smiles. You see signs that the little child is happy, or the little child is friendly. It is just natural. It is not (9 1/2) but there are plenty of things that a little child does that he is told not to do, as he grows older, many things are inhibited by that force, of the compulsion of the parent and even more as he grows older, but when the social pressure of people's disapproval but ~~the~~ as the parents are somewhat even more, outsiders, and so we are molded ~~as~~ by

the attitude of others, into habits expressive of our particular culture. And how much is original, and how much is molded by the culture, I don't know. I suppose that anthropologists aren't into that. But in our culture, gnashing of teeth, actually gnashing of teeth is not something that we do and yet we use this kind of - we give that teething a very grinding you know. You see, there is a natural thing there, which you carry a little further and it would be a scraping of the teeth. (Student) Does the gnashing of the teeth, express an actual ~~symptom~~ simply a feeling of dislike or does it involve a plan of something? Is it just an expression of emotion or is it something of a will intentionally given? I just don't know enough about the gnashing of teeth - it just isn't in our culture. It would be a very interesting thing to look into and worth while because it does occur a good many times in the Bible. (Student). Not a parallelism. There is a relationship but sometimes the relationship is an exact parallel and sometimes, they are related but not as interesting. You can get much from parallelism, but not complete proof. And as you say, it is related, ~~is~~ with a ^(11 1/2) devised plan, but is it but does it mean a devised plan, or does it simply mean emotion filled with hatred, which does it mean there? I don't know. It is one or the other.

Now you know, the Lord will laugh at ^{with derision because ~~kn~~ ^(11 1/2)} he has seen, (Student). I think you could say that ^(12 1/4). There is the possibility there of the greater knowledge, which enables one to - it is just a tiny bit in doubt - he's got his day now. He's getting along, but we won't get too concerned about it. We can see the signs. He is going to know the end is coming. We know that it won't last very long. He knows that his day will come. You see that's the imperfect - will come, or it could be a frequentative or an incipien, they were beginning to come - probably a future, will come, but ⁽¹³⁾ the ^{is not that the Lord is going to observe ^(13 1/2) something, but that the Lord already is} fully aware of, and He knows it ⁽¹³⁾. And they refer to His knowledge from the foundation of the world. Or it may refer to His observation of the factors involved which He with complete knowledge can observe, but we can't. He can see the complete signs. He knows it because He has planned it from the beginning, but He also sees now the clear evidence that it is on

is going to happen.

Verse 14, Mr. Durham. (Student). Psalm 37:14. That word open, did you know any word ~~derived~~ derived from it. The word פָּתַח is quite different here in its meaning from the usual trend, and the word פָּתַח is quite different from its usual open. Did you look them up in $\text{קְ$ Brown, Driver and Briggs? There are a group of words. You have to interpret those words in such a way as to get sense out of them. So you think of the various possibilities. Good is a little to the right. Better is ~~more~~ a little to the righteous, than a lot to the wicked. In other words the righteous get more pleasure out of a little, than the wicked get out of a lot. Well, that would be a possibility but there is no to with the wicked, so it can not fit that meaning. It is the first natural thought, but it doesn't work because there is no to with the wicked. Better is a little to the righteous than a multitude, many wicked. What does the many wicked have to do with this? And so

48. (0)

look for another possibility. You immediately see that word פָּתַח could be taken as a construct, and if taken as a construct, it would be related to what follows, showing a possession or a belonging together or something like that. A multitude of many wicked. Now what is a multitude of many wicked here? Many wicked have a multitude. How do they have a multitude? What does that mean? Well, immediately you think of the fact that the פָּתַח that can be to, in relation to , can also be as very commonly is, a sign of possession, something belongs upon and so you try that. And you say , maybe that is what belongs here. Good is, better is a little. which belongs to the righteous, than a multitude of, or belonging to many wicked . You see. So that makes sense. And that's exactly what the King James has here. It says, @A little that a righteous man has, is better than the riches of many wicked." § It puts in a the, which the Hebrew doesn't use, better than a wealth - a great amount of wealth. Which, with riches you have to have the (1 1/2) the great amount of wealth belonging to a great many wicked people. (Student). Here there is no indication . I don't think that is definite because here it is many wicked. Just any group of wicked people. (Student). What an artificial

thing it is to try to make sentences where these words pick up. Is that construct? Is that definite? Does that mean possession? Does that mean this? It seems artificial to us as we deal with another language that way, and we have to apply these possibilities to try to make it out. But it is exactly what we do in our own language unconsciously. We hear an expression, and it can be interpreted in two or three different ways, and we do not call them names like this, but we think - what are the possibilities? I suppose you could say this - you would say this, conniving rascals can be a source of great danger. Now if I would say that to you, conniving rascals can be a source of great danger, you immediately know what I mean, don't you? No question about it. Suppose I say that cutting the pages in the book, an uncut book can be a terrible nuisance, you know what I mean. What's the difference between conniving and cutting then? They are both participles, but cutting the pages, no cutting isn't a participle, it is an infinitive that is used as a noun. Cutting the pages of the book can be a terrible nuisance. Conniving rascals can be very dangerous. There the noun is rascals. Conniving is the adjective. It is identical in . You immediately get the meaning don't you. Now suppose I say, visiting relatives can be a nuisance, what is the word visiting? Is it a noun, ^{as} or an infinitive, or is it an adjective or ~~used as~~ a participle. You don't ~~yo~~ know. As you hear it, you immediately think of one or the other, but you don't know which it is. If I say, visiting relatives are a nuisance, you think of that a lot of people that descended on you and prove such a terrible nuisance at that time when you had other plans all made, and here they can. If you say, visiting relatives is a nuisance, you think of that time when you were in a city, and you had a lot of things you wanted to do, and of course you had your obligations to visit these relatives. You see, in one case it is a noun, with an object, and in another case, it is an adjective modifying a noun, but you would have no difficulty in knowing whether you said, visiting relatives is a nuisance (or visiting relatives are a nuisance. You immediately would go through that complex grammatical problem on deciding which it is, and if it is, visiting relatives can be a nuisance, you would immediately think of one or the other, and you might not stop to think of the other, but the chances are if it didn't ~~them~~ fit your situation

you would then immediately think of the other. So we subconsciously go through these grammatical things without calling them names or anything, but when we have another language we don't know enough of that subconsciously, ~~in~~ so we have to consciously take up the possibility . (5)

The ~~chapter~~ ^{דברי הימים} I believe could be absolute or construct. It is rather difficult to be certain whether chapter 20, would be before or after the battle of . (5 1/4). We don't have any evidence in the chapter that might precede it. We have a situation there of conflict between Israel and Syria. And the - you have Ahab wanting to make friends with the king of Syria. Well now, ~~in~~ the general attitude that is taken is, that Ahab was a farsighted statesman who saw that Assyria was a tremendous menace, and that by joining with Syria, they could hold them back, and thus, not only protect Syria but protect Israel, and that they did, they fought them to a stand still, and the result was that another hundred years, they ~~in~~ laughed that they weren't overwhelmed by them, and consequently that Ahab was a farseeing statesman, and the prophets were on the wrong side,. Well now, I think you have to pay attention to that, theory, but it is no way provable that their theory is correct. I don't know of anyway we can prove that the theory is false. But we certainly can believing ~~as~~ we do that the prophet spoke from the Lord, we can feel that the prophets were correct in the viewpoints that they took. And that in the end none of these human schemes could have protected them from the Assyrians, and there were a hundred ways God could have acted to protect them if He chose. Like he did in the case of Sennacherib's attack. He sent the pestilence. He could cause the king to get ~~turned~~ concerned about situations up in Asia Minor, or over in Persia and fight in that direction, instead of fighting in this direction. There are many ways that the Lord could protect them if He chose, and humanly Ahab may have had good human wisdom, but actually the King of Assyria was determined to overcome them, ~~As~~ Syria couldn't and Israel and three or four like them ~~would~~ have ~~been~~ easily ~~been~~ resisted the Assyrians. It would take ~~divine~~ divine help anyway, and so that I don't think we have to say that the usual view is correct on the prophets being wrong in their strategy here, and Ahab in his strategy. Now that would be the main thing that I can see as far as the battle of Karkar is concerned. And I don't quite

see how it could make much difference about that whether this was before or after the battle because before the battle naturally Ahab was pushing toward making an alliance, or the king of Syria was pushing him toward making an alliance, or else to conquer him, and after the battle, why certainly having fit together then, it would be natural to stand together later. It would seem a little bit strange, after they stood together in the battle the way they did that right after the King of ~~As~~ Syria would attack . (8). That would seem to fit a little more with the king before rather than after. But still, you can't tell with dynasts what they are going to do. Syria could figure, the Assyrian menace is over for awhile, now we have unemployment in our land, of all these soldiers we sent back to civilian life. We might as well use them against Israel and enlarge our borders. So that I'm not sure that that's - I don't think there is any way that we could solve that question and I'm not sure that it would make a big difference. Of course anything that we would come across that would cast light upon it, naturally is interesting. But that would be my feeling on it. That particular question, I don't - I do think you will have to treat as a matter that we don't have to take the view that the prophets were wrong in their strategy. I don't see that there is much more you (9) unless of course you come across more evidence. (Student). Part of the big problem of figures in Kings and Chronicles. Occasionally you have battles with very small numbers of men injured, in them, which seems to fit with our general impressions from archaeology that as a rule the armies were not used, and then once in awhile you have tremendous numbers, which seem not to fit altogether with the smaller numbers, but you have in (9 1/2) in other cases. And I'm not sure that is necessary in your particular thesis. But it would be worth while for somebody ^{horses} sometime to go through and look at it, all the figures used for hores like that and see just how many there are , but see just how many there are which seem to be just proportionately large, and - now of course it is possible, ~~horses~~ in figures particularly to have some typographical errors, some scribal errors, particularly in figures. But of course you can't have that in too many. But occasionally -

(Student). I don't know the answer now. I don't know if it is necessary in your paper. But of course if you should find the answer, if you didn't know. Now here's the problem which you raised. How did they kill 100,000 of the Syrians? Is that altogether too many? And it would be good to just note, what are the figures in the battle of Kar Kar, how many soldiers are mentioned there? Then again there, the figures are written down by the Assyrians. How would they know the correct figures? (Student). And of course, a hundred thousand is just an estimate anyway. It would be extremely unlikely that the precise number of a hundred thousand would be the number killed. Extremely unlikely. It is a round number. But how far away can it be from the round number, and still be a proper statement? It is a good thing to know, but you have to note other cases to compare it.

I'm inclined to think about verse 31 there that - a prisoner would be very apt to have a rope about his head, and it would be a way in which a king would be apt to represent in pictures or in procession his victory to show his prisoners with ropes around their neck, and I believe you could find evidence of it, there is evidence of that quite easily. Now that being the case it would seem a rather natural thing for the Syrians in danger of their lives, to have gone asking for mercy to come in the guise of prisoners. To indicate the fact that they are at the king of Israel's mercy. Here we are. You can (12 1/2). You can put a rope around our head. You can kill us. We are indicating that we are already in that position. We are entirely in your hands. It would be a rather natural way of doing things, I would think. Well now, was it a way that was done more than once in one occasion? To say that Josephus said, that the Assyrians did this, to make supplication. (Student). Now the question immediately is, does Josephus have any other evidence for it, rather than this statement here? Is he simply explaining the statement? He finds this statement here. He says - well, here we see, that's the way the Assyrians expressed supplication. Now simply from taking it from here, it is no corroboration. It is merely an interpretative statement, but on the other hand it is possible that Josephus had something else in mind. Now if he doesn't state what it is, you could check with Josephus of course. That would be very wise to do, but if he doesn't give evidence of having something else in mind,

then just put it aside under Syria, as a question to just keep ;in your mind in case you come across it. I would question whether the probability of coming across anything is great enough to involve a real person. But you might come across real evidence and never notice it if you don't have the question. (Student). So have the question definitely in your mind, and whether it would e ven go into your thesis or not, would depend on what you would happen to find.

49. (0)

neck

The question about where the head ends and where the neck begins, or whether the neck is part of the head would be a question that would depend upon usage in a particular area. It would be a rather difficult question to prove unless you just happened to have a context, where it was made object. But the statement - put ropes on their heads, seems to require it. Otherwise it wouldn't seem like much sense. It would be possible that there was some other way than putting a rope around the head. Unless we have evidence to the contrary I would assume that. Now when you come to fixing in the chronology of events in the reign of Ahab, I don't think you have any right to assume, that the chapters are arranged chronologically. They - the books of Kings and Chronicles are in general, arranged chronologically, but there may be an exceptions just like Isaiah and Jeremiah, are generally arranged chronologically, but - well, in Ezekiel, Ezekiel is especially arranged chronologically, but while in Ezekiel, while most everything goes this way year, then the next year, this month, then the next month, it gives you the dates when they were given, yet he has one prophecy given, which is, I think 10 years later than the one that follows it. That's a very interesting illustration of this. Let's look at that for a second.

This order of II Kings 18:20 is the same order that we find in the book of Isaiah, which are told in considerable detail. First, the two chapters about Sennacherib's attack. How God delivered. Then the chapter about Hezekiah's illness. And then the chapter about Merodach Baladan sending his embassy, and how Isaiah rebukes him for it, Well now, as you read this in Kings, Chronicles and Isaiah, you would naturally assume that all of this happened after the deliverance. But the historical scholars, all that I've ever read of this, agree that the embassy of Merodach Baladan to Hezekiah, has as its real purpose getting Hezekiah to unite with

Merodach Baladan against the king of Assyria, and the plan against the king of Assyria, which led to Sennacherib's attack, was hatched in the fourth of these chapters here, ~~man~~ and of course if Merodach Baladan's excuse for it, was congratulations on the recovery of him from his illness, then the illness has to be before the fourth and the third chapter, has to come before the fourth. This means that the order then, chronologically then, instead of being 1, 2, 3, 4, would be 4, 3, 1, 2. And I believe all historical scholars agree, that that is the order in which the events occur. Well now, if the Bible said, after Jerusalem was delivered from Sennacherib, Sennacherib had gone home, then Hezekiah was sick, I would say, well now, the scholars are completely wrong in their reconstruction of this. But it doesn't say that. It says in those days. And in those days doesn't have to mean anymore than in that general period, as far as I'm concerned. And so it would seem to me, that the idea, that that's the order of events there, makes very good sense. And it is very reasonable suggestion and of course, to fit in the relation of Merodach Baladan with Sennacherib, would be an interesting thing, because Merodach Baladan is very prominent in the Assyrian annals at this time. There are two or three times when he led Babylon in uprisings against in Assyria, and then there were times ~~wh~~ when he had to flee, and for some years he was away, and he came back and he got them together again. But it would seem that right after the Lord had delivered Jerusalem from Assyria it wouldn't seem hardly likely that Hezekiah would then be entering in to these friendly relations with him. I don't know, but just off hand it seems to me earlier, it seemed to me more likely than later. I am inclined to think that the historical - the historians idea is correct. That this preceded the delivery from Sennacherib. Well now, if it did, it is very easy to see why the chapters were in this order. The purpose of the writer, is not to give us a running account of year by year of what occurred. If he did he would give us precise dates at every point. He tells us in what year of Hezekiah's reign Hezekiah came. But he doesn't tell us in what year of Hezekiah's reign he was sick, or in what year of his reign, Merodach ~~Balada~~ Baladan sent messengers, so I would incline to think that - the writer, all three writers, are first giving us the big outstanding, important event, or Hezekiah's reign. The fact that he was delivered by the Lord, in a marvelous

way, from Sennacherib's terrible attack, which threatened complete destruction of Judah. Well now, if that's the big important event of his reign you give that first. And then having given that first, then you tell about another ^{interesting} ~~big~~ event in his reign, his recovery from his illness, which is compared to that of then of minor significance compared to the big deliverance of the whole nation, and then it is a very reasonable thing, for the account to end, with the striking prediction ~~in~~ that the Lord made, that not to mighty Assyria, but to Babylon which at that time was an insignificant place, with hardly any importance at all, struggling for its own existence against Assyria. That to Babylon it was that the descendents of Hezekiah would be taken into slavery. And so that is a very logical arrangement of the events, without regard to the chronological structure. Now of course, if somebody was ready to make an argument at all scripture is chronologically arranged, I would not say, this is a proof that it isn't. But I don't believe that you can prove that it is. There are so many cases where it is logically arranged, that you have good reason to consider the possibility that in this case, that it is a logical rather than a ~~chronological~~ arrangement. Well now, if that is so here, when you get into the events of Ahab's reign, I would particularly hesitate as to whether we have any ground on which to be sure of the order of events. I don't think the purpose of the writer is to tell us, now Ahab did this and did this and did this, and 2 years later this happened, and 5 years later that happened, etc. I don't think that is his purpose at all. I think his purpose is to show God's dealing with Ahab, particularly God's dealing through the prophets, ~~to~~ to show the great events that took place, and well, now here's something that shows further light on this matter. Here's something that throws further light, without necessarily dealing in the order in which they occur. So I would doubt ~~here~~ your ability to make precise ideas of the ~~chronology~~ chronology of these events in Ahab's reign, except of course where there are specific statements, and where there are I think we must stand upon them, but I would question whether it would be worth a great deal of time trying to figure out a precise chronology, and then if you put in a good bit of time on it, you may find no result of it, and say the time was wasted, except for the training you got out of it, Then again you might come ~~up~~ up with some very interesting results which would be tremendously

worth while. That's the interesting thing about research, you don't know when you start what you are going to come up with.

(Next period).

Know all this - what is under each subject, because Old Testament Problems and Archaeology and the Bible can overlap to quite an extent, and of course in all of them we have some Hebrew. But we will have good bit of time directly on Hebrew which will be ~~any~~ the graduate Hebrew, very definitely. And then, each of you has his own work on the thesis which is two hours credit, and when we are discussing the thesis of one of you, it can be Old Testament Problems for the other two, so that there is a certain flexibility about it, but we want to keep them all three over a period more or less uniform so that we are sure that when the examinations come up ~~at~~ the end of the semester, and you don't know 50 % more/in ~~each~~ ^{than you need to} one of these subjects, get a 95 in two of the subjects and a 65 in the third one, that wouldn't average your understanding likely, that you have to get for the graduate work, so that we could keep track of how we are getting on with this. Now four weeks we shouldn't let go that long, you see, but how are you running Mr. Durham? (Student). On Graduate Hebrew - no, I think most of you need more on archaeology than you do on hebrew, so maybe it would be most useful this afternoon, to have a few more words, we've spoken about you two, your thesis. Let's see what Mr. Rapp has done, and let us then look a little bit further in Finegan. (Mr. Rapp). You say, that Ugaritic is a gigantic area. Well now, you can browse in the Ugaritic area 20 hours a week from now until next spring and not have any thesis you see. That's why I want to chrySTALLize it into a definite thesis, and that is why I would like to have within the next week, 2 at the most, I would like to have a definite outline, saying here are specific problems that need handling, which you feel if they were properly handled it might make a thesis, you see. Now let's have that definite. (Student). Well, now that's one thing, I'd like to have them listed, and definitely before us, a little discussion, because then we can help to pick out what is most important to you to do, and what ~~is important~~ there is that you have to say that you let go. Otherwise, you can browse through the area for a year, and you don't have a thesis. Then you would have to stay another year, you see. I want to ...

to help you to get it finished this year if possible, so that's why I want to crystallize your thinking right now, where you have a definite outline, ~~and~~ ^{of} what you have to work on, Now you just speak of Psalm 29. It might just be conceivable that comparison of Psalm 59 with Ugaritic might make a thesis and it might not. I don't think rightly. But I'd like you to make a judgment to see if it would fit a quarter of a thesis, or an eighth of a thesis, or a tenth of a thesis, or half a thesis. I'd like a judgment on that just as soon as possible, and what else you feel ought to enter into it. (Student). Keil [?] makes an argument that in view of the difference of interpretation there, that they're dealing directly with Biblical material we don't have right here, but you are dealing with matters scattered through various things and you have to find them, and therefore you are not as far along as they are, and therefore you feel that it should be two weeks from now instead of one week, and you should have a good ~~tanable~~ outline. (Student). Well let's set it for two weeks from now. Let's say, a week from Monday, a week from next Monday, that on the 16th, that you have a good outline, written out, typed out, with three carbons. It should be at least three pages in length, an outline, including some quotations, but more particularly references, and with specific things where they say, and perhaps one or two of the strongest statements, but an outline two weeks from today, with three carbons so that you can give each of us one, and then we can talk for an hour or two and thus have an outline in front of you. If you can have that two weeks, let's say ~~it~~, not later than two weeks from today. (Student).

50. (0)

And the advantage of an area is, you have a definite amount of material to deal with. But the disadvantage of it is, you don't know what you are going to find. You may come through and you may find practically nothing. Or you may get through till you've found a lot. But it may reach out in this direction or this or this. You aren't sure, ~~when~~ ^{until} you get into it. The advantage of the objective is, you have a definite thing you are trying to prove, or disprove. You are going straight after that. The disadvantage of it, is, that very often it is hard, the evidence may be so scattered that it takes you forever to do it, and you can't do it within

the length of time. Or you may find that it is such an easy problem, that two months goes by, and it is finished, and you don't have any thesis. You've dealt satisfactory with that problem. And so for that reason, from a viewpoint of practical expediency, I recommend the area points, rather than the objective points, purely for that reason. (Student). Well no, I would say that as you go into it, you would find certain aspects which are perfectly obvious, and you won't need to go much further. There is plenty of evidence. You ~~we~~ get six good evidences to prove this point. Well now, you might get 300, but you get nothing more. You've already proven it with six. So you don't have to go any further with that. Then you find certain things on which you begin to find that there is an important problem which emerges on which the evidence seems to be (1 1/2) and you are uncertain. And next you know, you find your area material developing in your mind as you try to deal with it specifically, with certain very definite problems, which in the end become the principal things you are handling. You see. But that develops as you get into it. And that's why we want to get specifically into it soon, instead of simply spending too much time, simply working details for this. (Student). That's the categories yourselves. Well now as you go into it, and get what you've got from this (2) material, you will find some of them in which your material is absolutely clear, it seems as if you've exhausted that category. You can't quite see how Isaiah will add much more to it. You'll find others of them on which you just don't have any evidence. And then you will find some of them on which a problem emerges. Then you will say, I wonder, is it this way and then you will find your evidences are baffling, because of evidence looking this way and evidence looking this way, and it will emerge as a vital problem, to work on. But you have to get into a definite, specific idea of handling each of these categories, before you reach that point, to see where the problems emerge there. (Student). It depends on the purpose of your thesis. If your thesis were to take three chapters of Isaiah and explain them, and then anything you come across there, would be vital. But if your problem is to understand something about judgments and after you go through these kings, you will have certain definite problems to make - then you will find a very obscure verse in Isaiah. You see, this has been my experience now

in prophetic studies in my classes. I've been interested in what do we learn about God's plan for the future, and what we learn about God's desire for our attitude today. Well, as I've gone through I've found verses which were very obscure, but I couldn't see that they would throw any light on any of either of these (3 1/2). I would quite simply say, well

that's an obscure verse. I get a general idea, but I don't see at the present moment, that it is an extremely vital (3 1/2) I've got on it. I've spent much time on it. I said

it would be interesting to do some kind of thesis on it. I've studied other verses which are key verses. You take them this way. They prove this. You take them this way. They prove this. Well, that verse is worth putting a lot of time on, to work up his (4) you see.

And you just go to Isaiah and you say, let's see what it means. Well now, in order to find out you may have to study the whole chapter, get the key to the interpretation of the chapter. You

may have to study some of these words, very definitely. You may have to look at all kinds of Old Testament and New Testament similarities. You may find six obscure verses, ~~in~~ spend the whole year studying and when you get through you haven't done anything that is related, you see.

But if you now get an idea with each category, what are the important ones? What are the questioned one? What are the ones where you have need? For further elucidation? Then you will find all kinds of things in Isaiah that simply add evidence on this, on that or the other, and whether you take it this way or that, the results are the same thing, whatever your categories are concerned.

And you will find other verses that are very, very vital, and then when we know what goes on, then we know what we want to study specifically, what the particular points are, that it is vital to get all the evidence you can, throwing light on it, in order to reach a satisfactory conclusion, but you want to find what the things are that you need to do that. Otherwise, you

will spend years studying Isaiah, and when you get through you've got an interesting discussion of Isaiah, and you don't have a thesis. (Student: Would you say that a conclusion on a matter pertaining to something like this would be more of a ~~man~~ practical thing, or something that would simply help in the matter of understanding, regardless ~~of the matt/~~ regarding method of judgment in the past,

or what?) Well, whatever your interest lies to, and whatever you found evidence on. I think the best way to get answers to these specific questions is to move ahead in a specific way.

If you can give us an outline in which you say, a study of the judgments - a study of judgments in the period of the divided kingdom. Introduction: Why I've chosen this subject. Exactly what is covered in it, what is concluded, and what idea I have that you are apt to find, and then I've divided the material into categories. Category 1. I've found ~~very~~ comparatively little under this. There are a few important verses as follows. The conclusion I would draw from this is rather obvious, hardly ~~quite~~ worth our time to go into it. Here it is. Then you say number two. Under this I found a great deal of material, but much of it is very obscure. As I read it, I felt for a time inclined to think that it was this way, but as I went further I found that it was this way. And I'm rather uncertain about it. I find certain verses, or certain discussions like the relation with Ahab, and the relation with Ahaz. These seem to look this way, while these seem to look this way. I'm not certain it is tremendously important to decide this, or I'm uncertain about this, or this is tremendously important. You see, just what is your judgment on it? And get as definite results as you can from your present study, and where you can't say so, ~~so~~ we know that is your present point of reaching it, you see. Get it tangible, as if you were to give a lecture for an hour or two on this subject. Which you have to do at a certain date, you can't spend two years on it. You've got to do it now. You see. What will you do, to give an idea of the area, upon which a situation is? It will clarify it for the people who listen to you, and will show you the problem areas that you haven't answered yet, and what are the obvious ~~an~~ areas that they are to stand on, and know it is that way. It was made perfectly obvious to them before, but they may not have the (7 1/2) of it, and you just bring it out, with a few illustrations. Now if you can give a talk for an hour or two like that, that's plenty, with an outline, which you type out, with three carbons, so each one of us can have the outline in front of us. Then from that there will emerge that ~~which~~ will be tremendously important and helpful to us, and helpful to everybody. It will give help to all those.

Now Mr. Blizzard, you are next. (Student). You've ~~been~~ speaking about the chronology of the reign of Ahab. My inclination is to say right off hand, we just don't know. We don't have evidence. There is nothing we can do about it. Now if you find that the various books you've looked at, have built considerably on the chronology, if they've drawn conclusions from it, and

they agree as to what they think the chronology is, that's a vital thing to bring up. Now if they draw varying conclusions, based on a different interpretation of chronology, that's another thing to bring out, you know. Or if they draw the same conclusion, to make the chronology different, that's another conclusion. But if they don't build much on the chronology, why then, it is not particularly a problem for our special purposes here, at present. Now you may have time to check on that quickly, or you may not, but for your particular problem now, I don't think your raising a problem like that, now is so vital, for this particular thing, as getting a knowledge of the problems that the different sources you are using think are right, and you deal with each of those, each area, each of the three areas, and under the three areas, sub areas of course, under the great nations, Egypt and Mesopotamia. (9) as two main ~~areas~~ areas, under the lesser nations, these different ones, are separate areas. Under Palestine, the particular areas from which you have evidence, particularly between the Southern and the Northern Kingdoms, or Transjordan would be better. Or then perhaps a matter of specific customs or something like that. And then a conclusion summarizing the material for all these. How much do you have under, taking it altogether then - what is the general summary of general corroboration, special corroboration, interpretation, derivation, and your general conclusions as to the nature of the problems in which is most important. What are the fairly obvious things, and what are the matters on which we agree upon. They'll give us a survey of your thinking at present on the thinking, and it should be a survey so that somebody who knows nothing about this, will feel he is really enlightened upon it. He knows what there is, that we do know, what there is where there are statements made without ~~an~~ where the position is - where there are real problems that are crucial problems. And if you could give us such a report, to take, on Wednesday, to take not over two hours. If you get it in one hour all right. I say, not less than one hour. Not more than two hours. And then we will all pick it to pieces, where we find how it can be improved. What problems there are. And that will be very helpful to the others.

NEXT CLASS.

This is Wednesday, November 11, Armistice Day. We are now to hear from Mr. Blizzard, and he is going to give us a - (Student). He is going to take what he has available at present, and imagine that it is going to be put in a thesis, and give us what it would be if he had to do it at this minute, which of course, is not what it would be in the final form, but will be a good start in that direction. So now we'll hear from him. (Mr. Blizzard). Just for a second, on the point that you mentioned about Ahab. It seems to me that we could know that there is a specific corroboration, that there was a king named Ahab, and that he was a king of Israel, and the approximate time when he was. That there is a specific corroboration, but there is a problem in the fact that this particular battle is not mentioned in the Scripture. Now of course there might be any battle not mentioned in the Scripture, but it would seem to be a rather important one, so it makes it an interesting problem. And also it can be a help toward interpretation. It shows a factor in the background which might affect a thing, about Ahab otherwise, but it is a specific corroboration. It is very valuable up to a point, and then the fact that the specific battle isn't mentioned, wouldn't necessarily be a problem. I thought that the way that you expressed it sounded a little negative. (Student.) it wasn't a direct corroboration of the battle - but of the king.) Another point occurs to me there. When you speak of this, you will have the Assyrian records mentioned, not only Ahab, but Benhadad, being Assyria. Well now, ~~in~~ that is not a corroboration - Biblical mention of Assyria, nor a corroboration of Israelite, so that I think that it comes in two places. It comes under Assyria but it should be indicated particularly as you look at it again under Assyria. (Student).

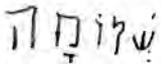
(13 1/2) a word - Shishonk, how would you be apt to write that in Hebrew?

How would you write something ending in onk in Hebrew? The problem is that the Egyptian ? writing does not express thought. And therefore the pronunciation in Egyptian vowels involves a good bit of guess, but we know about Egyptian vowels - you see, in Assyrian writing, you write vowels, it is only in Hebrew writing, that they were written in by the Rabbis. They represent a tradition, passed on, without a doubt, but in the main, actively passed on.

But in Assyr n

But in Assyrian writings you represent vowels, but in Egyptian, the writing only represents consonants, and we would know nothing about Egyptian vowels if it were not for the fact that in late Egyptian history, after they were conquered by the Greeks, they began writing their language in Greek letters, and that we call Coptic, it is the old Egyptian language as it has developed through the centuries, so that it is different, but it is a natural direct development, just like English is out of Anglo-Saxon, and this language Coptic, is written, now in Greek letters, with a few modifications, in order to make it fit. So that from a study of Coptic we have traced the vowels back, and made certain assumptions, about the vowels. Well then, there is another thing about it, that there were certain periods, in which the Egyptians developed a system, for representing foreign names, and that is quite an involved study but they do represent to some extent, consonants of foreign names, but not of Egyptian names, but Shishak was a foreigner, he was a mercenary who became an Egyptian, and eventually became Pharaoh of Egypt.

51. (0)

In the pronunciation of these names - there is no set rules. And there are various influences that enter in. One thing of course is, the name of Solomon of course, we wouldn't try to say  in order to be Biblical, because it has become Anglo-sized, by frequent use. Now the name of a king, like you've been speaking of, the Egyptian Pharaoh, hasn't been Anglo-sized or not? I have noticed since I was a boy, and called it in the natural English pronunciation like that, and that is very, very far from the way they said it then. Has it been Anglosized sufficiently, that that is the proper way for us to say it now, or should we try to get nearer to the way it actually is in the Hebrew or in the Egyptian. Now that is a problem about names. Now when you come to this Tirhaka, Tirhaka is a pretty good indication of the way it is found in the original. I think it is somewhat different from the way it is found in some Greek sources, but there is always that problems, what should your policy be on this, and get used to one, and any other one sounds queer. (Student).

The mention of Baal in Ugaritic writing would immediately suggest the possibility

that this is a specific corroboration, something in the Bible, but you would look a little further, and you would find that in the Bible, the word Baal is used, as the general reference to a heathen god, and it simply means master, and it is used as a reference to various gods, and at various times, and even is occasionally used for places where there is reason to think they may have been referring to the true god, only it is Baal. So as these other Baals became well known, it came to be to be forgotten from them. Then you look into the Babylonian stories, and you find that in Babylon, the god of Babylon was called Marduke, but that in the later period, it was always called lord, and as lord, they used the word for lord, Belu, and this Belu which they used for lord, comes to be shortened to Bel, and Bel becomes the name for the god, Marduke, so that he is called Bel in the late period, so this particular word, is thus used so broadly in the different ways, that it would not be much of a specific corroboration. Now there is the possibility when you first see it, to look into it and see if it is, but now you find

(3) in the Ugaritic. That is not a common name for God. Some say that is el el yoma, of Genesis. I think that is quite unlikely, but that suggests it, but anyway, here you have this elan, who is referred to as a god, and often spoken of in the Ugaritic, a good deal about it. Now if you find an elan mentioned in the Bible, that might be a specific corroboration. But Baal is so generally used in different nations, that you would have to have more than that to prove that it is specific corroboration. (Student). The heads of the forces of Germany met together, and Roosevelt tried to joust Stalin a great deal and tried to jolly him along, and then you would read that the leaders met together to make their final division, of the spoils of Germany, and that Stalin refused to agree to everything that Truman wanted him to do. Truman later said that Stalin broke most of his promises, on that occasion. Well, in one case you mention Roosevelt, and another case you mention Truman, written from a Russian view point they might not bother to mention the fact that in between Roosevelt died, and Truman took over. It would seem like a contradiction. Actually there would be a change in personnel there. And you would find that in this case. (Student).

Of course, that the Israelites took over some poetic forms, and some similies, from the Canaanites and used them as poetic ornamentations, what does that prove? No body that I know of has ever said, that Psalm 29, is something that the Lord dictated and David wrote down. That it expresses the words of the Lord, with no human mind entering into their composition whatever. Psalm 29 I would say is a human composition, praising the Lord, written under inspiration of the Holy Spirit, keeping the writer from ~~an~~ error. It does something that the Lord wished to be done. He wished people to glorify the Lord in this way. He wished people to glorify the Lord in praising him and for His power over nature, and in doing so he did not give them the form of rock and roll music, or the form of , as they told him, symphony or something else that would be common in this age. They did it in the form which were customary in that age and which people have heard, but instead of - and the things that they said about these Canaanite gods, they say no, the one of whom these are true are the creator of the universe - God is the one who sent this form, Jehovah is the one who sends the storm, he is the one who directs all these things. What you've presented there seems to give evidence of derivation, not of anything religious. Derivation of form. Derivation of poetry. Derivation of unreligious things, that is of externality, even as he said there, they took them less seriously. They were poetic ornamentations. There is nothing wrong with poetic ornamentations. There is nothing wrong with saying - no, Daniel is not the one who protects the fatherless, and his orphans, the widows and the fatherless. It is Jehovah who does this. There is nothing wrong with that. These people with false gods, and false religions, are striving after something. The Christian scientist today is striving after calmness of mind. We must hold, I must absolutely sink on these truths, and so to keep a smile, to be friendly to everybody, we must hold ourselves in that pose, and it is an awful lot nicer than anybody who doesn't hold himself in any pose, or is mean and disagreeable to get along with. These ~~people~~ people externally are very lovely to get along with, but it is worked up in the power of the flesh. We say no, that is not the way to get it. ~~in~~ The way to get it, is to rest in the Lord, and let Him pour out through us the love and the kindness, that you should have. We have the right way to get it. They are trying to get a right

right thing, but are trying to get it in a wrong way. There's nothing wrong with a derivation of poetic imagery, of form, of externality. There is nothing wrong with that in the world. And it is very good to see where Ugaritic may give evidence which you may or may not decide that it is enough to prove a derivation of these things, the Canaanites. Nothing wrong with that in the world, but does he show that the whole idea of a god, is taken from the Canaanites. That they didn't know of any god, until they heard about this. Does he ~~w~~ show that the idea of the kind of a god, that we have was taken from Canaanite. Does he show that the idea that the idea that the Israelites were in Egypt, was not something that happened, but something that they borrowed from a Canaanite myth, or something like that. And those are a harmful sort of derivation. This other is a very interesting sort of derivation. One worth looking into and seeing how much there ~~is~~ to it, to how great an extent his evidence is good, and to how great an extent that it is overdrawn. Note exactly what he maintains. You notice how a good bit of this argument is based upon that very question, of explaining that the wilderness of Kadesh means the interior part of Northern Syria. How much evidence does he have that that part was called the Wilderness of Kadesh? I don't know how much he would have for that, but certainly we know that there was a very important part of Kadesh, down in the southern part of Israel, and he says, Kadesh was the name of an oasis there, but the wilderness around it was ~~never~~ called Kadesh. Never is a strong word. How can you prove a negative? He may say, we ~~do~~ find no evidence in the Bible, that the wilderness there was ever called Kadesh, so where else would he ever look for evidence? ~~k~~We don't know whether it was or wasn't. We may find evidence that it was, but evidence that it wasn't would be mighty hard to find. You have to have a tremendous lot of evidence to examine before you can make a statement like that. (Student). I ~~could~~ could tell you, there is nobody in Philadelphia that is over a hundred years old. I could tell you ~~that~~. I could tell you that. And you say, what do you base that on. And I say, I know some doughtering old people, that can hardly walk around, and they are 82, 83, 85. How could they ever get to be a hundred. Once in awhile I've heard of a person who is 92 or 93. I've never even seen anyone who said he was over a hundred years old. Do you mean to say right in this town of Ph e

town of Philadelphia there is anybody who is over a hundred. My wife reads me from a book today which says that the Bulgarians ~~and~~ eat lots of yogurts, and they have excellent health as a result, and they have 1500 people out of every million who are a hundred years old. It is compared with the United States where the average isn't even 9 out of a million. Well, if it is 9 out of a million, we ought to have 18 in Philadelphia. Maybe they are. I've never seen any of them. I've never heard of any of them. I could say, I've never seen a person over a hundred in my life. I've never heard of a person in Philadelphia over a hundred. I've heard of them in other places, but rarely. But if it can be statistically proven, that there are nine per million in the United States, over a hundred, my guess is that there are at least 5 or 6, and maybe 10 or 12, in Philadelphia. But there are thousands of people that I have never seen. For me to make a negative statement, that there is nobody over a hundred in Philadelphia, ~~for~~ would be rather absurd,

Now for him to say, the wilderness was never called the wilderness of Kadesh, if Kadesh was an important town there, in the wilderness, that is a mighty difficult thing to prove. This might be the wilderness of Sin over here, no question of it, and this the other wilderness, and there's no question of that, and when you are in Kadesh, to show whether you are going east or west you name the wilderness. But suppose you are not in Kadesh. Suppose you are in some other place, and you refer to the area. Around Kadesh, it would be the most natural thing to call it the Wilderness of Kadesh. So what I mean is that I think that he is going beyond the evidence. He says that there is a figure here of the Lord, riding on the clouds. Well, I don't think you find much of that in this Psalm. But there you want to go slow, because we do find elsewhere, very definitely, a picture of the Lord riding on the clouds, or riding on a chariot. We have that figure of speech. There is no question it is in the Bible. Well, is that figure of speech taken from the Canaanites. That for me is a more difficult problem than to know whether the Psalm is or not. That question about the Lord riding on the clouds. That would have a little bit of difficulty. I don't know whether you have to go into that at all, but it would be interesting to see what the evidence is on that. But he's got some interesting points here but he certainly goes beyond the evidence. There is no question of that at all.

Mr. Durham. (Student). It is not quite that because ~~as~~ as far as I gather, there is no Canaanite hymn which gives it almost word for word like this, but since they substitute Baal or Elyon, ~~or~~ instead of the Lord, there's nothing like that. So there is no evidence of that. But there is a certain type of parallelism. An ascending parallelism. Now, he says, that ascending parallelism, is common in Canaanite. And he says, the picture of a storm coming in from the Mediterranean is common to the Canaanites, and he says that in Canaanite, they think of a god as riding on the storms, and coming in. Well now, you'd want evidence on each of those statements. But he says there is evidence. So there is doubtless at least something which could be called evidence, ~~about a storm~~ Perhaps there is convincing evidence. But now suppose there is. You take this Psalm and as you glance at it, you begin to immediately think, maybe this is a picture of a storm coming in from the Mediterranean. There is nothing about it in the first verse. There is nothing in the second verse about it. The third says the voice of the Lord is on the waters. It is on many waters. The God of glory thunders. Does that show the storm coming from the Mediterranean? It could, but it is rather vague. It wouldn't have to. The voice of the Lord is powerful. The voice of the Lord is full of majesty. Well, that doesn't prove anything. The voice of the Lord breaks the cedars, yes, breaks the cedars of Lebanon. Now that could be coming in from the Mediterranean. It is highly possible. It would be a natural figure if the storms generally come that way. The Canaanite might see it, and speak about it, and the Israelite might see it and speak about it, without either one of them getting it from the other. If they saw storms going that way, it would be very natural, to think that it is described poetically. Now he makes them to skip like a calf. Lebanon and Syria like a young unicorn. Well, there you've got those two big mountain ranges, and they are not in Palestine. They are in Syria, just north. But in northern Palestine they are a very common part of the horizon. They are not in the land, but they are visible from the land. You look at the sea of Galilee, and you look north and you see Mount Hermon, up there to the north, right up in front of you, in what is called Syria. It wouldn't be unnatural to speak about them in Palestine. It wouldn't necessarily

prove a Canaanite origin at all. And then look at - the voice of the Lord divides the flames of fire. Now maybe that is lightning. They didn't mention that, but that would seem to fit with it, wouldn't it. Then the voice of the ~~w~~ Lord shakes the wilderness. Well, there are so many wildernesses there. To say that is going inland past Lebanon and Syria. That seems to me like quite a jump. But look at what happens in verse 9. The voice of the Lord makes the hinds to calve, discovers the forest, in His temple does everyone speak of His glory. Well that's quite a big jump from the ~~m~~ thunderstorm, to make the hinds calve isn't it? I don't think that would come as a result of the thunderstorm, wouldn't it, or would it? (Student). You think it could. (Student).

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That might fit with the other things. That might be alleged to be a connection between verse 9 and something in exchange. But that wouldn't connect with the storm. While the thought Mr. Durham suggested of this being the terror of the thunderstorm, I don't think many readers of the Psalms think of when they hear it read. It may be the very thing that is in mind. Certainly, the storm just being mentioned before shaking the wilderness, that may be what it means, making the hinds to calve. Now you remember that Elijah went out into the wilderness there and he saw a tremendous thunder storm, and the Lord was not in the thunder storm. The God is greater than the thunder storm. He suffered from the thunde~~r~~ storm, but He controlled the thunderstorm, and it is a great way of praising the Lord, to describe the greatness of natural forces, and say God controls them, and you can use poetic language in so doing. Now you may use certain literary forms which are similar in Canaanite. You could conceivably even take a Canaanite hymn, and substitute the name of the Lord. You could, but I don't know of any evidence that that has been done, or gone that far. That is not alleged here. That could be done in some cases. I wouldn't think it impossible, but I certainly wouldn't admit it without proof, that it had occurred, but in this case, as you see, if we had a Canaanite hymn clearly written some centuries written before this, which was very very close structure, why, it would be very natural to say, well, maybe the Psalm writer heard that, and got to thinking about it, and thought, no, it is the

Lord who does this. It is not Baal. It is not elyon, it is the Lord who does this. And he produced something which was very similar. But if you have no evidence of any such Canaanite theme than you have similar ideas. These ideas might have affected some ? Christians, some Canaanite - just simply some ideas or poetical forms but they are used to glorify the Lord. There is nothing wrong with that at all. To say that the idea of incarnation is taken over from the Canaanites - something like that, that would be a derivation to prove that it isn't true, because it is just an idea they've gotten from them. But that doesn't enter here at all. Any such attitude as that. I would that this come under that third aspect of derivation - the derivation of non-religious matters. That is, matters of form, matters of poetry, and things like that. Figures of speech. (Student).

Yes, that the letter , and the letter , and the letter , they have ultimately - may be ~~more likely~~ canaanite in origin, but more likely Sinaitic in origin. I don't think that God says, here is , here is , here is . Here is a method of writing , you use it. In the course of events, ~~from~~ God allowed mankind to develop systems of writing, and they are not particular good systems. That system is better than the system we use today, but not an awful lot better. The Lord let them develop systems of writing, and then He caused these prophets to use those systems which were developed. He did not give them a perfect system of writing. He didn't give them a perfect language. He let the Greeks develop a system of language which was ideally suited to the presentation of minute and fine and exact thought. And then he caused the disciples to use that to present the thoughts of the New Testament. This language which the heathen greeks had developed. And He uses forces which have come into existence in this earth here. So we are using something they have developed. Now ~~a~~ many of our literary forms have~~n~~ been developed by secular writers. Many of them. And just how great an extent we use it, to how slight an extent it is affected by it. Certainly we are affected a great deal. Why do we wear neck ties? Is that some beautiful Christian thing we are doing, or is it a custom which has developed from purely secular reasons. I don't know. We all do it. I don't know why we do, but - (student). Why do we have Christmas trees? They are not commended ~~in~~ in the Scriptures, but the custom has developed. It is a pleasant custom, and

there are those who think it is a terrible custom, but most of us find nothing harmful in it. We find in it the suggestion of kind things and helping others. ~~In~~ Little children being surprised ~~by~~ with things they couldn't hope to have at any other time, and then we tell them we are celebrating the birthday of our Lord in doing it, and direct their thoughts to Christ, in connection with it. We see no harm in it at all, but we don't say that anything is commanded in the Bible, or that anything is required by Christianity, or anything like that whatever. And we use things, we use an airplane to ride to a place where we are going to hold evangelistic services. We don't know whether the man who invented it was a Christian or not. Now we don't particularly care. And in praising the Lord we get an architect to build a church for us, and if we could get a fine Christian to build our churches that is fine, but if the Christians in the neighborhood happen to be very poor architects, and there is a first class architect who isn't we hire him. We use that which is produced by heathenism to glorify the Lord. (Mr. Durham).

We must recognize the difference between the ideal and the real. The ideal would be the state of Adam created by the Lord, created in innocency, ~~uncreated~~ free from sin, to use nothing but what he got directly from the Lord, but after Adam fell, sin is in the world, Satan is active in this world for ^{thousands of} ~~a thousand~~ years. Everything that we are connected with has Satan's hand upon it to some extent. What we want to do is to get the Lord into our hearts and into our lives and to build, to move, in the direction of Christian situation, as far as possible, but to realize that we are in Satan's world, and will be until Jesus takes us out of it. And to say that I will have nothing to do with anything that has any heathen connection or any ^{sinful} ~~sinful~~ connection why, we will have to get into a room by ourselves and have nobody else there and we will have to get out of ourselves, because we are introducing sin~~s~~ into it. We are in a real situation, where the Lord sent us here, not to keep from being contaminated by anything that is evil, but to bring His word to the evil so that many of them may be reached and be brought to be good. And if in bringing His word we utilize cooperation in the religious aspect with heathens - with people who are enemies of the Lord, we ~~thwart~~ our purpose, and destroy it, but if we say that we will not utilize anything that is done by any of those who are not ~~human~~

wholly sanctified, we are cutting ourselves off from the use; of all modern ~~m~~ equipment of every sort, and wouldn't think of using a loud speaker then or a door or anything else, unless we were sure they were sanctified Christians. We live in a real situation. And God's purpose isn't, we get off in a corner where nothing can contaminate us, but that we go out and carry His message without letting the message be contaminated, or the means of presenting it be contaminated, but using everything that we can to get it out, and to bring people away from any of its influences. And so there are very few questions which are black and white. In the majority of them there is a place you have to stand in between. The extreme of wickedness and the opposite extreme of utter impracticality, and we have to find a point where we can accomplish it. And whatever we do is going to be criticized. But if we take the ground that we want the Lord to say, well done, you've accomplished for me, and we don't care what any of them may say. We'll find that in the end, more human beings will be speaking well of us, than if we take the other half, and they are looking to get there too. And so we find this Psalm here and you can say, well, now, whoever wrote Psalm 29, was a wicked man, ~~but~~ for he copied things from the Canaanites, from those ungodly, heathen people, he took the idea of an ascending parallelism. He took from them the idea of a storm coming in here, and describing the storm, and attributing it to his gods. He took these things, these references from northern Palestine, he took those from the Canaanites. Therefore it is a wicked thing. We must cut it out of the Bible. Or we can say it is not proven that a great amount of this was taken from the Canaanites. We have no parallel to show that the Psalm as a whole, is taken over, though such a parallel might emerge. But we have no proof that there ever was or can be, but even if it should be the Psalm as it stands is a thoroughly truly Godly Psalm showing that the forces of nature are in the hand of God and He controls them, and it is He who gives strength to His people, and He will bless His people with peace. It is a thoroughly (9 1/2) helpful thing, which we can use regardless of the question whether there may have been elements in it which may have been copied from a heathen background. But to say that a Christian would take this, an Israelite would take this, and would go in to the temple of Baal, and there he would sing the hymn,

they are praising Baal, only he would substitute the word, the Lord, looking up at the statue of Baal as he did it, that of course is an other thing altogether. Something which of course he couldn't possibly do. But to use in his Christian service, and of course there is this about it, that copying things is not necessarily direct copying. We are all influenced by thousands of things that are in the air around us. I was with a group of Jewish Rabbisa couple of weeks ago. Did I tell you about how they were telling about a meeting in which they were some music leaders from different synagogues, and how there was one song in which they sing in their synagogue every Sunday. Every Sabbath and they sing this over and over, and these words have to be sung. The result is, if you use the same music it gets terribly tiresome, so they are constantly, the music leaders are changing the music to fit. I don't know but some may sing and some may play perhaps, but it may be that some in front sing it to the rest, but it is repeated over and over. And the result is that you have to keep changing the music. And one of them came in and he said, say, I thought of a new tune that would be good for this. It would just fit with the words of this, and he started singing it, la la la la la la la. And one of the other composers said, say, he said, that tune you are singing is "God rest you merry gentlemen". It is a song of praise for the birth of Christ. He said, we can't sing that in our synagogue. And he had no realization of it. He had probably heard it you know, at a Christmas carol, Christmas carols of something sung, and he hadn't even thought of it and maybe for years it was in the back of his head, and he is trying to think of a new tune for this, and then this comes out, and he thinks that he has invented it. And it is something that he has heard, and a lot of the forms we use and the manners of expression are things that we pick up here and there, and we don't know where we've picked them up. And if certain aspects have been picked up from having been used by the Canaanites, why, that is nothing for us to get frightened about, but we must not, because of a few -

(12) immediately jump to the conclusion, that there is many times more, that can be just assumed without evidence. But where there is direct proof, I think we can gladly accept, admit it, but do not go beyond what is proven, and it is nothing to worry

about, but the idea that there never was a flood, but that the Babylonians made a story of Gilgamesh, and some Israelite took over the story, and this is an imaginary legend taken over from the Babylonians, that is a different thing altogether. That is the harmful derivation which says these things ~~didn't~~ didn't happen. They were taken over. There was no son of God incarnate in the world. Jesus heard about the Servant of Righteousness, and what the people of Qumran thought of Him, and His disciples said, well now, here is a real teacher of righteousness. And they began to say about ~~him~~ him what they had been saying about the other, and the fact that they believed in the teacher of righteousness was crucified and was risen from the dead, and was going to come in the clouds of heaven to reign over the earth. They just took it over, and it never really was Jesus' teaching at all. I mean, that is a terrible thing. And that is what is being presented, by Edwin Wilson, and by Lee , in ^{the} Britain etc. Actually there is no evidence that they believed anything of these, about the teacher of righteousness, at all. There is certainly no evidence that Christians ever took the teachings over from them, but as presented it has seemed to many people today, to knock the very foundation out of Christianity. And if a teacher of righteousness was crucified ~~it~~ it doesn't prove anything. Mani, the founder of the Manichaeans was crucified. But no body ever said that he died for anybody else's sins. And certainly nobody ever said that he was raised from the dead. And I don't think there is ~~any~~ any evidence that the servant of righteousness was raised from the dead or ever would be raised from the dead. But it is important for us to get a clear outlook on the attitude towards these things. And I would think that the present point, that the vital thing to be done for these was to note alleged derivation from Canaanite. Probably under the third head, the non-religious, rather than the religious, but ascending parallelism. Ginsburg says there is ascending parallelism in this, which he says was a common feature of Canaanite. Well, one of these times, not right now, but one of these times, investigate the ascending parallelism in Canaanite, and see how frequent it is, and how similar it is to this. Then he says, here there is a storm taken over, Well, that is not nearly so definite an idea of derivation, because everybody sees storms, so you wouldn't have to take a

storm over from anybody else. The idea could independently occur to a thousand different people, but he says there is a storm, taken over as proof here, Well, note it down, that he alledged to it as a derivation here, but that certainly would be the third type rather than the

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where he says it, under that heading, storms. And then he says, evidence that the Psalm comes from a Canaanite background rather than an Israelite, because the geographical pictures in it are Canaanite. Well, note the evidence where he says that. Then one of these days, if you find, that in these various books, one - if they give an evidence that great portions of the Psalms, and of the prophetic books, etc, were not written in Palestine at all. They are just taken over from something written in Syria, because the whole geographical background of it is Syria. Well, you have to gather together in one place all the references, where such statements are made. And then it won't take too long to look them through, and to say, well, on the case of five evidences they are making a big broad statement, or no, they have a hundred evidences. Whatever it is. Or they only have one or two actually. Big broad statements, practically no evidence, and I don't know how important that will be. Whether it is important at all. But if it does become important, why then, immediately you have to say, what is there that shows a storm in Northern Palestine in this, well, it is on the waters. The voice is on the waters, And that could be north or south. And then it goes to Lebanon, and then to Lebanon and then - Lebanon. Well, you don't have to be in Syria to see that. There are great towering mountains that you look north to from Northern Palestine. So that doesn't prove that at all. In fact, that is where you are apt to see your thunder, as you look toward the mountains, rather than right where you are. So that doesn't prove that at all. And then, the third, the proof of that is that it goes on to the Wilderness of Kadesh beyond, well, just how much proof is there that that ever was called the Wilderness of Kadesh. We know there is Kadesh in the South. But of course the trouble is, the word Kadesh, means the holy place, and every word that was a holy place was apt to be Kadesh, so there may have been hundreds of Kadeshes, so when you get to it, the Kadesh is hard to prove anything. So he is not in a very strong position on those particular elements.

And it would be very interesting to see what other incidences he has to give. That is the big ultimate thing in the end, is not the discussion of the minute detail of one particular Canaanite theme, or one particular Psalm, but to see how many there are, where a fair argument can be made. How many incidences similar to this are in the Psalms? How many are there in Canaanite? There are a great number. There are a small number. And of course, each one has to be looked at, in order to see if somebody importing ideas from others into this, or is it standing on its own merits? (3)

It seemed to me that as I said a few minutes ago, that is the ~~whole~~ most important thing in the whole business. Anybody can think of a storm as a sign. A tremendous storm arouses feelings of terror. It ought to when you think of the terrible devastation that it ~~makes~~. It arouses thoughts of terror. It gives you a realization of things that are beyond human handling, and it is just the very time and situation whether your mind is apt to turn to religious matters, and it would be strange indeed if storms didn't ~~blow~~ (3 1/2) large in religious poetry, religious literature, so that there is no reason to say the storm is borrowed from the other, but the idea of a god riding on a storm, is something which is very anthropomorphic, which seems, which impresses you immediately as a sort of heathen concept, rather than a ~~in~~ Christian ~~concept~~ concept, which makes a real problem, and would be put under your first head, but I wouldn't spend too much time on it, until you see how many other evidences you find of it. How often is it alledged in the Scripture, and how often do you find it elsewhere, and there is a definite problem that we have in David's psalm - is it first Samuel, or second Samuel, which is copied from one of the Psalms, where you have the reference, and he rode upon a cherub, and did fly. The Lord rode upon a cherub and did fly. Now exactly what that means, I don't know, but it is a problem, to be brought in connection with that, and then of course, this idea that he says all the storms begin in the Mediterranean and come inland, well, I'm amazed at his making a statement like that. Doesn't he ever read Judges 5, where in Judges 5, we read a beautiful description of a storm in Judges 5: @Lord, when thou wentest out of Seir, when thou marchedst out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water.@

There is a description of the Lord, pictured as the storm, and they are there in the northern part of Palestine, by Mount Tabor, looking south so that they see it coming up from Edom, up from the South, along through the hill country, and that's the way δ they see the storm coming. And that seems to flatly contradict what he says, that the storms always come in from the Mediterranean. I would think the Mediterranean would be the more usual way they would come, but certainly here is a clear case, where it came in quite a different way, and of course, it is pictured here as - Lord, when thou wentest out of Seir, when thou Marchedst out of the field of Edom@. There is a picture of the Lord coming in the storm, but it is not a picture of the Lord riding on a cloud, there is no reference to the Lord riding on a cloud in Judges 5 at all. Now just have frequent are such references, and just how definite are they, here and how definite they are in Canaanite, ~~wh~~ that's a problem to ~~investigate~~ investigate.

You see what I'm suggesting. You don't just take your statement, Psalm 29 is all from Canaanite sources. Well, that's just a statement by Ginsburg. Unless he can show us a complete Psalm in Canaanite, which is very similar, if he can there is solid evidence. Otherwise it is just a statement by Ginsburg. But what is interesting is, first, his statement that the type of parallelism, in it is culled. That's the vital point. To put it down, note the evidence, at the present point we are interested in seeing how many other similar instances we have, more than we are in the careful comparison. You glance at it, and you say, yes, that's looks like a fairly strong evidence in that direction. They^{as} you go on reading where ~~somebody~~ you find somebody says the same thing about another Psalm or about another section, you glance at it, you say this is stronger evidence than Psalm 29, or you say, this is only half as strong. You just make a general quick judgment on it, and put it down, so that you can easily pick out the strongest ones, when you want to study them altogether. But that's the ~~thing~~ first thing of yours is, he says the parallel. Then he says the figure of a storm. Well, I think, that is two extreme statements. But note it down. He says it. And note where he says it, and what he refers to. Then he says that the storm coming in from the Mediterranean. That's the Canaanite storm. Well, anybody in Palestine is apt to see storms like that. That's nothing to be too concerned about. But he says, the whole geographical atmosphere of

this is Syria, not Palestine. It is Lebanon, North Canaan. Well, he says that. Well, mark down where he says it, and a little bit of his evidence. If this is the only place where he has it, well, say, it is much too little to build on. But when you go on, you can find the same claim made of other Psalms, of other things. Gather them together, and when you find a lot of instances together, where a similar thing is stated, and based on various passages, then we take them all together, and study that particular problems. ~~th~~ Our present big job, we want to be looking at problems like we are doing here now, but our big job is surveying the evidence. So that we can find out what are the particular problems that most needs study, and what are the ones that are quite isolated, and therefore unless they are extremely strong evidence, not particularly of importance. Well, I hope that this has been helpful. I think we ought to go back to Mr. Blizzard now.

(Mr. Blizzard). I say that I have not heard any proof that Psalm 29 is extensively modelled on the Canaanite background. I say that - I'm not going to say if it were, until I see some proof that it is. I'm not going to make any statement to be quoted of that sort. But I am going to say that just among ourselves here, that if such evidence is to be brought forward, I will examine it very very closely, with a very fine toothcomb, to see to just how great an extent, they've gone beyond the evidence. But if I should find, that among the 150 Psalms, there were one or two out of the 150, which were closely modelled after Canaanite psalms that which resulted as they stand in a praise to the Lord, saying, no, it isn't Baal that does this, it is God that does this, I would see no harm to that at all. Now of course, to say all the Psalms are that way - most of them are like that, that's extremely distracting, but to say that there is a case, if there is, which might very easily be, where the Lord would say, look here, you are in some poet in Israel. You are in a place on the border of the Canaanite land. You are hearing all the day long, you are hearing people say, Baal is the great god. Baal does these things. Baal does so and so. No, it is not ~~th~~ Baal, it is the Lord. The Lord does this. The very thing that he says that Baal will do. That's what the Lord does. That would be a direct answer, to the Canaanite claim, using the same words, for the external expressions of ~~thou~~gh.

thoughts, in which there was nothing wrong in themselves, but saying these are being applied to the wrong ones, ~~mountain~~ It is not this evil god, of the Lord, that these are applicable to. Now if something that is wrong, it is unchristian, it is contrary to ~~in~~ Biblical teaching is said about a heathen god, and you find in the Psalm that that statement is taken over and applied to the true God, that is a different type of problem. And that may be involved in the problem of riding on a cloud. I don't think it is. But there is a danger that it may. It will take special investigation. But just the thing of saying, the Lord's ^{?voice} ~~mountain~~ is mighty. The Lord cleaveth the mountains, or if they do say somewhere, ~~on~~ I don't know whether they do or not. Baal's voice is mighty, Baal cleaves the mountains. Why, it just might ~~be~~ be an answer to what they say. No, you are wrong, this is it. And there would be nothing wrong with that. Now, you did speak about their taking - people today, taking a worldly song, and they put in Christian words. Now, I think it is a bit different than that. To my mind, there is a real ~~in~~ danger in that, that a person is accustomed to hearing Old Black Joe, and Old ~~in~~ Black Joe goes through your head, and the minute you hear that music you think of Old Black Joe, and then you hear somebody singing, beautiful words about Christ, instead of Old Black Joe, and it strikes you as a bit incongruous, and it sort of puts you into a mood of a popular singing, instead of a mood of serving the Lord. If Old Black Joe should get forgotten completely, and this would have been retained as a Christian song, that particular harm would have disappeared, but in its early stages, that particular harm is there, and of course there is some music which by its very type is ill adapted to truly religious use. And there is that problem. I've heard some hymns, which sound utterly jazzy. They just seemed utterly inappropriate for the service. But I'm sure that a few years ago, when the churches had their ~~stately~~ stately gregorian chants, and nothing else, that Rock of Ages, etc sounded terribly jazzy to those folks. They were a step away from the ~~sort~~ of stateliness they were accustomed to. Now, just how far away you can go from getting away from the stateliness, before it actually becomes harmful ~~in~~ per se, and not merely harmful to what you are used to, is a question that has to be decided upon in the context. It may be difficult to decide. I don't think per se there is anything wrong in using any particular form, or means to

make the Lord known. I know there are some people who are so afraid they will be undignified in their presentation of the Gospel, that they never present the Gospel. And they criticize others, ~~thn~~ for bringing the Gospel down to the level of selling popcorn or something, and they criticize them for that, and they may be right. There may be a danger in that, but I say, don't criticize the other on those things. You get busy, and do it the right way, set a better example. That's altogether different from introducing a false teaching or promoting false teachers, in connection with spreading the Gospel. That's a different thing altogether, from utilizing mere forms which may be used for other purposes. ~~th~~ There is nothing wrong with presenting the Gospel as it is, in renting a theater as a place to present a Christian service. There is nothing wrong in the world with that. It would be quite different if you would go in there and they would have a lascivious picture showing, and it would be followed by a Gospel service. That would be a different proposition altogether. But the use of the building, is a matter that you are using things that are not produced for Christian purposes, but you are using it for Christian purposes, then the other things are ~~nisa~~ interfering, or are too closely associated with the use that you are giving to it. (Student).

Now the field of Mesopotamian studies, for your latest - Finegan is quite recent, and he has surveyed the material quite extensively, with a lot of references. So for general study it is the latest thing, and quite good. Now if you have particular points, it is important to work in carefully, the Bulletin of the American School of Oriental Research, has references to most of the new important developments. You go over that, you will find a ^{good} ~~great~~ deal of ~~important~~ great value. Now if you want to find - the next best thing if you want to find what has been written in importance on a certain things, is to go through ~~nd~~ the magazine Orientalia, published by the, we got it for awhile here, and then they raised the - the exchange went down to where I didn't think we ~~wn~~ could afford it anymore. You know, the exchange got to where it cost an awful lot, but Orientalia, published by the Pontifical Biblical Institute in Rome, has a section in which they list all the magazine articles they can find in the field. It covers a big area -

The exchange was two hundred lyra to the dollar and I could get on the ground there all I wanted for 650 lyra to the dollar. So that way I could get them for a third of what the cost was if you wrote, so we got all the back issues up to that time. But then from then on, they told me I could leave some there, and I could get them in a little while, but then they exchange went up and they raised the price, so that pretty soon they got to where that when the money I had was used up I didn't feel that I should put that much into it. But it is in like the university library, the successive issues, and of course, it is in German, so that the articles are German, French, and English, and it is arranged according to subject matter. It ~~is~~ is not too difficult to use, but of course you have to go back year by year, so it is hard to locate things in that. Then, many of the best articles on recent developments in this field or in the Journal of Near Eastern Studies, published by the Oriental Institute of the University of Chicago. They have excellent articles, covering much of the recent material, and you find some in the Journal of the American Oriental Society, though that covers such a wide field that often a lot of it is about India or China, so I don't find so much in that, but those are the main sources to try to find the recent developments in any particular lines. Of course, there are a lot of people working in ~~this~~ this field ~~and~~ and writing that is scattered. You will find some of the best articles in the memorial writings of so and so. Like Omsted wrote an article on Ancient Hebrew Historiography. An excellent article. He's got some dandy stuff. And it appeared in a - I wouldn't even have heard about it, if he hadn't told me about it. It appeared in a volume called "Persecution and Liberty", articles in honor of George Lincoln Byrd, professor at Carnell University, and these articles in honor of Byrd, they had about ten articles on history. The first one is Hebrew Historiography, by Omsted. It is very excellent. ~~in~~ But the next one was on King James I of ~~English~~ England, Eagle Letters, letters in which he made fun of the members of his cabinet. I read it. It was in the same book. It was an interesting article, but nothing to do with our field. Then I think the next one was about something in Polish History, etc. And some of these excellent articles get buried away that way in books that have a variety of material in them. And they are at a loss for most of the specialists in the field, and that's very unfortunate. Now Albright

wrote a very excellent summary, about 20 years ago, on archaeological material in relation to the Bible. It is in the introduction to Young's Concordance. But I mean to say, who would think of looking there for, a man in Assyriology, unless you happen to know that's where it is. (Student). I don't think so. I wish he was. He has a lot of excellent things in it. He's got some vague things. And he's got some references to some things that he doesn't know what on earth he is driving at. But ~~han~~ it is a good article. He's got a lot of good things crammed into it. But as you say now, it is quite ~~and~~ old. (Student).

Dr. Robert Dick Wilson once spoke at a student's group in Oxford University, and in defense of the Bible against Higher Criticism, and in the course of his remarks he used a phrase that he had in his family since he was a boy had always spoken, Marabaly Dickta, which is the Latin, marvellous to state, but when he was a boy, Latin was much more used than it is today, and it is just a phrase from Latin, Marabaly Dickta, which they were always saying in his family, and then in ~~the~~, somebody took it down in short hand and they printed it in the quarterly ~~short hand~~ I believe it was of the British Bible Union, some big organization, and T.R. Glubbard, who is a rather well known writer, of the times of Christ, a modernist on the faculty of Oxford but whose writings were much used at the time, he was away when Wilson was there, and later on, coming back to Oxford, and seeing this thing that they had taken down in Shorthand, and printed it in their quarterly, ~~and~~ without Wilson seeing, he noticed that it was printed there, Marabaly Dicktu, instead of Dickta, and he said, they say that they claim that he knows that he knows many ancient languages, but as a matter of fact, his knowledge of Latin is extremely poor, in saying dicktu instead of dickta. And of course, a man could mispeak himself, though anything that his family ~~th~~ said so many many times, it is very unlikely that he would, and then the man who took it down in shorthand, could have gotten it down wrong, and if the man who took it down got it right, the printer could have made a mistake, and they may have failed to catch it in the proof reading, and yet he jumps on that in order to say that Wilson doesn't know what he was talking about. It just shows how careful you have to be with what is printed, because somebody can grab ahold of something and take it in a sense that you never meant it.

So that's the only objection I have to that sort of thing, but I do think that it is important.

th I hate to have Mr. Blizzard fail to hear this material because it would be very helpful to him. (Mr. Blizzard arrives.) th Mr. Durham, in a way, I wish you weren't reading it k to usd. As you read, you put intonation into it, and your voice carries ideas. And a thing that is to be written, the yreader won't have the voice to carry it, and if he has a voice, it is a voice that someone unfamiliar with it, which very often gives a ludicrous result, because the reader who starts to read something that he hasn't seen before, or hasn't thought through, often brings out something different from th what the writer intended. So I think that it is good that we read it. It saves time and it is helpful to read it together, but there would be an advantage of just reading it from the printed words. Because thus we see how we get the implications of your voice, and thus we fail to see that these other implications could be drawn from the words which you didn't intend. And we fail to be sure that your words bring it out, because we make that from your voice. So that's a mator point. I think the advantage is greater than the disadvantages. Now what comments did you have to make Mr. Blizzard. (Student). I think Mr. Blizzard has put his hand on a very good point here. The statement that Mr. Durham has at the end, we would do well to ponder this. God is not a respecter of persons. He brings judgment on whosoever deserves it. It is clearly something that is taught in scripture, and is very vital to bring to our attention, but of course, when we say that, we don't necessarily mean that God is going to bring equal judgment upon all people, while they are living on this earth. We mean that, including eternity, He is no respecter of persons. I question whether the statement is quite in place in the first p place where Mr. Blizzard pointed it out. On top of chapter 7. You discuss the objects of judgment, and you give that as an obiter dicta, as your statement right at the beginning, you've given no evidence for it as yet. It is laying down a principle, when what we are interested in, is finding evidence, to draw the principle from it that we can, and the principle that you lay down then, I think is not good because it says, He is not a respecter of persons, and judgment is given out to any and all who deserve it. Well, in the light of the whole Bible, we know that taking eternity as a whole,

the judgment will be given to any and all who deserve it, and the only reason we don't suffer through all eternity, is because God has given us that judgment which we deserved, to Christ, in His sovereign will, giving the judgment to Christ. So all deserve the judgment and all get it either on themselves, or it comes on the Lord. But what you are discussing here is the prediction given in this section. And the fact is, that in this section, as you pointed out, you have boys who curse Elisha and get killed, and you have many, many others who were just as bad who weren't killed, who may have lived to be pillars in the community. th And you have a certain group of soldiers who were burned up, and you have many others who were not, and that would not apply merely in that, but it would apply in many many other cases. The man who denied the prophecy and he was told he would be trampled under foot, and that was done to him, but there certainly were plenty of other people who were just as unbelieving who were not trampled under foot. And the - Sennacherib's army there was killed by the pestilence, but there were doubtless other kings of Assyria, who were just as bad as Sennacherib, and who were not punished on this earth, and there were doubtless, that particular army was no worse than any other army, but at least not enough so, to warrant the others coming back in triumph and receiving th wonderful praise for what they did, and these to be killed. So that when it comes to what happens to people in this life, we can't make a general statement, that judgment is given out to any and all who deserve it. As we look at this life, th we find that that is not true, and most of what you are dealing with here, is related to this life. So that if you take the term - a respecter of persons, as meaning there is any difference among people, why, of course, there is a difference. There is a big difference. You give privileges to your family, that you don't give to everybody. You are a respecter of persons, and you give - you let somebody through something where you have authority, quite quickly, and you know already, and you know ^{he submits} is thoroughly reliable and dependable as somebody you don't know, so it is a very careful test. You are a respecter of persons, but I think in the true sense, a respecter of persons doesn't mean simply someone who makes a difference between individuals but it means somebody that makes a difference on superficial or unworthy basis, that the respecter of persons is

the one who makes a difference upon a fault, an unworthy basis, a basis ~~on~~ which we in English ~~which~~ represented by His person rather than his dessert, that gets it. It is quite different. It is a family act that belongs to the blood, or the background, or the money he's got or something that gives him a privilege that he would not be entitled to. It isn't just any difference among people. And so I think it is very good at the end, but ~~an~~ right at this place, for these various reasons, I think that that sentence - it interrupts the method because it introduces a deductive thing, or a conclusion based upon a lot of other evidences, before you deal with this evidence, and you have to do a good bit of explaining to make it evident what it means. Something further Mr. Blizzard? (Student). Mr. Rapp, has a good point ^{study} there. What you ~~find~~ here is what you find taught about judgment in the passage rather than what you know about judgment already, or from other places. And then this was a wicked man and certainly his death was ordained of the Lord, and he fell by a fall through a lattice, and that was the way that God killed the man, but many other very wicked men died in their beds with their families around them. And was this a particular judgment upon this particular man? If it is so stated, than it is an important thing. If it is a fulfillment of a prediction it is. Otherwise unless you are going to include all kinds of calamities, that could happen to anybody, it wouldn't be in place here. (Student). The question whether this is a judgment. Now of course, it may be that the very man it talks about - we've had quite a bit of condemnation on, that you've pointed out that this man has been strongly condemned in previous discussions, and now - no, it seems to me, this is before the condemnation. He falls, and then he sends his wife to make inquiry. The condemnation is for sending to Beelzebub instead of sending to the Lord, for the calamity. There is no indication in the Passage that the calamity came after a condemnation. So that it would be just like any action. But there is a question whether it really is valid here.

~~from~~

The time problem in there. Mr. Rapp is right in his criticism of this particular paragraph here. You are saying, what ~~are~~ the means that ~~a~~ God uses to bring the judgments. Well, one means is - the angel of the Lord, that is an inductive gathering from the passage. He says the angel of the Lord smote the ~~in~~ Assyrians. We are definitely told here of an angelic being being the Lord's instrument, in performing judgment, and so the first sentence is very valid, under th~~is~~ head. But then the second sentence, goes on, and the second sentence is a very interesting figurative language, used to describe how God is going to treat Sennacherib, using it as the figure of a hook, but it doesn't say that an angel takes a hook, and uses it. It is not related to the idea of angelic beings performing the judgments. It is a figure that states one of the facts that ~~in~~ God is going to accomplish this, ~~and~~ just as you say, just as if he were a horse, and turning him around, it shows the sovereignty of God, and His activity, but the activity could be as far as I'm concerned, God's reaching into Sennacherib's mind, and causing a horse there, and making him go, and an angel taking a hold of him, and leading him, or it could be by turning his horse around, and finding his army in such a condition, that the only sensible thing to do, is to get out of there quickly, before his people find out how vulnerable he is in attacking, and it would impress me, that the latter is the case. It would be the action of the angel with the killing of the people. And then that Sennacherib did the only sensible thing under the circumstances, and turned around and went home. But that God has thus produced by the death of the people, the results that Sennacherib would go home, and God predicted it in ad~~van~~ce ~~in~~ in a beautiful figure, but certainly entirely figurative, It is not that God specifically brought means upon Sennacherib directly by supernatural a ctivity, or sent an angel to bring it upon him, but the activity of the angel ~~was~~ against the army, and there is no scriptural evidence that it was a direct turning of Sennacherib, but whether a use of means, of which means had the same affect as if God had simply taken and simply twisted Sennacherib around bodily. (Mr. Durham: That's the way I meant it, though I didn't say definitely.) But as stated here, it gives the impression, God uses supernatural beings. He uses an angel. And he uses a hook. He gives that impression. I think that is a very interesting matter, the way the Lord uses this figure, and it probably ought to come somewhere

in your discussion, but it doesn't seem to me it comes under the heading of using supernatural means, for instance as it ought to be. Either clearly showing that that isn't where it belongs. Perhaps putting a footnote, better still, a logical place for it found where it should be developed. (Mr. Durham). More than half of the paragraph actually isn't discussing the means, but it is discussing the result of the means. The result which is comparable with the ~~h~~hook. The means wasn't really comparable with the hook. There was the result of the means which was, so I think it is confusing to put it in this particular paragraph. (Student).

I got to think through that matter of how to state this, now the word [?] ~~h~~ ^h, strictly understood has the difficulty Mr. Rapp refers too. It might be used in a general way just to mean purpose, or it might be better just to use the word purpose. But the two purposes are so different from each other, the purpose of showing God's wrath against sin and bringing eventual punishment, which comes in the last judgment, and the earthly purpose, I would personally incline to think that in here practically every judgment you have in the kings here, that is to say - the judgment that is performed here, has for its purpose either the bringing of God's people to confession of sin and humility etc, or the purpose of protecting God's

(4 1/2). That is to say, that the dealings with the foreign nations in these passages, - now when you get to the prophets, there may be a dealing with foreign nations, looking ahead to a punishment, - there are cases that I know of, but in these passages, most of these treatments of foreign nations are not saying this is a wicked nation, that is going to be punished, but this nation is a danger to God's people, and God's people must be protected, and that's quite a different purpose, and a different goal, and it would impress me that the treatment is mostly for an immediate earthly effect. (Student). But you see, you haven't given any. You haven't said that here. You have sort of combined the eternal purposes, as far as the wickedness is concerned, with the ~~h~~ present earthly purposes, as far as the righteous are concerned, and as far as the judgments - earthly judgments described here of the wicked, they are mostly for the earthly purpose of protecting God's people, and thus keeping the message alive there and preparing the way for the coming of

Christ. That is their definite purpose here. So it might be better to make three purposes of judgment. That one purpose is, to show God's - to display God's character. To show His hatred to sin, to show the fact that sin must be punished, and thus to point to the eternal punishment of God against sin, the judgment that would come upon all people, if it were not for the sovereign grace of God, in applying the merits of Christ to some of us, and letting the judgment fall upon him, for our sins. That would be your great purpose of all judgments, in particular ~~of~~ your eternal judgment and without that purpose being present, nor the judgment would occur. It is present. But it does not find expression in most cases on earth here. It does in some ~~without~~ undoubtedly, but in many cases it doesn't. But why does it in some and not in others. Well, doubtless, because they are combined with it, an earthly purpose with it also. It never stands alone. But it is combined with it. And the earthly purpose in the case of God's people, is to bring them to confession of sin, draw them to the Lord, to help them as a part of their sanctification, while in His dealings with the Ungodly, on this earth, the purpose is, it may be to bring them to repentance, to bring them to the knowledge of the Lord, but to those who never come to the knowledge of the Lord, its purpose is because of the relationship to the Godly, the relationship to the carrying on of His manner, his relationship to the opening up of the way for the going of the Gospel. (Student). Let's go through now and point out a few matters. Some of these are small matters of wording or of clarity, which I don't think we will take time to discuss. I will just mention them, and I will point those out, and then as I do that, I think the quickest way for us to do, would be that I would mention other matters of organization or of thought, which are of much more importance, than that, and the matters of organization or thought, ~~in~~ particularly that I've mentioned, all the three of you as I do it, oh, if you'd like to make a comment, or raise a question, but don't interrupt, just make a note for me, so that you can bring it after I've finished. I think that would be the most worthwhile method but all three of you, note things that you wish to bring up, or things that you wish to ask, or to make clear, or you think I'm wrong in something I've said, or you see a need of further development, or you have an idea. Anything at all. Bring it up, but I'll just run through now, because there

because there are a number of things that I'd like to mention which it would be good for you just to have in mind, and some of them which may be - you listen to your tape again, rather than to take time for me to repeat it, if I don't make it clear, and then of course, you can bring in your questions later, if you want. Now I just mark things on the margin, and in the first place on page 2, this is a little matter of wording, a little more than half way down the page, - God loves too much to let His people go on in sin. That's not at all clear in the sentence. God loves to let His people go on in sin. He loves too much to let His people go on in sin. You see. That's just a tiny matter of wording. God loves His people too much to let them go on in their sins. You can later on change that so it will be much better. But the thing that you have to watch for always is that what you say can be read in a different sense from what you mean, and confuse people. But more important than that is the last paragraph - here you are talking about the character of God, and then the last paragraph says, the existence of the one true God. Now that of course is not something of the character. (9 1/2) You don't mean its character, but I mean, it is not clear. It doesn't really come under this head. Actually you go on into the next page, continuing the paragraph, and you give your matter of the character of God. It is - God is a jealous God, and I think it would be much more logical to - you started in, God keeps covenants, God keeps mercy, God's sight has a bearing on judgment, now God's jealousy has a bearing on jealousy. And what do we mean by God being jealous? We mean that there is only one true God and if men (10 1/4) to look to Him alone, and he will not look opposition from false gods, or from demons, and so just a rearrangement of the paragraph would make its structure logical in relation to the thoughts. And then, the next paragraph also. The sovereignty and omnipotence of God enter into the judgment picture. Well now, this isn't a reason for judgment. It may be in some cases, but it is more of a certainty of judgment. I'm not sure it properly should go under this heading, or if it does, be a little separate by itself, because of the logical structure. Then the next one - this is just a little matter of wording in the next paragraph - 31, over half of the ^{✓50} references refer to the anger of God or to fearing the Lord. Now, the anger of God. That's like the dirty

bully. He's angry, and so he punishes. Of course, that is not what you mean. You mean his anger against sin, but you haven't said so. I think - you've just said, the main body against his holiness and righteousness are the ^{true} basis of judgment, and it would be good to explain a little more what you meant by them, Mr. Blizzard suggests, and particular evidences you find in the passages, and what you meant by them, but then the anger of God against sin, I think would probably resolve that problem. Then on the next page = page 4, you say an imperfect heart was the source of Solomon's troubles, and then these are examples of this. It gives the impression they are examples of the imperfect heart being Solomon's troubles. It would be better to say, this was true in the case of other individuals as well, as shown by such persons. Then down on the page here, this point where you have the brackets, your wording isn't very clear there. The cause of judgment are violations of the 6th, 7th and 10th commandments. You throw them all sort of together, the desire for many wives, ~~in~~ (12 1/2) the command thou shalt not covet, and thou shalt not commit adultery. Now covetousness is much dealt with in the scriptures, it is a very important sin, it led to murder, and brought judgment in the case of David, but of course adultery is a distinct thing from covetousness, so they both enter in, and I think it would be better for you to deal with it perhaps specifically separately, and under its (12 1/2), rather than confusing it with covetousness. That's a separate head, and then to have how the covetousness enters in also. That's just a ^{which} matter of organization, but my impression was that you started in talking about - ~~what~~ you say is not the true fact, but my impression is that you started in about covetousness, desire for many wives and then that you thought, well now, I should have discussed sodomy too, which also belongs under violation of the commandment, so you just put in a bracket, well, we haven't time to explain this. We'll just stick it in. You see what I mean. It is just (13 1/2), and to make a logical structure there would be much better. Then there are a few references that are difficult to classify this way, such as there you mentioned two things that are nowhere ~~in~~ criticized in the Scripture, as far as I know. Is it wrong for anyone to have any affinity with an unbeliever? Is it wrong for a person to enter into a partnership for a secular purpose? I don't believe the scr

believe the scripture teaches that. I think there is a closeness of union which is dangerous and must be avoided and that there is a putting trust in the arm of flesh, which is wrong. And there is a relation with the one who is definitely advancing unbelief which is wrong. But the mere making an alliance, using the unbeliever, how about Hiram of Tyre? Was he a ~~Solomon~~ David believer or not? There's no evidence that he was, but ~~David~~ certainly entered into very friendly relationships with him and utilized his help in building the temple, and we have no mention of any criticism of him for that, or of Solomon and his relationship with Hiram of Tyre. And I would question that it would be right to mention these in connection with judgement unless you have scriptural evidence to condemnation -

56. (0)

Now the persecution of God's prophets is of course an entirely different matter. Why, should that be difficult, Mr. Rapp? That would certainly come under ~~in~~ God's holiness, his instruments being persecuted. It would come under His determination to accomplish His purposes. It would be - it might be difficult to ~~assure~~ be sure which it would come under, but it certainly can relate to a lot of things you've already said, and this is a very vital cause for judgment. (Student). Oh, relation to the ten commandments. I see. Well now, the persecution of God's prophets, Thou shalt have no other gods before me, they certainly persecuted his prophets. It was violating His holiness, His power, if it was to think ill of Him, it certainly was to mistreat those whom He had sent to bring the message.

~~in~~ Then on page 5, Predictions of judgment, actually, what you have discussed here, you have discussed the times, haven't you? I think that's all you have dealt with under predictions, and judgments here. The time of the fulfillment. (Student). Under section 3. You call it predictions of judgment, but I'm trying to decide how is the argument advanced? What is presented here? And all I find discussed is, there are - perhaps there is a brief mention about means, not in ways that might be expected, but most of it is about - well, there is a mention of objects, there is a mention of means, and then there is a long mention on time. Is this a summary of other categories, or in what ~~on~~ regard is number 3, a separate

category by itself? You see what I mean. I'm inclined to think that that needs thought for your outline, to see - should 3 be eliminated? Should it be made clear what you mean, or is this (you might say) a head that includes 2 or 3 categories. It includes the category about the objects, about the time, ~~no~~ that's not the object, but perhaps definitely the time, and certainly number 4, because number 4 is not a good title. Conditions or lack of conditions of judgment. A person who is not - has not had this discussion before, would not know what you meant. Conditions of judgment - they would think you meant, what are the means that are going to be used? What is the time? They would not get the idea, is it the judgment - well, it isn't the judgments - it is the predictions. What you are talking about in four are conditional or unconditional predictions. Not judgment at all, but predictions. Is the prediction conditional or unconditional? It is an interesting subject in relation to prediction rather than in relation to judgment. Well, it is a matter to think through about organization, and a very important matter, and I think one that would be good to think through at this point, rather than ~~of~~ after you have all your Isaiah material.

Then, the time of judgment, I don't have any notes, any indications - any notations indicated here. But on the statements of judgments and calamities, you say that - oh, there are 51 references which are either statements of judgment, coming from God, or for reasons given or ~~from~~ statements of calamity which give no immediate indication that they are judgments from God. There are only around 16 such references. You just said there are around 51 references. Then you say, there are only around 16 such references. I guess as I just look at that, that is just a matter of ~~in~~ verbage, ~~the~~ you are just saying, there are 36 statements coming from God, and there are an additional 16 references to calamities which are not indicated as being judgments. Is that not what you mean? It is not clear as stated? Now whether your last paragraph, your next, they indicate, God is under no obligation to announce coming judgment. That perhaps belongs under predictions. You think so? You are discussing here predictions. You are saying here it isn't always predicted. (Student). Though what I mean, your statement here is, these many statements, judgment, indicate God is under no obligation to announce coming judgment.

coming judgment. Now how many of these 51 - you mean, these are 51 judgments, or calamities, which have not been predicted. That's what you say. So you mean here, many statements of judgments and calamities. You mean then, statements of unpredicted judgment. You don't include here then statements of judgments which have been predicted. I see. Then this is unpredicted judgments. It is really a heading under predictions. But predictions are not always required, because there are this many statements of judgment which have not been predicted, and then in addition to the 36 or what ever it is, there are 16 cases where a calamity is mentioned and there is no indication whether it is a judgment or not. Now these many statements of ~~calamity~~ judgment indicate God's under no obligation to announce coming judgment. You see, you don't mean the 16 calamities. You mean the 36 judgments, don't you? You see, the paragraph isn't clear. There are three thoughts which are sort of interwoven with the result that they are not brought out clearly, so that paragraph should be revamped.

(Student). Then on page 7, I have a - oh yes, on page 7, also mentioned as objects of judgments, are various cities such as Jerusalem. Now that of course, is simply that you haven't given all your references yet. But as it stands it isn't good. Also mentioned as objects of judgment are Jerusalem, these references, Kings of ~~th~~ Israel and Judah, references, etc. Or are various cities, And then give one instance from Jerusalem and one instance from some other city, if you want to, you see. Cities such as Jerusalem. Actually there aren't any cities such as Jerusalem. It is the only one of its kind. What you don't mean is cities like Jerusalem, but ~~hw~~ what you mean is, various cities, one example is Jerusalem. But it isn't worded correctly.

Then down further. This is a very small matter. The next to the last paragraph on the page. God seems primarily interested with judging His people in this life. Well, certainly not. He is primarily concerned with it through all eternity, not just in this life. I mean, the sentence gives a wrong impression. (Student). It is a good thought, but your sentence doesn't bring it out. It needs recasting. Very definitely, a recasting.

And then on page 8, we've already spoken of, the second sentence on page 8, that it doesn't

belong here. It is a matter of figurative language, in showing God's sovereign control, about the hook. It doesn't relate really to the supernatural being that God uses as an instrument. It might have if the angel of God had come and had driven, ~~an~~ had come and pushed Sennacherib back home, or hit him with a switch or something, so that there was a supernatural agent, and an angel spoken of as definitely doing something, directly to Sennacherib. Then God's using the figure of a hook would be of immediate appearance. But the dealing with Sennacherib is not described by the angel. The angel killed the people, and then that's what dealt with Sennacherib as far as the description goes, so that it doesn't belong here. It might be very good some where else. And further down, as what was mentioned as the fall through the lattice, that is simply a - lions and bears were used to bring judgment. Natural calamities, you mean which were used to bring judgment, includes drought, famine, sickness and accidents. Like being tremped to death by the mob. But there is no evidence that the fall through a lattice was a judgment here. It is just the sort of thing that could happen to the best person, and as far as the account goes the thing under consideration is not the fact that the man fell through the lattice, but what he did after he fell. There is no inference in the content, in the context, that that in itself had anything to do with judgment, so it should be excluded there.

Then on page 9, the paragraph on the two goals of judgment, that we have discussed, and we noticed there are not two goals here. There are three goals. There's the one purpose. The great vital purpose, of showing God's character and it must result in judgment upon sin, eternal judgment, which relates to wicked and righteous alike, but that in our case, it has been given to Christ, and then as to the judgment in this life, that purpose also enters in, but in addition there is a purpose, not in giving the wicked their just desserts for their persecution of God's people, because some wish to persecute God's people terribly, with no judgment in this life, but they certainly get it in eternity, but it is, for its effect in protecting God's people, or in enabling the message to go out, or in preventing the message from being stopped. And then the second thing is the vital thing of course. That needs to be thought through and expressed again. And then, down at the bottom of the page, I Kings 21: or - a plain error in

your spelling of about, you've got an extra gh about 3/4 of the way down, you see that.

And then at the bottom of the page, the fulfillment of the prediction, this is really the problem you have later, and of course, I raised the question with you as it came through. How is this a prediction of the fulfillment, that in the place where they licked the blood of Naboth they would lick his, if what is described here, happened 30 miles away? Is there not some other place in scripture where it is said, this is the prediction of what the Lord said? ^{In that} ~~Is not there~~ place where they licked the blood of Naboth they would lick Ahab's blood, and the dogs did lick the blood of the man in that place, as a fulfillment of the prediction. Now the problems you expressed under the fulfillments here, and then you got into them again. You have some good problems here under fulfillment. Perhaps, problems of fulfillment, of prediction, perhaps, ^{it is} should be separated from judgments in general, because ^{the} problem of prediction rather than the problem of judgment. It is vital to your paper, but what I mean is, it should be tied up with prediction a little closer in your outline. But then, your problems in judgment, it impresses me that your study would be greatly advanced, by an analysis of these problems, in order to separate out, or to put in a separate category, matters which are problems of exegesis, simply of ~~win~~ knowing what a word means or why a term is ~~used~~ used, like why in II Corinthians there is the southern kingdom sometimes referred to by the name Israel? I don't know whether that should come in the paper or not, but if it does, it is not a problem in judgment. It is a problem of terminology. It is a problem; of the exegesis in general. What specifically related to judgment. (Student). I'm not criticizing, I'm merely meaning, it is something that should be done, to separate predictions of that type, out, and now the same as number 7. In what sense does God bring evil upon a person? He is not the author of sin. That is, I think, not a problem of judgment at all, but it is an interesting problem in connection with this material. One which I don't think is difficult to answer, but one which is very helpful to have answered. And then, you see, that's one type, and then, there is problems of history. There are one or two here, which are simply problems about the history, it seems to me, now, I'm resting on my recollection now, that's my impression. There were one or two which would be problems of history. Now of

course, you might say, that's interpretation again, rather than judgments, specifically. How did a thing happen? How did it happen? But then, if you take them out, then you are in a better position to study specifically the problems that deal with judgments. And per se, and to see how many of those you can find a principle in it, that deals with two or three of them at once. You see, that's a very basic matter in studying problems. It is to analyze and to group the problems, and that way they throw light on each other, and take out of them as far as you can problems that can go into a group by themselves, and deal with them separately, so that it brings nearer together, the others that are specifically connected with the definite problem that you are dealing with.

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(Student). Well, there are two things that could be done with that, it seems to me. One is, if under the character of God, ~~th~~ you subsume existence as a characteristic at least, that He does exist, predece His eyes, or His keeping mercy, or His keeping covenant, or anything like that, it would be - it is a category - it would be the very first, it couldn't be stuck in later. And that would be entirely possible to consider at least, that the first thing to be said about the character of God in general, is that the very fact that God is - that there is only one true God, argues that men ought to look to Him alone. Now, I wouldn't put that in first, unless you have definite scriptural evidence, but it might, I mean in this particular type of treatment, but it might - perhaps it would be good to put first, at the very ~~beginning~~ beginning, say, the existence argues - seems to me, to argue this, that you say argue - does it argue in these passages? Say, it seems to me to argue, do I have passages that specifically belong here? And if so, put them here, and you have that in mind, and if you don't have the passage here, you don't need to even take time to look for them now, but you have it and it is a possibility when you go into Isaiah, to see if you find something there, that belongs under this head, and put it here. Then, that's one possibility, now the other possibility as far as this material is concerned, is probably the better possibility, is to say that one of God's characteristics is to say that He is a jealous God. Well, His being a jealous God means that He who is the only one true God, naturally people

ought to look to, and a failure to do so makes them blameworthy, and this word jealous means that He is one who insists upon the right which is His by ~~virtue~~ virtue of this fact. I mean, the term jealous God is perhaps not a good term here as it was used in modern English, but the word as used in our King James version a good many times, and you have to either - we have to take it into account, and say either it isn't a good word here, and some other word would express it better, or say it is a good word here, but it gives a false idea today, and here's what we mean. when we use it in a theological sense. But that could be a characteristic of God, which could very properly come ~~as~~ at the place you've got it, after the ~~dn~~ (3) etc, to put it there, and then to put under it, subsumed, that the reason for being a jealous God is - I would think that it would be a good question to have open, which of the two places to put it, but wherever you put it, make it clear that logically what you are doing. You see, as it stands, it looks as if this is the next characteristic, you want to take up, the existence of God. You can't take that up after you've taken up far lesser important characteristics. As it stands, what you are taking up, is that He is a jealous God, and this is explaining that. Now if ~~th~~ you have it first, then, it could be just like this. But in either case, you will want evidence for it, and of course, you will want to - we are not interested now as to whether there is evidence in Kings for it, but we will be interested in your seeing whether there is evidence in Isaiah for it. ~~k~~ So to have it in mind as a possibility will be tremendously helpful.

(Student). The characteristic of God and judgment. Here perhaps we will need a little more analogy. Are you speaking of the character of God in relation to the cause of judgment? Or in the relation of means of judgment, or to the fact of judgment. (Student). But most of what you've given here, is in its relation to the cause of judgment. (Student). What I mean is, if most of your body goes under that, it ought to be (4 1/2) right together, and anything else separated out, not stuck in the middle. I'm not criticizing it for that. That is the way we make progress in any line of thought. We deal with the subject as a whole. Then we study into it, and we see that 2/3 of it, or 1/2 of it or 1/3 of it goes under a certain category, and as we have it, it is scattered through. We take that out, and then that puts the other

material together, and then we see what category it goes under. And that way we build up our categories, by seeing what the material is. But all that you've said on page 2 about judgments, relates to the cause of judgments. God ~~is the chief~~ keeps the covenant. That's a cause of judgment. ~~He keeps~~ His mercy, is a cause of judgment. His eyes are a ~~cause~~ cause of judgment. His existence is a cause of judgment. The fact that He is a jealous God, is a cause of judgment. Now are His omnipotence and sovereignty causes of judgments. (5) Oh yes, and the next after them are His holiness and righteousness. They are the chief bases of His judgment. But His sovereignty and omnipotence, if it is a cause of judgment, then it should be put together with the other two under jealous. ~~is the chief~~ God is a jealous God. The fact that He exists, the fact that He is sovereign, the fact that He is omnipotent means that men should look to Him alone. The failure to do so makes them blameworthy. No enemy of God can successfully defy Him. The three of them should go together if it is a cause of judgment. But if it relates to the fact that there will be judgment. The certainty of judgment or to the means of judgment, something like that. That should be made clear and it should be separated out from stuff before that relates to the cause and stuff that relates after. Then, what other questions would you have? (Student).

On page 4. ~~is~~ (6 1/2) really meaning to bring up that whole problem there. I think it is one that needs to be thought through very definitely. We can easily take ~~in~~ a ~~pass~~ policy that will mean we can't do anything at all except just with people in our own immediate group, and I think that the problem needs thinking through carefully, but that wasn't my point here. My point here was, that if you are dealing here with what was taught about judgment in these passages. If it doesn't say anything about judgment in connection with these things, then we don't learn anything from these passages about ~~in~~ judgment in connection with these things. If we judge from evidence found elsewhere in scripture that Solomon was making affinity with the king of Egypt, or Jehoshaphat doing the same, it is a reason why God would judge them, and then if we find a judgment described here and find no mention for any other cause for it, we can suggest, this is the cause for it. But in each case there is plenty

of reason given for Solomon being judged, and the judgment upon Jehoshaphat for his relation with Ahab is very clearly explained. And therefore the relation to Egypt, on the part of either one of them - there is no evidence in these passages that that is the cause of judgment, you see. Therefore, we can not draw that from the passage. We are reading it into the passage, if we say it is in the Bible. I'm not saying you must not read it into it, but I'm saying, if you do, you have to put it into a separate paragraph, and explain the fact that you are doing it. (It doesn't belong here. (Student). I'm inclined to think that it is worth thinking about the matter of organization, that - what is there that you have dealt with that relates to judgment itself? And what is there that relates to prediction? Now of course, fulfillment of prediction, in a sense can come under either category. You are interested in how God punishes, and why He punishes. That's judgment. You are interested in what He had predicted, and whether the fulfillment of it responds to the prediction, or whether the prediction is fulfilled. They are two different categories. Judgment per se and prediction of judgment. And I think that you have a number of heads - some of which relate to the one, some to the other. And it is a further step in analysis, you see. It advances our thinking, to separate them out, and make prediction. I think probably, a main head could be prediction, and then under that, say, the certainty of fulfillment of the prediction, and then another could be, the time of fulfillment, and under the certainty of fulfillment, would be - have the predictions really been fulfilled? What problems do we have there? And also, is the prediction going to be fulfilled at all? Is there a condition that is attached to it, which can prevent it from being fulfilled? Is there a conditional prediction as well as an unconditional prediction? I think there you could advance your analysis, there you see. What I'm trying to do with this, is to get our analysis of the thought of the matter advanced to the point where we will have definite lines of investigation in mind as we go into Isaiah. The material in Isaiah, some of it may be much less clear. You have definite problems in mind. Definite lines of analysis. Then you will know where to put the material, as you go. And that's why I feel, to work a little further on this, would greatly advance your work in Isaiah, because I am anxious to get at Isaiah, just as quickly as possible. But I do feel that this will advance it, very greatly. (Student). You are making good headway, and

this is a very good thing you've done here, I appreciate your bringing in this much typed out. This is very excellent, but I do feel that we have a little difficult problem with your material that some of it is more obvious than Mr. Blizzard's or Mr. Rapp's. Some of it is a little more obvious, and consequently, some one may say, well now, what kind of thesis is that? He's quoting what Isaiah says about judgment. We've got to get beyond just what he says. We have to get some real understanding of it. Some insight beyond what has been previously worked out. In order to do that we have to analyze, make categories. We have to get results that apply. And now, which of these parts are you going to probably find most advancing in Isaiah. Eventually you will have to have certain specific things in mind, on which you are gathering data that is tremendously helpful, and I think that the more we can get this logically analyzed, and arranged in a very good logical fashion, the more it will help us in finding those more quickly. So that's why I am anxious to get this as well as I can.

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Mr. Durham wants to discuss a little more the things we looked at yesterday. You've made the minor corrections. That is no problem at all. And then, there are the two things. There is the category. The main categories. The other is the consideration of the problems and the answers. Now under the categories, I've been thinking some more about it. It seems to me that your big matter is judgment. Now you are interested in why God judges, aren't you? And why he judges would have, you might say, two aspects, His character which leads Him to judge, and the things that lead Him to judge in general. And things in human beings which would cause Him to judge, that determines upon ~~by~~ whom judgment will fall. So that His character and our sin. Those are the two aspects there. They are causes of the judgment. Well then, He brings the judgment to pass. ~~Some~~ ^{And you} are interested in the means, ~~both~~ by which He judges. And the means of the judgment and the nature of the judgment and the results of the judgment, you are interested in. There's evidence on that. Then, there is another side problem in connection with it, and that is the matter that sometimes He tells in advance ~~that~~ He's going to judge. And so that would be the matter of predictions. That is a separate problem by itself, even though they are

interrelated. God gives His law. He explains His character. He shows what is right. And then, man disobeys, and God judges. That would make a complete unit by itself. You don't need anything more. But as a matter of fact, He warns of the judgment. That is a side matter. It is closely related to judgment, but it is a side matter. He warns of judgment. He predicts judgment is coming. And then he carries out His predictions. And the question of prediction and its relation to judgment, while it is an important matter, is one which is quite distinct from the main problem of judgment. What it is, why it is, etc. and how it is done. It is quite distinct. So the two are closely interrelated. And it seems to me that we deal with some things connected with prediction, and some things connected with judgment ~~him~~ itself, and we will understand both more clearly, if we will sharply separate these two aspects. Now as it seems to me, we went through it, and so I would think, if you put everything related to prediction, or related not to the question of how did God judge His people, but how precisely was the prediction fulfilled. That's a different thing altogether. God could have judged people without ever making a prediction. Judgment is a vital important thing. Prediction is a different matter. Prediction, God chose to predict before He judged. Then He fulfilled His prediction and that fulfillment strengthens our faith, in Him, our assurance that we can trust His word, our ~~pr~~ belief in His character and all this. All of those are vital purposes, but that is a distinct thing from the judgment itself, and the purpose and the cause of the judgments. ~~th~~ So that in the category, these two are sharply distinguished. It seems to me that it added clarity in both. (Student). What I'm saying is that in order for God's character to show itself, ~~non~~ in wrath against sin, and in strengthening of His own, by having them see the affects of judgment, it would not be necessary to predict any judgment at all. All that is necessary is to tell what His character is, to tell how wrong sin is, and then when people disobey, procede to punish them, so that judgment per se, you can't have judgment without God's character, for such a judgment is required. You can't have judgment without man's sin, being such that judgment is required. You can't have judgment without a means of carrying out the judgment. These things are essential to judgment. Now you could have judgment without any prediction. Prediction is a different thing. It is brought in. It is closely

related judgment. We can't study judgment without studying prediction. But you wouldn't have to have prediction at all. And therefore we understand judgment better if we look at prediction separately from judgment, rather than mixing them together. We look at a matter - we are interested in this, how did God judge? How did He carry out His judgment? We are interested in a different matter. How did God fulfill His prediction? Now the same act may answer both questions. But they are distinct questions. One is the question of God's attitude towards sin, and what ~~a~~ God does about it. The other is a question - how dependable God's word is, and how we are going to understand the Word. ~~It~~ They are two distinct questions. And each of them will be better understood if they are kept apart.

(Student). I wouldn't be surprised if it wouldn't be best to make two main parts and then under each head (6 1/2). Now let's see. I haven't thought through that in detail. Your first is your character of God and judgment. Now of course that is basic to judgment. Then, number two, the causes of judgment. Well now, your cause is the character of God, isn't it here? (Student). In other words, you've got two aspects of the cause. The cause is something in God, and something in man. And so really, the causes of judgment are two fold. The cause of what is there in God's character to make judgment necessary? What is there in man's ~~aspect that man~~ action that makes judgment necessary? So that it might be - it might even be that these two could even be put under one general head. The causes of judgment in God and the causes of judgment in man. The cause of judgment - God's ϕ character. The cause of judgment - man's sin. And then of course, everytime you have a reference that refers to anything about God's character in relation to it, you put that together, under this head, in a subhead under it, and anything you have a reference to man's sin that would be a basis of judgment, you put that under that heading. But those the causes of judgment, are really two fold, and we are interested here, not in what we might think are the causes of judgment, but in what the Bible says is the cause of judgment, so I would try rigidly to exclude from this, that is, from giving it in any dogmatic way, anything that you simply think is a cause. I mean, we are not preparing a sermon, we are preparing a

scientific paper, and we want our evidence. Now of course, what, if this said I will judge because you have done so and so, if He is kspecifically speaking and condemning them, here's the cause of judgment, in this sin of man. They are specifically rebuked for it. Now if we are merely told that man did something like Solomon married Pharaoh's daughter. If you have nothing in the context that shows that it is the cause of judgment, if there is nothing stated here that is the cause of judgment, I would either leave it out completely, or put it in with a reference to a specific passage elsewhere which you would advance as justification for including this as part as the cause of God's judgment, even though not so specified. You see what I mean. That is, I would try to rigidly separate between that which is definitely mentioned as a cause of judgment here and that which happens here which you might think is a cause of judgment, but which is not so specified, and rigidly separate between the two. I'm not necessarily saying it is necessary to exclude anything, but anything you put in, carefully distinguish which category it comes under, and as far as possible, anything you put in the category of your opinion as what might be a cause of judgment, give scriptural evidence. (Student). I feel that after our death, God will give all those who have not a substitute for their sin, a substitute for the punishment, He will give them a fair and just recompense for all their sins done in the body. And we feel that those of us who have accepted Christ, that a fair and just punishment for that has been given to Him, and we have His merits, but it is paid. The judgment is paid. But that is not upon us in this life here. We feel that we suffer in this life as a result of sin (10) entirely, but not a specific punishment for a sin but an effect in the world of the sin which is here. Sin has brought sickness and misery into the world and there wouldn't be any sickness, any pain if it wasn't for sin, but the results of sin that we suffer in the earth are not necessarily a punishment for our sins that determine it. I feel that quite definitely. And consequently if I - consequently we don't say as Jesus said, the tower of siloam fell on 50 people and killed them. Now do you think they were worse sinners than the rest of these people. No, but except you repent you will all likewise perish. In other words, you all deserve it. These particular people got it, not so much to punish them because they

were worse sinners than the rest, but to give a warning to all of you that that's the nature of sin, and that after death you will get something worse than that. So that, for us to say, here is a man who had a calamity. Therefore this man is being judged for his sin. We would naturally have to go on to the opposite and say, well here is a man who lives a happy life. Therefore he must be an extremely righteous man. And we find actually that many people have a very happy life and everything seems to go right with them that humanly speaking are the worse sinners you will find. So we can not apply that as a principal of scripture that every suffering in this life is a punishment on the individual for the individual's sin. So that being the case, I would feel that in the Scripture where God brings judgment in this world, we should go slow about saying it is judgment unless it is so stated. (Student). **m** I would say the most important thing is to deal with that which is specified as judgment and then when you have time and feel inclined to deal with matters with which you are not sure - the vital thing is to get what you are sure of, what the Scripture states. And so I would recommend taking every calamity that you feel is perhaps a judgment, and listing it on a separate list, **m** but not being sure even that you will mention it/ ^{in the discussion} seeing how you will get on. You will have them in a list. (Student).

m It might be that it would be (12 1/2) entirely, because if it is not, there is no certainty of the judgment, why, you are getting into speculative , and people could speculate for ever on all kinds of things, and some do. But the way we make progress is to take what is definite and build upon that and eventually we find the answer to a lot of speculation from the definiteness, but the definite are the (13) and above all to keep the two sharply separately. I would keep separate any cause of judgment that is not specified either here or elsewhere. I would say first anything that must be specified here is a cause of judgment. Like Uzziah went into the temple to sacrifice and the priest told him to get out. He had no business doing it. And he hurried to get out because he looked down and he saw he was leprous. Well certainly, the import of the passage is that God smote him with leprosy for his sin here. **m** There is taught - there is a judgment as a result of a specific cause. This ~~man~~ man's sin as cause of that

judgment, but another man may become a leper because he is very humane and tried to help the sick, and took risks that an ordinary person would not take and as a result of it he gets leprosy. He suffers perhaps death for it, because he was good rather than because he was bad. So we have to distinguish that way -

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It is a reasonable assumption or what is proven from evidence elsewhere than in the immediate matter we are dealing with, and than to separate that in turn with what is pure conjecture with no definite evidence. You might find evidence that Solomon did wrong in marrying Pharaoh's daughter, but I would go very slow about referring to it, unless you put it together, and you may find evidence that the man falling through the lattice and breaking his leg was a judgment of God, but I would go very slow, unless you have a specific statement. (Student). The judgment of believers is a different sort of thing. Mr. Durham is using the word judgment in the common sense of judgment which means punishment for sin, but there is a sense in which you have somebody claims that this ~~sovereignty~~ ^{property} which you have doesn't belong to you and it is their property. And you have a suit of law about it. And you get the judgment which is, that it belongs to you, and you don't lose it. A judgment can be an acquittal. It can be in your favor. Well now the judgment - the judgment of believers is more like that. It is a judgment for reward, rather than a judgment for punishment. The believer is judged in Christ. All his sins are laid upon Christ. There is no further any judgment for any sort of sin ~~upon~~ upon the believer, but it is all laid on Christ. There may be chastisement from the Lord. He may send us suffering to endure in this life as a result of some sin we've committed in order to lead us to turn from the sin, and back to Himself, but it is a chastisement. It is not a punishment. But after death of the believer there is no punishment for sin. All the punishment is laid upon Christ. But we all appear before the judgment seat of Christ, and there our works are judged, what we've done in the body. And we can't build on any foundation except upon the foundation of Christ, if any man build upon this foundation, gold, silver

precious stone, it stands, but if he build wood, hay or stubble the fire burns it away and it is gone, and he himself is saved but by fire. I Cor. 3. In other words the believer after death receives a reward for his Christian service ~~in~~ and many a man who appears to be a wonderful Christian servant, it proves to have been a matter of his personal vanity, or His personal glory, or of His personal selfish things he has been getting from it and not in a purpose first of glorifying God, even if he's done an awful lot in advancing the kingdom, but if done from unworthy motive is wood, hay or stubble. It is not bad. It is not something that hurts him. ~~in~~ But it is something for which he gains no reward. And so that is a different sort of judgment. Now all these passages we've looked at would have no relevance whatever of judgment on the believer after death, but there may be passages that do. I haven't come across any, but I think it extremely likely there are. Maybe I could think of some if I thought on it. I've never thought of it before. But I agree with you that it is a matter in God's economy which I would think (4). (Student). We'd have to look at the context here. ~~in~~ II Cor. 5:10. In order to make a judgment~~d~~, a real judgment on it and we don't have time now, because that is aside from our present area, but I do think we have time to give a superficial statement. That is to say, and not a dogmatic statement, but a statement that that - taking just the verse alone without having looked at the context, that would be susceptible to two possible interpretations. One is, when he says we must all ~~ea~~ appear before the judgment seat of Christ, the we might mean all people who live upon this earth, and if it means all people who live upon the earth, then it means, we appear before the judgment seat of Christ, those who die without Christ appear before the Great White Throne judgment before Christ and there they are punished for their sin. Those who die in Christ, appear before the judgment seat of Christ, at about the time of the rapture, probably, and they are given a reward for the deeds that are good. So we all appear to be judged for the deeds in the body, for good or ill, and ~~in~~ the ~~good~~ Christians for the good deeds, because the evil deeds are laid upon Christ, the unbeliever for the evil deeds, because the evil deeds of those who are not in Christ, are so overwhelmingly great that what good they accomplish is not worth mentioning in comparison. Now that would be one interpretation. In the light of

the context, it may be the correct interpretation or it may not, but if it isn't then the second (5 1/2). I'm quite sure that it is one of the two. The second interpretation would be, that when he says the we must all appear, he means, the Christians. And if he means Christians to appear before Christ to give an account of the deeds done in the body, whether good or ill, that he means an account not of sin which is laid on Christ, but an account of service as Christians. And if so, the matter is to give an account of the service done through Christ whether it was from good Godly motives, through the servants of Him, or whether it was from ill motives of selfish gratification and desire to be praised by others, or something like that, and to be shown that we receive a reward for the cruelty, good service done, but for that which is ill, that which appears to be ~~good~~ service but isn't service, that we do not receive a reward for. But there is no question of punishment. As far as the Christian is concerned, the punishment has been suffered by Christ for him. He has no further fear of punishment after death. He may have chastisement in this life. Now I would say, those are the two possibilities, and either one would satisfy this particular (7) as to which is the right one, you would have to get it from another context, but you would not from this verse, get any reason to say that the true believer in Christ suffers punishment after death. Now ~~the~~ of course, the Roman Catholics say we do. They say we go to purgatory and we are cleansed from our sin. It may take a few million years of suffering in purgatory to make sure we get (7 1/2). We find no such teaching in Scripture. We find in the Scripture that there is a division in this life that the man who accepts Christ - the punishment has been entirely laid upon Christ. ~~in~~

Well, Mr. Durham, then - (Student). ~~in~~ I'm suggesting that actually you are looking at judgment. You are interested in judgment. Your first question about judgment is what is the cause of judgment, and there are two aspects of the cause of judgment. One is, its fundamental cause which is the character of God, and you relate it to anything in the character of God, that is mentioned as being a basis for judgment.

Now you may go on and deal with things that appear to you to be. That may be well worth while, but I would separate it sharply from that with the passage which we are dealing with specifically lays down the cause of judgment in the character of God. And then, we are interested in the character of God is such that where there is sin there will be judgment, and so we have \neq aspects of the character of God which have to do with judgment, and then we have aspects of the sin which produce the judgment, because apart from the two there would not be judgment, so there are the two causes, two types of causes, both of which must be present, if there is to be judgment. (Student). Now of course that doesn't mean that all of this will have to be presented that way. Naturally, there are occasions where the presentation of man's sin, precedes the presentation of God's character, but as a logical study of it, I would think that first would come the matter from the character of God, which make judgment inevitable if sin is there. And then the matter of sin, which makes the judgment definitely come. So I would think that as far as judgment is concerned, your first question is - what are the causes of judgment? And there are the two types, and under each type there are many subdivisions. We are interested in finding everything that we can find and analyze it, and arrange it properly. Then I would think that the prediction of judgment is, you might say, a side issue, because it is not essential to judgment. You can't have judgment without something in God's character that produces it, and you can't have judgment without sin that makes it necessary. But the prediction is an incidental part. A land which has no word of God still has judgment. A land where God sent no prophet still has judgment. I would, for this point, skip prediction altogether, and I would say that number 4 - condition is a subdivision of prediction, because it has no meaning apart from prediction. (Student). Prediction, the certainty of fulfillment. Yes, that's a good question. Although, perhaps even primary to that would be prediction = the purpose of the prediction. It is the purpose of warning. It is the purpose to reveal an understanding of the Holiness of God, and an understanding of His character. It is a purpose so that the Godly will see how it is fulfilled. And will be strengthened in their own decision. Do we have any references as to the purpose

of the predictions? Now that is separate from the purpose of judgment. (Student). That's in two places. I would put the purposes of judgment and I would put the purposes of prediction. I would deal with them separately, because under judgment there is a purpose in the judgment. Yes, there is the cause of judgment, there is purpose in the judgment particularly if it is an earthly judgment, and there is then the means of judgment, and the means of judgment would exclude what the judgment is. That is, God is going to punish. How is He going to punish? Does He punish by sending an army? Does He punish by giving disease? Does He punish by making a man fall? Does He have something fall on top of him? Does He punish by bringing trouble in his family? What is the means of judgment? It would include the thing that happened, and also the forces that caused the thing to happen. That would all go under means I would think. And those would be I think, the matters of judgment. They would be causes of judgment, purposes of judgment, and means of judgment. Those ~~the~~ categories describe the judgment. You might even put results of judgment down, and see if you find it. When the judgment came. Did the people turn back to God, or did they go on further into sin. What was the result? I don't know whether you ~~if~~ will find, what it was. But certainly there is the possibility that there might be a category. The results of judgment. And then I would put as a separate main heading, predictions of judgment. And under that I think it would be good to put - first, purpose~~s~~ of the prediction. ~~th~~ Now the purpose may ~~han~~ not be stated. You may not have much under that. Yet, you may have a lot under that. Purpose of prediction. And then, certainty of prediction. Under that, the question of whether some are conditional. The certainty of the fulfillment. And then, the - let's see, fulfillment of the prediction, you might say, the (13) of fulfillment, or something like that. ~~in~~ Exactness, stress ~~in~~ exactness of fulfillment. How exactly is the prediction fulfilled? It seems to me that your thinking is greatly clarified if you separate everything that has to do with prediction~~x~~ and ~~in~~ fulfillment of prediction, from everything that has to do with judgment the cause and its means. Make them two main sections under judgment. (Student). I

would think so, because there could easily be judgment without warning. That is, you have warning in the original giving of it. As Paul says, they have the law of God written in their heart. They see the nature of the existence of God. There is already a warning. Every (14) has a warning. Now you are speaking of additional warning, and these additional warnings which I think - they are not essential to judgment. You could easily have judgment without them. So I would think that they are part of the problem of prediction. What is the purpose of prediction? Is it a warning? A warning might be a good ~~beam~~ heading under there.

60. (0)

In a case where there is a judgment, which has definitely never been predicted at all, well of course, it has been predicted in the general statement that God will punish sin. There is a prediction, of any judgment that occurs. But you might, under fulfillment, I mean, under prediction, you might put, cases where no prediction is involved, and list them there. I think that would be a good place for it. Because as far as the judgment is concerned, the judgment is a judgment whether it is ever predicted or not. I don't think that it would come under judgment. Although predictions can go under judgment. It is a subspect of judgment. But under prediction, you are dealing with all the predictions. Everything you can find for understanding of it, and then the category there - ; cases where no prediction is involved. I don't know how many you will find. (Student). The object of judgment. Yes, but that would come under judgment rather than under prediction. (Student). Maybe that should be right after causes. Yes, I think right after causes. It is hard to tell until you see what is under the heading. Until you get quite a bit under the heading. Then you see where it would most logically be treated. Just off hand, I would think right at the beginning after causes would be (2). That is, logically the object of judgment would be anything to which the cause applies. But of course, there are cases where there are problems involved. It is not so much a logical subdivision as a case where there are problems that come in, so that it is a subdivision for the gathering

in together of certain problems. Well maybe, you might make it two categories, say
 the causes: the character of God. Cause of judgment: the character of God. The
 causes of judgment: the specific thing involved. (Student). There are two-sub-points
 involved. Yes, but they are each so important that your having a list of categories you
 can consider them. (Student). I would leave that until later. I would leave that until
 the separate main head at the end, because it is a very important thing but it is incidental
 to the logic. It is vital to our understanding, but incidental to the logic. (Student).
 But I wouldn't give it ~~gimm~~ here. I think it confuses. (kStudent). Maybe purposes could
 be better. (Student). Of course, it might be in them that that logically that the time
 element would subsume under this last question, was it fulfilled exactly? How was it
 fulfilled? There's a time element. A time should certainly be kept by itself, but it might
 be as a subhead under - how is it fulfilled? Is it fulfilled at the time that you reading the
 prediction would expect it to be fulfilled? Is it fulfilled in a way ~~gimm~~ that you would
 expect it to be fulfilled? Those are the two main aspects of it. (Student). Yes, it could
 except that as it works out, you find that it certainly involves another problem, the
 problem of whether it is fulfilled at all. So perhaps it is better to keep that in a separate
 head. How is it fulfilled? Well, we don't say that it wasn't fulfilled. We say, it wasn't
 intended to be fulfilled, in the case of a conditional one, where the condition is met, so
 I think the certainty ought to be separate. But then the manner of fulfillment, the manner
 or the comparative exactness, the manner would best fit, the manner and under that the
 time, the time of fulfillment, and then the - how did the correspondence of the certainty of
 the ~~prediction~~ fulfillment with the prediction, and any prophecy in that. Or are there any
 definite parallels that give us a great assurance in of faith? (Student). Well, warning
 would be under purpose of prediction wouldn't it? The purpose of the prediction. ~~in~~ Was its
 purpose to warn? Was its purpose to strengthen faith? Put it under purpose of prediction.
 Now if you find a case where there is a warning that doesn't go under purposes of
 predictions then of course that raises a reason to consider a rearrangement, but I don't

think you will find such. (Student). It would seem to me that warning would come under purpose. But I don't care whether you, under purpose of condition, put one subhead, warning, or whether you, after predictions are all through, then you say warnings, as another category. I don't care which you do. I mean, either one you do, you may find as you go on, that maybe you had better go to the other one. As you develop your material you find new revisions are logically required. But to get our revision as logical as we can, in the light of the material available, at a certain point is a tremendous important help in progress of thinking and understanding the material. (Student). I would say this, that judgment is the subject. You are interested in judgment. You find judgment. Why you have them. How they come? What they are. That's a subject by itself. Now that would be all there would be except for the fact that there are certain judgments which are predicted. And therefore prediction is a different head. So you have a heading for prediction. You are interested in studying prediction. Now in understanding prediction it is valuable to know whether there are cases in which prediction does not occur and if so, how many? It doesn't help you to understand judgment better, because logically, all predictions would fall under judgment. It helps you to understand prediction better, to know that there are some that don't go there. You see what I mean. So that you might say to put under it, predictive judgment under prediction, is a logical fallacy, yet under closer examination, it isn't a logical fallacy. It is like the study of light. The study of light - one ~~aspect~~ ^{study} under that could be the ~~m~~ aspect of ~~light~~ light. Now I was in a mine last summer, and we were way down in the heart of the mine, and the man pushed off the light. Now he said, you get real dark. He said, now above the earth you practically never get real dark. There is nearly always some light. But he said, down here, there is real darkness. Now, he said, everybody here, take your hand, and stretch it out in front of you, bring it closer to you, and note how near to your face you have to get it before you see it. And it was most interesting. Because in absolute darkness, you bring your hand right up to where it touched your face, and you'd never see it at all.

But we are not used to that concept because almost anywhere we are, there is a little light. And you get your hand near your face and you will see it almost anywhere. At least, you will be conscious of cutting out that little light. And so, I understand light better, through having been where there is an absolute absent of light, you see. So in a consideration of light, the ~~m~~ consideration of the absence of light, well, if there is no light there is nothing to consider. There just isn't light. But if you are studying light, you understand light better, by examining those few cases where there is no light. And I would say that if there was no prediction, ~~in them~~ there would be no point in the category of unproductive judgment. It would just be judgment. But since there is prediction, there is value in understanding prediction better by seeing what cases there are where it isn't used. So I don't object to having a separate heading, but I just feel that logically, it is altogether in place under prediction. (Student).

(Next class).

Now take a notebook, and put on a page, ~~in~~ each one of your headings, maybe your main head, or in some cases several subdivisions with different phases. Or you can have a main head and parts of a phase. But anyway have it so that you can easily put down in any place a reference that seems to go under that category, of the ones the way we have them worked out now. And then, start in at the beginning of Isaiah, and go just as fast as you can, covering as much ground as possible, noting whatever goes under anyone of these heads. Just making the references. And as soon as you have a number of headings under any one section, then stop and examine all those headings under that section. And ~~in~~ maybe write a little paper on that section. You see, you can't tell what you will strike first, ~~and~~ but it may be that after you've done three or four chapters of Isaiah, you will find that most of your material will come under a certain aspect of the character of God, or a certain type of sin, or a certain matter about the means or something like that. And you will have enough material to stop and look at it together and try to make a discussion of that as far as you've gone. And then, keep on reading and marking more, and doing it as fast as ~~you~~ you can. It isn't a matter of careful study now. You have one, for instance, and you aren't sure which

category you've put it in. Just put ~~them~~ it in both of them, with a question mark. But I would say that we want to survey just as much of Isaiah as possible, and just as quickly as possible, putting it under each category, and thus seeing what we get under these, and of course, you are much better to put it under categories, having done this work (11)1/2. You are much better for it. You know what you are looking for and know the logical relationship of the parts to one another, but putting it under, getting all you can, as fast as possible, but when you get quite a bit on any one write it down. And I think that way you will be able to make quite rapid progress, and I hope that we can have a good bit of time before I have to go to Harrisburg, seeing how you get along up to that time. Now I have to go two weeks from this Thursday, so we have another two weeks. (Student). Oh yes, which one are you on? This coming week? But you will be here the following? Yes, well then, between now, and through the following week, do everything you can on it. Now I would think on this particular job, would be one that you could do a little bit on while you wait.

An aspect in translating Hebrew or anything else, to get absolute (12 1/2) to what anything means. We are narrowing the range of our knowledge. We are getting a more definite idea. You get more and more definite, but you never approach absolute understanding, anymore than you do in the English language, but we get nearer to it, and sometimes we find two or three possibilities, and these possibilities have something in common, which are tremendously important, even though you are not sure which of them it is, and there are many other possibilities which (13). So we make progress in all linguistic by sharpened, but never getting like 100%. We don't get that in this life. Now that was - what verse was that now? All right then, let's look at 22. It is extremely important in any interpretation of Hebrew to thoroughly understand the difference between a participle and an infinitive. An infinitive is a verbal noun. Therefore the infinitive describes the action to which the verb refers. It is an abstract thing. Take the verb - to run. The infinitive may be either - to run or running. But if it is an infinitive, it does not describe a person. It describes the action which this verb

expresses. Therefore the verb, the idea to run or running, running is good exercise. Who is running? A man. A hundred men. A thousand men. Women. Boys. Girls. It doesn't enter into it. You are not talking about people. You are talking about an action. Running. You see. That is an infinitive. That is a verbal noun. You say, I want to run. You are not saying, I want somebody to run for me. You are - what I want is the action described. I like to run. I like running. It is the action which you are thinking of. That is the infinitive - that is the verbal noun.

61. (0)

An action exists only as somebody performs the action. But the infinitive does not think of the person who is performing the action. It thinks of the action, you see. It has no reference to the person. It refers only to the action. It is a - to run, to sit, to stand - you are not talking about whether a hundred people do it, or one, two or three. You are ~~then~~ not describing a person. You are describing an action. It is a noun. Well now, a verbal adjective, a participle, an adjective is a word which modifies a noun. Therefore, a noun is understood, or expressed through which the adjective refers. Whenever you use an adjective, to say good, you are not thinking of goodness. Goodness is a noun. It is an ~~abstract~~ abstraction of a quality. Good is an adjective. Whenever you are saying good, you are referring to something that is good. That is, when you use it as an adjective. Referring to something that is good. If you use running as a participle, that is an adjective, you are referring to something that is running. I am running. You are running. He is running. We will be running. The book is running. The man is running. The cow is running. It is referring to a noun. An adjective modifies a noun. You see. so there is that difference between the two. The noun, the infinitive, describes the action. The participle, the adjective, modifies the individual who is performing the action. Therefore, if you say his running. You are describing, the abstract thing of running which belongs to him. His running is good. But if you say, His running man is good, or his runners are good, you are describing the people, opposite the running. Now they may be good because they run well. But it is them ~~in~~ you are describing. Now an adjective then, can be used in any one of three ways, in Hebrew or in German, not in

English. Sometimes in English, but not always. But in Hebrew, or in German, an adjective can be used as an ~~adjective~~ attributive adjective, it modifies the noun. The running man. The beautiful woman. The ugly boy. The pleasant house. It modifies a noun. It can be used as a predicate adjective. The boy is good. The woman is running. The horse is eating. The man is old. It modifies in the predicate a noun. And those uses are common to most language. Found very common in English. But the third is very common in Hebrew, very common in German, but quite uncommon in English, and that is an adjective used as a substantive. Well now, when you use an adjective as a substantive, you are not thinking of the quality, which the adjective describe, but of the man, of the person who is characterized by the quality described in the adjective. That is what it is when you use it as a substantive. Now in English, we only do this in the plural. In any other language that I know of, you can do it in the singular, or plural, masculine or feminine. In English only in the plural. We say, He divides between the quick and the dead. There we are using the adjective, dead, as a noun. We are not thinking of death. We are thinking of dead people. He divides between the living people, ~~wh~~ quick there is an old English word for living, between the living and the dead. We put the living on the one side, dead on the other. It is not thinking of death. It is not thinking of life. It is thinking of living people, and of dead people, and people; is understood, after living and after dead. There is a noun understood. There is o always a noun understood ~~th~~ when an adjective is used as a substantive, and in Hebrew, or German, it can be used as singular or plural, masculine or feminine, depending on its form. And consequently, in English, you can say, ~~th~~ the good, - divided between the good and the bad. That means the good people and the bad people. It doesn't mean the quality of goodness. He explained the difference between goodness and badness. But he divided the good from the bad. Between the good people or the good thing, the quality of something. It is noun, you understand. And so that in English, you can not do that with the singular like you can in German, or in Latin, or in Hebrew, and so that in English, if it is singular you have to do one of two things - you have to insert a word like one or man or something like that, the good one.

The good one spoken of. I spoke to the blonde. I guess we do use the blonde in English, meaning a woman. But in German, it could just as well mean a man. I spoke to the blonde. I saw the tall coming down the road. It means the tall man. I saw the tall. Look, here comes the tall. They mean a tall man. Or they could mean the tall dog, anything at all. It is an adjective used as a noun. But there is always understood, that which is described by it. Now in English you can't do that. In English, you have to supply the noun, and tell what it is you are referring to. The tall man, the running dog, the lazy boy. The hurrying women. You have to supply the noun, if it is in the singular at least, but generally in the plural also. You wouldn't say, they stopped the hurrying. That we would take as a noun. Stop the act of hurrying. We wouldn't say, there were a lot of women hurrying and he came up and stopped the hurrying. You wouldn't say it in English, but you could in German. But you would use the participle, he stopped the hurrying. It would be men or women depending on whether you used the masculine or feminine. So in English we usually have to state the noun, which is understood there. But if we don't state the noun which is understood there, in English, then sometimes we can just use the word one, which is an awkward thing, not a usual English use, and another thing that we can do in English is to make a different kind of a noun out of it. A noun of agent, which often is the same thing as an adjective of activity used as a substantive. Thus, instead of saying the running man, you can say the runner. Instead of the killing man, you could say the killer. Instead of the cobbling man, we can say the cobbler. Very often, we make a very special type of noun in English, which represents the adjective use. You can't do that with every word in the language, but there are quite a few. So with that explanation, which is tremendously valuable, and so very important for any interpretation in Hebrew or Greek, that I'm wondering whether it might be good for me to write it up into a little note for some magazine. Any pastor who uses his language, ought to be interested. I fear a great many have had two years or even ~~year~~ three years of Hebrew or Greek, and has not known these facts. I can tell by the look on some of your faces, I suspect that may be the case. So that, with that in mind, Mr. Blizzard, would you translate this for us? (Student).

This word $\psi \gamma \delta$, is a hard word to translate into English. To possess or dispossess. It means to get possession of, to take possession of away from somebody else. It means possess and dispossess sound like opposites, when they actually are the same thing. It means ~~if~~ you get it, or that you take it from somebody else. The stress is on your getting it and your having it. And sometimes it is translated inherit, that's the way the King James translates it, but I think that the inherit is only means sometimes possess - get possession of because somebody has bequeathed it to you. The word doesn't say how you get possession of. It can be used when you inherit something, but it is equally used when you seize something, and it is equally used when you earn something, and equally used when somebody gives you a present. It simply means you get possession of and you keep possession of. So possess doesn't exactly get - give it in English, because it means to get possession of. I think, I get possession, would be very excellent. Maybe inherit in Old English, had a broader meaning than it does today. Maybe it didn't just mean, have somebody leave something to you. It also meant more. All right, continue then. (Psalm 37:23.)

In this 23rd verse there is no ~~own~~ because stated, perhaps implied. I'm not sure. It is interesting. The English renders it, with the steps of the good man are ordered by the Lord, And a man quoted that to me not long ago, to show that in his ~~own~~ opinion, if you feel frustrated and disappointed, it is because you've come to the end of your life, and something you've always wanted to do, you've never gotten opportunity to do, well, he said, the steps of a good man are ordered by the Lord. The Lord would have worked it out if he ~~want~~ wanted you to do that. So don't worry about it. Well, there is an element ~~in~~ of truth in that, and yet it can be carried too far, and be harmful. But, ~~it~~ does it really come from this verse? You notice that the good man - the steps of a good man are ordered by the Lord. But the word good is in ~~an~~ italics, in the King James. There is no good here, in the context. From the Lord the steps of a giver, are established. They have been established. Now perhaps, ordered and established are not far apart. They are made definite. They are established. But what is a giver? I think that some of us can take comfort from this that the ⁴Lord is not $\gamma \delta \delta$, but

724. We can't claimed to be 7127. We are not great heroes, but we are 727. We are men of conviction, men of determination, men who are following the Lord, and expect to accomplish things through Him, and we can know that if we are getting in the strength of Christ we can be 727, that our steps are established by Him. And we can step forward in confidence, doing what we find His word teaches we should do, knowing that He is establishing the way. And His way is light. Now, I think that probably means, the Lord delights in the way, The one who is truly following the Lord, the Lord doesn't merely help him. The Lord delights, The Lord rejoices in using and assisting him, advancing His work.

Mr. Durham. (Student). That is an interesting suggestion, to put they are established in the last half of the verse. Most of these verses are divided into two equal parts. And you have got an and in the second part here. It makes a very strange division, in the type of parallelism we have here. From the light of the parallelism, I think that - if it weren't for that, I would say, I don't see any point in considering it, but in view of that, there may be a big point in considering it. From the Lord, and also the from the Lord being put at the beginning an in an emphatic position, from the Lord are the steps of a good man. They, (that is polal here) they have been established, and his way he delights in. From the Lord they have come. The Lord has established them, and He is delighting in them. I think in view of the division, of the verse, that a good argument can be made for that, though ordinarily there is not an and in the middle of the second syllable, the second half of the verse, as it is here. And now I think it would be very helpful, to look for parallelism here. See if you can find parallelism which would further this, or whether the parallels are against it. I notice, they have a footnote here, I don't know whether the footnote tells us anything here. Oh, there is a footnote showing that someone has suggested leaving out the waw. From the Lord, the steps of a good man, he has established His way, ~~and in which~~ in which He delights. That's approximately what you said, only it is changing the text, and I think the way you said it is better.

Are not the steps of every man ordered by the Lord. Of course, here, I think we have to make a distinction. Everything that comes to pass, is ordered of the Lord. The very breath with which a person damns God, he draws because God permits him to draw. Everything that happens is ordained of the sovereign God, and yet ~~that~~ there is a different sense I think involved in this here. I don't think this is speaking of his general creative sovereign control of everything, but speaking of the fact that the one who is trusting in the Lord, can look beyond that. And can know that sin is still under God's control. Satan is under God's control, but God gives an awful lot of rope to Satan, and he can sin. And that the man who is trusting in the Lord, can know that he can have the strength of God. It is like in John where he says, when he sends forth His sheep He goes before. He prepares the way for them. This is speaking of the special care of the Lord. It is ordering and undergirding and providing for those who are His. I don't think it just refers to general sovereignty of God. (Student). Before He will fall, He will not be hurled down, for the Lord is upholding his hands. I don't think there is any question about form there, to cause any difficulty, but the - well, there might be on that . (2). ~~It~~ There might be on that. But, maybe we'd better look at that, before we look at that other point, I was going to mention.

(Next class).

Now maybe I shouldn't interrupt Mr. Rapp here, because we want to make progress with his thesis, rather than to discuss general matters, but this is so basic to everything, I think it is good to just stress again, basic fundamental ideas. A language is something we speak. Now it is possible to imagine a language which will consist of written symbols, but if so, mathematics might be conceivably be such a language. I don't know. But at least all the languages in which we have literature are sounds. They are combination of sounds which present ideas, and the writing is merely a way of representing these sounds. The language is not fundamentally something written, but something spoken. So you can use any writing system you want, it is the same language. Writing is a distinct problem. Well then, a language, what is a language? Well, the evidence has been worked out by

scholars, that all of our present large group of languages, which we call Indo-European languages, some of which are absolutely mutually understandable. If you heard a Russian come in here and talk you probably wouldn't catch a single word he was saying. You would have no idea what anything he said was, unless it happened to be some borrowed word from English. Or a word that we have borrowed from Russian. And there aren't so many of those. And yet it is scientifically proven, that Russian and English go back to one common origin. So at one time there was one language. Well, that language split up into dialects. And eventually they split up into others and they split up into others and today we have at least 20 or 25 major languages that belong to this one group that are interrelated. Well just when did they cease to be dialects and when did they become languages. If you have two languages which are unrelated, like Hungarian and Indo-European languages are as far as it can be proven, completely unrelated, Hebrew and Indo-European languages, there are some who claim an original relationship between Semitic and Indo-European, but that is highly questionable, and if it be so, it would be from a time when all the Semitic languages came from one, and all the Indo-European languages from one, and those two go back a lot longer, whether they came from one. That would be very hard to prove. But it could be true. But nobody suggests that Hungarian and Finnish ~~are~~ were members of one family, are related in anyway, to Indo-European. And we have many different groups of Indian languages, with many that are absolutely unrelated, so that you have two languages, that are absolutely unrelated, and there is no question they are two languages. But now when you - I asked a policeman in London where - how to get somewhere and I couldn't understand a single word he said. And when he got through, I thought he said, you go over and you take a bus on the other side of the street, and I thought I'd go over there and ask again, and I said, oh, do you take the bus right over here, and he started to give me the whole rigamarole again, and talked for five minutes, and I was in a hurry to get to my destination, and I could not understand a single word he said. Now their pronunciation has so changed in his dialect that I ~~couldn't~~ couldn't understand it. But, and there are all sorts of words that have changed, between American and England. But I believe we are far enough to officially call

it two languages. Now Spanish and Portuguese are right next to each other. They were one people not so long ago. They developed just like our speech of Georgia and New England have developed. And they developed apart, but they have developed so far apart, that nobody questions but Portuguese and Spanish are two different languages, and each of them have dialects. So you might say, it is an academic question, whether to call this a distinct language, or a dialect. It is a matter of words, but the vital things, there are definite differences, and yet to my mind it is even more vital that there are such close similarities, to Hebrew, that Hebrew is tremendously useful to us in understanding it. And I would personally guess, that a person who could understand Hebrew ought to be able to understand the greater part of Ugaritic. I mean, if the Hebrew was dropped into the Ugaritic, my guess would be that in a very short time, you would be able to understand it. (7 1/2)

Most of what people say. Not you, Mr. Rapp, but this is vital in general, but not vital as far as you are concerned. But we do want to be careful about our language. If it is another language, be sure that it is pretty well accepted by scholars today that it is another language, if that is dogmatically stated. It may be they've adopted that terminology. I'm not in touch with the latest development in Ugaritic, but I know that 15 years ago there was heated discussion - is it another language, or is it a dialect of Canaanite, of which Hebrew is a different language? And the differences are, in many places they are very close, and at other places, they are at quite a definite distance. (Student). Some men never publish anything unless they are absolutely sure that it will stand for a century. And there are other men who, like Albright, the minute they get an idea, they put it out, and see what other people think about it, and then they will revise it. And I've known him to write on the same subject in three succeeding quarters, and would express diametrically opposite view. And so with Albright he is tremendously advanced thought, by his fact, that he doesn't wait to get every detail right. He's got an idea and he puts it out, and then he'll say, I'm so grateful that so and so proved that I was wrong, on this point, and I've accepted his change, and he is constantly changing, and that advances science tremendously, and it makes it very difficult to quote him, unless you have something recent.

(Student). I find 50 verses in the Old Testament which are almost identical with 50 verses in Ugaritic. Then it would be entirely reasonable to say, now we have only a comparatively small amount of Ugaritic literature. There must be great amounts of Ugaritic literature, but it has disappeared. If we had all of it, if we find, 50 in just this amount, surely there would be a hundred more, at least 25 more. That is reasonable isn't it? But you don't find 50. You find maybe somewhere between 4 or a dozen out of all this Biblical material, compared with the amount of Ugaritic material, which is not a tiny amount of material. It is just a barely substantial amount. But you are talking about the affinity of the material you have, not some material somebody may imagine you might have. Imagine might exist but we don't have. You can take any part of the Bible and you could say, well, now, look here, here are three verses which are identical in this chapter, with something in Ugaritic. Therefore it is reasonable to suggest that the whole chapter is taken over from Ugaritic. Well, we can examine it to see whether it is reasonable, or whether it isn't. But when you look at Genesis 49, and you say that - and somebody says that this whole passage here has an affinity with Ugaritic, I would want to know exactly what is the affinity of Genesis 49 with Ugaritic. How many of these prophecies, of these 12 prophecies here, you would have in Ugaritic, in one passage in Ugaritic. How many are in the same order? Is the similarity merely a similarity of type of material? Is it a similarity of phraseology? I mean, it sounds to me like a very extreme ~~main~~ claim. Psalm 29 is a whole lot easier for me to think that somebody might have made a hymn praising Baal, and it would be possible that an Israelite was here, and that's a beautiful hymn, and there is very little of heathenish thought in it. That man has got a higher concept of God, than you would expect of a Baal worshipper. There are a few phrases in it which aren't good. We have a hymn, Faith of our Fathers, living still. It was written, I believe, by a Roman Catholic, and it has a verse in it about the belief in Holy Mary. We just changed that verse, there were one or two verses like that which we've changed, and we've made it into a very fine Protestant hymn, but I believe it was originally a Romanist or a man who was practically a Romanist who wrote that hymn, and

by faith of our Fathers, he meant the faith of the Roman Catholic Church, which he conceived of. Well, we haven't done anything wrong in taking it over, as the words stand today they fit us perfectly. We have removed the one or two things that pointed to the other. It is perfectly all right for us to do. It doesn't prove that we are Roman Catholics, nothing of the kind. But Psalm 29, you have to examine the evidence. You may say, actually the similarities are not enough to prove anything, more than certain general uses of phraseology, and its very structure. On the other hand, if you should find that the evidence is such that you could say, with very slight changes, this was taken over from a Canaanite hymn, well, it is not a common thing. It doesn't happen often. The fact that it might happen two or three times wouldn't prove anything. And particularly most of what is taken over, without any definite concept about God. It is just general terms of phrases, the strength of the phrase etc. But when you come to Genesis 49, you have Jacob blessing His sons, and saying specific things about his sons, now it might be that in Ugaritic there was a custom of blessing sons, but that anywhere in Ugaritic, you find the precise thing said, in a (12 1/2). the precise order, that you have in Genesis 49, seems to extremely (12 1/2) that my inclination is to think that Obermeir should be put into the realm of fantasy and that no. 3, you are half way between these two, although number 3, you've got a song of victory after a battle. Well, there might easily be a song of victory after battle which might be similar in many ways. But with the precise thing - now the weather conditions helped the Ugaritic people to win a particular battle and so that would be a good similarity that would occur, and there might be similarities of literary structure, but would it be enough to put it into the category with what (13 1/2) claims for Psalm 29. Would it be? That would sound to me highly improbable, but only half of this problem or 1/3 of this problem of Genesis 49, (student). You have it here under alleged affinities of language, and I think you will have to study it through rather carefully, and see whether it is a case of alleged affinity of language, or alleged affinity of religious ideas. Alleged affinity of a literary structure. Alleged affinity of a practice, an institute, a covenant of blessing children. What is this Obermeir alleging, and how much validity would it be? My guess is without having looked into it at

all, my guess would be, why the actual affinity is a fraction of -

63. (0)

long sentences,
 catch yourself really clearly. In English, you use long, ~~and~~ ~~and~~ with all kinds of
 prepositions or conjunctions or things to show exact relationship of thought. Well, a person gets
 lost all of a sudden. He gets confused. It is heavy. It is hard to hold. The whole ~~tendency~~
 tendency today is toward short sentences. But when you have short sentences, the relationship
 between the sentences very often is a matter of inference, and you state a thing, and then you
 give the next, and a person will automatically assume that you raised ~~a~~ such a relation. And we
 have to use a lot of interpretation in anything whatever we do. And it is very easy when a person
 puts in some good interpretation, to clearly prove a thing, and he does well on it, and everybody
 says great, you are doing fine. And he gets to going ahead fast, and doing a lot without evidence.
 It is very easy to do. And of course, we have to in everyday life, we have to throw in a lot of
 things, without evidence. We have a lot of problems to solve, and we just don't have complete

(1 1/2). We jump to the conclusion, but in real scholarship, you should

be able to give proof for every conclusion you jump to. You may not have time to state all the
 proof, and you can give it, if you are asked to. But there is no real scholar in that sense.
 Everyone has his weaknesses, particularly when he gets outside of the field of his real
 specialization, When I was in Germany, we had meetings of the American Students Association.
 Quite a lot of us. And we had some addresses. There was one man in German, a German
 professor who spoke excellently, he talked about all sorts of matters, of the relation of Germany
 to the United States, etc. He had interesting answers, well thought out, with good evidence,
 and I remember they asked him, about the referation, could you tell us a little about the referation?
 Oh, no, no. I couldn't do that. He said, you see, I'm a specialist in that. I don't have too much
 to say about that. It just struck me ~~at~~ that if he knew so many points pro and con, that therefore
 he couldn't give us any conclusions, what right did he have to give us conclusions where he
 didn't know the evidence, but it is a tendency. You hear a little about a thing, and you know the
 answer. You go into a thing far enough to know a lot about it, and you feel your own limit of
 knowl

knowledge, and you keep quiet about the things you know ten times as much as the other things you do not know about. It is a natural tendency. (Student). It should be. Unfortunately, most people who do much writing, they do a lot more writing, then they've done thinking. They'll have some things very well thought out. They'll have some other things that aren't. Now, I've got a letter. There was a , oh, I guess, 15 years ago, Dr. English had an article, in which he , an article, in which he later put into a book, which he called @Things surely Believed." And one was on Inspiration, and he said in the article, that Verbal Inspiration is proven ~~gy~~ by the fact that the New ~~κ~~ Testament rests its whole argument upon, in one place, upon one word, upon the fact that a word is singular and not plural. The word seed. And in another place upon the fact that the tense of a word is in the present tense. Well, I wrote him and I said, your article is excellent, and grand stuff in it, but I said, I wish you would omit this, because in the case of seed, it just doesn't fit at all. The word seed is collective. It covers the plural or it can be used individually, one seed. And I said, it is not a proof of inspiration, the word seed, at all. And in the other case, I said, in the case where the New ~~κ~~ Testament builds its argument supposedly upon a fact that the Old Testament says, I am the God of Abraham, using the present tense, but there isn't any present tense in the Hebrew to use. ~~th~~ ~~lm~~ And you can't build upon a present tense when there isn't a present tense to use at all. And besides, the words - there is no verb there anyway. It is just I the God of Abraham. There is not a verb in either the Greek or the Hebrew. ~~th~~ And he wrote back and he thanked me very much for it and he said he would omit those sentences. But he said however in extenuation of my own fault in having included this sentence, I might be permitted to point out the same statement exactly occurs in Hodge, Patton, Warfield, James M. Gray, he named about 10 of the first class sources, all of whom give this argument. And many of them are men who knew their original languages. They knew it. They must have copied the argument from somebody else. And then of course, some lesser people that don't know much, they will take when they are told that this isn't true, they will try to begin to argue against it, but they don't have the facts, so you can't argue against it. It is not an argument for verbal inspiration. The apostle ~~m~~ is not giving an argument. He is

interpreting. Now he says seeds and not seeds, he doesn't mean, the fact the Old Testament says seed proves that it is Christ and not the people. What he says is this Old Testament word is to be interpreted as one seed, ~~in~~ not as plural seeds. There is no plural seeds. But he makes one up there, in order to bring out the thought of what he means. As seed, you have ten bushel of seed, there is no common word for plural of it, ~~in~~ he is just simply, you need it for exegesis, but then ~~in~~ people will try to wax eloquent against your misinterpreting Paul on that, well, anybody like Warfield or Hodge or Patton ought to know that, and they do know that if they stop to think, but they hadn't stopped to think. And there is probably nobody who has written extensively at all, who hasn't made some fool mistake. But there shouldn't be too many of them. And when we find - of course the people I know of course think very little of ~~in~~ Gordon. some (6 1/2) nearly worship him and think Gordon is nearly the last word on anything, but ~~in~~ people that I know best think very lowly of him. I don't like to take either extreme. I think he ~~has done~~ has done a lot of work. He has got some good things, but he certainly careless, and makes a lot of ~~in~~ assumptions with out evidence. And his assistance on this form of Nuzi Letters, quite without foundation, but he writes enough stuff, that people just take it over from him. (Student). Paul, speaking in his letter to the Corinthians, says I've already written you an epistle about such and such and such. He says. Now, he says, suppose that we had this epistle today. Would it be part of the canon? I said, no, absolutely not. Well, he said, Mr. Eppard, said it would be. And I said, oh, you must have mistakened what Mr. Eppard said. But now, the fact of the matter is, both statements are true. If we had today and if the church had preserved it and considered it as part of the canon, I think it would be proof that that was what God ~~wanted~~ considered as part of the canon, but we don't have it today. And to me that is proof that it was not intended to be part of the canon. Of course, there is a third possibility, the church might have preserved the thing, but preserved it not as a part of the canon, but as an interesting little incidental letter that Paul wrote. I don't think that everything that Paul wrote was inspired by any means. Or that everything that Peter wrote, and when Peter and Paul

(8) I don't think they both spoke the truth.

I mean, one of them was mistaken. Perhaps they both were in certain areas. I think that inspiration only applies to writing, not to words and not just to writing, but to the writings that God specifically intended to be in His word. And if He intended another epistle to be in the Word, He would have caused it to be preserved. So if He had I would have accepted it as part of God's word. But to find, if something were to be found today. When I was in Princeton, the professor of Church History said, if an additional epistle of Paul to the Corinthians were to be found today it would be part of the Bible and it would appear in our next copies of the Bible. Well, I think he is a hundred per cent wrong. If it were found today I would question very seriously how sure we can be that it was by Paul. But if it was by Paul, I would say that it was one of the many things that Paul had written, but were not part of God's inspired word. (Student). But as I thought it over later, I thought now, he said if we had it today it would be part of the canon, I don't think we would have it today, unless the church had preserved it, and I don't think the church would have preserved it unless it were a part of the canon. And I don't think they would have considered it part of the canon, unless God intended it to be. So that verbally, the student who asked me, he said, he asked me and he stated it in such a way it didn't put any preference one way or the other, and I immediately answered him his question, whether I would believe it then, and the other person said, oh thank you, thank you, for taking my side. I hadn't meant to take anybody's side, and to say I just consider the truth.

The Millennial Bible is not dealing specifically with the matter of judgment, and consequently, he might leave out a great deal. My guess is that 3/4 of the material that you would be interested in for this purpose, he would not deal with. But his interest there is in matters relating to the second coming. That's really what it is. It is a list of verses which are alleged to refer to the second coming, with a quotation of writers, of many different viewpoints, about these verses. It is a compilation of many commentaries, on the particular verses that he picked. And the verse selection is rather broad. And if your subject was the second coming, the book would be a very great help, to you, in pointing to

certain discussions of interest, though in each case you would want to see it in its context. But the - my guess is that in a great part, you will find, not over a fifth, or maybe a ~~more~~ tenth of the verses, you are dealing with, that he will deal with. But on those you may find some very valuable statements, and they might give you a lead to look up the same sources on other verses. I would recommend you push ahead on Isaiah as fast as you can, on the rapid survey, putting under these heads, putting your reference under the heads, and not studying carefully on each particular point, now, and taking up quite a few on your survey. And then to see which particular areas you have enough material to do further study, or if you have particular acute problems to take up, but on almost any acute problem you take up in Isaiah, you will find more material later on, relating to the same problem, so that you are better able to do it, when you've made a survey over quite a section, than if you've just covered a little bit. (Student). Yes, you will find a great difference. Verse 39, would concern mostly, aside from the discussion about foreign nations, they are concerned mostly with the situation prior to the exile, and God's judgments upon them, Israel for their sin, and judgment coming upon the nations that injure them. Then in the second section of Isaiah which is 40-66, he is concerned with His blessing upon His people, and the redemption He is going to bring them, so in that section you will find very, very little relating to judgment, which I'm sorry about because that is the section, I'd like to study, very intensively in the very near future, and I think we will here, perhaps anyway, because it is valuable for all of you, but it doesn't relate near as much as to your study, as the other parts of Isaiah do, but there is some relation. But then from 56 on, he is then looking on to the more distant future, and dealing with the nations, looking on to a situation after the return, but dealing with their sin, dealing with their particular needs, and problems then, so then you have a great deal about judgment, in the last 11 chapters, a great deal, but what you have there, will be from a somewhat different viewpoint, situation from the first 39. So I would say that you have three sections really, that fits with the present 3 Isaiahs theory, but they are three sections. I mean that is what causes them to have the 3 Isaiah theories. But the three sections are quite different.

And they will be particularly different in relation to ~~when~~ your studies. But you will find some of your most interesting things in the last part of Isaiah. You could even start with that if you wanted to, but it would probably be just as well to start right at the beginning and go on.

64. (0)

Of course, I've done a lot in that and I don't think there are many problems remaining like that. I think I've pretty well handled that in my article in "The Bible Today." (Student). I rather doubt that there would be any - I think you will need to refer to those subdivisions, to take them in to account for interpretation, but I doubt if there would be much to give specifically. (Student). (It would be background work for my own study.) I would think so. The only thing is, where would you refer to it, as you will in some cases, be sure your reference is clear. It might take very little to make it clear. It might be a case where you might have to give more than that, but as a general discussion of the divisions however, I don't think that is necessary. In your particular subject. In fact, I would think that if you don't have enough in Isaiah, you might go on into Jeremiah and Ezekiel, rather than to spend more time in the other phase of Isaiah. If you don't have enough on judgment in Isaiah, go on to judgment in those two. But they would throw light on Isaiah, and Isaiah would throw light on them. But other phases of the study of Isaiah, which there are a great many, I doubt if you would have the unity with your particular subject. It would be wise to include in the particular phases. (Student). Personally, at the present time I question whether Higher Criticism enters into your thesis at all. Now if you find Gordon or somebody else having a discussion of it, it would seem to require dealing with it, why of course, include it, but I would think rather, effect on Old Testament study, well, how does it affect them. Corroboration, I think you've handled under other heads. You don't need to put here. Interpretation of the study of the Old Testament includes lexicography. Anything on lexicography or morphology, or on syntax, where it throws light on Old Testament, that is either under interpretation as you have it, or here. You can put it in either one. But it seems to me that I don't know which of the ~~w~~ two you would want it in. But that would be

along with lexicography, these other matters. Now, textual criticism, whether the Ugaritic material throws any light on Old Testament textual criticism, I don't know. I don't know even if it throws any. But if you find some, why good. And the same with Higher Criticism. Now when you say alleged mythical elements, there you are dealing with derivation again. And if you are going to make this a summary then you summarize what you've already done. But if you are going to make it dealing with other things, I don't know others. I mean, if there is ~~a~~ textual criticism or higher criticism material that you haven't dealt with in other subjects, you could put it under separate heads. But I doubt if there~~s~~ is any. (Student). Well, you can look into them and see if you think there is something there that would be helpful. (Student). Well then, you could bring it in, but I question whether it deserves the whole (4). I question that seriously. (Student). Well, you could make 5 if you want to - effects on Old Testament study, a concluding summary, you could do that. But lexicography it seems to me is a part of interpretation. (Student). Well, I would see if you would find any evidence. If you don't find any evidence, cut it out. If you do, keep it. Whether you would find any, I don't know. See what you find. We'll examine it. (Next Class).

Since I've seen you last I've come across a very interesting thing in connection with this period, the divided kingdom, but it is not directly in his field, because it probably, it has only ~~indirect~~ indirect references to real archaeological material, but it is a very interesting thing, right in this period. I was with a man, who told me that within the last two weeks, he had been at a meeting of Christian leaders, and he named to me some who are present, some who are known, as strong evangelical leaders, and had very considerable influence in this country. And he said that they had talks from three men, one of whom gave a very interesting talk on textual criticism, recent developments in textual criticism, which was objective, helpful, not particularly striking. It didn't have any real great bearing on them personally, but it was of real interest. Then he said, the second one spoke, and the third. And the second one spoke, was an Old Testament scholar, and from a school that is generally thought of as very conservative, although many think it is not quite so conservative,

and this man said that ~~an~~ the view of inerrancy of scripture of the autographs, has to be given up, because the evidence about ⁷ PEKAH (7) is absolutely irreconcilable with facts. You can not reconcile the statements about PEKAH in the Old Testament and therefore the idea that the autographs are inerrant is something that we must give up, and then the third speaker is one who has been very widely known, as an evangelical leader and one who had tremendous influence in missionary work, and he gave a talk in which he said that he had changed his view greatly from what he used to hold, in fact, the man who told me about it, it sounded like he had gone way over to Neo Orthodox. He doubted whether there ever had been an Adam at all. And he went pretty far, and a man who ^{you} wouldn't expect that of him, the attitude that he had taken (7 3/4) but he was a very able speaker, and very much upset these people there, by - some of them there by what he said. But the thing that interested me particularly was the second speaker, because the second speaker had said [?] Peka showed that it was absolutely impossible. Well now, the man who told me about it said that another man, whom he was very anxious I should not know who he is at all, but a man who was very well known, had gotten very much excited about Peka, and had told Dr. Free at Wheaton College, and asked him whether the errors about Peka would be part of the original autograph. And Dr. Free assured him that there was no other interpretation except that these errors were actually part of the original autograph of the scripture. Well now, the man who told me, told me that, I said, I couldn't believe that Dr. Free would say such a thing, and he said let's phone him. So I said, I'd rather write him. It is pretty hard to give a clear answer on a complicated question, when it is just thrown at you without any time to think about it, or look it up or anything, and well, he said, ~~if I write him~~, I said, I'll write him, Monday. Well, he said, I'd like to know right now, he said. I can't wait until then. So we phoned. He phoned to Wheaton, but they rang the phone and there was no answer. So I wrote him Monday, or Tuesday I guess I mailed the letter, to Dr. Free describing the full situation and of course, he is very busy getting arrangements ready for his trip to the Holy Land he makes every spring and he has to correspond with a couple hundred people, and he spends all his time evening after evening writing letters about it, so he doesn't have much

time, but I think my letter will suggest the urgency sufficiently that he'll give me some word rather soon. But, the man who told me about it said that Pekah, I said, well, what about Pekah, so he said, well he said, it relates to what Thiele says about him in his book on the Dates of the Kings. And so he had the copy right there and I looked at it, after I left him, but he had to be leaving, so I couldn't see him anymore since, but I looked at the book, and it doesn't seem to me that Thiele alleges any particular error to Pekah except that the scripture says that Pekah reigned 20 years and he says there is no way to reconcile it, except that he reigned 8 years. But he holds and of course Davis recognizes that, (10 1/2) and Davis Bible Dictionary, and he says that Pekah reigned in Trans-Jordan for 12 years and that concluded his 20 years reign. Thiele says the idea that Pekah reigned somewhere else is utterly impossible. That could not be. Well, I don't know why not, but I mentioned to Dr. Free that it is a possible interpretation, and yet the other interpretation that, the one Thiele gives which my friend didn't like at all, as I thought it over, didn't seem to be so bad to me as another possibility, though I don't think it is better than the Trans-Jordan view. But this is that Pekah usurped the years that Menahem reigned, counted it as his own. Well now, my friend said, that's ridiculous. But as you think about it I don't think it is quite so ridiculous, because the dynasty of Jehu had reigned for five generations, you know. It was a long period of Jehu's dynasty reigning, Then it came to an end, and it was destroyed. And Shallum had a brief reign and then Menahem had a reign of about - of nearly 12 years, and then his son Pekahiah reigned very briefly, and then Pekah threw him over. Well now, if Pekah participated in the destruction of the House of Jehu, it might easily have been considered by Pekah's friends, by Pekah's followers, that Pekah himself, was the one who was the right one to become king. They might consider him as king, even if he was in the government. Even if he was an official in the government. And certainly if he was in exile, or something like that. They might consider him as the rightful king, and consequently it might make the statement that Pekah reigned 20 years. To me there immediately occurs a modern illustration, a similar illustration although it isn't exactly identical, that is, that Charles II in England, became king in 1660, but his father was beheaded in 1649, and I

understand that the records of Charles II reign, the time that he began to reign, the 12th year of his reign, and ~~Charl~~ count his reign from the time when his father was beheaded. Thus, taking the years when Cromwell reigned in England, and considering them as if they were part of Charles II reign. Now that is a modern example that could be very close to what Thiele alledges, and therefore it seems to me that it is not at all impossible that this was the reason. Of course, it also is not impossible, that the figure 20 might be in error. An error in copying. In the course of time passing that when ~~in~~ it says that Pekah reigned 20 years that that was just one word. That doesn't seem to me to be a very difficult problem, but I don't think this is what that person had in mind. I believe that probably what he had in mind, was really what Thiele went on to say, about Hoshea, who succeeded Pekah, because Thiele says that in II Kings 17:1, and 18: I think it is 12 and 9, or 1, 9, and 10, I forget the precise references, but it is about there, there are four places where he says, dates ~~are~~ are given, synchronisms between the two kingdoms which he says, just don't fit at all. And Thiele says that these synchronisms are based upon the fact that somebody a long time later who didn't know the facts about the Northern Kingdom at all, took the statements about Pekah's reigning 20 years, and figured the 20 years from the time when he killed Pekahiah and took over, and therefore figured the preceding dates as coming at a later period in relation to the other kings when they should have, and therefore that there are three relationships here, which are quite incorrect, but they are the error of a much later writer. Well now, my guess is that is what this man meant. That is what the speaker

65.

My guess is that is what the speaker said, that it wasn't Pekah himself, but the consequences of this statement about Pekah, that he would say that the writer of the book of Kings wrote a century or so later, and didn't know the facts, and got it twisted, and so it was wrong in the autographs. But now as I mentioned in my letter to Dr. Free, why, Thiele points out and Irwin points out in the introduction of Thiele's work, that 100 years

(ø1) only a few years ago, it might be 10 or ~~in~~ 15 years ago, maybe less, that

many said that these dates were absolutely impossible. They couldn't fit together.

It was hopelessly absurd. And now Irwin says, Thiele has explained those dates, so you see, they are perfectly sensible and fit exactly with things as they were. Well, now, if you have say, 40 synchronisms which made no sense, ten years ago, and today 36 of them are explained, shouldn't you take the other four and say, no, there is a terrible mistake here in the autographs and we can no longer accept inerrancy. It shows it is moving in the direction, explaining ^{them all} ~~the law~~. And it seems to me that that is a very - it is very silly to jump to a conclusion on just 4, if we can't explain them. There may be some things we don't know. Now it is difficult to see what that could be in a real situation as Thiele presents it and so if it be that it actually was not a mistake - that it actually is a mistake of a scribe as he suggests, why then, could it not be that it wasn't the original writer. It seems to me that that is equally possible, that the record was here and a scribe later on - it was very early, but long after Pekah died, copying the manuscript, comes to these particular things about Hoshea, wonders what the relationship was to the other kingdom, goes back, makes a mistake in his figuring, and puts a note in the margin. That was the second year of Ahaz, that was the 4th year of Hezekiah, whatever it is, and then that these notes that he put in the margin, the next scribe copied in the text. That is what they mean when they speak of a gloss, getting into the text. A gloss is an explanatory note, just put in. Sometimes a later scribe copies this explanatory note by mistake, and there are various places where it is pretty good evidence that that type of textual error has occurred. Though I don't think there are any great number of them, but there are some. Professor Ginsburgh of New York has alledged that in Daniel there are many glosses, and he gives evidence which he thinks shows them. I think he goes way beyond the facts but that there are some seems to me entirely probable, and it would not seem to me at all unreasonable to think that three such incidences might have gotten into the text through an error, of a later scribe, that is, that we don't have to say - if they are mistakes which I'm not ready to omit off hand, but if they are, I'm not ready to say they come from the original writing.

That's quite an interesting thing. I ran unto this fellow who told me about this meeting. Otherwise we would probably never hear of it, but it just shows how somebody like this Old Testament man can take a thing like this in this one question here and can push it as showing that the Bible isn't true. You can't believe it. Now of course, we believe the great doctrines of the faith. We believe all the important ones. When it comes to the details, why, its mistakened, (4 1/4). That doesn't fit into Mr. Bizzard's section unfortunately. It is an interesting problem. (Student).

That's a very interesting suggestion, Mr. Rapp. Professor Thiele of course does use co-regencies a great deal in his explanations. He's worked out the theory of co-regencies, what he thinks is the best that can be done, and then he thinks that these 3 or 4 cases won't ~~whin~~ fit into it, and that they are a mistake of a later scribe, and he shows them as such in his chart. Well now, as I said, I'm not at all convinced that there may not be an explanation to explain the purposes. Now if Mr. Rapp's explanation is the one that will do it, it would be necessary to examine it very carefully, as Thiele doubtless has. He may be wrong, but I mean, he has been looking for co-regencies. It is not a new idea. It is something he's had in mind, so we would have to examine it very carefully first, on the assumption of another co-regency, ~~naman~~ not named by Thiele. Do we find that this particular set of synchronisms are perfectly (5 1/2). Secondly, if we make such an assumption does the new idea of co-regency, that we suggest, so overturn the ones that Thiele has already proposed, that it makes three or four other dates, become an equally great problem. Do you see what I mean? That is to say, Mr. Rapp is using a principal, Thiele has already used a lot. And it may be that it could be carried a bit further than these, ~~namn~~ or it may be that carrying it further would contradict the way he's already used it. Now in that case that wouldn't necessarily prove that this was wrong, and it might be that his arrangements would have to be revised, some what, and you would fit that in too. But what I mean, it is not a simple matter. It would take a very considerable amount of investigation. And I was rather sorry that it didn't fit exactly into the area of one of these three. I don't think

Mr. Blizzard ought to take time on it, because he has a tremendous field to which this is only indirectly related, not directly related. But it would be very interesting to really go into this, one of these times, and of course, it may be that the principal he has can be carried a bit further and include this into it also and it is fine. On the other hand, it may be that it is necessary to consider that it is a mistake, but if so, why could not it be of a later scribe in a gloss, rather than the original manuscript. It is only a matter of two or three dates. (Student). Mr. Blizzard has a problem right in his field now, in archaeological material, relating to the names of these kings, in reference to Shalmaneser's activities. Now the thing is for him to take that problem, and try to work it out the best he can. Then it is to take in connection with it, he'll have to take into account the relation to the Kings of Israel. Now it may be that he'll be able to say, if the relation is as Thiele gives, here's an explanation that satisfies it. And in such a case, this other matter won't be directly in his field, and he can't take time for it, until he has his thesis done. But if it should so be that he finds that it can't be worked out with that, then he may have to go into the whole problem as part of his thesis. That would be very interested, but we don't know whether he does or not, until he tries to tackle it. You can't extend the field of the thesis too wide, or you will get too thin. (Student).

If This 25th verse of Psalm 37 merely means that David never happened to have this experience, why you could say it is inerrant, David never had it, but surely there is more meaning than that. It can't mean something that is contrary to fact. I believe that everybody who has lived through a depression, has seen people, the seed of righteous people, who were in desperate straits. In fact, that the seed of righteous people surely has included many persons who have gone out and become a drunkard. And been in just very desperate straits. So that in the light of the context the verse has to be explained in such a way, as not to be a dogmatic statement as something that is just contrary to fact. It is of course a fact that the righteous can know that God is with them and God will supply His wants, and God will take care of him. He hasn't promised us luxury, but he may even want us to starve for His witness, but if he does we are glad to glorify Him in it, but certainly there are many

cases which don't come under that category, for people have had to hunt desperately to meet (Student). In most languages the order of the word - it may be a matter of custom, but does not affect the meaning particularly in most languages. You can change it for emphasis, but for precise meaning, we do not go to order of words in most languages, like in Latin, you can say - the man (nominative) killed the horse (accusative). The man (nominative) the horse (accusative) he killed. The horse (accusative) the man (nominative) he killed. Or the horse (accusative) he killed the man (nominative). In other words you can arrange them in any order you want for emphasis, or for euphemism. The case endings tell what they are. In Hebrew most of the case endings have been lost. Occasionally $\int \pi$ is used to show an object, but in Hebrew you have to tell - in Hebrew you do not have as a rule the help from order to tell you what is subject and what is object. Now of course that is speaking of a finite verb, being subject or object. Now when you have a predicate adjective, like the man is good, in Hebrew, the most usual order is - good is the man. If you just say, man good in Hebrew, you have to read it, a good man, taken as an attributive adjective. If you want a predicate adjective, the most common order though not the most necessary order at all, is to put good first, because that is one rule of order in Hebrew. The attributive adjective always follows its noun. Man good in Hebrew means a good man. There is no other way to say it. No, I don't say there is no other way to say it. I say, there is no other way to express that. A good man. Then, a man a good one. But if you put the ~~man~~ good first, then it means, good is a man. You see. If you put good first, it cannot be an attributive adjective. It must be a predicate adjective. Now the predicate adjective can go first or later. So that man good in Hebrew can either mean a good man or a man is good. But when it isn't an adjective, when it is a noun, a man a ruler could mean either a man is a ruler, or a ruler is a man. And only from context can you tell, because there is no difference of form and the difference of the order indicating case which we have developed in English in the past ~~only~~ few centuries, it was not in the earliest English, but which we have developed, that we had case ~~in the~~ endings in English,

in the early stage. Now we don't have our case endings and we have developed a system whereby order gives us case. But, it is not, it is found in some other languages, but it is not in most of them. That means that in this case, a servant is one lending, or one lending is a servant, are equally possible. And you have to tell from context, ~~in~~ who it is, just as in English, there are many many things you have to tell from context. But that is one thing in English that is an indication of meaning which it isn't in other languages. Most of our languages. It may be an instance of emphasis, but not of meaning, except of course on that point I thought of that the attributive adjective follows its noun. So that the adjective precedes, it cannot be attributive, it must be a predicate adjective. Now in this case, your predicate noun, your adjective, but your adjective is used here as a substantive. Lending, may be a lending one. A servant is lending, or a servant is a lending one, or a lending one is a servant. They are equally possible. And in the context, he is ~~not~~ lending, not from but borrowing, he is borrowing not from but to. And that doesn't make much sense. Now Mr. Rapp suggests that the two might be used to indicate from in some cases, when it fits that, but you will have to prove that. You can't just assume it, and say this is subsequent. And unless we find evidence that *to* is used that way, it looks very strongly than that *to* would go with the servant rather than with the lending. A servant to a man, a lender, rather than borrowing to a man. You lend to a man, you borrow from a man as a rule. And then of course the parallel of the first part of the verse, makes it absolutely certain. A rich man gives - a rich man is ruling over poor man. Parallel to that is the one that borrows (14 1/2) so the context makes the meaning absolutely clear, but your form would not make it clear. and order ~~ed~~ does not explain in Hebrew as - anymore than it does in most languages.

(Student). In a sense is not a real causative but it is a - there is something similar to a causative in *ml* relationship. It is somewhat like the word learn in Hebrew, the word learn is nominative. Its Qal, Piel - means to cause to learn, which is the Piel. He doesn't really learn to make us learn.

We have a very striking illustration of this in Genesis where Joseph says to his brothers when he tells them what they are to do. He says, this do and live. In other words, if you want to get along - if you want to get grain to feed your family, if you want to continue living, why this is the way to do it. He's not commanding them to live, but he is telling them how - this do and live. Second, imperative expresses the result of the first, and means, if you do the first, you will thereby secure the ~~in~~ second. In this case, turn from evil, and do good, and ~~down~~ dwell, right straight along for a long time. ~~th~~ God will give permanence. He will give long continuance. He will give blessing, to those who turn from evil and do good. This is a way to secure this by doing what is right. So that it ~~mean~~ ^(1 1/2) is a case where the imperative carries that meaning or result of a previous (1 1/2)

(Student). Yes, taken absolutely by itself that meaning could be derived from it, but we have to interpret it in ~~the~~ light of context, by the scripture as a whole, and it is true - it is like - give us our debts, forgive us our debts as we forgive our debtors. Does that mean the way to get freedom from sin, the way to get forgiveness, is to forgive others,

~~(w~~ 2 1/4). No Christian believes that God ever gives forgiveness on the basis of our forgiving; others. (2 1/2)

If so we have to interpret that as that we are praying God to look with a forgiving heart, look like that upon us, and are praying Him to ~~from~~ give us a forgiving attitude toward others, and to recognize the fact that if we have the ~~from~~ forgiveness from Him that we should have, we are expected to show a similar attitude ~~s~~ towards other. It is not a ground, but an added idea. (Student).

~~in~~ But it is the righteousness that God gives us. It is nothing in ourselves. It is the righteousness which He gives. (Student). ~~in~~ And then as the Roman Catholic Church says, the Saints have a superfluity of righteousness, so that this is a treasure house that the Church has, and they make it available for others.

(4 1/2). Now of course that theory

but I think that we have to be very careful about that. There is a judgment for reward, but it is rewards for ~~future~~ Christian service, and we all are supposed to become entirely righteous eventually, and to work in that direction, but we are all to recognize constantly

that all our righteousness is as filthy rags. And there are many statements in the Old Testament and in the Gospels which taken alone, can suggest a - that we are saved by works. I believe in every case - (5 1/4) and it is true that the righteous man, the man whom God has made righteous, the man who is following the Lord, is the one who has a greater permanence. He is the one in general who will ~~last~~ last, but not in a particular case. We can't go to the person and say, now look here. You follow the Lord. Turn from evil and follow the Lord and then you will have a long life assured. By and large, the life is longer for those who live a decent life, but there are many who are not. (Student). ~~n~~

I would say that it is entirely possible, for this interpretation that 20 and 26 is the directive will and 46 is the permissive will. It is entirely possible. But that we require anybody - we gather verses together and give the interpretation which is reasonable to us, and say this is permissive, this is directive, and there are many cases where it is perfectly clear in the context, whether the best word is permissive or directive. Now in these particular cases, it certainly was ~~directly~~ directive to Isaac, not to go to Egypt. There is no question about that. But was ~~a~~ it a directive to Isaac for that particular situation of famine there to go and stay with Abimelech, or was it a directive to Isaac, in a general law affecting posterity. There is nothing in the context, as far as I can see, that makes it a general rule. Certainly in that particular case, with Isaac, that was the directive will of God. There is no question about that. Now we come to the other case, if it is the directive will of God, that they should go to Egypt or not, well, when they get down there, Joseph says, don't you feel bad that you sent me to Egypt, because God sent me before to prepare a place for you. Well, if God has Joseph there to prepare a place, at least for the famine, and give them a place where they can grow and become a great nation, if that was God's directive will on Joseph's part, then when God says, fear not and go down to Egypt, He is not saying, you have been anxious to go and I'm going to permit it, but He is saying I have prepared the way. I've got Joseph there. This is what I'm

directing for this particular case. Now, personally I incline to think that is the correct interpretation, but it is not made absolutely clear. It is a possibility. I mean, it is a matter of interpretation. We have definite indications, but I incline very strongly to think that the command to Isaac in one case, is a directive will to Jacob, and that each is directed to the particular situation, rather than giving a general law for all time. Very interesting question, but then again, not graduate Hebrew.

(Next class).

A professor in the University of Michigan said, I'm not going to take any ideas taken from Latin about grammar or anything like that. I'm just going to see what the English is, as if it was a brand new language. So he got records of telephone conversations. And ~~if~~ he just got a mass of a lot of telephone conversations just at work, and then he set to work to try to study it and to construct a grammar of English. And so pretty soon he discovered that the bulk of the work could be divided into two kinds of words, class A words and Class B words. And he spends half the book explaining how he devised it. He said there is a difference between class A words and class B words. So that he finds that English ~~includes~~ as it two main groups of words, class A words and class B words. And when you get through and he explains what they are, what he means by class A words is a noun, and what he means by class B words is a verb, and he might as well have started with that, and gone on in the first place, and I think it is rather interesting that he ~~was~~ would reconstruct it on just purely linguistic lines, and find there was a real difference between a verb and a noun, but still he just said class A words and class B words, not using the old grammatical concept of presupposing and reading a lot into it. Well, maybe a lot of them do presuppose ^{proven} and read a lot into it, but when he was ~~proving~~ that it wasn't why ~~didn't~~ not the time honored terminology instead of taking something new. But that's the whole technique of linguistics now, to start from the ground up, because language has changed, and you interpret each language as a unit by itself, finding out what is there without relation to what is in any other language at all, and it is true that when you get languages like);;(11) which are so utterly different from English, and you go at it and you try to explain it on

a basis of Latin grammar, why, you get into quite a hodge podge, and it is better to start from the ground up and find what is there. But when you have a language like English which is so definitely related to Latin, and Latin brings out its relation so much more clearly and logically than any other study, it is a great help in understanding it, to use a fair amount of Latin terminology, even though there is a lot that doesn't apply, there is an awful lot that does increase your understanding, so I think it does increase our understanding, so I think they are going much too far (11 1/2), but 50 years ago, the Indo-European terms, which fit a Latin grammar, or a Greek grammar, were used so much that a child in Germany would have these terms, learning them all through school, he is learning it constantly, he probably in third grade starts Latin, in fifth grade, Greek, and when he got to seventh, he might be given a choice between English or Hebrew. Most of them would probably take Hebrew, but they had several languages to learn before they were very far along and they had all of this grammatical terminology, and so they could approach it calmly and cautiously, but we don't (12). We have to figure through with great difficulty. We can't go back and say, this is the way you ought to talk. What we have to do is to try to understand what they meant. And we might express it entirely differently if we were learning it. But to try to interpret what they have is our objective here. (Student). That is a vital thing in the interpretation of any literature. A man could think, he could imagine, he could make up a scientific language. But maybe he couldn't any better than (12 1/2), but the languages that are used have grown, and there is natural growth, and they have all kinds of peculiarities, which must be explained for it. And our function as students is not to figure how the Bible ought to have been written, but to find out what it means, the way it is written. And God didn't invent a scientific language in order to have everything absolutely mathematically wonderful. He took the language that the people used, and these people were people with sense, whose minds were affected by sin, and the wonderful language gift that he has given, has become clouded and infected as a result of sin.

And so our English language is one of the craziest anyway. It is full of novelties and queer points, but we are used to it. And this is just a translation from German, and it isn't normal English at all. It brings out a lot of things which might be perfectly natural in German, as you translate them there, but they are neither German, not English. So the problem is to just figure what they mean.

67. (0)

A very excellent question. Do we admit that the Hebrew language was an imperfect medium of expression. I would say, the only perfect medium of expression is that which God the Father used before the creation of the world, in communicating with God the Son. That was a perfect medium of expression. Any medium of expression which is used to or by a finite creature, must of itself be finite and therefore imperfect. Then you take the fact that man has fallen into sin, and man's impulse is man's attitude. Everything has become corrupted by sin, and you have further confusion and complication, and - in his method of expression. And our languages that we have today, some have excellencies which others don't have, they all have their imperfections. And the Greek language, was developed into perhaps the most perfect medium for precise expression the world has ever seen. The Greek language of about 300 B.C. , the great classical writers. Now that was such a great, wonderful medium for expression, that it was too complicated for the average person to use or understand, and that degenerated into the common Greek language of the time of Christ, which was a very wonderful medium of expression, but nothing like it actually (2) as the instruments of the classics 300 years ago. But a much easier medium for the average person to get an understanding, and therefore adapted to spread the Gospel, all through the Roman empire. And so, it is a language, which is very deficient in many ways, though perhaps - except for the fact that the classical Greek which is far more precise, one of the most precise languages the world has ever seen. Now when it came to Hebrew, Hebrew is far less precise than Greek, You have a far greater vocabulary in Greek. Far more forms. Far more precise expression

of thought. The Hebrew is a much less precise language and it is adapted for the directive revelation, for God coming to man and giving him what he sees through a glass darkly in the understanding of things gradually, and presenting new ideas, but not giving that precision, which it was His desire to have in the New Testament. And therefore, if you are going to get precise exact definitions, of everything, it is very difficult from the New Testament, but it is five times as difficult from the Old. And our purpose in studying the Old Testament is not to get the exact precise answers to all the questions in the Universe, because we won't find it there, but it is to find what we do have there. And to find a tremendous amount of wonderful teaching that is given clearly there, and to learn where that stops, and where, we are not told, and therefore, if anything that we say in those realms, we are using our imaginations. So that I would say that compared with a perfect language, which God the Father would use in communicating with God the Son, Hebrew is a very deficient language. Now the English language has developed into a marvelous instrument of expression, because it borrowed from so many different languages, that it has all sorts of possibilities with careful interpretation, and it is a very flexible language, because of the lack of case endings in it of various things that tie a ~~language~~ language down more, but we have such a silly habit of using the same word for so many different meanings, that it makes English a very awkward language, and also without case endings, very often you have to have a great deal of custom familiarity to include the way people say things to get any idea of what they have in mind. And then you add to that our slang, our common expressions which have gone even into the most cultured people,

(4 1/2) and now, I noticed that my wife mentioned this morning about

- the soldiers. They were marching forward. They were going to town. What would anybody say 50 years ago about soldiers, marching, going to town. It just wouldn't make sense. But today it is an idiom, which has come to convey a ~~specific~~ specific idea which has nothing in the world to do with any town. And English is just full of much of that. If Hebrew had that much, we would be lost. Fortunately, it is a much simpler language. (Student).

Now of course, it is hardly in any of these particular courses, unless it is the Old Testament problems, but it fortunately relates to all Old Testament studies. How can we defend verbal inspiration? The first and most vital thing is to discover, what do we mean by verbal inspiration. And by verbal inspiration there are two very different attitudes that which could be taken. One is, that verbal inspiration means ~~just~~ that the words of the Scripture are made into a perfect medium of expression, so that all truth is contained in them. ~~(5/17/21)~~ And every word used is the only word which could be possibly used there. Any other word used there is a mistake, and the result is that it gives us truth in such a fashion, that it is as if a person were to go up in the sky and take a picture with a very wonderful camera which would show him the whole surface of the earth underneath, so wonderfully that on this picture you could take a strong lens or a stronger lens, or even a ~~micro~~ microscope and look into it and you could get every little detail of that out. You see what I mean. That would be verbal inspiration in that meaning of the word which is not ~~in~~ a meaning for which there is any warrant anywhere that I know of, except that it is commonly in some people's minds that haven't thought the thing through. And perhaps it is in the back of many people's minds, that haven't thought it through. But that is not what the Scripture teaches. What is meant by verbal inspiration is that the Holy Spirit has kept the words used in the original autographs free from error, so that they convey those meanings, ideas He wishes conveyed, and do not include errors of fact, of doctrine or of judgment. Now what is the idea he wants to give? Suppose I say, I want you to know this that I came here from Boston last week. Well, there's a fact. There's an idea that I want to get to you, that I came last week from Boston. Suppose that were true. What would be included in that? That I had motion in this direction. My motion started at Boston and my motion ended here. And that it was last week when it occurred. Now there is a definite idea. But when you give that idea, there are a thousand other things which may or may not be included in it. I make the statement. Last week I came here from Boston. And if that statement is verbally inspired, then you know from it the fact I've mentioned, but you

do not know the answer to a thousand other questions by that. You might say, Did he come Monday, Tuesday, Wednesday, Thursday, or Friday? It doesn't say. It just says, last week. Did he come in the morning or the afternoon? It doesn't say. Did he come in the daytime or night. It doesn't say. Did he come in one stretch or two parts or three parts. It doesn't say. Did he come continuously all the way or did he stop over several places? It doesn't say. Did he come afoot, horseback, by automobile, by stagecoach, by railroad train, by airplane, how did he come? It doesn't say. If he came by a train, did he come Pennsylvania B & O, or Reading? It doesn't say. There are a thousand of questions which you could have which it does not answer. But the specific idea with which it is desired to get across, are included. And as you study those words you can get out of them the specific ideas that the Lord wanted you to get and any other idea, which you can legitimately derive from those words, as contained in the original, is a true idea. It does not import errors of fact, of dogma, or of judgment, you see. Now that's what we mean by verbal inspiration. And it is not commonly understood. There are people who think it means dictation. That God simply dictated the words. Well, I don't see how that's such a terrible thing. God could dictate just as I can dictate, ~~an~~ if he chose to. But we don't have any evidence from the Scripture that He chose to do it that way. But worse than that dictation idea is this idea that verbal inspiration means that it is like a picture taken with a great camera - a camera far more perfect than any man has ever made, contained so closely, that you can get minute into it. And you can say, look here. This word is used and not this. Therefore, we say, there's a reason why this word was ~~m~~ selected and not this. Now that is not in it. The Lord has an idea He wants to get across. The Word will convey the idea He wants to get across. Now there may be ten words that will convey the idea. Anyone of the ten may be used. But some of those words while conveying the idea, may bring in an additional thought, which is false. He will not select one of those words. Other words may bring in an additional idea which is true, while some will not bring in the additional idea. Well, either of them ⁱⁿ could be picked. It doesn't matter. Like somebody comes in the door. I say, look, somebody's come

in the door. I can say, look a man has come in the door. Well that's true if it is a man. It is not, if it is a boy or a woman. I say, look, a tall man comes in the door. That's very different from saying, look someone has come in the door. I say, a tall man has come in. I say, look, a man of Russian extraction has come in the door. I say, look a man with a long nose has come in the door. I say look, a man has come in the door, named Mr. Steele, the treasurer of the seminary. You see, now when I say, someone has come, it is just as true as if I say, Mr. Steele has come in. When I say, a man has come it is just as true as if I said, someone or if I said, Mr. Steele. When I say, a man and I describe him, it is just as true. No one is more true than the other. But one of them conveys certain ideas which the others do not convey. And no human speech is absolutely precise. It is impossible, because the further you go - there is always further that you can go, in any language. How far is it? Is it a hundred miles. Yes, a hundred miles. All right, if it is within 20 of a hundred, a hundred will do. No, you say, it is 92 miles. All right, if it is within a mile of 92 it is o.k. But no, it is not 92, it is $91 \frac{7}{10}$. All right, if it is within a tenth of it. No, we say, it is 91.72. All right, so long as it is not 74 or 71. But it won't be exactly that. You can get closer and closer and closer and closer and there is still a little bit of difference, and to get that minutely and exactly and precisely is humanly impossible. And even though we have instruments now which make things down to a thousandth of an inch, there is still abillioneth of an inch different. And so, nothing human is absolutely precise, but we can become more and more precise, and verbal inspiration does not mean absolute precision. But it means that whatever can be properly ~~derived~~ derived from it, is true. And as to how much of it can be derived from it, how great the amount of idea in it is, that ~~is~~ just does not enter into it. And of course, we believe in verbal ~~inspiration~~ inspiration because our Lord Jesus Christ taught it, and because the Bible claims it. That's our only reason. We can't prove it. It would be impossible to prove it. You would have to look at every possible thing. And that would be impossible. But we believe it on the ground of His authority. Because He says it. And to me, the greatest

statement of it anywhere, is where he says, that fools and slow of heart to believe all that the prophets have spoken. He didn't say, you can get all knowledge from what the prophets have spoken. He didn't say, you can take their words and squeeze them to the very limit and get every thing out of it, that you want to know, but He did say that all of what they said, is true. That's what He said. And Paul said the same thing when he said, all scripture, being inspired of God, is profitably. Every bit of it is profitable. Not just Galatians and Romans, as Carnel says. But every bit of it, is profitable. And anything else that you can legitimately derive from any portion of it, you can stand upon it. And that's a concept that very few people will have had. They have a general idea. And this is making the idea a little more precise. Of course, it could be made far more precise than I've made it. But I think it is a very helpful step to carry this idea across. (Student).

68. (0)

The nature of the form here, the end of verse 31 is such that it doesn't seem to me likely that it is a simple textual error. There are textual errors in copies, but that this is such does not seem probable, so it seems to be much more probable that this represents the original. If this represents the original, it seems to me there must be an idiomatic explanation for it, and the one I suggested is the best I can think of. Now, there may be a better one. It is interesting to see what various commentators say, or what Gesenius' grammar says, that he would doubtless mention this particular passage somewhere, unless he has a lot of others that are ~~much~~ so parallel that he wouldn't have to bother with this one because they would make it clear. (Student). Chapter 42, verse 1 there, there's no verse 2 in the Hebrew there, there is no problem at all, because וְיָשָׁב could easily be וְיָשָׁב ^{וְיָשָׁב} ^{וְיָשָׁב} There is no change in consonants necessary. All it would mean would be that the vowel has become corrupted and in the course of oral transmission, because your qamas under the yodh could easily have been a shewa, and the qamas be under the lameth. As the feminine part pants, as she pants after the water. There would be no difficulty in that. That is to say, it is usual in present Hebrew, when you have an ending ל , to have the ו written, but the ו is only a vowel letter. In the earliest Hebrew, the vowel letters were not written.

It would be very easy, when they got to putting in the \bar{h} , to have missed it in this case. The masculine heart was much more recently referred to, than the feminine, but it might very well be that the feminine was what was in the mind of the original writer. It is rather difficult for me to imagine there is a change in the verb from masculine to feminine which would mean an interchange of \bar{h} to \bar{h} , but simply the ending \bar{h} would be quite sufficient. So I hardly think that that is a parallel to this. This particular case we do have an ^(2 1/2) ~~minimum~~ apparent failure to agree. It does not look to me at all like it is a textual matter of an error that has come in textually. So my guess would be that it represents an abstract idea, represented by a plural masculine noun. As a matter of fact the difference between masculine and feminine is not nearly as strict in Hebrew as it is in many other languages. As you notice in Hebrew there are comparatively few feminine nouns. Many languages, like in German, a third of your nouns ~~is~~ are feminine and about a third neuter, and about a third masculine. And you never know what anything is going to be until you look it up. But whatever it is they are very, very strict in their grammar, in using the forms to agree with. And that's true in quite a few languages, but in Hebrew the concept of grammatical gender seems to be very weak, and occasionally parts of the body are feminine. And the life, or soul is feminine, speaking of my son Dinah, his soul, ~~was~~ she long. My son, Hamor Tamor, his soul, she longed after your daughter Dinah, so if you are speaking of Hamor, it is she, because it is referring to his soul itself. Well there are a few things like that in the Hebrew where they are very strict on but there are quite a few cases where you will find in Brown Driver and Briggs where a noun is masculine or feminine, which means that sometimes it is a masculine and sometimes it is a feminine. Ordinarily a noun is masculine, to say that it does not take on the concept of feminine. But in this case it must be an abstract idea. ~~Minimum~~ Now ~~you~~ if you can look into commentaries and Gesenius and bring me up a better idea, I might be interested to get it. But I know personally of no suggestions which is better than this one. And Number 32, Mr. Durham.

(Student). The form there for 1st year Hebrew would be three verb forms which a

student in first year Hebrew who would consider as definite problems ~~that would~~ but they are perfectly regular and I don't think we need to bother with them now. an 33 Mr. Rapp. (Student). In many verbs, to be is the qal, and the hiphil or piel expresses the active, the doing, not merely being, but doing. And that doubtless is what is meant here. He will not do these things. Do, you see. Qal would be, be, hiphil is do. He will not (student). There are possible shades of meaning there. One thing that impressed me was in that first part, the Lord will not lead him, it would be entirely possible to say, in his hand. The Lord will not ~~leave~~ leave him in his hand, that is, in the hand of the wicked one. He has been watching and trying to kill him. The Lord won't leave him in his hand and he, the wicked man, will not be able to do him evil when it comes to his being judged, or you could take the last part for the Lord again. The Lord won't leave him in the hand of the wicked one, and the Lord will not condemn him in the judgment. He will not consider him as evil. The sense, the precise sense has to rest quite a bit upon relation to concept. The meaning of course is clear but ~~to~~ is to leave, to forsake or just to leave, to leave him in his hand, would be perfectly all right (6). So you have the King James made it, he is in his hands, I rather doubt that, not because it is at all impossible, but because the instructor of most of these verses combines in two halves, and that makes three parts. For that reason I incline to doubt. And only for that reason. 34. (Student).

Inherit of course, in English, simply means to receive something which somebody bequeaths to you. I don't know whether in Old English it had a wider meaning than that or not, but certainly here does not mean to receive a gift by inheritance, but it means to secure possession of something which ~~formerly~~ formerly belonged to somebody else. And so he will exalt you to give you unexpected control of possessions. He'll give you that which the wicked has now. You will see this happen when the time comes if the wicked is cut off. I don't know of any English word to just try to express the idea. I don't think though that inherit does fit in modern English at all for it. Mr. Rapp. (Student).

We have a perfect - it is simply a third masculine singular. Imperfect with waw

conversive. Now who does it refer to? That's a matter of inference. The most natural, immediate inference is, does it refer to the noun that has been mentioned most recently? Which of course would be this wicked man who spreads himself like a green bay tree. That's the most natural immediate inference. But there is always the possibility that a different inference may be the correct one, and the impersonal use of the third masculine singular is quite common in most languages except English. In English it has largely been replaced by a second personal use. We say, why, you just looké at it this way, now you do this - you do that. By you, not meaning the person you are talking to, but meaning just anybody. In Germany, they have a word ~~man~~ ~~mann~~ mun, it is not mann which has two n's, it is mun, which has one n, and this German word just means one, anyone, someone. In English we have expressed the same idea quite frequently with a past. In Germany they say one ~~doxam~~ does it. In English, it is done , when it is done.

Whenever one does such and such you find so and so. In English we say, whenever such and such a thing is done, ~~in~~ (9) whenever you do it ,

Well now, in this case, it may ~~ben~~ mean ~~this~~ that this wicked man who is spreading like a green bay tree passes over somewhere and he isn't anymore. And I certainly don't object to the possibility that that is what it means, but it impresses me in the light of context as more likely, that it is an impersonal thing, that what it means is the man who yesterday saw this wicked one, spreading himself like a green bay tree, is amazed today when he comes by and finds he has disappeared altogether. Like Sir Drubenstein in New York about 4 years ago, he - when hé got married he - President Roosevelt had him at the White House, right after his wedding, had him and his bride at the White House for dinner. He had started in as a cook in France getting the Chinese government to represent them to sell their bonds, and then buying things up secretly and then when the Chinese gave them money, which they intended for immediate purposes, in getting armament, he used this to buy up old worthless Chinese bonds, which he had purchased for next to nothing(!) So he made a million dollars off the Chinese government by

approaching it that way. Then when he came over to this country, he engaged in all that kind of fanangling, crookedness, deceit and wickedness and then all of a sudden one morning we read - they found him up in his apartment in New York with a wire ~~around~~ around his neck, at Thanksgiving, strangled to death. I've never found out since whether anybody ever found out who did it or what happened or anything or anything. He was just crooked to so many people and cheated so many people that though he appeared to be just wealthy, ~~in~~ (the United States government tried to deport him several times, and he always got an expensive lawyer who kept him from being deported) his wickedness caught up with him. Somebody might have gone by ~~him~~ his place on Fifth Avenue there. He might have said, oh, look at that palace there. Do you know who owns that? [?] Sir Rubenstein. He was just a poor boy in Paris, years ago. Look how he is ~~doing~~ going ~~forward~~ ahead, spreading himself like a green bay tree, and the next thing you pass by and well, you see black on the front of it, and he is gone. Nobody knows how. And that's my guess about this, but that is only a guess. The other is a possibility, but if he crossed over where did he cross over? What's it referring to? What does it mean by this? That is, to my mind, you have to imply the answer that isn't stated, that this means impersonally somebody passes by and ~~not~~ behold, He beholds, he looks, (11 1/2). It was just yesterday that he was here. He was the big wealthy person that everybody talked to yesterday. Today he is gone. So that that is not to be dogmatic not at all as the correct interpretation along with the ~~other~~ that is my suggestion as the most probable. I would suggest that you keep it in mind and when you see see whether it throws light one way or the other. Or whether you find something which suggests that his crossing over here means something meaningful in his career. But continuing with the rest of the verse. (Student). Yes, I saw him. Yes, the I saw him, makes the impersonal seem a little strange, doesn't it? He crossed over and behold he is not. I sought him and he wasn't found. Or someone passes over and look, he isn't there. They say to me, look here. This fellow, he was so great yesterday. Where is he now?

I heard him. I saw him. So I don't think this ~~proves~~ disproves he is personal.

But it doesn't prove it either. It still leaves it a question on that precise point.

I sought him. And behold - I sought him and he couldn't be found. 37, Mr. Rapp.

(Student). There's one thing there that I notice right away. That the גָּחַץ at the beginning of 37, how did you translate that? Yes, that certainly is not the usual meaning of גָּחַץ , is it? גָּחַץ usually means to guard. To guard or to keep. And here it would seem to have lightened it into the idea, not of guarding or keeping, but merely of observing, but that would be very rare of course. I could see how the word would develop that way. But it seems to be very, it is quite unusual. (Student). But usually in modern English, watch is to just look at. In Old English, ~~procurator~~ to watch is to guard, he is to watch. Yes? (Student). No, I don't think ownership. A wouldn't own a man, but probably specification with relation to. (Student). A possible thought, but I question it. That is, I incline to think that the גָּחַץ is just whatever is after that. I question whether it means a good ~~fortune~~ I'm inclined to think it means any kind of future. And you use it right away of the wicked afterwards. The righteous, for? I incline to think that it means the - that the thing that comes later on, with the good man is peace. Well being. בִּישׁוּב . The thing that comes afterwards for the wicked man is לִישׁוּב . But the two are parallel in that regard. The two last words are parallel, and the - the earlier are ~~in~~ parallel that way. That's my inclination. (Student).

The word $\overline{\overline{\lambda}}_r$, is wrong to say as the King James does, that the mouth of the wicked speak wisdom. But I think we lose the real sense of it, we don't realize that when we say (1/2) there, we mean mutter, or go over and over and imagine. Utter. It is not the idea of giving word. It is not a matter of speaking a message. It is not an ordinary matter of fact thing like that. But it is quite a different sort of concept. And (Student). Yes, the mouth of the righteous speak wisdom, does not present you a man coming and giving you some good advice. But it presents you a man who is constantly going over and thinking about, and cogitating on, things that are good and true, and not just day dreaming. It is worth getting his words, because it is constant method of thought and activity, to be meditating ~~with~~ with the man. Considering him. I think it is more that what he considers comes out through his mouth, than that you go on with a bit of advice and you get not the presentation or piece of good advice, but the whole thought method expressing itself through the mind of wisdom. (Student). Yes, that is definitely speaking. His tongue speaks judgment. Of course, it is a parallel. You have approximately the same thing in the first as the last, but I do think you have a progress of thought. The righteous man, he is not thinking of a lot of foolishness. He is muttering to himself, or to those around his ordinary - it is like Luther and his table talks. Not his planned speeches or his - not what is worked out in order to accomplish something. It is just his general daily course of events. It is one of which his heart was given to know ~~wisdom~~ wisdom. His mind is on ~~his general~~ it that his general line of activity, and the second one is parallel. His tongue speaks judgment, but it goes beyond that. It is the result of that. A person just can't all of a sudden become a wise man and start speaking intelligent things. He is ~~in~~ thinking and dwelling on them and dealing with them, like Daniel Webster when he gave his great reply to Hayne. Haynes gave that great address in the United States senate. And everybody wondered what would be done, and the next day Daniel Webster got up and gave that masterful address. One of his greatest addresses - Hayne . I think that's the one which ends, "Liberty and the Union, now and forever one inseparable." And the

people said, well, how did you ever get this ready in one day? It is such a masterly oration as this, they said, when did you ever prepare it. He said, my whole life was a preparation for . His mind had been dwelling on these things, and he had been discussing them with his friends. Thinking about the future of the union and what it meant to the country, and what it meant for all concerned and all that. But when it came to making the address, it was just a very simple matter, using one section. (Student).

I believe these are very definitely ~~in~~ requests. Yes, this is what he meditates, and this is the way he speaks. He is thinking of this and it shows itself in occasional utterances. It comes out but what you are thinking of is more his muttering, his line of cogitation rather than a specific utterance. And you get the result in the specific utterance. A minister told me once, he said that he needed about three weeks vacation. He said, two weeks didn't do him much good because it took him a whole week to get out of the homiletic habit and it took him another week to get into it again, and so he needed one week when he was out of it, and I could see that the way that he ~~would~~ was doing everything that he did, he was thinking of sermons. Everything he saw, everything he read, he was constantly ~~in~~ thinking of sermons. And he was preparing a good many of them, and I guess, they were considered very fine, but he was always gathering material, and for him rest required taking enough time to get out of that habit, and rest his mind from it, and that would be an illustration of this. That he was meditating sermons. ~~Every~~ Everything he saw, he might say to his wife, my that would make a good sermon illustration. He might not say it to her, but he might say it to himself. It is the constant, muttering, uttering, thinking about it. And whether it is spoken loud or not, is immaterial, so speak is not an incorrect translation, but it doesn't really bring out to the idea. And then the latter would be his sermons that he was constantly meditating on, sermon preparation and then he was uttering sermons, which represent what he had to do. You could make quite a fine discourse, on just the difference between $\frac{7}{T} \frac{7}{T} \frac{7}{T}$ AND $\frac{7}{T} \frac{7}{T}$ couldn't you here. It would be very helpful. You could give a whole message on it. (Student). Well, on anything it is all right. A

In fact, as a man thinketh so is he. Dale Carnegie has done a great deal. But I think this brings out that idea more clearly than that does. As a man thinks so is he, but as a man meditates so he seems. The occasional things are a result of his constant life. (Student). Isn't that most of the positive things he'll give but not a great deal credit. He is either missing or is failing to give proper emphasis to what is still more important. I think our efficiency would be a great deal improved than our general well being if we took some of the things he stresses and really made them part of our lives. Now last night I was coming home with a professor from the University of Pennsylvania. He was driving through this heavy traffic, and we were just to the place, just wanting to get into here, and a car comes in from behind and they toot, toot, toot, and they slam in ahead of us, and they delayed us three or four minutes, and they jammed into the thing, and if we hadn't been alert, we might have had an accident, and he said, oh, you meet some terrible people, the way some people are so selfish and so mean, but he said, we don't have time to get ourselves bothered about it. And if you let yourselves get bothered about the meanness of other individuals that you run unto, well, you can't do anything to improve the situation, why, you can just upset your whole ~~aim~~ efficiency. If you can do something to improve it, it is of course your duty to others to do it, you see, to save them from the danger that you yourself have enforced it enough to avoid, but just a little meanness of people, if we let them occupy our minds why they would just ruin us. And I mentioned to him, a very fine American fellow I ~~knew~~ in Berlin, who had a - told me about one time when he was out of a job in New York. And he went to a big company somewhere and he applied for a job, and he came up with a man who received the applicants, and treated him very meanly and

(8) him, and doesn't deal decently. And he just said, I just got so angry, I just said, I've got to get that fellow, he said, so he spent a week, when he was practically destitute, he spent a week working, fanangling and planning to get somebody higher up in the company, and finally he did and he saw that person and he told him just what this ~~man~~ person had done and they looked into it, and they investigated it and said, he was right.

And they gave the other one a very sound rebuke and then they said to him, now, they said, what sort of a job was it that you felt you could handle with us. Oh, he said, I wouldn't work for your company now. I wouldn't think of working for you after the way he treated me. He said, I just wanted to show him up. So he refused to even consider a job after that. Well, I thought, how silly of him to waste a week of his time in order to get even with this fellow. He let it prey on his nerves. If he could help the company by showing them how much better they'd be off, with a different type of person in that position or have other people looking for jobs, that's one thing, but he was just trying to get even with him. And it is so easy for us to let our minds go off on the things that tear us down. So I think that everything that succeeds has a lot of good in it, or it wouldn't succeed. The trouble is, if something is all bad, it is just d (9 1/2). But the thing is that the good that makes a thing succeed often carries with it a lot of evil, that is presented and promoted by it. And if we can learn what the good is in them, and (9 1/2). And most of these lsms are trying to - somebody said they were trying to get into the tabernacle some other way, climbing over the walls instead of coming in through/ the - pass the altar and the sacrifice there. They are ways that lead to death, but nevertheless they are trying to get blessings that we are entitled to, Christianity provides. Christianity Science gives peace of mind. It is an artificial thing. But we should have it. It is in the Word for us, and we should get it through the cross. But we stop at the cross. It is far better to stop at the cross and have nothing else, than to try to get all the rest, and you can't get them without the cross. But we stop there and we don't go on, to in our lives to show what God wants us to. So I feel as these others feel, I have many suggestions. I read one of Fosdicks books, Being a Real Person. And he had a tremendous number of good psychological insights, which taken simply as a worldly thing would do nobody any good except in this life. But that doesn't mean they were bad in themselves. It was simply that he left out the most important thing. But in this book there was a lot of tremendous very valuable material, which we should be presenting, but we find most of it in the Bible, and we should relate it properly to the foundation (11) so this verse has got a real truth, that out of the hearts and mouths they speak. And out of the constant kind

of thought, comes the particular efforts that accomplish it. Now verse 31, Mr. Rapp.

It mentions the constant kind of thought, kind of muttering. Then it goes on to show its result and then it goes back to show its cause. The cause is that ^{the law of} God is in ~~his~~ his heart. (11 1/2).

(Student). The construct is usually the shorter form. There are two forms that - of the word heart. There is לֵב and לִב . Now when you shorten them, your short ~~is~~ for לֵב would probably be just but לִב if you shortened it the two beth's would come together, and would have a -

would be doubled and this is what you have here, and then the construct ending. לִב alone is the absolute construct, but when you put a suffix on, you have your doubled beth, so לִבְךָ is the regular form here. Now whether something like לִבְךָ , I don't know. This is probably from

לִבְךָ rather than from לֵב . But this would be regular form. (Student). It must be that in this case, that is a strange thing, it must be that in this case the steps are thought of not as individual steps but collectively as his gait, his position, his progress, something like that.

(Student). Yes, it must be that is what is done here. That it is a collective concept which is here expressed by the plural verb. (Student). Yes, but the masculine noun describes the steps.

But the plural of the step I would think you have to consider and there are other cases that would be parallel to it, I'm sure, that the plural of the step which is masculine, is here thought of as together forming a concept that is coarse. It is not an individual step here, nor even of a

group of steps per se, but a course, a progress, when we say his steps we don't mean the individual steps. We do the course of life, and if that is what is in mind here, and if that is thought of as a collective, it is in the feminine sense. That would be my guess. It would be interesting to see what Gesenius says about it. In the grammar he doubtless discusses it some.

(Student). The thing is, to figure what is here. To make sense out of what is here. Now what else can you - of course, the simplest way to make sense simply out of the verse alone, would be to make it second masculine singular. Thou shalt not totter in regard to steps, taking it as an accusative of specification. But it is his steps, so that couldn't do. You can't say, you won't totter in relation to his steps. But if it were your steps you could do that quite easily.

To say this has a second masculine here. It could just as well be a third feminine. But to take it

take it - that won't fit. It must be, third feminine singular. Now of course, the plural, the feminine plural, would have to have a $\bar{\eta}$ on it, so it can't be feminine plural. It is not just a matter of $\bar{\eta}$ to be considered as a matter of pointing. It has to be a $\bar{\eta}$.

So that the way I suggested it is the only way I see to take it. Now it may not be right. There may be a better suggestion.

70. (0)

There have been some people who have never studied this few. There are comparatively few who ever have. And it is a common idea that what ever word is used in any place that is the only word that could possibly be used there. But when you get parallels in the gospels and you find the same thing told with two different words, it is pretty good proof that that is not the case. That either one of these words is a possible word in such case. Where you have a thing told in parallel in a slightly different way. And the - it is in wording the idea, Jesus said, whatever the prophets have said, you are to believe. This is the idea, the prophets have said everything that needs to be said. They said everything he wants them to say for our purposes. But if they are going to say everything, of importance, that they'd say, we'd have all kinds of big encyclopedias. And if they are going to say everything we'd have a brand new language invented. A mathematical language to convey ideas that no ~~new~~ human language can convey. And the - I feel, a common method of approach in the picture is, here's a question. Now, what does the scripture say about it. Let's look. All right, scripture doesn't say this. But - while it doesn't say this - it doesn't say that. Therefore it ~~must~~ mean this. It is one or the other, and it is sort of in between, but it is in this direction and therefore we can say that this is what the scripture says. I say, let's go to the scripture, not to say, here's a question. What is the answer the scripture gives? But let's go to it saying, here is a question. ~~W~~ Let us see, if anything what the scripture has to say about this question. And I think it is very important that we look at the scriptures and say, the scripture definitely teaches this ~~in~~ about the matter. That this is true. It definitely teaches that this is not true about the matter, regarding this phase of the matter the scripture does not enter into, like somebody has come

into the room. That statement does not enter into the question of whether it was a man or a woman, and you can not gather from that statement and you are making a forward step in noting that fact and being aware that as far as that statement is concerned, it has not told you. Well now, somebody else says, look, a man has come into the room. Both statements are equally true, but one gives more information than the other does. Now if it says a man has come in, it is not a woman who has come in. That is definite. It has given us further information. We are to believe all that it has said. But if it says and someone, we are not justified in deducing from that whether it is a man or a woman, and if it says a man, we may find other evidence to tell us who the man is. But we are not justified in deducing from that statement. But we are not justified in saying, look here. A man has come into the room. Now you wouldn't speak in that way if it was our treasurer. You would say the treasurer, you would say, Mr. Steele, you wouldn't say a man. Therefore it must be, it isn't Mr. Steele, because it would say so, if it was. You are not justified in that. It says a man. Mr. Steele is a man. Therefore it ~~must~~ ^{may} mean Mr. Steele. You have to get other evidence to tell you whether it is or isn't. And when you come to Kingdom of Heaven and Kingdom of God, why, some people say, look here. Here are two passages. One says Kingdom of God. The other says Kingdom of Heaven. Therefore we have proof they are absolutely the same. There is no difference between them. Now that is exactly as if you were to say - look, someone has come into the room. A man has come into the room. A man and someone are exactly identical. You see. One may tell you more than the other. The two are concepts which are either identical, or which overlap. Or one of which is within the other, like a man is within someone. But which of them you cannot tell, just from taking two passages together. And consequently, there are two conclusions you cannot jump to, from the fact that one passage uses Kingdom of Heaven, and another Kingdom of God, you cannot jump to the conclusion that those are different. And you cannot jump to the conclusion that the two are identical. ~~th~~ But you can assert that in this particular situation either one could be used. And then you have to study in and try to see, is there a ~~m~~ reason why one was used here instead of the other, or is it just a different style ~~k~~ ~~new~~ writer has. Is it just a personality of the

writer, or something in the people he is writing to, that could understand one term better than the other, or is there a difference of meaning. Is the ~~■~~ difference of meaning - one is larger than the other? Is it just to be saying the same thing. You have to study it. People are too ready to jump to conclusions in one direction or the other. And if you find, 8 passages which say Kingdom of Heaven~~z~~ and two which say Kingdom of God written by the same man, than you are not to say immediately, all right, these two are different. But neither are you to say they are identical. You say, let us examine it and see, if we can find a valid reason why this passage should be used instead of the other. And what is the evidence bearing upon it. And you may or may not. But it has to be examined with all the evidence brought around that you can find, before you reach a valid conclusion about the matter. Now you take a baseball write up, and you will read that - now I don't know the terminology for football, so this won't be an example, but you read and they say, the West Virginia Twillers came into town yesterday. The Braves are going to put on the greatest fight that the men from Huntington have ever displayed or something like that. Now that is a style of our sports writers, to try to use a dozen synonyms for the same thing, and they mean exactly the same thing, but they think it is more ~~prose~~ pleasant for people to read a lot of different synonyms, but it is a feature of style. Which we don't use much otherwise, but which the sports writers use a great deal. Well, you soon come to recognize the thing and you are not confused by it, unless like me, you know nothing about the particular field, and then you have quite a job figuring out what they mean, but the average reader is so used to it, it means nothing. There's a reason for it. On the other ~~hand~~ hand, in a different type of writing, if he used different terms, you are apt to give a difference in meaning, a different emphasis of something, ^{so} ~~through~~ he would probably use the same term in a legal document, where he is trying to set exactly (7) an understanding on it. So you can't make these simple rules of thumb, which so many are so prone to make. I saw a book out by a very fine Christian man in which he said, verbal inspiration is proven by the fact that in the following passage, the fact that the Hebrew present is used, the difference in tense determines it. The whole argument is built upon it. In this

case, the fact, the singular is used instead of the plural. d He said, it is determined by one letter, by the particular case. The particular verb form. He went on to give about 8 illustrations with references for each. I looked them up and not a single one of them was valid. Not a single one. Because that is not what verbal inspiration means. And he was a great Christian leader and a very eminent man, president of a great institution, but on that point, he simply was incorrect. And there is no doubt in my mind that the Lord did not intend us to build great truths on squeezing one passage, but the vital thing is He repeats and gives in different passages, and so we study the passage, and say, this is ruled out. That is ruled out. This is definitely in it. Here is a place where we don't know. And then we look at another passage, and we learn something more about that area. And when we get through we still have thousands of areas of meaning that we don't have (8 1/4).

Mr. Rapp? (Question) When someone comes along and says to him, you don't find a definite statement in scripture saying it is inerrant or infallible. Well, he says, I'm not going to argue about it. Maybe, you don't. But even if you don't, he says, the teaching is there. You see, that's what I would say. I would say that when Jesus says, Fool then, slow of heart to believe all that the prophets have written, he is teaching inerrancy and infallibility of what the prophets taught, in much clearer language than if he said, what the prophets have written are inerrant, or infallible. Because you can start arguing what those terms mean. But when Jesus says, you, it is your duty to believe all that they've written. That makes it explicit that everything in it is true, and that is the idea of infallible or inerrant and whether you can find the precise words somewhere in scripture I don't feel like ~~arguing about~~ arguing about it. Maybe you can. Fine, if you do. But I think this is a better proof, than the finding of the word would be, you see. Now, I don't know what he means, but my guess is that is what he means by that. I haven't read the whole article on it, but that is my guess. And to that extent I would agree with him. (Student). There is a theological problem involved in that 27th verse. At first sight it would seem to make doing good the basis for eternal life. But of course there is the question whether ~~it~~ ⁷²⁴ means continues to exist, but to live in a

certain place, and means not to be sent into exile, and if so, it certainly would be true that it would be fair of the people to do what God wanted them to do, and to turn aside from their wicked works, unless it was going into exile. But it is fully true in that sense, but it surely is true also as far as eternal life is concerned, without repentance, without turning from evil, and without doing of good which only God can make possible. None of us can receive eternal life. Now unless there is a question about that. No. 28, Mr. Durham?
(Next class.)

You notice that the beginning of the verse had a participle. The Lord loved (11.) Now we do not have a participle in the last part? What form is it? ~~ח~~ And you translated it, they are casting. I think, the having would be a little more literal wouldn't ~~ח~~ it. If you say, they are kept forever, it sounds like the future in English doesn't it? It sounds as if this ~~(חפץ)~~ ~~ח~~ is something that is going to last forever. Now maybe it is. ~~ח~~ God has established it and it continues forever, but it is just something - I would incline to think that they have been guarded ~~ח~~ ~~(חפץ)~~ not referring to the future, but at present they are in the position of those who have been guarded, but they don't know how long it is going to continue. So I don't know whether they (12) present state of being guarded or would it continue forever or whether it means that you look way way back here, as far back as I can continue going

(Too hard to hear.) 12 1/2. 29, Mr. Rapp. The imperfect is the ~~ח~~ perfect of the tense. It is quite different between the perfect and the imperfect is that the Hebrew perfect expresses a condition. They are at present in the condition of those to whom something has been done. That's your perfect. It is completed action. Now, maybe it is the future. In the future they will make in the condition of those to whom something has been done. But that is comparatively rare. It is used in the past which we call the pluperfect, they were in the condition of those to whom something had been done, or they are now in the condition of those to whom something has been done. Not that they are just in a condition or they were in a condition, which ordinarily would need no causative at all in Hebrew, but the imperfect is in Hebrew the tense of action. You see something happen, and that of course, more often refers to futu_

to future than to past, but sometimes it refers to past, sometimes to present, but an ~~an~~ event occurs. That's imperfect. That ~~is~~ is, it occurs once. An individual occasion. Now it may be used of an event occurring, and occurring and occurring, so that the frequentative is a use of the imperfect, the frequentative and the incipient, the beginning of a thing happening. They are uses of the imperfect. But I've never heard of the perfect having those things. Those are the imperfect. So this would hardly be a frequentative.

This seems to refer to the land of Palestine wouldn't it? Although it is true of course in a general sense, also, that God=s people are going to possess whatever land He designates. For now or in the future, but immediate reference is to His people and Israel. Mr. Durham?
(Student).

That is a very interesting word. Asherith. I believe it is usually mistranslated. It is usually translated end. But I don't personally believe it ever means an end in the sense that it is the cessation. I believe that what it means is what comes afterward. That it is the abstract from the word אֲחֵרֵי after, so that this is whatever follows, the after read, The אַחֵרֵי יָמָיו which is translated the last days, I don't think means at all, the last days, or the latter days, but the days that come afterwards. And when it is used, this word אֲחֵרֵי is used in the Psalm, though I dwell in the uttermost parts of the sea, I don't think it means the uttermost part at all, I think it means what is beyond there. Though I go way over on the other side of the sea. I think that makes much more sense than though I go and live on a houseboat way over on the otherside of the Pacific that is still on the Pacific. I don't think it is the uttermost part of the sea at all, I think it is on whatever is on the otherside of the sea. I don't think it is the last days, I think it is what is beyond the (1 1/2) days, and so here, it would seem to me that it doesn't - when Job says, let me die the death of the righteous, let my אַחֵרֵי be like his, I think what he means is, let what follows death be like his. I don't know what Job was (1 3/4) of course, and here where it says, that - where it speaks of the אַחֵרֵי of the righteous and the אַחֵרֵי of the wicked, I believe that it means not an end to which he comes or something, but after awhile, what is going to happen. It might mean after death, but it wouldn't necessarily, in a few years, see what happens. Look at Hitler with all his power and pomp and everybody seems to be for him, and it looks as if he is going to conquer the world. Well, you give him a little while. See what is going to happen afterwards. See how it will come out. (Student). He'll be cut off. Yes, it is future, but I think the sense of the אֲחֵרֵי is that something intervenes. I don't think it means an end. It is like you would look at this ~~in~~ room here. I don't think the אַחֵרֵי is that which is before the end of the room. But I think that it is after a certain portion that I have in mind. It may be the same thing, but it is a different way of looking at it. The אַחֵרֵי could be what is beyond this ^{DESK} day, what is beyond the other ^{DESK} death, what is beyond the door, it is not just what is ~~in~~ on this side of the door,

or ~~just~~ what is just beyond the far wall. You see. I've never read that anywhere, but in looking at many instances of the word, I am quite convinced that that is the real meaning of it. (Student). There is something about languages that any word can develop in a strange way in most any language. You get the queerest results from words in every language. The only thing is, you have to find some proof of it before you can adequately prove it. You must find some parallels. That would be easier to translate than wicked, certainly, and might give the righteous here, but he gives one reference in one of these later Psalms, where he says it means posterity, and that's the only other reference it gives for such a meaning. And I'm skeptical of it, but it might be. (Student). You should have a for place. The preformative , the prefix is very often put on nouns, or verbs to reference a place. Some people assume that it always must be as when they say that, Abraham what King James says is kindred must be birth place, ~~in~~ so his birthplace is Haran and not Ur. They claim that because they say that the prefixing of the makes the place. Well, I question that very much on that case. But we must recognize that it is a common thing to prefix the to get a place. And so here I think it would be a very reasonable interpretation that where you have T meaning strength that T would be the place of strength. It is the fortress. It is the protection. It is the place where they are safe. And so here the Lord is their place of strength. He is their strong power. He is their strong rock. Their place of strength. It fits perfectly. Mr. Durham. (Student).

(Next class).

The view that was held by the critical scholars ~~thata~~ a few years before was that - I know that Albright used to hold as many have held that there was a group of Israelites who came at an early time, a group that came at a later time. There were two Exodus. Small things at different times. These have been confused in the account. And the tendency was to feel that ^{Moses} most - that ~~one~~ was the later time, and Joshua the earlier time. And a man, a professor of Old Testament, in the University of California had a statement in one of the Los Angeles papers in which he made the representative words - how remarkable to find that Joshua is 2 centuries

before Moses. That's the statement. About the benefits of archaeology understands the Bible better. How remarkable to discover that Joshua was two centuries before Moses. Now of course I believe that is nonsense. I believe that Joshua came after Moses just as the Bible says. But if you have evidences that points to one, evidence that points to the other, general period, the tendency was to say, well, they are combined. Well, Dr. Albright, some years ago, gave up that view. He held, as I understand it, to the late view, very definitely. Everything can fit with the late view. Now Garstang took the early one, and Garstang wrote a book on the story of Joshua, of Jericho, which Jericho was ~~destroyed~~ destroyed in 1407 B.C. and now how can you make a date 1407 anyway? He tries to date it like that. And he tried to show, compare Jericho with Egypt and it is exactly then. Well then he issued a book on it and he says there is no evidence of Jericho at this time, so any later period. Then along came Dr. Albright and others with a book and they said, yes, but this particular thing in the book which occupied a prominent position in the picture you have based here, this contains material from a century later. So I talked with Garstang and he said, now, before you discuss the book with me, I'd like you to read this paper I ~~wrote~~ ^{wrote} on it, and so he gave me a paper and so I took it and read it, and in this paper he explained it. Actually, he said, Albright and others are right, this building, one of the main buildings in his picture of Jericho, as destroyed by the Israelites, he said, this building contains material from a century later. He said, this building is not part of the original Jericho, but was built a century later, and in Judges where you read about the y took the city of palm trees, one of the oppressors lived in. He said, that was the rebuilding of the place of Jericho there. That's this building. Now that doesn't fit with the Biblical account at all where Joshua curses - cursed is anybody who rebuilds Jericho. He'll build it upon his sons, you remember, and then in Ahab's day we read that it is rebuilt. This would be a rebuilding in between by one of these oppressors. It is purely a guess. It seems to me that he might be right on, but much more reasonable to say - well now, look here. Here is all this evidence which points to a later date. And to me it is the wrong approach. To take one date and try to prove it. To me the thing is to take the evidence and see where the evidence points. And then in the end say, you

will now 2/3 of the evidence points toward this date, there is this point for this date, and there is this point for this date. This point for this date, this point for this date. These can all be better fitted together in a certain way. And that's my suggestion, but here are the evidences. Here is what to me it looks like. But I don't feel that we have evidence to pin point, so what I meant to say was - I didn't mean to say between this date - the early date and this date - the late date, but between all the various times within this period at which an argument can be made to fit it in. I guess I didn't make that clear, in the letter. Maybe I should have added another post script in addition to that. But I don't think it is necessary to rewrite the letter, and work over it. I don't think it is that (10 1/4). It is not like writing a paper. I think

perhaps I could have made that clearer. But I'm glad you raised that question. I think it is one of our great errors that we in defending the Bible against unbelief, we take a certain theory and then we go ahead and we fight and fight and fight to defend this particular theory instead of simply saying, now here's the account, the Exodus, the conquest, there is no proof that it didn't happen as ~~absolutely~~ described in the Bible. Now you say, when did it happen? (10 1/4) Well, all our ancient chronologies have many points of uncertainty. There are many different views as to precise dates of Egyptian kings, etc. And we are learning more and more. And one of these days we may know the exact chronology of this, but until we do, why say that we do? Why not say we just don't know? Well, you have that one statement, in Kings, 480 years. And that one statement of course effects the problem. (Student.)

23 is certainly
As to the question of judgment in Isaiah, chapter 8: ~~23~~ judgment. Chapter 9:1 in the English an enumeration, is difficult to tell whether it is judgment or whether it is blessing, as 9:60. But it should certainly be mentioned, at least to the question of it. In verse 2 I don't see any judgment, except that it is looking back on judgment. They that dwell in the land of the shadow of death, upon them hath the light shined. Judgment is already past. In verse 3, whether you take that ~~to~~ lo with an aleph or a waw determines whether he has increased the joy for them or he has not increased the joy. If he has increased it, then the whole verse is blessing. If he has not, then there is a slight cause of judgment there. In chapter 4, it is judgment upon the ungodly. That is definitely judgment. The o judgement is upon the oppressor, upon the

Assyrian, but not judgment upon Israel. Verse 4, so it definitely comes under judgment. Verse 5, I don't think so. I think 5 is merely a statement. Perhaps it is subsidiary to 4. 6 is certainly not judgment. 6 is blessing. 7 is entirely blessing. To establish it with judgment, it isn't the judgment, the type you are referring to. And then (Mr. Durham). 2 to 7. Yes. And of course you have judgment right after that. (Student). In chapter 13, verse 1, well that is just the title, and 2 is something tremendous going to happen. That's all it says. It doesn't say what. Verse 3, I've called my mighty ones for my anger. That sounds like preparation for judgment. 4, is preparation for battle, on the part of the Lord. Surely that would be judgment. 6 is the weapons of His indignation. That couldn't help being judgment, could it? (Student). And then, what is next? (Student). Chapter 14, in the English, verse 1 is blessing on Israel. Verse 2 tells of those who made them captive, the captive, whether that is any judgment on the foreign nations or not may be questioned. At least, it ought to be noticed. Verse 3 is certainly a blessing to Israel. And verse 4 is beginning the judgment upon Babylon.

72. (0)

16:1=5. (Student). I think 9 is ~~a~~ judgment on Babylon and whether the preceding adds to the understanding or not is questionable. The passage 1-9 is judgment on Babylon, but there is very little anywhere but 9. The rest is just looking forward to it, unless you note something that ~~you~~ we haven't noticed. What about 10? (Student). ~~in~~ In other words you have a passage here of 10 verses, of which 8 say, here is something tremendous that we are going to find out, and 10 says, we've just found out something tremendous. And we have one verse that gives it. So one verse is very definitely judgment. What about 11? (Mr. Durham.) The passage we've just been looking at, we've see the burden of Dumah, the burden of Philistia, the burden of Babylon, the burden of Tyre, all these different burdens between chapters 12 and 23. Now we get over to 30 and verse 6, we have the burden of the beasts of the South. What does that mean? Is that like the others, where judgment is on Tyre and Sidon, etc. This is judgment on the beasts of the South. What are the beasts of the South anyway? ~~z~~ What do you think Mr. Durham? (Well, off hand I would probably think it is symbolical or figurative or something?) Actual beasts are carrying something. What are they carrying? Into the land of trouble and anguish from whence came the young and old lion. The viper

and the fierce serpent. They will carry their riches upon the shoulders of young asses and their treasures upon the burdens of camels, to a people that will not profit them. Why? Because the Egyptians will help in vain and to no purpose. Therefore why concerning their strength is to sit still. In other words he says, in this whole context here, the people of Israel, you are looking to Assyria to help, but against Babylon, you are looking to Assyria for help against ~~in~~ Syria. You get rid of Syria. You just have Syria just right next to you. Then they say, well then, we will go to Egypt for help. He said, you look to Egypt. It will be to no purpose. Their strength ~~is~~ to sit still. They won't do anything for you. You send your beasts into the South. Onto the land where all your miseries came upon you in your past. You send your young asses and your camels, with all your treasures upon them, giving tribute and friendship and help to Egypt, thinking they are going to help you and they won't give you any help at all. It is simply the burden of the beast of the South, which would literally mean, I'm thinking of all this tremendous amount of presents you are going to send to Egypt to get there alive. And actually it won't do you any good at all. It is purely dealing with the immediate situation and showing them the folly of looking to earthly alliances instead of looking to the Lord for help. (Student). No, but he said from whence came the (3 1/2) the viper, and the flying serpent. He said, you've had enough misery from Egypt. He said, you were in Egypt when Pharaoh was oppressing you. You were under all the misery, like lions, and vipers and flying serpents, and then he said you got delivery from Egypt and then Shishak came up here and destroyed Jerusalem for booty. You've had nothing but misery from Egypt in the past, and yet you are sending all your good things down there, thinking you are going to make friends of the people who have been such ~~an~~ an injury to you in the past. I mean, I would interpret that as probably figurative of that type. I don't mean to be dogmatic, but that is the way it impresses me. (Student) Chapter 30, verses 6 to 7 are simply His dealings with the people's false hope, thinking they can get help from Egypt. He is saying, no, Egypt won't help you, and you've got to put your trust in the Lord now. (Student). 32:5-7, yes, that is a part of the prediction of the long age to come, in which Christ is the hiding place to which we can go for help, what is the general situation going to be? Well, he says, the time is going to ~~in~~ come when the tongue of the stammerers will

be ready to speak plainly and they won't have this ~~bargaining and~~ double talk. They won't call the vile person liberal or the churl bountiful, but it will be plain who the wicked are and the righteous are. I don't know when that time will be. I don't think it has come yet. But he is declaring that is going to be made clear who is wicked and who is righteous. (Student). Yes, that's my judgment. My interpretation.

in 37, there you have the judgment, that God is going to have against Sennacherib. Where God says that Sennacherib is not going to succeed in taking Jerusalem. God will deliver Jerusalem. And he will punish the Assyrians. So it is a judgment against the foreign nations. (Student). No, what he is saying here is not talking here about punishment of anybody. He is talking about deliverance of Israel. He is saying, in God is going to deliver Jerusalem. He is going to protect them, so the King of Assyria won't injure them. But then when he goes right on to the next verse and shows how it happened that God spoke of it as terrible fighting, verse 36 is ~~going to be~~ hard to keep from interpreting that as a judgment. And so if God judged the Assyrians in this terrible way, why, the prediction that they would be delivered had at least the suggestion of judgment there. ~~Then~~ If the king of Assyria and decided simply turned around and went home with all his army/what's the use of bothering with Jerusalem? I'm going to other things. There would be no judgment in that. But when the reason they went home was God's terrible destruction. There is judgment involved. I don't think anybody would necessarily get it from these predictions, 33 and 34. All they are told there is that Jerusalem is going to be delivered. But God did deliver them by judgment. (Student). Oh, right there. Yes, definitely. (Student). 2 and 3 are saying, here are all you people that question God's power. By now you are filled with terror at the coming of Cyrus, and I want to tell you that it is God who sent Cyrus. There is no judgment in that. There's merely a recognition of a situation in the world, that Cyrus is gaining tremendous power, and God said, he's called Cyrus, and given him this power, in order that he shall let the Jews go back to Jerusalem. (Student). No, I don't think so, it simply means that they couldn't resist him. (Student). That is a big problem about Isaiah 40 to 55, Driver and the others who declare they are two Isaiah's, do not say that they are denying predictive prophecy. No, not at

all. But they say, this is not given in the tone of predictive prophecy. This presupposes, assumes a situation, which was in existence toward the end of the exile. Now they say, it is not natural to make a prediction by assuming a future situation. Now, they admit that cannot be held to, because they admit that where it says the people that were in darkness have seen a great light, people in the shadow of death, ~~then~~ on them hath the light shined. That is clearly a prediction but it is spoken in the tone of assuming a situation, and then proceeding to look into that situation, and what they say, they don't do this thing over a long stretch of time. Well, whether they do or not, it could be proven by whether it was done, and here we find it done. That is, Isaiah didn't say, now, people you are going to go into exile, after the exile you are going to have a wonderful delivery, like this. What Isaiah did, was to assume the exile had already come. To speak to the people as if it had already come, and tell them how they would be delivered from it. But in speaking to his own contemporaries that way, he speaks in advance to the people, a hundred and fifty years later, toward the end of the exile, he sees ~~the~~ Cyrus doing these things, and hears this news and reasons, this is the very thing Isaiah has predicted. But it is not given in the tone of prediction, but in the tone of explanation of something that is right there with them, and then he predicts what is going to be right after that. That's why the critics have their strongest point in the Second Isaiah. It is the strongest point of the critical attack. They can make a very strong point now, and then go on and show how actually the way they carry it out, it loses it. But as originally presented it is very, very strong. And I see no answer to it except to take what we have here, that he does talk right to the heart of the exiles, you see, Cyrus, you see these things. Well, this is what it means, and this is what is going to happen. But to say that Isaiah talks of the Godly people of his own day, some indespair, because they knew the exile was coming. They knew the land deserved it for their sin. They knew there was no escape from it. He speaks to them in that situation, and says, yes, but God is going to comfort you. And then these people hear it, they know that when he talks about Cyrus, he talks about something that is going to be in the future, at the time of which he speaks. (Student). Well, there is no question about that. That would take a little while to find out. But if you will go through chapters 41- to 46, and

take everyplace where it speaks of the righteous man coming, or the ravenous bird from the East, where the one god is raised up, or something like that, and see what it says about them, and see how they fit together, why, you won't have any difficulty. And then when you get on a little bit he names Cyrus a couple of times. (Student). ~~It is an imaginary prediction.~~ (Student). ~~You see it here over and over again, and it is the same name.~~ It seems to me, now I don't want to be dogmatic, on this, but my impression is that ~~an~~ 42:14-15 is merely removal of obstacles. (Student.) Yes, 17 is certainly judgment. 17 is definitely judgment. (11 1/2).

And 23 certainly is judgment. (Student). 43:14. (Student). ~~It~~ Well, it would depend on what connection we give it. If it says, look how I the Lord stand by what is right, and do what should be done, therefore you who turn against righteousness, can expect punishment, well, then, certainly he is introducing judgment with appointing to His character. But if here He is describing His character in order to say, well, God is this kind of a God. He is a great powerful God. Nothing can overcome Him. Therefore you can be sure that what he's promised is going to take place. Well, it is for strengthening. It is for giving confidence. For ~~giving~~ increasing faith, not something by judgment. Now of course, when you get on to 12 there is judgment in the terms of 12, but there certainly is no judgement in 13. (Student). It is hard to tell whether 48:22 is stating that God is going to judge the wicked, or it is pointing out the fact that wickedness results in the lack of peace. We certainly ought to mark it as a passage to be considered, but ~~in~~ my judgment is that you will find more important words in most of the passages. (49:18). Well, what judgment is in that? (Student). I would say at this stage list every thing you have any question about, but be sure and put question marks on it. Then, you don't look at something and say, oh well, that's not important . We won't put it. You come to a similar thing. We know that's not important. And pretty soon you've left out a dozen things none of which are important in themselves, but altogether would make something important. In other words where there is question, put it down with a question mark. Then when you look over, you take your questions one, and put them together and see how many of them there are. See whether there's a very minor thing, or see whether there is something of major important. (50:11).

~~(500in)~~ - Not all of these records are in right order.

There are different levels of thought. There is this one level, that God has caused everything to come to pass. It is all part of His plan. And nothing happens except in accordance with His will. That is true. But then there is another level in which we recognize that into this wonderful universe that He created, sin came in. Now He created the possibility of sin. You could not have creatures having a will, creatures that could love Him of their own choice, without having the possibility of choice. Therefore, once you have that, you have the possibility of sin. But God is not the author, God does not create sin. Sin was the selection of the wrong alternative. Sin was putting up the will of the creature ahead of the will of the creator, but sin came in, but sin wrecks the beauty and the goodness of God's universe, which He's made, and for that God is not responsible. Satan and man have brought that to pass. God is not responsible for it. Nevertheless God used Satan for His own purpose. He proceeds to select out of the mass of those who have sinned against Him, and turned against Him, and deserved eternal punishment for their sin, He selects from out of them those whom He will save. He selects those and saves them, but He doesn't save them by simply picking them up and carrying them to Heaven. He proceeds to use the evil that is there as a means of claims for those whom He saves, as a means of ~~mod~~ molding them and making them such as He wants them to be, by their contact with it, by their opposition to it, by their relation to it, and their being used in - as His instruments in saving others out of it. And consequently, as the evil which is there as a result of man's sin, for which God is not responsible, becomes an instrument, to use in accomplishing His good pleasure. And every man voluntarily turns himself and chooses himself and every man has a limited area of choice. You can't all of a sudden choose that you are going to be great, good, perfect, and all that. You can't do it, but you can choose in your immediate area, to follow God or to follow Satan. And everyone has made sufficient choices to follow Satan, and observe the eternal suffering. On the other hand, when the person chooses to seek the good, the Lord never lets anyone seek it in vain. He always responds when we seek Him. And so that everyone who in the end is lost, is lost because of their sin. They dese,

deserve to. But in addition to that they have definitely rejected Him, and failed to avail themselves of the opportunity that God has given to them. So you have these different levels and of course this word, repent, as we use it of man, means Godly sorrow for sin and turning away from Him. Well, a man can ~~desire~~ to receive Him, be fully receptive to the gift of God, desires

If a man truly ~~deserves~~ God, He never turns Him down. Every real saint realizes as he looks back that he never did desire really. It was only God's goodness, God's love that saved him. He himself didn't deserve what God did for him. But no one ever truly desires to ~~repent~~ and God arbitrarily refuses him. God is only too anxious to save everyone who will turn to Him. (Student). I would say that with Israel as with all others, ~~the people~~ if left to their own influence they would have completely lost the knowledge of God. They would have completely forgotten God. They would have been left in enmity, but it is God's mercy that intervenes and prevents that from happening, and that causes that God will be remembered. (Student). ~~and~~ I would say that very definitely the scripture does not teach that life is like a moving picture, which is developed and made in advance. You look at it. You see the characters, and then you see a look of terrible fear on their part. It doesn't make any difference. Tremendous exertion. But it is all on the screen. It just unrolls and it is just a form. It is just a shadow. We are like ~~a~~ a fixed quiz program, where somebody comes in, and he knows the question and he knows the answer all ready, and he ~~scratches~~ scratches his head and looks puzzled and goes through a pretense, and in the end it comes out exactly the way that the fixtures of the program arranged it in the first place. Life is not like that. Life is real. The Bible teaches us that man is responsible. Man chooses to turn against God and man sins. Man is responsible. And that our decisions matter. And that we have not because we ask not. Not because he doesn't make us ask, but because we don't ask. We've missed blessings, because we don't go after them. We don't seek them. We don't draw near to the Lord as we should. And we are responsible for them. Even the best of us. It ~~teaches~~ teaches that life is real and that decisions are real, and that man is responsible for his decisions, but on the other hand he teaches that God is sovereign and controls all things, and God works things out in accordance with His will. And

they are both true just as to how they fit together we don't understand. But we can see the facts. We can't deny the facts. And we should bring ourselves in line with the facts. That is to say, when it comes to ourselves, we should pray the Lord to give us qualities and then we should step forward and develop those qualities. We should see to it that we make the right choices, and to pray Him to give us the ~~m~~ strength to make them and then make them. We have a very definite responsibility. But when it comes to the relation to others, we should do our best to persuade them to lead them to the right truth. To produce the effect upon them desired, but when after we have faithfully done our part, they go the other way, we should not feel too discouraged. We should say, well, that's God's plan. Go ahead and take - make an attempt elsewhere. Don't fret too much over the fact that this one failed. If this one failed because you didn't use the proper method, well, get busy and study your methods, and see how to make them better, so that you will succeed the next time, but also recognize that no matter how good your methods, ~~kn~~ you may fail because it may be that it is God's will that that particular one should fail, and therefore there is no reason for you to be discouraged, or disheartened about it, but it may be God's plan to have a certain affect upon you by it. And so, to recognize in all the circumstances about it, in all the others, in relation to that which has happened, to recognize that it is God's plan. But in relation to the past with us, as to what has happened, it has only been God's mercy to us, but looking forward to the future to plan and work, and to strive and know that God holds us responsible, in our actions (8 1/4) upon the basis of the responsibility that God holds to us, but in our understanding to recognize His sovereignty and what a part it has ~~from~~ from (8 1/2). (jStudent). Yes, no man can frustrate the sovereignty and intentions of God. We can't possibly do it. But nevertheless, God holds us responsible. (Student). We couldn't possibly trust Him. Yes.

Now, that was the matter of the fulfillment. The means of fulfillment. And of course, your conditional one, to gather them and study them and to adjust the problem. (Student). In the case of these young men, they came out and they called Elisha these terrible names. And God's judgment fell upon them. Well, everytime a man did something like that against a

prophet of God, did God's judgment fall upon him? No. There are many many cases where it didn't. Well, why did it upon these? And I think that we find in Israel, ~~g~~ God is carrying out His eternal purpose, but that even more than that, in the history of Israel, ~~k~~ God is giving us object lessons, and above all, He is keeping the true faith alive, in preparation for the coming of the Messiah. (Student). As to what I was just speaking of, that the eternal judgment is based upon the degree of sin in the individual. It is proportional to it, and it is fair, and it is just treatment in relation to the man's sin in this life. ~~k~~ That is the eternal judgment, but the judgment in this life, in some cases is a direct recompense for the evil man has done here. But in every case, there enters into it other factors. And one of those factors certainly is the influence upon others, or the specific means of preserving the testimony, to prepare the way for the coming of Christ. And that enters into all of God's judgment in this world during this life. So that your object - your purpose of judgment - well, see wherever you have specific statements, about it. But I don't think you will find a great deal. Now what ~~o~~ther heading -

And of course in connection with that, you may think of what Christ said when the people said the tower of Siloam fell and killed 40 people. Were these worse sinners than anybody else in the neighborhood? And they said, was it Herod, or one of the kings came in and killed quite a number of men there, in a certain place. ~~Wh~~ere these worse sinners than anybody else in the community? And Jesus said, no. But, he said, except you repent, you shall all likewise perish. In other words, in the eternal punishment, God is going to punish adequately, fairly, in relation to every man's dessert, but as far as people in this world are concerned, we all deserve punishment. The lost deserve it to a great extent. The Christian certainly deserve much in His hand. Much of chastisement. Much of punishment. But most of what He gives in this life, is a matter of a - an evidencing. A warning to others. A direct effect upon our own personal life here. Perhaps to turn us back to Himself. They'd had the direct purpose in carrying on His work. Most of the judgments are to come in this life here, and therefore when we find these fifty men that God smote when they went out to take the prophet ~~Isaiah~~ Elijah, well of course, were these fifty men worse sinners than the other soldiers that weren't sent. No. They were all sinners who deserved death.

And any of them deserved it. But God chose to give it to these particular ones, to give an object lesson to the nation, much more than simply the death of one king and the substitution of another would be. Of the fact that the whole nation was implicated, not merely the king was implicated in his sin, but the nation was going on in this sin, and punishment was inevitable, and that the man whom God had sent, to give His message, was one they should listen to, and should be unhampered, just like the bears tearing the young men. It was to bring upon the nation an attitude toward the prophet of God to allow the prophet to go about unhampered to spread the message without interference. And thus for fifty who suffered who died and deserved to die, we all deserve to die, might be the means of causing thousands to repent, and to turn from sin, because the prophet had an opportunity to get the message to them.

34. (0)

It might be fairly obvious on a little investigation. I would think so. And when you find other similar cases and put them together, you strengthen your certainty of the other two. Of course, if you find a specific statement so much the better, but we certainly do have this statement in connection with Christ about the tower of Siloam. (Student). II Kings 8:10. That must be taken in the light of the context. What is the question that the king has sent for him. I had heard about a man some time ago, who they say adopted a certain diet which he thought would make him live to be a hundred years old, and they said, when he got to be 80 he was strong, and spritely and full of life and vitality and everybody said he was going to live to be a hundred, but it didn't work out. When he was 84, he fell from stepping out of the carriage and was killed. Well now, his falling when he was 84, didn't prove anything at all about the value of his diet, which he put so much stress on. Of course, maybe the diet had nothing to do with it. Maybe it was just the good heredity that he had. But whatever it was, his physical condition, that was another accidental thing that intervened. Now in this case, the king sends the prophet not to ask, Elijah to tell him what his future is. Am I going to be killed in one of my next battles? Am I going to succeed in carrying out my plans of conquest

of Israel? Will I be able to escape all the arrows that are shot toward me? That is not his question. He is at present ~~not~~ ^{facing} a specific difficulty. ~~th~~ That is a disease. He is sick. Is this sick going to kill me? The question is, will I recover from this disease? That's the question. The answer is, this disease is not one that will kill you, as far as this disease is concerned, you would recover. What were the specific words, you will ~~never~~ recover or you may recover? (Student). You see, that means, what he means here, as far as this disease is concerned, it is not one which will kill you. You are able to recover from this disease. You see. The answer is a true and correct answer, to the question asked. I heard of a man who broke his hand, as the doctor was setting it, the man said to the doctor, will I be able to play the piano ~~th~~ after this heals. Oh, certainly, the doctor said. You will play it without any difficulty at all. Oh, that will be wonderful, the man said, I never could play it before. Well, you see, the doctor wasn't answering the question ~~as~~ ^{Has} this man had ~~training~~ training in a piano? Can he handle it? He was answering the question, is this injury going to incapacitate me from playing the piano? And that was what he was asking here. (Student). The question is, not - will this incapacitate my hand~~?~~ for piano playing? The answer is no. Your hand will be just as well suited to piano playing as it ever was. Now there may have been something in his muscles that wouldn't play the piano, or more likely he had never taken exercise, he had never learned, but here, the king says, ~~will~~ will I recover of this disease? Is this disease one that will kill me? If this disease is one that will kill me, I want to make my will, I want to make my plans and everything. If this ~~him~~ disease is not, I would like to know. That's all he is asked. And the prophet gives the answer. That this is not a mortal disease. You don't ~~have~~ have to worry about the disease. He gives the correct answer which the prophet, the man

(4 1/4). But then he turns to Hazael and he says, however, the Lord has shown me that though this disease won't kill him, he will die. And then he looks on Hazael so steadfastly that Hazael is ashamed at the way that he is looking at him. What's he looking at me this way for. I'm just a messenger boy come to ask a question for the ~~king~~ king~~?~~. Why should he look at me in such a stern way? And ~~th~~ probably Hazael had already been planning for two

or three months, that one of these months he would get the king in a position where he couldn't help himself. He was going to kill him and take his power from him. And he wonders if the prophet is able to read his thoughts. What it is, and then the prophet says, I know that you are going to kill thousands of my people. You are going to do terrible atrocities. War atrocities to all these Israelites. Hazael says how could I do these things? I'm just a dog. I'm just an underling. I'm just a servant. I'm just a messenger boy. How could I do a thing like this? Of course, if the king commanded him to do it, he would feel that he was just a messenger of the king, and if the king has the power to do it, that's the king, not he. But he says, I'm just a dog. Why do you blame me for what the king may do? Well, the prophet said, the Lord has shown me what you are going to do. (Student). When it comes to that, people will use animals in various designations, in various periods, and we should not read into the figure of speech of a book, in very different periods about it, necessarily the particular implication of a figure of speech of our own day. Now if you can find in the scripture that wherever the word dog is used as a metaphor it is used to show a wicked person, well then, the probabilities are that it is so used here. But as a matter of fact, I don't think of any case where dog is used that way in the scripture. Of course, there are many places where it is used dog, simply to refer to an animal, without any implications about character, but where Jesus says to the Syro-Phoenician woman, is it right to take the children's food and throw it to the dogs. He does not mean, these wicked Syrians. Should we give them the children's food, referring to them as of an inferior position to the Israelites who are the ones who receive God's blessing. He is sent to the lost sheep of the house of Israel. He wouldn't say to this woman, that would be terribly discouraging wouldn't it? Should I take it and throw it to the dogs? If you are a dog, you are of an inferior class. You are of a different category. God is dealing with Israel, and the woman says, yes. But she says, the little dogs, can eat what the children leave. And doesn't he says there, I have not seen such great faith in Israel. He recognizes the woman isn't fighting over whether he is superior or inferior or something like that. She is looking for the blessing. And she says yes, I'm not claiming to be such a great person that the Lord's got to bless me. I'm not claiming the right

of the covenant

to be ~~above the~~ people or anything like that. But I'm just asking whether I can't just share in

She ?

the blessing. He says, the little dogs eat of what the children leave, and He praises her for

her humility and for her seeking of the spiritual blessing. And that is the idea, the dog is an

inferior, lowdown, rather than that the dog is anything inherently evil. And it would seem to

me to fit the situation better, that that is what he means by the figure, is inferior, rather than

is bad, and I don't see any reason to think that Hazael had ~~anything/wrong~~ idea that there was

any thing wrong with these atrocities of war. That was just war. That was his attitude.

Someone else might say, he is a dog, speaking of evil things, at least I don't think he would

say it of himself. I don't think that was his character. And my guess is from a viewpoint of

the context that that is what he means by dog here, and also my guess is - from the viewpoint

of the scriptural use of the figure. Of course, the use of the Syro-phoenician woman is a

long ways distant in time, from this particular time. And an allegorical use of dog, ~~here~~

near this period would throw more light on the meaning of the word than that does. But I just

don't recall any case of scripture where dog is used simply for bad. (Student). I think very

often we take the obvious idea instead of the real idea. Like where it says in the battle

where Jehoshaphat joined Ahab in the battle, and the king of Syria said don't fight with anybody

except the king of Israel, and Jehoshaphat went into the battle and the king of Israel disguised

himself. He was an ordinary soldier. And so the soldiers saw Jehoshaphat ~~saw~~ in his royal

robes, and they all gathered together against him, and it looked as if they were going to get

Jehoshaphat, and then we read, Jehoshaphat ~~cried~~ out, and the people saw that he wasn't the

king of Israel, and they left off pursuing him, and then somebody took a bow at a venture,

just shot it at random into the soldiers, and shot Ahab the king. But they didn't know which

one he was. He had disguised himself. Well, did Jehoshaphat get scared and yell in terror,

or seek for help. Maybe he did. But my guess is that when he cried out, he gave the battle

cry of Judah. That he ~~an~~ gave some call - soldiers of Judah, to the aid, or something like

that. But I don't think it makes him a coward or anything. He cried out. But it is simply that

he gave his battle cry. And then the Syrians immediately saw that this was one of the allies

of the kings of Israel, and the man we are after is the king of Israel, so probably some of them

continued to fight him, but most of them went out looking for Ahab. Now that is not the obvious to us in our culture. And the King James translators have made an excellent job of taking those words and translating them into English words, but one thing, the culture of King James days is quite different from ours, of the nuances, the figures of speech, and all that are quite different in many regards from his days, and for another thing, very often, they haven't pierced into it to see what the real situation was, and try to date that situation and put it into language that is clear to us. And so whenever I say, consider each element and see what is a reasonable way to interpret it, then if you find that what seems to be a reasonable way, requires a somewhat different wording than the King James has, look at the Hebrew very carefully and see whether the King James rendering is required by the Hebrew, or whether it is simply the way that they - a more or less literal way, but another way that would be equally accurate would bring out the thought of the original in the light of context. (Student). The Berkeley version, the Sunday School Times has not yet come out, with my editorial in it, which gives a rather lengthy review of it, but it ought to be ~~ough~~ out very soon now. But the Berkeley Version, I would say that the New Testament is made by Verkuyl, and he is quite a good scholar in Greek, and has done a lot of work on it, and he's got a fairly good believing translation in modern English, though the language is not nearly as flowing or as smooth as the R.S.V. version. It is somewhat clumsy, but some of ~~th~~ its footnotes are rather atrocious, particularly regarding prophecy, but it is a good version, and well worth having. Now the Old Testament, you've got about 15 different people translating it. They vary in ability from fair to poor. Very good. They vary in viewpoint from very conservative to quite liberal. He meant to get conservatives, he thought they were conservatives. He begged me to take part in it. He tried to get me to do a couple of books. He wrote me consistently, but as I told him, with George L. Robinson, of McCormich taking part, I just wouldn't participate, and I didn't. And I just didn't want to be in a book with him. Well, of course, the worse of it is now, he hasn't told, who translated any of it. He just gives their names. You don't know when you read a verse, whether LaSor or Fuller, or George L. Robinson or somebody of that type has done it, or whether somebody has done it

who you would have more confidence in. You don't know. And then in addition ~~to making (13 1/2)~~
He's taken their translations and he's worked over them. And my guess is that he's gotten
rid of most of Robinson's liberalism, in Isaiah, but not all of it, so it is a mixed translation,
some that is very good and some that is very poor. It is a helpful thing, but it is nothing like
what really an ideal translation is. (Student). 34 ends here.

50:11. Well, what do you think of that? (Student). Yes, how could it help it?

I don't have any question, but verse 3 is judgment, @ @ "But draw near hither, ye sons of the sorcers, the seed of the adulterer and the hoar. You don't use language like that, unless you are scolding somebody, do you? You wouldn't bless somebody with introducing it that way. Against wh om do you scorch yourself? Are you not children of transgressors? This is about as strong judgment as you can find anywhere in the Bible. I mean, he is not stating what the punishment is going to be, but he is giving the grounds for punishment. The whole passage it seems to me is one of the strongest judgment passages that can be found anywhere. (Student). What do you think of verse 4? (Student). I would say, it depends on what your subject is. If your subject is simply how God has judged, or how God will judge, this doesn't enter into it. But it seems to me that it is now, I remember I've known people tried, when I was in the Old Presbyterian Church, they tried- Dr. Barnhouse. He preached in a church - he held meetings in the Tower Theater, it was jammed with people, and three miles away there was a Presbyterian church where there was an old fogey preacher and he used to have ten people out to church, and they cut it down to 6, and he had 800 people out to hear him in the Tower Theater six miles away, and then this man complained that he was interfering with his congregation, and so that of course, there were other charges of all kinds, and so they tried him. Well, in trying him what would the sentence be? They could decide he should be deposed from the ministry. They could decide he should be dropped from the church. They could decide he should be suspended from the ministry. There are various punishments you can give. The one they decided upon was admonition. He had to stand before the presbytery and have the words of admonition read to him, not to do things that would interfere with the other minister. Now that was considered as a punishment, admonition. Well now, if you are teaching a class and you call somebody up front, and say, look here, you are a worthless good for nothing. I don't want you acting anymore the way you have in this class. And then he goes back and sits down. That's admonition. It is a punishment. He punished him for what he had done. It is not a strong punishment. It is not a harsh punishment. But to some sensitive souls, they'd rather

take a few beatings, than to be publicly castigated. Now when he says to the people, he says, you are fasting for strife, and you smite with the fist of wickedness. Now that may not be a judgment in the sense of ~~an~~ ~~him~~ killing somebody, but it certainly is judgment in the sense of scolding a person severely. Now you describe the character of God. The character of God may be described to show what a good God he is, that He will fulfill His promises. To show what a righteous God He is that we ought to love Him. Or to show what a righteous God He is, that He has to punish sin. It ~~h~~ can have a purpose connected with judgment, or it can have a ~~pur~~ purpose that has no connection with judgment. And if you are interested in the character of God in relation to judgment, why, perhaps anything about the character would be of interest. But how definitely you go under there, might be questioned a little, unless there is something in the context, to show it is related to judgment. But if you are scolding somebody, that is certainly a form of judgment in itself. And if you describe a person, you don't describe the wicked character of the people in order to show the goodness of God. Or in order to show how much He loves His own. But you describe it in order to show that these people deserve punishment for their sin. So I would think that anything that describes his people as wicked, would belong under some phase of judgment. But that's up to you, as to how broad or to how narrow you want to make your thesis. And I would feel that at this present point that you should include ~~anyth~~ everything that there is any question about at all, but put appropriate question marks and things opposite it, and then as you go on decide just how broad or how narrow you want it to be, and you can narrow it down quite easily and quick, not including so much if you want to, but to broaden it out some, you have to go back over it, (Student).

I recommend at this ~~h~~ particular point, that you run through the whole of your Isaiah material, putting everything under a category, that you can, clearly. Then wherever there is something that you have a fair amount of question about, I would suggest that you put it under categories of questions. ~~Ma~~ maybe under three or four categories of questions. And also, that you take another sheet, and you simply put question passages on that sheet, in the order in which they occur. Then that you see what you get, and if you find that you have a lot of questions

on two particular chapters, or something like that, take those two and study them carefully. If you find that you have a lot of questions relating to one particular category, than take everything in the category and study them carefully. But if you find that you have got a lot of passages in one category, which are unquestioned, that is that there are no question, but that they belong in that category, and the meaning is fairly clear, than I would move on rapidly, to study that category, to see what you can get about that category, because as ~~for~~ you study into one of the categories you get more questions in your mind that you will find answers to as you go on, but to make rapid progress in getting into the problems is the main thing now, and if you can't make much progress, because there is so much of it that it is uncertain to you, then we'll have to work on exegesis a lot right away, but do everything you can without having to get into that for the moment, and then put your time on exegesis of those where there are particular problems about it. You may have a passage here where there seems to be no problem at all. This goes under this category. There is no question ~~in~~ about it. Another one, this goes under this category. There is no question about it. But when you go through the category and you find ten passages, you may find contradictions. You may find four that seem to say one thing, and four that seem to say the other. You never noticed it as you went through. You just know that they went under that category. But now there seems to be a sharp contradiction. What's the answer? What's the situation there? Well then, you will probably make much further headway in taking those particular things for a study of context, then you would in passages where it was uncertain anyway, what category they belong to. Because your problem now is not interpretation of Isaiah. It is the interpretation of the problems of judgment. And you should do a great deal of close study of context in the Hebrew and in the ~~in~~ Septuagint, before you are through. The sooner we get to that the better, but I think that you will find out where it should be, more quickly by working on what you can get from the English first as rapidly as possible, and for that reason I would incline against getting bogged down in the particular obscure passages at present. You might not know possibly ~~which~~ of four categories to put down. Put it under all four with a question mark? And then when you get through maybe there's several

look into it and see how it looks to me, so he looks at it and checks it, and soon comes to the conclusion that you were right, and it saves him wasting a lot of time on it. So that would be my judgment on that matter. (Student).

This is on page 6 in Wurthwein's book. He says this would well explain inconsequent arrangement found in some Biblical book. Well, if you are convinced it is an inconsequent arrangement, you have got to find an explanation and this might be it, but he continues, but we have no certain information upon the matter. In other words, he says, it is only a guess on his part. Now, you may know that the Koran was written down from the mouth of Mohammed, written down in separate fragments, and all these fragments were collected after his death, and they arranged them from the longest ^{to} ~~and~~ the shortest, simply according to the length, and so there is no logical arrangement whatsoever to the contents of the Koran. Each separate section. One (11 1/2) I believe is maybe 8 or 10 pages long and some of them are only four or five lines ~~a~~ long. They are very tremendously alike. They were when Mohammed talked. People took it down. Now they've just arranged them all. They ~~are~~ are all separate things. So there is an inconsequent arrangement in the Koran, and that is the explanation of it. Now as far as any Biblical books having been done in that way, he says, we have no certain information about the matter. Though I think we have to rest it there. If someone has some certain information to bring forth, we'll examine it and see whether it is certain. But he is merely making a guess on that point. (Student). I don't know whether any papyrus is from Asia Minor or not. I'd have to look that up. But all I've ever heard of has been from Egypt. And of course this is true that Egypt supplied the whole area of the Eastern mediterranean and the town of Byblos sold great amounts of Cedar to Egypt and got papyrus for much of it, and then they sold its papyrus on to Greece, so the Greeks named it after Byblos, so our Bible is called after Byblos, but I've never heard anyone questioning that the original source of papyrus was Egypt. Now anything about Asia Minor is new to me, but they may very well be in ~~in~~ Asia Minor but I don't think it was very prominent in Asia Minor. (Student). I don't think there is any question that the books of Samuel and Kings are earlier than Chronicles. Chronicles seems to be quite

definitely a later book. At least that is the attitude that most people take towards it, that it is much later than Samuel and Kings. But the word popularization seems to me a rather strange word to apply to Chronicles which is much heavier reading in many places than Samuel and Kings which has much more of technical detail about the priesthood. I think the tendency is more to say that Chronicles represents the priestly tendency to exalt the priesthood against the prophetic tendency to exalt the prophets in Samuel and Kings. And actually you have much more about the priesthood, and much more about the temple and of course there are whole chapters that are almost word for word like Kings. There is no question that either they copied from a parent source or that the writer of Chronicles did draw on Kings for much material. But that doesn't mean of course that we don't believe that it is equally true. (Student). The book of Kings tells us about the nation as a whole. It is just greatly interested ~~(in)~~ in Israel. Chronicles is only greatly interested in Judah, and says practically nothing about Israel. Only where Kings ~~and~~ of Judah are considered involved in it. It is a different approach, and I would say it is possible that one man might have written from one view point one time and then they are different, but I think it unlikely. (Student).

74. (0)

This is the case, when he said, there was no hesitation. There are alterations in the text. Did he ever see anybody make alterations in the text? How does he know whether there was any hesitation or not? That's a silly statement. I mean it is a rhetorical statement. It is not a statement of fact. There was no hesitation. What he means to say is there are many instances of alteration of the text, and when you get down to it he doesn't show many. There ~~is~~ is this very interesting thing that the word Baal would seem to have been - it would seem to have been considered a good thing instead of saying Baal, to take the name of this wicked deity, this ^{worship} leader of this wicked ~~leader~~ on your lips and say abomination~~s~~ Boshah. ~~(it)~~ And so, instead of saying the man of Baal, say the man of Boshah. [?] And it would seem that actually that may be the way people said it, and it is written down what they said. It doesn't actually mean necessarily the name he went by, and it would be a matter for consideration, but that there was no hesitation in making alterations, there are many people who say that, but there are other equally good

scholars with no Christian reason for prejudice on it at all, who will say the exact opposite. And say that they never made change for dogmatic reasons. It is a thing to be examined each individual case. Not ~~in~~ to draw conclusions on it. Actually I'm not interested in this book from the view point of seeing what we think of his critical conclusions, but I'm interested in it for helping us to understand the marks in the bottom of the other things that are (2)
(Next class).

Mr. Rapp has hit upon a very excellent point here. You find statements by the people who give a general statement. The Ugaritic proves this. The Ras Shamra material indicates this etc. Now there may be some of those men who as you say, they've read a tremendous lot. They've read even material that isn't ~~available~~ available yet, to the rest of the world, and they make their statements. But in most cases unfortunately such a statement is from somebody taking a little evidence and then assuming that his interpretation ~~is~~ of this would carry out properly if he carried it through a lot of other things. And so I think it would be very good if you could gather together such statements. Gather together a few such statements. This is said by so and so. And then we will ask ourselves. Well, what basis does he have? How much does he know about it? Do we have evidence whether he does or not? And then we'll say after all, what does he base it on? And if you find quite a bit done on the basis of text, that we don't have available, we'll have to either look into those texts, or we will have to delimit the

(4) so definitely as to exclude them. But my guess is that there is sufficient material in Ugaritic that has been made available to prove anything that the whole body has been proven, at present. That's my guess. My guess is that you can look very skeptically at those statements, those general statements. It is very easy to make general statements. It is very easy to do it, and it is very easy to look at ~~in~~ six things and draw conclusions, which may be proven by the six, or it may be that you read into every one of the six by your own prejudice and your own background. But either one may be true, but from either view point to get a conclusion and then to extend it to a lot of facts, and in any kind of (4 1/2)
nothing matters but what is proven. You know this man . Some say, ~~she~~ he promises to be

to be a very excellent scholar. He has a broadcast in England in which he says that we now have proven that the Servant of Righteousness of the Dead Sea Scrolls was crucified. His followers believed that he was crucified, risen from the dead, that he was the one who was going to reign over the whole earth, and that here is the back ground of the Christian stories about Jesus. That they simply took what the Essenes believed about the Teacher of Righteousness and that here is the background of the Christian stories about Jesus, that they simply took what the Essenes believed about the teacher of righteousness and attributed it to Jesus. And other scholars, (5) about four years ago, other scholars said, my, they said, we can't wait to see these new scrolls that Allegro has found with all this interesting material in them. They were just in a hurry to see this evidence, and Allegro was working with the original material and they were just in a hurry to see it, so they went to see him and they said, can you let us see this evidence. Well, he said, you've got the evidence. Go get it. The same evidence you've all got, and you come to find out that it was simply his conclusion, 80% imagination, and he would read, why, he said, (5 1/2) ~~now~~ and he would read, well he would read, now we know that Alexander Jannaeus crucified a hundred Jews, so probably the Servant of Righteousness was one of a hundred. Where did he find it in the text? Oh, there's no reference to it, but that must be what happened. And that's the way his whole thinking was, and he is considered a scholar, a first class man, but he just went hay wire on this. Milliken, professor at the University of Chicago for years, a ~~far~~ big man in California school of Technology, won the nobel prize in physics, a great physicist. Oh he made tremendous advances in the science of physics. He gave a talk at Occidental college when I was there. The talk was on intellectual dishonesty, and he proceeded to go into the field of religion and philosophy to show how utterly wrong fundamentalists are, and he said, I know all about religion. ~~In fundamentalism~~ In science, I have contact with the most advanced thinkers, and he said, for 25 years I've ~~taught~~ taught at the University of Chicago, a hard shell baptist institution. (Well, anybody who knows anything about Christianity, knows that the University of Chicago was

almost

an atheistic institution, as far as calling it a hard shell baptist institution. It is baptist in that it is Baptist money, baptist background and all that, but certainly, any Christian baptist would repudiate the University of Chicago utterly, but as far as religion is concerned, but that was the way he talked, and there was an Atheistic professor of English that we had there and I found that he was disgusted. He was just as disgusted as I was, but from the ~~other~~ opposite viewpoint. He was disgusted because the conclusions he draws no evidence. He talked about intellectual dishonesty, and he dealt with certain statistics because ~~he~~ was assuming that ~~in~~ since he was such a great physicist, he had the right to talk about things that he knows nothing about, and unfortunately human nature is such that even first class people make statements in fields with which they are not familiar without evidence, and of course what we are interested in is seeing what is there, and if a man makes a statement without evidence ~~we~~ well let's study his proof and let's see if he gives any evidence. On this thing which he bases on, of which he thinks he has real evidence. He may have, but the chances are 3 out of 4, that he is just giving his general opinion, and there should be sufficient in the material, ~~in~~ that it is ^{violavalable (?)} (8) to us, to establish anything that is vital about its relationship to the Bible. Now there should be other things that would add certain detail. That you could depend upon it, that these men who are reading Ugaritic, whenever they ~~do~~ find any statement in the original tablets that they feel is of real importance to the Bible, they publish it, because they have been very good about getting that material out to the world, and what they haven't yet published they could (8 1/2) and someone else looks into it and draws the conclusion, why, we could question it very seriously, and if they draw the conclusion we could say that they should be able to prove their conclusion from what proof they have. (Student). I'm not in a position - naturally you ~~not in a~~ are starting in a position to do the sort of work in Ugaritic text one can do for a Ph.D. thesis. You need a lot more background before you will be able to do that. You are not going to do in one year what a person could do in four or five years, but the purpose of the thesis as I understand it, is to survey the statements that are made about the bearing of Ugaritic on the Bible, and to see how much warrant there are for them ~~we~~. And if people make general statements

? unless ?

it is good to note where they are, because they could fairly well be described, lest they grow directly out of other statements, you see, for which they give good evidence. But what we are interested in is what evidence do they give? And if you find that the evidence proves that ~~them~~ three books are almost verbatim drawn from Ugaritic, ~~was~~ just copied from this material, and that is pretty thoroughly proven, then someone wants to ~~say~~ say (10) Hebrew, other evidence, why we'll say that's a fairly good assumption from what you've got to go ~~on~~ on that much, but if he doesn't prove one, he'll say, when he makes a broad statement like that, he'll say that he lessens his right to be called a real scholar, to make such a statement like that. So I would say, stick to the material that gives the biggest evidence for it, as much as possible. Note the evidence, but don't be too much bothered about it. We have a lot of Ugaritic material ~~that nobody has~~ available in translation, and I don't believe there is much of real importance for this study of Ugaritic that it (10 1/2). I don't believe there is. So when anybody makes a general statement, just note them, but attack a question to its importance. It demands scholarly work.

A prediction of judgment - you have the single fact given - there is going to be a pestilence. There is going to be a famine. There is going to be a war. There's judgment predicted. Now then, you don't just predict judgment, ordinarily. You give details of it. Now these details may relate to the way the judgment is carried out or the affect of it. You say they are going to mourn. That's not the judgment. That's the result. They are going to mourn. The result is they are going to be in (11 1/2). The result is that some may turn to the Lord. The result is that they have a tremendous shortage of men. All these things are results and yet how much you can differentiate in prediction between the prediction of a judgment and the prediction of the results of a judgment, I don't know. I wouldn't spend too much time over it. I would just indicate it and then if you should get a number of passages which would seem vital, you might take them together and study it, but I would question whether there is a great point in putting a lot of time in it. (Student). Of course, you are right in saying that this - the condition of these women here is not specifically the judgment. It is what the judgment is ~~with~~ about. (Student).

It is something that occurs after every war. After every war which is fought on the land of the nation and there is depopulation of the men. When I was in Germany in 1929, the country was just full of women of about 30. There was an over number of them because so many men had been killed in the (12 1/2). There were a great many women. There just wasn't a man for them. They were killed. And it was the result of the war. Any great war has that effect. I imagine that ~~the~~ after the Civil War, many - both North and South for instance, and this is just simply I think - makes it clear that how bad the judgment is by showing just one of the results. But almost any just (13) you will find a great number of details like that . Not the way the judgment was ~~on~~ brought about, but the way the judgment will affect different people. (Student). I don't recall the category. (Student). I don't recall it. ~~in~~ I have no recollection of it. But just off hand I would say there was of course, the two possibilities. That you have an ~~an~~ account of judgment. Then there would be the possibility of the results of that judgment, which is described as occurring and then if you have a prediction of course, ~~in~~ there is a question of what the prediction includes as to the results of the judgment. This is simply a prediction. But I'm not (14) at sure that either one of them will be particularly vital for our main purposes. Now you might find something that would show them to be, but I question it. (Student). Well, I would incline to think that the results of the judgment in fact, and the results of the judgment included in the prediction would be obvious in most cases which of the ~~two~~ two it is. So if it is obvious it is best to make the differentiation ~~immediately~~ immediately. I don't think that would take anytime for you. This here is a part of a prediction of judgment, but it is not the prediction of the judgment per se but of the - of that which it leaves, and so I would incline to think it would go under prediction and if you read of a judgment which did occur and what happened - the other, than if you find it necessary, than you could put the two together later, but since there is an ~~an~~ obvious distinction, and yet a distinction which you wouldn't remember later how many passages were under one or the other unless you put them there, I would incline to think that you just might as well put it down now. (Student).

Isaiah 1:20 - it seems to me that it is a general statement. It is not perhaps tied with specific prediction so much. It is a general statement, but it is a conditional promise given to the people in verse 19 and here is the opposite side of the same picture. If you are willing and obedient you will eat the good of the land, if you refuse and rebel you will be devoured with the sword. Well now, is this not predicting exile. It seems to me that it is the prediction of the exile.

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It can be taken as a general statement. It can be taken as a principle ~~that~~ that is general. This is entirely possible. - And that is of course likely in the first chapter of something. The first chapter is likely to be a general introduction ~~with~~ with a general survey of the whole attitude. It doesn't have to be. Of course, sometimes the first chapter plunges into immediate specific events. But quite frequently the first chapter is a principle laying down of the whole situation, and if so, a general situation could be laid down for God's people at all times. So it would seem to me that there were two possibilities here. One is that it is a general principle, laying down God's general judgment for His people at all times. I ~~would~~ rather question that because I don't think that at all times He says that you are disobedient. You will be devoured by the sword. He allows His people to gradually fall into sin and apostasy and go for a long time often without any devouring of the sword. And so I would incline to think that it is not just a general principle, that you can go to anybody and say well now if you are ~~disobedient~~ disobedient to God you will be devoured by the sword. ~~We~~ Now of course, you could go to a ~~in~~ nation as a whole, and be interested in a general thing but you look forward over the next century or two, but that's one possibility. It is a general thing. Which is timeless, because of the general matter of God's general dealing with people in general, or the other possibility is that it is speaking specifically with certainty at a certain time, and - in this particular passage, and my off hand feeling is that he is talking here to Jerusalem which has apostasized, her children falling into sin and turning against God, that he says to them - there are two things ahead of them. There is God's continuing blessing, or there is

conquest and destruction. Well, it is a conditional thing. If you fall into sin, this will happen. But it hadn't if they had turned to God with their whole heart, it wouldn't have happened. So that it is a conditional prediction. It is often a question whether a conditional prediction is fulfilled at all, because by its ~~in~~ very nature it is sort of a general principle. But of course actually in the exile it was fulfilled and to a lesser extent, in Sennacherib's time. So that I would question very much whether this particular statement had any relevance to anything later than the going into exile. But whether it might include also Sennacherib's attack. Anything before that - that might very well be. It is sort of a general principle. (Student) (3).

Yes, that's right, 19 makes the result of obedience eating the good of the land, and they are in the land. It would seem to be - there won't be any exile, if you turn to the Lord with your whole heart, but if you reject the Lord, are rebellious against Him, exile is ahead for you, as it has come through all these other countries around you, it is coming to you, too. And some of the people follow Isaiah, and are loyal to the Lord. Others turned against Him. God chose to give them up. God chose to bring exile to the whole northern kingdom very soon, which is 2/3 of the country. Then he brought the southern kingdom a foretaste of exile, in Sennacherib's invasion when thousands were taken into exile, tremendous damage was done and then he brought the complete exile a century later and that cluster of events is what - (4)

(Student). ~~isn't~~ Isaiah doesn't go in~~for~~ for conditional prediction near as much as Jeremiah. Jeremiah is filled with it, over and over. But there are some - (student). 24 and 25 is a prediction of blessing. He's not talking there about destruction, about punishment, but about chastisement. Isn't he? Now of course you put it in context - (Student). I have just took 24, 25, and 26 together. I would incline to think that it is blessing to Israel, but when you take 21 to 23 with the terrible rebuke of the sin of the nation, why, it would seem that the adversaries must be to quite an extent the wicked in Israel, and so to that extent, there is judgment, but the wonderful promise given is one which looks forward to the Millennium, 26. And that being the case, why, all that we can say is that 24 to 26 is a summary of God's dealings through 2000 years, 3000 years, a summary of His dealings with a promise that

eventually He is going to establish them in complete righteousness. He looks forward to that eventuation and whether the punishment of the adversaries refers to just before that or refers to something right soon, or sort of summarizes the whole thing, maybe 24, refers to the immediate punishment of the adversaries, but then he says I don't want to discourage people too much. The adversaries are going to be punished, but there is still God's blessing upon His people eventually, and this eventually is 3000 years later, which isn't clear in the passage. It jumps over a big gap without pointing it out. (Student). 26 is definitely that. Verse 26 certainly does not mean before the return of Christ. Anyone else? (Student). 2:11. When it comes to time it is rather hard to tie down 2:11 precisely here. The general statement, there is going to be a day when God alone will be exalted. That would seem to be looking pretty far to the future. So this would seem to be a general statement, God's punishment upon sin which is coming without any specific predictions at all, don't you think? (Student). I wouldn't say a majority, but I would say that you have certain passages, which are not specific predictions of any one judgment, but which are general declarations of God's attitude towards sin, and of the way He is going to deal with it, over a long period of time; some detail being fulfilled at one time and some at another. Like if somebody were to say - were to have said to George Washington, this country is going to be a great nation in which there will be great progress made. They will send armies out that will conquer distant lands. Their commerce will cover the globe. They will be looked up to as a great leader all over the world. Well, in the war of 1812 comes just before that - 1805. The Yankee clipper ships were all over the world. Everywhere you went there were Yankee ships. They were carrying the commerce everywhere. They would say, my, that prediction was wonderfully fulfilled, to George Washington, about the commerce all over the world. And you say, well, the part about it of the leadership, that must have been a figurative expression. The nations didn't anywheres look over here to this little country at the edge of the ocean as a great leader, but their commerce was very active, and their clipper ships out ran all the ships of all the

other nations, and it is tremendous all through the orient, everywhere, ships of the United States. And then the war of 1812 came and the clipper ships were wiped off the ocean and America was sunk to a third rate power, as a result, as far as commerce was concerned, and nobody could possibly say that such a prediction was true of the United States, say between 1815 and 1900. Say, you say here is the fulfillment of this and then you find out it wasn't at all, but just a little after effect, but it would be not a prediction that in 1959 ~~in~~ Eisenhower is going to go to India and be recognized as a great leader. Nothing of the ~~m~~ kind, but a general prediction of a whole series of events which culminates in that direction. (STudent). Defintely you can use the day of the lord as a technical term for one particular time is highly questionable. The Day of the Lord begins as a term for a time when it is recognized, man has reached the end of his resources, and only in God is help to be found, and so anytime of great catastrophe, tremendous difficulty was spoken of as the Day of the Lord. Well then, as the prophets go on it becomes evident that there is a period in the future which is more a day of the Lord than anything we've had yet, but - and it, particularly the phrase is used of the time preceding the return of Christ, the period of the great outpourings of wrath on the earth. Now, in one sense it might include the Millennium, but that, I don't think is much used. It is more used as the sense of periods of judgment, and when man is at the end of his resources, and he realizes, this is God's day, man is fulfilling it. But it is used in that general sense of very - (10 1/2) and so when you get an isolated instance like this, in the middle of one of the prophets, I question whether the phrase alone, is warranted in saying this particular passage relates to one particular time in history. I question that unless you have further evidence. (Student). I say that methodologically, we don't advance our studies if we take something which is entirely improbable and take it as an assumption and precede on that basis. I mean, suppose a man were to say, if it should be found that all Americans generals who had German names were great warriors then what would you deduce as to the failure of the United States to make a greater success in the War of 1812. Would it be due to the fact that there are (11 1/2) largely didn't have German names? Well, I would say, you are building on something which requires a lot of proof before we are ready to do anything with it, and of course Eisenhower,

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is a great general, and the editor of a name and Kruser, I guess was quite a good general in the last war and Weidermeir was and a few others, but you will find ~~th~~ others with different types of names. The type of name actually has no particular relevance to the ability. Now in the case of the Day of the Lord, the term is used a good deal in the Minor Prophets, and I have a Master's Thesis done with me upstairs, which deals with the study of the Day of the Lord, in the Minor Prophets, and it is a big study and we don't come out with a simple answer, and in Isaiah, my impression is that the term is used comparatively little. I can't speak on that, because I haven't looked it up lately, but it is not an outstanding term in Isaiah, and consequently I think methodologically you have to bring the proof for a thing like that before you are on a basis, ^{to} procede to choose what might come (12 1/2) (Student). No, the object is to see ~~what~~ what is there, not to prove anything, but to see what is there. The object is first (Student). Right, you get three cases. On the basis of these three cases, you make a tentative hypothesis. Then you go ahead and get three more. If the three more conducts a contradictory sense of hypothesis, you probably say there is nothing to it. If ~~from~~ the three more contradict your tentative hypothesis, you say, well now, this ~~isn't worth~~ looks as if it is worth investigating further. But we don't even have the three at present, as far as Isaiah is concerned you see. (Student). What, I mean is there is no use arguing about recollection. We don't get anywhere, you see. I mean, if we have loads of time, or even then it wouldn't be worth while. I say, can you bring ~~some~~ some cases in, and we will be very glad to look at them. We would be very glad to look at cases, but just general things, why, you just don't examine the cases. It is very nice to say, well now, I wonder. Suppose the Day of the Lord in Isaiah is always this, what does it mean? Suppose it is all that. What does it mean? Well let's find at least three cases before we (13 1/2) upon it.

I would think methodologically it would be harmful, to procede without definite emphasis upon it. (Student). All right, it seems to you like an important point. You've been looking at it off and on for three years. I off and on for thirty five years. My impression is that it does not have relevance. Yours is that it does. I may be entirely wrong. But what I mean is there is

nothing further to discuss until cases are found. I myself don't think there are enough cases in Isaiah to prove anything. That's my off hand impression. I haven't looked into it specifically. It may be. And if you find them I'll be tremendously interested to see them, but until you've found them, ~~in~~ there is no use discussing or investigating it. We have to have definite evidence on anything before we are ready to precede. And on this you have an impression. I have an impression. Your impression may be right. Mine may be wrong. But mind is the basis of 30 years of looking at other things and just casually noticing this. Yours is a result of 3 years of looking at other things and casually noticing them and yours might be right, because neither of us has really ~~investigated~~ investigated this, but if I had come across enough cases to make me feel that it was an important thing in Isaiah, I think I surely would have made a full examination of it. I've written articles on all three chapters of Isaiah. And I've never discussed those, in those articles and if in any of them it came out as an important factor in Isaiah, I think I would have done it~~k~~.

76. (0)

The difficulty with that is that your hundred years doesn't bring you to the exile here. So I think it would be much better in connection with Isaiah, that you are nearer 150 years instead of -(Student - well, that was my problem, I didn't know how far in the time of Isaiah, it covers no doubt a period of say 30 or 40 years. Whether he was speaking now at the earliest part of his ministry or later - would that hundred years include it, or wouldn't it?) No, you cannot make precise judgments of time like that unless specific people are named. So for this purpose, for putting it into categories, it seems to me that it is useful to put into a category that which seems to relate to the exile and just for a general term I've called that near. That which seems to relate to going into exile. And then for immediate - that which is clearly dealing with an individual who is present there at that time. An individual or people who there is no question are there living. This land will be forsaken of these two men who are now king. That's near. That's immediate. That's these people living. The sword will devour the land. Well, when will it devour the land? You can't say that is immediate because ~~it~~ it doesn't say it will devour you. It doesn't speak specifically of an individual there, s

so I would put it under near, unless there is some evidence on which to say it is not speaking of a near judgment at all. It is something way off, and of course perhaps you should have it as a separate category, the general declarations of God's manner in dealing, rather than (student). It would apply whenever certain conditions occurred, certain results. (Student). The thing is, what we are interested in, is first, what is there that is clear? Now if it is clear, that something is an immediate prediction that is fine. If it is clear that something is in the near future, that is fine. Now if something is given, such a way that in the context, there is nothing to show what it is, then I wouldn't say it is a question, I would say it simply is something which is not labeled in scripture. So it is either a principle or it is something which - now of course it might be ~~in~~ that it is a problem. That is to say a problem means something on which there is some reason to think we can get a solution, but if it is simply - if you see one - if you see a blue jay flying up here and you say, I wonder if there are ten thousand blue jays over on the other side of the mountain. Why, that's not a problem unless you are going to go to the trouble of going there or telephoning or something. It is just a statement of how much can you deduce from it. We can deduce the one. We can't deduce anything more. Now if it is labeled as in the context ~~in~~ as exile by it. If it is labeled in the context as somebody living upon this earth, if it is not ~~in~~ labeled why, put it as a general statement of thought and exegesis. But of course the context may prove something, and if the context proves it doesn't relate to the coming of Christ, it certainly doesn't. It is not distant in that sense, it doesn't relate to the return from exile. It definitely is not that. But maybe you are not sure whether it is immediate or near. Well, we will put it under both. If you are quite sure it is one or the other. (Student). He says, I will not hear your hands are full of blood. Now that's talking about a people than living. Clearly. So that is immediately those people. And it is - that definitely marks it as immediate or near. (Student). If he is talking to individuals it is immediate, but if he is talking to the nation, he may be giving a statement which affects the future of the nation a couple of hundred of years, rather than that - there may be results a few ~~in~~ hundred of years later, in the action of people today, particularly if others ~~in~~ follow in their footsteps. I think you would have to say, immediate and near. That if

he didn't have - your hands are full of blood and if you just had the rest of it, I wouldn't think necessarily that that would be (5). That does tie it down. It is those people or their immediate descendents. It doesn't tie it to those people. I think you would have to say immediate and near, or near. Well, that covers your particular problems then? (Student).

(Verse 9 he says you people, God has not extended to you - then in verse 10 he begins immediately by seeming to address ~~in~~ Sodom and Gomorrah. Now who are these people that he addresses as actually Sodom and Gomorrah or). 6. Yes, now, there. People would say, I take everything in the Bible literally. I take every word literally. They just have never read the Bible. At least they haven't thought about what they were reading. "Hear the Word of the Lord, ye rulers of Sodom. Yea, give ~~um~~ ear unto the Word of the Lord, ye people of Gomorrah. He is not speaking to the rulers of Sodom and Gomorrah. Sodom and Gomorrah had been destroyed thousands of years before. He is using a ~~an~~ figure of speech, comparing them to Sodom and Gomorrah. So he is very evidently talking to them under a figure of speech. Now in the verse before, he uses Sodom and Gomorrah, not as a figure of speech, verse 9, but literally. We should have been as Sodom. We should have been like unto Gomorrah. Then he goes on to say, you are like Sodom. But in a different sense. We would have been except for the Lord's mercy on us, we would have had the third of judgment Sodom and Gomorrah had. Well, he says, you are just as bad as Sodom and Gomorrah. The Lord is going to threaten you, so that the use of the two words in nine and ten are quite different. Nine is literally, 10 is clear. But there is no question in the context, that he is speaking to Israel. (Student). Only thoroughly, I think 29 particularly is - 30 is simply a figure of speech, but 29 is definitely a statement that they have chosen certain gardens, and desired certain oaks, and of these they are going to be ashamed. Such a statement could be used of people who are great lovers of gardens, and built great gardens for their enjoyment. But in the context of the situation, it would seem far more likely that he is referring to the groves there - the religious groves, the wrong practices and that sort of thing. (Student). There are a number of passages where that seems to be absolutely clear. I don't think that relates to verse 30 at all, but verse 29 - I think undoubtedly that, and that should be brought in in connection with h

in, in connection with the reference of the groves. The groves is where the gardens are of wicked worship. (Student). Mr. Durham, you feel that you are ready to go ahead on the thesis so push ahead, but you are still gathering material. You are not getting merely basic problems, so I hope we can get quite a lot of material ~~at~~ real soon, and start facing some definite problems. If you could even rush ahead some, even if you have to come back over it, with certain things in mind, and try to get some definite - get into some particular categories in which you can draw some good conclusions, and get some really valuable things from what you get, and then write up those conclusions. That would be very ~~helpful~~. (Student). Yes, that's the danger here. Saying it is lasting too long. You may have to shorten, maybe we will have to cut out half of the (9). (Student). That's the trouble. I would incline to think that maybe if you could run on rapidly, because up to the present, you just have a lot of material that is fairly obvious on certain of these areas, you don't construct much real problems or real openings up to interesting conclusions that are proven by it, and unless you are able to get through the book fairly well, with the way you are going, I would think maybe you should cut down your category, if you could find some way to cut them down, ~~but not~~ so as to go ahead rapidly and get the material on the whole book on one or two categories, and see if there was something you ~~would~~ write up right away. (Student). I think we could go ahead now, but it might be that we could take one or two categories and rush ahead. It might be worth while. It might be worth while to find yourselves some predictions for the moment, and rush on through the book and see what you could get on that, unless you prefer to take a different -, but if you could take one or two, that could easily be recognized, and pick it out and rush ahead and see what you can get, it might open up, so there is specific value in that. And Mr. Blizzard hasn't made much progress lately on his thesis, so I think the thing for him to do is to work on the Assyrian inscriptions and get into them as far as you can, and get all the problems listed in that, very quickly, and see what there is about - (student). Well, I think you are putting more time on it than is necessary for it, because the purpose of it is to - is not to determine excellency, but to determine readiness for candidacy, and all others have taken it, ~~but~~ and judging by your marks and what you've done, it shouldn't take you a lot more

time than it does the others to get ready for these particular tests. (Student). And if it may be that you have difficulty with vocabulary, it is possible, and if it is it may be that you ought to take a little time on learning better methods of memorizing words, getting it more into mind. I think your eyes are fairly good at the Hebrew letters aren't they? Of course, the letters are - they slow people up in learning - letters do. It is much more easy to learn them in the English words, than it is to learn a word where you don't have that immediate visual association. But I don't think that is your problem. But it shouldn't be necessary to take that long, that is if there is too much else to do. (Student). And then Mr. Rapp, you were feeling the need of going into the other - to other unpublished material, but I doubt if it is necessary for this purpose. ~~m~~ I think there is plenty to do with the published material, for a master's thesis. And if somebody makes odd statements for which there is no evidence in the published material, I would just discount them. Now if we only had - if we only had one tenth of the material published, somebody who had studied the rest ~~m~~ might get some good conclusions he didn't have evidence for, but by this time the bulk of it has been published ~~d~~ (12 1/2). I think you have all you can possibly do, if you deal with what is actually given as evidence in these books, and examine the evidence right here, and see if it really proves what they say it does. And then when they make statements that go beyond the evidence, why, you could say so. Well, if something is clearly strongly proven, than a person is a little justified in going a little bit beyond the evidence, he has, on the basis of other evidence. Unless he has from the evidence available good clear proof, why I would thoroughly ~~d~~ (13 1/2) and I would hesitate about that scholarship of the man who does it. (Student). It is possible that if a person reads a hundred pages of uguritic material, and on at least two out of every three something is perfectly plain, why you don't have to give evidence. Just say it is plain. But if somebody else goes over even just a few pages, there ought to be some evidence on it. A statement is worthless unless it is obvious that anybody can see it already from what is already published. Of course, it isn't always necessary to give evidence from some thing that is clear ~~m~~ like that. But if they make statements where they generally don't have such evidence, I mean if you can't

find such evidence in the material that is available to you, why, it looks very bad.

78. (0)

- whether you will get a great deal of detail that won't tell you anything, it would be very wise to restrict it very definitely. Now which category, would you think would be most apt to be fruitful? At the moment, I'm inclined to - yes, predictions, well that's what I was inclined to think. Let's restrict it for the time being to predictions. And let's try to run ahead rapidly on predictions. Try to take just the things specifically referring to predictions of judgment, and get what you can get from them, and see if you can't get through the book. Get everything located quite soon on that, because I'm just afraid that this much time taken with the first three chapters - I'm just afraid we just have a lot of material that doesn't add anything, whereas if you can get over a larger area on some subject like that, I think you will find problems arising which would really take consideration, and bring forth interesting helpful conclusions, and then you can extend to other categories if you want to later. But if you would like to take prediction, take prediction in matters relating to judgment, of course, and run through the book as fast as you can, and where there is something that isn't clear, just mark it as a problem and go on as fast as you can, but try to get through the thing before us. (Student). That's what you've got already. You've finished chapter three here, so you have that much material complete on this arrangement, than from here on, go on on just what is under prediction. Try to go as fast as you can. See if you can't get on to where you get definite problems opening up.

(Student). In English we have a word come ~~with~~ which is motion toward the speaker, a word go which is motion away from the speaker. Hebrew has no exact English equivalent to the English word come or the English word go. No exact equivalent. Hebrew has a word וָלַךְ which means to walk. It can also mean come or go in a general sense. It is the only word that is properly translated come or go. The word, בָּא means come in or enter. It is always come in or enter. The word צָא always means go out or come up. Go or come are identical in Hebrew. That is to say, in English we have one particular approach to these words. Relation to the speaker. Toward him ~~or~~ or away from him. In Hebrew, that approach isn't there. In

Hebrew there is the word come in to something. There is the word, go out of something. Then there is the word go up. What's go up Mr. Blizzard? \uparrow ? \downarrow ? What is the word upon? \uparrow ? \downarrow ? \uparrow ? \downarrow ? ayin lamedeth is upon. Go up is \uparrow ? \downarrow ? in lamedeth he. See, just like upon. Go up is \uparrow ? \downarrow ? What is go down Mr. Rapp. \uparrow ? \downarrow ? See there is go in, go out, go up, go down, and what is go around? \uparrow ? \downarrow ? So these words in Hebrew show a relationship not to the speaker, but ~~to the speaker~~ to the principle thing in the sentence, and \uparrow ? \downarrow ? is simply go in general, go or walk. The rest of them in or out, up or down, and around. Consequently it is the mistranslation of \uparrow ? \downarrow ?, to say either go or go out, it is go in, or enter.

A conversive with an imperfect you can always tell, whether it is conversive or conjunctive. That you can always know. But with the perfect, there is only occasionally a difference in form. Now there is occasionally, because the action upon - how he would explain those accents, in would be an interesting problem. For instance, you could give them some other title. But there are cases where you can find a difference in the accent. Then, in other cases, there would be possibility of a difference in accent, ~~them~~ being in these. But as to meaning, there is a prophetic perfect, which predicts the future, regards it as so certain, that you look at it as if it has already happened, and yet it is future. That's the prophetic perfect. Well now, somebody would say well, whenever the perfect has a future meaning it is prophetic perfect. Well, you just have to look at the cases to see whether it were. But there are quite a few cases I believe, where you have an imperfect, or an imperative, followed by waw conversive, with the perfect, to describe the additional things that are going to take place in the future. And the interpretation which has been given to that is, that it is like the waw conversive with the imperfect, it just changes the perfect into future. That's the interpretation that has been given. Now maybe you can get exactly the same interpretation, with a different terminology, but I mean, I don't think, the fact can be denied at all that it does change time significance. (Student). Yes, maybe they could. And if so, it is just a matter of terminology. But of course, you would have to take into consideration these places where there is a change in accent, which is shown by the accent mark. Those would have to be examined too, to see whether there is a sufficient difference in form,

that you couldn't call it a prophetic perfect, you would have to give some other name to it.

(Student). Anybody can invent a theory and it is possible to invent a new theory that proves that the theories that hundreds of people have always held are completely wrong. It is possible.

But it takes a lot of examination to be sure a man is really (7 1/2) in it. It is not a thing that is easily done, or likely done. And when something has been so, generally believed by all Hebrew scholars, why, it would take pretty good proof to prove it wrong.

I remain highly skeptical until absolutely (7 1/2). (Student). I don't

even know the name of the book. (Student). Originally in writing Hebrew, consonants were written. It is a language which originally wrote only consonants, not vowels. Therefore when you have the word, horse which was probably pronounced וָיֹד are יֹדֵי you wrote the waw which was pronounced. ~~in~~ Then a time ~~when~~ went on, when יֹד got contracted to י , why you still wrote the waw, and you put a dot on it to indicate it was a shureg, but it was the

writing on an original consonant. The same way with the holem. It was the writing of an original consonant. In to die, יָיִ , originally it was יָיִי , or יָיִי . and then it became contracted to יָיִ . Having thus acquired the habit of writing a waw which was not pronounced,

I mean a waw which was not pronounced as the vowel, but which at which point you had gotten a long mark, a long vowel, by contraction. Then in the writing, the idea occurred to somebody, to use it in other ~~pan~~ places where there was not a contraction, to indicate a long vowel, because they had no writing for vowels. So they would put in a waw to indicate a long י or י , and

~~then~~ then they would put in a י to indicate a long a or o or ah, at the end of a word. And they would put in a yodh, ~~then~~ there were cases where by contraction, an יִי יִי had lost its pronunciation, and was still written, and you had a sound e, so they put it in at other places, where there was a long e, but it wasn't necessary to put it in. It was simply a matter of writing.

You could put it in, or not, as you felt like it, because language is what matters. Writing is only a means of representing a language. The language isn't what is written. The language is what is spoken. And that's true of all languages. And the writing is an attempt to represent the spoken word, and before we had typewriting and printing, we had many different ways in

which it was attempted, and even the common men of two hundred years ago, often spelled their names a different way, because they were trying to get that sound across, you see, but it ~~th~~ was what you said that mattered. Now with typewriters and with - our language has become stereotyped in spelling, because of the fact that we had stenographers. If the business men had to do their own spelling, our spelling would become quickly simplified. If they can hire a secretary and she gets fired if she doesn't know how to spell these words, ~~th~~ and the result is that she sticks to one spelling rather than having it changed, as this was always changed in English before, we got this where the typewriter was invented, and consequently now it has become sterotyped, and represents the pronunciation of a by-gone day, and today it is just a ~~stagn~~ system of meaningless symbols. But in the Hebrew, the - many waws and yodhs having been lost, the ~~consonan~~ consonances through contraction and long vowels having appeared in their place, people in writing began putting in waws and yodhs in other places to indicate long vowels, and they were to do it, not wherever there was a ~~wn~~ long vowel we would put this in, but when they wrote, ~~ד~~ ~~ל~~, and they wanted to make it clear - we don't mean ~~ד~~ ~~ל~~ he died, we mean ~~ד~~ ~~ל~~, to die, they would put in a waw, thus it was put in as a means of making it clear at the time, where you felt it was needed. Like with me, when I write vowels, I ~~th~~ write down read, I always put a long mark over the e or a short mark over the e, because I want to indicate here's a book I'd like to read, I put down, read such and such. Well that's a long mark over the e, because otherwise I might take it as an indication that I had read it, and when I mean have read it, I put a short mark over the e. I noticed the other day a place where there was some company, what was it - let's just take it as a match company. And they said, such and such a match ~~company~~ company, reading division. Yeah, and I felt, why do they have a reading division for a match ~~company~~ company. You might have a reading room in a library, but why have a reading room in a match company. And then I realized the city I was just driving into was the city that would be ~~spelling~~ spelled, reading, but is called Reading instead of reading, so this was the Reading branch of that match company, so it was the match company - the Reading division, instead of the

reading division. So you see that in English is absolutely ambiguous, there. You can't know what it is. Well, I put in, I usually put the long or short mark over the e, and know whether it is read or read, whether I know what I am talking about. Well, similarly, they put in the waw or the yodh at places where they felt it was helpful to the readers to know what you meant. And then after centuries had gone by, in which these waws and yodhs have been put in or left out as seems helpful to the man who wrote them, then the device was invented of putting little dots about, to indicate precise vowels. And once you have the precise vowels written, then the vowel letters become a secondary thing. But we already have them, so we keep on using them. And so ~~if you want to cross~~ it became a sort of a practice of writing, that if a word ends in a long vowel, ordinarily, you can have a long o in the middle of a word. With no difficulty. But at the end you will put a he or a waw on it. And if you have a long ou at the end you will put a shureq in, if you have a long ou in the middle, why, you may or may not. Consequently here tipashu, we ~~in~~ would always write with a waw, but if it is seize him, and you've got the he waw at the end already, rather than having too many waws in the word, they just put the shureq there. But whenever you see a shureq, it is ~~waw~~ long or short. It depends on context, ~~in~~ just like a shewa is silent or vocal, depends on context. You cannot say which it is, from context. Now in this case, of course, if you had a begadh, kephath, letter, after this case, then you would know which it is, because that would make it absolutely clear, the begadh kephath letter, you would - it would become hard or soft, depending on whether the shewa was vocal or ~~silent~~ silent. But the ו doesn't have any change to indicate it, but this is a vocal shewa. (Student).

78. (0)

Sinners and people in their desire for good Christian fellowship, may commit sin. Here was the old prophet, who had stood up and bravely told the truth years before under Solomon. He had done his part. Now he was an old man. And he is always telling the boy, oh, these days we live in. Now back when I was a boy people really stood up and they just seemed - if I had my strength, if I was thirty years younger, you'd see what I would be doing there, so

the boys came in and they said, daddy, if you had only been in the market place today, you would have been happy. There was a man who came up here from Judah and just the things you've been saying quietly, that you never say where the king would ever hear about it. He said them right out in the market place. And ah, the man said, wouldn't that be wonderful. I wish I would have seen this. ^kWhere did the man go? so they told him. I'm going to go out and fetch him back to dinner, he said and have some good fellowship. I haven't had any real fellowship for a long time. So he gets there, and a man tells him, he says, the Lord ~~said~~ ~~me a message from the Lord~~ said to me, you must not come back. Ah, he said, I want some fellowship with this fellow. He said, what harm is a little white lie going to do. Of course the Lord wouldn't want him to eat with that wicked king, but with another prophet like me, there could be no harm in that. So he says I'll just put his conscience at ease. He said, I'll just say the Lord has spoken. The Lord had spoken in the past. There's no harm in this. I'll just tell him a little white lie. So he said, the Lord told me bring him back. And so the man instead of listening to the Lord, listened to another Christian. We should listen to the Lord. To His word, and not to other Christians. He listened to the other Christians, and the other Christian in this case, thinking he was doing no harm by the little white lie, which would give him some real fellowship in the Lord, he went back with him, and then, the very man that induced him to it, is the one who will criticize him the strongest for it. And when the Lord came to him, he spoke right out. He bawled him out, and he forgot the fact that he put him under this plight. You will see it repeated over and over again. (Student). Anything that is more helpful to a person is to learn the lesson that everybody is connected by sin, that it is in our minds, and all about us, and the Lord is sanctifying us, He is improving us, but we've got a long long way to go, for what He wants to do to us. And we want to stay as close to the Lord as we can, and do the best that we can, and stand absolutely for His word, but when it comes to other people's contact, we want to recognize that they - their minds are clogged with sin. They have the selfish motives just as we do, and that they will do something

(3 1/2). Now on the other hand we may be mistaken and they may be

doing the ~~w~~right and wise thing and we may be misled by our misunderstandings. But you will just find - (student).

The participle does not express time. The participle expresses continuance. It shows action in continuance. Now ~~s~~that continuance may be past. ~~Many~~ Many a participle describes something that does happen at sometime in the past. While many of them describes something that is happening in the present, and many of them describe something that will be happening sometime in the future. It can be either past, present or future. The participle does not in itself state how, and consequently, the time must usually be inferred from the context. Well, now, in this case, he figures that after the context, is telling about the previous verse it tells about ~~that~~ how that they'll be a day when a man will cast away his idols of silver and gold and ~~and~~ he'll hide in the crevices and flee, and the 4th verse tells about how there are going to be boys for their princes and all these things. And that is clearly a prediction of the future. And so, ~~in~~ behold the Lord of hosts will ~~remove~~ remove, or be removing, these things that are going to happen, will be removing. Well now, is about to be removed, I don't think that the added idea that it is right close, is necessarily in it, it is impending. It touches me that Robinson has simply found that as a convenient way to get the future idea in it. Get in a future idea and to make it flowing English and avoid repetition etc. I think that the impending idea has been introduced by the translator rather than ~~being~~ in the original. That would be my guess there. (Student). Well now, I don't know what else you could have done to it. (Student) It does take away - now that would be - well, you see, neither of them is literal. Literally, it is taking away. I haven't looked up, it is a participle. In the Hiphil. He has been, he is, or he will be. Any one is all right. But when you say, he is about to, what you are really saying is, ~~in~~ he will be doing it soon. And unless you get the soon from somewhere in the context, simply stuck in, - there could easily be a form which ~~in~~ means it is impending. It is about to come, but I don't know of any such in the Hebrew language. And I certainly don't think that you could get that ~~right~~ from right here. (Student). I think that undoubtedly, yes. I'm not even sure that it is his interpretation of context. I incline to think it is just his attempt to render the future ~~in~~ idea under

different wording. That is, I question very seriously whether he has intentionally put in the idea that the future is a near future, when he says that it is about to be (?). That's about the same thing that you would say about the American Standard. They say, does, does take away. Well, you see that is making it present. But yet it isn't definitely present, because, you say he does take away, you may be putting yourself into the future, escape. Cease you from men who threatens, and God shall - they'll throw away ~~them~~ their idols, etc, for the Lord doth doeth, it is either giving a general principle that happens at all periods, or saying, this is the situation, which they see, when they flee and throw away their idols and all that, that the Lord is doing it. So that actually, they are introducing a present idea, there, but not merely introducing it. They are trying to think of an English phrase to get the idea of continuance, and he tried to think of an English one and his introduced another idea of impending which ~~is~~ is certainly not involved in the form. But it may be involved in the context. I haven't checked the context a great deal with that in mind, to show -

There's a point that is not dealt with in beginning Hebrew, but that is rather vital and I think you had better look at after defending it, and note there the discussion of the ~~ambition~~ ^{addition} of suffixes ~~something said about it~~ to verbal forms and verbal nouns. Now it is not necessary for you to memorize all the forms there. It is rather involved, but to get the general principle. The - in the Hebrew you say, ach tile, you say חָטַף , he killed, but then you say, $\text{חָטַף לוֹ$, he killed him. The second syllable, the accent shifts to the second syllable with the adding of the suffix. The second syllable becomes lengthened, it becomes ah. And with the adding of the ~~affix~~ suffix, the first syllable drops to a shewa, חָטַף לוֹ , he killed him, חָטַף לָהּ is he killed her. Or he killed her. חָטַף לָהּ she killed him. Look those forms over and get a general idea. Don't try to learn them, but get the main point in them. Now if instead, you see, this is not that. ~~then~~ This is not, she ate him. That would be חָטַף לוֹ , this is חָטַף לוֹ , isn't it? Well, then we have, the form, the infinitive construct, which is חָטַף , and that form חָטַף , infinitive construct, for a suffix, shifts the accent back to the first syllable, so חָטַף לוֹ is his eating, and eating may be a subjective genitive or an objective genitive. It may be

his being eaten, he ate him, it may be he does the ~~ch~~ eating himself. It may be that they are both - they are both quite common, but you see in this case, it is an infinitive construct, and it is good to get the main idea that way of the difference between the infinitive construct, with suffixes, and the perfect with suffixes, because occasionally, not often, but occasionally, you strike a form like this, ~~m~~ and if you know the main principle, you have no difficulty in recognizing which it is. Secondary here, you notice, it is an expression of time ^{> 777}. ~~777~~. You would rarely if ever have ~~777~~ followed by a finite verb. It is normal to follow it by a noun, and here you have a noun, infinitive construct, verbal noun. Just like the usual way of giving time, ~~m~~ it was when he was doing so and so, is ~~7~~ or ~~7~~, with the infinitive construct. Here you have ~~777~~ with infinitive construct, ~~777~~ the time is easily after, so it is ~~m~~ after his eating, and of course the object, it is an infinitive which is a verbal noun, which is a noun which takes a genitive suffix, as a verb it takes ~~the~~ an object, after his eating bread. Breadth, but eating bread, you would say it in more grammatic English.

In the latter part of this 23rd verse here, verse 13 is a good example of an ambiguous statement. You would have to determine it from context, but now the old prophet which we've just read that the Old prophet said to the young prophet, because you've sinned, your carcass won't come to the grave of your fathers, and then after they'd eaten and drunk, he saddled the ass for the prophet who had brought him back. Does that mean - the prophet of Judah went out and saddled an ass, or the old prophet who brought him back. Again this is a principle though, I think probably from the form actually it should be possible to infer the correct thing without context, because it is most usual when you have a relative ~~man~~ clause in which the - that which is ~~man~~ related - what is related to the main clause is an accusative rather than a (12 1/2) than the accusative is resumed, is resumed in a suffix, you see. For the prophet who - he brought him back. The who is the him, you see. Not the prophet who brought back, but the prophet who him he brought back. Notice that English. The prophet in English - the prophet whom the man had brought back. Not the prophet who ~~the~~ had brought the man back, but the prophet whom the man had brought back. The whom, accusative. (Student). Whom, you see

it is who, וְיֵשׁוּעַ has no ending to show case, but the fact that the וְיֵשׁוּעַ refers to the object rather than the subject, is shown by the repetition of the object, in a - the form of a suffix or a statement, a suffix or affirmative. The prophet who - the man had brought him back. The who being resumed in the him. That is common Hebrew usage. It occurs frequently, and in most cases it is clearer than this that that is what is meant, but here on a parallel with the others I think that probably even without context it would be in context later. Now you'd better pass this word on to Mr. Rapp. This is a rather important point of grammar.

79. (0)

Tell us about relative ~~on~~ classes in Hebrew. You could well say that a relative clause is a clause which takes the place of one word in a previous clause. It may take the place of the subject of the clause. The man who spoke with me is my father. He takes the place of the subject. It can be substituted for it. The man - I spoke to the man who had said it. That takes the place of the object. And it can take the place of an object or preposition. I spoke with the man. That's what I gave. I spoke with the man - and said it was objective preposition, but he killed the man who said it. That would be the accusative. It takes the place of a noun in the other clause. Now in English we have a relative pronoun. Which may be who that or which. And a ~~m~~ relative pronoun in English is generally used to introduce a relative clause. Generally, but not in every case. ~~m~~ I don't think of one right away with out it but there are some. There are such things. I don't think of one right off hand. But the relative, whom, which or that, is usually used as a relative, but not always. Now in Hebrew the same thing is true. You may have one without the relative word, but you usually don't. Now the relative word in the Hebrew, is usually וְיֵשׁוּעַ , and there you get into a problem, because is indeclinable, and it is generally thought of as a particle rather than as a relative. It is a demonstrative that calls attention to it. That is, it actually isn't really considered to be like an English relative pronoun. Our relative who can have a noun if it is accusative, and it is personal, in comparison with which, which is impersonal, and that can be either one. But in Hebrew, וְיֵשׁוּעַ is simply a demonstrative, but it fulfills the function of an English

relative. An occasionally it is omitted, but not always, and usually, there is a word to which it refers back to, but sometimes that word is omitted. Like Shakespeare, when you say, who steals ~~in~~ my first (3). The word there who steals my first, is taken as referring to the - say the man who steals my first , but that is omitted. Sometimes that occurs. The clause takes place, instead of being - of having an antecedent to which it refers. ^{answer} Since the ~~answer~~ is undeclinable, if it refers to the object or to a possessive or something else instead of to the subject, that is quite apt to be resumed, with a pronoun. That is the figure that one uses when you (4) (3 1/2). I think that there is a basic principle there which we should recognize that if the Lord doesn't bless anybody who sins, he doesn't bless anybody. That we all are blessed only through the merits of Christ. Not because we are good people, and if you take the standards of our righteousness and compare them to standards of God's requirements, it is like this building compared to Mount Everest. We are very very far short. Now it is his will that we should become sanctified. And we should improve. And we will and we must be true Christians, but we don't attain that immediately, and you see a man whom God has blessed, and then you see some glaring errors, well you see another man, whom God has blessed, ~~in~~ and you both see those glaring errors, but there may be sin in his life which may be just as bad or worse, in God's sight even though not in ours. The particular sins which are most glaring to us, our inclination is to say, how can God bless any man who does that? But ~~in~~ it comes down to - how can God bless a man who sins. God ~~in~~ does bless men who sin or else all of us would be utterly wrong. And so, there is never a condoning of sin, or a - something that says it is all right to sin, never. It is all wrong to sin, but when people are blessed of the Lord who sin, it is not on account of their sin, that they are blessed (5) - it is on account of that which is right that thereby these folks were anxious to save life rather than to destroy life. They did not commit the murder by which they were ordered by the king. They risked their lives by doing it. They stood for the truth. They stood for what is ~~in~~ right and for decency. They stood for morality. They stood for that. God blesses them for that. They did in the course of doing it, commit sin, and they are not forgiven for that sin, undoubtedly off hand. (Student). - falsehood, but because they used to murder the

Hebrew children, but they did not, ~~and~~ they would perhaps be more deservant of credit if instead of simply telling them a lie, they had stood up to Pharaoh and said, we have spared these people and not done it, and Pharaoh then ~~would~~ would have killed them, maybe over a ~~and~~ slow fire, and then would have put someone else in who would murder them, and they would have stood more nobly by their conviction. Well, they didn't do it. But they did stand, I say, they did not stand as nobly as that, but they stood by their convictions, and for that (6 1/2)

I'd say that only God can judge the heart. I would say that in most cases when a man says I would stay and work from the inside, instead of coming out, what he means, I'm going to ~~stand~~ stay and get my good salary and my good livelihood here and my pension and everything and maybe I'll have a little chance to do some good and that is what he means and the Lord knows it and the Lord judges him for it but if the man who really does mean that he is in there really standing and accomplishing something, well the chances are that he'll be pulled out pretty soon. ~~But~~ I personally feel that I know cases where a man instead of stepping right out leaving the church and leaving a few hundred people for the modernist to ~~go~~ take over have stayed in there until they put him out and led a lot of people out with him and I have felt that in such a case he did a better thing, instead of just stepping out and ~~in~~ leaving those people there, but I think only the Lord can judge the heart. And the standard of righteousness is a standard of ~~an~~ absolute truth. But there is no man living who is absolute truth in fact there are many cases ~~where~~ where to be absolutely ~~truthful~~ truthful, you would have to stop and take an hour to consider what you are going to say exactly, because you are going to give the wrong impression almost immediately, and I know people who make themselves ridiculous on little tiny ~~points~~ points of ~~so~~ , so bound that it will be exactly correct impression they give it, but I don't think the sin is ~~in~~ in giving the wrong impression but the sin is in lying, it is saying something that to give a wrong impression particularly for a wrong motive, like escaping the results of what people do, or getting some advantage for one's self. (Student).

(Next class).

I had been looking forward to having been with you both this week and next week, and then I woul

would be away and with those two weeks I was hoping we would be in shape to go ahead gloriously, while I was gone and then unfortunately I have to be away next week, so that means that this is all we have now, this week, before next semester, and with this new schedule that the faculty has made that when the thesis has to be in, I hate to be away right at this time. I hope that we can just be sure where we are going on the thesis before the end of this week, and then another unfortunate thing is something that I just heard last night that the wife of a former professor died and there's a funeral tomorrow and I'd hate to take anytime away from the meetings here, with you fellows, and yet I feel as if it - I ought to represent the family at the funeral. And I haven't decided yet a hundred per cent, but if I do, than that means that (10). (Talk about the funeral here.) (Mrs. Seville's.)

As far as the thesis is concerned then, the thing I want to be sure is, during these next months while I'm away you are all able to make really first class progress on the thesis, and Mr. Durham I'm a little bit worried about, because he saw that at the rate he was going it would take a very very long time to cover the whole of Isaiah just his spotting the passages, and then to study them and see where the problems were, it was just too long to do here, so we suggested you run ahead on predictions. See if we find material enough in that area to bring up some good problems here in the discussion that you make upon your thesis. ~~In~~ And that's the trouble so far, so as far as you are concerned, it might be more helpful if we didn't ~~in~~ ~~not~~ meet tomorrow, if you could work intensively ^{you} ~~and~~ that tomorrow you ~~couldn't~~ might get more good out of that - (student). But I don't think you need a whole month's time before we get together. (Student). Well then, as far as Mr. Blizzard is concerned, you are going to concentrate more on the Assyrian kings at well at least. (Student). Have you been able to get much done? (Student). It might be noticed that the average attitude of most critical scholars toward the book of Chronicles is that the Chronicler wrote very late, had the material in Kings for his source, and enlarged upon it for his imagination, and tremendously increased the numbers in order to glorify the history of Israel and Judah, but when you examine the numbers you find that in the overwhelming majority of cases, the numbers exactly agree, ~~in~~ between Kings and Chronicles, and that where they disagree, in

some cases Chronicles is much greater than Kings, but in other cases it is far smaller, so that there is not a regular increase of numbers, not at all. The cases of variation are a minority, though there are quite a few. Numbers are very difficult to transmit, without error creeping in, in transmission, and in view of the great difficulties in passing numbers on, I think the numbers have been very well transmitted in Kings and Chronicles but ~~wh~~ do have certain cases where the words have crepped in, but they go in no one direction, consequently there is no proof then of being a tendency to (13 1/4). It is rather a - in some cases it may be a textual ~~error~~, but in other cases it may be a different method of figuring. You know that before the civil war, there was a great dispute between the North and South, over the method of figuring population, but unfortunately neither one was consistent. The North said, when it comes to figuring, the number of representatives you should have in Congress, naturally you take people who can vote as free men, and you figure the number of the free population and determine how many representatives in Congress, but they said, when it comes to a basis of taxation, naturally you make it according to the total number of ~~the~~ human beings in the area. Well, the southerners said, no, we can't be taxed for these slaves. They aren't free people. They shouldn't be figured in the taxes, but then when they were discussing representation in Congress, ~~in~~ they'd say, look there are all these people here, ~~in~~ we should have so many in representative. So they were both inconsistent, but the result is that you might see a Northern statement about the population ~~of~~ in the Northern states and in the south, and there might be a southern statement, and you might find a hopeless confusion. You'd say, one or the ~~other~~ is lying. No one was lying. They were using a different method, but they didn't use it consistently. The same thing applies when you - (end of record).

80. (0)

When a thing happens, what year of the King's reign, the second year of the king's reign. Well, if you start the first year with when he became king, ~~in~~ then the year he became king is the first year, but no, you say, that's the last year of his father's reign, you don't want to call one year two different things, you can call that last year of the father's reign which he finishes

out and then start in with the next year. So that they are clear different methods. You will find dates in the Middle Ages, where a letter came from the Vatican dated Dec. 28, 1260. Well, you will find that this letter that was sent from the Vatican on Dec. 28, 1560, reached the court of France on Dec. - no, they didn't have air mail on those dates. Yes, the letter which left on Dec. 28, 1560, from the Vatican, ~~might~~ reach the court of France, on Jan. 23, 1560. So you say it got there ~~in~~ 11 1/2 months before it started. And of course, the fact of the matter is that in most places in the Middle Ages, they said Jan. 1, starts the new year, but in the Vatican, with more consistency, our dating comes from the birth of Christ. The birth of Christ wasn't January 1. It was December 25, so they started ~~in~~ using the new number on January 25. And consequently, you had different methods of ~~sayings~~ dating, and you have to know the system, so that undoubtedly, many of the apparent versions of numbers will disappear if we ever find what ~~in~~ was the system in use in the particular one, and then there are ~~doubtedly~~ doubtless some which are connected with errors, so that I don't feel that there is any method at all, of taking Carnell's attitude that orthodoxy has never officially determined whether the Chronicler had corrected the document that he used or not. In other words, we will consider it inspired if the Chronicler is correct, in copying incorrect documents, and of course once you take that attitude as Carnell explicitly states in his book, it is ever bit as logical to say, orthodoxy has never determined whether the writers of the Gospel, corrected the documents they used, and so they might be myths and legends ~~in~~ about Christ which developed in the course of the next 30 or 40 years, and these legends were correctly copied into the Gospels. There is not a word of truth to it. His attitude in my mind is entirely disgusting and ~~wrong~~, and I think it is far worse to come out from a nominally evangelical company than from (3 1/2), but we believe that the statements in the original were correct, but that doesn't mean that there may not have been different systems in use, which would make for verbal contradictions and not real contradictions. And then of course we all admit the error of the possibility of textual error, in the sense which are comparatively slim. So that the matter of numbers is a very interesting problem, and I had a thesis written

once, on numbers in Kings and in Chronicles, which got out some very good things along this line, but I don't think that that needs to enter into your particular thesis at all, unless you find a contradiction between the numbers in the Assyrian ascriptions and the numbers in the Bible, in that case it has to be at least mentioned and something said about it. That is definitely in your field. (Student). Well now, it is my recollection - off hand recollection there that the amount of gold taken was just the same, the gold, silver and what's the third thing? (Student). Well, the gold is by far the most valuable, the most important, and I believe that's exactly the same. Strangely the silver, the Assyrian king claimed much more than the Bible does, and of course that could be a textual error on one side or the other, I read that inscription of Sennacherib in the class of the University of Berlin. When we came to that the professor mentioned the amount of silver differed. He said, the Assyrian king just lied about it, just to make it sound bigger. He said that without any hesitation whatever. Which was rather interesting to me that he had taken that attitude. That's not a major problem. It would be a much greater problem if the gold differed, than the silver, because if you say I bought this for - \$8:23, and somebody else says it was \$38.23, why, the difference of 23 doesn't matter much, it is a tremendous discrepancy, but if one man says, you paid \$38:84, and the other says, no it was \$38:24, it isn't vital. The silver is by far the less valuable particle, so while there is quite a discrepancy, there, if I remember (6) correctly it could be one that could be easily a textual error on one side or the other. (Student). Of course, I'm not quite so ready to take that, because they boasted about so many big things that it seems rather silly of them to boast about a little more silver, (Student). Yes, I hesitate about that - but of course the king's Scribe would take in the king probably wouldn't bother his head about how much gold or silver he had, but one of his officials would be very strict and careful and figuring of it, but he would give the figures to the man who was to ~~write~~ write up the annals which after all were propoganda documents distributed all around to show how great he is, a man who got the data for the annals could have been quite careful about getting the specific important facts, but he might have been

rather careless. He might have made a smudge on his note, or he could have copied. I sometimes copy, while I'm looking up - I'll take a phone number, ~~mn~~ 7894, and I write 7948, and I write it right when I'm taking it, I write that error, and I go back and check. And if he copied and then ~~m~~ when he was some distance from the treasure, maybe they had no easy access to it, or he had his notes, in preparing the annals, and he came across this,

d (7 1/2) might not have thought it necessary to put down what that was. So I would think it would be more likely, that it might be a mistake, of one of Sennacherib's men, than that it was a lie on his part, simply to say the silver (8) the gold.

Now on a statement like that that Abraham's ideas of justice compare with those of Hammurabi, I think we can immediately think that according to the Bible, where did Abraham get his ideas about justice. Now according to the Bible, Abraham was brought up in Ur of the Chaldees, he was brought up in a heathen environment, his father was an idol worshipper. Well, that being the case, Abraham did not have a great deal of instruction in Biblical truth Biblical outlook. How much he had we don't know. We do know that God led him to believe in the one true God, that God led him to desire to follow God, and do God's will, to go to another land, separated from all this idolatry, where he could develop his own sentiments apart from the wicked ways, of the evil ones. Now that we know. Well now, there are a hundred aspects of life, that we have no reason to think that God specifically revealed to ~~mn~~ Abraham. The basic principles of morality, the principles of the inheritance, the nature of right and wrong, are in the conscience of man. Man is made in the image of God. All nations recognize a large amount of the basic principles of morality, and these, whether they or not, they would be familiar with them. Then when it comes to the details of working out the principles of justice, of the code of Hammurabi, which was doubtless the law, which was the general principles of - yet listed, but it formulates and codifies, general practices which were in use (?) immute throughout the Babylonian world, throughout Mesopotamia, and Abraham would have been accustomed to it, and he would in general assume them to be true except where the Lord led him

to see errors, so that I would think that Abraham was not an infallible teacher. Of course we discussed that and we have very little found in the ~~the~~ Scripture about it. But where we find in his general activity, I think that we could assume that he would follow in main the general principles of justice, of the law of Mesopotamia, but would improve and change it and place it where revelation of God (10 1/2) that it needed to be changed.

~~Rather~~ Rather than that he starts out with the basis of Divine teaching here. That would be my impression, and so our teachings about justice of the law, we get from Moses rather than from Abraham. We have a little from Abraham and what we have from him is good, but God did not need Abraham to give us full details of consideration of these matters, but the time was not there when it was especially needed to reveal them, so he revealed it

(11). (Student). Except this, that we have Abraham living in and moving in the cultural situation of that day. Now when we find certain customs which he follows that would seem strange to us at a later date, it might have seemed strange to the Israelites, but when we find that they are in line with the teaching of Uguritic of that time, it is a further evidence of authenticity of the background of the story of the Israelites, of coming from the early (11 1/2). We would expect it in general matters at this time to follow the . Of course, there is a problem there though in this, that though ~~in~~ at this time, in Syria, and in the western (11 3/4) area, and Syria, the Canaanites and the Amorites, largely used ~~the~~ Cuneiform writing, and they were greatly influenced by Babylonian culture in that regard, yet in the matter of custom, and in the matter of law, many of these things were (12), they were in a different world, and you have your mesopotamian law, and then you have a different set of traditions among the Amorites, and Abraham coming out to Mesopotamia, got into this there, his custom would come to be a mixture of the background he was accustomed to, and of the situation around him, and how much he would change his view of the situation would be upon himself. (Student) You will find English people who have been in America for 35 years and still follow English customs. I got on a train to go from , I got on the train in

Chicago and went out to Wheaton last week, and got off the Chicago North Western train, and instead of letting you off on the side toward the station, ~~you~~ they let you off on the opposite side, and you had to wait until the train went, and then cross the tracks, and there were maybe 300 people, it was a commuter train, there were maybe 300 people that had to wait until the train left and then cross the track, instead of letting you off on the other side towards the station I mentioned it to a man I happened to be sitting with. Oh, he said, an English train. We let you out on the left, you see, it is the only one in the country. Well, I don't know if it is the only one, or not, but there are at least not more than 1% of those trains that let you out on the left to go on the right. The Chicago North Western train was built by English capitalists, who invested in the United States for building a railroad here, and they built it so that the trains go on the left, like the English do instead of on the right, and it differs from perhaps practically every other railroad in the United States, and now there are English people who are in this country for perhaps 50 years, who still follow their English customs, and there are other people who come to this country, and within 2 years, you almost think he is an American, and of course Abraham left Mesopotamia, and said God told him to get out of the heathenism there, but he came into a land which was much less settled, but in which the people were also heathen. To how great an extent he would leave one heathen custom for another is a question, but of course there were many points at which different cultures were used. So wherever we find the Uguritic ^{customs} throwing light on the substance of Abraham it is interesting, and wherever we find it showing the custom Abraham follows, where it actually follows that early period, it is a further evidence of the authenticity of A Biblical story, and it is not a legend made up hundreds of years later. But when it comes to Abraham's ideas, of justice my guess would be that a great part of it would be the idea that he took it from Mesopotamia, or (15), but that there were places at which the Lord would have corrected those things and shown him where they were wrong, and I don't think He set out to give Abraham a whole entirely different culture He did that more with the Israelites when they came out of Egypt, and He had a complete break at the (Record ends here.)

Yes, a very definite possibility, but one hesitates about the probability in view of what is said about Terah being an idol worshipper. Now was Terah the black sheep of the family, and the rest of them kept alive the pure strain, and revelations down through or had the line of old become idol worshippers, and God brought Abraham out of it. We don't know. So that it is pretty much of an assumption, that Abraham inherited His knowledge of God through a short tradition handed down, rather than that he came in contact with such a tradition, or that the Lord even spoke to Him directly. We just don't know.

(Student). Yes, and of course you have the image of God in man, which all of us, even the most depraved have got certain ideas of right and wrong, even if we haven't followed them, and there is an area there in which we could get into speculation. It is possible that Abraham did a good bit in this area from tradition, which is common today. But I don't think we have much Biblical evidence. (Student)O. But there is no statement there in Joshua 6:19, about any of the heathen implements of worship were used for the worship of the Lord. (Student). 24. They put it into the treasure in connection with the Lord. Now what would be used by that? Put in the treasure. Does that mean that these were used in the Lord's service. No. When they came in, they had the tabernacle with them. Everything had been made in the wilderness for the tabernacle. They had all of the things which were used in worship, were there. Now as these things, some of them got worn out, and were broken, they might take other gold or silver, or iron or copper, and smelt it and make new ones. If they happened to have something here that was identical - that they perhaps might consecrate to the Lord and use it, but I doubt if anything would be identical. I think one thing that is a bit confusing - this word vessels here. The vessels of brass and of iron. The word vessel, of course in modern English, is used of both. But in ~~old~~ old English, ~~it~~ simply means any sort of a movable, a small movable thing that is used for some purpose, like the vessels of eating are the knives, forks, spoons, plates and cups. They are the ~~on~~ vessels of eating. The vessels of fighting, are the spear and the sword, shield, and helmet. ~~it~~ simply means, movable, small objects and they could

be fairly large, but the term I don't believe is ever used for a building, but it is most like what we call today movable property. The vessels of the doctor, would be his surgeon knife, perhaps his medicines, at least the bottles that had the medicine in, and stephoscope, the term vessel is an English way of translating ^{וְכֵל}, and ^{וְכֵל} expresses a definite idea but I don't know anything in English today that exactly fits it. Instruments in some connection is fairly good, or utensils in some connection, but there are other places where those words don't fit at all. And the vessels of the temple were not the temple, not the walls of the temple, I doubt if the altar would be a vessel. But ~~of~~ all of the other things that they moved about. But if they used them, if they served something, they would be vessels, and so here the silver and gold, and the vessels ~~(5)~~ of brass and iron, that simply means the things made with brass and iron, and they put them in the treasure house of the Lord. I don't think means that they were used in any sense in the house of the Lord in the form in which they were, but simply that the value of

(5 1/4) to the house of the Lord, and whether then when they needed something - they needed ~~so~~ certain things for the carrying on of the worship of God and they had to buy these things where they sell some of these instruments that were in the ~~treasure~~ treasury to get them with or whether they would take those and smelt them up, and put them in the right shape. It would depend upon what the particular situation is. (Student). The architecture - the arrangement of the temple, having the big outer porch and then the room you go in to from there and other rooms, you find in kEgypt many a temple, just about exactly like this. You have the big outer first room, and then you have the next room, which is more private. Then you have a room way in there, which nobody goes into but the ~~priest~~ priest. And that inner room has a statue of the Goddess, and the priest comes in and makes the offering to the god. Well now, here you have a similar architecture, but when you get in there you don't have a statue. You have this (6 1/2) and the mercy seat, you have the emblems of the invisible god instead of the statue of a deity, but in the external form there you've taken over that which was used as a (6 1/2) and a convenient

way to (6 3/4) and God didn't find it necessary to give us a whole system of architecture. You take in our church music and we don't work up an entirely new system of music for our churches. We use the kind of music that is customary, and our music of today is largely the customary music of the centuries and this goes for everything and of course it would be a more solemn type than the average music perhaps, but the - we don't have a specific type of church music that the Lord reveals, but we took over the musical ideas which people were familiar with, and used it to glorify the Lord. And our buildings are largely modelled on what was - people were familiar with. The Lord doesn't give us a whole brand new system and that's one mistake missionaries have made, because they go into heathen countries and they try to handle them and imitate everything after the United States, even in places where it is not suitable to their climate or their general type of life. It isn't these externalities that we are anxious to bring them but it is the heart of the message, it is the Word, devotion to the Lord. We don't follow our building practices at all like the buildings that were used in Biblical times. I think one can easily go to a dangerous point on that. You have to watch out for that, but on the other hand one can jump back to an opposite extreme which is - which wouldn't be true to life. God didn't pick up the believers and transport them to another planet to a whole different sort of life. He took them there and gave them the basic things of the truth regarding Himself, and then gradually allowed this to permeate their whole life. The early Christians were not told you must not have slaves. There they were told your slave is a brother, a brother in the Lord. The slave was told this man who is your master here, if he is a heathen man, you show yourself a good person and do just what you are supposed to do, if he is a Christian man he is a brother of the Lord, but don't presume on that. And before long, people began to realize that it was inconsistent with their Christian principles to want to be subject to another in that way, and slavery disappeared among Christians, but not that the Lord set out to change the whole culture immediately, but he gave the principles which, reasonably applied did (9 1/2). There is no explicit command against polygamy. But he gave them the principles of marriage which inevitably led to the doing away

with polygamy among Christians altogether. But it was the principle which permeated the life and gradually ~~gave~~ brought it in line with the outworking of these principles, rather than a complete system of details where we (10). So ~~where~~ where we find similarities between the externalities of Biblical worship, and in some countries around them it is very interesting to observe the similarity, but let's not let someone with general statements lead us to think that the similarity is greater than they are. But notice just how great were they and where he makes a guess, that somebody will say, look here, here's this Christian church, and there's this heathen church. Each of them has a door, each of them has a ceiling, each of them has a floor, look at the great similarities. Well, it ~~is~~ is easy enough to say, well look here, nearly every building has those things. That doesn't prove anything. What evidence is there of similarities beyond the ordinary? But don't say, no, there is no such ~~evidence~~ similarity, because there are many similarities. How much of it really shows a close similarity and if so what does it mean by it? You'll find similarities between the temple and the mission buildings. You'll find similarities between Egyptian buildings and Babylonian buildings, so to say it is taken from one of them if the similarities are like all of them, it is just the ~~m~~ way people built their buildings. (Student). That is a reasonable idea and it might have been used in very early days, long before Abraham, and its very utility ~~was~~ would lead heathens to keep on using it, or it might have developed among heathens and there is no reason to ~~say~~ take something entirely different when there is something perfectly good that is available there. You take in a church building today. We build a church in which you have an outer door, just like many a house. You step right into the living room from the outer door. Well, you build a church where you step right into the auditorium from the outer door, and before long you find it just isn't workable. You need a vestibule. You need a place where people can take off their coats and hats and say hello to each other, and get the little information about the service, ~~in~~ and you need the place in between, and utility will prove a thing pretty quick. Now most of us in building a church, we can follow what is established. That's the way it is done and we do it. But if we just throw that aside and start in and just build it for ourselves, why, pretty soon we find that there are all sorts of places like that where there is real

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utility that we happen to be familiar with, and so we are lucky. In the Oriental Institute in Chicago, I understand that the Rockefeller gave them \$12,000,000 to build but they - the professor's son I believe said, what is the use of wasting a lot of money on hiring architects - all we need is to just build a building, and why do we need an architect to work out all these details. So they set to work and a fellow had some mechanical drawing, and he set to work to make the plans for the building. They made the plans and spent a couple hundred thousand dollars in building it - it got well on its way and they found that they had forgotten to put a stairway in. Well, it cost them more to get it changed than it would have cost to hire an architect in the first place, but there are all sorts of things that we learn by experience. There is no use of throwing aside the experience, that other people have had even if they aren't believers. In the other hand there is no use in slavishly following it. Many a thing is done because it had a real useful purpose once, but times have changed and that purpose has disappeared, and it is just a question to how great an extent - the Lord said, well now, I am going to give you a whole new life. You just drop everything in the past and start anew. Just to how great an extent - well now, let's just start in and let's gradually change and permeate your life with Christian principles, and gradually we get rid of much that is wrong but we won't immediately. There is a gradual change. The Christian you might say is like a locomotive. Here is a long chain of cars and we want to pull them in a certain direction, and the locomotive just puts on full speed and puts on 50 miles at the start and breaks the connection and the locomotive just goes down the road and the cars are left standing there. We want to start slow and gradually and pull them, and we want to work in such a way as to accomplish something rather than just fly off somewhere alone by ourselves and not have any influence on anybody. (Student).

82. (0)

We are not sure. We are just not told and there are lots - there is one possibility that - now of course we know they were in the bronze age, they were way past - the stone age came to an end about 3000 B.C. so that in Jericho they may still have used the fine stone m

implements, but probably not a great many. I heard Dr. Free gave a very fine lecture on these (1 1/4) divisions, and he showed one place where they used stone - they used flint for cutting harvesting and . They were in the iron age, bronze age and the iron age. But this flint sharpened to a very sharp point and a lot of pieces put at the end of this ~~iron~~ sickle, and it would cut wonderfully, where as it is a much more expensive thing to take iron or bronze ~~or~~ and make it a good one and then after a little it gets dull and you have to sharpen it a bit, and go on with the stone. It is particularly useful ~~in~~ for it, and here it continues 2000 years ^{end of the} after the/stone age. They were still using stone in a very valuable way for this purpose.

Of course, we used stone for the externity of this building etc a great deal, but we've largely ~~got~~ten away from stone, but the bronze age of course, started in with bronze for weapons, but then went on and they used it for everything and probably by this time it ~~was~~ was cheap enough that they would have bronze ~~d~~ probably in every house. But when it comes to iron, we don't know when Jericho was destroyed. There are those who say that the conquest was about 1200 B.C. and / or 1250 and it was about then, that the iron age was well under way. There would probably be much less bronze than copper but a fair amount, so you might find among the better class houses - you'd find lots of bronze and copper - between ~~in~~ copper and iron, but if it was earlier, if it was as ^{B.C.} Garstang tries to make out, 1407, ~~promises~~, but how you can get anything to 7, there is no date at that time that you can be sure of within 20 years, but he says 1407. Well if it was as early as that as there are a few people who very tenaciously say today, why, if it was as early as that, the iron was hardly much more than started, though they might have had a little iron in the King's palace. Perhaps none in the temple, because they might have been conservative and brought this new iron coming in, and it was not a very good thing to introduce into the temple, and they might have not yet reached the point ~~then~~ of bringing it into the temple. It might have been in the palace. The king might have had an iron bed there. A couple of other iron things. The way it uses it here right in the same level, the vessels of bronze, and the vessels of iron, to me that's just a later date, better than an earlier one. But it certainly doesn't prove it. It is only a little indication, but the way it says, right on the same level as the impression given, to me that suggests more

of a later date. And that suggests that they were about equally (4) and it doesn't say anything here about their being from the temple. They may have been but - here from the temple, but they may just as well have been from the King's palace. Or the homes of the well to do (4 1/4). ~~It~~ I still don't think this has anything to do with getting things for religious use here, but I could say, I think it was a stock pile of things on hand that he was providing, and of course, Jericho became the first big city conquered. He consecrated everything in the city to the Lord. Other cities the people could plunder, but Jericho, they were strictly forbidden to do any plundering - everything ⁱⁿ that was metal, was put in the treasury of the Lord's house and everything in it that wasn't was just burned up. And Achen took a lovely Babylonish garment, and gold I believe, and the Lord punished him for it.

In I Chronicles 8:11 here, we read here that David gave Solomon his son, the pattern of the porch and the houses and all these things, and the pattern is all that he had, by the Spirit of the courts and the house of the Lord, and all the ~~tre~~ treasury. Now certainly we know that David is the man whom the Lord led. David wrote Psalms which were inspired of the Holy Spirit. David did many things in his life which were wrong, and had many erroneous ideas. He was very far from being a man, every one of whose statements and ~~thoughts~~ thoughts were correct, but he was a man whom God used as an instrument, and spoke through and revealed much to, and consequently, I would think that the Holy Spirit certainly led David in the general planning for the temple. Well now, how much of that was in the Lord's definite leading him in taking ~~perhaps~~ perhaps ideas that he noticed in Egyptian or Canaanite or other temples that were good and adopting certain of them, with the Spirit's leading, and useful to put in his temple, or in working up some ideas himself or some suggestions for his friends, that would be good to put ~~in~~ in the temple, or to how great an extent, it consisted of his passing on to him that which he had taken from the Exodus, where the Lord told Moses various details about the ark, and about the tabernacle in general, this Ex. 25, that they were to take an offering of all this material and they were to make the ark a certain way, with certain size and all these details about it,

and then in chapter 25,31, thou shalt make a ^{candle} ~~ornamental~~ stick of pure gold, of beaten work, his shaft, his branches, his bowls, his knobs, his flower, ^{three} six branches on the side, ~~three~~ branches on one side, three on the other, and three bowls like almonds. There was a great deal of very specific detail in that connection about the tabernacle. And this specific detail in Exodus, doubtless, David studied and incorporated into his plan for the temple, so that by the spirit (7) David was led to take what God had given in the tabernacle and adapted for His temple, and by the Spirit, He was led in adopting other ideas in making up His permanent structure instead of the temporary structure like the tabernacle. Adopting other ideas into it and perhaps thinking of things himself. (Student). Verse 19 would seem to make it definite that the Lord had given David understanding, and if the Lord gave him understanding, this understanding would seem to have come by the Spirit of the Lord, and the pattern, all he had in his spirit, if you could find other cases, if they can present us with other cases in the Scripture, where it is used for a man's

(8) the things he has in his spirit, or in his planning, why then, we will say, that is a possible interpretation, but not necessarily the correct one because the other would be equally possible and verse 19 fits with the other interpretations. That is - that's one now, you take in Isaiah 65:1. ~~from~~ "I was ready to be found of those who sought not after me." Well, they say it is niphah. Of course, niphah shows they were ready. That's what niphah means, they say. Well, that's all right. To say, that's what niphah means, but the proof would be for them to show us in the Revised Standard Version, take all the niphahs there and show us what proportion of them as - ready to be. Now if you had a thousand niphahs, and this was the only case where they translated it ready to be, I would say their argument was pretty weak. If out of a thousand niphahs, they translated ready to be in two hundred cases, which would be, I think, extremely unlikely, why that would be sufficient, to give pretty good evidence that it was a possible interpretation, but very far from showing that it was a necessary interpretation, in this case, as the RSV explains it. And you know, the Berkeley Version says that also, and I pointed it out in the Sunday School times, and Dr. Verkuyl wrote me and he says in the next printing of it he is hoping to change it. I was glad of that. I felt that the Sunday School Times article was

worth while if it would get that improvement in it. (Student). The weight was a part of it but we are not told how precise that much. You are going to make a candlestick. Well, a candle stick could be this big. Or a candle stick could reach to the ceiling. It would depend entirely upon the purpose, and I could say, now, you make me ten candle sticks of six inches tall and make me one 20 feet tall, and you make me 3, ten feet tall. That would be a general description. But now if we were to say, we want this candle stick to be exactly three feet and 7 9/10 inches tall and exactly in diameter so much and all that. You could make a precise description that would take a whole chapter, to describe one candlestick. It depends upon how precise the thing was. Now he gave us by weight here - it is possible that things had worked out to the minutest details, in this. But it also is possible that he simply gave a general statement which would save the big things and the little things and the intermediate things, and then that the men who made, or the architects who planned the details would work out quite extensively. I don't think that just by that word, by weight, we can assume that every little detail was worked out. I know there is an attitude toward verbal inspiration which I think is an erroneous idea, which you find among people, that every letter matters, or every tiniest detail is important. I don't think that is true at all. I think that any tiny detail may be important. I write a whole letter, and whether I say I will now proceed to discuss such a thing, ~~am~~ or whether it would say, I will not proceed to discuss ~~any~~ such a thing ~~is~~ is just the matter of one letter, just a w for a t, the slightest little difference in the world, and yet it may make a tremendous difference in the whole meaning of the letter. So there is a little detail which is of tremendous importance, but on the other hand, I say I have written you - I say I hope that this letter does not worry you. It is not my custom to write such long letters. Well, I don't like the repetition of the word letter. I will say it is not my custom to write such long epistles. And whether I use epistle or letter is absolutely immaterial, and I say that the man came in or I say that the person came in, I say the thinker came in, I use different terms, which is absolutely immaterial, which you use. And verbal inspiration means that it conveys the thoughts God wants to convey, and it is free from error.

It does not mean that every little thing in detail is of tremendous importance. Its importance varies. I think that is very vital to have. The Ten Commandments differs slightly in their expression in a few places. Because it is not the exact expression that matters. It is the thought that matters. ~~in~~ The thought is what matters, not the words. But the words are vital because a little change in words may tremendously alter the thought, and a great change in ~~thought may~~ words may not alter the thoughts at all. It is a question whether the thought adequately - the thoughts are adequately conveyed ~~in~~ by the words, and whether any error is introduced into it that is the (13). And that is true in most activities that you endeavor to carry on. If you are going to run a thing, and you have ten people working with you and you start out to determine every little detail of what they do, you soon stifle their initiative, for such a extent that they don't accomplish anything, but if you lay out your basic main plan, and then you give them the idea of objectives and then you set to work to find ways of doing it, they will work out much better ways than you could work out. And you accomplish your objective, but there is freedom in these matters, and certainly the writers of the Bible have a great ~~an~~ area of freedom in the use of their own language, their own words, their own expressions, but the Holy Spirit watched over and kept them from error, while leading in general, to be sure that was involved which He ~~would~~ wished to have there. And that was doubtless true of the Pentateuch. There were certain things God wanted done then. And then there were other things which He set the people to work. ⁴ They used their initiative to think, to plan, to study, to consider and direct them so they wouldn't go off on a wrong tangent. But (14) hundreds of times selections between two things which either it doesn't matter which or one has certain advantages; the other has certain advantage. You can't combine these two aspects. ~~Along~~ Along with these advantages are disadvantages. minor, and which are you going to take? There is the

(End of record).

Very interesting idea about this plan of the temple, but I think the main thing is to make a sharp differentiation between what are the religious thoughts - what is the revelation of God? And what are the details ~~that~~ of culture. ~~(them)~~ And the details of culture from Ugaritic may be interesting in helping us to understand Biblical statements better, but we want to make sure that they really do and somebody hasn't read into them. And they may be interesting as showing the authenticity of the Bible as fitting into the time when it was written, and using the general cultural background of the times, that may be of interest, but the main ~~a~~ thing we are interested in is - are the religious ideas taken over from a human background or are they (1 1/2). That's the main feature. (Student). And ~~they~~ other side I wouldn't spend too much time. Make the principle and give a few illustrations. But mainly deal with this and for instance, if you can take a whole book that somebody writes and say, well, he's got all kinds of points where he's said the culture is taken over from the Ugaritic culture, there are a few points where he certainly is right, and shows the authenticity of the Scripture, background. There are certain points where he shows religious institutions, he seems to show taken over in which he may be right. There is nothing wrong in these institutions having been taken over if they were, and then there are a great many points where he has ~~exaggerated~~ the evidence, and like a professor ^{always} said to me when I was in college, he said, people are/afraid of anything that is like the Russians. So he says, that's bad, because the Russians walk on two feet and we do too. Of course, that's the very extreme. He actually was a near communist, this fellow, but it is fact that it is very easy for us to note similarities which are wide spread and prove nothing. And it is easy for us to read similarities in, ^{if} with insufficient evidence. But ~~as~~ you can say, well, 9/10 of the book is devoted to that sort of thing, give a few illustrations of each type and then, say, the thing that really concerns us is these statements where he seems to suggest that what we consider as Divine revelation here, is simply taken over from the Ugaritic. Now, let's look at this, and then look at that particular thing very carefully. That would be my reasoning. I think your biggest problem is going to be this matter of Psalms alledged to be taken over and - the ~~the~~ first thing to do is to look at them carefully and see just how much similarity there really is, and how much

there isn't. They will exaggerate the amount, but that doesn't mean to say there isn't any. There is a real similarity but see exactly, how much it is. Make that very very clear, just exactly how much evidence of literary form or precise expression in Psalm or elsewhere is alleged to be taken over. Look at it exactly and see in what cases has an inference been made and in what cases is there clear evidence. How far do this (3 1/2) go? Then having done that, then see what the bearing is. But first get the facts. The facts have to be carefully determined. And if they have read a similarity in, ~~in~~ why note that fact, that it ~~isn't~~ isn't really there but it (4). If you find two poems that start with the words Here ye, here ye, - two different poems, that doesn't prove that one is taken from the other. It is a rather common device. But if you can prove that that device was uncommon in the world at that time, but only found in a few places, (4 1/4). You know, Charles Darwin worked for 15 years on his theory of Origin of Species, one day he got a letter from his good friend, A.R. Wallace, in Malaya, and Wallace says, I just thought of a new theory, which I think would explain the origin of species. I wonder if you would be so kind as to get this published for me, or maybe have it presented to one of the scientific societies, and Darwin read the paper and he said, as I read it, I thought as if I was reading my own statement. He said, even the heads, were like the heads of my chapters, and the fact is that Darwin had read Malthus' Essay on population in 1839, and after reading it, he said, I see the idea of the origin of species, and he wrote it down. And 15 years later over in Malaya, A.R. Wallace read Malthus' Essay on Population and as he read it, he said, I've got an idea, and he wrote it down, and they both had been reading the same thing. They had the same facts in the background, and they both worked out a thing which Darwin said, you'd think it was my own thing that I wrote in 1842 and put in the safe here. You'd (5 1/2) think ~~it was~~ that was what I was reading when I read what Wallace wrote. Well, neither of them published it, but there was a - in any one period we get the feeling here ye, here ye, it is a very nice way to start and we do it a lot, but then we do it so much that we get tired of it. Then there will be a century or two when nobody does it, and those things, they sort

of spread around the world and then they change. They don't prove anything. Where this actually, you've got very close similarity in the Psalms, you should bring it out and how many were there. How many parts of Isaiah have real similarities? Now what is the real actual situation on that, and some of these others look at a few typical example. (Student:) I would say this, that I would recommend right now, that you write a statement, a general statement of the whole field, trying to give relationship to it and a restatement of your attitude on each particular type of thing. Then having written that, don't take much time on that. Having written that, then I would recommend that you take whatever seems to you to be the most important thing. Now I haven't worked into it enough to make a judgment. Just my off hand judgment on the basis of what you've presented here leads me to think that the alleged literary closeness is perhaps the heart of the matter. Now maybe I'm wrong on that, but if you take this, certainly that's - you said that's what they start with. That that is what helped to start it, that this is based on - look at this, see what has been proven. If that gives you the basis on which you accept nearly everything else, well let's look at that clearly and see how great the basis is. Well then I would say, get at that carefully and thoroughly, go into it fully, and try to have a really careful, thorough complete hand in the matter, and do that just as well as you can and fast as you can. Then when you finish that see how much more time you have left, and then if you have time - if you do a really thorough job of that, that might be necessary, but when you finish it, say well now, what's the second thing which would be of most importance? Well, let's look at that. Now of course, you want to have a certain coverage of the whole, like what I've just suggested about doing about these - like the temple and these things, why, that would take a certain amount of time, but it wouldn't take a great amount of time. But to look enough and to make sure what the real situation is in those. But to make one thing like this literary, that is - as far as I know, that is the bulk of the whole matter. Well look, whole psalms, taken right over from the Ugaritic. Look at Isaiah, which is taking over poems right from the Ugaritic. Now is it? How much of this is really similar (?) (8) and just what are the similarities. Is it a matter of literary form or is it a real thought?

Is what we think God revealed actually just borrowed from the Ugaritic? Or is it just a matter of an external forms of expression? And how great they (8 1/2). That would be my judgment at the present moment. But my knowledge is largely based on what you brought up there. (Student). After this, I would say this from that, that it would seem to me that there were three places one could go outside of Ugaritic. First would be Assyrian, Canaanite, and Egyptian writing. I mean non-Ugaritic writings. Writings in the Cuneiform, like in Allelak and other places. Writings of that type. There may be some materials that will throw light upon these matters. I would incline to think that you've got enough to do without going into it unless there are places where a good deal is based upon it. If it is you will have to reclassify it. Then the second place in which might be considered would be the writings of (9 1/2), and those various writings which come from quite late. It seems to me it is about the time of Christ. I'm not certain on the exact dates, but we have quite a bit of writing then about Syrian antiquities. And of course, it is so late, and there have been so many changes in ~~it~~ everything that it may just all be purely imaginary, but the claim that is made is that the Ugaritic material shows so much of this that is true, that we can take it all as true. Well now, that probably is an exaggerated claim. My off hand feeling would be that if you would go into that material. Find out exactly how much it is, exactly what it says, compare exactly with the Ugaritic and see just how far we can trust it - to do that properly you would have a whole thesis if nothing else. And so my guess would be that probably it is best to ~~stay~~ stay away from that all you can. But where you find writers building ~~on~~ strongly ~~on~~ that, you may have to glance into it a little. Then the third area is in the matter of archaeological things in Palestine and Syria. And when it comes to those there's practically no writing with it. And it is very easy to get two different interpretations from the same logic. It is very, very easy. I don't ~~think~~ see how they could interpret a great deal from logic unless we have writing explanatory of it somewhere else. Something in Babylon, something in ^{the} Egypt, something in Allelak or somewhere else, or something in the Ugaritic material, or something in the Bible, and consequently where they alledge that something is proven by materials dug up, I don't think it would take you a long time to look into the exact nature of

both and find out whether there is actual evidence that proves a thing, or whether it is merely something illustrating it of what is actually derived from Ugaritic, and there it may be derived from one of three possible interpretations of a word or it may be something that occurs over and over, very clear in the Ugaritic, and very well illustrated, so that I don't think that should make a great deal of time but there may be a few points where

(11 1/2)

(Next class.)

- statements are predictions or not, I think it - you would have to see what it says.

"Woe to the man that ~~is~~ commits murder. Woe to the one that does this. ~~Woe~~ to the man that does that." What does woe mean? Does it mean there is trouble ahead for him? Does it mean there is misery ahead, or does it just mean he is a man who is putting himself into a difficult position? I don't know. You'd have to look at all the usages, and I'm not sure you could find out then, but if you have a statement like this, blessed are the meek for they shall be filled. There's a prediction about the meek, and if you say, woe to him that putteth the bottle to his neighbors mouth, he shall be taken off into exile, there's a prediction. But just at the word woe alone, to make a prediction, would require consider proof, and I doubt if the evidence is available one way or the other. (Student: Well, here is a typical example of Isaiah 29:1,) Yes, but that chapter goes on to say that Ariel is going to be besieged and encamped about and will be brought down into the dust and will mutter as if it was almost finally destroyed, but however it says the Lord is going to marvelously deliver them, by His wonderful grace, so in that particular case you have a prediction of judgment upon Ariel, immediately following. Well now, whether you can bring that prediction of judgment back into the word, woe or not, I don't know, but you have a very clear prediction of judgment there in the next three or four verses (student). That's what you have here. But whether the word woe in itself is a prediction - that would be difficult to prove. I know of no proof of it. (Student). Look at the prophetic books. Wherever you have a section dealing with foreign nations, it is just foreign nations, but Isaiah is different from the rest in that he has got quite a bit about Judah and Israel may sin with the foreign nations in this particular section. Now here he says

the burden of the desert of the sea. As whirlwinds in the south, pass through, so it comes from the desert, from a terrible and a grievous vision is declared unto me. What is the grievous vision? Is it that there is wickedness or is it that there is troubles ahead. Well, he says, go up o Ebam, besiege O Media, all the sign there have I made to cease. Well, in other words there is something terrible ahead. It is a specific prediction of judgment isn't it? (Student).

There are figurative terms that Isaiah uses that as far as I know don't correspond to any actual historical reference, but when he says the Burden of the Valley of Vision, he goes on to say, you've seen the breaches of the city of David. You've numbered the houses of Jerusalem, etc. He is talking about Jerusalem, and then he talks about the treasure of the house. God's judgment on him, and so it would seem that he must in some way by the valley of visions mean Jerusalem. Well, maybe he means the place where the prophets have had their visions. Or maybe he means the place that is the principle subject of the visions of the prophet. As far as I know there is nothing to do but conjecture. They are figurative expressions that Isaiah has used. Now whether those figurative expressions come from a common expression used in the time and subsequently completely forgotten, or whether they are purely made up by him, I just don't have any evidence, to throw any light one way or the other. If these are important passages with problems to go into you doubtless will find discussion in commentaries in vital connection with it, but my guess is that these are very allusive sort of problems which you could spend a month on, and you would find something and you might not. And I think it would be unfortunate -

84.

- deliverance from the Assyrian invasion. In the Bible Today, you will find a whole article on that section. In fact, the whole book of Isaiah I have discussed in ~~m~~ The Bible Today, which is in the library except for chapters 25, 26, and 27. I discuss 1-12, and then I jumped to 28 and went to the end and then I came back to 13. I got to 24 and then the magazine closed up, so I haven't done three chapters, but everything else I have discussed

Now there are many things that I haven't gone into, but I think every question you've asked this morning is discussed there. (Student). Now 1:39 is very similar to ~~in~~ the judgments in Jeremiah. Judgments of Ezekiel. They are all the same sort of thing. And in the course of them there are particular problems, but you have to find the problems, and then spend many months studying the problem, and we can't spend too long finding it or we won't have time enough studying it, but to take Isaiah 40 to 66, is mostly blessing, ~~in~~ between 40 and 56 there are only a few brief passages of judgment at all, ~~between~~ between Isaiah 55 and 66 - that's only 11 chapters, there are quite a few passages there of real tremendous denunciation, but they are different from the earlier part of Isaiah. There is a marked difference, and there are a few passages which I take as judgment, which most commentaries take as blessing. That is to say, they are not clear. I believe in my articles I have given the solution to the problem. Now judgment in 40 - 66, taking up every problem you come to there might make a unified subject. I don't know. But I can see that the way you are going about it now, there is a problem, what does Ariel mean? What does the Valley of Vision mean? What does woe mean? Well, the trouble is, those problems aren't unified. You might say, we are looking at Isaiah, taking this and this. You could find 10,000 problems of interpretation. They are all interesting and they are all valuable. They are all good to go into. But it doesn't make a thesis unless there is some unity of selection. ~~Either~~ Either of a particularly big subject, a big problem that you look at little details of, or of a particular section of the book, or a particular aspect which clearly delimits yourself and that's our problem you see, is to select one and I almost think at this stage, that you would just be wise to arbitrarily select one and go ahead. I was hoping that in the course of your looking, like you have during the last 30 days that one would automatically, you might say, arouse your interest to the point where you would have a problem that you felt was a very vital thing to go into and 2 or 3 months of hard work on would really bring some result, but all we have now is little isolated questions, most of (3 1/2)

which any commentary would give you the answer. And the answer might not be the right one. You might need to look at other commentaries, and compare them, you might need to check, but when you get through they are just isolated questions, so far. And they are really questions of whether they go under the general subject of judgment or not, more than specific problems to deal with that relate to one big general problem. So it seems to me - I wouldn't worry about it so much, at least if I was going to be here the next month. I would say the next two weeks. we'll jog along like we are now, and then two weeks from now, I'd feel just like I do right now. I'd say we've got to get something definite and get right down to it. But now by being away this time, chances are, what you actually accomplish in it, particularly with exams coming in between, will be just about as much during the next month, as far as the thesis is concerned as you ~~can~~ could go in the last two weeks if I was here. So I feel as if it is best to centralize on something, and I almost think the only way to do it is for you to arbitrarily (4 1/2) and it had better be though this ~~some~~ late something that I feel very confident will produce results. And I think most any section of Isaiah that is something of a unified section, could produce such results, because now you take these little problems you just raised, and all these little tiny details here. Well, these details are interesting, and here are ten chapters - and you are going to take all the little details in it. Well, they are unified by being in that section, and going into it. And you can find a big master theme in that section, and eventually relate these little things to the master theme, and eventually they will throw light on it, and it will throw light on them, but when you take the whole book, and you are picking out these little details like this, there is just too much to cover in three years, to get to a master theme. You have to either select a passage which - you pick the passage, but I'd have to be sure it was a unified passage. I'd have to - there are many I could say there are but there are many I would have to say are not, and then you pick a passage and just get at it in detail, or else, you pick a specific theme, that you can immediately get into the meat of. (Student). Well, that would be a theme, yes. That's not the light he's been particularly interested in. He'd be more interested in the acts of punishment, or the prediction of those acts of punishment.

The thing for which they are rebuked, that I've understood it, it is of vital interest. I think that was one subject I suggested in the beginning of the year, was that if somebody wanted to take the Ten Commandments and see what you've found in the particular passage like Isaiah relating to each of them. That would be an interesting subject. But that's not the line he's been working on. ^kThat would be quite a different line. (Student: Yes, but that is included in it.) But what I mean is, you see, the question raised now - problems in prediction, there are little problems of interpretation of words, and that sort of thing is very valuable, but it won't ~~in~~ make a thesis unless it is integrated. You have to have the thesis first, and then work up the little problems that ~~follow within~~ ^{fall} within the area of the thesis. (Student). That's not a problem of judgment. That's blessing isn't it? Except where it means to Ahaz. Of course, as it relates to Ahaz it is a matter of judgment. I had felt your interest was so definitely on the matter of judgment, that I had not considered the Messianic prophecies, as a ~~problem~~ that would particularly interest you. There are of course a lot of messianic prophecies in Isaiah, and they - their interpretation is very interesting, and very vital. I don't think a thesis could be made out of just the Messianic prophecies of Isaiah, definitely, because so much has been written on it, it could be handled of considerable length in a thesis that dealt with several of them. Or if you were dealing with the matter of judgment, on individuals, or something like that, that might conclude this section, from either of those aspects, it could be taken hold of, or a passage, the book of Immanuel, Isaiah 7 to 12, for instance, I have written on this, but there is much more to be done on it, a study of every word in those six chapters, getting at all the problems that come up in it, I don't know whether that would be too much for a thesis, but that would make a unified subject. Those are the three ways I think of in which - Isaiah 14 to 16 could be included in there. (Student). Yes, I don't either. - that in Isaiah more of the material would be obvious on that, than in Kings there, (student). That could possibly be done. I don't know whether you, you've got those categories there, you had a fair amount under each, - you take those categories - you've done all through the period of the Divided Kingdom. Well, if you were to take those, and go through

the historic books with them. If you were to take those categories and start in with say, with the time of the judges, you'd find quite a bit under that in Judges. If you were to take those specific categories, just looking for things that relate to them, and go through Judges, and First and Second Samuel, that would give you those categories, through the historical books - On some of them it would be just the gathering of rather obvious material. On others of them, it would bring together material that would raise some interesting problems, and then take the particular problem then, that seems to be really vital there, and try to gather material in the prophets anywhere, that would throw light on those problems. That would make a rather unified subject. But I don't think that would interest you as much as to get more into Isaiah. (Student). I could only make a guess. I've never done it. Someone may have done it at sometime but if they have I haven't come across it, but my feeling is that as you go through Isaiah with these, that you will find a few main thoughts repeated over and over and over, in Isaiah in perhaps slightly different language, and that it would seem like just copying passages, such as anybody could do, that's the way it would impress the reader I'm afraid, except in the case of an occasional matter, in the difficulty of the meaning of a word, or phrase or something like that. And those particular problems of that type, would be, it would relate to this over here, and this over here, and this over here. It wouldn't be unified into the real structure of the thesis. That's what I'm afraid of. So that's why I suggested before that you cut it down to predictions, and in all that time all we've gotten over is a few chapters here, and what you had didn't raise any problems at all. It was more or less obvious material under each of these categories, and as you went on through the whole book, maybe you would find that some of them would present some real interesting problems, but I don't know. I think the chances are three out of four that they wouldn't. (Student). There is something about picking a subject. I was telling the faculty the other night, I almost think that ~~at~~ at another time, it would be wiser for me simply - at the beginning of the term I gave 13 subjects. Then I tried to get all of you pick what you would be interested in, and probably I would like to do whatever

you are interested in. I would much rather do that, than to dictate to you what you are to do. But I told them that I was almost thinking it would have been wiser for me to say, here are these subjects. Pick one of them, simply because I felt sure that those would work out as a unified subject, but I might be mistaken on anyone of them, but - and of course, when you suggested this, I hoped that it would just open up, and up to the present it hasn't. Now maybe you could go on as you are, in another month, when I came back, we'd find that you had one unified phase of it, that had interesting problems and a lot of material to gather together, which wasn't just a matter of copying verses, but was a matter of really seeing interrelationships between things which were really throwing light on understanding important viewpoints, and in relation to it there were particular matters of detail, the result of which threw light on the subject as a whole, and it just might work out that way in a month, but my present guess is the chances are about 1 in 4. And for that reason, I hate to leave it that way. I would feel that it would be wiser in view of your not having come across something definite like that in the 39 chapters, I would incline now to feel that you would be much wiser to just arbitrarily take something now in this field, and one possibility would be the categories you did in Isaiah. In Kings, that worked out pretty well for historical books, because your material is more definitely stated, in historic stages, it is not so much poetry, and not so general, so that you take that and do it also through Joshua, Judges (there wouldn't be much in Joshua - there would be a little that would be quite important) through Joshua, through Judges, and First and Second Samuel. There wouldn't be a great deal in those. Probably not as much as you've got in Kings. It would probably add though, maybe 70% more to what you already have, I would think, and that would give you all these categories, enough material on them to probably be able fairly soon, to give a rather definite summation of the evidence found during the period of the Israelite life in Canaan prior to the Exile. Some rather definite summaries of all these fields. You have fairly good from Kings already, so you should simply enlarge it, and it wouldn't be enough for a thesis, because it wouldn't be a great demonstration after you've done already, but I think it would be worth while, and definitely

unified, and then I think there would be certain of them in which there were rather interesting problems, which you could simply go into the prophetic books, hunting for illustrative material, or remembering things that come to mind, or I might be (15) and go into those and there may be some incidental cases of ~~a~~ specific examination of particular exegetical problems or verses or words etc, that would throw - that would be very interesting to deal with and throw light on -

85. (0)

That is one thing that occurs to me, that you could arbitrarily take ahold of, if you wanted that I feel that 80% - 75% sure would work out into a good unified thesis, and I feel a 100% sure that at least a credible paper could be prepared because I feel that the paper on Kings is very credible now, though it is ~~in~~ much too small a subject, simply the enlargement that way and then bringing in this material and looking into particular problems that grows ~~and~~ when you've done the whole thing through, in both historical sections, I feel sure that it would make a credible paper and perhaps 75% sure that very interesting problems will occur in it, which will trace through certain sections of the ~~prophets~~ (1 1/2) books. Well, that's one possibility. A second possibility - I would again say on - I'm about 75 or 80% sure, would make a good unified thesis, would be judgment, passages of judgment in Isaiah 40 to 66. And the reason I suggest that is, that in 1 to 39 your general approach of Isaiah is very similar to that of Jeremiah and the other prophets, ~~and~~ among the people of God, criticizing them for their sin, and pointing out the error of those who departed from the Faith, declaring that exile is coming for them. Well, that is rather common in the Prophets. The person doesn't grasp the main aspects of it. They've rather loss it, but once they've grasped the main aspects than they have got the pretty good general approach in that regard to all the prophets, and so that would not particularly seem in itself a thesis, that in relation to the prophets, and the difficulty in Isaiah 1 to 39, I feel you would have to have certain special aspects of it, in which there was really interesting problems to make it worth while, but in 40 to 66, all - most of which at least is looking forward to distant future, you have sort of

unique sort of material. There are some very unusual problems in the section as a whole, at most attention has been paid to the passage of blessing, but you are interested in judgment and ~~in~~ there are quite a number of very striking passages of judgment, and in 40 to 55, the passages of judgment are of quite a bit different ~~and~~ character of those in the prophets. And you take 40 to 66, and quickly gather all the passages that strike you as judgment - passages that are definitely judgment, passages that may perhaps be judgment, passages where there is a slight possibility that they might come under this category, then taking all the passages that you've marked as definitely judgment, and studying them first before worrying about the others at all, studying them carefully to see what is their nature, what is what you can gather from them, etc. That I feel 75% sure would make a really good thesis, and I feel 100% sure as in the other case, that it could produce a very impressive ~~paper~~. Now those are two possibilities, now another possibility would be simply taking a section - there would be the possibility of that section from 13 to ~~23~~ 23 or maybe even to 27, no probably 13 to 23 would be better. I think I did suggest the idea of the Apocalypse at the beginning of the year as a possibility. 24 to 27. That would be ~~more~~ worth while but I think to handle that properly you would have to start specifically at the beginning of the year, because there would be some tough problems in that, and it might require comparison with a lot of other apocalypses, going into apocryphal literature and that sort of thing, for parallels to either prove or disprove theories, but 13 to 23, I doubt if a great deal could be added to 13 through 17 or so, beyond what I have in my article. Just to expand that a bit, but when you get into this part about the valley of vision, and the valley of the desert, and the (4 3/4) of treasure, etc, there is some rather peculiar material, between 18 and 23. It is very peculiar material which is, well, the average person reads and they are just words to him, and yet it is a unified section here, in Isaiah, different from most of the other material, and it might produce a very interesting thesis, but it is a little bit away from the idea you started with, the idea of judgment per se. It is a little more of what you've been onto this morning, specific - exegesis of particular phrases, of

particular words, of what is the meaning of the peculiar statements, and you find a lot of them in those passages and they become very interesting problems. (Student). This would just be an exegesis of the concepts. But most of your questions this morning you see were that. They would be questions that would be very much in place, in an exegesis, of a particular passage, and which would be very much placed in dealing with a problem, if they were the passages, that specifically related to that problem, but as they were they were too much related to finding what the problem is, and - I mean, if you have many things like that that have to go in first, it would just take too long, ^{to get through the problem.} for ~~many~~ particular problems. (S)

You wouldn't finish this year. If you are going to get bogged down in questions like that, I shouldn't say, bogged down, because they are very interesting, but if you are going to - you have to have them unified, either by a passage or by a specific problem which you've already selected, and which you are sure of most of the passage that go under it. And there may be some of which you are in doubt, but most of them you are pretty sure of. That is, by this time. So that's why I just began to be a little bit in trepidation about the getting to a good thesis, instead of a unified thesis ready by the time designated, I think we've spent enough time this year hunting for things. I think ~~that~~ it is a matter now of getting down to details. (Student). Not an entirely different approach. Now both categories before you are through, might prove very interesting. They might work into it. But I'm not at all sure they will. You wouldn't start with them. You would start I would say, you would go through 40 to 56, just to the middle of 56 and you would pick out every bit of ~~revelation~~ rebuke or judgment, of which you wouldn't find a great deal. You ought to be able to think that up quite quickly. Then having picked it out, then see how there is a difference on rebuke in the first part of Isaiah, and it differs very, very remarkably, and why? What is the difference? Well, that is pretty fully discussed in my article. You wouldn't have much trouble seeing what I think about it, and if you felt I was wrong, and had another interpretation, that might make a whole year's thesis, but I doubt if you could do that in the time remaining. My guess would be that what you do principally there would be to see what I've said about it, and if you think it

right, you define it a little bit in your expression, but then you go on from 56 to - for the next, in the next few chapters, there is some very, very strong denunciation, and it is not tied up with specific times of Isaiah, so it would be an interesting problem, is this denouncing people in Isaiah's time, or is it denouncing people in the time of the return which is the usual interpretation. And to study it and see which it is, you reach a conclusion as to what time these passages are dealing with. That is, between 56 and say 63. In 56 to 63, you probably, half the material will be material of blessing, but the other half would be judgment, and that judgment is rather vague, but is it to people in Isaiah's day, or is it to people at a later time. That would be very difficult. Then you get from 63 on, to 66, and you have a section there which I feel is an aspect of rebuke, but most take it as blessing, and that probably wouldn't take much of your time because you probably couldn't do much more than to agree or disagree with what I've said. So probably you'd probably be pretty much (9 1/2) . I'm afraid that might pretty much boil down to an exegesis again, on 56 to 63, in that passage, because there are some very interesting things in that passage. If you were to decide eventually not to make this just judgment but to make it - the whole passage 56 to 62 there, you'd find some very good material. Interesting predictions of the Millennium; interesting predictions of judgment on Israel, reasons given, etc, a lot of interesting grammatical problems to gather it from. It would be more closely related to perhaps your general idea as I have understood it. Than the passage from 17 to 22. The passage ~~is~~ from 17 to 22, gets you more into historical problems of Isaiah's day, but it would be a more vivid grammatic study, with some very interesting things in it. It might be more interesting than the other. But those are just from the present date of what we have, and it occurred to me as a possibility of a unified thesis along the line of judgment. Now if the categories you worked out in Kings to represent your special interest in that which intrieges you most, I would incline to think than that perhaps the first suggestion I made might be the best. That would be to trace these through the earlier books, the first four books which would be (11) which should come up with some very interesting material. Did you do them in Chronicles or just Kings? Yes.

Well, to do it in those four books, and to add it to your material in Kings, and write a paper discussing the whole thing. Then note where you have particular things that you think would be illustrative material, or material enlarging your understanding in the problem, and then select passages in Prophets from your own understanding, of them or from any source that you can get that would refer you to them. Select these passages and put them under, making very careful study of where it related specifically to your category, but not getting off into a bypass like what is the Valley of Vision? and what does the woe mean? They are all interesting, but they won't work up into a thesis unless they can be integrated, but they might, anyone of them relate specifically to one of these categories and mainly to go into it and study commentaries and philological discussions etc, to gather evidence and reach a conclusion on it. But if they weren't basically related to your category, the thesis, it is better to bypass with a little study, at such a point, and look to those which would relate directly to that. The study of these as we are doing it now would more for the pattern of deciding where it fits, than of gathering material and we just can't do that now. But those are the three possibilities that occur to me. It seems to me that probably you had better take that now, and think about it a bit, between now and this afternoon, and see if at that time you can have an idea of what you feel it is wise to do. And that's the problem with any subject, a person has an idea of what they are interested in, and then they go into it, and they may just write something wonderful, but the chances are 3 or 4, that somebody who is working at it a long time like I am, you think of subjects, you feel that they might work out, I can be sure that 3 times out of 4 it will hit the subjects that I (13), but instead I can't be sure, because if I could they would already be investigated, and they would be available subjects of that (13 1/2). Now there are some you could be sure of like - if somebody has already treated the subject, if they've treated it, it is a vital subject, if they have treated it but there are glaring faults in the treatment, that a new treatment, you already have before you, showing you the general extent of it, the amount of material and all that,

it is by no means impossible. And if it were conclusively proven, that it was impossible to get horses from Egypt at this time, if that were conclusively proven, why, I wouldn't think that it greatly disturbed our belief in the inerrancy of the original manuscripts of Scripture, because I wouldn't think that there are some cases though ~~m~~ not many, where a word has erroneously copied by a scribe, and this is not a matter of a whole passage or a whole verse, it is a matter of just one word, and it is the name of a country, and a person can inadvertently make mistakes on something like that. There are not many in the Scripture but there are some. And so it wouldn't disturb me greatly. It would if there were many such things, but if there is one case where it is absolutely proven, it wouldn't disturb me a great deal, but it would seem to me that it is not a time that we know a great deal about Egypt in. It is one of the dim periods of Egyptian history, in which the evidence is far less than in some other periods, and how anybody could say it is absurd, I mean, it just seems like the sort of thing a man might say when he is out of his field, but when he is in his field, it would seem to me that he would guard it by saying that in view of the fact that the king of Egypt at this time was a man of whom ~~h~~ we know from other sources, that he hated Asiatics and didn't want to have anything to do with anybody but people from the Sudan, why, it is absurd that he would think that he would let him take horses from there. Well, if that is what he says he is resting in only, only what is known about the man's character, there might be very little known, and in that case, it could be that this was spoken very quickly, just by noticing these words, and noticing what somebody else says about it. But if he doesn't guard it like that. If he just says, of course, there is no possibility they could have gotten it from Egypt, why, you would almost think that he had proof that there weren't horses in Egypt at that time. But the most bitterly anti-asiatic man, for a brief period changed his attitude. Such things happen. You would think that a man who is trained historically like he is, would guard himself on something like that. I can't say unless I see the passage. I haven't read it. But what I mean, it just doesn't strike me quite right. Yes, well, he doesn't think anything of it. He doesn't think anything in the Bible is right

of course. We know that. He says, the whole background of the story of Joseph is such as a Palestinian traveler in Egypt about the 6th or 7th century B.C. could have easily picked up from his guide, the untrained guide that shows him around. What he picked up from him would ~~have~~ give the background for this whole (4 1/4) story. But that is what he thinks. Well, you feel in other words that, you have sufficient material there to move forward in. (Student). Now there are no books ~~in~~ written dealing with the relation of the Bible to archaeology. None at all. Then to take up the different discussions of different fields of archaeology and to pick out from them certain things that relate to the Bible and corroborate them. That would make a thesis, which would be something new, that is done. But now there are a dozen books put out, which go through, some much better than others, I would say, the relation of archaeology to the Bible. Now look here. This doesn't fit. This fits. This fits. This doesn't fit. It is just an interesting situation etc. Well, just to list those, you see, when it has been already done, is just a ~~in~~ slight variation on what others have done. Now to classify those according ~~and~~ to general and special (5 1/4), now that is a nice little thing to do, but that in itself doesn't make a thesis. But to say, if you say, you have to have something that hasn't been done yet. Now if the thing that hasn't been done is to determine actually, in a certain period, or in relation to a certain foreign nation, or in relation to a certain type of event, or something like that, in relation to that, does the material, fit with the Bible or not? Well, here are some which the book gives. Just state it, in which it fits. Here are some in which the books give, but it isn't brought out very clearly, so you bring it out a little more clearly. There is a reason for doing it. And then here are some where doubt is raised, but actually, this doubt leads ^s - examine it and see, whether the doubt is a serious problem or not. You can't solve the problem. You don't have enough background for that, but you can ~~say~~ say whether the reason given for the doubt by different authors are convincing, or whether one of them negates the other, sufficiently to show that there are strong reasons to believe that it is not a very difficult problem. You can't say there is conclusive reason. You'd have to

know the original material in the archaeology and you'd have to be able to read these French and German sources, to be able to do that. But you can say, comparing this writer to this writer, this ceases to be a serious problem. But it has to be an integrated thing which gives something new, not just a rehash of what we already have of a different order, and the main way to get that is to have cases where there is difference of opinion and these are apparent. And you find that the whole thing, one man has 4 pages of discussing this. Another man has 4 pages discussing this. There are all kinds of little details that you could spend years studying, but you find that the real argument hinges on two vital matters, when you compare the two. There is a lot of little detail which isn't particularly important, but here, as you compare them you find two vital matters, which are the real crux of the situation, and then in those two vital matters, you bring out evidence that from these writers, these are the heart of the matters, are these two vital things connected with it. Now what is the situation regarding these. Actually you find on some other place here, dealing with one of these things to show that it is not nearly so as so and so thinks it is, but actually it is equally possible to interpret it the other way, as it has been done to other related subjects or something like that. It would n't be a matter of 40 pages on anyone problem, or ten or twenty pages, but it would be a matter of comparing different treatments ^{from it} ~~but~~ to bring out what is vital, to such an extent that you have something to definitely shows thought on what there is, and an evaluation of it, not just a rehash or a repetition, or a list of them you see. The listing is all right. It is a lot of varied stuff that has never been brought together, but once you have 8 or 10 who have already brought it together why, that won't make a thesis anymore.

(Student). I suggest then that first you go into a ~~theory~~ ^{series ? or Assyria} just as fully as possibly. Now you are not going into Babylonian then are you? ^{Assyria ?} Just a continuation of a series. You see, that's the same type of material. (Student). ~~in~~ So that has a great benefit but I would suggest that you go into ~~ansari~~ Assyria first, and deal with everything that is just Assyria. Then that you note the cases where there are interrelations of the Assyrian

material in the points where it relates to the Bible, interrelations with Egypt which require going into Egypt, and go into them, then I would suggest that you next consider carefully which would be best to go into other Egyptian material, or to go on into the Neo-Babylonian period, which would be enough ~~to~~ of the same ~~type~~ you've been dealing with, it might go much faster, ~~in~~ than to take the different types of problems that you find and go further into Egyptian material. But you should consider which of the two to do than. And it would be excellent if you could all three have a rough draft for me when I came back. Not a first draft but a rough draft, that is to say, it would give a pretty good idea of a general contents of the thesis, the principle problems should be involved in it, the relation to one another, and the solution of the problems, as well as you can figure out by that time. That is to say, is it a matter where you feel you will need 3 pages to deal with, and you have different sources you want to look into it, but you haven't time to do that yet. Well, write a half a page telling as well as you can do it up to that time, stating what you haven't looked into yet, what you feel is best here, but giving the conclusion as well as you can up to that time, so that when I get back we could have a rough draft which would be the best you could ^{do} ~~see~~, if you didn't worry about form at all, and if the thesis however had to be done that day, with the form left out. I find that it is a failing mark to take a subject and work, gather, gather, gather, gather material, and then I don't leave time to arrange it. I was gathering material for my Darwin-Huxley paper up until half an hour before I gave it. I was always getting new material. Always finding something new. Something interesting, something valuable, something additional here. But the day before I got this he made an outline. Well, that morning I went through the whole thing, and I went through a part of it the second time, then I gave the paper. Afterwards I could see how, if I had said two days ~~more~~ less reading, and gathering of material, and 6 or 8 hours more working on the outline, and the arrangement for the presentation, I believe it would have been 50% more effective. I think that was an error, but it is an error, I very easy fall into, and while you get more and more material, more and more all the time, I ~~want~~ get interested

and I get more and more, and I don't get down to that task of getting busy and putting it into final form, until I just have to by ~~the~~ a deadline, and then with all my teaching I gather material, I'm always intrieged with something new to look into, but I don't get down into it enough to the actual formulation, to put it into the form that is going to be used. I don't think I've always made that error, but I have made it on occasions. And it is the deadline that forces ~~in~~ me to it. Now I'd like to give you all three a deadline of when I get back, to have something that I can look at, that it may be very rough. You can misspell words through it, you can have sentences that are ungrammatical, you can have all kinds of things like that, but if you give a conclusion, if you state a view and if it is only a very tentative one, put in the word tentative, or if you feel here is the best conclusion you could reach ~~on~~ in the light of your present knowledge, but you need really to look into certain sources for further light on it, put a footnote to that effect, and say - this part needs to be worked further, and I want to look into the following sources, and give ~~inspiration~~ them specifically. You don't have to give them in good Bibliographic form (13) but to give them there so that I can tell what they are you see. If you can make a dead line like that, for the 9th of February, why, that you see will move along definite, tangible lines that we can do. I hope to arrive late at night on the 8th of February.

I understood you to say a month or two ago, that Dr. Hale said that this of Ginsburg, this was the basic thing that started it in the Ugaritic. Now, he doesn't mean just Psalm 27, he means other Psalms, other things, too, in addition to it, surely. (Student).

87. (0)

As far as I know - I don't know this field like I do the other fields, but it would impress me that the basic thing in the Ugaritic, as far as their relation is concerned, ~~are~~ Biblical ideas taken from the Ugaritic. I don't mean incidental, vital relation. Are whole Psalms taken from it? Is the idea of God taken from it? Is any vital outstanding religious idea taken from it? Well, is it or isn't it? What is the answer? Is - Are vital important religious emphases taken from it, or not? What is taken from it that affects the basic

religious or ethical institution or culture of ~~our~~ our religion. That is the first basic question. What the alledged is, how strong is the evidence for it, what are its weaknesses? Then the next question is, what other type of relationship are alledged. What minor relationship in these areas, or what major relationships in the area of culture, of literary form, or of governmental or other situations, what do they alledge in that which is

(2) and how much evidence is there for it, and where is the evidence found, now the evidences is assumed that says it, but the evidence is in his claim ~~that~~ that a particular part of the Uguritic proves something, or a particular similarity to get, you see, a definite basis in that regard. That is the vital thing now. (Student). As I note, this is a problem, is Israelite religion taken over, derived from the Canaanites. Is it? What do we mean by Israelite religion? Do we mean, whether they would bow to the right or to the left when they entered church? Does it mean whether they would put up a red star on a certain ~~part~~ part of their garments. Do we mean whether they would sacrifice this particular organ or the other? Well, those things are interesting, but that's not what we mean by derivation of religion. We mean, their idea of God derived from it. Is their idea of what is vital in religion derived from it? Is their idea of what is vital in ethics derived from it? Is their idea of some of the basic features of our religion derived from a Canaanite source, or are whole Psalms taken over from it? Whole sections of Isaiah? Something like that - simply taking over a Canaanite worship of a god, and applying it to a different god. There is a certain similarity between the two gods or it wouldn't fit without a lot of changes. Is that true? Well now, do they say this is or isn't. They must say something one way or the other. They must say, of course, in major matters of religion, the two are utterly different. However, it is interesting to note certain little minor similarities. Now if they say ~~in~~ that, that is a very important thing. Or they say, there are so many similarities it is quite clear that the major portion of Israelite religion is taken over from Canaanite, well, if they say that, they must give some reason, and find the reason. (Student). There are questions that we have looked at now, and glanced at every one of these authors quickly,

to see if he says something definite about it. You see. What is his conclusion - that ~~an~~ Israelite religion is borrowed from Canaanite religion? That Israelite religion is tremendously improved by it? That Israelite religion has certain similarities, or that there is a tremendous difference, but to certain minor points of context. What position does each writer take on this matter. (Student). No, I'm advocating that you outline by subject, not author. ~~k~~Strictly by subject, but that you take the basic questions, and look at the conclusions, of every author, and try to arrange your authors according to different viewpoints, under this basic question, and then that you take the authors position, and see what evidence he alleges for it, which he ought to summarize either in his preface or his conclusion. And get a general idea of the attitude of each author ^{with} that way ~~to use~~ the specific quotations to ~~the course~~ support your idea. (Student). Well, ~~now~~, this is the heading. (Student). Yes, but I wouldn't worry about subheadings now. I'd get the main headings now. Get that first, before you worry anything about any subheadings. Get the main heading and see what every author says about it. And then see of how many authors hold that it is tremendously influenced, and how many hold that it is slightly influenced. See what their conclusion is on it. Then see what is the reason they give for their conclusion, and then if you find that 5 authors hold that the idea of God is taken from the Canaanite, get right to work to see what they say. If you find 10 authors all giving different ~~an~~ arguments, you don't need to worry too much, but if you find ~~m~~ several of them giving the same arguments, and go right to the basis of it and see what it is. Psalm 27 is just an old Canaanite Psalm, that proves that the Psalm book is just a Canaanite book of hymns. Well, if somebody says something like that, what do they say something like that for. Look at it and compare it with Psalm 27 itself. And just see whether the two are exactly alike or whether there are a few little differences, but to see whether they use the same words. What does that prove? Vocabulary differences. The vocabulary similarity is of great interest, because when you ~~dn~~ have a theme in mind you can run down the vocabulary and see if you note words that are related to this theme

and that ~~make~~ may call your attention to passages, but the mere fact of their being a similarity of words, that doesn't prove anything, and some of them may think it does, but it is just to point out that their thinking is rather crooked in this regard.

(Next class). 7.

It would seem to me that if you were to take the question of judgment in Isaiah 40 to 66 the chances are that you would find between 40 and 55, you would reiterate what I've already said, but go into it a little more in detail, it would involve a certain amount of exegesis. But that would be a very minor part of the thesis. Then that from 56 to about 62, you would have about 6 chapters in which you would make an intensive exegesis, and I'm not sure that it would be as interesting and colorful as the one earlier, but it would - you would come across some interesting problems there. I gave a course in Isaiah 56-66, two or three years ago, but we didn't get very deep into it, but we looked at the main things, and the main things I've covered in the Bible Today, in the articles. But I have only glanced at the judgment theme, and they are different ~~gym~~ type of judgment types from those (8) so the question would be - are these judgment passages addressed to Isaiah's contemporaries, to what extent? How similar or how different are they from judgment passages you find in the earlier part of Isaiah? And that wouldn't require studying all those through, but looking for basic similarities ~~n(8)m~~ or differences, and are they meant especially for them or for people later on. He uses some mighty strong language. What does he mean by that? See, it would be exegesis of the type of the material, of the purpose of it, and then of the detail from it. And it would - and of course they go into what the passage (8 1/2) condemnation and then blessing; condemnation and blessing; condemnation and then a long long period of blessing, and then you have a big prayer. And then you have a passage which starts with a brief period of condemnation, and then a long period of blessing. And that period of judgment, there is what Paul quotes as ^{to} the turning ~~of~~ the Gentiles, and of course, there it throws light in my opinion on the previous prayer. So you see, it would be a subject which is of real interest to us, just how much you would finally get into those particular details, of course, (9), but I'm not

suggesting, something of special interest, but for a unified subject. It is a subject which sort of belongs together, but if you were to say, take the judgment passage, between chapter 28 and 36 or something like that, there wouldn't be much different from any other section. You wouldn't deal ~~it~~ with it thoroughly unless you covered a much larger area. That would be my thought and to take, ~~the~~ the way you have been doing, from one to four work through, well, you didn't have much. You have a lot of material under, much of which is repetition. So that I guess it seems to be presenting something that could be used for a thesis. Well now, maybe this wouldn't either. The chances may be 3 out of 4, and I think it would and at least there are enough problems between various types there that you could get an indication of whether it paid off well or not. I think it might very well. (Student). (Would that involve archaeological ~~study~~ aspects with these foreign nations or is that more or less out of that particular stress.) That would enter into it, more than most any other section of Isaiah, but not a tremendous lot. You take the prophecy of the Valley of Vision. What does that mean? You think of various possibilities. He deals in these past chapters a certain amount with archaeological materials. But not a tremendous lot. (Student). We found some certain definite improvements in the outline as a result of the material in Kings. Now the added material might result in further evidence, but it might not. I don't think it would amount to a great change in it, because what you've already covered would be 60% relative to the material involved. And so actual probably you've already gotten sufficient samples, to give a pretty good idea of the best sort of outline, but it would be added material under each of these, which would clarify some of the problems and perhaps add some new problems, that would enlarge the material under each of these heads, but that in itself wouldn't be the end, to this aspect, I think. I think this time you would note the results you've gotten in these different heads, and pick out certain of them which would be ~~best~~ benefited by illustrative material from the prophets. And then look to Isaiah or to other prophets - to look for material which you feel add to these lines, that is, ~~this is~~ this is your area but you draw from the prophecy. You wouldn't make a complete survey anyway, but you would draw from it what you could think of, or what you would come across, that would fit with these categories in such a way as to throw further light on it. And there

would be some very definitely. There might be quite a lot, and of course progress and revival in the prophets in connection with the passage you look at might suggest certain important ones. (Student). Once you do that then of course, you list what you've done in Kings now, which should be quite simple, but we go on into them, pick out the passages that come under either one of these categories, put them on, and extend your treatises to such as to include all that material, and if you could have that done in pretty good shape by the time I got back, and perhaps noted from many of these passages, that fit with it, or threw further light on, that would be good headway. (Student). I don't recall those problems particularly so I'm not in a very good position to make a judgment on that, I would think that though it would be likely that they would be quite an important part of the final work and of course, you would be better able to deal with those problems because of the additional material from - some of the problems would just solve themselves, while others of them, there would be new ones added. Some of them would be made more complicated. Some of them that seem to have a perfect answer in Chronicles you find something that seems to contradict it, in God's word elsewhere. (Student). Well that's really continually the way you have been, except that it didn't work out to fit with Isaiah. (Student). It may bring to you from Isaiah further illustrative material that run in to these heads. It may be very useful. And of course, those exegetical problems, ~~have~~ we've asked this morning, why they are all problems that would be very interesting to go into and some of them may fit right in with your subject. Others may not.

88. (0)

And you go on looking into it, my guess is that you wouldn't find anything (1/2). I don't recall any judgments in Ruth. It seems to me that it is all blessing. (Student). In any language there are two things that are necessary. I think that reading at a moderate speed is not usually the best thing. I think that there are - it is good to include two distinct things. One is to ~~a~~ fair amount of slow careful work where you are examining every difficulty, every problem. Be sure that you have everything just right, but it is equally important to do a fair amount of rapid work, where you catch onto names and you get words sort of into your

mind, by frequent repetition, to use it, rather than just by very slow tedious looking into it. And it is good to - I would think that probably, with your English Bible open in front of you, and read along and see how much you ~~ga~~ could get the main things out of it, recognizing the form readily, and get a definite idea of it. It might be good, as you say, you like to have your notes complete, you don't have to have them complete on all that you read. It is good to have a good - or in other words, it would be good for you to do quite a bit of ~~rapid~~ rapid reading in what you don't get - everything you get, but the main things you get further driven into your minds by noticing them, again. Words that we've noticed in Kings, somewhere we've discussed something. We read along and we come to a word and we recognize it. That's the very word we had there, and we remember that about it, ~~fn~~ and we connect it up with this. And the vocabulary and the understanding of a ~~large~~ language grows by ~~rapid~~ rapid dealing with materials even if you've only touched the high points. You take a foreign student in here, and you give him a book and you say - you get busy and you study these three pages very thoroughly, - well, it has its real value. But equally important is for him to listen to lectures and then if he only catches half the words, he listens, then if he can hear the lecture over again, without that. He can try to catch what he missed. He gets more into it. More used to it. Now of course, within the year particularly there, but it is also true of a whole comprehensive language. You get the feeling of it when you covered quite a bit more rapidly. (Student). Would you rather cut it down to just reading chapter 40 of Isaiah? (Student). That first part of 40

(4)

(Student).

END OF FIRST SEMESTER.

If the prediction of judgment on the Amorites means that they are all going to be destroyed, well, the Gibeonites were not destroyed. The Gibeonites were protected clear on as far as our history goes. They were protected. First there is God's judgment on - which Jacob gave on Levi and Simeon. There is judgment on the two of them. And it was fulfilled in the case of Simeon. In the case of Levi it was turned into a blessing. That is an interesting instance of precise wording of judgment being followed but the apparent impression being completely reversed, isn't it? But here in the case of the Amorites you have a lot of them killed, but you have a substantial number that weren't killed. In fact they were protected. (Student), Was that a reversal of the previous declaration? And as you say, he left them in the land in order to test the Israelites. So that gets us back to our feeling that the main thing in his dealing with these other nations is its relation to the Israelites, rather than to the other nations. That is, if they'd turned away from God, if they were sinners, if they were doing evil, why, they were headed for eternal destruction. And whether their nation lasts a thousand years in this life, or twenty years before it comes to an end, doesn't make any tremendous difference, as compared to a million years of punishment here after. It seems a slight matter in comparison. (Student). Yes, now that is a very good point. To how great an extent can we take an apparent obvious feeling of unconditionalness as being final, or to how great an extent does the condition enter in? Well, actually, * God's judgment is a matter of the punishment he gives in eternity, and what portion of that comes in this life, is a comparatively simple thing. So that he does not let people go free without punishment for their sins, but he may postpone it a little bit. He may give a little more of it in this life, or a little less in this life. And what difference does it make whether He gives a lot in this life, or a little in this life. Well, is the real difference that He gives us judgment in this life, as a warning to others. As a warning to others, as an evidence of the fact that He is going to treat everyone justly, according to their desserts, in the eternal state.

(Student). Yes, that's the main thing and of course, He does promise them that He that blesses you I will bless, and He that curses you I will curse, and when he tells the Israelites that when He ~~and~~ sends them into Egypt, tells Jacob, He says, they will be oppressed, then He says, the nation that oppresses them I will judge. And there was a very particular aspect of God's desiring others to be good to His chosen people. (Student). (Judges 1). Well, isn't that almost word for word like a passage in Joshua? (Student: I was thinking particularly of verse 19.) Now of course that gets us back to one of the vital problems of our day, the relation between God's over riding control, and second (4 1/2) - a metaphysician up at Campus of the Woods, who had been working for as - a worker for the Christian Medical Association, traveling all through the country for a year, a very wonderful young ~~and~~ fellow, but oh, he was upset because he ~~say~~ said, in medicing they learn that if the man dies, it is because I didn't give him the right medicine, and he said, if I become ~~sufficiently~~sufficiently skillful, I may perform this operation in such a way that the man lives, and I ~~may~~ make a mistake, he dies. All medicine has so much on whether I do it right or not, the result comes, but he said, the Bible says, that the Lord blesses or the Lord punishes. How are you going to reconcile that? His mind was just like this, one day he would be full of earnest faith, and then the next day he would be so full of doubt he wouldn't know where he was, and I tried to show him that the Bible doesn't say that second causes aren't effective. They are effective, and that it does make a ~~tremendous~~ tremendous difference in life if I eat something I'm allergic to I'll get sick. And if I don't take care of myself, and I get my ~~feet~~ feet wet and they stay wet a while, I may catch a bad cold, and life is full of these second causes which ~~the~~ the Lord does plant here and wants us to pay very close attention to, but yet that over riding it all, is the activity of God, as God rules over and through the second causes, and we have to recognize both factors. We had a long talk. I don't know how much I was able to help him, but I became very conscious of the problem. It is a problem that the average person never thinks of, but an intelligent person, particularly working in the scientific field, is apt to be very much

bothered by, and here it says that, the reason it doesn't say now the people in the mountains, the Canaanites in the mountains, were very wicked people, and God gave them over, but the people in the valleys were better people, and He didn't let the Israelites conquer them, and it doesn't say the Judaeans that conquered the mountain were as fine people as Caleb, and the people that conquered the valley were less worthy people. It doesn't say that. It says, they couldn't drive them out of the valley because they had chariots of iron. Now of course, if the Israelites had bowed themselves before the Lord as they should, and ~~was~~ claimed the promise of God as they should, maybe He would have given them the victory in the valley, too, there, in spite of the chariots of iron. We don't know. But the difference between the mountain and the valley seems to be stated here to be that they had chariots of iron, rather than that there was a difference in the amount of consecration. You might say it is like - if I serve the Lord to a certain extent, I accomplish this much, if I serve Him with much more real consecration, I go twice as far. But it doesn't mean that that second half is necessarily dealing ~~with~~ with people who are more wicked or less wicked, or something than the first - (7 1/2).

There is a difficulty there, there is a physical difficulty, and I penetrate further into the physical difficulty, if I am more consecrated and also more careful. (Student). Yes, it would either cast aspersions on the power of God to carry out the judgment predicted, or it would lead us to examine the statement of the judgment predicted and see if we have interpreted it beyond what it means. Does he say, the iniquity of the Amorites is so bad that I'm going to completely destroy them? My impression is that He says, I'm ~~not~~ not going to drive them out now. ~~They~~ Their iniquity is not yet full, giving an impression of a general necessity of wiping them out, because their iniquity will be so bad, but I'm not sure that that means that they were to be punished for their terrible iniquity, meaning that if their iniquity would only be half as bad, that they wouldn't be punished. After all, any iniquity in God's sight bears punishment, but that their iniquity became so bad that they were a source of infection to all of the people, and that for the well being of the other people, and particularly for the protection of the Israelites from this contamination - that they were wiped out to remove a source of contamination for the Israelites. And of course, the Israelites were not God's pet,

that He was doing all this because He loved them so much, but that He is doing this, that they are His pattern, that He is doing it as a means of keeping alive the knowledge of God in a world that had all turned away from Him, and He is taking one people out, and blessing them and staying with them in order to keep alive the knowledge of God and to prepare the way for the coming of His son, and then to send the message all over, so that it all relates not to His love for a particular people, who in His sight are more important than anyone else, not that, but that it relates to His purpose in grace, and the fulfillment of His purpose which is to show His love to all humans, and it was therefore His love to all humanity that the Israelites be protected from this contamination that would have destroyed their witness. (Student). My inclination is to think that there is a general judgment, that God says that the Amorites are so wicked I'm going to make an exhibit to the world how God's righteousness by a great destruction among them, but just how complete this destruction is going to be - whether it is a tremendous overwhelming thing or whether it is something that it takes a very large portion of it, that that is a matter for us to find out, ^{what} ~~whether~~ He did, before we will know, and that that main purpose of it is for the carrying on of this program of grace that ~~with~~ the keeping alive of the knowledge of God and preparing the way for the coming of Christ, and consequently that various factors enter in. One factor is, the showing of His holiness by the destruction of these wicked people but another factor is the preparing of a place for the Israelites to live in, and showing His mercy towards them, * and preparing illustrations of His grace, for all subsequent ages to have, to draw us close to Him, and in these particular events how much judgment entered in, I just don't know. (Student: What about a passage like Judges 5?) We have our explanation of that in chapter 4 don't we? Chapter 4, verse 1, And the children of Israel did evil again in the sight of the Lord, when Ehud was dead, and the Lord sold them into the hand of Jabin king of Canaan. That is chastisement or judgment upon Israel for turning away from God. But then we find that the Lord said - I will draw to thee Sisera - I will destroy Sisera and deliver the Israelites. Now I don't think there is any statement of why the Lord did it, but the statement is that the Lord delivered the Israelites. Now I don't see any statement in here about the wickedness of these

particular ~~king~~ Canaanites or the wickedness of Sisera. (Student). No, I don't see how that enters particularly into this at all. The Canaanites conquered them here because the Israelites sin = it was judgement on the Israelites. Well then, the Lord delivered the Israelites. (Student). ~~is~~ - through here that an individual (12 1/2) had done this terrible wickedness. Then the Israelites rose up to punish the whole tribe of Benjamin. Were they right in that? Does the scripture say anything? (Student: Well, the only thing that is in here, is the implication that the (13.) The Israelites were so determined to punish them for ~~this~~ this, and it certainly - any little (13) in this country today that - the way they are afraid that a mob in Peru might object so we ~~is~~ - rapist and criminal, the worse type that we (13 1/2) his death sentence for fear that people in Peru won't like it, perform judgment here, a terrible thing, of course the Benjamites, would say that, and the Israelites rose up against them, Is there any statement that the Lord told them to? (Student.) Yes, you would certainly think that it is laying charges against one, it would seem sort of strange if we didn't doesn't it? (Student). But then the Israelites had made a vow. The Israelites were determined that they would win this, and it is a human quality, to try to get people interested in some abuse or something, and they won't all - all what's the difference, they say. That's too bad. I wish somebody would do something about it. They don't do anything about it. Finally, it is a terrific effort to get people stirred up to do anything when you finally get them stirred to do it, then they get so stirred that they will go way beyond this which you were trying to get them to do; It is sort of an extreme. But now the Israelites not knowing whether they could defeat the Benjamites in this, and perhaps that means that a comparatively small part of the Israelites actually took part in this, and the rest (14 1/2) but these, - they didn't know whether they could succeed or not.

those who entered into it strongly and fought, they said we wouldn't tie up with those things under any condition, and then the other Israelites who didn't join with the opposition, they wanted them to know they were with them, and yet they didn't feel like risking their own lives, they at least joined them in that part. They said, none of us will give our daughters to them. We certainly will never have any relation with those people again. And then after they are defeated, then they realize what they've done. And they realize that they had taken a false oath, an extreme oath, an oath that is unjustified, and under those circumstances, when they had taken such an oath, why, they decide that they have got to find some way around that, because after all, Benjamin is a tribe, and they want to keep Benjamin in Israel, they don't want to destroy them, and they stop and they think about it. And instead of saying, before the Lord, we've made a foolish oath. We've gone to an extreme that we shouldn't have gone to. Let's recognize that Benjamin has been punished for this sin. They've turned away from it. Now let's receive them back and forgive them. Instead of that they work out a pretense, to pretend that they are standing by the oath and at the same time to let the Benjamites seize their daughters instead of giving them to them. I don't see that it says that that was what the Lord wanted. (Student). I would question whether there is much of value that we can learn from this except that in the ~~use~~ perversity of human nature. It is not a passage that we ordinarily select for a Sunday school lesson. We would have a hard time to decide what lesson to bring from it. (Student). There have been a good many cases where people have been absolutely convinced that it was the Lord's will that they should go as foreign missionaries. Oh, their lives would never accomplish anything for the Lord if they were not foreign missionaries, and then, I mean in each particular case, where they'd gone, and then in the course of their first term, either the man or his wife, had had some illness from which had made it necessary for them to come back, and quit, and most of the first term was spent learning a language. They accomplished practically nothing for foreign mission work, and they had to start in some work in this country, at a disadvantages, because of having wasted as far as

this work is concerned, a certain number of years, and as far as the mission work is concerned that hadn't done much, because most of it was just trying to learn the language, and I have felt that in those cases, they certainly had been mistaken as to it being the Lord's will to go in the first place. Now I don't say in every case. ¶ There might be some case where it was the Lord's will that a person should have a tremendous ministry in this country, which would not have been without the experiences he had had. I think probably with Don Moffat that is the case. His missionary experience was a tremendous background for his work in this country, but in most cases, it is not that way at all. Well now in this case here. The Lord says, go up, and then they go up and they are defeated. And then they ask the Lord, shall we go up, and the Lord says go up, and they go up again, and they are defeated. And then the ¶ third time, they say in verse 28, shall we go up, or shall we cease, so what was the point of them going up twice if they were going to give it up now. If the Lord really said go up before, they should keep going up, until they won, and now the Lord says, go up for tomorrow I will deliver them into thine hand. Was it not His purpose from the ~~begin~~ beginning, that they should make three tries, and succeed on the third try, and that they should learn lessons through the failures of the first two tries, and that they should - that they should learn lessons by it, but He would not have told them to go up once, if it was not His will to eventually to give them the victory. Now of course, I think many people think He's told them when He hasn't. But if we are really sure that He has, it seems to me that- I'm not sure, it was Robert E. Speer, or someone I heard once at a foreign mission convention in Washington, say if the Lord really has ordered you to go as a foreign missionary and the board won't send you, bore a hole through the board, but I've known people who have said, oh, I just felt that it was absolutely my duty to go, as a missionary. I felt that there was nothing else. I must offer myself for that, so I wrote to the board, to the Presbyterian board, and told them, I'd like to go as a missionary, and they wrote back, and they said, no we won't take you, you are more valuable where you are. Now, he said, I tried to go, and the Lord closed the door, and I couldn't go, so I spent the rest of my life working in this country. Well, it may have been the Lord's will that they spend the rest of their lives in this country, but it

doesn't seem to me that that was the way to find out. It seems to me that they could decide rather than for the fact that this particular board says no, you are more valuable here. Maybe the board would be helpful in forming their judgment, but I've heard two or three who preached that it was every bodies duty to be a missionary unless the Lord closes the door, and they would give an illustration like that of how the Lord closed the door in their case. * Which didn't seem to me to be much of (5 1/2).

Now I would again incline to feel that the Philistines were wicked, and God was going to punish them individually eventually, but as to this particular dealing with the Philistines, my inclination would be to think that the whole thing must be explained in its relation to Israel, or in its relation to God's people in future days, and when the Israelites did this foolish thing of thinking that they could take the ark of God and take it out of there and then they've got to win, thinking it was sort of a magical thing, that if you have it with you you are sure to win, and so they took the ark out there for that purpose, why you can't blame the Philistines for fighting and defeating them. And that was a judgment on the Israelites, definitely, but I don't think it was a blessing on the Philistines, for their righteous, I think the Philistines were a sort of a third party in the whole thing, Well then, when the Philistines took this, and put it into the temple of their god, they would do that with any nation that they conquered, and if they really knew that God was the Lord, and they should do right before Him, why, that is one thing, but I don't think they did. I would incline to think that they would do that with any one they conquered, and probably have with others, but that the Lord wanted to show the Israelites, that He was the true God, and His power was supreme, and that they should have made their hearts right with him in the first place, instead of thinking that the taking of an ark out there would give them the victory, and consequently that the Lord caused that the statue of Dagon would fall over, and cause that the Philistines would get hemaroids or whatever it was, and would give them these things, not so much to punish the Philistines for their sins, which were bad enough, but were just as bad before, and were just as bad after, * with any such intervention of the Lord, as to show the Israelites, how God would protect them. That

which belonged to Himself, ~~ke~~ but that He wouldn't protect the Israelites on account of having an ark there. That He would protect them if their hearts were right toward Him. So it would seem to me that it was a lesson for the Israelites, rather than a judgment upon the ~~the~~ Philistines. (Student). Of course, a thing that to me has always been a bit hard is to know why that there wasn't more effort to bring the truth to the people outside Israel, in those days. We find very little evidence of it, and I would think that David could have conceivably gone to the Philistines and told them a great deal about God's goodness, but instead of that he went and pretended to be crazy so that they wouldn't hurt him, and I don't know. But, in this particular instance, it seems to me you have a fully sufficient reason to account for it in its relation to Israel, and that you have plenty of other situations among the Philistines, which would be sufficient to ~~to~~ account for similar activities where no such thing happened. And so my inclination would be to think that at least ninety five percent of it of the purpose of it was related to the Israelites rather than to (9)

(Student: So that wouldn't be judgment at all, but an object lesson to the Israelites.)

Yes of course, and it might be an object lesson to the Philistines, to some extent, to show the greatness of the God of Israel ~~the~~, compared to the God of the Philistines. It might have led individual Philistines to come and ask to learn about the God of Israel ~~the~~. Some of them might have been saved through it, but ~~em~~ only as individuals. Certainly, not as a nation. To say that everything in life comes from the Lord, that the Lord - James says, when we are tempted, let none of us say I'm tempted of the Lord, because it is not the Lord that tempts us, but it is our wicked lusts that we are led astray by. And of course, that is true. We can't blame our sin on the Lord, but when we don't follow the Lord as we should, the Lord gives us over to our wicked lusts. The Lord permits them to take possession of us, whereas if we followed Him, we should gain the victory over them through Him. And the Lord permits calamities to come into the lives of these people, for good purposes, to them, for chastisement, (10 1/2) etc. And I think that any calamity or catastrophe that comes into our life, comes from the Lord. The Lord permits it because it is for our good.

It may be for our good as a chastisement. It might simply be as a means of allowing us to witness by our patient endurance of it, to witness to Him, and to lead people to see how His strength is sufficient for these things. (Student). Evil spirit means a spirit - a spiritual being that is evil, or whether it means an attitude, an arbitrary attitude, I don't know. I imagine it could be used in both ways. And I don't think there is any instance here of the evil spirit in Saul speaking like he did, in the New Testament, or of somebody bringing him out of him, or that sort of thing, and it may be that it means a daemon, or it may mean that he permitted the emotions, the selfishness and the pride and the detestation of others who didn't promote to his well being which Saul had allowed to build up in his heart, the Lord allowed it to have its natural outworking in his mind, in giving him confusion and turmoil and changeableness and all that, it doesn't seem to me that it is at all wrong to interpret the words that way, but perhaps one ought to check the words rather carefully, and look for comments in commentaries on it. (Student). It makes you wonder, but I'm not ready to say that it proves it. Dr. Speiser is quite convinced now that the peoples - it is my impression that 20 years ago, there was very little idea as to what the difference between Canaanite and Amorite - but he is quite convinced now - I believe on the basis of Babylonian text, that the people west of the Lebanon mountains, along the sea coast there are called Canaanites. Of Syria, that is, the western part of Syria, Lebanon now we call it, that part where (13) they called it in ancient times. Those, and the people of - in the land of Canaan, those whole people, they were Canaanites, but the people east of that, mountain were called Amorites, and the Amorites and the Canaanites spoke the same language, but there were very definite dialectical differences between them, much in common, but then the Amorites reached clear across the desert into Babylon. There was an Amorite group that conquered Babylon, and Hammurabi was of Amorite background, and at present I'm reading a text that states Amorites who ruled in Assyria. And so you have that difference between Canaanites and Amorites. But into this region there have come a large group called Hurrians, whom we find mostly in the north, they are commonly the ones referred to in the Bible as the Horites, though we read very little about them in the Bible, but we have hundreds

of tablets, that refer to them, and they were a group that had come in, and of course there are different groups which came through and ^{it was} sort of on a passage where many groups went back and forth, and they would lead parts of them, so that the whole land had ~~been~~ quite a mixture of this. And just how many of those - just who in particular was in (14 1/4) or in Jericho I don't know of any evidence. (Student). Jeremiah 49 speaks about the Ammonites, who are mostly over across the desert, I mean across the Jordan in that high country there, north, it seems to me they are north of the Edomites. It says, Howl, O Heshbon, for Ai is spoiled in verse 3. Well, is Ai a place over there that has been spoiled, a place we don't know otherwise. If it is referring to Biblical Ai that was destroyed by Joshua, and never rebuilt. I am inclined to think that if that is the case, that he would be saying, well now look at what happened to Ai. You'd better (15) because a ~~smth~~ similar thing will happen to you. But which of the two I don't know.

95.

(Student). Does it say Jericho anywhere? (STudent: no.) Yes, that's, Garstang thinks it is Jericho, but it doesn't say that it is. Does it say where this city is? Yes, you notice in verse 28, he said follow after me for the Lord has delivered the Moabites into your hand, and they went down after him, and took the forts of Jordan toward Moab, and suffered not a man to pass over, and they slew of Moab at that time about 10,000 men. So that would make it quite evident, that the city of Palm Trees was on the western side of Jordan somewhere, but just how far, we're not told. Was it Jericho? Was it something else, in that area? I don't know. Since we are told that when Jericho was destroyed, a curse was laid upon anybody who would rebuild the city, and the curse was fulfilled in the days of Ahab, it makes me rather question whether the city of Palm Trees is Jericho, and it doesn't say, so I don't know, but certainly it would seem to be more or less in that general area somewhere, but then it might even be up in - no, palm trees would suggest that it was rather low of course. I don't know, but at any rate, there is no great difficulty in the Moabites, in the time of strength, building a headquarters, 15 miles away from their own normal situation. People often expand that way and conquer a certain section of another

section, and they build there. You take Alsac Lorraine that we heard so much about. Alsac is German, Lorraine is French, but the two of them together build one economic unit, so actually they don't properly belong to either France or to Germany, they are an economic unit. Naturally together, but the French, they are largely French in Lorraine, they are largely German in Alsac. Well, it was a separate independent region for a long time, and then in the time of the early middle ages, it became part of the general German realm ~~(2nd/2nd)~~. Of course, France is part of the general German realm, and it is separated out, but this remained. Then in the time of the reformation in order to win protection from Charles V, the Protestant leaders made a deal with the French which involved turning over Alsac Lorraine to them, so the French took Alsac Lorraine. They had it for awhile. Then the Germans got it back for awhile. Then it seems to me Louis XIV, seized it, for the French. They held it a century or two, and then at the end of 1870 war, the Germans took it. 1914 the French took it back, and Hitler took it back for the Germans, and so it has gone back and forth. And the people there are half French and half K Germans. And the Moabites are up on the hill country, but it wasn't far down to Jericho. It would be a very simple thing to go down there, if they had enough force. (Student) Oh yes, it was built in the days of Ahab. In I Kings 15, at the end of the chapter, it tells us how Ahab rebuilt Jericho, ~~he~~ not Ahab, but it tells the name of the man. (Student). Yes, Hiel the Bethlehemite rebuilt Jericho, and he laid the foundation thereof in his first (4) and he built the wall on his second son, in accordance with the prediction, with the curse that Joshua laid ~~on~~ upon it. (Student). Well, my guess would be - it says he rebuilt it. Well, if he rebuilt it, there wouldn't be any point in rebuilding. If he only half rebuilt it, why, he wouldn't have rebuilt it. He completely rebuilt it, but my guess would be that in the course of the building of it, the two sons were killed in some sort of an accident, and to fulfill the curse of the Joshuine (4 3/4) whoever rebuilt Jericho would seem to me to imply ~~to have~~ ~~in~~ there hadn't been any city there in between, it may be there was, but not a walled city or something. I don't know. But at any rate, it seems to me that curse was fulfilled. Other people went on living there, and Jericho is quite an important city, through most of the rest of the Old Testament. A good many references to it, and then of course, you have New Testament

Jericho, which is a couple of miles away from Old Testament Jericho. (Student). Well of course in the time of the conquest there were very few people left in the land. It was pretty much desolate for awhile, and then when they came back, I suppose they would build in whatever seemed to be a reasonable situation in which to build, and it is hard now to prove just why they selected one rather than the other. I don't know why it was. You know, up in - there are many places in the United States where you have a city, quite an important city, and then the railroad came through and it was four miles away, and then eventually the city moved over to the railroad. You have quite a few places where that has happened. They might have some cause like that which we aren't familiar with. Garstang maintained that it was destroyed in 1407, B.C. which date he arrived at, by taking that ~~400~~ 480 as a literal figure, you see, and then taking it as so many years, exactly, and yet exactly 1407, and there is no date within that period that we can get within 5 years of. It is really rather silly to give a precise date for it. 1407, B.C. it was destroyed, and then, he drew a picture in his book on Jericho that showed the city. A beautiful picture showing the city, as it was before it was destroyed, and the main part of the city was a big building there, in his picture of it, and then Dr. Albright said yes, but look at your own account of what you discovered, shows that in this building there was important stuff of a certain type that doesn't occur in Palestine until this century after 1407. So, Garstang said, oh well, he said, that beat ^{first} (7) then. There was not part of the city. That was part of the second city. So he made a mimeographed statement and gave me a copy in which he said that was part of the - that that was the city of Palm Trees ~~e~~ referred to, which was not fortified but was built there on the remains of Jericho later on, but he having built the beautiful picture ~~e~~ showing the part of the first one. Now to take it out and make it another kind. It sort of shook my confidence in his judgment on the whole matter, and ~~the~~ Albright said that the whole city was there for a century longer than Garstang said. And now Kenyon's daughter comes along and says there was no city there at all, in that whole period. But of course, Dr. Free talked to her about it, and she admitted finding a fair amount of remains in that time, and - not a great deal but some. After all, Garstang dug up the ~~base~~ bulk of it, so that it seems to me that we're pretty safe in saying that there was a city of Jericho there ~~was~~ that was destroyed some time

between 1450 and 1250 , but just when we are not in the position to know as yet. We need more cities to be excavated, and more careful study. I'm afraid we will have to quit pretty soon now. (Student).

NEXT CLASS.

There is a question on just how much time to take on these, how far to go into them. Some of them naturally I'd have to look at for considerable length to make worth while suggestions. Others of them, many of ~~them~~ them I have thought of a good bit at various times, so I rather incline to think that it would be most helpful to you, for me to simply state what I have already thought of, or have an idea in mind on, or something like that, and where I don't, you can note them, and bring them up again, and if you think them vital. Now it may be that my suggestion regarding those which I already have studied, will bring suggestions that you can apply on others, that you will immediately see how they will apply to others. Therefore it won't be necessary to (9 1/4). But it is not, why bring them up again. Now the first one, (student.) Oh, I see. You don't have a copy of this at all. Well, problems of judgment. Then first, you speak of certainty of fulfillment, number one. Certainty of fulfillment, problems concerning predictions of judgment, which seemingly are unconditional, but the fulfillment of which seems to indicate the ~~conditions~~ ~~who~~ were conditional after all. First is Joshua 3:10, This seems to be an unconditional promise, of deliverance for Israel, and of judgment on the heathen. Deuteronomy 9:5. And yet not all the nations were driven out. Then you give a lot of references. I would think at present, we just look at Joshua 3:10 and Deuteronomy 9:5, to see what we find. Deut. 9:4, let's look at. Speak not thou in thine heart, after that the Lord thy God hath cast them out from before thee, saying with my righteousness, the Lord has brought me in to possess the land, but for the wickedness of these nations, the Lord doth drive them out from before thee. Not for thy righteousness or the uprightness of thine heart, does thou go to possess their land, but for the wickedness of these nations, the Lord thy God doth drive them out from before thee. That he may perform the word that the Lord spake unto your fathers, Abraham, Isaac and Jacob. Understand therefore that the Lord thy God giveth thee not this good land, to possess it, for

thou art a stiff necked people. Now why is he giving it to them. Because the other nations are wicked? No. That He may perform the word that the Lord swore to his fathers, Abraham, Isaac and Jacob. Therefore His giving the land, is to fulfill a promise that He gave to Abraham and Isaac and Jacob. But he says, I am not giving you this land because of your righteousness, for the uprightness of your heart. I am giving it ~~for~~ because of the wickedness of these nations. In other words, the first thing is the promise is given of grace to Abraham, Isaac and Jacob. God's going to give them a land. Now He gives them a land. That is done not because of wickedness of people, but because of His promise. Now then, what land would He give them? Is it a matter here now, that they are so good, that they're entitled to the land? No, it is the promise that He does it for. Their goodness doesn't enter in to it. But the particular land, He drives these people out of, not because the Israelites are a ~~(#1/2)~~ lot better than they are, but because those people are wicked and deserve punishment. It goes back to ~~γ~~ I would say the fact that all people who sin against the Lord are wicked and deserve punishment, and therefore He can drive out any people that He wants from before the Israelites. His purposes are to fulfill His promise. It is not that every wicked peoples are going to be killed. He'd kill all of us immediately. But it is that He is going eventually to punish all the people, but He is going to preserve alive the memory of Himself, His greatness, His goodness, ^{the} ~~His~~ knowledge of His righteousness to prepare the way for the coming of His Son through the Israelites, and so He gave the promise to Abraham, Isaac and Jacob, and He doesn't want them to think that any righteousness of theirs has anything to do with it, so He says, it is the wickedness of these nations and the wickedness of any nation including the Israelites, that He is going to drive them out. That is, in other words, it is not primarily a matter of judgment, but primarily a matter of preparing the land for the Israelites, but it is a matter of preparing a land for them, not because of their righteousness, but that which makes it altogether proper to take the land away from the ~~ICanaanites~~, is not the righteousness of the Israelites, but the wickedness of the Canaanites. (Student). It could be, on the other hand, there probably were many people who were more wicked than they, 300 years earlier, but He was going to give them this land, He said, I am not going to give it to you yet, because the

wickedness of the Amorites is not yet full, by this time they (13). He picked a time at which the people had seen the land He wanted to give them, they were the most wicked. But the people who were equally wicked, 300 years ago were not driven out for their (13 1/2) driven - then, you say not all the nations were ~~given~~ out, I would say that if He drove out all the nations of the wicked, every nation in the world would be driven out. But He told the Israelites to kill them out, lest they should be a source of infection to the Israelites, bringing evil among them. Well, the Israelites didn't do it. Their faith was not strong enough. The result was that they did not win as great a victory as they could have, and it did remain a source of infection.

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say to go up against Benjamin three times, and then on two occasions let Israel be defeated by Benjamin. Well, He didn't say, in those other times that they would defeat - He said, Go. (Student.) Yes, in other words, they should stand for righteousness even if they lose out some. He doesn't necessarily promise us victory. He calls on us to be faithful. He said, Go up. He didn't say, Go up and I'll give you victory. Go up. But the third case He said, Go up, for this is the time I'm going to give you victory. (Student). Yes, but it was an implication that was not in the promise. Yes, it is easy to say, God has told us to go out and preach the gospel to the heathen. Therefore I'm going to go and in five years I'm going to go and convert all of China. Pretty soon, I find it doesn't work that way. Maybe in my first five years I get two converts. Maybe not. Maybe in my 25th year, I get 10,000. But He says go, and he says at the beginning of the time, and I go and I suffer all sorts of hardships and calamities and disagreeable failures and frustrations before I reach the point of victory. (Student). The question you mentioned under b here. Was this a victory given by the Lord, or just a case of better tactics. I think both enter in. And I'm not sure here that we are necessarily told that they were better tactics. We don't know how good the tactics were before. But this time they were really good. In the case, of Ai, many people think, as soon as the people got rid of their sin, they just went up and took Ai without any difficulty. But yet when you read the account, you find there were two elements in it. One was that, that there was sin in the camp and the Lord wouldn't give them victory, but the other was, they said, ah, it is just a little place, of 2000 men, ~~but~~ and so they sent up a little small

detachment of people, and they got terribly driven back. And then after they got rid of Achen, they sent up the whole nation, and they sent it up in two parts. Some of them made an ambush up on the other side of the city, and others just came up this side, and the ones on this side fled, and drew the people out of the city, They had better tactics, much better than before, and an army many times as large, and also they were rid of the sin in the camp. Now the better tactics alone, probably wouldn't have given the victory. But the Lord wanted them not only to be purged of the sin, but also to have the better tactics. In that case, in A1, there were clearly better tactics, as plainly shown in this case, I don't remember that we are told enough about the first two, ^{we} to know whether the tactics were good the third time, but whether they were better than the first two, I'm not sure that we have evidence. Then c, in what way does the repentance change or delay the predicted judgment of God, II Kings 22: 16 and 20. That is, oh yes, I Kings 21:29, oh, these are two different references. I Kings 21: 29 and II Kings 22. They are quite different. Well, in both of these, under c here, it would impress me as important to note that the purpose of it, that judgment was a purpose in both cases, but that judgment actually in any full way comes after death, and that judgment in this life has as the primary purpose, not judgment so much as the affect on other people, that you learn about it. That it is to make people flee the wrath to come, by seeing a visible illustration in this life of how God does judge sin. And therefore if Ahab was going to be terribly judged in the wrath to come it doesn't make a great deal of difference whether He is judged in this life or not. And so Ahab is told on account of His wickedness that this terrible punishment is going to come all of a sudden. Then Ahab repents but not a repentance unto life. He does not make a sufficient change of heart, that the Lord receives Him as a son, and one who receives blessing from him, but he does humble himself before the Lord, and consequently the Lord gives him object lessons of His desire that people should humble themselves. And He postpones the judgment, - the judgment has been predicted, people know about it. Now they learn that it has been ~~postponed~~ postponed, then when it does come, it makes just as great an effect as it does now, there is the impression made of the importance of humbling oneself before the Lord. And consequently I would say that His purpose of judgment in this life, is not simply to requite

justice, but it is to have an effect upon others, who may be led to turn away from sin, and to do what is right, by seeing the reality of God's dealings with man. And so, in this case, He says the evil will not come in his days, but in his son's days. And then the predicted evil came in his son's day, instead of his. Ahab himself, of course died in battle, which many a king had. That was not punishment, for that ~~the~~ God had ~~clearly~~ declared. And the same with Josiah, only of course, there is an added element, in Josiah. In this case on Ahab it is simply judgment on the individual. In the case of Josiah it is judgment on the whole nation of Israel, and God had predicted for the falling into sin, of Israel, for their turning away from Him, they are to go into exile. But when the people turn to God, and there is a great revival, the nation is already so far in sin, that it is God's determined purpose to send the exile, but the revival and the - makes it ~~unnecessary~~ unnecessary to do it yet, if it had been a thorough going revival, that reached unto all the people, it might be unnecessary ever to be, but it is very easy to see that Josiah's son, Jehoiakim was a very wicked man, and he got rid of the good nobles his father put in, and ~~put~~ put a bad one in. And so the heart of the nation was still such that the exile was necessary, but there was a sufficient improvement to justify the postponement for a time, that God's purpose would be served better for a time by keeping Israel and Judah there, then by sending them into exile yet. So that it was postponed, but it was not removed. And of course, I think the same was true in the case of Jonah, where Jonah said, 30 days and Nineveh will be destroyed. Nineveh would have been destroyed in thirty days, but the people humbled themselves before the Lord, and the Lord did not destroy them then, but He destroyed them later with one of the most terrible destructions that any nation ever had, and I think that was a definite specific prediction of the prophecy He gave to Jonah, but if the Lord had known that the people of Nineveh would repent so fully, that destruction would never come, He wouldn't have Jonah say, in 30 days Nineveh will be destroyed. Jonah would have said, except ye repent. But what Jonah said was unconditionally formed, and judgment did come, but the time element of it was conditional. That's the only thing.

Then, those are the three you've mentioned under number one, predictions of judgment which are seemingly unconditional. Then number two, you say, problems concerning a city devoted to destruction. In Joshua 6:26, he pronounces a curse on the man who might rebuild Jericho. I Kings 34 indicates the curse was given by direction of the Lord. Why was this city devoted to destruction? Was it more wicked than other cities which were not destroyed by the Israelites. Why was a curse pronounced on the man who would rebuild Jericho? No curse was pronounced on the rebuilding of any other city. Why on this one? Again I take the purpose to be pedagogical. That Jericho was the first big city in the way of the Israelite conquest, and that God gave them the city without any effort on their part. They just marched around and caused the walls to fall down. Why did he do that there and not in any other city. The other cities they had to fight for. But in that city, He gave them a visible illustration of the fact that He was sovereign, that He could do what He wanted to. He was going to give them the whole land. Now He proves it to them by giving them the first city, but He made them fight for the rest of them. Well, similarly, this was the first city that they conquered, the first of the wicked cities of the Canaanites, and on this first one, this first one, the first fruits of the conquest, He devoted to the Lord. Everything in it was either killed, or given to the Lord. The metal in it was all taken and given to the Lord. Other places, they were allowed to keep the plunder. The people in it were all destroyed. Everything that was done, that was the first city, and the city was left a wreck, and so the subsequent centuries would say, well, look here. See this ruin. Look what happened. This is the city that - the first city they came under Joshua and conquered. It shows how God delivered the city, and so in order to insure that it will remain that way for a long time, ^{He} causes Joshua to make a terrible curse, such that anybody would hesitate about attempting to rebuild a city here. There were plenty of other good places to build a city, and then when eventually, they became great and strong and powerful enough, and spread out in population enough that they desired very much to have a city here, ~~at~~ there probably came a man who said, oh well, that's some old wise tale, ~~but~~ about a curse on the guy who would build this city. It's a nice place. I'm going to build a city there, and went ahead and build it, and he found that he had two accidents in the course of building it,

which exactly fulfilled the words of Joshua as given, the curse had served its purpose, all great these centuries that ~~it~~ it had remained a ruin. There was no point in leaving it that way any longer. It was perfectly all right to build a city there, but the people who tended to become skeptical about these old stories of long ago, said now the illustration of the fulfillment of ~~the~~ Joshua's curse, to strengthen their faith again. God leads them to see that there is something to it. (Student). Garstang says, that he found there, the city from the period of the later Israelite kings. He found there a city, and under ~~neath~~ it, he found something from the period preceding it. He found nothing underneath it until he came back to the time of Joshua. Now of course, Miss Kenyon says, no she didn't find anything till you get back to 2000 B.C. or not that far back. Until you get back to quite a bit earlier than Joshua. She claims there was nothing there from Joshua's time. But I think it is definitely going beyond the evidence. It is ridiculous to say that Garstang and (12) simply imagined it, finding anything from that period of the kings.

Then, 3, problems concerning judgment on families and posterity as well as the guilty individual. This of course, is a very interesting problem. A very important problem. You would naturally start with the statement that God visits the iniquities of the fathers on the children until the third and the fourth generation. And it is a fact that God does that. And you see it in life all around. The idea that all men are born equal, and are equal in this world, simply is not true. People have - Some people have great good fortune in their family life, and some people have bad fortune in their family life, and it is unavoidable. I mean, it is a fact. You can't deny it. Somebody may say it is unjust. But saying it is unjust doesn't make it not so. It just is so. On the other hand, to Ezekiel he said, that a man suffers ~~from it~~ for his own sin. And that is a fact. We've all sinned in Adam. We were punished for Adam's sin. And we have the original sin, and there is no question that we need deliverance from it. And as Dr. Jones said this morning, we lie because we are liars, we are not liars because we lie. The lies are evidently lies, but we are the liars. We have original sin which came from Adam. But no one of us needs to stay in it. Anyone of us can turn to Christ and be delivered. And anyone can find a certain measure on a human scale of deliverance from the sins of his fathers, anyman

can. And you find some who have, I mean apart from the wonderful effects of the gospel. You find cases of, not many cases but some, of people with the most degenerate background, who've turned against it, and have just by sheer will power raised themselves in the scale of morality and decency, and of ability and of civilization. You find individuals, not in great numbers, but you do find them, and people do suffer for the sins of their parents, but it is possible to (14) escape from that, to some extent even on a human basis, but very definitely through Christ because anyone has the opportunity. But actually, the one who has the back ground of terrible sin, and the one with that background finds it more difficult perhaps to turn to Christ and yet it is easier for him to realize his need. While the person who comes from a very, very respectable background, and thinks he is pretty good, the goodness of his parents being visited upon him, he has a good life and a good moral standing, and highly respectability, and wouldn't dream of doing the things that the world thinks are terrible, but on the other hand, he has self-righteousness and pride in his heart, etc, he is just as bad as (15) so in a way it is harder for him, to turn away from his sin and turn to the Lord, in

Graduate Studies

- 1 Gibeonites protected from destruction.
God's judgment == what portion of it comes in this life is comparatively simple cf. with eternal destruction
- 2 God's overruling control. Second causes are effective.
- 3 Would God have given victory in the valley in spite of the iron chariots/
Wasn't only a matter of consecration but real physical difficulty.
Iniquity of the Amorites became so bad it was a source of infection to all people.
- 4 Israel is God's pattern to keep alive the knowledge of God
- 5 Getting people stirred up about some abuse. Either do nothing, or go to extremes
- 6 Judges 20, 21 -- teaches the perversity of human nature
Mistaking the Lord's will to be a foreign missionary and accomplishing nothing
- 7 Case of Don Moffat whose missionary experience helped his work in this country
Judges 20:28 Were they supposed to make three tries?
Is it everybody's duty to be a missionary unless the Lord closes the door?
Robt. E. Speer- if Board won't sent you, bore a hole thro the board
- 8 1 Samuel 5
- 9 A lesson for the Israelites rather than a judgment on the Philistines
Why not more effort to bring the truth to those outside Israel then?
God permits calamities to come
- 10 Saul's "evil spirit"
Speiser convinced no difference between Canaanite and Amorite but is now
- 11 Jericho
- 12 Alsace Lorraine: Alsace is German; Lorraine is French but together they
build an economic unit
1 Kings 15 Ahab rebuilt Jericho
- 13 Jericho (Garstang, Albright) Kenyon's daughter, Dr. Free)
Safe in saying Jericho was destroyed sometime between 1450 and 1250.
- 14 Certainty of fulfillment. Josh. 3:10; Deut. 9:4
Israel given the land, not because of people's wickedness, but of His promise
He drives its people out, not because Israel is better, but they deserve punishment.
- 16 God let Israel be defeated to teach them they should stand for righteousness
even if they lose out some
In the conquest of Ai there are two elements: Sinned and need to have it purged;
and also needed better tactics
- 17 1 Kings 21:29 and 2 Kings 22
Judgment predicted is postponed
- 18 Jonah's preaching against Nineveh: judgment unconditional; time element conditional
- 19 Josh. 6:26 curse on rebuilding Jericho cf. 1 Ki. 34. Curse had pedagogical purpose
- 20 Problem of judgment on families as well as the guilty individuals

You would like me to discuss this problem about the seed of Gehazi. Why did the seed of Gehazi come in for Gehazi's judgment? Well, I would say that if there - if in this life God sends punishment for sin always proportional to the sin that occurs, then certainly it would be unjust to have the innocent descendents of Gehazi, suffer because of Gehazi's sin. That would surely be wrong. However, the Bible does not teach that we are to - that God will punish sin in this life proportional to the sin that comes in the future life. In this life, He punishes some sin, proportional to the sin, and thus gives us object lessons, to show us its terrible nature, and what its ultimate result is, He tells us that he visits the iniquity of the fathers upon the children unto the third and fourth generation. It is a principal of life, that when people sin, there is going to be suffering. There is results from the sin, besides from the direct judgment of God. The story is told of a man in - I think it was in Austria in the British navy in the Revolutionary War. I'm not quite sure. At any rate, I think that he was a man of good standing, who had descendents of fine quality but he had a relations with a prostitute of very low type some time during the Revolution war. I think the descendents had been traced through a couple of hundreds of years. And all the descendents had been listed. It is a famous case, in eugenics (2) I believe it is called (2). And they describe how many of these had been inbeciles, how many of them have been in all kinds of low circumstances. It is a terrible picture which is regularly given. At least it was when I was a boy, by students of eugenics, to show the effect of heredity. Now you might say that all of these innocent children of descendents, why should they suffer for the sin of this British officer in the Revolutionary war. The fact is, that a weak heart is transmitted to the next generation. That often the effects of certain diseases affects the next generation. That when a fine Godly community is allowed to fall into sin and wickedness, before long you find that the generation is growing up in an atmosphere which ~~negates~~ they get bad thoughts in their mind. The evil ~~esse~~ tendencies are developed and they fall into all kinds of sin, that they would not have been subject to. So that we do have a continuation of the affects of the sin of the parents upon the children. It is a fact of life, aside altogether from the individual desserts. Now in this particular case, the Lord wanted to make a visible sign to all Israel of just how wicked the sin of Gehazi was, and he also wanted to show how all sin affects

the individual, his family, the community, and has continuing results forever. Therefore he declared that Gehazi would have a filthy, loathsome disease, which would be passed on to his descendants, and for generations to come, people would see individuals, who would call to their attention the fact of God's judgment upon sin. Now I would think that we could very, even though it is not specifically mentioned in this case, I think that we can bring in connection with it, the - a certainty that as God always gives the opportunity of mercy to those who will turn to Him, the descendants of Gehazi, who would turn to the Lord, while they might not be altogether cured of their leprosy, would certainly have a great (4 1/2) of it, and at least would receive great spiritual blessings, perhaps way beyond other people who didn't have this particular affliction. (4 1/2). I would think that certainly the individual would always have the chance of turning to the Lord and being blessed. Just as when Jacob cursed the sons of Levi, and the sons of Levi turned to the Lord, and while the outward form of the curse was kept, they were made His representatives all through Israel. It was turned into a blessing. But it would seem to me that this in line with all of God's other judgments, is primarily a matter not of punishing sin upon this earth, but of giving a visible demonstration of the effects of sin upon this earth, and what the results of it are going to be, in the future. Perhaps a parallel case that might be thought of is the fact that all of us as a result of Adam's sin, death has come upon the whole human race, and even though we turn to the Lord, we still physically die, and some of us go through a great deal of pain and suffering which is a result of the sin which is in the world, and the death that comes through sin, even though we've been saved and turned to the Lord, we still have this to go through in this life. (Student). I don't know. We'd want to think it through. As I discuss it, it seems to me I mean quite naturally and as a whole general principal, it is such that something of a kind I think ought to be discussed somewhat, but whether at this particular point, here, or at some other point in the paper, I don't know. (Student). Yes, it is very much related to your fifth and your fourth problem. In fact, your third. And your second. Yes, they are all closely related, but it is a problem which gives people a great deal of difficulty, and of course as over against it, the Lord says He visits the iniquity of the parents upon the children unto the third and fourth generation, but it shows His

mercy unto thousands of generations of those that love Him, so that we do know that the results of sin affect the next generation and also the affects of turning to the Lord and the latter is more effective, than the former. But they both do have effects and in these particular cases, His desire is to demonstrate rather than to work out a correct (7). (Student). Yes, now you want to look at the next one, Problems concerning selectivity of references objects. According to Deuteronomy and various ~~nations~~ the heathen nations are to be

(7) by the Israelitēs. Why were the Gibeonites protected and not destroyed by the other heathen nations were? Well, the Lord has told the Israelites He wanted them to wipe out all the Canaanites, in order to do away with this source of infection for sin among them. Nevertheless the fact is that the Israelites did not do it, and God permitted that fact to continue. Now there were others who were not \cancel{x} exterminated, and therefore the fact that the Gibeonites also were not, is not such an acute problem as it would be if they were the only ones, who were not like that. But of course, your question goes beyond that. Why were they protected? Not, why they were destroyed, but why were they protected? Now in this case, the Israelites had made a vow, to protect them. Joshua made a definite obligation, a vow with them. He promised them he would not. The Lord rebuked Joshua for this and said, you should have investigated. You should have inquired. Joshua said, well, I thought they were long distance. They had clothes that were worn, the \cancel{m} food was moldy, I thought they were from a long distance. Well, the Lord wanted - one thing, the \cancel{e} sin of the Canaanites was to be punished. They were to move the source of infection. That was one objective, but here you have another objective, counter to that. Here is an oath which is taken. Here is a very serious promise which has been made. God does not wish His people to make promises like this. He wants two things to happen. He wants one thing, that this oath is to be fulfilled and fulfilled through the subsequent ages as he did enforce it, even in the time of David. He wants this to stand to show people obligations of standing by their Word. It is a demonstration of the importance of telling the truth, and standing by it, but secondly, it is also a constant demonstration to the people, of the harm of making oaths to quickly. Of the wrong of promises which have not been thoroughly investigated at

first, and of doing things without first looking to the Lord for His guidance, and being assured it is in line with His will. Joshua acted too hastily, well, people to Joshua 500 years later, to the people Joshua might be rather sad, a shadowy period of great antiquity. He was almost like a myth. They knew he happened, but he was a myth. Nobody knew what he looked like, or too much about him. But they could see right there that their land was divided by these foreign cities right in the middle of them, these cities which were subject to them, and yet were quite distinct from them and which were protected by them. It was a definite handicap to life and commerce and general progress in Israel, and the existence of it was something to show the people what had happened as a result of Joshua's failure to look to the Lord and to follow him carefully, but to go forward on his own wisdom, on his own observation. So that it was a demonstration of the harmful results which could come, from looking to human wisdom instead of following the Lord implicitly. So again the purpose of it is not a ~~big~~ balance of judgment with desserts in this life, but it is something to help people to see the importance of following the truth. (Student). (You get the impression from the context though that Joshua had made a definite mistake. Why didn't the Lord immediately rectify it, if it was so important to have these hindrances to (11) the Lord eliminated?) Well, I would think that it is a matter of balance. We are in an imperfect world. Sin is here, and naturally there is imperfection. If the Lord was going to establish a perfect world right now, He would immediately wipe us all out, and do away with the world as it is, and create a new one in which there would be no sin, but sin is here, and so whatever is done now is the ~~ham~~ (11 1/2) of evil, rather than something which is absolutely (11 1/2). upon this earth. It has to reckon with sin and the effects of sin. Under those circumstances no procedure is going to be perfect. Well, on the one hand the Canannites were to be wiped out. Well, the Israelites did not wipe them out. There were others left. The addition of the Gibeonites to the others was not a great addition. Now you might say that would not yet be know when this had happened, but of course the Lord knew it was going to happen. The addition of the Gibeonites to the others who were left was not a tremendous addition. It was an addition. But on the other hand, there was the great tendency for people to step out, as what looked good to them, every man did what was

right in his own eyes, instead of seeking to follow what the Lord thinks and even when a great and big man like Joshua made a mistake, he had visibly before the people the effects of that, that would do more good than would be done by getting rid of the Gibeonites. I would think that the Lord showed better (12 1/2). Some people say this is the best of all possible worlds. Well, I say it is the best of all possible worlds apart from sin. But certainly a world better without sin, than (12 3/4). Well, it may be that as you look at it from God's view point of a thousand or a million years from now that to have a world in which there has to be sin, and from which, in which people have been saved from sin and are glorifying the Lord for what He has done, is better than anything that people had known before. That's a matter which the Lord only (13). As to my present viewpoint,

(13).

Well, then, the next one, why did the God take such drastic measures with Uzzah when others had sinned more and were not punished? Again I think it was a demonstration. An object lesson. That even when, here was David, who was a man after God's own heart. David was anxious to bring the tabernacle up into Jerusalem. He was showing such wonderful things. It would be very easy for people to almost make a god out of David, and say that anything that David did was right. God wanted right at this point to show all this was grand. But, you've got to watch and do what the Lord wants done, and so right at that point he 14 and of course, as far as (14), we all die sometime, there wasn't much pain in his death. Probably not half as much as many a godly person dies of cancer, not a fifth as much maybe, but it was something which visibly and forcibly brought to people's minds that God wanted His law carefully studied, and followed. (Student).

106.

(Student: He was just planning to keep the ark from falling over.) I would think that Uzzah was doing the best he could. I can not feel that there was any punishment on Uzzah. But there was a drastic measure of calling attention to all the people that God's law as to how the ark is to be carried, would not be infallible, but and that He wanted more careful attention to His law in this. It doesn't seem to me that it is much of punishment to Uzzah. Uzzah's life was

being taken. We all have our life taken sometimes. It was a pretty bad rebuke to the people who had ordered the ark to be removed. And of course it is true that Uzzah did suffer for it and it is true that many a person in this life suffers for the sins and mistakes of others. Some ruler of a nation may, well, take Pearl Harbor. Roosevelt knew that - Roosevelt was anxious to get us into the war, and he brought pressure on the Japanese to the point where they had to do something and he didn't know where the attack might come, he thought if there was a good strong one somewhere it would excite us and get us into war. But he did not give warning strongly and clearly to the people at Pearl Harbor to be on the watch, and the result of that is that perhaps a thousand people died, who didn't need to die at all. And there was much more damage done than there was need of. They died for no sin of theirs, but for his error, his oversight, his decision in that regard. Strong Democrats might not like my example on that, but it is the one that occurs to me and I'm sure that other good ones could be thought of. In this case then, I think what you are concerned about here is the fact that the lion killed the man who refused to obey the prophet. (Student: Judgment was pronounced.) Yes, judgment was pronounced and fulfilled, and again, @ if God is going to judge every sinner in this life, in relation to ~~his~~ his sin, and reward every good person in this life, according to what he does, this is a terrible infraction. But if we recognize again that in the future life, everyone is going to be justly rewarded or punished, for their sin, and if we realize @ that everyone of us has to die anyway, and we realize that many people were killed by * lions in those days, some of whom were very wicked, people, and others whom were very good people, we recognize those as facts, then the fact that this particular individual, was killed by the lion doesn't greatly upset our balance. He may have been a terrible sinner in many other ways, and then again, he may have been a mighty good person. We don't know. But we do know that God desires to enhance the importance of the prophets, and to cause the people in this day, of the terrible danger of Baal worship which might be wiped out and * He wants us to cause the people to listen to the words of the prophet. And so when the prophet asked the man to do something and the man had no doubt he was the prophet, but it simply did not seem sensible to him. He said, why should I do this. It doesn't seem to be reasonable to me, to cut you. To make a little blood flow from ypu doesn't sound

reasonable to me. I won't do it. Well, the fact that God said, this man won't carry out the commands of the prophet. Then he is going to die by a lion in the immediate future. It would drive home to everybody's attention the reality of God. The fact that these were God's prophets the fact that they are to listen to Him. I don't think that many people would be in the position of carrying it to the point where everytime one of the prophets would make any kind of a silly request they would immediately jump to do it. People aren't that way. You have to take an awful lot of pressure to get a little bit of results. That would be my impression. *(Student).

You say what is the importance of this entire section, with Ahab, the rest of it too, telling Ahab of God's punishment upon him. I don't think necessarily we need to say anymore on that. And then the next one, why did God send fire to consume the two bands of fifty. When King Ahaziah was the one against whom God had predicted judgment. Again, it wasn't a matter of specific punishment of the individuals in this life who are wicked but a matter of demonstrating to His people how terrible sin is, and in this case, even more than that, showing the importance of the prophet, so they will listen to the prophet, and give the prophet a chance to spread the message. And the death which came to them was a sudden, quick death. There was nothing extremely painful about it. But death comes to everybody. We've got a little (5 1/2) than others. I don't think we should consider that the great judgment upon sin. But it was an object lesson of the ultimate continuing judgment that is to come on everyone for their sin, and of the importance of listening to the ministers, who can tell us how to escape from this wrath to come. And then you have one in the middle here. No, this is the same one. II Kings 2:24. Why were these young lads punished? Well, when there were people who persecuted the prophets, but were not judged, again it is the same thing. Except that there is an added note there of course. How young these lads were is hard to tell. They may have been teen age delinquents. They may have been even in their twenties. But the thing is, they were rather wild sort, you might say here in Philadelphia 12 groups of wild teenagers attack students beat them up, and hurt them so that they are laid up in the hospital for two or three weeks. One of the bands hit a little harder than the others, and the student is killed. And we put them in prison for life, and condemn them to the electric chair. Are they so much worse than the other, because they

happen to be a little bit stronger? Well, they are not, but we can't treat them all that way, but it is very important to give a lesson, a lesson on how bad we think that sort of thing is, and how it ought to be stopped. And it is very necessary, in cases where the proof is absolutely positive, and where mortal results come that we carry it out. Well, in this case, these particular people, we don't know whether they were bad teen age delinquents or not. But we do know that there was a crisis there in God's dealing with the people. Elijah had the great example upon Mount Carmel, where the drought had come, example upon Mount Carmel. The prophets had failed, had been killed. The people were ready to listen to Elijah. He was a great man. But Elijah was not fit for the task of going around and quietly instructing people and spreading the word of the Lord. He had done that first great work of attracting attention, everyone was conscious of who Elijah was, and what he was. Now God had taken Elijah. Elisha was his successor. Who's this man? Well, this fellow who poured water upon the hands of Elijah. What does that amount to? Oh Elijah, we'd be afraid of him. Don't bother with this fellow Elisha. Don't let him in here. We are too busy to listen to him. Well, the Lord wanted to show the spirit of God which rested upon Elijah was resting upon Elisha so right at the beginning of his ministry, he gave a demonstration of the fact that God's wrath was upon those who would temper with or make light of or attempt to injure his prophet. So this, probably there were many cases when bears came out of the woods, and injured people. But here was a striking case where a - God's people, these people who did this against God's prophet at this crucial point, God caused this to happen, to bring demonstration to the whole nation that Elisha was the successor of Elijah and just as they would have been afraid to tassel with Elijah, and they were very ready to listen to him, they should now be ready to listen to Elijah. It was an important part of the Divine activity in breaking the Baal worship.

Well then, d, Problems concerning inanimate thing as an object of judgment. Yes, altar?
that's good, Predictions of judgment against inanimate thing such as an ulcer. Again, the purpose is exactly the same as the others, the demonstration. To demonstrate God's wrath

against those who do this terrible thing, to cause that it shall be visibly portrayed in the destruction of the altar. And that the men's bones will be burned upon the altar, etc. It shows His plan for the future about this and His plans above all, for the continuance of the house of David, that it would be a descendent of the House of David, who would be able to do this. Of course, there are a lot of elements that enter in to it. (Student: What was the purpose of the sign?) The first sign is, here is Israel, with Jeroboam has established a kingdom, two or three times as big as the Southern Kingdom. Ten tribes have left David's house. What's going to amount to them anyway? They are going to build a great big kingdom eventually. The whole thing will be under Jeroboam's successors. Well, God says, you have the power. You have the force now. But you are turning away from me. You are adopting your worship of the golden calves. You are putting up the altars that are contrary to God's will. The Lord said, this sort of thing is not going to continue. He said, instead of your succeeding in the House of David, the House of David is going to succeed, and he doesn't say, the House of David is going to destroy the house of Jeroboam. He just passes ~~the~~ over that altogether, and goes on four dynasties later. ~~It~~ He says, a man of the house of David, he gives his name, is going to come here and he is going to burn dead men's bones upon his altar. He is going to pollute the altar. He is going to put a completely end to this. But the house of ~~David~~ David is going to be punished. It is not going to last that long. Well, it was a wonderful thing, as the years went by, particularly after Jeroboam's house completely disappeared, and a new dynasty had taken over, and the house of David was still growing. It was a wonderful thing to show the people, Look, the house of David is ~~g~~ still going. Jeroboam's has disappeared. God had predicted it. No matter how many dynasties you may have here. The time is coming when the House of ~~k~~ David will be able to come right up here into the midst of the land of Israel, which they wouldn't think of doing now, because the force there is so much greater, and to destroy this altar. And so it was a wonderful thing, to be before them through those 300 years, to show that eventually God's purpose would be accomplished, and the House of David would still be there, and this particular mark of iniquity would have disappeared, would be destroyed.

Then of course, somebody might say well, that's a nice thing for him to say, to look forward to 300 years from now or sometime in the future. A man who isn't even yet born is going to do this. It is at least 30 years away now. It would be easy for somebody to make a prediction like that. What does that amount to? But he gives an immediate ~~is~~ prediction that is immediately fulfilled, and is a sign of the divine origin of the later prediction which was fulfilled 300 years later, so at first he gives a long range prediction. Then he gives the immediate prediction. And the immediate prediction is fulfilled, and the people applaud, and they told about it and others heard about it, and the word went through the land. (Student: Yes, that's right. And the distant prediction wasn't so much, I don't think, a declaration of judgment, though that was definitely in it, as a word of hope for the (13) that guaranteed that the house of David is going to last, and God's purpose is going to be accomplished, even though for the time being the others seem to be completely done away with.

Then e is the problem of the identification of the object of judgment. Why does it say anything, that it refers to Israel instead of to Judah, in II Chronicles 12 and 28. Well, the fact of the matter there of course is that Israel is the whole descendents of Israel. Israel is the whole nation. Now who are you going to call Israel? Well, you might say, David is God's appointed king over Israel. And Solomon is ~~David~~ David's son. He is God's appointed king over Israel. And so the kings of Israel, are the descendents of David. Therefore it would be altogether proper to call the Southern Kingdom, the Kingdom of Israel. Yet, the Northern Kingdom is so much larger, and more powerful, so ordinarily you call the Northern Kingdom, Israel, as the name of its largest tribe. But it can ~~be~~ take the name of Israel and it is pretty hard to dispute. So for the time being, just to make a distinction, we will use the title Judah, even though we don't give up our claim that really we are Israel. We have the legitimate king that God has put in, We have the right to call ourselves Israel, we are Israelites, but since you're larger, well, just for this purpose of distinction we'll take the name of the largest tribe of the southern kingdom. Actually we are Israel. Now when the Northern Kingdom disappeared then the only Israel is (14 1/2), so they are Israel. So as long as the Northern Kingdom is there, normally that name would be given to the Northern kingdom, but it really belongs to both.

Judgment relating to meaning. Do you want to look at that? Who or what is the hornet?

I suggest what the commentaries have to say and even then I'm not sure you will know.

(Student). Garstang is very positive about it. Is he right? I don't know. I'm rather skeptical, and yet, it may be. Then, in what sense could he understand the stars fight against people. The stars in their course fought against Sisera. That doesn't mean astrology at all? But what it means is that the forces of nature, the forces of the universe accomplish the purpose that God wants accomplished, and I would take it as a poetic way of saying, that God sent a storm which destroyed Sisera. But the storm didn't directly destroy him, but it made the ground on which they fought impossible to maneuver in, and the horses got bogged down in it, and then it was easy for a force to attack and ~~destroy~~ destroy them, so that God caused the very forces of nature to cooperate. And it is a poetic expression, the stars in their courses fought against Sisera. Anybody who says they are going to take the Bible absolutely literally, well how did the stars in their course fight? Then, what is God's hook? I don't know what that means. (Student: Remember of God speaking of Sennacherib. He said, I'll put a hook in his nose and turn him around.) Oh yes, that's good. I will put a hook in his nose and turn him around. That's very good for anybody who says everything has to be taken literally. Well, God could put a hook in his nose and bring him back if he chose, but I think if He had, we'd have some specific inscription of it somewhere. God used a means that forced him to go back. He was here with his big army, and was going to destroy the army of the Ethiopians, and he was going to conquer Jerusalem. And then the terrible pestilence that the Lord sent hit all of a sudden, and in the morning they found thousand and thousand of corpses, up there, and what did they do? Under those circumstances if the Israelites were to attack, they could demolish him. The only thing he could possibly do, was to get out of there as quickly as he could. So the Lord had definitely put a hook in his nose, and brought him back, even though it is figurative. It is not literal, but it is just as much a fact as when you say that the arm of the Lord is not straightened that it can not save. The Lord led the people out of Egypt with an outstretched arm. It doesn't mean a physical arm, but it does mean that it was his course that caused him to do it. And here he put a hook in his nose, ~~an~~ which is a very vivid figure

of speech. But it is exactly what happened. What would have happened if he hadn't put a hook in his nose? It is an irresistible force from the Lord which compels him to go back. Of course, you could say, he didn't have to go back. He could have stayed there, and taken the risk of the Israelites attacking, and killing them but he would have been very silly to do that. A man with no more brains than that would certainly never have reached the position. (Student).

It is very important to recognize that we know what the Bible says is true. But there is a tremendous lot that the Bible hasn't said. And we don't know. The Bible didn't say when Adam was created, or when the flood was. We don't know. The Bible didn't say when the conquest was, and we don't know. But we can find light from other places, on which we can know that anything we can get from God is good. But as far as the Bible is concerned, we can't be dogmatic on anything that the Bible does not definitely say. And when it says, in the New Testament that they saw an angel at the tomb of Christ. Mary saw an angel. Well, we know there was one angel there, when Mary was there. Then we read of people going in and seeing two angels, one at the head and one at the foot. Well, we know that when they went in there, there were two angels. It seems to me there was an other case where there were three or four angels. I'm not quite sure now, but I would say that we know that when the particular person says there were four angels, there were four, and when the person saw one, there were one. Now there might have been four and they only mentioned one, but there might have been four part of the time and only one part of the time. We don't know, The angels wouldn't necessarily stay there right along. They might have other jobs. So that just how to fit them together, on the resurrection appearances, we can make a theory on how they made this together, and it may be the case, or it may be a different case, but we can know that there is a way that they would fit together, and the Lord knows how it was. And I would say that on this, whatever we are specifically and clearly told is true, but where we are not told, any guess is just a guess. And if we get definite evidence then we know. Now unfortunately, as far as I know all the evidence we have on that, aside of course from the picture of the conquest of Lachish, perhaps some archaeological evidence on the place has been dug up. We don't have much in relation to this, but as to practically speaking, all the evidence that we have on this other than the Bible

is from the annals of Sennacherib. And while those annals are in general very ~~accurate~~ accurate and very carefully drawn up, to know by comparison, except with different parts of the annals with other evidences, yet that they were propaganda documents. They were drawn up by the scribes, of the king and distributed, probably they originate from a report given to God by the king of the (6) at the end of each year. Probably that was the origin of it. But then these are summaries, perhaps taken from those longer reports, ~~but~~ distributed among the people to show them what a great man ~~is~~ Sennacherib was. And in those records, he does not try to tell everybody. He couldn't. It would take tremendous big thinking. He's got to collect. Or the scribes have got to collect. And in the selection, you take any involved thing and you try to give it. In my church history every day a question is, how much should I tell? What should I omit? What should I pick that is important? And ~~e~~ very often it is necessary to lump things together, in order to get the thing across, without raising so many ~~questions~~ minor questions that you lose the main point. And so Sennacherib's scribes lumped things together and gave the king all the credit they could for everything, but to try not to go beyond the facts, or going to the limit of the facts, at least, and the interpretation of them is ~~what the~~ ~~king~~ of interesting historical study. Now when you get into precise questions about all the many different countries (7 1/2) you have a lot of things that we just don't know. And whether really careful study of them will give a precise idea on that, or that in relation to the chronological problem that would come up, I would really have no evidence. And I would think that in your particular thesis, it is not necessary to come to that at all. Now, if Mr. Blizzard should go into it, - I hope he'll go into it carefully, and I'll have to go over carefully what he does, and make a judgment on it. But as far as I know, he, well I haven't seen anything he's done specifically. I spent quite a bit of time with him yesterday, but he wasn't here Thursday and Friday.

Again, in 3b, you have the problem of man, imperfect man in a sinful world, and God's dealing with him. God has the ability to do anything that He wants to. But there are limits put on it by our loyalty to the Lord, ~~be~~ and by what is for our good. And it might be something that - to give us a certain amount of success, or a certain amount of strength, we ~~is~~ just might not be

able to take it. It might go to our heads. So he has to limit how much he can do. So they could ~~he~~ not drive them out, because they had chariots of iron. If the people of Judah had been more devoted to the Lord, they could have, if it was the Lord's will. If they were more devoted, they would have been more apt to (9).

Then problems concerning the nature of the means used. Why did the spies need someone to show them the entrance to Bethel? What do you mean? The Lord could have given them a specific leadership but didn't? (Student: The only problem of comment are, the city gates are obvious. I mean, if they were looking for the city gates -). Oh, I have not really looked into these verses here. Judges 1:23-25. The house of Joseph went against Bethel. And they sent people to examine Bethel and the spies saw a man come out of the city and they said, show us the entrance of the city and we will show thee mercy, and he showed them the entrance to the city. They smote the city with the edge of the sword, but they let go the man, and all his family. And there is not much detail on that. And I don't know whether we are capable of knowing the full story from what is told. But this at least is a possibility that occurs to me, that the spies were not just a couple of men, but that it was a sizable little group. And that this little group of people, not just a couple, but yet not the whole army right then, that they came up there and they got a little distance away from there, where they couldn't see the (10 1/2). They came up there. They had reason to think that it was just over the hill. And that there they saw a man coming from that direction, whom they readily could see was coming out of the city. And that they seized this man, and they said, now exactly where is the gates of the city? Otherwise they would come up over the hill and they would be visible. And immediately when they were visible, that they would be people on the walls, and others would see them and immediately they would give the alarm, and the gates would be closed, and all they could do would be to go back and say, here's where the city is, and it looks like it is a strong place. You'd better send a sizable army there. Where it doesn't look so strong, a few might be enough. But that instead of that, it possibly - they figured this hill is very close to the city. If we could find exactly where the entrance is, * and business is being done in the entrance, it is wide open in which they are going in and out. If we can get there, just the little group of us,

can come over the hill and make a sudden attack, and we can take the city. And so they grabbed this man, and asked him to give the precise information that would enable them to carry out that plan. And that he gave them that information, and that the results was that they - he showed them just where the entrance was, so that they could make their way quietly up part of the hill, where they could be right near it, without being detected, and then suddenly they could attack and they could succeed, but they rewarded him for the help. That's just an off hand judgment that occurs to me on looking at it. I don't think at the moment of any other reasonable interpretation of this, but there may be one. * It would be interesting to see what commentaries say. But I'm not sure how much good commentaries would be on it, ~~but~~ because most of them were written before our recent archaeological works. The archaeological work that has been done in Palestine ~~is~~ is too recently to be gotten into commentaries to any great extent. It seems to me that (13) one of those ~~results~~ Dominicans of the French school of Jerusalem, I think wrote a commentary on Judges, and it is in French of course. I think (13) it was quite a while ago, yes, they have been in close touch with Palestinian excavation, and anything they wrote on, would be well worthy of (13 1/2). My impression is that this commentary was written quite a long time ago (13 1/2). Now I may be wrong on that. But that's the impression I have, I do feel that as far as the problem like this is concerned, the chances are, it will be another twenty years before the really detailed archaeological (13 1/2) on it, the very small detail and the Biblical study of commentaries will fit together enough to make a - now it is possible that some -

(Hard to hear.) I don't know, but just off hand, the one I gave impresses me as worth ~~consider~~ consideration.

108. (0)

One problem that enters into commentaries on Judges. Here's a fact that , of course they take the critical theory and that may vitiate some of their conclusions, but another thing is that the usual attitude of critical scholars today is to think that Bethel was not specifically separately conquered. Certain problems especially connected with Bethel, so that - and then

there has been some excavation at Bethel, but only for a very brief time. Just a few trial diggings there, and I don't believe they've been published. So you are in a very difficult place to get precise archaeological information on this. This may be one of the problems that we'll notice a hundred years from now if the Lord tarries. But in the mean time, I think that the guess on the interpretation of that is a fairly good one. Then, that was - (Student)

I think that is a most excellent example of the use of round numbers. There was not a precise division of the twelve tribes, into ten tribes and into two tribes, but there was a ~~divise~~ division centering around the tribe of Ephraim, in the north, which took the greater part of the people, and there was a division centering around the tribe of Judah in the south. Now actually Dan was given territory originally toward the south, but they'd moved to the north. Simeon was originally given territory for the south. Much of that had moved toward the north. Paul, being ~~a~~ of the tribe of Benjamin, a good part of Benjamin went with the north. But some of Benjamin went south. So that I would think that probably it was approximately ten tribes, but actually in addition to Judah, they may have had some people of Simeon, and some people of Dan, and perhaps some people who had come down for commercial purposes, - some might have lived down there. Some might even have come, but the idea that Dr. Barnhouse maintains, at least I've heard him say that during those next few years, all the good people moved down to Judah, and all the bad people moved up to Israel. I don't think that there is any scriptural warrant for that. If it was, why would God send Elijah and Elisha to Israel. I don't think that's the case at all. But there may have been a certain amount . And Benjamin was probably so divided, that it wouldn't be right to say the northern tribe, that the northerners had 11 tribes. They had 10. Benjamin was badly divided, though they had quite a few Benjamites. It wouldn't be right to say the southerners had ~~two~~ two tribes perhaps because they didn't have all of Benjamin. But they had some of Benjamin. So that one has ten and one has one, and then the other is more or less divided. (Student: ~~What~~ What do you think of the possibility that I've been toying with when I said I'll give one tribe, he was saying I'll give the tribe of Judah one additional tribe.) No, I don't think he was talking to Judah at all. I think he was talking to David. (Student: Yes, to David, but David of course

representing Judah.) I don't think so. No, I think if that was the case, we would have more stress on Benjamin than we do in scripture. I don't think he gave all of Benjamin. It seems to me that a considerable part of Benjamin was in the northern kingdom. (Student: Just a few verses later though it does mention the fact that Judah and Benjamin were together and ready to go out against the northern tribe, to bring it back to the kingdom of Judah again. Well, none of those cases, there is a lot we don't know. Yes, then II Chronicles 30:20. I don't remember that verse. (Student).

NEXT CLASS.

In this passage in Joshua 11:20, it is discussing two things. One thing, the giving of the land to the Israelites. The second thing, the iniquity of the Amorites brought to the full. It relates somewhat to both of those. I would say particularly it relates to the fact that He is giving the land of Canaan to the Israelites. Now how is He going to give it to the Israelites? Are the Israelites going to march in and say you folks get out. We are going to take it, or are they going to kill these people? Well, God leads ~~His~~^{the} people to attack the Gibeonites. So that it makes it easier for the ~~pe~~ Israelites to attack them, and make them the aggressor rather than the Israelites. It is a part of the big conquest of Canaan. In a way it is like Joshua did when he went up against Ai, and they hid some of their men around the side, and these men went up and pretended to be defeated and ran, and the men of Ai came out of the city, and then the others attacked them from behind. It was a strategy to lure them out. Here the Lord caused that instead of each of these cities having to be attacked individually, as the people go to conquer the land, these people would come out as a body and would attack the Gibeonites. And thus would speed up the completion of the conquest. Any problem relating to this relates to the whole conquest. Now Judges 9:23. What is the nature of the evil spirit? What is Judges 9:23? (Student). My offhand inclination is to think that in that case, he is talking about an evil attitude. (Student: well, I checked that too, and it does seem that there are some references to refer to an evil attitude, but the commentators all without exception just about, guess that it was actually an evil spirit, a demon.) What did the demon do? (Student: Well, it was a demon

who -). I incline definitely to think that it means an evil attitude. I don't see any point for an evil spirit. (Student: Well, there is no proof for it. They just state it. They don't say, here's why.) Well, the first thing of course is the philological. If the word spirit is always used for a individual entity, the spirit is always used for an individual entity, then what it says is God sent an evil spirit, but if the word spirit is used also as we use it, for an attitude, and especially if the word evil spirit is ~~used~~ used sometimes for an attitude, why, it is very easy to see when two people get an evil attitude toward each other, than anything either one of them does, the other one of them criticizes. And it is impossible for either of them to see any good in the other. They just get worse and worse. And here were - here was an evil man, Abimelech, and a situation in which, of God, instead of sending someone in there to straighten it out, He put confusion between the various ones who were evil, and causes them to get to disliking one another. That would seem to me to be the most logical interpretation if philologically it will bear that meaning. If it does, why you have to give some evidence. It doesn't relate to the various judgments, does it? It is a very interesting problem. I'm glad to have it called to our attention. (Student). I would say that, this one perhaps could be. Unless it is stated, this is God's judgment. (I haven't read that passage for quite a time, but it seems that Judges 9:23, is the means that God used to bring his judgment upon these wicked people, was to cause confusion among them. As that is the means he constantly uses, where there is wickedness, there usually comes confusion. And breaking up within them. An evil spirit, an evil attitude. I would question very seriously whether there is anything in the context, to suggest the action of a spiritual being entering in there, in anyway. * (10 1/2 says, an evil spirit between them. How would an evil spirit to be a being, be between them? It doesn't seem to make sense. It sounds like an attitude, as far as I can see. Destructive attitude upon the part of each of them. Well now Judges 9:56-57, is God renders judgment upon them as a result of ~~judges~~ Joshua's curse. I question whether judgment is ever issued as a result of anybody's curse. I would incline to think rather that a man was permitted of God to make a prediction about the future. That this is what we mean by a curse. That a true curse would be that God enables a man to pronounce God's judgment. This might be in the form

of a curse. (Student). * Yes, God gave him a vision. Now John Murray over at Westminster tells a story, that there was a minister in Scotland a hundred or more years ago who took a stand for the reformed (12) and that two of his elders came to him afterwards and one of them told him, I was so irritated about your taking this political stand that I decided that I wouldn't attend your preaching. And he said, that this man said to him, well, he said, if you took an attitude like that toward the preaching of the Word of God, he said, within two years you are going to have terrible trouble, (12 1/2) that occurred he believed to be an authentic incident ~~of a curse~~ there, and he told that 20 years ago, and he and Dr. Van Til and I were speaking, and Dr. Van Til said, why, that sounds like the old Scriblers, the old writers in Holland, about the same time, about the beginning of the last century there was a group of them. And he went on to tell similar stories of Holland. Well, I can't check on the truth of either of these, but I was interested that two fellows like they would believe those things. But if that happened, it was a case where the Lord enabled these men to see something that God was going to bring. But certainly, I would be a hundred per cent sure that these men had no power of themselves to lay a spell on that, of course that is a supersititious idea which is common among the heathen, and common among ignorant people that someone can lay a spell, but it occurs to me, the scriptures, seems to me not a man made spell, but God permitting the man to you might say to pronounce God's judgment. Like when Jacob says, when speaking of Levi, and Reuben also, he points to the evil they've done, and says what results are going to come. It is not that Jacob shows an evil attitude towards his sons and puts a curse on them. But he pronounces God's judgment. I don't see any other way to take that, and this would be the same way surely, and it would be good to mention quite a few of them together. Maybe this is the only one.

Then II Samuel 24:21, that God moved David to sin. I Chronicles 21 says that -

In I Kings 22 here we have Ahab wants to go and conquer Ramoth Gilead and Jehoshaphat says all right, if you want, but let's be sure it is the Lord's will, so they ask for the Lord's word and Ahab has 400 priests, 400 prophets trained to come in and say what he wants them to. And they all say go up to Ramoth Gilead and prosper, but we have one, Micaiah who comes in and says, if you go up there you are going to be killed. That is what he said, and then Ahab goes up there and is killed, according to the Word of the Lord. Well now, there is nothing of judgment in that context. If there is judgment it is judgment for not trusting the Lord, not looking to the Lord for the help instead of looking to these false prophets. (Student).

* That would seem reasonable wouldn't it? In this chapter, Micaiah says, if you go up to Ramoth Gilead you will not come back safe, you will be killed. I saw all Israel as sheep without a shepherd. Then you read the king died, and is brought back, and they bury him there, and they ~~lick~~ lick up his blood, and they wash his armour according to the Word of the Lord, which He spake, what Micaiah said, is fulfilled, and in the previous chapter, you have Elijah making a judgment upon him, and then him repenting, ~~an~~ or at least being terribly upset by it, and the Lord saying because he humbled himself, it is not going to come in his day, but in his - and then you have a statement in his son's day, which it says is according to the words which He gave ~~to~~ by Elijah the prophet. So that Elijah's words will come to pass in his son's day, in his son's day it is fulfilled. Micaiah says he won't come back safely. He will be killed there. That is fulfilled here. What reason is there to try to cross the (2 1/2). If I were to make a guess I would guess that some scribe misunderstood the ~~the~~ prophets, and that this, the dogs licked up his blood was a scribal insertion of some scribe who misunderstood and that thought, since Elijah said, his blood is going to be licked up, and he's got to lick up the blood, and after all he was killed in battle, and there were no dogs around, so it must be that the dogs licked up the armour after he was dead. And the only mention, there is no mention here of any dog coming in near his body or anything of the kind. Probably the son was eaten up by dogs. You know what happened to Jezebel right after. They threw her body out and in an hour there was nothing left of it. The dogs had eaten it up and that was right next to the (3). This is way

out there in the field. If that would happen next to the palace where a lot of people were around, * out next to the field you can think it might even be worse. Those wild scavenger dogs around there. And they throw his body in then to the dogs. But as far as Ahab is concerned, he died - he is killed, and they bring him back and they wash his armour after he is dead. And whatever blood was in the armour by that time, many hours afterwards, would be dried up. It would wash off with water and dogs lift that up. There's not much judgment to that.

(Student). It might have been on the ~~chariot~~ chariot, and the dogs licked it up. What a terrible punishment, to have the dogs lick this blood. (Student). Yes, there wouldn't be anything to get to otherwise. It would be all dried up. They washed it, they could have washed it off, and the dogs licked up the water. (Student). There's a slight similarity of words, but that is all. Naboth, what happened to Naboth. They stoned him there. They stoned him out in this field, and here he lies bleeding and dead, and the dogs come up and make an end to him, at least eat something of him up just like they would to Jezebel. It is a terrible thing to happen to a man. But here a man is dead, he dies in battle, many many a king died in battle. He dies in battle. They bring his body back to - and bury it with all

(5), and then they have to wash up the chariot, and so ~~a~~ the dogs ~~licked~~ licked a little off the chariot. There is no judgment to that. But I personally must say that it is - it certainly looks to me as if there is a scribal gloss or something there, because it is so unimportant, the thing has no meaning to it at all, except to try to get a relationship to the previous chapter and the relationship is purely verbal, there is no relationship of real meaning or something - he dies in battle which is thought of as an honorable death. Something which was for the glory of his country. The other was executed as a criminal. But his son, was more like the other, his body was thrown into the field of Naboth. This is purely verbal. Any significance to it - ~~as~~ I don't see any significance to the words in any shape, or form. And my guess is that, especially when you take the confusion in the Septuagint here, the difference, my guess is that some scribe maybe wrote it in the margin. He didn't read closely. Well Elijah said, the dogs are going to lick his blood. Well, where did this happen. Here he dies in battle. No dogs could get him in battle. They brought him back to Samaria. Well,

how did they ever get his blood. Well, it must be they washed his chariot off. Now I hate to think of the verses, insertion as part of the verse, but there certainly have been such errors. Not many, but some, some few, and there certainly is no meaning to it otherwise that I can see. Because if this is the fulfillment, it is a flat contradiction of what the Lord said to Elijah, that the evil will come in his son's day, not in his. But this is a different evil. This is the evil that Micaiah predicted. And it is fulfilled. (Student). Well, I wouldn't want to dogmatically say it wasn't so, but I just don't see any judgment ~~liking~~ up a little blood off the armour. (Student). It would seem to rule out any similarity whatever, to my mind. It is a different place. It is a different thing. It is not a man's body. It may be a lot of blood, but it is blood that is hours after he is dead. He wouldn't know anything about it. And he is already honorably buried. So it certainly wouldn't be any great dishonour to him. They've brought him back, and they've buried him in Samaria, and now they take the chariots and wash up the chariots. (Student). All men die anyway. There wouldn't be any judgment - (Student). In battle, you die in battle, but to compare honorable death with battle, with death as being stoned for blasphemy - suppose, in war somebody might say to an officer, look here, the way you've misjudged this fellow and this courtmarshal, and you've had him executed. Well, you yourself will come to death as a common (9). That would be a real judgment, if you say to him, you won't come back safely from war. Who knows which one of them are going to come back? That would not be a judgment, because many of them would not come back, and kings who fought in battle constantly like Ahab did, to die in one of them, there is not much of a judgment for the death of - for the terrible sin of Naboth. This isn't even connected with his death in the battle. Hours later there is some blood stuck on the chariot. Now I don't want to be dogmatic, but it just seems to me fantastic, that there would be any thing whatever between -

(Student). That can find plenty of fulfillment in what Micaiah just said. He would be killed. And (9 1/2) what the Lord meant to Naboth, to Elijah when he did this terrible thing against Naboth. After your death there is going to be a little blood stick to the armour, which would come off when you wash it, I just don't see any connection. Now as you say it is an entirely different place. And to me it is like the record we used to have about

Flanigan and his gold mine. Flanigan talked about what the gold mine would have eventually. He talked a little and it proves that it is one mine, and he jumps a little further, and it is not a gold mine but a coal mine, and then he talks a little further, and he doesn't own the coal mine after all, but it is the coal of the artist next door, there's a place where he can go and take some coal if he wanted to. It is about that much connection, it seems to me.

(Student)∅. (In Joshua 10 it speaks about Joshua and Israel taking ~~Deberah~~ [?] Debir. Joshua 10:38). (Student). I remember Dr. Wilson telling when he was a young fellow and he was in college, and somebody came to a couple of his friends and said, we are getting out an edition of the Bible and they wanted him to put diacritical marks on the words ~~and he said~~ to show people how to pronounce them. And I believe a lot of them are put in just about that way. Anybody just put it in. Ⓚ What rhyme or reason would there be for pronouncing it that way. † There is nothing in English. ‡ If you said Debir in English, you wouldn't spell bir, you'd say er. And if you were going to have anything like the accent of Hebrew you would put the accent where the Hebrew accent is. In the last part. So comparison of Joshua 10:38 with Joshua 15: what verse you say? Joshua 15:15-16, that is not an isolated problem. You will have quite a number of cities which Joshua took which later on have to be retaken. So my guess would be that he defeated the army and got the king, but that he rushed on against some other cities, there, he made a conquest of the ~~a~~ land, going from one place to another, and then the people went back, and then it was just a different part of the city. That would be my judgment. (Student). The suggestion that the army was active for awhile and then they were home planning, and then they were active awhile, could possibly apply to certain instances, but it seems to me that in the original conquest, it was one tremendous great campaign in which they went rapidly from one place to another, rather than to

(13 1/2) before he went on. That would be the impression that I would have. The other is possible, but it wouldn't seem to me to be the general impression you get.

(Student). (Letter put on this record by mistake.)

111. (0)

Yes, I think this in the main, I think there is a little more to it than that. That is, I think that they met them. They came in large groups and met the Israelites and they were defeated and they fled, and the Israelites captured the leaders. But instead of stopping and possessing the town and they going on to another later, they figured on defeating them all while they had them on the run, and then (1/2) was over, and a lot of them were retaken, and were rebuilt, and were reestablished. It seems to me that is what happened. But I think that Mr. Durham addressed himself to a bit larger problem. The Lord promised it to them, and why / didn't they get it all. And I think the answer is that it is just like in our spiritual life. The Lord promises us complete sanctification. But we don't get it in this life. And He promises us victory over the sins that assail us, and we get victory in a whole area of our life, and then we move on and take an interest in the other, and then we find the first one has crept up on us again. We have to deal with it all over again, and the righteous perfect Lord is dealing with man in an imperfect world, and very ~~imperfect~~ imperfect men and the result is not the carrying out of His perfect will alone, but it is carrying out His perfect will in relationship to our imperfection, and consequently the results always fall far short of what we might wish. And the great victories are always followed by declines. And we have to have a new step forward later, and that process is repeated over and over and over, in our lives, and in the lives of the Christian movement, the Christian organizations. There's a great step up and then there is a gradual decline, and then there is another step up and if the other (2) doesn't come, then we keep (2). But we can't look to the Lord to keep us always up on this high plane because we just don't stay there, but we start going down, and then we look to the Lord to bring us up again, ~~not not~~ higher than we were before, and then to keep us from falling as far as we did before, but everything in this world is/sin, is imperfect. God's promises are perfect, and we are going to see the perfection in the next life, but in this life we have His perfect purpose, which is realized in our life, in so far as we permit it. And that certainly was true of Israel all through. You might say that God picked Abraham as a friend of God and David

as a man after God's own heart. Then why did He have to send them into exile. Why didn't they have - why did He have to divide the kingdom so soon, in the case of David's grandson, it had to fall into subdivisions, warring against each other. It just seems to fall so far short of what you think the Lord would be able to do, of ~~what~~ ^{course} the Lord could do. He could just make us all automatics, and just press a button to go this way or that. But instead of that, He deals with human beings in a context of sin, in such a way that the individual who has faith in Him, will go forward, but that we ~~have~~ constantly have the surroundings imperfection and sin to contend with. And no matter how wonderful the movement is that we build up it won't stay that way, unless we keep constantly working. We'll find that evil and sin and failure come into our ~~lives~~ [?] and we'll find it coming in our own lives if we don't live mighty close to the Lord. (Student). Another interesting thing, when you think that the Lord made the sun, and the moon and the earth, the Lord made these three things, and we have a day after a revolution of the earth, and we have a month after the revolution of the moon around the earth, and we have a year with a revolution of the earth around the sun, and these lengths of time are established by what God has made. Of course, our moons aren't (4 1/2), but I mean, supposedly, the earth, the moon, and the sun, and yet you cannot divide any one of them into the others exactly. They're all irregular in their relationship to each other. How many days in a year. 365 days? and five hours and thirty some minutes and some seconds. Very irregular. How many days in a month? 28 2/3 or something like that, it is very involved. How many months in a year? It doesn't divide evenly. It is a very involved thing.

(Next class).

The problem of chronology is a very difficult one in just about any subject, and particularly in ancient studies. People don't, people who are brought up in America nowadays, don't realize until they get interested, what a problem chronology is. The average person will say, well, was that in 723 BC, or 724 BC. What month was it? Why we take for granted that everyone would simply know. I like to ask people, tell me the year that your great, great grand father was born. And I find that very few people can tell you that. Very few can even name their great great grand father, name all of them to say nothing of knowing the date, when they were born, when they died.

Now you ask the average person when some event happened in his life, when was the last time when you were in such a place, and oh, it was about 10 years ago, or 15 years ago. Well, you come to figure out exactly, it may have been 25 years ago, or it may have been 7. And very few people have any accurate idea of chronology, but of course we today have a tremendous help in figuring chronology in the system that has been developed through the years, of giving every year a specific number, and dating one year after the next, and we have that. We are so accustomed to that, that we sort of take for granted anybody ought to know whether it happened in 732 or 733 BC. We don't realize that this system that we have is a system which actually only originated about 500 A.D. That before that dates were given (7 1/2) except in the realm of the Seleucas, dates before that were always given according to the name of the ruler, or some events that took place, or a certain number of years of ~~his~~ his reign, or who was the consul, or something like that, which doesn't lend itself to successive listing and subtracting to just know how many years there were in it, and they don't realize that. Actually of course the system of numbering by years began in 312 BC, when Seleucas ~~captured~~, one of Alexander's generals captured Babylon, after Alexander's death, and the Seleucid enumeration has been used from 312 BC right on through, and so they, this was used with a comparatively small group after 312. Most people did not use it at all, and it was about 500 AD, or a little before that, that a monk, Dionysius, probably getting the idea from the Seleucid system tried to work out a system dating from the birth of Christ on, but of course it is well known that he got the dates wrong, because of Christ, whether Christ was born, 4 or 5 or 6 BC, it is disputed, but at any rate He was not born in the year 1 exactly. This of course has given us a tremendous advantage now, inventing this precise system which we've used since, but even then, when you get in medieval writers there is difficulty in knowing what the dates are, because, the question is, when did the year start and when did the year end. And if you take a papal record, if your papal record, say says the year, December 28, the year 1142, we would have to say that according to our reckoning that is December 28, 1141, because the Vatican very (9 1/2) recognizes that if they are going to use the Christian system according to Christ we should begin with the birth of Christ, so they did as they did then, started their new year number at Christmas time, and

of course, even our numbers of our calendar, even our names of our months, September means the seventh month, October means the eighth, November means the ninth, December means the tenth. If you want to think of anything that is silly and illogical, it is for you to say that we are doing something in the tenth month, in kDecember, when it is actually the 12th month, but we are constantly saying things that are utterly incorrect that way, because the old Roman years used to start in March, and they numbered the dates from Month, until Julius Caesar took the Egyptian calendar, and used it to change the Roman calendar, and he made the year start in January, but kept the old name, then of course, when Dionysius set his calendar, they were following Julius Caesar's calendar, which has 365 1/4 days in a year. The Egyptians had 365 days in a year. Julius made 365 1/4 days, and when it came to the time of the Reformation, the year had shifted 11 days, and so at the time of the reformation Pope Gregory got some astromomers to make up a new calendar, and they made a new calendar, which would be instead of 365 days and six hours long, about 365 days, and five hours and about 30 minutes. Actually, the calendar isn't exactly that, but it is pretty near. So that the Roman Catholic countries shifted immediately, but the Protestant countries did not, so that at any time between say 1570 and 1750, the Roman Catholic days were different by 11, 12 or 13 numbers on the Protestant days. According to the family records of George Wash ington, he was born on February 11. But when he was in middle age, the calendar was changed, to conform to the Catholic system, so we now call him 22nd of February though it is on the register as the 11th. So we get 11 days there, and this was a fact, that was not adopted by Russia until 1919, and not by Greeke until 1936, so when you get a date for 1934 in Greece, you can't be sure that it is the same day as the same date in America. It may be 12 days off. And when you get a date for Russia, you have to know whether it was before 1919, or after 1919, or whether it fits with ours. Well, these are a few of the things that show the difficulty of setting exact dates. When you get into the ancient world, of course we've never found a coin numbered 836 BC. We've never found that on any coin, but we don't find any precise dates on coins. I'm read ing now the Tablets from Marl, from the Northern part of Euphrates river. They are extremely interesting, tablets written largely

by King (13), of Assyria to (13) who was the vice roy of Mari, and these letters deal with every subject under the sun, but at the letters, is that they give the dates in the month and the day but there would be nothing to tell what year it was, so when you find a discussion, a letter from

(13 1/2) and it deals with the same subject, you don't know whether they are written in the same year, or whether they are written ten or fifteen years apart. You know ~~what~~ the month, but you don't know the year. And it is quite exasperating. Well now when we began, somebody 200 years ago, how can you figure out what was the date, how can you figure up? Well, there was actually no way. The Bible did not have in it the evidence on which to tell how long ago, now, any even t happened. There was absolutely no way to do it. But we have a Greek record, which tell us something about events back to about events back to about 200 BC. And on them we can construct a chronology to some extent back to that time.

112. (0)

Ptolemy the Greek student of geometry and astronomy, in history tried to construct a chronology. And for that he had to do a lot of guessing, and a lot of very insufficient material, but on the basis of it, he set dates for the Persian kingdom. Our records of the Persian kingdoms are very broken and incomplete, but he set dates for the Persian kings on a variety of evidences, and that evidence has not yet been questioned by scholars. Now it is rather shaky evidence in some places, so any date back of 300 BC, has a certain possibility of error in it, because it might yet be found that these dates were 50 years off, one way or the other, and the whole previous dating had been shifted, but yes? (Student). I think it rather unlikely that a date like 721 will be changed, because of the fact that ~~f~~ there has been tremendous interest in this field, and no evidence has yet been found to change the date of the Persian period, but the length of the Persian period, up to 300, ~~w~~ the length of the Persian period, a fair amount of it we have very little evidence on, and Ptolemy constructed the chronology at that period, where he tries to fit in evidence, but he couldn't, and he made certain guesses on the length of the Olympic games in Rome, it was quite an involved thing that he worked out, but there are some pretty bad gaps in it, which led a number of people, not many years ago, to be quite sure we would find that he was in error, and the period was actually a different length

of time, but up to the present no such evidence has come to past. Now if such evidence should be, it would shift all dates back of 500 BC, so that you see, if you shifted them, the fall of Samaria from 721, to 700, you would probably shift the fall of Jerusalem and equal number of years. It would mean a shift in the whole business. It is this period of the Persian kings which is - in the Talmud, there is a reference to the whole period of the Persian rulers, which is put together in the life time of the king of (3) and describes a man as being taken away from Jerusalem and as seeing the coming of Alexander the Great. Well of course, there are views now that the Persian rulers (3 1/2) the talmud is at least 50 years off. Every body agrees on that. But the fact that such a statement could be made shows there is a period of very considerable uncertainty right in there. Now that is a thing we are not in any position to make a change in. There may never be basis upon which to ~~make~~ be any surer on it than we are. Scholars take it for granted and probably they are right, but the evidence is just not water tight. There still is a slight possibility of error in that. Then you get into the Persian period, and you get in back of the Persian period, when you get the Assyrian period, we have a very great help in figuring ~~(4)~~ chronology. That is the system of (4 1/4) years. That system of Limu years was a system which was originally simply a matter for business purposes, but every year the Assyrian king gave a name to it. This was a figure of a thing which King Ashurnashipal is (4 1/2) and so they write a tablet and they say, day so and so, day 23 of the month of Adar in the Limu of Ashur (4 1/4) and that means the year that Ashurnashipal was the Limu of that year. Now he might reign for 30 years, but and only one year would be Limu, and then the other years, he designated somebody who was important in his government as the Limu. The king might start in and might designate the members of the royal family, He might designate the leaders in the government. He might designate rulers of provinces. If he continued to reign he might pick mayors of towns. He might pick out generals. He might get further and further as his choice. This was restricted as to who was Limu. But they have all through the year, they know that this is the Limu of such and such a man, and they say well now, you owe me three years interest, because you took that in the Limu of so and so. He was the Limu of such

and such and everybody knows (5 1/2). It would be like if somebody said to said, this happened when William Howard Taft was president of the United States. If you didn't know our (5 3/4) system at all, it would be very simple to figure back, that Eisenhower has had two terms, and that Truman had one full term, and most of another, and that before that Roosevelt had three terms, and just started the one, and then that before Roosevelt, Hoover had one term, and then Coolidge one, and Harding one. Most people would know that. At least at my age. (Student). Maybe I should have said Truman's administration instead of Taft's so that I'm getting old. But the - for recent years Limu was entirely satisfactory, and rarely would a person have to pay a debt for 40 years. Usually it is three or four years. So that Limu was quite satisfactory, and then when they had a few contracts, for 15, 20 years, why then they began making lists of them. And we have recovered lists of Limus, but no one of them is complete. They are broken. We have to put several of them together, which would be over lapping to make a full list. Now Dr. Allis under whom I studied in seminary was very convinced that we were going to discover evidence that there were gaps in the Limu lineage. Now of course that wouldn't have to mean that we have a Limu list that goes here and one that comes here, and there is a gap between them. That might spread. It might be. That is here's this list and here's this list, which we say come next to each other, and actually there were ten years in between. It could be that we have a list that gives the Limus of one king, and the Limus of another, and that in this list, in between, there should be others put in, because we don't know who made these lists, and they might have had broken lists, from which to make them. As we have in the lists of the early Babylonian kings, we have a case of a king who reigned for a long period of time, and we have a mention of the son of the king who is called king, but the list doesn't mention his reign at all. And we discovered quite recently, an inscription put up by the son proving that the son did reign, and actually whoever made the kings lists, didn't have the date of (8 1/2) son, but had the correct year, so he gave the father the whole total of the father's and the son's reign. Now the maker's list was in error, as we know now, but his years were correct. Now those will stay fast. They happen in every (8 3/4), and so the question, whether the Limu lists are complete or not, is one that leads a possibility of error in the chronology, but the Limu lists are a very tremendous help in the

establishment of our chronology back to around 900, I believe about as far back as Limu lists go. Then of course we have king lists of different countries. And these king lists start in with a king who reigns 330,000 years, and the next one 150,000, and the next one ~~79,000~~, 79,221 and when you get some of those, we just don't know what to do with them. We don't know what they are based on. We don't know where they got the idea of such tremendously long reigns. And they are of no help to us, but where the years get shorter, we assume the (9 1/2) and so we take our king list and we fit them together. Now, twenty years ago, people would have given you a list of Babylonian kings, of about when they reigned. They would have given you a list of Assyrian kings, with about the time when they reigned, and the Babylonian lists would include King Hammurabi, who reigned - they told you exactly at just before 2000 BC. About 2000 BC King Hammurabi reigned, and they would tell you that in the Assyrian list, that ~~Champsiadu~~ Champsiadu (?) reigned at just about 1700. So you have these two kings, and each of them long lists. Some of them mentioning only one man in one list, one man in another, that everybody would have said were three centuries apart, and then the Mari tablets of which I spoke of a few minutes ago, were discovered, and they began reading them and the first reports told of a few of the things found, and in them they found that Champsiadu of Assyria, had a son, Yasmusadu who was the Viceroy of Marduke, and Yasmaadu, was succeeded by Zimri Lim, who was a friend, an ally of Hammurabi of (11), but eventually Hammurabi at the end of his life for some reason turned against Zimri Lim, and killed him, and took over the kingdom. Well, when this evidence came to life, Dr. Albright had in the Bulletin of the American Schools of Oriental Research a heading, a Capernicum Revolution in the Chronology of the Ancient Near East, and he said it is now proven that Hammurabi who everybody thought lived about 2000 BC lived actually at about 1700. And immediately everybody jumps all over Hammurabi, all over Dr. Albright, and they said, it is utter nonsense. Three months later when the next issue came out, Dr. Albright had a heading, He said, retraction, the suggestion about Hammurabi and Champsiadu was made on the basis of insufficient evidence, and as others have pointed out to me it is not reliable. Actually, there must be some misunderstanding. And then three months later, the issue came out, and it said re retraction, he said, on further excavation, it comes absolutely clear, that there is no question

about it, that Champsiadu and Hammurabi are contemporaries and therefore, our whole previous knowledge of the first dynasty of Babylon in fact, all the history of Babylon must be moved up two or three centuries. Well, Albright was a pioneer in that. Everybody else laughed at him, ridiculed him, scorned him, derided him, for about 10 years, and then accepted the position that he presented and now practically all scholars accept it, because today we have gotten eight volumes of Mari tablets, with between a hundred and a hundred fifty (12 1/2) in each volume were published and in these we have realized a tremendous mass of study and it isn't merely the occurrence of the name Hammurabi, we have so many facts about him, about Hammurabi and about Champsiadu, there is absolutely no question of possible thought or misunderstanding and so that is just a complete revolution of our idea of the early kings of Babylon. Now when we come to Egyptian chronology we were in a much worse situation than in the Babylonian, because the Egyptian chronology was entirely based on the kings, and they would say in the year of the earth quake, or something like that. They might say in the fifty year of the king. We had no idea how many years the king reigned. And the Egyptian chronology was in a very difficult situation until there was discovered the principal of the king period. How many of you are familiar with the Phoenix year in Egypt? (Student). Well, they are a bird that comes from (13 1/2). Well, the Phoenix year in Egypt is a very interesting phenomena. (Student). There's a perfect ~~sun~~ cycle isn't there? Yes. The system of the perfect cycle in Egypt. Now this system became known comparatively late. We have a writing. I believe it is in 146 AD. A Greek astronomer, who -

(Student). Yes, I would incline to think that perhaps the possibility is that David was ~~the~~ ~~son-of~~ becoming $(1/2)$. He was falling into this, and God causes that the frame of mind, he caused it to express itself in $(1/2)$ and that was what it was. And that therefore God caused that the overt attitude, the attitude of the heart, $(1/2)$ then would make clear to everybody the reason that He did it. You say that David is becoming quite proud of his army, and quite conceded over his accomplishments, and God is going to take him down a peg. Well, it is also today, that when he shows the $(1 1/2)$ giving this universal $(1 1/2)$. Getting a list of all the people he can call up for military purposes etc, why God wrecked that by sending a catastrophe, and the brings judgment upon David's - upon this egoistic attitude, into which David had fallen, and also into which the nation as a whole had fallen. The nation suffers, but the nation is also involved in the sin of it. I would think that in that case they weren't suffering for David's sin, but they were involved in the sin. (Student). Yes, ~~he~~ I would think that putting a lion's spirit in the mouth of these prophets means that here in this case, these prophets are their deceivers. They may not ~~be~~ be altogether conscious of it. They may be deceivers who set out to get a good name, a good reputation, and standing for themselves by being prophets and therefore started repeating the words that other prophets were giving, and they of course made $(2 1/2)$. But they were pretending to be God's instruments for work. Which was a wrong thing, even though they said right things, and so now in this situation the Lord causes that they who are definitely pretending to be what they are, will in their pretense, give that which will be made clear to all the world that it is false, so he puts a lying spirit in their mouth, and of course, it is also the Lord's will that ~~Abib~~ should go up to Ramoth Gilead, and be killed, and so he ~~uses~~ uses these ~~p~~ false prophets to lure him up there, but ~~because~~ before God puts a lying spirit in their mouths, they already had taken a deceitful attitude in pretending to be God's spokesmen when they weren't at all. He simply causes this to develop into the point where it becomes obvious. As you say, the major purpose is pedagogical, to show all of us where sin leads to eventually. ~~Even~~ Eventually it brings judgment upon - definitely in the future life, and often in the fleshly life here. Oh,

there is one other thing here, where you ask, what sense does God bring evil upon a person. I think that the word evil is very very frequently used in the scripture in the sense of calamity. (Student). That the word evil here, the word wrath, I do not believe means moral evil. I think it means that which is destructful or harmful. And of course, if it is applied to moral principals, that which is destructive of morality is a evil in our modern sense, but it is - the word I don't think means that. Yes, does that help you for now. (Student: Do you know off hand, does any archaeological evidence, that would throw light upon this particular thought.) That the dogs would lick the blood of Ahab. (Student: Well, the fact is that this seems to be fulfilled in a different place than the prediction states it is.) Oh, I would say, it was fulfilled, when the son of Ahab, you said in the place where the dogs licked the blood of Naboth will they lick your blood, and then Ahab gave himself over to lamentations through it, humiliated himself And God said, because Ahab humbled himself, the ~~judgment~~ judgment will not come in his day but in his ~~son's~~ son's day, and then when his son was killed, they were going right by the place of Naboth, and the men just threw his body in there. He predicted that it would be here and here it is. Well of course, Omsted says he is intentionally fulfilling prophecy. But actually the fact that they happened to be right there at the time, would not (5 1/4) had planned. That was all the Lord's providence working up to it, so that he'd be right there to do it, but it was fulfilled in his son. Well then you have the people haven't read it carefully, and they had expected it to be fulfilled in Ahab, and consequently they try to interpret it so that Ahab was killed as prophesided. Well, there you have got some textual problem. The difference in the reading of the Hebrew and the Greek, and I think the Hebrew is not particularly clear anyway. There is one phrase there which says, one interprets it that the dogs ~~will~~ lick the blood and the other interprets it that the ~~king~~ (6) is washed in the pool, and it ~~is~~, but - which is worth looking into, but my - and it comes very definitely under this, but my ~~own~~ own feeling is that the fulfillment he says will not be any (6) and therefore it is foolish for us to try to find one, and I would be inclined to think that there might be some kind of textual error, through misunderstanding or something. (Student). (My impression is that what the scripture says that when they washed his blood in the pool of Samaria that this was to fulfill the prediction.) Yeah, well, my guess is

that that might be a gloss. An incorrect statement, because when he says it won't be fulfilled, than why should it be? You later find out that it was. That would be a contradiction, but you can look into that, and get the textual evidence. Now if you think you can do all of this by a week from Monday.

(Next class).

You say that you have certain questions in Ezekiel and Daniel. Which would you rather start with? (Student). In chapter 33, of Ezekiel. All right, what is the problem there?

(Student). The passage that Mr. Rapp is really asking about, does not concern much verses 1 to 6. Well, 1 to 6 are the basis of it. That is a general statement that when the Lord brings a sword on the land, people take a watch man, he sees the sword coming, and warns the land, warns the people. Then whoever hears the sound and doesn't take warning, his blood is on his own head. But if the watchman doesn't blow the trumpet, then the people, die just the same, but the blood will I require at the watchman's hand. I think that is - it surely has a figurative element in it. It is not talking so much about what is going to happen in the country. He'll require their blood, as he is of the general thing, that when the person has the duty to warn people that he is responsible to carry it out, but he is not responsible as to whether the people listen or not. You give the warning, and the people don't listen. Well, you've done your part. If the people do listen, that's good. If the people don't listen, well, you've done your part. But that if you don't do your part, the Lord will require their blood at your hand. What does that mean? How can you require their blood at your hand? Surely that looks to some extent into beyond the grave. How is the Lord going to require their blood at the watch man's hand? That is certainly looking on to a later judgment. But as to what happens to them now in that instance, at least in the picture there, it is dealing with a war in this world isn't it? But their blood will I require at his hand, it is when I the Lord bring a sword on the land, well, it certainly then, is not, his blood will I require at the watch man's hand. That is certainly not something dealing with present effect upon the watchman, as far as I can see. But when he says, in verse 7 following, he applies it. Son of man, I set thee a watch man. unto the house of Israel. Therefore thou shalt hear the word at my mouth, and

warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die, if thou dost not ~~seek to~~ speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul." Again, you have the thought, here is a man who is going to ~~be~~ die in his iniquity because of his sin. Now if you warn him from the wickedness of his way and he turns from it, well, that's it. But if you warn him, and he doesn't listen, to you, then you've done your duty. It seems to me that it is a word to the man who goes to missionary work in Africa, out in the bush where they have no contact with modernism and Mohemmadism, or anything like that, and he goes in and he begins to preach and he gets ~~he~~ thousands of people to hear him. Well, that's wonderful, but you take the other fellow who goes into a Mohammedan land, and he works for thirty years, he gets two. But the man is not judged by his results, but by his faithfulness. That in everything you do, there are two factors. A There is your faithfulness and there is the way that people take it, and you have to do the very best you can to get them to take it right, but that you must recognize that with the utmost that you can do there will be some who won't take it. And that you are responsible before God for being faithful, not for getting results in every case. (Student). I think we have to recognize that when we get over here to verses 15 and 16y, that salvation is not clearly brought out. But that the basic feature is that= is brought out that the man who commits wickedness, the man who is in sin, he is going to be punished for his sin, punished for his work, besides the result of sin. Well, if a man, destroys the (13)
~~he dies as ?~~
gives again what he robbed, walks in the statutes of right without committing iniquity, he will surely live. Well how can any man do that? He can only do it through Christ . But that is not . That is, ~~is~~ this passage if you take it absolutely literally, and press it to the full and say, only here do we learn how a man is saved, you will say, no body can be saved, because no body can fulfill what it says. So you have to take it that what he is talking about here, is not how to be saved, but the fact that a person ~~is~~ whose life is changed, is not hopeless, that if a person's life is changed, or the past can be removed. He didn't say how.

And he tells us elsewhere . (Student). But also, he says the same thing about the righteous, that the righteous comes through his wickedness, and all the goodness that he's done, doesn't do anything (14 1/4). He is simply , and his righteous him. And so you find there that no man can say that I can be saved by my works. You have to carry on your works right to the very end of eternity, if you want to be saved, and no man can do that. It requires a Divine intervention. But that nobody can say it is hopeless. My works is for God. There is no hope for ~~me~~ me. The Lord said there is a way of hope. He does not go into the details at the time. And on the other hand, no man can be

(14 3/4) in his work, who is all right, if you were to be saved by works you'd have to

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No man can live such a righteous life, that he would be saved, and if he did up to this moment, if he didn't continue, it wouldn't save him. And consequently, that it is by sufficient but that is not what he is dealing with here. He is not dealing with how to be saved, but he is dealing with the important watchman, and the obligation of the watchman, that is what he is dealing with. And the other is not made clear. There is nothing here said that denies salvation by faith. It is not explicitly mentioned. Now how would I crowd all that into two lines for a footnote in the Scofield Bible. How would I do that? In the new edition there is a present note that says that definitely, that here he is talking about death on this earth, not about the future life, and I didn't say anything because I didn't think at the moment of an improvement on it. I just kept quite though I wasn't satisfied with it. But I think along the line we've been speaking now is the correct answer, and so if I could - of course, they don't want to go back to Ezekiel anymore. If I could think of a good two lines that would make it clear, I would mail it in even now, with the hope of changing it. (Student). Now there, we are responsible - that is clearly taught isn't it, that if we do not give the warning, we are responsible, that is definitely taught. But just how great is that being taught here, that we are not told. Thou hast delivered thy soul. His blood will I require at thy hand. Well, it cannot mean that life for life. If you fail to warn one individual you are lost. It can't mean that. Because everybody would have already

fallen short, and that would be the end. So it can't mean that. Just how much does he require at your hand. The details are not gone into. W I think we can safely say, we do not know how much, but we know this of course, in the end everything is required at our hands, and is under the blood of Christ, and ~~set~~ apart from Him, none of us would be saved, and certainly our guilt in not serving Him as fully and effectively as we should is very hard to see, but we want to keep that as strong as possible. It is a driving home to us that the fact that we have a real responsibility that as a watch man it is our duty to warn people, but it is not our - but that we are not to feel that if they do not turn, then we have dismal effects. We are to recognize that there are two phases, that if we don't do our best, the Lord holds us responsible. But that if we give the warning, if we do our part the best we can, into the results there enter other (3 1/2) which we can not determine ourselves, and therefore that we are to be very much concerned as to whether we are fully obeying the Lord's commands, to warn the wicked and to warn the righteous, to preach the gospel to the best of our ability, so that we are not to be downcast, if we don't get results in every case, or even if in many cases we don't get results after we've done our best. Of course, there is many a man who isn't really doing his best, who may be working hard, but he is not working intelligibly. He needs to give a lot of new thoughts to it, so that it is not easy to say when we've done our best. But I am almost willing to say, ministers are divided I think into two classes. Those who just take it easy, faithfulness is what matters, and they don't bother too much. They take it easy, and they loaf around, and they try to raise (4 1/4), they preach orthodox sermons, but they are in the Lord's hand. They just take it easy. And then the case, that takes it so serious, that the issues of eternal life, and destiny are in their hands, and so much depends upon what they do, that they wear themselves out, into a nervous breakdown, with considering how far short they fall of taking advantage of all the opportunities and really doing the best that they could. And I think Ezekiel here is striving in both directions, he is telling you on the one hand, don't you say, oh well, it is in the Lord's hand. You've got a responsibility. It is up to you to warn these people. It is up to you to present the word. It is up to you to do your best. But on the other hand, when you've done the best, and they won't listen, why,

don't feel too bad about it, because after all, there are other factors that enter in. You've done your part. The Lord holds you guiltless, and to draw the precise line is impossible, because we don't know the factors involved. We cannot tell when we have done our best, because you can work, now you take the story I read once, about the son of Mussolini, and about an airman who went against him in a comeback, and there were two planes and the one was - I think it was understood one would give up, he would throw out a white cross, to show that he was giving up, and they went at it, and this fellow seemed as if he was at the very end of his resources. He said, I might as well give up, but he said, oh, I'll just hold on. Just one more good strong past, and once more he came at him with a good strong past, and then the other fellow dropped, put on the white sheet, and he was just about ready to give up but he held on just that much longer, and won out, and you can't tell when that is the case. You appear to make no impression whatever. You try, you struggle, you make no impression. Just a little more emphasis and it is done, but on the other hand, so it is very hard to tell when you've done your best, but on the other hand, there are those that no matter how long you go on, you will never reach the results, and there are cases, where by you giving all your efforts to one,

(6 1/2) so the lesson is, you must do your best, the Lord

requires it at your hands, if you don't, but that - you figure the best that you can what your best is, and do it, and the results are - you delivered your soul, you don't (7)

I think those are the principles here, and that we have to get the principles. (Student). I think that both aspects are in view here. I think that in this case, where it speaks of the wicked, why surely he is speaking of the eternal aspect surely, (student). Yes, I'm sure many did, and I do not think that all the wicked people in Jerusalem were killed and all the righteous people were spared. I don't think so at all. There's no evidence of it. I think he means that

(8). (Student). I think you have to rule that out. I think you come to the conclusion that the principles we've just noted are what is in view here. And that it is not a specific mathematical formula. But that it is a general principle. There are two general principles here. The responsibility of the watch man, and the impossibility of the individual, trusting to his past righteousness and faith. I think those are the two principles here and also, you

might say the fact that no one needs to say I've been so wicked in the past that there is no hope. But as to the means of that hope, the passage simply doesn't say. It just doesn't go into it.

(Student). Well, verses one - verses two to six are giving an analogy to us. It is not describing this situation, but giving an analogy. And the analogy is an earthly situation. An earthly situation in which earthly situation there are people who die and people who don't. That is an earthly analogy. Certainly there he is talking of physical human death. But then he says, he goes on to give the comparison to the prophet, and when he gives the comparison it is ~~er~~ here that the ethical is introduced. And quite evidently ~~h~~ the ethical here is referring to future life, rather than to present life. So you cannot interpret the chapter simply by itself. not that we have to interpret away its usage in the chapter, absolutely not. Nothing in the chapter we have to interpret away. But there are statements in the chapter, which cannot be completely understood, by themselves. It needs comparison from passages, and from other sources, other Biblical sources. But then he goes on, I think, in the latter part of the chapter, verse 21, is a different section altogether. It really should be a chapter division at verse 21. That is unfortunate that that is chapter.

Any further question Mr. Durham on that? (Student). No, now what is your next question?

(Student). On that let me briefly summarize it. The premillennialist view in its strictest sense, the premillennial view is the view that after the return of Christ there comes a period of millennial glory. The postmillennial view that any such period upon this earth, must precede the return of Christ. And the a-millennial view is that there is not any such period upon this earth. Now all three of these held by Christians, this is not a case of modernism, one of them may be develop into modernism, but they are not modernism. They are Christian views. And so they are views which have been held by people who consider that the whole Bible is true, absolutely, God's word, and who hold that salvation is through the blood of Christ. It is strictly Christian teaching, differing in holding these three views. Now when people hold these views, the premillennialist view says, the Lord is coming soon. It is imminent. (12 1/4) but it may and when it comes, if it is soon, the millennium is also soon. And therefore there they are keenly interested in the events ~~w~~connected with His coming and in the millennium, and the result is that the premillennial view becomes definite, to the extent that many opponents of

premillennialism use premillennialism in the sense that a man who thinks he knows everything that is going to happen in prophecy, so they just use the word premillennialism in the general sense for that meaning. Now that is not what premillennialism means at all. But that is a natural tendency in premillennialism to become greatly interested in the things, because you think of it as near. Now the post-millennial view says the return of Christ is a long ways off, and that being the case, a great many who are post-millennialists are not much interested in (13 1/4) while the a-millennialist view simply says this

is a lot of junk. So that actually, they - actualy, what you find is that a premillennialist has studied carefully to find out what is going to happen in connection with the return of Christ, and what is going to happen after His return, and there is a good bit of study to it. There comes a certain amount of abuse as to what the scripture teaches. There is a difference among (14) but there are a great many points on which they may agree. But when we take the post-millennialist, they hold as a rule a view which is afar off, that there is not a great deal of study to it, by most post millennialist and consequently you find out, a fair amount of diversion among them. Then you come to a-millennialism -

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When you come to a-millennialism, then, there is even more disagreement among a-millennialists, then the millennialists, I mean among post. There shouldn't be actually, I would say, but there is. Because a-millennialism impresses me as an attitude taken by people who don't want to be pre-millennialist, or don't want to be post either. It is primarily directed against pre-millennialists. So that the result is some people who call themselves a-millennialists, vary extremely little from post-millennialists, but most of them, vary tremendously from it, and some of them are even identical with post-millennialists. The basic thing of post-millennialism is ~~the~~ to feel that the return of Christ comes after the gospel has conquered the world. And the basic thing of a-millennialism is that there is no picture of a great time of universal happiness upon this earth, at least not after the return of Christ. That is the basis. So that under those circumstances, among a thoroughly

developed detailed post-millennialism would seem that the gospel is going to conquer the earth, and for a thousand years, there will be a reign of principle upon a fully converted world. But there are those who I would really call post-millennialists, who hold that the period is much smaller. In fact it might even be that it is (2 1/2), and that's all. But that it is , the post-millennialist view here, that the world is getting better and better, through the gospel. Many modernists feel that it is getting better and better, but it isn't through the gospel. But to the post-millennialist it is through the Gospel, it is getting better and better, and the Gospel will conquer the world, and then after that there may be a period of falling away before the Lord, but that so you have this much (Student). Yes, I believe that I doubt if any ~~few~~ view would really properly be called a post-millennial view unless it holds that ~~substantially~~ substantially that the Gospel is (Student). No, that's the funny thing about it. Some a-millennialists write very extensively (3 1/4) and they'll have a half a page the post-millennialists hold there is a long period of conquest of the world by the gospel. There's nothing in the scripture to prove it , but even then it might be so. They take the attitude we don't know. We know pre-millennialism is wrong. We don't think post-millennialism is right, but they (3 1/2) you see theoretically you can put post-millennialism here, and pre-millennialists and a-millennialists here, so close together, that actually there wouldn't be much difference, but ~~post~~ practically, a-millennialism takes its side against pre-millennialism. They are very much sure that pre-millennialism is wrong and they aren't very concerned whether post-millennialism is right or not. (Student). Now there again, there are various views under each of these types, but logically they could be almost the same, in their attitude toward the (4 1/2) post-millennialism, and a-millennialism. (Student).

Well, but, no you see a true post-millennial view would hold, a real true one, I would say, would hold that the Gospel will conquer the world, so completely that nation will not lift sword against nation any more, the wolf and the lamb which is a personification of the people will lie down together. The nations will not fight each other, and there won't be any blood shed or murder, or anything. The great big husky fellow and the little weak man won't be afraid of, because he knows he wouldn't hurt anybody ~~anymore~~ There is nothing but kindness in his heart. So there is universal

happy Christian principles established throughout the world.

Now then you see the principle then? True post-millennialism would hold that. Now according to that view, the world with Christ sitting in Jerusalem reigning, and establishing Christian principles in every case, and the world with Christ in heaven, but with Christian principles in the hearts of those men, would differ, the two would, but ~~near~~ not nearly so much, as most of them would from our present world situation. So that actually, in a post-millennial view, could interpret a great part of the Old Testament predictions very deeply.

It would take a little more, (6). It would say, the wolf and the lamb shall lie down together, that it doesn't mean animals will change, but it means how people are changed. Well we certainly ~~may~~ believe that people are changed, and so the difference is a very definite difference, but not a tremendous difference. But that is only the fully carried out post-millennial view which most post-millennialists haven't thought through. The main thing they hold is a complete (6 1/2) view upon it. (Student). No, I would say that all Christians, any one of these three views would hold ~~that~~ that Christ was literally, physically, bodily be returned to this earth. I doubt that any of them would bother to say that it wouldn't be Jerusalem. Now they might. But I doubt if they'd bother. If they are going to return to the earth, it might as well be Jerusalem as any where else. I doubt if many of them would question that that is literal, that He will stand upon the mount of olives, and all nations will be gathered before Him, and He will judge them according to their works, that is according to them the Great White Throne Judgment. That there will be a Great Universal Judgment upon His return. They would hold that. So I think they would agree on that. But then according to the post-millennial view, and according to the a-millennial view, when He comes back, that's the end of this world, Heaven and earth flee away before Him. The earth is burned up with fire, and eternal state begins. (Student). It is very hard to talk about the post-mil. You see, pre-millennialism, these things being near, people who hold it are vitally interested. They study it. They discuss it. They argue against one another. There gets beaten out a definite view which most of them hold. But now to a post-millennialist, a post-millennialist is not as a rule, there are a few men who are post-millennialists who are tremendously interested in

advancing the view. But all pre-millennialist are somewhat interested in advancing the view, because it is something so near. It is vital to them. But to the post-millennialist the return of Christ is so far away, that it is more or less an academic matter. Why worry about it? And consequently you don't find them arguing or discussing it much except to combat premillennialism. They are not interested in ironing out differences among themselves, and the result is that there is no clear definite position which has been worked out by people who prominently call themselves postmillennialists. There are a few people who hold it strong enough to write a lot about it, but not many. Most people will write against pre-millennialism, and then incidentally they will put (8 1/2); and their positions will differ , so I think post-millennialists are much more united than a-, but they aren't much more united. You can say pre-millennialists, ~~and~~ hold, and you can point to a hundred pre-millennialist writers who hold a certain view. Pre-millennialist hold, but when you say post-millennialist, or a-millennialist, 9/10ths of the people you speak about aren't much interested in eschatology, and they touch on it quite incidentally, it is simply a means of knocking pre-millennialists. And ~~consequently~~ consequently, they don't have any great (9) on it. (Student). Yes, particularly a-millennialism. A-millennialism particularly is an attitude of denial of pre-millennialism rather than of (9 1/2). (Student). There is no such thing as an average post-mil. Because a person who holds a pre-millennial view, he is a pre-millennialist. A person who doesn't hold it he is not a pre-millennialist. Now if a person does not hold a ~~pre~~ pre-millennial view, he is not a pre-millennialist. If he is not a pre-millennialist, he does not believe there is a millennium coming after the return of Christ, and he probably doesn't believe, that the return of Christ is soon. Well, if it is something way off in the distance, why get (10) about it. I mean, it is like the difference between a senior in high school. Talking about college, he is tremendously interested. Where is he going to go to college. And a sixth grader, you ask him, are you going to college. He'll say, oh, I hope to go to college, sometime. Well, what college are you going to? Oh, I don't know. There is lots of time to think about it. You can't divide six graders up according to their desires in

relation to college, but you could describe, people in their last ~~X~~ semester of high school about it, because they are interested. It is something near. He's got his interest upon it, and occasionally you find a man, who is writing a commentary on the Bible. He is not interested in eschatology, something way distance. ZHe comes to a passage. He's got to interpret the passage. He gets busy and he gives a post-millennial interpretation. Or you (10 1/2) find another man who meets a lot of pre-millennialists and thinks they are much too fanatical and he thinks it is a lot of foolishness, the attitude they are taking, and he thinks, well now, I must prove this is wrong, so he says what is right, so he develops a post-millennial attitude, but you don't find one post-millennialist writing against another post-millennialist, saying you are wrong on this detail or that detail or the other detail because they are not interested in that. It is not a thing that concerns them. It is away off. And when you take Dr. Machen's book on Christianity or Liberalism, and you read in it that pre-millennialists are good Christians, that we should feel at home with them because they are good Christians but that we don't feel they are right in their view, and he says, I feel like Dr. Warfield did, that I cannot feel that the Holy Spirit will be so impotent that He will not be able to convert the world. That He will end up the world with a large part of it unconverted. Well, that's a post-millennial view. So I would say he was definitely a post-millennialist. But when you ask what did he believe about the Millennium, I don't know of any place where he went into any detail upon it. All he did was to follow Warfield in saying this, and then you take Warfield and you read Warfield, the chapter on Revelation 20, and the way he describes Revelation 20, why the A-Millennialist could just as well claim it. Because Warfield makes it the church today. And you think he is an a-millennialist but then you find that Warfield says in a very obscure passage, Revelation 20, there's one clear thing, and that is that what is shown here is the completeness of the victory, the birds eat up all the flesh of the conquered (12 1/2) in Revelation 19. It shows the completeness of the victory. Why that is not a-millennialism. He says the sword proceeds out of his mouth, so that it is the gospel here, it shows the completeness of the victory. Every man, woman and child is converted. But he gets nothing in it about any time period or anything else. He has a complete victory. And then you get I think it was (13) who issued a book called The New Hypothesis, and his new hypothesis was that there is a literal thousand years but it

comes after the world is converted by the Gospel. Now that is true post-millennialism. But most post-millennialists haven't thought the thing through of anything to speak of. To them it is such a distant thing. (13 1/2). You can't really say what they believe. You can say what an individual writer believes, but you can not speak of anything, as what they believed as if they were a unified group like you can a pre-millennialist. (Student).

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Because if you say to somebody now, what will we do after the Gospel conquers. Would you say, look at the millions who haven't been reached, we'll worry about that when we get to it. We've got plenty to do now to reach them. Why worry about it? But if you think Christ might come tomorrow, you're apt to be very interested in what He is going to do after He comes. (Student). You read in Isaiah 11, that the righteousness shall cover the earth, as the waters cover the sea. And the post-millennialist would stress that and the a-millennialist would ignore it. And you take where it says, now Dr. Allis, I said to him once, I said, I think it is Jeremiah isn't it who says that the time will come when no one will say to his brother know the Lord, for all shall know the Lord, and I said to Dr. Allis, what does this mean, and he said, well, that's a good picture of the church. Everybody in the church knows the Lord. Nobody says to his neighbor in the church know the Lord, because they are have been converted. They know the Lord. But I said, that's what the church is by definition, so it is not saying anything. I said, if you interpret that way, what you are saying is, no one who knows the Lord will say to some one else who knows the Lord, know the Lord because all who know the Lord will know the Lord. It is just nonsense. I mean, it means that this scripture verse says nothing. So that to my mind, a passage like that complete disposes of a-millennialism. But post-millennialism takes those passages literally with their covering the earth literally, and say it is going to be completely conquered by the Gospel, but whether after it is conquered by the gospel, there then is a thousand years when this spreads over the earth. (Student). No, they fit right in with it. (Student). Yes, one man said to me once which I thought was a very good statement, he said, if a man, he said, you study the Old Testament and you take it literally, then you are a pre-millennialist, you take it definitely, but you take less of it literally, you can very fairly, not quite fairly, interpret the Old

Testament, and be a post-millennialist, but he said you can't be an a-millennialist and take the Old Testament in any really careful . . . I don't think that it is possible for an a-millennialist, to interpret the Old Testament without explaining away large portions of it, to the point where they mean nothing at all. But he went on to say, you take the New Testament with its stress on the return of Christ, and you can be a pre-millennialist, and they fit right in, taken literally. You can be an a-millennialist and you can take the wonderful promises that Christ may come at any time. So you can be an a-millennialist with the New Testament, with most of it, there is very little of it that gives difficulty to an a-millennialist, but a post-millennialist is an insuperable problem with (Student). Yes, I said it in prophets every year, every year that I taught it. Every time that I've taught it I've said it. (Student). I wouldn't say that you could be, but I would say that if I have to disprove post-millennialism on the basis of the Old Testament alone, I think I could do it, but it takes work. It takes very careful study. The post-millennialist is not in a difficult position to base his position on the Old Testament. He's gotten a pretty strong position, but I think it can be proven wrong. The a-millennialist, has got a pretty strong θ well, I won't say has got a pretty strong position on the New, I think that in the New, that a-millennialism and pre-millennialism agree pretty well on most of the New Testament as they can. What I would like to consider as true of an a-millennialist would be believing that Christ may come very soon, that he comes to an unconverted world, that we should be ready for His coming. Well, we are very close, and the New Testament doesn't say a great deal about what comes after, so that he doesn't have much to try to explain away, but he does have a little, and I think enough, that I think I can prove pre-millennialism from the New Testament, but I've got a harder job. But I don't think an a-millennialist can ever take

(5 1/2) in what I would consider a decent way, and I don't think a post-millennialist can ever take the New Testament (5 1/2). So that it is a rough statement, but I think that it can be . . . I think it is good to have a definite idea on it. Well, maybe we'd better quit for today then. Mr. Blizzard can listen to this. (Student).

- to interpret 40 to 48. It is very hard, and there are different lines of approach to it, and many a - my main interest up to the present, I don't feel that they are clear enough for us to gain much from them at the moment. It may be that with - I have never done much study on it. It may be that with a lot of study on them, we could find a great deal in them that would be very helpful and beneficial to know, but I have only looked at them fairly superficially, and partly because it is my feeling that to get a great deal that is really solid on them, would take far more study than to get a great deal that is solid from many another passage, that I have not yet been able to study to get that much from, you see, I feel that it is not a place from which I will draw the most results now. But the big thing that I'm interested in, in those passages is, that I do not feel that the a-millennialist or the post-millennialist is right in grounding upon these chapters, a strong argument against pre-millennialism. They feel that they have a strong point to stand, in these chapters against pre-millennialism. But their main way that they get such a stand upon that, is on the assumption that we build pre-millennialism on these chapters. You see. They assume that if we build pre-millennialism on these chapters, we then get a position which is impossible, and therefore that pre-millennialism is wrong. Well, my answer to that is to say in the first place, I don't know how, I have not decided how to take these chapters. They want to take them as figurative descriptions of the church and the Gospel. Well, I don't feel that that is likely, but I feel that it is not impossible. Well, if their view is a correct view, that is the way you have to take the chapters. They're trying to prove that they can't be taken the way we are apt to take them. Well, suppose you take them then the way they want to take them. It doesn't disprove pre-millennialism. It merely removes these chapters as an evidence for pre-millennialism, and I don't build too much upon these chapters. I have other ~~chapters~~ passages which I think solidly establish pre-millennialism without any reference to these chapters. And the fact that these chapters may not be a support for it, it doesn't in any sense disprove it to me. But I say now, suppose you take these chapters the way most pre-millennialists do, as being a picture of the millennium, which is still a figurative element, you can't take them absolutely literally. I'm sure there must be figurative elements in it. (Student. Because the figures, the size, the areas, given, and the exact square, cubes etc, they

describe are pretty hard to fit in with a literal situation in the world as it is today. If they are literal, there are then some very great changes made in the world, which the Lord might make and which could be made, but it doesn't fit with our usual picture of what He is apt to do. (Student). Well, I'm ready to admit that as a valid possible interpretation. (Student). Well, we can't go into that now because I'm going to have to quit in another minute, and we can look into that later, if we want to but for the present, I'd like to complete the point of approach I was trying to bring out, and that is this, on the one hand, you take it absolutely literally if you want to. I think that is unlikely, because if it is, it means that great physical changes which the Lord might make, but which I decline to think (10) that He does not mean that He is going to make. But that's possible. I don't say it is wrong. I say it is entirely possible. But I say that you can hold them as a picture of the Millennial Age without necessarily holding these great physical changes. And if you do, if you have some figurative elements in it, you might conceivably have a lot of figurative elements in it, and I am perfectly ready to concede the possibility that it is a picture of the church age. I don't think it likely, but I say, if it is, it is so figurative ~~th~~ in that case that you don't learn much about the church age from it. You have merely illustrated things you learn else where, and if it is, it is in no sense an argument against pre-millennialism, because I find plenty of evidence on it elsewhere. I don't build it on this passage at all, but now if it - so if it is the church age, it proves nothing about pre-millennialism, it doesn't disprove it. If it is a picture of the millennium, well then, the question of whether the physical changes take place or not, is not particularly important. It doesn't matter, as far as proving pre-millennialism is concerned, but the thing that they put their finger on, is the statement that there will be animal sacrifices. And consequently that is the one thing in these chapters that greatly interests me, because that is a big a-millennial argument. One of their biggest arguments, ~~a~~ I mean ~~th~~ big in the sense that it is one that they use a great deal. People say, ah, you believe in pre-millennialism. Then you have to believe in animal sacrifices, if you are going to be exact. Well now, I don't - in the first place, I say I don't think you have to, because you can believe in pre-millennialism

without this being a picture of the millennium, and therefore it does not necessarily prove animal sacrifice will be established. Secondly, you can believe this is a picture, it can be a picture of the millennium, and still the animal sacrifice can be figurative, and can be a representation of the application of the death of Christ to mankind, in the millennium, and therefore it does not prove that animal sacrifices will be reestablished. But in the third place if it proves that animal sacrifices will be (12 1/4) then, that animal sacrifice is not in any sense a reestablishment of saving people from their sins, by sacrifices, because in the Old Testament they were saved by sacrifices. It merely looks forward to Christ, and if this looks back to Christ, as the other looks forward to Christ, it in no way does away with the all sufficiency of the death of Christ for our sin. It is simply just a way of looking back, just as we do in the communion. It doesn't have to be what the Roman Catholics make it mean, a reenactment of it. And consequently to my mind, the a-millennium argument based on Ezekiel 40 to 48, is absolutely without foundation, and that I think is tremendously important to prove. Now when it comes to going further and getting the details on the whole understanding of chapters 40 to 48, I feel that between chapters 30 and 40, in Ezekiel there is a tremendous amount of material which I haven't fully studied, which would yield results which would be much more important, I mean much easier to get, then from 40 to 48. And I feel there are many passages in the Minor Prophets which would yield results (13 1/2) than 40 to 48. And also, my feeling is that I don't feel any compulsion ^{to go into} ~~at the end of~~ these chapters to decide exactly which I think is the teaching of it, ^{for} ~~so~~ the present I'm satisfied with being convinced that there is from these chapters no valid argument which can be properly drawn against pre-millennialism. And I'd like to take a lot of time on them, but there are so many others I would like to take too, which I feel would be more rewarding to it, and of course I can't expect to study the whole Bible in ~~more detail~~ full detail in my life time, Whenever a vital argument against the - which seems to me important things from other part of scripture, is based upon something in scripture, it is my duty to go into that passage far enough to deal with that argument, but it is my duty to cover the whole of scripture, to fit them together,

and then to determine where I should go by which ~~would~~ seem most rewarding, or ~~de~~ what deals with the basic question.

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the 2nd or third chapter I would imagine. Because you had your Egyptian calendar, ~~300~~ 365 days and Julius Caesar took over it, and made it the standard calendar of the Roman world, but he changed it to be 365 1/4. So that the Roman world in the time of Julius Caesar knew about the quarter of the year. They had their leap year every four years, and of course they had their months named after Julius Caesar, the month of July. A month named after his successor, [^]Augustus, but the - they were aware of that fact so students of ancient history and chronology probably were probably aware in those centuries of this (1) of figuring Egyptian dates, but they didn't know which cycle to put it in, and nearly everybody including the last 20 or 30 years, made to many cycles, (student). * Well, maybe we'd better call this enough for this morning, unless you have a question on the Hebrew you'd like to take up enough. And how about your thesis?

Next class.

Actually I have a feeling that this (3) is best rendered instead of "you will not do it again" - "you will not continue to do it again" or you will not keep on doing it. I think that is the real meaning. I mean, it again does not mean it will never happen, but - and again it doesn't mean that there is not going to be one more instance, ~~so~~ though it can include that, but it means that a process is going to stop. A minor point in your translation here, yet * I feel that I ~~can~~ should call attention to it, and that is this, sometimes you translate a second feminine as thou and sometimes as you. You said, you will not forget thy reproach, or something like that. Now to my mind, the word thou is no longer an English word, it is archaic. Therefore if anybody wants to translate something as you, it is entirely reasonable. You may have noticed I do that in prayer myself. I feel that we are not talking in English if we are going to use another language, then let us use Latin, which is much more ~~beautif~~ beautiful. Why use the English of 300 years ago? That is my feeling. I'm not urging anyone else to do that of course. I am merely stating my feeling, but this I would want, consistency. That is to say

if you speak modern English, if you want to make it you, you do this, or your book, etc do it at least all the time in a particular recitation. But when in translating a sentence, you have you and thou mixed, I must say it - I'm very happy to hear someone pray and his prayer is full of thous. I'm equally happy to hear somebody pray and his prayers are fully of you, but it just rubs me the wrong way when somebody says God we thank you for thy goodness. And when you and thou are mixed together, that = it seems to me that sounds extremely uncomfortable, mix them together, it seems that we are either speaking Old English and using thou or we are speaking modern English and using you. But to mix them together is to me as if you mix German and English together. And it is amazing how many people do it, but of course - but it is very easy to do. Now I've always used thou in prayer up to about six years ago. I never used anything else. I don't believe I ever slipped the you into a prayer in any way shape or form, then I decided that I would make a switch, and it was a tough job to make, but I felt I would like to make the switch, and I set to work to make it, and I made it, so now I always use you, I don't know whether I could go back in one instance to the other. Probably I ought to be able to go to some church where they would be terribly shocked if you would address God as the form that shows respect, of using the plural instead of the ordinary personal form of thou, but I don't think I ever mix them. And you did in this translation so I thought I'd speak on this. That is another point in connection with this verse, and that is the difficulty in English of some of these words. You said that you will not be ashamed, and then you said, don't be embarrassed, because you won't be confounded, or something like that. Now there are words in which, like ashamed or embarrassed, in which they are used for a frame of mind, that a person which a person gets in to. But unfortunately the same word is used in English for a situation in to which one comes. Now the King James says, don't fear, not because you won't be ashamed, but because you will not be put to shame. And in English, put to shame, means somebody does ~~something~~ something to you, but to be ashamed, you take a certain mental attitude, and as you take that mental attitude, because of what somebody has done to you, then you can extend the term and use it for what they do to you, but in each of these phrases, you are told not to take a certain mental attitude because

in the external world, God is going to cause something to happen, and it is difficult in our English to separate the worlds, that so often the same words can be used in either one. Now that is an important thing in translation, not so much for our immediate ^{own} recitation, as for our general understanding of the Hebrew, and I call your attention to it here. I don't think we want to take an hour over this verse, to try to get the best possible translation. At least in this class, but I do think I should alert you to the problem, that don't fear, because you will not be ashamed. Well, in modern English, ashamed doesn't quite get it. It can get it, but it can be taken in another way, that it doesn't fit at all. And then I think you said, don't be embarrassed, because you will not, what was it? How did you translate the passage, the verse? You will not what? (Student: Display). I would - yes, I don't think that quite gets it, I think what he really means is you will not be caused to display (8) or something like that. I think the meaning is, one is object and one is subject. ♣ But I'm not going to go into the details of the translation, but just to alert you all to the problem. Now let's look at the verse. (Student). How do we know a jussive. The answer is, there are certain forms in which there is a shortened form to express a jussive. Therefore we know there is such a thing as a jussive. Now what is the difference? When you have a shortened expressing the jussive, the jussive is an exhortation or a command, or something like that. Let him do this. Do not do this, etc, that is the idea of a jussive. There is a command idea involved in it, in a jussive. So that if we say a thing is jussive because it is shortened, is a ~~different~~ different idea, but the jussive idea is command, - well now, there are many forms in which there is no way of shortening, but these forms in which there is no way of shortening, sometimes has the idea of command in it, and sometimes doesn't. Since in forms which can be shortened, there is a definite form of command idea in it, or a form which does not have the ^{command} ~~form~~ idea in it, it is reasonable to assume that there also are the two ideas connected with the forms in which no change takes place. Therefore the first verse here,

(9 1/2) Mr. Durham said was a jussive. I say fine, if this is a jussive, how do you know it is a jussive? Well, it has an *h* in it, you wouldn't have an *h* except for the jussive. But the form is exactly the same as if it wasn't a jussive. So in that case, you are saying it is a jussive actually in view of the ~~reason~~ context, in view of the fact that in the

light of context, which in this case is displayed by having an $\eta\alpha$, you know that it is a command or an entreaty. Now when you get to the next one there, the form is identical. It doesn't have an $\eta\alpha$ though it does have a $\alpha\eta$. But some have $\alpha\eta$ with a jussive. (10 1/4)

But the idea of this is very definitely not a jussive idea. He is not commanding you not to be ashamed, but he is giving as a reason why you don't need to fear the fact that he won't be brought to shame. So that this is not a jussive, but you can tell it (10 1/2). And personally I very much like in all translation, as far as possible to differentiate between - what does the form and what can we tell from context. And when you have a thing like a jussive there are different forms that are jussives, therefore in this case, you could say, the form is the same, it is either a jussive or it isn't. It is just what you decide from context. Now I do not like, the eight case system in Greek. I do not like it because it destroys, it confuses these two sets of translations, and therefore it introduces confusion in the translation. There is no case in Greek, where you have a different form for some of those cases. The 8 cases are actually only the 4. But the basis in Latin, you have a dative and an ablative, which are usually are the same (11 1/2) and in rare cases different, but you have the dative and the ablative the locative they call it, and you have these 4 cases and you find them in (11 1/2) but you don't find them in Greek. And to me it confuses, it is much better to insist there is only one, to say this is the dative. Now the dative has many uses, and here are 4 of the most common. Which of the 4 is it? That way, you are taking your first step, what is the form? Your second step, what you learn about the form from the context. And when you try to do the two, just as one, you are apt to get them confused in the ear, for that reason I think it is always wise to sharply differentiate. (Student). It is not my impression that you have 5 cases in N.T. Greek, (student). Including a vocative, yes. But the 8 case system would then be 9, wouldn't it? But you see my point wouldn't it? (Mr. Durham). Here in Isaiah 45:5, where I asked you not to simply say (13) but to say (13) it is hard to get in an English form, but what I mean is, I want to bring out the fact, because it is a different form, the common form for master is $\eta\alpha\kappa\alpha$ (13) that is the noun $\eta\alpha\kappa\alpha$. But here we do not have. We have a participle. So that the participle here is one who is taking the position of a husband over you, taking or exerting or

continuing. It is an active ~~an~~ idea. That is, I think it is a very interesting little thought here that Isaiah brings out. The English just says, for your maker is your husband, but the Hebrew brings more than that. It is not simply one who is in the - has the name of a husband, but is one who is performing the function of a husband. One who is actively interested and looking out for the welfare. One who is husbanding you. One is doing the same, is performing the function of - it is an active participle. Now I don't know whether you can make - express it in English, it may be your husband is the best you can do. But the Hebrew has that particular idea there, expressly brought out by having the participle. Now if you and I are to study it, it would be good to have the idea in the midd, of what you can get in Hebrew that you can't get in English, and I wouldn't say that the translation is wrong, but simply to stress it in order to bring out that idea.

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It is not the idea here of somebody who is exerting power over people. That is perhaps the original sense of the word אֲדוֹנָי , but the word אֲדוֹנָי has come to be used for the man who is the head of the family. A man who protects the family. A man whose word is supposed to be controlling the family, and who therefore has a responsibility of ruling the family right, and all that had come to be in the words by this time, so that ~~the~~ when you say the word in Hebrew, it actually means in this context, the one who is performing the function of a husband. Not just ~~the~~ husband in name, but husband in

would convey it to

(1). All these little shades of ideas suggest a word in English or

in Hebrew, and how

(1). You can not just say this word equals this. (Student).

Here we have a very interesting fact brought out, that the participle, the time of the participle is not fixed by the form of it. It has to be inserted from context, undoubtedly (1 1/2)

is not the one who became your husband, but the one who is performing the function of a husband,

it is a participle expressing a present activity, but the

(2) ~~is~~ is here a participle expressi

a past aspect. Your maker, it doesn't mean the one who is now making you, but the ~~one~~ one who has made you. Is your maker, your creator, the one who did make you. (Student).

Open your Bibles and for the moment I won't go into the - check into involved problems at all, but just a general examination. In Daniel 9, for the moment looking at your English Bible, in Daniel 9, you have Daniel's prayer, and in his prayer he recognized the fact that Jeremiah had said that seventy years the land was to lie fallow, and now he recognized that the seventy years was nearly over. It was almost 49 years now, since Jerusalem had been destroyed, and it was almost seventy years since the first group had been taken into captivity by the Babylonians. And so, the Assyrians had taken 150 years before most of the northern kingdom, but now it was nearly seventy years since the first group under King Jehoiakim had been taken into captivity, and it was 49 years nearly since the destruction of the city, and so therefore in Daniel 9 he tells us that he went to the Lord in prayer, that the Lord would fulfill the promise that He had given, and would restore the city and give the people ~~a chance to~~ again their homeland, and then we read that the Lord sent the angel who gave them this message. And he said, verse 23, thou art greatly beloved, and therefore understand the matter and consider the vision, 70 weeks are determined upon thy people. Now what does this understand the matter and consider the vision mean? I ~~me~~ imagine it means therefore you give careful attention to the vision that I am now going to give you, and see what you can get out of it. Don't you think so? Understand the matter therefore and consider the vision. The vision has not yet been given. It is not saying, you've got this vision. Now I'm going to interpret it for you. But now I am going to give it to you. Seventy weeks are determined upon thy people. Seventy weeks. He doesn't say what the weeks are, and Leupold's commentary on Daniel and I believe Young says there is absolutely no evidence anywhere that these are weeks of years. The idea of a day for a year, he says, is unwarranted in scripture. Well, I think that is going much too far. I think there is very considerable warrant for the possibility of interpreting a week as standing for a week of years. Certainly we have the Sabbatical year, we have the seven year, with ~~w~~ the seventh year lying fallow. This which they stressed so strongly. Now if there is one case which immediately occurred to me in Genesis where Jacob served seven years for Rachel and then Laban gave him Leah. And he said Rachel was what he wanted and not Leah and of course he already is married to Leah, and Laban said, well, fulfill her week and we'll give her

to you, too, and I always put that as meaning weeks of years. You work 7 weeks for her like you worked 7 weeks for Leah, but - so I immediately looked into Leupold's commentary on Genesis to see what he has for that, and he takes it as meaning the marriage feast for Leah had begun. They had about two days of it when Jacob found out that he had been deceived, Laban said, go ahead and fill out the week of ceremonies for Leah now, and then you can have Rachel, and that way gets away from it, of a week standing for a year. It is a possible interpretation. At least it is sufficiently possible, that ~~is~~ I don't think you can say that that in Genesis proves the use of the week of years, but surely the jubilee does. That is the land

(6) it proves the possibility of it. Well now, in any way, if it is not weeks of years, if it is weeks of days, what sense do you get out of the passage. I don't try to get any sense out of it, unless it is weeks of years. But that doesn't necessarily mean that it is going to be precisely (6 1/2). It could be, or they could be general periods. But then it says 70 weeks are determined upon thy people and upon thy holy city to finish the transgression and to make an end of sin and to make reconciliation for iniquity and to bring in everlasting righteousness and to seal up the vision and prophecy and to anoint the most holy. Now you know what the seventy weeks are for, but they are pretty vague phrases to a lot of us, and of course, Pusey says that these describe the work of Christ on calvary where he sealed up the vision and prophecy, where he made reconciliation for iniquity and where he brought in everlasting righteousness, etc, and you could make a good argument that this is a description of the work of Christ on calvary. A good argument but very far from a water tight argument, because some of the phrases, seem to point, not merely to reconciliation for iniquity, but to the actual bringing in of everlasting righteousness, and making a real end to sin, and finishing the transgression, and so it seems to me that this argument is not water tight, but it is thoroughly satisfactory, that this is pointing forward to the first coming of Christ. I see no possibility that it is purely anything other than pointing forward to either the first coming of Christ or to the second coming. It must be one or the other. Now Abernathy has gone into these phrases very carefully, and he did an excellent piece of work on it, but I'm not sure that we found an awful lot more definite than what I've just given you on these phrases. (Student). I ~~would~~ would think that the phrase, to make reconcili-

ation for iniquity precisely sounds more like the first coming of Christ. (Student). To make an end of sin could be to make an end actually or it could be to make an end judicially, so it could refer to either one. There you could study the word end and see if that would throw any light on who it might be. To bring in everlasting righteousness, again there is the possibility - I would feel that it would go beyond the first coming, and probably would include both, but to be dogmatic impresses me (8 1/2) as rather difficult, while to be dogmatic that the first one doesn't include the second one, seems to me that is (8 3/4). Of course that is what Pusey does, and Young follows him. Well then he continues, know therefore and understand that from the going forth of the commandment to restore and build Jerusalem, and of course there has been great discussion about this. What is ~~g~~ the going forth of the commandment to restore and to rebuild Jerusalem. Is this a commandment of Cyrus that the people shall come back? Doesn't it mean as some people say, no, that is not a commandment to restore and rebuild Jerusalem. He would just say to go back to their own land, what was the point of their coming back to Jerusalem. If they didn't restore and rebuild it. ~~Q~~ Are they just going to live in caves. It is pretty hard to argue that it is impossible to consider that this means Cyrus' first command, and then you go through the various edicts you have, and you find little differences among them, and you can make quite a discussion as to exactly which various edict it points to, and then there are those who say this does not point to a human edict, to command and restore Jerusalem, but it points to the Lord's prophecy that they were to come back, the promise that they were to come back which was given at the very time of the beginning of the exile. And therefore it includes the exile. Well, it is (10) to be dogmatic on that, - so that you have certain (10) in this, or at least certain problems among just what is the ultimate end, but it must be the first or second coming, one or the other. And it certainly would seem reasonable possibility that it looks forward to the second, but that the first is in some way included. And then as; to the ~~is~~ time when it starts, that is difficult to be dogmatic upon. Some people are very dogmatic upon it, but it is difficult to do. Then you read in verse 26, here is the - verse 25, he says, know therefore and understand from the going forth of the command to restore and rebuild Jerusalem ~~and~~ unto Messiah the prince shall be ~~s~~ how long? (Student). That seems to be what it says, doesn't it? Unto Messiah the prince shall be seven

weeks is what it says. Now most interpreters regardless of views take it shall be 7 weeks and 3 score and 2 weeks. In other words, shall be sixty nine weeks, yes, sixty nine weeks, ~~th~~ but that is the queerest way ~~of~~ to say 69 weeks I ever heard of. Seven weeks and thirty two weeks. I don't know of any parallel for it anywhere, it certainly seems a much more reasonable interpretation to take it as from the time of the going forth of the command to restore and rebuild Jerusalem, unto Messiah the prince shall be seven weeks. In 62 weeks the street will be built again, and the wall even in troubleless times. And after sixty ~~w~~ two weeks, ~~d=~~ three score and two weeks, shall Messiah be cut off. Now you see, this after three score and two weeks, those who take it altogether, say this three score ~~and 26 =~~ in 26 really means 3 score and 9 weeks, don't they. They say the seven weeks mentioned before must be interpreted also with this one, to make it after 69 weeks shall Messiah be cut off. But actually it is very clear that the way the passage is given there are three periods. There is the first period of seven weeks, there is the second period of 62 weeks, and there is the second period of one week. That's clear, isn't it? (Student). Now that is to me a thing that we cannot over look, and yet practically all do over look it. Now Pusey tries to prove that - I think that he ~~he~~ tries to prove that you take a certain date for the starting of it, and you take the 69 weeks, and it comes exactly to the time of the time for entry, or the birth of Christ, I forget which, and Pusey and Young take it that way. They think they can prove it to the exact number of years, and then there are Sir Robert Anderson and others, who consider the seventieth week as way in the distant future, tried to prove that the sixty nine weeks, is exactly proved to the very day when Christ was crucified, Messiah shall be cut off, but in order to do that, ~~d~~ to get it to what they ~~f~~ think is exact, they have to figure that it is not here dealing with astronomical years, but with years of 360 days, and therefore for every year you have five days left over, and therefore you figure it that way. Well, I can't find any warrant anywhere~~r~~ for figuring a year as 360 days. Now of course, they say, look at ~~3~~ 3 1/2 days, and - it figures exactly this, and therefore it must be figuring on the basis of a 30 days~~s~~ month in a 12 month year. But if a man had a calendar that was awry off, for the Lord to figure in a calendar that fits with the sun, would be something that might easily occur, but for the Lord to figure on a

calendar, that doesn't go by the calendar man uses, or by the sun, the real source of the calendar, seems to me utterly unreasonable, and I can't follow that at all.

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I like the statement in the Scofield Bible here on page 915, there is a long note, which ends with these words, prophetic time is invariably so near as to give full warning so indeterminate as to give no satisfaction to mere curiosity. I like that statement very much. In other words I feel that the prophecies are given in order to alert us as to what kind of men we should be, how we should act, what our attitude should be toward the Lord, and in order to give us evidences that after the things happen, we can look back and say, see, ~~wil~~ look what happened, exactly as He predicted. If it had been any other way it wouldn't be. The proof of the inspiration of the word. But when the Lord said so many times about the second coming, that in such a time as you think not, the son of man cometh, for us to feel that we can tell exactly when the second coming is going to be is utterly contrary to His promises. Well now, in the first coming, to say that if the Jews had bothered to figure this up, they should have known the very day when Christ would be here, well we have no evidence that anybody did figure that way, and it doesn't seem to me it was the Lord's purpose they should. And so, when you have to twist by getting a three hundred fifty day year that never existed on sea or land, and to - I've heard some people even call it the Babylonian year. I don't know of any evidence that there was any thing like that in Babylon. To me that is twisting scripture into something that (2). But I know a good many fine people who do that. (Student). I'm sure that at the time that Christ came, the political situation was such that many people felt, it must be that the Lord's deliverance of Israel is coming soon. And there were many who were looking for the Messiah. They were mostly looking for a conquering Messiah rather than a suffering Messiah. But they were looking, but that Anna or Simeon figured any connection like that, I don't think there is ~~enough~~ evidence for that. (Student). No, I mean that would be pure guess. (Student). I say there is no evidence. The three hundred sixty year day is the thing that you (3). Now my guess is that forty nine years is just about the time that the people were in captivity. My guess is that that

forty-nine ~~p~~ year period refers to that time. You see, it would fit, and if it is, then (3 1/2) that Messiah the prince there is ^LCyrus, who is called Messiah very definitely in ~~Isaiah~~. Isaiah. That he is the one who is called Messiah. Then that the sixty two years represents a period of time between Cyrus and the return of Christ, which gives us an indeterminate period, but a period a good deal longer than the seventy weeks, and yet not tremendously longer. That's my guess. To take the sixty-nine, it doesn't seem to me to be any warrant to take the sixty-nine as a unit, it says after sixty-two years. Sixty-two weeks this will happen. Sixty-two weeks after what? Well, interpreters say it means sixty-nine after, but it doesn't say sixty-nine, it says sixty-two. Sixty-two after what? So that to my notion the best way to take it is that the first week, the first seven weeks is to Cyrus. Then the sixty-two is an indeterminate period from Cyrus on about this length, which would make it come at around the time of Christ, within a hundred years before or after, something like that, indeterminate length, not so exact as to satisfy curiosity. Now that's only a guess there, and I don't feel any animus or any dogmatism against anybody who feels differently about it, but it does seem to me that we have no right to take the seven and sixty-two and make it sixty-nine. If the Lord meant sixty-nine, he would have said it. But it is a total of sixty-nine. But I mean that there is something vital at the end of this ~~seventy-~~ seven years which is known to us. Now of course you can say, there was something we don't know about it, but it doesn't seem to me that that is the correct way to interpret prophecy. But then you get to that the sixty-nine years point to the Christ, I think is definitely the case, though the liberals take it as pointing to a man in the time of Antiochus Epiphanes, a priest who was cut off, at the time of Antiochus Epiphanes. I don't think there is any warrant to that, so that ~~twenty-sixth~~ verse is a tough one. After sixty-two weeks, shall Messiah be cut off, this but not for himself, doesn't seem to be a very accurate translation. It seems to ~~me~~ be more, and shall have nothing. Shall be cut off and have nothing, and that's rather difficult, not for himself, would be an excellent statement. The atonement. But it is pretty hard to get it out of the Hebrew. And then you have, and the people of the prince that shall come shall destroy the city and the sanctuary and the end thereof shall be as a flood and unto the end of the war desolations are determined, that's a very good description of the general upheavals and situation in the forty years following the death of Christ. And it

would seem surely to be that that is what is here described, but of course the phrase, the people of the prince that shall come is a peculiar phrase. Then we read, and he shall confirm the covenant with many for one week and in the midst of the week, he shall cause the sacrifices and the oblations to cease. And this, Young and others, say means that in the midst of the week, He causes sacrifices and oblations to cease by bringing sacrificial system to an end through His death on calvary. And therefore that this is a picture of calvary which happens in the middle of the week, and then the last part of the week he refers to the time from then on to the destruction of Jerusalem. And it seems to me it is pretty far fetched. It is pretty difficult to make much sense out of that twenty-seventh verse on that viewpoint. Of course, there is the liberal viewpoint which makes it refer to Antiochus Epiphanes, who stopped the sacrifices in the temple. Then there is the a-millennial and the post-millennial viewpoint who make it look to the death of Christ, and it is not impossible to say that his death is described as causing the sacrifices and the oblations to cease, but it certainly is not a good way to say it. It certainly seems somewhat

(8) but to make it in the middle of the week is pretty hard to see much sense to that, that certainly was not in the midst of an ordinary week, - it is pretty hard to make much sense out of that, and confirm the covenant with many. Young goes into it and tries to work out every detail as well as he can to work out that interpretation, but I don't think it makes much sense. And in view of our study of Daniel 11, Daniel 7 and different places noting the gaps in time, and looking forward and seeing certain things and looking over certain things. It seems to me we are fully warranted in the view and to my mind it is the only view that makes sense. That between verses 26 and 27 there is a gap. And that the sixty-nine weeks ends at the first coming of Christ. And that when it says after sixty-two weeks, He'll be cut off, that that is the crucifixion of Christ at the end of the ~~sixty~~ sixty-nine weeks, rather than in the middle of the seventieth as the A-Millennialist would hold. And then that there is a gap between 26 and 27 of indeterminate length, which could be anywhere between 20 years to 20,000 years, and then that the seventieth week is given. (Student). The prophecy is quite cryptic, there is no question of that. It is not a mathematical language, easy to definitely to say exactly what it means. There is no question of that. Well, under those circumstances, we have to go at it from two ends. We have

to look at it and to see what the possibilities are of interpretation. Then we have to look at what has happened, subsequently and see what the possibilities are in fitting it in with it. And looking at this particular thing first, from the matter of possible interpretation, to say an anointed one, and ~~always~~ mean the same person by that is entirely possible. To say an anointed one, and then again speak of an anointed one, as a different one, is well, I would say, is at least two thirds as probable. I would say that each is possible, but at least two thirds as probable. Then you add to that the point that the first one is called an anointed prince, and the second one is just called an anointed one, I would think that evens it up so that I would feel that on the basis of simply the prophecy, knowing nothing about the future, that it is equally possible to say they are the same or they are different. But then when you look at what happens and what actually has happened, why you are told there are seven weeks until the Messiah. Until the anointed prince. You are told that definitely. Shall be seven weeks. Unless you want to say shall be seven weeks and sixty-two weeks. And that ~~she~~ just to me seems to be fantastic an interpretation, that the Lord would say that seven weeks and sixty-two weeks, when he meant sixty-nine. I can't imagine that. I know of no parallel for it anywhere in the Scripture. Now you can say, shall be a hundred and a hundred and fifty, you know, times and times and half a time, something like that - there is a normal division there. But to say, seven weeks and sixty-two weeks, it doesn't seem to ~~be~~ to be any rhyme or reason to that. But if the Lord ~~meant~~ meant sixty-nine weeks He would say sixty-nine. And then it is emphasized in the next sentence by saying after the sixty-two weeks, not after the sixty-nine weeks. It seems to emphasize that there is something of importance not only at the end of the ~~sixty~~ sixty-two weeks, but also at the beginning of the sixty-two weeks. And the thing that Daniel was interested in here, was praying about, was concerned about, was - are his people going to go back? That was the big thing to him now? Well now, is the Lord saying, are you interested in returning from captivity? That's what you are praying about, but know this, that God ~~is going to~~ isn't interested in this at all. He is looking way forward to the future. Or is the Lord saying, this was promised in Jeremiah. That there would be return. There are

many wonderful returns to - the return of the captivity. It is going to happen. But it is not the end of God's dealings with Israel. There are other wonderful things ahead. And therefore I tell you about the seventy-weeks, but I go on and tell you about another sixty-three weeks. (Student). This to me is one definite thing in the passage, that there must be something after the seven weeks, which is important. I don't see anyway to get - that after the seven weeks, is something important. And it would seem to me that that important thing is Messiah the prince. I wouldn't be quite so dogmatic on that, that that is Messiah the prince, as I would that that is - that there is something important. Now of course, one possible interpretation is taking the weeks independently, rather than weeks of years, ~~with~~ would be to say there is going to be seventy weeks until the first coming of Christ. That that is the period that you speak of as seven weeks. And then after that there is a period which you speak of as sixty-two weeks covering all these years after the time of Christ, and then that one week would refer to the millennium or to the tribulation or something. At least that is a possibility too, but it seems to me that the other is perhaps better, making (14) the first. But I have not seen anything else that - at this point aside from these two which seem to me to be reasonable. (Student). Cyrus is at the end of the seven weeks. The beginning would be the Lord's command - the promise given at the time of the destruction of Jerusalem, that the city will be rebuilt. You could think for ~~instance~~ instance, that just before the destruction of Jerusalem, ~~when~~ when God said to Jeremiah buy this field, because there is going to be reestablishment in Palestine. There is going to be buying and selling. You could take the predictions given, just at the time of the destruction, that there is going to be a rebuilding, and that ~~is~~ is the going forth of the Divine command that Jerusalem is going to be rebuilt. Now I admit that is not to say, a natural interpretation. That is to say, it is a human thing. But it seems to me that it is at least a possible interpretation.

6:14 here, the elders of the Jews built and they ~~had~~ prophesied through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes, king of Persia. You see, you have the three commands. Four commands given here. The commandment of God, and commandment of the three kings. But some say this is the building of the temple, which they are building here, and they say Daniel says, from the going forth of the commandment to restore and rebuild Jerusalem. Not the temple but Jerusalem. And they say there is one command, I believe ~~is~~ that it was Artaxerxes, which is the only one that specifically says to rebuild Jerusalem. And therefore it is from that one, that you count, and by figuring this 360 year business, of Anderson figures that he gets exactly to the day - one of the days, I forget. It was either the crucifixion or the triumphant entry, but one of the precise days he gets by taking it that way. Otherwise he would be a few years off. (Student). I forget. Frankly I haven't gone into the details because it didn't seem to me to be solid enough, to be tremendously important. Now I think that Abernathy has gone through those various commands, and made a comparison, and I think that he did a good piece of work, so I didn't think that the conclusions of that particular phase were important enough that I should get them in mind carefully. But I know that an argument is made, by many that you have to take this particular one because this one says to rebuild ~~the~~ Jerusalem. Now Mr. Durham raises a very interesting inquiry. If that isn't really a command to rebuild Jerusalem ~~to~~ but to rebuild the wall, and that would seem to me rather sensible, in ~~the~~ view of the fact that the people came back to rebuild the temple, and why would they build a temple, if they didn't build a city? And as a matter of fact, when they started a ~~the~~ temple, and they built it a little bit, and then they ceased building, they neglected the work, and Haggai and Zechariah said - is it right for you to live in well built houses, and the temple of God isn't built. Well, they had built houses, so surely you would say they had built Jerusalem, even if they hadn't built walls around it. So whether the command to rebuild the city might have been the command to rebuild walls around it, of whether it had to be a walled city to be a city, or whether the command go back and rebuild

the temple of your god, implied building houses around it, which is what they did and reestablishing, well, there is a lot of uncertainty there. But it seems to me if we tried to take the prophecy on the ~~w~~ one hand, and events as we know them on the other, and to fit them together, we have three periods in the prophecy, and one possibility is that the first period is up to the first coming of Christ, and the second period runs from that to the second coming. And another possibility is that the first period runs up to Cyrus, and I don't see any reason to have to call anybody else Messiah the prince before Christ except Cyrus. It is Cyrus we have tried called the anointed one, mine anointed one, to Cyrus, my messiah. Explicitly in Isaiah, so that with that in mind, we have good warrant for the possibility of calling Cyrus the Messiah, in the sense of this passage. And so it seems to me that it must be one of the two. I don't see any way around that. And then it seems to me that if it is Cyrus that your 62 weeks refer to the period of that of Christ, and that would be maybe a hundred years off, if you come to get precise years, but was it His intention to give us precise years. I don't know, and then too, the chronology there are some periods in there, of which the chronology is, while scholars are pretty well agreed on it, yet some of the basics of the building it up are pretty thin. There isn't much basis. And this - who is this man in Los Angeles. Cooper. Are any of you familiar with Cooper's writings at all? Cooper has a very nice scheme in one of his books. He simply says that actually, I forget whether it is Cyrus (5) he takes as a command, and he says the number of years in between that must be exactly sixty-nine weeks, when Cyrus' command and the southern (5) and of course it is about sixty or seventy years longer, according to general chronology, but he says the chronology is just wrong there. Very likely it is shorter. And (5 1/4) wrote the book, The Romance of Chronology (5 1/2) in England wrote this book. and in this book, he has a big argument that the evidence for the dating through the first period is very very slight and that actually we must take Daniel to know how long it is. Instead of our taking Daniel and finding the wonderful evidence that it points to the time of Christ, we take the number of years he says, and we find our basis on which to fit our chronology on in his interpretation. (6) has a long discussion in his book. There was a man in Brooklyn who had a copy of the book, and he lent it to me, and

I was very interested to go over it and would have loved to keep it. It had a lot of tremendous stuff in it, but after a year he wrote me a very strong letter wanting it back right away, so I mailed it back to him, and after I sent it back to him, he wrote and thanked me for sending it back, and told me how he had come ~~across~~ across it in a furniture sale, and had purchased it for 2¢. But it is not easy to come across, and actually I'm not sure how you know how scholarly it is, but I know that there is no scholar that I know of of any standing that I know of today questions these dates, but (6 1/2) gives a lot of discussion to show that this period, this Persian Persian, that the evidence is very slight, and that the dates were - there was a guess that entered in, to making the chronology for that period. Now whether he is right or wrong on that, I don't know. I know of no scholar today who assumes he is. But it seems to me in view of the evidence that he presented, of the possibility that ~~is~~ a discovery might be made that would take all our ancient days and move them some. But certainly there is not a big enough possibility for ^{us} to build anything on it. But I'm very skeptical of thinking that the Lord gave us precise dates so that somebody at that time, would say this is the Lord when the Saviour is going to be cut off. I'm very skeptical of that. And I don't see the evidence at present that it is. But it does seem to me that most likely that most likely that the sixty-two weeks does describe the period from Cyrus to Christ. But then to me the (7 1/2) of the whole matter is what about the seventieth week? And there when you come to what about the seventieth week, interpretation of Young and others that the seventieth week begins at the birth of Christ, and the middle of it is when it is cut off, he is cut off in the middle of the week, and thereby he makes oblation to cease, and that at the end of the week, he - when the Romans destroyed Jerusalem, he just leaves the thing hanging in the air. Why should seventy weeks lead to the destruction of Jerusalem? There doesn't seem any sense to that, does there? And the purpose of it is to bring in everlasting righteousness. Well, you might say everlasting righteousness was brought in, through the atonement of Christ. You certainly can't say everlasting righteousness was brought in through the destruction of Jerusalem. If your seventy weeks are to end at the atonement, I think a big argument could be made, for that. But to end

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69 1/2 weeks, there, seems very silly, and so it would seem to me that either your seventy weeks end at the atonement which doesn't seem to fit with the prophecy, or that they reach to the second coming of Christ, and if they reach to the second coming, then you've either got one week to cover all the two thousand years, now, from the death of Christ to the second coming, or the seventieth week is a gap between the 69th and the 70th week. And the suggestion there is a gap, ~~is~~ in between would be a ridiculous absurd suggestion, if we did not have parallel (9). But we have excellent parallels at several places in Daniel, as is one of the big things I've been trying to bring out in my lectures about Daniel. Definite parallels where the only way you make sense is by the assumption of a gap, like there are three kings of ~~Jerusalem~~ Persia and the fourth will do so and so. And actually there are eight or ten of them. And the critics say - this is all the (9 1/2). That's the way they take it. But of course, we don't say that at all, though the only way that we can take it is, he refers to the three kings of Persia, who entered into Biblical history, and then he says there are these three kings and there is a fourth, without saying these are all the kings. And there is a gap there. And that is the only way to equate it with history at all. So there are enough definite points where there must be gaps, in the prophecy, to admit the ~~is~~ possibility of gaps, and it seems to me that by far the most reasonable interpretation is that between the 69th and 70th weeks there is a gap, and that the description of the seventieth week is a description of the time which is yet to come. Or at least, which was then yet to come and which it is very unlikely that we are in now. And so that to me that is by far the most reasonable interpretation of the 70 weeks. Now the ordinary premillennial interpretation holds that the 70th week is at the end of this age, and it seems to me that is the interpretation which is in line with sound reason. But as to the 62 weeks, that's where I would find a serious flaw in the usual view. But I don't think that is a vital matter. I feel there is important disagreement there. I do think there is a definite flaw there. (Student). I gather then from what you say that Mr. Abernathy tries to make the sixty-two weeks a definite period. That is, a precise period, and in order to make it precise, ~~is~~ he assumes a gap between the seven weeks and the sixty-two weeks, and I see no reason why there shouldn't be one. It would seem to me that most likely, the sixty-two

weeks here is either a precise period. The beginning ~~e~~ time of which is uncertain, or that it is a general statement of a period of covering the time between Cyrus and Christ. (Student).

~~m~~ It is highly possible. I don't think we know. But the big thing of it to me is that the 70th week is - there is a big gap between the 69th and the 70th, and the 70th week is describing the last week of the present age. It seems to me that that is the most reasonable way of interpreting. And that is the thing that really interests me. Now if you can say that the 62 weeks point precisely to Christ and show an exact number of years, that's a very interesting evidence, but if you can't there is no detriment, so it doesn't seem to me to be particularly important. If you have water tight evidence, find. If you don't I don't see any point in trying to press that. (Student). Yes, now that is entirely possible I think. Oh, no, I don't think so. Because the people of the prince that shall come

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~~he~~ shall destroy the city and the sanctuary. And the end thereof shall be with a flood, and unto the end of the war, desolations are determined. Now it is possible that that is a description of something that is going to happen in the 7 years at the end of the age. That's what you mean? But, the general impression that students of prophecy have, is that that seven years will be a time of persecution of Israel particularly in the last part of the seven years and that the first part of the seven years, will be a time of considerable prosperity and peace for Israel, and you take the beginning of verse 27, and he shall confirm the covenant with many for one week and in the midst of the week, he shall cause the sacrifice and the oblation to cease. Now it is pretty hard to think that 27 follows 26. If the last part of 26 is ~~gone~~ included in that last week. If he confirms the covenant for that week, and in the midst of the week, causes the sacrifice and the oblation to cease, there must have been the sacrifice and the oblation in the first half of the week. And to think that that comes after he has destroyed the city and the sanctuary, - if that came after verse 27, it could perhaps fit with something for the last - for the 70th week, but it fits perfectly with the destruction of Jerusalem, after the death of Christ. (Student) The phrase the prince - the people of the prince that shall come, is a very peculiar phrase. Now of course, you might have said, and a prince will come

and destroy the city and the sanctuary. That would be a natural phase, wouldn't it? The prince will come. And of course, Titus the prince of the Romans came the son of Vespasian the emperor, and himself later an emperor. He himself came and Vespasian came of course as a general and then he left when he became emperor. He left Titus his son to finish the war, and he destroyed the city and over ran Palestine, with tremendous destruction. One of the worst in the world's history occurred in 70 A.D. Now to ~~e~~ say a prince will come and do this, would be quite a natural description, but to say the people of the prince that shall come, it is a very peculiar phrase. And why should such a peculiar phrase be used? In the way that most pre-millennial interpreters explain it. and I must say it fits with the wording very well, is to say, the prince who is described in verse 27, will confirm the covenant with many for one week, is a prince of the newly established Roman empire, and consequently the people of the Roman empire, who destroyed Jerusalem ~~a~~ in seventy A.D. can be spoken of, as the people of the later coming prince. The people of the prince that shall come. Now ~~is~~ that is. - it is a peculiar phrase but it certainly, it gives a reasonable explanation of why such a peculiar phraseology would be used. It seems to me quite sensible. I'm not sure we could be dogmatic upon it, but it impresses me as better than any other interpretation that I know of. (Student).

It seems to me - I see no ~~reason to~~ reasonable interpretation of the image - Daniel's image or of the four beasts. ~~an~~ other than that the fourth ~~we~~ beast and the lower part of the image, represents the Roman empire, and that there is a gap in the middle of it. And if there is a gap in the middle of it, then in some ways the last part after the gap, must be related to the first part. And consequently, if one could barely call the people in the first part the people of the prince that shall come, referring to the prince of the saints reestablished in the last part so it seems to me an altogether reasonable interpretation, and I know of no other interpretation, that would impress me as reasonable at all, of this particular phase. Now of course Young ridicules this phase, saying that this interpretation thinks it is utter nonsense, but I don't see that he gives any reasonable explanation of why a peculiar language would be used. It certainly is a peculiar phrase, the people of the coming prince shall do this. Ordinarily, they simply - even if it is the people that do it, they'd speak of the prince as doing it. Or a ~~peopl~~ prince and his

people will do it. The people of the prince will do it. It is a very peculiar phase. And then of course, the passage here ends with a - the last part of verse 27 is turmoil and misery described but while at the end of the passage, it is not at the end of the prophecy, because verse 24 tells what the 70 weeks are for. It is to bring in - make an end of sins, and make reconciliation for iniquity and to bring in everlasting righteousness, and seal up the vision and anoint the holy one, or anoint the most holy, and all of that which seems to fit very well with what the second coming will accomplish, at the end of the chapter. (Student). That's a peculiar phase. Yes, I would think so. I would think that of course, the Lord could have immediately after the death of Christ spoken about the second coming. Christ could have ascended to heaven and come right back. And that could have been. But that is not what He did. The way He did it, He has this big church age in between, and it would seem to me that it must be referring to the end of the period. (Student). This word in I Corinthians there, they shall be my people and I will be their God, is such a general statement that I would think it could refer to any people that have this relationship with God. It is used of the millennium very definitely in Ezekiel: 37: 27. (Student). Well, it doesn't seem to me that he is saying that this is the precise fulfillment of that there. But there is a principle there that God gives. When Israel is reestablished, as a nation and entirely devoted to Him, He will be their God and they will be His people. Well, He certainly was in all earlier times when they were true to Him, and that would also be true of His relation to those who are separated unto Him, and apart from the defilement of this world. So I don't think that you could necessarily say from that, would say that the two are from the same period. (Student). Yes, He has described a relationship for Israel, and the same relationship is for the church. But I don't think that means that chapter 37 is here talking about the church. (Student). Well, I would say that there are many cases where a definite prediction of an Old Testament passage is interpreted in the New. And where that is done, it must refer to the same thing. But there also are passages where the Old Testament principles are more or less general applications, which are taken up and are referred to something which is not the precise thing to which they are referred in the Old Testament. I think there are the two kinds of use, and we have to see which is the use which is

referred to. (Student). Well, of course, that case in Joel there, in Acts 2 you mean, there is a certain problem in there anyway, because Joel describes the coming of the Spirit upon ~~(on)~~ all kinds of people, men, women, young boys, young girls and then it goes on to tell about signs in heaven and all that sort of thing, which signs do not seem to have occurred at that time, so that it would seem that ~~Peter~~ either the prophet is referring to something that is going to happen at the end of the age and Peter is saying don't feel that this has to be people drunk. This is the sort of ~~the~~ thing Joel ~~is not~~ says is going to come at the end of the age. That's one possibility, is that this is the beginning of this which has a certain part of it shown here, is something that is going to happen, ~~is~~ until it happens to the greatest extent, in the Millennium. There are those possibilities and in either case he is not saying everything said in Joel is now fulfilled. I definitely don't believe that. But it may be that none of Joel has been fulfilled, but there is the same sort of thing happened. People say these people are drunk. They are not drunk. This is the sort of thing you find there. This is that which you find described in Joel. Here is a case. But of course the great case, the tremendous case, is still future. That's a possibility. And that was right in the land of Israel, that that happened, in Acts 2, but as to which of the two. ~~I'm not sure~~ I don't think I'm in a position to make the decision. Well, maybe we'll have to stop there for today.

G NEXT CLASS.

120.

Mr. Rapp tells us he has a problem about the book of Ezekiel. (Student). Let's look at that chapter 11 by itself, before we look at 36. In chapter 11, The Word of the Lord came to me saying, that your brethren have been cast out by the inhabitants of Jerusalem. (Verse 16, Thus saith the Lord, Though I've sent them far among the heathen yet will I be to them a little sanctuary in the countries where they shall come. That is speaking of the time of the exile isn't it? That is discussing how God is going to bring blessing to these people who are true to Him, even though they've lost their material advantages, and even have been cast off by those who claim to be the people of God. But then He says in verse 17, of chapter 11 therefore say, thus says the Lord God, I will even gather you from the people, and assemble you out

of the countries where you've been scattered, and I will give you the land of Israel. Well, now this could be a prediction of one future gathering to take place a few years after He speaks, or it could be a prediction giving a general principle that is going to on several occasions, regather people to look to Him and repent, or it could be a description of one specific regathering which was then in the very distant future. All three are surely possible. But it would seem to be a specific definite literal regathering in ~~this~~ ^{verse 17} world. It is not a picture of spiritual blessing as verse 16 is. Then in verse 18, they will come further, and they will take away all the detestful thing and abominations from the land. Well, that could refer to any return, couldn't it? Verse 18. Now 19, I will give them one heart, and I will a new spirit within you; and I will take away the stony heart out of their flesh, and will give them a heart of flesh; that they may walk in my statutes and keep mine ordinances, and do them; and they shall be my people, and I will be their God. This would certainly sound like a tremendous promise and it would seem to be a promise to give them one heart, of something relating to the whole nation, wouldn't it? And it ^{doesn't} would seem to me that on the return from exile, people would be very foolish to say, this ~~must~~ refer to now. This refers to the distant future. We can't expect this now. On the other hand, whether they could dogmatically say it is going to come now, he predicts that there will be a return from the nations to which He has sent them, which will result in one heart among them, a new spirit, and the whole nation walking in His statutes and keeping His ordinances. And I fear that after they had returned from exile, for a brief time that the found the people becoming selfish and interested in their own things, and neglecting the things of the Lord, and the leaders, if they studied the prophets carefully must have said, well now God promised this, but it doesn't seem to be fulfilled. Why is that? Is that on account of our sin, that He is not fulfilling it or is it perhaps that He has promised this, as a great blessing that He is definitely going to give, but the time for it is not yet? We must pray and stay close to Him, and look for it and we can have it realized in the hearts of many of us, now, to have a new spirit within us, and a stony heart taken away, given a heart of flesh, but this is to the nation as a whole and therefore that ~~this~~ this is not yet fulfilled, can it be that there is going to be even another exile, another sending of - casting abroad, and that they are going to be regathered, and in that time they will

come, and have this unity of heart, and the new spirit within them. Then they wait another 2500 years and now they are returning from exile, and you go to Zion now, and you say is this now being fulfilled, and you find that even now there is most tremendous disunity in Israel, as some of them want to carry out the sabbath precepts to the very extreme, and others want to stretch everything about them, and you find great disunity now, and certainly the students of it now must be bothered. Is the present return going to reach a greater point, where the Lord will actually give this promised blessing, or is it yet to come? That would seem to me to be our situation on chapter 11, that we would have to take it that there is going to be one heart in all the people. There is going to be a new spirit within them, and that the nation is going to walk in His statutes. Well, then you turn over to Ezekiel 36, as you pointed out ~~45~~ and in chapter 36, he is definitely looking to a more distant future, the context certainly must go way beyond what happened in the first return, and there we find he says, I'm going to take you from among the nations. I'm going to sprinkle clean water on you. You shall be clean, from the filthiness ~~of~~ of your idols I will cleanse you. Well, they certainly have turned away from idolatry. Israel has been known for its stand against idolatry, for many centuries, on that one point they certainly - it has been fulfilled, but I doubt if that one point alone would establish it, and a new heart also will I give you and a new spirit will I put within you. Take away the stony heart and give you a heart of ~~of~~ flesh, and put my spirit in you and cause you to walk in my statutes, and you will dwell in the land I gave ~~you~~ to your fathers, and ye shall be my people and I will be your God. I will ~~be your God~~ save you from all your uncleannesses. It seems to be a prediction of a national ~~unif~~ unified blessing, in both cases which looks beyond anything that has yet happened, and therefore it has got to be spiritualized away somehow which is certainly not handling the Word of God faithfully, or else you've got to say it is a blessing coming to Israel in the distant future. Now of course this, take away the heart of ~~flesh, and~~ stone and give you a heart of flesh, is taken by many to be simply a prediction of the coming of the gospel, and certainly it is analogous to the coming of the gospel, certainly this is the blessing that we have when we are born again, the Lord takes away the heart of stone and gives us the heart of flesh. It certainly is part of the blessing of the gospel,

but it is here given as a universal national blessing of Israel, rather than of a blessing of simply individuals, so it would seem to me that it pictures what we have in the gospels, but it is not a prediction of the gospels. It is a prediction of the nation as a whole having blessings which were available to individuals in the nations all through Old Testament history, which have always been ~~available~~ available to individuals in the nation all through Old Testament history, and which were ~~made available~~ ^{a great} available to ~~the~~ a great number of gentiles after the first coming of Christ. (Student). It is a unit I would say. Though there is possibility in a promise like that that it may be an individuals's statement may be a statement of a series of events rather than of an individual event. That is a possibility. * I will rescue whenever you fall. It could refer to various times when you will be rescued. Well I will rescue you ~~w~~ could have the implication, I will rescue you, that time of the fall, or I will rescue you whenever you fall. Now if you go on and you give more specific things in connection with the rescue, I will rescue you from rivers so that you will not drown. That would be a definite prediction that a time is going to come when you will be in danger of drowning, and you will be rescued. That would tie it up with a specific thing, and I would incline to think that the rest of the passage ties ~~up~~ it up specifically enough to say that the passage as a whole is definitely future, rather than immediately, of course it starts with what could be a general call, so that when it is fulfilled they would say, God has promised to bring us back. He is bringing us back. It is a wonderful fulfillment of prophecy, but as they go on, they would say, yes, but the whole promise of which that is the beginning is not fulfilled at this ~~time~~ return, so it must be another return. (Student). Well, it is hard to get terms which are accurate for anything. You get ideas from them and you try to express them in the words, and words ~~partial fulfillment is~~ ^{the} not one I haven't come in touch with yet. The one I've come in touch with is double fulfillment, and that I don't like at all. I think that is very confusing, to talk about double fulfillment, though I think there are many things which have two aspects to fulfillment. I think a prediction can have two parts to the fulfillment, or it can predict a series of events which might have two or * three or ten or fifteen events included in it, like whenever you fall, I will lift you up, would have ~~aspe~~ many aspects contained in it, but the word double implies that there is a specific duality to prophecy in general which I don't think you

will find - I think that is quite erroneous, so I don't like the term, though I think there are many cases where the fulfillment could be expressed under that term. I think the term carries unfortunate connotations, so I'd rather avoid it all together. The term, ~~partial fulfillment~~, I haven't heard used much in a way to lead to harmful results. Maybe it is so used. I can see how it might be so used, but I haven't come into contact with it. My off hand inclination would be to think that the term partial fulfillment would certainly be all right of events which are partially fulfilled. God predicted something that has two stages and one of them comes, the other hasn't yet, it is partially fulfilled. But for him to give us a complete picture of an event which he is going to bring and then you find certain elements in that fulfilled, so you say it is partly fulfilled, and the other element remains later. I would be a bit afraid of that, because I would think that ordinarily something is presented ~~them~~ as a unit; it is a unit. And therefore is all the one or is all the other. But this case is a little different because I think the very beginning of it starts with what might be general. And then the general can go on so that the specific might make the general, that might be general prove not to be general, but the whole thing to be one specific event which is going to take place, and yet it would be possible to give a general statement covering various things that would fall under that, and then to ~~go~~ on to speak on one specific fulfillment of that general, among the various ones that could represent the general statements. So from that view point it might be that the first verse of it could be thought of as partially fulfilled. I'm a little hesitant to say that, but yet - (student). Well, the difficulty there is, if - let us say He brings them back, that's the first step. Then after they are back, He gives them a new heart. There are those two steps. So you would have the first step in it and then the second. But the difficulty here is - He brought them back, and they did not have the new heart, and the coming of the new heart seems to be after another bringing back, so if there are two bringing backs, before one giving of a new heart, would be the specific thing given here, it is a different sort of a thing. Then one thing in two steps. It is one complete thing which is later, but of which the first part might be a general statement, of God's dealings in such a way, that you see ~~thes~~ general fulfilled, you think that this specific is going to follow. You find it doesn't. So you say that the first part, while it applies to what comes now, has its

real application to something that is still future. In this particular connection I'm not too sure that it is this way. But ~~a~~ certainly stepwise⁽¹³⁾ is an excellent term for something in two steps. As you say, the Lord is going to come to the earth and make atonement for sin, and He is going to set up His kingdom of righteousness. Well, in His making atonement for sins, in one sense, in a later step, two or more thousand years later he was setting up His kingdom. In that case I would think that the returning to earth would be a general statement, coming forth could refer to two comings. He is going to come to the earth, but at the first time of His coming, He is just going to perform His first step of His coming to earth. At the second time He comes He is going to fulfill the second step. Now that would be an excellent example of stepwise. But this particular one is a little different. It doesn't give anything except a general statement that would apply to the first (14) terms. (Student).

121.

They would say this is it. This is what Ezekiel predicted. Isn't it wonderful? It is here.

And then as time went on and they found they weren't as unified as they thought, then disunity began to come in, and the disunity that was already there, began to reveal itself, some would say, well now, I guess this really isn't the fulfillment of it. I thought it was, but it looks as if it must be something yet future. Because certainly the Lord isn't wrong in saying there is going to be ^{complete} ~~dis~~unity, and you find there isn't any. So it must be that it is something future. X

(Student). I would think so. He is talking about the nation here, isn't he? I ~~we~~ will gather you from the people and send you unto all the countries, and give you the land of Israel, and they'll take away the detestful things and all the abominations. I will give them one heart.

What does it mean, I will give them one heart? Does it just mean I will give them a new heart?

Or does it mean, I will give them a unified heart? I will put a new spirit within you. I will take the stony heart out of their flesh, that they may walk in my statutes, and keep my ordinances.

They shall be my people. It seems to suggest a unified complete salvation, rather than this individual (1 1/2) I would think. I don't think it is a prediction that up to now you've

been judged by the law, and those who live perfect lives are saved, and these who don't are lost, ~~at~~ the time is coming, when you will be under grace, and you will be saved, if you - because

the Lord has given you a regeneration, which He didn't give before. I don't think that is possible. So it would seem to me that it is national salvation here spoken of. A unified national result, rather than a change of God's method of saving people, and I don't see any other alternative. I think an argument could be made for the first, but I think it would prove

(2 1/2). (Student). Was there anything else along that same line, Mr. Rapp.

Now in chapter 46 there, the reference to the prince, here is a case I think where you have to interpret the detail in the light of the whole. You just go back to 45 I notice right in front of here, 45:22, and upon that day, shall the prince prepare for Himself for all the people of the land a bullock for a sin offering. Well now, the Lord Jesus Christ provided Himself as a sacrifice for all of us, but not a sacrifice for Himself. Of course, maybe that for Himself is just to Him, maybe it wouldn't have to mean for Himself. I don't know. That would have to be investigated. I confess to an inability to give much in the detail of chapter 40 - 48, simply because I have never taken the time to try to decide - to spend a great deal of time trying to see whether I could decide whether the evidence is clear as to what the real meaning of the whole section is, 40 - 48. I've noticed various possibilities, and certain things that point in connection with each one of them, not enough to prove it. And so just what the interpretation is of the whole I don't know. Now if this is a passage speaking of the millennium, if it should be, we still are not sure who the prince is. I heard Dr. McPherson 25 years ago, give a sermon in the church on how David was going ~~through~~ to the ruler of this earth, or at least of Israel, under Christ, during the Millennium, and he quoted many verses, from different prophets, speaking about David, and I felt then that there is a possibility that David is introduced as a - to mean Christ, who is the son of David. On ~~g~~ the other hand, I felt that there is also a possibility, that this doesn't mean a literal David is going to have that particular part in the millennium. We just don't know. And it might be that with a great deal of time and investigation perhaps even with comparatively little, one would come across clear evidence but if you take this literally, I mean if you take the ^LEnglish as being really a good translation in verse 22, which would take a bit of investigation to make sure, whether it is or not. Upon that day shall

the prince prepare for himself and for all the people of the land a bullock for a sin offering. If you take it as it stands in the King James Version, why certainly this could not be Christ. It would refer to someone who represented Christ as the prince or as the leader. You see, that's the same problem that you mentioned about the worship later. In fact that is a more difficult one, to me, because the worship being, Christ prayed to His father a great deal, was there a relation between Him and the father which was to somewhat similar to worship. It is hard to say, that the concept of worship is not so absolutely specific in the scripture, I mean it is used sometimes, ~~it~~ it is an adoration of the Lord, toward (5 1/2). It certainly Jesus as the God-man, on earth here, taking upon Himself our weaknesses, and representing us would not necessarily be out of place for Him to give us an example of the worship we should give to God. But for Himself to make sacrifice for His own sin, is just

(6). He makes Himself a sacrifice, for our sins. (Student). It could be. I think it is entirely possible. Now there may be of course, a clear evidence somewhere that absolutely proves it one way or the other. And with a little study one might stumble upon it, if it is a clear evidence. On the other hand, another possibility is that there is absolute proof, but that it is not in one clear evidence that on careful examination one would find a lot of little evidences which together would be sufficient enough to make it absolutely definite. That might be. And then again it is possible, that with a great amount of investigation, we would still reach the conclusion, that it was one of the things that the Lord had not revealed. (7) That there will be a prince there in the land, but that whether he is here talking of Christ who is the real ruler or of a representative of Christ, during that carrying out of a portion of his rule under his direction, that we just don't know. It is one of the many questions in mind. If I lived for two thousand years, I would go into all of it, one must select the one that are most vital, and I have felt that this is vital. (Student). It is possible. I would just have to spend a long time, - I would feel that before I was in a position to give really serious consideration to the question of whether this thing is Christ, or is a ~~representative~~ representative of Christ, that I would need to reach some more definite decision, as to what the real teaching

of Ezekiel 40-48is. I see various possibilities, but I have never really tried to become dogmatic on this. I would see difficulties too sufficient that with any view, that it would take a lot of investigation, which I can't help thinking in the present state of the world, would be better spent on other aspects. (Student). Yes, I just don't know. Of course, there again, you get into things we don't know. You take chapter 21, as Zahn says, and he is one of our greatest German scholars, one of our greatest defenders of the faith of the last century. In fact, I believe his introduction, now I may recall wrongly here, but it seems as if I heard the statement made that von Harnack said, that Zahn's introduction to the New Testament was the most scholarly, most comprehensive work of Biblical scholarship produced in the 19th century. Now I may be wrong, but somebody made a statement like that, some very prominent person. Zahn is a very outstanding as a defender of the word and as an interpreter, and Zahn very holds definitely the position that chapter 21 is a picture of the millennium. That is to say that you have here the millennium described, that chapter 20 gives you the time table, it shows the coming of the millennium - the binding of Satan, a very brief presentation of the thousand year period. Then at the end of the thousand year period, there is the brief time that Satan is released, and the great white throne judgment, then in 21 he goes back to that millennial period, and describes the situation during that period. Now, I wrote a paper, not strongly supporting this, ~~but~~ ~~we~~ very definitely suggesting that there was a great deal to be said for it, 20 years ago. And I got our then faculty together, and read them my paper, and Dr. Buswell and Dr. Harris were terribly upset about it, and did not agree with me on the slightest, and they may be right, but I still feel that there is a good possibility that Zahn is right on it, and I've seen various indications that seem to me to look in that direction, but I may be wrong. It may describe it, what takes place after this. I certainly do not think, that Seiss, he says that chapter 21 is a description of the present church during this age, and I certainly don't go along with that at all. But that is a - but whether it is a description of the millennium, or something that comes after the great white judgment I just don't know. But now, anyway there is a statement - the city had no need of a sun, neither of the moon. I don't think that says necessarily that

that says there won't be any sun in the millennium. We have back in - no chapter of Isaiah have I preached on as many times, as on Isaiah 24. And Isaiah 24, ends with a wonderful picture of the millennium, and that picture of the millennium, in the last verse of Isaiah 24, says then the moon will be confounded, and the sun ashamed, when the Lord of host shall reign in Mount Zion, and in Jerusalem, and before his ancient glory. And I take that as meaning that - in comparison with the glorious Christ who is the Lord of Hosts who will reign in Mount Zion, in comparison to that, that the moon and the sun are confounded and ashamed as if nothing compares to his glory, but I don't take it as meaning that He will not - that there will be no sun. So that there is a lot in those things that is good to look into but I don't like to jump to conclusions without a tremendous lot of looking into it, and I just question how much looking into some of those things is - I think it is all worth while, but I think there are other things more worth while. I feel that the imminence of the return is absolutely clear in scripture, over and over in Matthew, and elsewhere in the New Testament, that in such an hour as ye think not, the son of man comes, that there is no time whatever, that we can say much has happened before he can come back. There may be predictions of events that will occur before He comes back, but if there are, we can not say whether they've been fulfilled or not at any time, because it gives ~~H~~ this to His disciples right from the time of His going. That in such an hour as ye think not, be ye ready, and so I feel that the ~~id~~ imminence of the return is absolutely definite in scripture, and I don't see how you can have imminence without a pre-tribulation view of the rapture. I don't feel near that way about the difference between the beginning of the week and the middle of the week, because if it is the beginning of the week, certainly it could come at any time, as far as any man is able to say, of course, that doesn't mean that it could just come at any time, because God has established it. But as to its happening in the middle of the week, the only way that I feel it could happen in the middle of the week, is to say that nobody will know that the week has started until after the rapture, and if that's the case, it wouldn't make a great deal of difference to us whether it was the middle of the week or the beginning of the week. As far as we are concerned, there is nothing that must happen further. It seems to me that is absolutely clear in scripture. And it seems to me the millennium is absolutely clear in

scripture and that the righteous are raised before and the wicked after. , But particularly when you get on beyond the millennium, I question whether the Lord has given us much definite evidence of what He chooses to do. I question very seriously whether He has.

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(Student). Well no, I give that as one possibility. No, I wouldn't feel we could be quite that specific on that. I saw no temple therein, for the Lord God almighty and the lamb are the temple of it. Well certainly the real temple is God, a building is only a matter of form, to represent the glory of Christ. Well, if you have the glory of Christ, there, it is quite incidental whether you have the temple. You might not even see the temple. But that He would necessarily not use any physical building as a place for worship, I don't think is true. (Student). I don't know. Frankly, when you get into that, there are a few things that seem to me so very clear, and yet so many people doubt them, that they are so clear, that I feel that we are doing a great service, in trying to make them clear to have people agree on them, that are definite, and then, when you get to things that are indefinite, if they don't relate to these, my feeling is that to try to reach the people that just don't believe in God at all, don't believe in the Bible, at all, to solve the problems of Genesis - not to answer what does Genesis actually teach necessarily, but to prove that it can be true. To me that is a ~~fr~~ far greater need. And then in Isaiah, there is so much in Isaiah that has so much meaning for us, right now, that seems to me that is greater, than trying to get into the problems of details of the Bible. The great facts of the Bible. The main teachings of it is tremendously important, and as we go on we might get quite a bit more information on the details of it. But there are a good many matters of the details of the millennium, - well, it is like gaining knowledge in any other field. As you learn a little more, you become aware of more things you don't know. And more problems come to you, and to me this matter of temple here, specifically that there is no temple, or whether it means the glory of the Lord is so great that it becomes quite unimportant whether there is a temple or not, it does not impress me as particularly important. I'm not sure whether Revelation 21 is after the millennium, or during the millennium. My inclination is to think that it is during the millennium. That is, it impresses

me that the arguments are stronger for that, then the arguments against it, but that would be a matter for a long time for us to reach a conclusion on. And I don't think it matters a great deal, because (3) millennium is clearly taught, and I don't think we have much information of the period after, in any ~~adv~~ event, and if this describes a period after, it still doesn't give us much. And I feel more so, about this - I'm not sure that a verbal, an apparent verbal contradiction like that is quite enough to prove that they must be different. Now I may be wrong on that. I have never taken either one of them as a (3 1/2) statement. And Ezekiel, I feel one of these days, - I've done a lot of study in the first 20 chapters, but when you get into Ezekiel 20-36, I have done a certain amount, but not a great deal, but I have the feeling that if from 20-36, say even from 30-36, as if there is much more to be gleaned than we have that would be helpful. I would feel that taking that as a (4 1/4) thing to do rather than 40-48. Now, I may be wrong. Maybe it would be good sometime to write a thesis on 40-48, from this ground. Try to first take the different possibilities, and try to interpret from each of them. Do all you can. See what the problems are. See how the others work in. That might be very much worth while. But I'm not sure that in an hour or two we would make enough head way in that to take up the problem. I've felt it quite important to deal with the matter whether this disproves, as so many a-millennialists think, Ezekiel 40-48 disproves any earthly millennium, because ~~He show~~ it shows that he establishes sacrifices. And I don't feel that that does at all, and I felt it was necessary to feel to answer that, ~~ke~~ but answering that doesn't necessarily tell you what it does mean. Of course, the Lord wants us to believe all the prophecies spoken of Him, and certainly we don't want to say it doesn't matter, but the question to me, is whether there are other things that in the light of our present knowledge matter more, and of course deserve attention sooner than that. But this, the suggestions you make that in Revelation 21, you have no temple, and that you have a lot of detail about a temple in - whether that is a proof that they must be talking about different things, is certainly one to keep in mind, as a possibility, as an argument, - so I'm not sure enough that the statement I saw no temple, for the Lord God almighty and the lamb are the temple, is - that it is

quite a definite statement that as a specific literal fact, there is no - what is a temple?

If a temple is the showing forth of the glory of God, there is certainly no need of a temple.

If it really is to see Him. But if a temple is a place where people gather to recognize His glory, ~~as~~ well as long as you have people in bodies you need a place for them to gather, so it would be very helpful to have one, and whether he will then change things so that it will gather on the hillsides, they don't need a temple, but I would certainly think ~~that~~ ^{we} would be

(6 3/4). And I would question whether the stress on the presence of this great glory, in these terms, necessarily would mean that there is no (7). And then too, in Revelation - I mean, in Ezekiel, there are those who find that the figures, I have not worked into the figures, but there are those who find those figures simply very very difficult to work out as actual things, and feel that it is a figurative presentation, of the glory of Christ. Well, I disincline towards that view, that further interpretation. Now of course that does mean that a section of this type, one specific section could be like this, and of course if it is why there again, it would be Christ under the guise of a temple, because - (7 1/2). We had a man when I was at Westminster who came and put a chart. It was a returned missionary, who had gotten so much blessing from this man, that he wanted us all to share it, so he got all the - he asked the faculty of Westminster if they wouldn't gather together, and have a meeting while I was there, and let this friend of his who he revered so highly speak to us, so we did. And then he told the man he wanted him to present his views of Ezekiel. So we all gathered there and here were these charts put up which showed all the details of the Ezekiel 40-48, and then he went ahead to show how every one of these details pointed to Christ, and to the cross. To show an interwoven imagery there, all pointing to Christ, - well, it was done rather quickly, and I never saw it again. I did not have opportunity to make a fair judgment, but just at a brief glance it was quite impressive. As I say, I have a disinclination towards that sort of interpretation, but I certainly think that whether that sort of interpretation is ever felt, it certainly is not valid, on certain definite passages - the evidence is clear that they are literal. The literal return of Christ, and the fact of His imminence that we don't know how soon it may come, and the fact of the earthly literal millennium, they are I think absolutely clear. But when

you get into specific details of the millennium, there are some things that are absolutely clear, that is comparatively little realized by some people. I think that it is absolutely clear that in the Millennium that there will be people with resurrection bodies and people who don't have them. And that is one thing that the a-millennialists, who try to use as proof that it can't be an earthly millennium. How can people with resurrection bodies, and people who didn't have them be together. Well, I think that the scriptures teach that they do and if (9 1/2) you do why then you can certainly if you do. I think that the scriptures teach that you do. So that there is probably more detail about the millennium we could guess, than I know as yet, but there is always a great danger of getting things that aren't there. But when you come to what is beyond the millennium, I'm very skeptical that the Lord has revealed much. I feel that it is entirely possible that after the great white throne judgment, we ~~are~~ go on just about as we were before. Maybe there would be nobody anymore who didn't have a resurrection body up to that time, but that after that we go on just about as we were. I think it is entirely possible. Or it is possible that we do away with this earth and we have another one. I mean, I just don't know, but this idea that some hold that after the end, is eternity. Time comes to an end and eternity begins, and eternity is one unending now. There is no past, there is no future, there is no present. There is just one unending now. I mean, to me that is a concept that I don't find anywhere in scripture. I don't see any warrant to it at all. I think it is a philosophical idea which to me is a pure guess. I see no conflict. But I know there are theologians who very dogmatically say that there's eternity, one unending now. No ~~pre~~ past, no present, no future. The unchanging God. Then there is time. Then there is again eternity. Time is ~~w~~ swallowed up in eternity. To me that is using words without meaning. Now the time might come when the Lord might put meaning into the words, and I might find these men were right after all, but I think it extremely unlikely, and my present state of understanding to my mind, their words are without meaning. I put them in exactly the category of the old priest who said that you could prove that there is no such thing as motion, because they said, that if you shoot an ~~e~~ arrow, they said at any given instance, that arrow is at a specific point. It is not moving. It is at that point, and therefore they said, since at any specific instance the arrow

is right at a particular point, there is no such thing as motion. You can't prove there is any motion. And I don't know why some very intelligent people have at that to be a real problem, because to my mind, it is utter nonsense. The assumption that there is such a thing as a point which has no length just like a piece of paper has no thickness. How can you have a piece of paper that has no thickness. There is no paper there. It might be 10 millionth of an inch, but there would still be thickness. And whoever saw a point of time that did not have duration. It is purely imaginary. It is like saying there is a house that doesn't exist. It must have thickness to exist. And if you shoot your arrow here, and it takes it 20 seconds - and if it goes half a mile in twenty seconds, in ten seconds it goes a quarter of a mile, and in one second maybe it goes a hundred yards, and in a millionth of a second, maybe it goes a thousandth of an inch, but at least, you cut your space shorter and shorter and shorter as you go on, and you will cut the distance of travel, but there will always be space length and there will always be duration. There will always be differences in that space, and if the thing is moving, ~~it isn't~~ (13). It is introducing - the Greeks surreptitiously introduced a non-existent thing in assuming there is a point of time. And of course if there was a point of time naturally you couldn't move during the point of time. But there is no such thing that we have any evidence whatever, any more than this piece of paper without thickness. And when we get into those matters, we get beyond, what was the (13 1/2) God created the world. Well, we don't know. And I don't think giving it a term eternity and saying it means one unending now, adds anything to our knowledge, but it ~~introduce~~ introduces a concept of which we have no evidence in scripture. But there are some theologians who are very positive on that. I feel that we have to be careful of what we assume without evidence. And just recognize that there is a tremendous a lot we don't know, like you ask the question, when Jesus went from Judea, from Galilee to Judea, on anyone of his trips, just where did he go. And you try to prove the exact point where His feet touched as He went, and you will find places there where you wouldn't know within a mile or two, or even within twenty miles of where He walked, and there is absolutely no way on earth ~~p~~ to be sure. We have to . We just don't know.

This gets you into the vital question about the absolute and the relatives. And we have 3/4 of our world today, at least of your educated world, at least of your people who are working in the field of ~~the~~ theology and religion and of philosophy. The chances are that today 90% of the people that there is no absolute, as Dewey said, there are no absolutes. Everything is relative. And then you have the people who in trying to get away from that absolutely untrue position take the stand that everything is absolute. Which if anything is more absurd than the other. ^LActually of course most things are relative. I think we have to recognize that. Most things are relative. Whether a man is big or small depends on what the normal height of a man is in that locality. And most things are definitely relative. In Most things in life are relative. But there are absolutes. It is a man or it is not a man. It is a human being or it is not a human being. There are definite absolutes. We are here or we are not here, today. But if you ask me whether I was here six years ago at this time, - whether I was sitting in this seat six years ago at this time, I do not know, and the chances are I couldn't possibly prove it. As far as my knowledge is concerned, it is definitely relative. ^LAs far as the facts are concerned, it is definitely absolute. The Lord knows. But it might be that I would never know. ^LBut much of life is relative, and a few things are absolute. And the general Westminster approach to apologetics. Dr. Van Til's approach is, we've got to have absolutes, therefore let's pretend the absolutes. We will presuppose the absolutes, and then having pretended there is one, then everything is absolute. ^LWe assume they are, and he says you just get nonsense if you don't assume an absolute. So you have to assume an absolute. ^LAnd I think that is true. I think that unless something is an absolute, you have nonsense. But then he goes on from there and practically makes everything - and I've sometimes felt that his picture of life made it like a movie picture, in which you see the characters come on and the people get all excited, and they raise their arms but what is the point of their raising their arms and getting excited because the next part of the reel ~~is~~ is coming anyway. There is nothing they can do about it. It is going to come just the same. I see why my wife - my wife watched television. Don't do that. Don't do that. Don't do it. He'll get

shot. And she gets worried about that. Look, look, - I say, he can't hear you. He can't hear you and even if he could it won't change the next thing. It is all on tape anyway. But their apologetics to some extent reduces life to that sort of a thing, and I think that is wrong. It is real. It is relative. It is a relative thing and the issues of life are real. But there are the absolutes too. God is an absolute. (3 1/2) true, but also (3 3/4). But I find very few people who have a clear realization that there are absolutes and there are relatives. There is one or the other. Dr. Van Til is very strong on it that apart from an absolute God there is no such thing as causality. When somebody tries to give an argument to pour Christianity from the present causality, he is (4) - What the non-Christian scientist means by cause, and what we mean by it is just utterly different. We can't equate it. We have no common ground (4 1/2). I don't think that is true at all. I think there is such a thing as causality. And I think that it is true that causality can not be decently ~~(4 1/2)~~ explained, without the realization, but to say it is entirely different, I think is wrong. It is not correctly understood, but it is recognized to be (4 1/2). But this apologetics of his, my, he gets people so enthused about it that they have the answer to all the problems of the universe, and unfortunately I don't think that it ever wins anybody from unbelief to Christianity but it takes people ~~she~~ who should be busy winning people to the Lord and changes the (5) of their lives into trying to prove these arguments. I think it is very unfortunate. But that's my big difference with the Westminster approach. The Bible is all one complete system every bit of which works together and there is a thousand points in them and if you differ in one you differ in all. And I don't believe in taking it that way. I think the Bible is the revelation of the infinite God to us, and there are things that are absolutely clear in it. We can stand upon them and we should, and as we go forward we increase the amount of our knowledge, but we may increase it in one area, or another, and we can't dictate which area it is going to prove to give us positive information. And the more that we get definite, the more we become aware of outside that we don't know. And this about what happens after the Great White Throne Judgment, is one thing on which I confess to be quite ignorant. That is, I don't think the Lord has (6). And I don't feel that there is anything there

that I am ready to dogmatically say this proves something about what will be after that. That I wouldn't say. Of course, matters that he says are everlasting, I know that they will continue, but we will continue to have the resurrection bodies, we will continue to be His. And to be united with Him. There are matters like that, that we are taught do not come to an end, even though they go on. As to where it will be, the details etc - and I can't help feeling that in Genesis 1, we have done what is very unfortunate the way that we have assumed that when in the beginning God created heaven and the earth, that means this particular earth necessarily. In the beginning God created heaven and earth. Does it mean this particular earth? Or does it mean He created the whole universe, and then the time came when he brought this earth into existence, as part of the world process which of the universe process which he might have started billions of years earlier. We've always assumed that it is this earth. God created heaven and earth. It may be that. Well, I think we've been too ready to say it, without a investigating the possibility that He is describing the creation of the universe in the first verse, and then going on to details about this earth, in the second. (Student). You know that everything is fixed in God's mind. That God has foreordained all things that come to past, and that everything is ~~diffen~~ fixed. Everything is established, but I also hold that in the way that we just don't have the data to understand, but that it is equally true, that we have to make choices and that the effects of these choices are real. And that we are free to that extent, that we can make choices, and we are punished or rewarded for our choices. I feel that way. Now a person who is bound in the toils of certain physical conditions can not make a choice to be entirely different, but he has an area in which he can make choices. None of us are unlimited in our choices, but we have an area definitely, that there is a real contingency in life but that there also is a divine plan which is definitely God's plan and unchangeable or that God does in some way we can't understand, know everything that is going to happen, and that therefore that when Christ died He bore the sin, substitutionary, the sins of those who would believe on His name, and those who God would regenerate, of those who are the elect, and He knew exactly who they were, and howmany there were. He knew all that exactly. But I don't believe that we

know possibly. I don't believe that we have anyway to know and I think it also is true that there is a contingency, and that when a person ~~gets the~~ rejects the Lord, He is destined because ~~H~~ he chooses not to accept Him. I'm not sure that you can say when he accepts the Lord he accepts Him because he chooses to accept Him. I think the Lord brings in many factors which are beyond our power in leading us to accept Him, but He certainly - we certainly are responsible for our rejection, and we do it not because we (9 1/2)P.

Some of these things we can't understand but there is a lot we can understand. A lot more than people claim there is. And I do think that certain factors are clearly taught and they are true. And one of them is the absolute sovereignty of God and another is the real contingency - the reality of choice. That is definitely taught. (Student). Definitely, the - who was it, Dr. (10) used to say, the Mohemmadans are real. They are the real, they are real ~~fables~~ fatalists (10). I think he used the word Predestinarians. He said they get in a car in Jerusalem, you get a Mohemmadan driver and he gets in the car, and he is heading down and around the corners, you say be careful, He says, what is the matter? If you are slated to die now, you will die anyway. There is nothing we can do to prevent it. Don't be worried. You can't help yourself. If you are not slated to die, you won't anyway. Well, that is not Biblical and it is not what we mean by predestination at all. (Student). Yes, that's right, and of course it is a good attitude to take and I must do what is right regardless of consequences, and if I am doing what is right, and the Lord chooses to protect me through it, He can. But He certainly doesn't give us any warrant not to look at consequences and consider what they are and to ask whether the thing we are trying to do is worth ~~#~~ the danger that we are taking up, - and if there is a big bomb down in the Jordan valley which will go off in ten minutes and blow up the whole Palestine and kill thousands of people and you by travelling at another break neck speed with terrible risk of your life, may perhaps be able to get it, it is well worth taking the chance, but if it is just the matter of getting down there ten minutes earlier, why you are responsible (11 1/2).

Now Ezekiel 33 and many other passages make it clear that choice is real, and there is a contingency of (12) and cause. There is very definitely and responsibility. And a duty to consider situations, to realize what they are, to realize there is many a situation where ~~we~~ we are just hitting our heads against a stone wall, and there is no sense in doing it. And you know it is a thing that I've sort of puzzled over lately sometimes, I've found this, that people who accomplish a great deal in life really make tremendous ~~changes~~ chances. You take a man in the position of Krushchev or in Eisenhower's shoes, or in the position of a great leader somewhere, and you take Lincoln. I've read quite a deal about Lincoln. You take Lincoln, and he made positive, tremendous decisions, in carrying principles through and accomplishing a tremendous amount, but very few people have ever gotten into a position like that, in life, without along the way considering matters very very carefully, and I don't think God will ever bless a man who goes against what is right. What he knows to be right, but I do think that a person has to consider a situation, and consider, is this a ~~set~~ situation, where I can accomplish something or is this a situation where I'm - I am by not taking a stand or a position in this particular thing, I'm not doing harm. But I'm not taking a position which will fit my usefulness to serve the Lord effectively. I'm keeping from entering in to this particular situation. You take a ~~we~~ citizen here and if I were to do just what I ought to as a citizen, I'd probably spend all my time trying to learn about the 20 people I had to vote ~~for~~ for (13 3/4) and who I could really work for, who I should vote for. I don't vote for anybody I know to be wrong. But I do decide where I will put my energy. And I have to do that, and it is all true that you'll get two important issues, and this man stands for this, he is right there and he is wrong on this one, and the other man is right on this and wrong in that, and I say I don't like either one of them, I'll have nothing to do with either one of them. So I go off to a little corner somewhere and accomplish nothing. I must decide which is the more important issue, and I have to decide whether the other is ~~intrinsic~~ intrinsically an evil thing that I can't be connected with or whether it is ~~something~~ simply is an erroneous decision in my opinion, but whether there is no great harm in my working them out. The idea that to do evil that good

may come is absolutely wrong of course, we must not do evil that good may come, but we decide which are the most important work for them. I don't think that we have to let everybody know what we think about everything in the world and decide on everything but when a thing comes immediately to our attention, and those people get so excited about the particular issue, that they will overlook all other issues and ~~w~~ they will wreck a great big wonderful thing that is accomplishing a great deal for the Lord, because of some minor point, and people are constantly doing that.

124. (0)

We have to do it. Dr. Torrey used to say to converts, - what church shall you join? Well, he said, don't look for a perfect church, because if it was perfect it wouldn't be as soon as you've gone to it. But ~~he~~ he said, look for a church that teaches the Bible. Of course, on great issues you can't work for those who are wrong, but there are plenty of lesser issues and in which you may be convinced are incorrect, (1). It is true that we must have to recognize that this is Satan's world, not a perfect world. But of course most people go to the other extreme. They put up with everything, so we want to put most of our stress on trying to get people to stand forthright. That's the main thing, but then, everyonce in~~a~~ awhile a person reaches a point where he will stand for it, and then he jumps over to where he stands on thousands of things instead of on the twenty vital ones, and on those thousands, an awful lot of them are very questionable, and in the end does more harm than good. (Student). Now, it seems to ~~be~~ me when we find the word year, in scripture, the logical way of thinking of year is the time that the sun goes around the earth, that the earth goes around the sun. In other words, they wouldn't have that concept at that time. But they would have the concept of a succession of seasons. In Egypt the Nile overflows once a year, and in everywhere else you have a period when it is colder, and a period when it is warm. You have a succession of seasons. And the overflow of the Nile, may vary as much as 60 days, the succession of seasons may vary. We may have a winter here started in December one year, and it may start in October another year. It varies. There is no precise rule. But if we say

a year, we mean a succession of seasons. Well now, if I did this a year ago, it might be 250 days ago, I ~~mean~~ might say a year ago, or I might say 400 days ago, a year ago. We are not necessarily precise, when we speak of a brief period, unless we say an exact year. But if we speak of ten years, or of twenty years, we mean ten periods of the succession, of the complete round of seasons, which may vary in length, but which will average - it is related to the astronomical feature of the earth going around the sun. It shows a definite situation in the universe, that God has created, which we see results of but which the astronomer can find out the cause, which produces it, so that if he says in the scripture that something is going to be 400 years, I would say that it might be 360 years, it might be ~~40~~ 440. I think you could say 400 in round numbers. If he says 398, I would expect it to be more precise. But I would think that that meant that many cycles around. Well now, if he is going to speak of a portion of a year, I don't think it was necessarily the Lord's will to reveal to the people of that day the precise length of the year. The Egyptians had it 365 days. They didn't have the 365 1/4. The rest of the world was on the lunar calendar, which figured it was about 12 to 13 revolutions of the moon around the ~~earth~~ earth. And they tried to follow the moon around the earth, ~~as~~ as one month, and then they would figure that this is a longer year, this is a shorter year, but they tried to keep it even with the sun, and the Jews to this day, have a ~~lunar~~ lunar calendar, so that their passover varies. It may be later, it may be earlier, but once every so many years, they insert, a special month, in order to keep it in line with the revolution around the sun, so that the seasons will be more or less similar. Well now, the people not knowing the precise length of the year, I don't think that particularly matters, to them, or to the Lord's purposes here, why, he would speak in general terms, of a month as a 30 day period, which would come to become established. And he would - if he wanted to speak of a period of a certain number of years, he might say, so many ~~30~~ 30 day periods, giving a month for so many periods. But to say that the - this means that when you say 400 years, you don't mean 400 years, but you mean 385 years or whatever it is, because actually God isn't figuring in full years, but in years made according to a particular rough number which we might ~~say~~ take in figuring months. I think to me that is quite outside the realm of normal dealings...

And it would take a lot of proof to my mind to prove that that is what the Lord had in mind. (Student). I know that is the argument some make that proves that a divine year - a prophetic year is 360 days. I don't see that at all. When the - how long was the ministry of Christ? It was about 3 1/2 years wasn't it? Well, was it exactly 3 1/2 years? How long did David reign? He ~~re~~ reigned 40 years. Is that exactly 40 years? I mean, it would seem to me that - we use round numbers. And that if something is going to last for about 3 1/2 years, for about a half of a seven year period, why 3 1/2 years, times times and half a time, would be a very logical way to refer to it. 42 months would also be a rather logical ~~te~~ way to refer to it. Just like we say Christ was three days and three nights in the tomb. Well, we don't mean three periods of 24 hours each. As far as I know there is nobody who believes Jesus was exactly 72 hours in the tomb. And most people believe that He was there actually about 30 hours, but a portion of three day and night periods. Most people believe it was. There are those who ~~must~~ insist that it must be full days and nights, and therefore it must have been He was crucified on Wednesday but I'm sure that even they don't feel that He was there three nights and three days, because you cannot get a crucifixion in the afternoon, - or a crucifixion anytime after sunrise, you can't get and a resurrection before dawn, and get exactly 3 days and 3 nights. It is a general period. Whether it be a period which might be 65 hours, instead of 72, or whether it might be a period of 30 hours. Most people believe, it is a general period. Now when He says this is going to happen for 42 months, or 1260 days the very fact that 42 months is not 1260 days, but the 1260 days is certainly a rough approximation for 42 months, would seem to me to indicate that he is speaking in general terms. That it is approximately half of a seven year period. Now if it might be that it was not quite a full half of a seven year period, it might be that it would be exactly 1260 days. You could still call it 42 months, even if (8 1/2) it was only 41 1/2 months. Even if it was only 40 months, why you can give 42 months as a representative, for half of 84 months, why it would be simply the normal use of language. And frankly I'm not sure enough what is the 1335 days and what is the 1260 days, exactly what these things mean. I doubt if anybody really knows. There are various theories on that. But when

it comes to taking this, the fact that 1260 ~~months~~ ^{days} is equated ~~to~~ with 42 months, you say therefore 42 months is exactly 1260 days, and therefore a year is exactly 360 days, you use any astronomical measurement there is, and it proves the Lord has not made a 360 day year but he's made 365 1/4 days. I just can't see any reason for it, why the Lord would say year and mean 3/4 of a year. I think that a year for 3/4 of a year as a general term is quite normal, but to say 300 years, and mean not 300, I mean a precise number, not 300 but, to say 272 years and not mean 272 years but mean 272 years minus 5 1/4 days per each, it just doesn't ring any bell to me. That's the way I would expect the Lord to do things or the way I find Him doing it. (Student). Well, there are different ways of giving round numbers, and there is our hundredth system of giving round numbers, it is our common system here, but in the days of the writing of the Bible, or particularly in Babylonian background, the round number was 60, not a hundred. When you have in Babylonian, you see the two systems both in use, there is the one which indicates 60, and then you also have a sign for a hundred, but 60 is the normal unit. And 60 ~~why~~ would seem to be a much better normal unit than a hundred, because it divides not only into 2 and 5, but it divides into 2, 3, 4, and 5, and 10 and 12. It is a much better unit for division. So if you say that - if you were to speak of an angle, you might say this is a 60 degree angle, that would be a normal way to say it. 60 degrees or 90 degrees. But you wouldn't say a 100 degree angle for a round measure. We use the Babylonian 60 system in our angles. We have 6 60's. 360 is the number of degrees in a circle. We'll say something is 180 degrees by which we will mean it is level. We don't say it is about 200. When we get to angles we are on the Babylonian 60 system. In the French language they count up to 60, and then they say 69, sixty ten, sixty eleven, sixty twelve, until they get to sixty nineteen, and then they say 4 20's. * And when they say it is four twenty, eleven four twenty, twelve, until they get to four twenties nineteen, and then they have a hundred. They have the two systems in mind, the hundred system is what all modern nations are on, but they still have this relic. The old system and they have no words for 70 80 or 90, in the French language ~~that~~ as it is spoken today. So that 60 has been a round figure a great deal in the world's history, and particularly in Babylon, where Daniel was. And today in the early history of Babylon, they

would, the they would see the moon beginning to rise, you look out in the east, just after the sun goes down, and you see a little tiny moon, which goes down in a short time, and you say a new month has begun. Well then, the moon becomes big, and then it disappears, and so you have in the morning a little tiny moon, disappearing, just before the sun comes, and then you have no moon at all, for one or two nights, and then the moon starts again, and they pay so much interest a month, and so in the early days in Babylonia they had a ~~month~~ man stand on a high hill and watch for the moon, and if he saw a moon, that night, he would light a bon fire, and it would be carried for hundreds of miles the official fire to indicate that a new moon had begun. It is time to pay your rent again. And of course they didn't keep that up for centuries. It got to where they said well, we will make an approximation. Actually it is my impression that a month is somewhere between 28 and 29 days, but 30 is a good approximation. And they got the habit of making - adding one more to the solar calendar, and they got the habit of making the 30 day month, but as God looks forward to the future, ~~He~~ He can use the round numbering He wants, but for Him to speak of a precise number, and mean not the years He's made, as He made the sun, and made the earth ~~go~~ to go around it, but mean an artificial number which would be a round number, that number out of every year, that's to cut every year down, It doesn't fit with the Lord's way of ~~do~~ doing things. (Student).

125. (0)

But your main basis, your talent is divided into two. So that according to that then, you have in Babylon, you have a division into 60, which is itself divided by 60, while in Palestine you have a division ~~you have~~ into 60, which is in turn divided into 50. So in the one place you have the 60 system used in both parts, in the other you have the 60 system in the one and the 100 for the other. But of course it ~~is~~ isn't a full hundred. It is half a hundred. And I don't know of any 50 system used anywhere. The 60 system and the 100 - so the fact of using the 50, would impress me as probably meaning that the ~~50~~ 60 relation was early, - I mean if they were dividing I would think they were either dividing into 60 and into a hundred. But if they had a division into 60 and they found it didn't conveniently divided anything, they might divided it into the next lower number. That would impress me as far as the ordi (1 1/2) is concerned though I don't

think we have any proof of it, as far as Palestine is concerned. But here is - as far as the days are concerned, a 50 day period or a hundred day period, doesn't divide logically into anything. It doesn't divide into year, it doesn't divide into a month. Anything. So that nobody uses for days, a hundred days or 50 days much. But the 30 comes somewhat near what the moon (2). And of course the 600 is more or less a sixth of a year. A hundred doesn't divided decently. Of course, the strange thing is that God has so made the universe, that the day doesn't divide into the month, and the month doesn't divide into the year. There is no equal number of days in the period the ^{moon} ~~sun~~ goes around the earth, and no equal number of days or months in the time that the ~~sun goes~~ earth goes around the sun. And so to think the Lord has used an artificial thing when He says so many years, means a less number of years because of an artificial thing like that, to me it just doesn't (3). I don't feel dogmatic about that. If people like to figure on that basis, I don't think it is anything very serious. I argued against the Scofield Bible and (3 1/4) sat down on it and I don't think there is anything harmful against having a statement in the Scofield Bible,

(3 1/2). Of course, the matter you just raised didn't occur to me, and I doubt if I would have taken time to with it anyway, but about, it is a round number. I don't think anybody ~~would~~ else would have made it. Well probably one man would have been if it had been brought to his attention because one man did take a Ph.D. in oriental studies, but that may be a problem with people that they never had done it before. But we are interested now not in what we can convince people of, but in what is actually the truth. As to what God means. And I personally, I don't think there is anything very serious in somebody else (4) He does have a sytem of 360 days year, but it just doesn't make sense to me. I don't think it is what he means here. Well now, what else was there in this last part? (Student.)

Let's look in the 12th chapter now. Certainly the division seems to be in the wrong place. I would think that the beginning of 13 is certainly a continuation of 12, and at that time shall Michael stand up. Surely that is continuing 12, and then we have the resurrection, and then verse 4, would seem to be a conclusion to the book, wouldn't it? But thou, O Daniel, shut up the words and seal the book, even until the time of the end, for many will study it back and

forth and their understanding will be increased. Certainly verse 4 is not telling how fast jet planes are going to go, although Isaac Newton took it as predicting that the time would come when people would be able to travel as fast as 60 miles an hour. And when he said that Voltaire said, this shows you how a very great scientist can have a wonderful great scientific mind in one part of experience, and when he gets into studying the Bible, he gets into utter nonsense, to give such a fantastic silly statement, that people would ever travel as fast as 60 miles an hour. Why, he said, they wouldn't be able to catch their breath if they were going that fast. They just couldn't breathe, and they'd die immediately of course. And Newton bases it on this verse. Many will run to and fro until the time of the end, but actually it has nothing to do with that. It means people will study back and forth in the Bible and will understand what it means. And so he says, seal up the book until the time of the end. There are a lot of things here people aren't going to understand. But the time will come, when they will be able to understand it, better. Well, has that time come yet? There is certainly a lot of it we do understand, and there is some we don't understand. Has the time yet come when studying back and forth, our knowledge will be increased. I don't know. But verse 4 would seem to make quite a logical end of the book of Daniel. However, five goes on and says, I Daniel looked and behold there stood other two, one on this side of the bank of the river, and the other on that side of the bank of the river, and one said to the man, clothed in linen, who was on the waters of the river, how long will it be unto the end of these wonders, and I heard the man clothed in linen who was on the water of the water, when he held up his right hand and blessed the heaven and swear by him who lives forever, that shall be for a time, times and a half. When he shall have accomplished to scatter the power of the holy people all these things shall be finished. And I heard, but I understood not. And I don't think it is any wonder he didn't understand. I understood not. And the books had been sealed up anyway. Why should he expect to understand? But then he said, Oh my lord, what shall be the end of this age? And he said, go thy way, Daniel. The words are closed up and sealed until the time of the end. It sounds as if you are not going to understand. Many shall be purified and made white and tried; but the wicked shall do wickedly; and none of the wicked shall understand;

but the wise shall understand. Now when are the wise going to understand, and what are they going to understand? From the time the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. From the day Jesus death upon calvary did away with the daily sacrifice, - but that doesn't explain the abomination of desolations, does it? I wonder what the a-millennialists do with this? I don't know, but from that time, there will be a 1290 day period, blessed is he that waits and comes to the 1335 days. Now what does this have to do with this? But go thy way till the end, for thou shalt rest, and stand in thy lot at the end of the days. Now off hand it would impress me that the Lord is saying here is a mystery that people will understand at the very end, but they won't understand in between. And it would impress me as most likely that people living at the time of the last half of the week, of the 70 year period, would see an interpretation of this, the wise would be able to figure it out and there would be a blessing and a consolation to them. In some way they would see what it means. Now of course it might be that it is referring to the time of Antiochus Epiphanes. That is of course the way Montgomery and all these would take it. But it would not impress me as likely that you could call that the time of the end. So it would seem to me more likely that it is referring to the time of the one described in the last part of chapter 11, rather than of Antiochus Epiphanes. But as to what it means, I would think that when the time comes it would become fairly evident but what is this 1335 days? That's 45 days more isn't it? And I don't know what it is. (Student). Blessed is he that waits, and comes to the thousand three hundred and thirty five days. Oh, I don't know. (Student). Now here is a possibility, the daily sacrifice is taken away. The abomination that makes desolate is set up and after that there is 1290 days. But the 1290 days after the desolations is set up, amounts to 1335, after the daily sacrifice. That seems to me to be not an impossible thing. I don't think you would take it as any reason ~~9n~~ in the world to say a true explanation. I certainly think it is at least not impossible. (Student). It would seem possible wouldn't it? I doubt if anybody else knows. Of course, it would be interesting to see what different commentaries say, but I doubt if they

have any basis on which to say it. This frequent use of the time of the end here, seems to me to rule out ~~Antio~~ Antiochus Epiphanes. But of course it is similar to the period of Antiochus Epiphanes, where the sanctuary was cleansed. And so that the liberals of course try to interpret this in line with Antiochus Epiphanes in some way. And I'm not sure that the argument against 360 day prophetic year is worth much time or worth much bother, but I just don't see much for it. Though the argument that stands for it is quite insufficient. Now of course actually it doesn't seem to me that it has much importance because I don't know of anybody who uses it and picks future dates or to relate to anything that we have to do with it. The only thing I know of that it is practically used in connection with, is to prove the prophecy of Daniel to be the exact number of days between the time of the sending forth of the decree by the king and is it the triumphal entry, or the crucifixion? The triumphal entry. Well now, since I think no body is a hundred per cent sure even what year the triumphal entry was, and since there is considerable question of some matters of the chronology, and since it is very unsure which of the decrees it refers to anyway, why it seems to me that an attempt to prove 360 days period doesn't connect up with anything very important. Now of course, if it was something that tied up with some present event, in such a way that it would affect our outlook today, & why it might be worth a lot of investigation to prove whether it is true, or that there is nothing to it. But as far as I can see it only connects up with that (12 1/2) and I see no other connection with it anywhere in particular. And it just doesn't fit to me with my idea of God at all. That it is an utter artificial system, with no connection with any of the material things he's made, in one particular prophecy and no where else. (Student). It is hard to tell about this second verse, as to specifically what He is speaking of. Certainly, the general truth He gives, is true. That of those who are died, some are going to be raised unto everlasting life and some to shame and everlasting contempt. Now He does not here say when that is going to be. Many make this as a big argument that there must be a general resurrection in which all the dead are raised together. But he explicitly divides - some are going to rise to this and some are going to rise to that, and does not say that it is going to be at the same time.

Now one possibility is that this describes - looks forward into the long distant ~~the~~ future, and he says, the people will be delivered, everyone that is found written in the book, and many of those who sleep ~~w~~ shall rise to everlasting righteousness. Again, that He completes the picture by looking a thousand years later to see that there are many who will rise to shame and everlasting contempt. And of course, another possibility might be that he just generally looks at a - it seems He is looking forward - there is going to be a resurrection, and he doesn't say it is going to be at the same time. (Student).

126. (0)

Yes, I would think certainly that if there is a time of trouble after the rapture in which many are going to suffer and die that the resurrection for these people who suffered and died during the tribulation ~~which~~ would not come before the tribulation. I would think that they would be ready at the end of this. Now I believe there is if I recall correctly a note which means or kept, - no, it is changed. Scofield states that in the Scofield Bible that at the time of the rapture all of the saved are raised, not merely those of the church, but those of all other periods. They are all raised at the time of the rapture. Now it is my impression that the present committee has made a change in that, theory that at the rapture only the church is raised, and that the Old Testament saints are raised at the end of the tribulation period. Well now, my feeling has always been that all the saints were raised at the time of the rapture. I've always felt that definitely, but I don't have definite scripture on which to base with certainly. I haven't really looked into it. I just felt this way. But now you say, here, here is looking to those who died during the tribulation and saying they will be raised at the end of the tribulation. Well now, it might be that some one might think that this is added evidence that it isn't the Old Testament saints at all. The Israel saints were raised at the end of the tribulation. (Student). But it is not what is in the present edition of the ~~Scofield~~ Bible. But I'm quite sure they've changed that, and I think that that is what they think is correct. I don't know what basis they put it on. I think there are more important things to discuss. I didn't ask for evidence on that. But, this I don't think personally off hand that this proves it one way or the other. Certainly the tribulation saints will be raised at the end of the tribulation, and God isn't necessarily going

to give Daniel the whole detail of every thing. Here he tells about the time of trouble, the terrible time of trouble that is coming for them, and then he looks at the resurrection, and he could look at the resurrection of part of the people before this time of trouble and part after. He doesn't even say when the resurrection is going to be. He says, at that time thy people shall be delivered, everyone that shall be found in the book, and many of them that sleep shall awake unto everlasting life. It doesn't say when. So that it could say that those who die in the tribulation & the saints who die then will be raised at the end of the tribulation, and it could carry along the idea, & well, all the saints are going to be raised, and they might be raised at the same time, they might be raised at some other (3 1/2). (Student). Of course, there are those who believe in a series of raptures, there are those who believe in a partial rapture, that only those who are looking for the rapture, are raptured. There are a lot of varieties. There are all kinds of possibilities the Lord hasn't revealed to us. But it seems to me that definitely all the believers are to be raised at the rapture. But certainly the tribulation saints couldn't be raised at the rapture, because they wouldn't have died, and as for the other Israelites, I incline to think that (5). But I don't know of any ground to be dogmatic about it, and I haven't tried to find grounds. (Student). Yes, now there is a very good question. Mr. Rapp asked, does Matthew 24, and 25, these statements therefore be ye also ready, for in such an hour as ye think not, the son of man cometh, frequently repeated statements there, do they refer to the rapture, or are they given simply for people during the tribulation, age, not knowing when it is going to end, that is a question that people raise. And I personally do not try to go into detail of Matthew 24, and 25, in order to prove what I think to be true, that they do refer to all people at all time, that we are all of us to be ready rather than them, because I feel that the same is proven by another passage. To my mind, the matter is conclusively proven by the fact that in Luke 12, we have a chapter which is not an eschatological chapter, it is not dealing with events at the end of the time, it is dealing with the attitude that the disciples are to have, and He gives different things in Luke which relates to the disciples' right today, and then he comes to verse 35, and he says let your loins be girded about, and your lights burning,

and ye yourselves, he is talking to His disciples now. There is no thought here of any tribulation period or any situation in the future, he is talking right to them, and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, that they may open unto him immediately. Blessed are those servants whom the lord when he cometh shall find watching. That is, wide awake, on the job. Verily, I say unto you, he shall gird himself, and make them to sit down to meat, and shall come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. And this know, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also; for the Son of man cometh at an hour when ye think not. Now who gives this prophecy in the midst of statements dealing with the disciples right now, has nothing in the context to tie it up with any future eschatological complex. One can argue that Matthew 24 does. I think the argument is incorrect, but it is given. But I don't think it is necessary to try to answer on the ground of Matthew 24, because I think that Luke 12 conclusively proves it, and especially when you continue, and you find that Peter said to him, Lord, he said, does this prophecy refer to only to people in the tribulation age or does it have something to do with us to? No, that is not what he said? He says in verse 41, Lord, speakest thou this parable unto us, or even to all? Is it just for us, the disciples, or does it include more. And the Lord went on to give further statements along this same line, in order to stress that it refers to all of them, so it would seem to me that there is no question, that the Lord is here, in Luke 12, giving a statement as to what kind of people we are to be during this age, because we know not when the son of man cometh, and it comes in an hour that you think not, and then when you find in Matthew a similar statement, it ~~is~~ ^{would take} pretty strong evidence to say that they don't refer to it, certainly this one doesu (Student). ~~is~~ I would say that this is a hypothetical statement. It is like - if every branch that abideth in Him, He purgeth that it may ~~be~~ bear more fruit. If a branch abides not in him, it is cast forth as a vine, and is withered. Now of course, those who have never believed in the Lord, they are to be

withered, but there he is talking about discipleship, and he is telling them to make sure we really are in Him. He is not saying that we can fall away, after ~~twinn~~ we (9 1/2) in him, and it seems to me this is the same way, because here he is speaking of servants, the Lord says, who is the faithful and wise servant, whom his lord shall make rule over his household, and give them their portion of meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. But, and if that servant say in his heart, My lord delays his coming; and shall begin to beath the menservants and maidens, and to eat and drink, and to be drunken; The lord of that servant will come in a day when he looks not for him, in an hour when he is not aware. I think we have to say it is his own servants, it is his own people he is talking about, so that we have to take this as hypothetical. That what He means is we should always be watching and ready and serving Him faithfully and not come under the condemnation that would come to one who instead of that was beating the men servants and the maid servants etc. But certainly it is something like Paul says lest having preached to others, I myself should become a ~~castaway~~ castaway. He is calling on us to be vigilant and active, but I don't think that it is a picture of judgment. (Student). In those Noah's day were the people in the ark. (Student). Certainly, but you can't go verbally by the precise words have to be used so much. I think that - I would think that we would say that - in the days before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark. And the people knew nothing about this, until the floods came, and all of them suffered as a result of the flood. So also shall the son of man coming be. There shall be two in the field. One of these is taken, the other is left. Noah and his people were taken in the ark. The others remained, the flood took them all away. (11 1/2). Here those who believed in the Lord are taken in the rapture, those who remain find themselves in the midst of the tribulation period. I don't think we could build on the word taken there. I feel that it is a rather general word, - as you pointed out, I never noticed it before, it does mean opposite meaning, I think the meaning is clear. Those people knew nothing about it, Noah and his men were gone. They didn't realize it. They didn't understand it. All of a sudden,

a flood was here. They thought this man Noah was an utter fool. He was getting ready for perfect nonsense. Now they find themselves in the midst of a calamity for which he was prepared, and here people scoff at this foolish idea we have that the Lord is going to ^{and that} come back. The world is not getting better and better and is going to go on to a great fruition, but that instead there is a period of misery ahead. Then some of us are taken away, and the rest find themselves in that situation. The parallel is complete even though the word take is used in two different senses. The English word, I haven't checked the Greek word exactly word for word, but even if it is it doesn't seem to me to (13).

(END OF CLASS.)

127. (0)

(Student). That's a contrast between Gleuck and his predecessor. His predecessor, as head of the Hebrew Union College was Morgenstern, and Morgenstern was one who Montgomery and Speiser too, have spoke of as second generation Wellhausen. That is to say, to Morgenstern, the whole Wellhausen theory was absolutely certain. There was no question of it. The thing was that he went on then, and - I could never gather that there was ever anything in the Bible that he felt at all sure of. I heard him give a paper once, about the ark of the covenant, and how they carried the ark of the covenant ~~off~~ in front of the people, and what did it really mean? Well, he found an Arabic tradition somewhere, an Arabic procession in which they carried a sort of like a basket. And a beautiful young lady sat in the basket. And maybe that was what the ark of the covenant presupposed. The most fantastic silly theories. It seemed that nothing was too crazy for Morgenstern. He wrote all sorts of articles on the Bible and they were all like that. Any kind of a crazy guess. So it would really be a strange thing for a man like Gluech, his successor - but they are the reformed views. Now in this class I attend with Speiser every Wednesday, there are two or three Orthodox Jews, they have a little skull cap. Whenever you open the Bible, they put it on the back of their heads. And for every discussion of the Bible, they have that on their heads. And they won't eat anything but kosher foods. But then you have several who are the reformed Jews, and some of them will take (3 1/2). Some of them have a

. In fact, Speiser is drawing them back to a more conservative view. But Glueck is really very strong for the historicity of the Bible, and he is in that position. It is a very important position in Judaism to have. But before that for ten years he was working in archaeological work in Palestine. He excavated Ezion-Geber. He did a lot of very excellent work. Dr. Tom Lambie, knew him well and used to witness to him a good deal, so he (4 1/2) the gospel very clearly. (Student). Yes, - and he certainly is a change from Morgenstein. (Student). That's a very interesting suggestion, that in (5 1/4) Daniel ¹¹9:37 following you have factors similar to the communist viewpoint today, and it is my opinion that verses 36 following, are dealing with Antichrist, ~~and~~ at the end of the age. Probably not to be revealed until after the rapture of the church, and so I would question very seriously if communism is here described, but it is entirely possible that communism might enter into the background. That it might help to prepare the way for it, and it might even affect it, so that anything in common here would be communist attitude could show the preparation for it, but I would be rather skeptical of it actually being communism. I never thought of that yet - well, of course it does seem to speak of a definite individual, ~~who~~ the king who seems likely to be the antichrist. It seems to be an individual. But of course an individual is very prominent in communism. They may not call Krushchev a king, but he has more absolute power than any king ever had. Very few kings could have been able to dispose of their people quite as ruthlessly as he can. So that I wouldn't think that the king necessarily means someone who has the title king. So it wouldn't be impossible that the communists could be the force whose leader becomes the antichrist. I don't think it is generally felt likely. That's one thing that would seem to push, to point against it, would be the fact that if the final kingdom ~~is~~ is a successor of the roman empire, I don't feel at all that we can say that it would have to be an identical territory with the Roman empire. The Babylonian empire did not occupy all the territory of the Assyrian empire. The Persian empire occupied a good bit of territory that wasn't in the Babylonian empire. The empire, the Greeks, occupied a great deal of territory that wasn't in the Persian empire, and left out a fair amount

that was in it. And then the Roman empire left out a good bit that was in Alexander's empire. They had no hold beyond Mesopotamia at all. They didn't have Persia at all. So that continuation of the Roman empire wouldn't necessarily be identical. It seems to me that is - you have no foundation to look for a more or less identical boundary. But to me of the continuation of the fourth beast as being entirely a different part of the world, like Russia, which was a long distance from the Roman empire, and had no relation to it, unless the Communists got the upper hand, in Italy and France and that area, and also included it, it wouldn't seem to me likely on that ground. I don't think that is the conclusive ground. But it seems to me that that is fairly strong ground. (Student). No, there is no reason why it has to be identical. (Student). The same general area. Of course, you can't know what will develop. (Student). So it could happen. (Student). We don't know. I would say it hasn't gone far enough yet to make it seem likely, but it could be. The similarities are very interesting to note, but how much significance they have, I wouldn't know. I would go slow about that. (Student). I feel that Revelation 19 and 20 make it absolutely clear the coming of Christ, to an unconverted world. The destruction, the binding of Satan. The establishing of the Millennium. The releasing of Satan for a little season. And the great white throne judgment at the end. That seems to me to be absolutely clear in 19 and 20, regardless of what interpretation you give to chapters 6-18. Now in 6-18, there is a great deal of material which throws interesting light upon things we can understand a great deal, that we just don't know. And if a brief selection of material - a big list of what is going to happen in the future, and I incline to think that a great part of it, the Lord is giving clearly enough that when it happens you can see these predictions, but not clearly enough that you can be really sure what is going to happen. So I've never spent a lot of time on that. I deal rather with matters my own time is more important. Now maybe if I would take a month like this, working on Revelation 4-18 I would become convinced of the main emphases, I've known a number of people who have been very dogmatic, with quite opposed views on that material in between, and I felt that 19 and 20 were so important that I put my stress there. So I wouldn't feel safe one way or the other on that. (kStudent). (Dr. McIntire is working on that Sunday evenings

) Well, he'll probably work out a great deal of valuable material on it, but I simply am not to say he is right or wrong. And he doesn't have the time to - he will have the time to get a lot of good lessons from it, but to be sure on matters of history, of the time of the tribulation, why he wouldn't have time to make a thorough investigation. He'll take what seems to be a general accepted view, and he'll present it with a lot of explanation. But I wouldn't take him as an authority on it, discusses the relation of the beast to the antichrist etc. He wouldn't have time to do that. (Student). Now I would say off hand, that I would incline to take the view that it is either Antiochus Epiphanes or the Antichrist. If separated from the discussion of the antichrist at the end of Daniel 11 and the beginning of 12, it is a separate question, asked after the book properly come to an end, and Daniel is so far ahead of both of them, that .(12 1/2). And whether he is talking about Antiochus Epiphanes time, or whether he is talking the - something of Antichrist. I don't think we know enough precise detail on that, to be sure that it would exactly fit something than or not. (Student). And of course the suggestion that Gaebelin gives that it means the time at the last days, the time of the 1290 days, there is an added 15 days before the bringing in of full millennial glory. Well, that is as good a guess as any. It may be true, but we don't know. (Student). Well, he'll have to give them an answer. His people are expecting him to tell them exactly what everything means, so he'll have to tell them. But I would say that it is one of the points that ~~is~~ there isn't a basis to be sure. Well, anything more on Daniel or Ezekiel?

128.

(Students). In chapter 2 it seems quite definite that we have a gap between the time of Nebuchadrezzar and the time of the - when the stone strikes the image, and it seems to me that that gap comes in the midst of the fourth kingdom. Now the case of chapter 7, we are told that the fourth beast - I saw in the night vision and behold a fourth beast, terrible and powerful and strong exceedingly, and it had great iron teeth. It devoured and brake in pieces, and stamped the residue with the feet - and it was diverse from all the beasts that were before it. Then it says and it had ten horns, and I considered the horns. I would wonder

whether the gap in time was not between the general description of the beast and the reference to the horns. He considers the horns. Did the Roman empire have anything then that would correspond to ten horns. Now of course the critics consider these ten horns are the - relate to the time of Antiochus Epiphanes. The ten rulers then, consecutive rulers. But we take it as the Roman Empire. Is there anything in the Roman Empire, as it existed before, that would correspond to these ten horns. I would doubt it. I would incline to think that this speaking about something in the future, and it is a gap before that last phrase, he sees the animal and he sees what it does, devours and breaks in pieces, stamps the residue with its feet, and then that he turns his attention to the ten horns. But in between that there is a gap in time, in what it presents. Then I considered the horns, and there came up among them another horn, a little one, - that this is not a picture here of Antiochus Epiphanes, as it is in chapter 8, but that this is a picture of the Antichrist. Yes? (Student). It would seem perhaps the most natural approach is that here is the beast, with ten horns. And then he looks at the horns, and he sees the little horn coming up, and when he says, when I considered the horn, certainly that is looking at the later time. He considers the horns, and he sees there come up among them another horn, a little horn. That is after the gap. Well now, whether the gap is then after he describes it, the ten horns, and then before he considers the horns, or whether actually he sees the beast, and sees it stamping the residue etc, and then notices the ten horns after the gap. I would think that either of them would be possible, and if we could have a ready explanation of what the ten horns were, that was at the time of the Roman Empire, and would continue to be at a later time, like they were ten provinces that were then there, and continued to be at the later time, why that would fit with that, but I don't feel that that is it. I mean, I don't know of any arrangement of ten provinces making up the Roman Empire at that time, which would be similar to a continuing situation at the end of this age, unless there are great changes at the end of this age, that we don't know about. So that, for that reason I would incline to think it fits the history best, to have the gap come before he looked at the ten horns. (Student). It could be. (Student). Well, it could be, but then when he starts to talk about one and three go down before it, that's a pretty big part of ten. I don't know. Ten could be an approximate number.

I wouldn't feel at all sure on that. (Student). Out of 7? What were the 3 phases? That seems rather artificial to me. He had ten horns. I considered the horns and behold there grew up among them another horn. I think that's a good argument. (Student). The main thing is that pre-millennialism is wrong. (Student). I'll make another point. Do you have this in mind? On the matter of whether - of Darius the Mede. Darius the Mede, of course - the mention of Darius the Mede is used by the critics as evidence that according to the mistaken ~~view~~ view of the author of the book of Daniel, there had been a Median empire, in between the Babylonian Empire and the Persian Empire. Now this - in the book of Daniel, is there any indication that Darius the Mede was not thus considered aside from the matter of considering the Median Persia Empire, as one empire. How about this matter of Darius the Mede? Is he considered as an independent ruler of a great empire, or not? (Student). Yes, there are two important statements like that. There is one in the end of chapter 5, where it says that he received the kingdom. Darius the Mede received the kingdom. That doesn't sound like - now it could say of a conqueror, he received - but it is not what you would expect, while it fits with Cyrus having bestowed upon him the kingdom of Babylon and part of Cyrus' empire, he administered it. And then over in - (student). Yes, that is a very good ~~point~~ point too, that in chapter 5, no, in chapter 6, Darius speaks not of the law of the Median empire, but of the law of the Medes and the Persians. That is mentioned two or three times in the chapter. That is a very excellent point, and then there is one other case, where it speaks of Darius who was made king, and where is that one? Yes, that is chapter 9, verse 1. In the first year of Darius the son of Ahasuerus, of the seed of the Medes, who was made king over the realm of the Chaldaeans. Now that is rather queer language to use of a great conqueror, who put an end to the Babylonian empire, and built up his great Median empire, who was made king. The language fits in with the idea that the Persian king established him. Now of course chapter 10 begins in the third year of Cyrus of Persia. And you could think that 9 is the first year of Darius of the seed of the Medes, and this is one is Cyrus king of Persia. Well, it doesn't say Darius king of the Medes, notice. Darius, the seed of the Medes, who was made king over the realm of the Chaldeans. And whether Darius only reigned a year or two, as subking to Cyrus, and then died and Cyrus

simply did away with the title of king in Babylon, and exerted his power more directly there, or what. Then it is the third year of Cyrus. We don't know, but at any rate there is such a difference between the terminology of Cyrus king of Persia, and Darius of the seed of the Medes, who was made king over the realm of the Chaldeans. That it certainly fits in more with the idea that he is a representative of Cyrus, than that he was a great conqueror, who established what the author thought of it as an independent empire (9 1/2). (Student). No, I should say not. Certainly, nor the Medes, nor any Median empire. The realm of the Chaldaeans simply refers to Babylon in that area. So that term, the realm of the Chaldaeans, certainly fits with the idea of being a local king, subject to Cyrus, probably put in by him. I think those are rather important things to have in mind. The big full discussion as to who Darius was, I don't think is so important, the suggestion that he is Gobryas is a pretty good guess. And probably is right, but there's a man in other words who is referred to Gobryas, in a Persian inscription, which is probably quite right, but that is not so vital, but the vital thing is that the book does not teach an independent Median empire, nor an independent Median king. I think that is important, and should be in the discussion of the liberal view. (Student). - the kingdom is divided between the Medes and the Persians. It doesn't say the Medes. But then the suggestion that possibly after Cyrus conquered Babylon there was a period before he made the edict, in which he made Darius the king, is a possibility, certainly. But I imagine the edict is dated. The edict of course, you don't have evidence of it from other sources, but the Bible. We have evidence of Cyrus treating - letting people go home from various nations, from his own inscription. (Student). The first year of Cyrus, where is that now? (Student). Well, it wouldn't necessarily be so awfully small, in the sense of the empire, it would still be Mesopotamia. It would be a pretty sizable area, but nothing like the area of (12). It would be far inferior to Nebuchadnezzar's empire, but it would be still a sizable kingdom. (Student). I would think so, yes. Of course we don't know. There are a good thing we don't know about ancient times. And then there are many questions about those times that haven't really been investigated yet. You see, you have an awful lot of (12 1/2). And naturally people don't study those so much unless they are interested in some particularly phase (12 1/2). So that a lot of

those passages are studied comparatively little. Some body looks at the names and the names in it, but the details of it, somebody is interested in the plain of reign, selling particular grains for a particular price and they look at all those reign, but in the course of these (13) particular questions could be worked out, so if you are interested enough on a particular question and you look over it, a thousand (13) to see if you have anything to throw particular light on this question. There are some phases of those which probably won't be done with in connection with this.

END OF CLASS.

129. (0)

I think there is one ~~good~~ thing that is always good to remember, is the point that we made in another connection in our last meeting that the way the Lord has made the universe, now of course we divide the day into 24 hours, the hours into 60 minutes, and into seconds, but that division even into 24, is a branch of the 60, rather than of any hundred, but that division is an artificial division, strictly artificial. It takes a definite unit and it divides into certain particular sections. Of course, it is a definite artificial system, but when you look at chronology as the Lord has made it, we figure according to the heavenly bodies. That is, the ~~pieces~~ ^{time} ^{basis} of human chronology. It is the season, the overflowing of the Nile, or whatever you want, they are the result of the host of the heavenly bodies. And so we have our day which is based upon the length of time it takes the earth to make one revolution. We have the month, which is the original time it takes the moon to go around the earth, and we have the year, which is based upon the time that it takes the earth to go around the sun. And the Lord has made it that no one - no two of these three, are divisible by a whole number. No two of these. The number of days in a month, it is not an even number of days, the moon's revolutions. The number of days in the revolution around the earth - it is very (2) the number of days, or of hours, or of minutes. And the number of months in the year, is very far - so the Lord did not give us a ~~convenient~~ handy situation for chronology. He didn't do that. And consequently, all chronology is a step in either taking one thing and being insistent on that, and then being inconsistent on other things.

Or else being quite artificial on different aspects. And of course, in our system of time, it ~~we~~ used to be that - a couple of centuries ago, maybe less than that, in every town they'd look at the sun, and take their astronomical instruments. They'd say, when is the sun just exactly at south, pas the Meridian. That is exactly 12 o'clock noon. And he starts with that time, and exactly 12 hours after that is mid night. And we figure then our time from that basis. And figuring from that basis, your time, every town in the United States had a different time. And then, that was all right, as long as you had travel slow. It was perfectly satisfactory, for everybody to use real time. So that when you say noon, you mean the exact middle of the day. When the sun is exactly south, and it fit exactly, but then when we got roads, and people would go rapidly from one place to another, they found it an impossible situation so they developed the system of central time. And in that system, hardly anybody uses correct time at all. It is hardly a place that uses correct time. When you say 12 o'clock it isn't at all. It may be halfter, 12, it may be 20 minutes after 12. But we take an artificially selected belt, which is approximately 60 minutes difference, from one end of it to the other, and we make it all use exactly the same time. So that it is a very arbitrary artificial sort of system, which is adopted for human convenience, and we are far better off with this, than we would be if we would try to (4). And then of course, in addition to these, we have the week which is a divinely ordained division of time, and your week doesn't divide equally into the month or into the year, so there is a fourth division. Thou actually of course it is only 7 days, but then again it doesn't even divide, even taking a whole number in the month or year, so our calendar is quite a ~~mess~~ mess. But chronology is an artificial attempt to get an understanding of something real. People take the attitude that everything is relative. That is ~~is~~ not true. These are absolutes, something somebody - if somebody shoots a gun off here in Philadelphia, and you ask is that before or after the Pope died in Rome. And it is an absolute thing. It can be proven one way or the other, but our knowledge of it, we may know about this gun here an hour before we hear about him, and the people there may know about it an hour before they hear about this. Our knowledge is relative, but the facts are absolute. But the framework for the facts to arrange it so that we can designate, can distinguish

requires an artificial ~~form~~ formulation. And we have developed over the course of time, something which seems fairly convenient for us. We can expect people in earlier time to use the same thing, and they probably in certain (5 3/4) a system, that were much more convenient than what we have. Perhaps ours - everything together is much more convenient than anybody else's, so we have differences of figuring time for the day. ¶ We have differences of figuring for the year, and all that, but in general, anybody who lives almost anywhere in the world, would know approximately what a year is. And a man who had made an effort to do something, could tell whether something happened 47 years ago, or 48. If he were told, you keep track now, of how many ~~a~~ years it is from now, the change of season, in just about anywhere in the year would be (6 1/2) to make it clear to him, so that he would not be a year off in his calculation (6 1/2), without artificial help he might not be able to tell it. But within a month or two, but he certainly could tell how many years something happened. So that we have then certain basic great difficulties in chronology, of which the average person doesn't realize, but he just simply accepts what was given, it has always been that way and it always will be that way. But with the artificial system which we have established, it is a very convenient system and we try to apply that system to ancient times. And the purpose of our system today is, two fold, in order to tell which of two things come first, and it is in order to compare the lengths of time of one thing to that of another, of paying rent, or determining terms of offices, paying salaries and all this sort of thing. Well, these two purposes are both of interest to us for ancient time, and people used to figure that Shamshiatta reigned 200 or 300 years before Hamurabi. And then we found letters from the time of Shamshiatta mentioning Hamurabi, and giving proof that it was the same Hamurabi, and so we know that those two which we thought were ten generations apart we find are ¶ right in the same generation, and lived in the same town. So we have to adjust our chronology to fit with that fact, which we now know. And in order to determine what was before, and what was after, and determine relative duration, it is a great help to us to try to set up a chronology for ancient times. But in setting it up, we are in a difficulty that they didn't use our terminology, or our artificial system. So we have to try to use what

they used. I'm now reading quite a few of these (8), from the town of Mari. It is the finest collection of letters that we have from all kinds of subjects. Already thousands of them have been published dealing with every subject under the sun, with maybe 30 different people writing them, they are very interesting, and nearly every one of them tells what month it was written, and what king, but I haven't struck one yet that tells me what year, and it is most fascinating, because you have a letter from the king, the chief officer, about the difficulty in a certain section, and the particular devices that he ought to use in dealing with it and so on, and he mentions the date and the month, and then you have a letter from the same officer from the same king, talking about a situation among the same people. You don't know if it is that situation or one ten years before or after, and it is very (9), but I suppose they take it as important that they know what month this happened in. And everybody knows what year it is. Why bother to write it? And a year from now, this thing will either be completely victorious, and it will be a thing that is completely forgotten, or else we'll be (9 1/2) and it won't matter anyway. So they just didn't bother to mention the year. So I haven't struck one of the letters yet, that told us what year it was. Though I've struck many that tell the day. I don't care whether this thing happened in 1720, or 1718. I don't care if (9 3/4). But I'd be tremendously interested to know whether these two things relate to the same general situation. Or whether this official, when he was so thoroughly denounced by the king, that was done before the other time when he was so thoroughly praised by him or after. I have no idea. Mr. Durham. (Student). The astronomical, of course, all our chronology is astronomical, because it is based upon the turning of the earth, and the revolution of the earth, etc. But all of this, relates to you might say temporary (10 1/2). How long is a day? Well, actually, the days relate I suppose not to the length of time ~~you~~ the earth takes in going around, but to the length of the time, that the earth takes from when it ~~is~~ faces the sun, to when the certain spot faces it again. And actually, it is moving around the sun, so that in the course of - at this time of year, it based on whether it is going this way, 6 months later it is based on we are facing this way. So actually a half a day is gone. So in actual - it isn't the time the earth takes to turn around once that is a day. It is the time it takes to turn around

once, plus or minus, the extra - dealing with a different position that it takes in relation to the sun. Well now, the same thing applies to the moon of course. The moon naturally, it isn't how long it takes the moon to go around the earth that matters, but it is how long the earth takes, the moon takes from the time when it is a little further from the sun than

(11 1/2), and it is less time to go . You see, that is the sun is here and the earth is here, it will be full moon when the moon is right beyond the earth. Then six months later, it is full moon when the moon is on that side of the earth, you see. So there is a certain relativity in all of these measures of time. It doesn't mean that (12)

Many try to make out it isn't afterward. I think it is nonsense, but our understanding of

(12). What is an eclipse? When does this body pass this one? Well, and they are

(12 1/4). You take any two bodies/in their relation to each other, it takes three bodies to make an eclipse, and so when it comes to an eclipse to the sun, an eclipse of the sun is when the moon gets between us and the sun. Well, the moon is not big enough to cover the whole earth, so that when there is an eclipse on one part of the earth, there won't be on another part. I saw an eclipse in Los Angeles in 1919 - no in 1922. I saw an eclipse there when it got pitch dark, all the chickens went to roost. You couldn't see your hand in front of you. It was absolutely dark in the middle of the after noon. (13). They told us

it would be another 120 years before we'd have another total eclipse of our sun, but we have - I believe, 1 or 2 total eclipses every year, but to figure just when the moon will get between the sun and a certain part of the earth, is a rather difficult thing to figure, and astronomers think that they can figure that so that over a long period of time they can tell exactly when there would be an eclipse in a certain place, but the question is, just how precise can they get that? Well, now, some of this (14) as Venus, we can figure how the planet

goes around the earth, around the sun. We can figure when the planet gets a certain relation enough from the sun, and they have figurings in relation to observe this planet, - and we have records over I think, two or three hundred years from Babylonia, ~~fr~~ to tell us ? the opposite of Venus and astronomers can try to figure just when this moon looks that way

?
 from Mesopotamia, and therefore they can figure how this could only have happened in 1525, B.C. or 1892 B.C. or 2764 B.C. Well now, they may be wrong, because it is hard to figure that accurately, that far away, but they think they can get a very high degree of accuracy, and (student).

130.

They had a much greater interest. People were all noticing. The thing that has cut down astronomy is (1/2) we don't need . But a hundred of years ago when Halley*s comet appeared, everybody saw it. Many people were sure the end of the world had come, because . There was tremendous excitement all through the world, because of the (1). Then I remember 30 years ago when Halley*s Comet was returning to the earth, and the papers all told how it was coming, and we went out at night to try to see ~~the~~ the comet. ~~But~~ And it was quite a thrill to try to find the comet. But 70 years earlier everybody knew it. They couldn't help it, because everybody was seeing the stars. You knew ~~them~~ enough that you'd get to know them and you'd know the name of (1). You'd know where the planets were. People were familiar with them. Now to measure Venus up a certain distance, you could make a instrument that would measure it fairly, but you couldn't make one then that would get the precision. But certainly you would be able to tell what is this day in which Venus comes up over the Horizon, after (1 1/2). That you could tell. You wouldn't need any instrument for that as long as you were familiar with Venus. So that you could tell a good deal. And the Babylonians made some pretty accurate star maps. They did some very careful study of the stars, and of course in Egypt very early they found that the Nile would flood the land for a month or two, all your farms were covered. Well then of course, when the Nile receded you had all this fertilized (2). You could grow a tremendous crop. But all your land marks were eradicated. So they had to figure what field belonged to who. How much space is it, and for that they had to develop ~~geoblogum~~ geometry. So geometry using the stars, as the means of getting your main lines, and geometric~~al~~ figures to get them accurate. That developed very early, not simply a theoretical study, but as a practical means of determining what area of

land you owned. And so they figured out some of these things pretty accurately. You've got scientific treatises in Babylonia that use difficult mathematics. They go pretty far. They have good mathematics. Of course, their greatest difficulty was not the lack of (3). Their greatest difficulty was the lack of a very simple thing that the Arabs invented in the Middle Ages, very simple. That was the zero. That was the greatest invention for mathematics. But in spite of the zero they did some wonderful thing. You see the Romans had (3 1/4). Though the Romans if they wanted to say, 192, they would put CDXXXII, and we having = the zero is perhaps one of the greatest inventions ever made. Once you have a zero, you can use position (4) to indicate number. You put a one, you put one zero, for 10, one zero zero for a hundred etc. A tremendous help. And with that, it is perhaps more valuable than almost any mechanical thing ever invented, for advancing knowledge. But despite the lack of a zero, but despite having to spell out 37, thousands, 73 ~~tens, tens~~ tens, ten ten ten, one two three four five six seven thousands, one two three four hundreds, four lines, and one for 60, and then 10 and 10 to make it 80, and then 3 ~~ten~~ ones or maybe two. Despite the fact of having to spell out that way, they were able to solve rather difficult equations, to take square roots and to do very difficult multiplication. And so they figured out some very difficult things, though of course nothing like our present (5), but some of these observations, have given us basics for efforts that astronomical calculations of (5). I think the accuracy of them has been exaggerated, but they certainly are (5). Does that cover it? Well, it would be interesting to look into it to see if it is quite as precise, but at least we'll say this that, certain astronomical things are accepted as having (5 1/2) and that is the present state of knowledge. And whether that rests upon absolute certainty or not, would be - might be worth looking into, but I don't think anybody questions it now, but probably it is pretty early. After all, the two of course, we may be getting more observations on (6). Dr. Robert kDick ~~Wilson~~ Wilson has a ~~figure~~ theory that the long day of Joshua was an eclipse of the sun, that it got dark it got night, and then that the eclipse was over and it got day again. So you had another day. And you had more day light, and he went

over to Princeton University to talk to the head of the astronomy department there to find out if there was an eclipse in Palestine, a total eclipse of the sun in Palestine some where about that time, and I heard him tell in class how he was informed that we could not tell that far back whether an eclipse of the sun would have hit that particular part of the earth, and what year it was. And it may be that we couldn't then, but that observing eclipses during the subsequent 40 years, and finding just when eclipses come in Palestine, and when they come in California and when they come in New York etc, and tracing the path of it across the country, that we would have a sufficient basis of observation as to how these things happen now, that we could now figure it out and tell what (7). I don't know. But it is true that the attitude seems to be that (7). But of course that would not prove that that particular thing happened in 763, but it might be that you had an Assyrian record, an account of the sun that it was (7 1/2) during the fourth year of the king there was an eclipse. Well now, if you could prove that there was no eclipse of the sun in Assyria, during that century except on a certain year, that would date it (7 1/2), Of course if something comes along, to prove that it wasn't that century at all, but the next one, it might greater change the whole date. (Student). Yes, that, the meeting of stars together, the two planets connected together, that would seem to be something a bit further off than an eclipse wouldn't it? It would seem as if you have an eclipse here and it may be different here, when they have an eclipse in Georgia. It would probably be an entirely different year. But I know it would be (8 1/2). But if you notice that - if the planet Jupiter and the planet Venus appeared to be just about in a line, almost touch each other, as we look at them, here, I would rather guess that as the earth turns around, that would probably look just about exactly the same from any part of the earth. Maybe if you got as far as the north and south poles, there would be a difference. But that could be figurative. But if you got - the way that it looks from here, at seven o'clock tonight, probably 12 hours later, it would look pretty close to the same, from the ~~same~~ other side of the world, (9), so that that might give you a much more solid basis and that would be an astronomical date, ~~then~~ fixed by the coming together of two or three stars, and of course, we don't even notice that nowadays, unless we are professional astronomers, but in those days

you'd go out in the evening and walk down the street, and you would say, my look how bright Orion is, you see those main stars of Orion which you see every day. You tell as well as you do a planet, and then you notice a strange star in the middle of it, and you say, what is that queer star doing in there. And (9 1/2) would say, oh, that's Venus. And you would say, I never noticed that in Orion before. Well, it wasn't in Orion before. It was way over here a month ago. It moved. So you get to notice that the planets move all through the sky, and the stars are fixed, because they are so far away, but the planets are near, so the planets move all around, and then when you'd noticed two of them come together, in away that might happen once in a hundred years or so, that would be something very remarkable, and they have (10) of Venus, and of its relation to other planets, in relation of it to stars, I don't think would help much. It follows more or less the same course as the Zodiac. But they go at different speeds. So when you get them together, there you've got some very unusual (10 1/2). That would seem to be a much more solid basis, then (10 1/2).

Now the matter of the ancient months, we have many references to months in the Bible, and the matter of the months is one which I have not worked into, very much. There was an old Canaanite system of months, and there is a Babylonian system, and it is my impression that the Babylonian system - has both of them in the Bible, but that the Babylonians in time takes over, and pushes out the Canaanite system, so that by the end of the Old Testament, I believe it is the Babylonian names that are used entirely. While it is my impression that you would occasionally have earlier names used. I'm not quite sure of that. I may have it mixed with some other literature, some other (11 1/2) in which that occurs, and early (11 1/2) but I know that in different countries in ancient times, there were different names for months, now of course originally a month would be from when the ~~moon~~ new moon starts to when it ends. That would be a month. But the time went on, and people would get an artificial system, in which they would try to get to fit with the actual moon (12). But that is a much more handier thing to make a calendar out of than the sun is. But you can't tell exactly how long a year is, unless you observe it for many years. But - of course (12)

nobody thought of that until fairly late. But from - your moon is based on - the month on the moon and anybody could see whether you've got a full moon or a half moon or a quarter moon, and without street lights most everybody would know at least within a day when the moon would

(12 1/2). So the chances are that the early months kept somewhat to the actual appearances of the moon. Well, in time they would get an artificial system (12 1/2)

But the months then, there were some variations of changes, the Egyptians had an artificial system that went by the year. They had the five days extra at the end of the year. They had their 1230 (13). And so, they had a rather artificial system, one that became primary

and the moon (13). But in Mesopotamia and in Palestine the moon (13).

But then after a time people would observe that (13 1/4). And so there would start in extra, and the Jews do that until this day. The Jews' calendar of

12 months in a year, but every so many years it has 13. And the Babylonians do that in their later history. There was one month which they had the first, and then they'd have the second.

And then they'd have the first repeated. Professor n (13 1/2) of Oxford wrote a book on ancient (14) or kBabylonian (14). I forget which. The study of months.

He wrote a whole book on it. About 30 years ago. ~~in~~ And there has been quite a bit of study on it. And so in that it takes a good bit of study to know just how precise it can be. Now there

are some scholars, in the University of Chicago, some (14) astrologer. They made ~~you~~ long works of comparative basis, and a lot of them proved valuable, but some of

their principles didn't work true, where ~~the same~~ you could be a hundred percent they are - 131.

According to this statement on page 907 of this New Standard Bible Dictionary there are four names in the Old Testament of one which are not in the Babylonian Talmud. The ~~re~~ reformances it gives are in Exodus - ~~3~~ 3 in 1st Kings, and 3 in 2nd Kings, and it says that two of these 4, occur also in tradition and (1/2) inscriptions. (1/2) that fits with

my recollection. In the Post-Exilic period, the Assyro=Babylonian calendar (1)

in the months and years, in addition to these proper names given to the months, making the

the following list, and here it gives the list of the Babylonian names. But these Babylonian names

you find in the Old Testament, in Esther, Ezekiel, Nehemiah, Zechariah, they all seem to be quite important. They all seem to be quite late. So possibly they kept the Canaanite calendar, until the time of the exile, but after all you only have four occurrences of that (1 1/2) to be sure on it. before one became dominant. Then to maintain the relation of the lunar month to the solar year it was necessary periodically to inter (1 1/2) a 13th month, which was called the second Adar. Now that is the Babylonian month which is used today. But to say that in the earliest times the division was based upon the revolution of the sun, I think that is a rather silly statement. It was certainly based upon the revolution of the moon, but the fact that they would name a month after seasonal situations, that would be very natural. You would say this is the month of heavy storms, this is the month of hot weather, but then if you didn't introduce inter- (2 1/2) you would soon find that your month of hot weather would be in the middle of the winter and consequently I suppose it would be a thought that would occur quite early from introducing (2 1/2). But you notice that only two of them according to this are found only in Phoenician or (2 1/2), so this was a long time ago and there may be a lot of new ones since. It is a tough problem, this whole question of chronology. Can you imagine someone 50 years from now and wants to figure something about the United States. Well, March 4. When I was a boy every president of the United States with the possible exception of the first, and any of course who became president because of the death of another, had been inaugurated on March 4. That was inauguration day. Always, March 4. Now they've changed it. It's in January. But we've changed the date. Now when I was a boy any body you asked, who is ~~president~~ president of the United States on ¹February 15, 1861, immediately I would say Buchanan. Lincoln wouldn't become president until March 4, of course. Now you ask somebody 50 years from now who was president at a certain time, between ~~January~~ January and March and he'll have to find out, when did we make the change, because we had our definite 4 year term. But one 4 year term was decreased, in order to get the new president in sooner after the election. A very sensible thing, as a result of our telephone and telegram, system of communication, which was not in existence when the constitution was made it was very wise to (4 1/4) until every-

body found out . Now we know the next day and so naturally the old president is looked on as a has been, and it ~~a~~ is a good thing to get the new one in as soon as you can. But it introduces an element into the chronology that is typical, and when we made our change we skipped 11 days on account of the adopting of the Gregorian calendar ~~was~~ instead of the Julian calendar. Well, different countries adopted different years, so that made it a tough problem to know what day a thing actually was. You have to know when the change was made if it is anywhere near that. And these changes, any improvement introduces a (5). But progress requires improvement. So consequently progress introduces confusion into the history. But this month thing, there is a good deal we know and there is a tremendous lot we don't know. But to say the months were based upon the revolution of the sun, means that is a rather silly statement. It would be much better to say, the names of the months are given in relation to the seasons. Certainly they must have been originally, the month must have been a time from the moon's rising to the moon's setting, or the start of the new moon, to the end of the old one, until they reached the time when they forgot about the moon and had an artificial calendar. But you wouldn't make an arrangement according to the sun and call it months. It would be too silly. There would be no reason to do that. But we now call a month, and it may have nothing to do with the moon. And when I was a boy every calendar would tell you what day ~~it~~ was full moon and what day was new moon. Now they don't put it on anymore. We don't even bother when the moons are, we've got so many streetlights now. The only person that almost that cares anything about it anymore is me when I go off to the mountains for a camping trip, why I'd rather there wasn't a full moon, because the moon wakes me up at night.

The next statement, the sun shall not smite thee by day nor the moon by night. Well that certainly is a figurative statement, isn't it? The sun shall not smite thee by day nor the moon by night. It stands for the Lord's protection against the forces of nature. It does not mean to say that the idea that the people would have had at that time that you could be injured by the moon was a correct idea. When the moon promises you that the moon won't smite you by night. If the Bible said that a certain man was moon struck that would be a more difficult thing, but when it says the moon shall not smite thee by night, nor the sun by day, it says that

in all parts of the time, the Lord is going to be with you to protect you. It is interesting that in southern countries like in Arabia, the sun is masculine. People get sun stroke. People get all kinds of injuries from the sun. The sun is masculine. It is a strong warrior. It is an enemy. But in northern countries like among the Germans, the sun is feminine because the sun is the gentle warmer of the day time and the moon is the one that in the cold night when you are struggling to keep warm it sort of would strike you with terror maybe. (Student). Our word lunatic means a moon struck person. It is literally one who has been wrecked by the moon. But of course we don't believe today the moon never (8). I don't know of any way known to present day scientists that the moon could injure a person, but that was a superstition of the ancient times. It was natural to think of the forces of the universe as directing effecting me, and certainly the sun does directly effect us, but - the wind directs affects us, there are many forces that do but about all the moon does is to raise the tide and to give us light at times. I don't know of any other way that it has affect upon us. (Student). I've never heard that. I would imagine that it certainly was believed at one time. Now whether there is some way in which it could have today I'm very skeptical of, unless it was some way in which the light of night could have an effect. I ~~mean~~ know that with me it would cut my sleep very badly. On other cases, some people could lie with a big electric light right on their face, and sleep just as well as not. The least bit of light keeps me awake. But the moon would have an effect upon my sleep but I don't know of any ~~tr~~ other way, that it would have any effect on me. I can't imagine any (9 1/4) because it simply is a mirror reflecting the sun. It doesn't shoot any rays as far as we know or (9 1/2). Now there might be some. We have as far as I know no evidence as yet. (Student). The moon has a gravitation pull which causes the tide. I don't think the full moon has anything to do with that. The fact that whether the moon is full or not relates only to whether it is the light reflected upon it happens to get on part of the earth, but it is always reflecting light, but,when,we are not sort of between us and the earth, but when it is on the other side of the sun none of the light it reflects comes in our direction. So we don't see it. ~~Of course~~ Or if we are only on the side about half of it comes. But the gravity of anybody - if you step off a house, the earth pulls you to it, gravity. You also pull

the earth towards you, so that the earth moves as well as you in proportion to your weight.

That's a definite theory that if you weigh 1 billionth as much as the earth does, ∇ the earth moves 1 billionth as far towards you as you move towards the earth, but it does move. And so when the moon regardless of whether it is visible or invisible - when that body of material is there on a certain side of the earth it pulls that whole side of the earth toward it and there is a tide in the land - the land is moved toward the moon, but actually I don't suppose it is more than a quarter of an inch. It would take very excellent instruments to measure it and I doubt if it could have any possible effect, but of course when you take water it is a different thing.

Water can flow easily, and you could lift up a great body of water a few feet even, 10 or 15 feet toward the moon. In some places even more than that, but when you do that other water rushes in under neath it and consequently the water gets lower on the sides away from the moon, and higher on the sides towards the moon as the moon pulls that part of the water toward it and that is I believe universally stated to be the cause of the tide and the fact that it (11 1/2)

with the motion of the moon would be a pretty good proof that it actually is. But I don't think that would affect us in any way. Yes? (Student). I wouldn't quite think that, but it would be entirely possible but I don't - as far as I know there is no proof that it is, it is entirely possible that among the Canaanites there might have been people like the medicine men - - (12)

of the African people who would cast spells upon them, and who would attempt to injure you by synthetic magic, and they could say, I know that they say this evil spirit, this evil demon, has taken hold of you, you will be subject to all kinds of accidents, injury, the sun would smite you by day, and the moon would smite you by night, you will fall away from your enemies, etc.

If there were a statement like that, of a curse which the heathen was claiming to put upon their enemies, it would not be at all impossible under divine inspiration in answer to the (13)

that the one who abides in the shadow of the almighty doesn't need to fear anything like this, because the sun shall not smite thee by day nor the moon by night~~g~~. Now I have no reason to

think that this particular sun is going to (13) that way, but if one did, it would not be any argument against inspiration, although it would be a little difficult if it said the sun will smite becaus

because that would suggest that the sun would be the instrument for the smiting of the person.

Now to say the sun will smite thee, that would make a problem. But to say the sun will ~~smite~~ could be a problem,

smite thee, it could be figurative, but I wouldn't expect too many figures of that type from

the scriptures, and I don't think we have any. You would certainly say that (13 1/2)

walks in darkness, destruction wastes as the ~~in~~ noon day. Certainly (14)

destruction could walk in darkness and that walk at noonday, but the point of

that is that the visible dangers God will protect you from them, from the very great horde

of enemies, and from the big fire that ~~will~~ rages and from the visible destruction and he also

will protect you from the thing that tries to kill you, and yet you can be definitely afraid of

when your ~~eyes~~ find people (14 1/4) all around you and don't know where

it comes from. You don't know what causes it, but you ~~don't~~ know it is there. It is a real

fact. It is a pestilence that walketh in darkness. It is really walking in darkness even if it

is at noonday of course. It is ~~certainly~~ is not observed by the human (14 1/4).

132.

There is one very interesting case where this applies, and that is in the verb נִחַם.

Nuah means to rest and in English there were two possible meanings to rest. One is to just

sit there. You are resting. And another is to relax and to get yourself built up through

resting. We rest the pencil on the ~~paper~~ table. That is perfectly good English. To rest

the pencil on the table. Oh, you might say the pencil rests on the table, but it is a different

meaning from a man rests after his heavy ~~hard~~ labor. Well, in Hebrew both of these meanings

are in the word נִחַם. And consequently in the Hebrew there has developed two different forms

of the hiphil. One of which expresses rest in the sense merely of occupying a position. The

other the point of receiving, the rebuilding of a person or a man. So that we have נִחַם,

he causes him to rest, and נִחַם he causes to rest, in the sense of putting of placing

somewhere, so we have two different forms of the hiphil for the word. Now in the English

lie and lay have been differentiated. But in the Hebrew - a good English translation will get

rid of that causing the stones to lie, to say lay the stones, a good English translation because

there's a particular little shade of English that has come into modern English. Now of course

that is one thing that makes translating so difficult. There are so many little shades of meaning that come in, or that have been dropped out as language goes on, and is ~~consently~~ constantly changing. Constantly but slowly, and to get it in line with the usage of your particular ~~=====(2 1/2)~~ time, so people will understand what you are driving at. The King's James version says, they couldn't get near to Jesus because of the press, or they couldn't come near because of the press, and everybody understood perfectly what it meant then, ~~but~~ but Mr. Laman was telling me that he would say to the boy scouts he would read that they couldn't get near to Jesus because of the press, they'd say what was the press doing there? They couldn't see the connection, and the words become specialized (2 1/2).

(Student). That's a very good thing. Dr. Robert Dick Wilson told how as a young man once he heard two great theologians discussing the point of doctrine, and he said, as they were discussing he found that the big vital point in their controversy, was over the meaning of certain words, and both were resting back upon the statements (3) and ~~he~~ he said both of these men were Unitarians, and they were taking the definition of the dictionary as the normative in determining a term in theology. Well, Dr. Wilson says he likes to get behind the dictionary (3 1/2). Now you may think that a man like Dr. Wilson who spent 50 years studying ancient languages should be in the position to get behind the dictionary words, but ~~if~~ could the average person do it? I would say, yes they can. That is the wonderful thing about Brown Driver and Briggs. It is not that it gives you meanings, but that it gives you such a full presentation of the cases, that you have a basis to ~~just~~ judge what the reason is for their interpretation, when they give a definition they give a lot of instances, you can

(4) probably in most cases there is pretty good evidence, but when they give a definition, they give a lot of information, and give another reference, and give a few explanations, or maybe only one or two, you can always look at the context and see whether it should come under the larger category with the other. And that's where I find the Englishman's concordance so extremely helpful. I look up a word and find the different ways it is translated into English, and it isn't that Hebrew word or Greek word means that particular English word, that's not the vital thing, but the vital thing is that the different English words in contrast, give you an idea

of what that really does mean. Different contexts you may have to translate differently to get an idea of a special meaning, and so Brown Driver and Briggs is a tremendous help to give you ideas of the essential meaning of the evidence upon which it is based, not to be an authoritative definition on the (5). (Hard to hear.)

And Young's Concordance I find extremely valuable. If I make a careful study of any word, of any passage in the Old or New Testament, any important passage, I always look up and find how that Hebrew or Greek word is given in the (5 1/2) where they give you the translation of it (5 1/2) and you will find that you know that this Englishman ~~translated~~ wrote a book to try to prove that God didn't make heaven and earth in six days, God gave a dream to Abraham or Moses, or whoever wrote it, in which they saw it take place in seven days, and he says - and he bases it all upon the statement of the ten commandments for in six days the Lord made heaven and earth. (6)

for in six days the Lord made heaven and earth, and he said - he found that the Hebrew word ~~was~~ that was there translated make is 20 times in the Bible translated shown, and so he said, we might as well translate it shown, and ~~then~~ so in 6 days God showed - and so Moses had a vision which took 6 days, and had nothing to do with (6 1/2) - well of course the trouble with that is - taking an English word rather than trying to get an English idea. The Hebrew word is ~~the~~ אָשָׁא, the regular Hebrew word ~~w~~ for do or make, and you look up אָשָׁא in the back of Young's and you may find a hundred and twenty cases it is means do and 240 it means make something like that, and then you will find 21 cases it means show. Shew. Then you look in the front under shew and you find that shew when is translated shew, it always is ~~an~~ used with the word mercy, I will shew mercy upon (7).

Consequently what it means is I will act mercifully. In every single case. There is no idea of the modern word showing whatever, but it is an old English idiom which is to shew mercy, meaning to act mercifully. And so to get a definition word for word is often apt to be misleading when (7 1/2). What you want is not what English word represents the Hebrew, but that that Hebrew expresses a certain idea and we may put that as being different English word. (Student). To me a rather irritative thing - this man Wiseman wrote

this book, his son is now in the British museum. His ~~man~~ son is much more thoroughly

(7 1/2). His son is a fine Christian gentleman, working in archaeology in the British museum, but the father I guess was a very fine air man in the British air force. He was wing commander Wiseman, and he was - he wrote a book on the Creation. He wrote two or three books upon it, but this one on creation, the whole book is based on that to show that that is the way to understand the days of creation, and I was rather irritated to see a discussion of it by F. F. Bruce, I believe it was. But anyway this was a discussion of it, took up various arguments against his interpretation and gave about 8 arguments discussing it rather fully and then the ninth argument, I guess, was the exegetical foundation of his view is quite weak because after all the word ~~show~~ doesn't mean to show a picture at all, but it means to do mercy. Well it seems to me that wasn't the ninth argument. That was the foundation ~~of~~ and all the rest were laid beside. So I was rather disgusted at that discussion of it, but I forget

(9). His name is Wiseman. And he is the father. He is not a scholar but he is a good air man I guess and a devout Christian. He got this out of a concordance and hit on the idea and wrote a nice book on it. But it is getting words for word instead of seeing how words are used. (Student). I haven't looked into this for three or four years but my recollection is that it was in Deuteronomy where it says that you shall observe to keep the sabbath days, because in six days God made heaven and earth. That's my impression. I'm not surprised that he got the idea from the Babylonian story of the creation, but some people try to show the Bible was taken from the Babylonian creation story because the Babylonian creation story, one reason is that it has six tablets, seven tablets of creation, but I felt personally that it just happened to fill these tablets. Somebody said, no they were read on successive days in the temple in the Babylonian service which came every year. They read these stories of the creation of heaven and earth in the successive days Well, I don't know whether that is where he got the idea but I wouldn't at all be surprised if it was. Exodus 20:11. Brown, Driver and Briggs came out about 50 years ago, and of course, English has moved very considerably in the last 50 years. There were many Biblical

phrases 50 years ago, which were widely understood, which today are not widely understood. And there were some which were used a good deal then which ~~are~~ today would be understood, but not used anymore. So it wouldn't be quite up to date in that regard, but it - my guess would be that in their interpretation (11) meaning of 50 years ago. And that as far as the archaic interpretation it is amazing how frequently the R.S.V. has a real good translation into modern English, of a word, or of a passage. You will find it is taken directly out of Brown, Driver and Briggs. I think very often they try to get a modern word to fit the idea of the Hebrew word, and the R.S.V. has very often just taken (11 1/2). Of course, they didn't always get the right one but very often (11 3/4). I think Brown Driver and Briggs is a far better work than the R.S.V. Wilson used two words which I do not find used by present day grammarians. I wish they were because I thought they conveyed a definite difference of meaning. He spoke of a ~~seffom~~ sefformative (?) and a seffix (?). Now present day they don't use sufformative, they call them all suffixes, there is a definite distinction there. The sufformative was an ending. Like ^{ה'ב'ט'ש'} , you will kill. ^{ה'ב'ט'ש'} You (femine) will kill. The ^{ה'ב'ט'ש'} was a sufformative = was a part of the word. If it was you will kill me, it would be ^{ה'ב'ט'ש'}. You will kill me. And the me would be called a suffix. An ending ~~en~~ added to make a genitive or accusative would could be put on (13). Now I think many today use the word affix, instead of suffix, and many today don't make any distinction. But before using the terms the way Dr. Wilson used them, before a suffix, a (13) often occurs. That is to say, the word can have a nun ending added, and then after the energetic nun you can add a suffix. But a sufformative like the ^{ה'ב'ט'ש'} with the special (13 1/2). I know of no case where that was very important. But that in this case my immediate ~~per~~ thought would be could that final be me? But in that case I don't think it would have a qamas. I think it would be a shewa before it. It isn't me. It is you. That would make the best sense.

(14). The ending there, hithpolel would be a good suggestion that you haven't got an (14) and with it a good contracts into a calf like a nun would. I don't think of any.

- 1 Problem of the seed of Gehazi. Why did it come into judgment?
Effect of heredity . God's purpose in this punishment.
Adam's sin and human suffering
- 3 Why were the Gibeonites protected and not destroyed as other heathen nations were?
Importance of telling the truth
Harm of making oaths too quickly
- 4 Harmful results of looking to human wisdom
Living in an imperfect world
- 5 Why did God take drastic measures with Uzzah when others had sinned more
and were not punished? An object lesson--no punishment on Uzzah, but rebuke
to David
- 6 Roosevelt's part in Pearl Harbor
The prophet who was killed by a lion
- 7 Why did God send fire to consume the two bands of 50? 2 Ki. 1
Why were these young lads punished? 2 Ki.2:24
] God would show that the spirit of Elijah was with Elisha
- 8 Men's bones to be burned upon the altar. Predicted 300 years in advance.
- 10 Kingdoms of Israel and Judah
- 11 God's hook in Sennacherib's nose
- 12 Must not be dogmatic on anything the Bible doesn't definitely say
Time of creation, flood, conquest, etc.
- 14 Problems concerning the nature of means used.
Why ~~xxxx~~xspies need someone to show them entrance to Bethel? Judg. 1:23-25
- 15 Difficult to get precise archaeological information on Bethel
- 16 Barnhouse view that all the good people moved to Judah and all the bad to Israel???
- 17 Josh. 11:20 discusses: iniquity of Amorites, and giving of land to Israel
Judg. 9:23 What is the nature of the evil spirit? Evil attitude
- 19 John Murray's story of Scotch minister and his two elders re laying a spell on one
- 20 1 Ki. 22 Micaiah's prophecy with Elijah's
- 21 Possibility of a scribal gloss to make a verbal relationship without real meaning.
Otherwise a flat contradiction of what the Lord said to Elijah that evil would
come in his son's day, not his. Different evil: the evil Micaiah predicted which
was fulfilled.
- 23 People who wanted RDW to put diacritical marks on words in their new Bible
- 24 God's dealings in an imperfect world
- 25 He deals with individuals in the context of sin
Sun, moon, earth give us days, months, and years
Problem of chronology
- 26 Few have any accurate idea of chronology
System of numbering began 312 B.C. of years. The monk Dionysius, 500 A.D.
- 27 Roman calendar. Names of our months. Julian Calendar
- 28 Ptolemy's reckoning of dates
- 29 Method of reckoning chronology
- 31 Albright and the Capernicum²⁷ Revolution in Chronology of the Ancient Near East
- 32 Egyptian chronology more difficult to figure out than Babylonian
- 33 David's egotistical attitude in making census for military purposes
Ahab's lying prophets
- 35 Ezekiel 33 The Watchman's warning

- 36 | Watchman's responsibility to warn
 Human responsibility for faithfulness, not for getting results in every case
- 37 | Not dealing with salvation but with the obligation of the watchman
 NSRB note inadequate.
- 38 | Kinds of ministers: the lazy and the overly anxious
- 40 | Story of the son of Mussolini who was in an airplane action
- 45 | Summary of pre-post- and a-mill views
 Machen definitely a post-millennialist
- 46 | Question asked of Allis as to what it means that the time will come when
 no one will say to his brother, Know the Lord . . .
- 47 | To disprove post-mil on basis of OT alone could be done but would take work
- 48 | Ezekiel 40-48 hard to be taken literally in today's world without great changes
- 49 | The animal sacrifices
- 50 | From Ezek. 40-48 no valid argument can be drawn against premillennialism
- 51 | Julian calendar
 Not to mix "thou" and "you" together in the same prayer, etc. Be consistent.
- 52 | Usage of "be ashamed" and "put to shame"
- 53 | ? The jussive and al
- 54 | Don't like the eight case system in Greek. It introduces confusion in translation.
 The 8 are actually 4
- 55 | Your maker is your husband (i.e. one who is actively performing the function
 of a husband in actively looking out for your welfare--an active participle.)
 The time of the participle is not fixed by its form, but from context
- 56 | Setting of Daniel's revelation concerning the 70 weeks in ch. 9
- 57 | Use of weeks of years. The six purposes.
- 58 | "Unto Messiah the prince shall be seven weeks"
- 60 | Scofield Bible's statement on what is prophetic time . . .
 Fictitious Babylonian year
- 61 | The first seven weeks is until Cyrus
- 62 | Confirm the covenant with many for one week . . . Calvary, says Young.
 Gap between vv. 26 and 27 of indeterminate length
- 63 | Anointed prince and an anointed one
 No sense in saying seven weeks and sixty-two weeks to be sixty-nine
- 64 | Possible interpretations
- 65 | Rebuild city and rebuild temple
- 66 | Cooper's interpretation
- 67 | Why should the 70 weeks lead to the destruction of Jerusalem?
 Either end at the cross or reach to the second coming of Christ.
- 68 | Assume gap between the 7 and the 62 weeks and gap between 69~~th~~ and 70th week
- 69 | The people of the prince that shall come . . .
- 71 | } Two kinds of use: of OT principles taken up in the NT, and OT predictions
 interpreted in the NT.
- 72 | Problem of Joel's prophecy as interpreted by Peter
- 73 | Ezekiel 11:16 (spoken at time of exile) and v. 17 (could be a prediction
 giving a general principle). A definite literal regathering and not a picture
 of spiritual blessing as v. 16 is.
 Ezek. 11:18, 19 for distant future
- 74 | Unity of heart not evident in Israel today. Great disunity.
 Ezek. 36
- 75 | Prediction of nation as a whole having blessings which were available
 to individuals in the nations all thru the OT history and which were
 available to many Gentiles after Christ's first coming.
 Double fulfillment faulty. Partial fulfillment possible.
 New heart in two steps

Graduate Studies

- 78 | A unified national salvation rather than a change of God's method of saving people. Disunity removed.
- 78 | Ezekiel 46, reference to the prince. David??
- 78 | Ezek. 46:22 as it stands in KJV could not be Christ
- 80 | View that Rev. 21 is millennium, ch. 20 is the timetable showing the coming of the millennium, and ch. 21 goes back to that millennial period.
Paper upset Harris and Buswell
Rev. 21 ~~not~~ the church age, but whether it's a description of the millennium or something after the GWT is a question.
- 81 | Isaiah 24
- 81 | Christ's imminent return clearly taught in Scripture
- 82 | Problem of Exekiel's temple.
Not sure whether Rev. 21 is after the millennium or during it
- 83 | How does Ezekiel's temple fit with statement in Rev. "I saw no temple"?
- 84 | Missionary who showed Westminster folks his chart on Ezek. 40-48
- 85 | Idea that eternity is one unending now found unscriptural and meaningless
Priest who said he could prove there's no such thing as motion
- 86 | There will always be space, length, duration-
No such thing as a point in time
- 87 | Dewey said there are no absolutes; all is relative. Others say everything is absolute. Knowledge is relative; facts are absolute
VanTill's approach is to pretend the absolutes. Makes life unreal
- 88 | There are both absolutes and relatives
Detrimental affect of Van Til's philosophy
- 89 | God created heaven and earth. Does it mean this particular earth?
He is describing the creation of the universe in 1:1 and then going on to give the details about this earth in 1:2.
God's foreordination and our freedom of choice
- 90 | Are of contingency within God's sovereignty
- 91 | Choice. Taking a stand. Effective voting
- 92 | Working with other imperfect people
Concept of succession of seasons
- 93 | Calculations made by the Ancients re days, months, years
- 94 | Ona "prophetic year" being 360 days.
Christ in tomb 3 days and 3 nights (portions of) A general period
- 95 | Different ways of giving round numbers
French method of counting/ has no words for 70, 80, or ~~100~~ 90
- 96 | The Ancient Babylonian's method of reckoning the beginning of the month
- 97 | Daniel 12
- 98 | Dan. 12:4 Isaac Newton Dan. 5ff
- 99 | People living in last half of the 70th week would understand this
Refers to time of Antichrist rather than time of Antiochus
Meaning of the 1290 days and the 1335 days
- 100 | 360 day prophetic year theory
Dan. 12:2
- 101 | Question of whether OT are raised attime of rapture or with tribulation
saints at end of tribulation
- 102 | All believers raised at rapture
Mat. 24-25; Lk. 12

Graduate Studies

- 104 Lk. 12 waiting and watching
As it was in the days of Noah . . .
- 105 Contrast between Gleuck and Morgenstern
Morgenstern's Arabic tradition re ark of covenant
- 106 Daniel 11:36ff deal with Antichrist
Continuation of Roman Empire not identical with it historically
- 108 Gap comes in midst of the fourth kingdom
- 109 10 horns of Dan. 7 beast yet future
- 110 Darius the Mede == seed of the Medes who was made king
- 111 A representative of Cyrus rather than an independent king
Daniel doesn't teach an independent Median empire or king
- 112 Lord made us to figure time by heavenly bodies i.e. the basis of chronology
- 113 Real time vs central time where correct time is not used
Chronology is an artificial attempt to get an understanding of something real
Twofold purpose of chronology
- 115 Mari Letters don't give the year when written but the month and day
- 116 Eclipse of the sun in 1922
- 117 When Halley's comet appeared. Babylonian's star maps
- 118 Babylonian mathematics
Arabs invented the zero in the Middle Ages. Great invention
RDW's theory that Joshua's long day was an eclipse of the sun
- 119 Interest in astronomy
- 120 Babylonian and Canaanite systems
- 122 March 4 used to be inauguration day. Then changed to January
- 123 Sun not smite thee by day nor moon by night
- 125 Effect of the pull of the moon upon the earth
- 126 Nuach 1) rest so as to just sit there 2) Relax so as to build up
yourself through resting
- 127 RDW telling about the Unitarians taking their definitions of
theology from the dictionary
- 128 Value of Young's concordance
Fellow who tried to prove "made" in Gen. meant to "show" -- In
six days God showed (in a vision) to Moses the heavens and earth
- 129 Wiseman on creation

- 1 Need for a good critical text: Swete's or Rahlfs, Cambridge
Basic rule of the consonants
- 2 The construct never takes the article, but is definite or indefinite
according as the next word is definite or indefinite.
The construct before a definite noun
- 4 Meaning of "to visit" -- a higher power intervening and making a change in
the position of a lower one. May be good or bad. paqad "set free," pr
"to punish"
- 6 Hebrew participles. A verbal adjective
- 7 Don't like the 8 case system in Greek. No differences between more
than 4 cases. Ask: What do I learn from this form? Is it dative,
ablative, instrumental, etc.? and then decide which
- 8 Context enters into making a translation
- 11 Unable to tell if a noun following a verb in 3rd sing. is sub. or obj.
Sign of direct obj. helpful
- 12 Waw conjunctive often occurs with the perfect, so does waw conversive.
See Driver on waw conversive (changes meaning of perf. into imperf.)
Some changed the name from conversive to consecutive but what is
clear is that it makes a change; it is conversive. What makes the
change is a matter for discussion. RDW insisted upon calling it
conversive, tho the trend was to call it consecutive. So does AAM.
Laird Harris calls it consecutive.
- 17 French Dominicans are very good scholars
- 19 Asthoreth, the god of the Sidonians. Chemosh, the god of Moab.
- 20 Plural of fath has a fem. ending; plu. of woman has a mas. ending.
- 21 Moses coming down from the mount with the two tables in his hands
- 25 Why Solomon brought judgment on himself
- 27 Three Chas. E. Wilsons who were presidents of three of the biggest
companies in the country, all at the same time, and all unrelated(?)
~~burns, Burns, and Burns~~ ~~at Occidental College~~ (the president of the
college, dean of ~~students~~ the college, and president of ~~student~~ body)
- 30 Harper's Bible Dictionary and Albright
- 31 Albright's background and attitude toward the Bible
- 32 Albright on O.T. Allis.
- 33 Albright on the Isaiah Scroll
- 34 Things Israel was judged for
- 43 AAM's doctoral thesis
- 44 Kruschew's refusal to go to church with Eisenhower
- 45 Albright's attitude and influence
- 47 G. Campbell Morgan's method in dealing with various Bible doctrines
- 49 I Kings 11:35-40 Is the ci causal or adversative? Is asher causal?
51 11:35 Is waw with perf. conversive or conjunctive? Accents?
52 context suggests conversive
53 11:37
- 54 Get the logical approach in your work.
- 55 Discovery of the Ras Shamra tablets
- 56 Egypt-an hieroglyphics
- 59 Right and wrong use of derivation

- 60 general and special corroboration. Derivation
 61 harmful derivation
 63 the Rosetta stone
 64 hieroglyphics
 67 Difficult for westener to make a proper 'ayin sound.
 68 Matters of Hebrew grammar
 70 OT sacrifices and the Jews misuse of the law
 72 The old city of Jebusites was right on the border between N and S kingdoms
- 73 Mizpah's location and Albright
 75 RDW story about debate between two profs each of whom based his argument
 on quotations from Gesenius, who was not a Christian at all
of prof. at Fuller
- 76 Judgment: words for, problems in, goals for, scope of
 77 Subject for a thesis
 78 Judgment in Isaiah, etc.
 79 on Israel, on foreign nations
- 84 German who was 83 but said he was 38 years old
 85 RDW on the Persian kings. He was the only man who ever made Driver back down
 89 Disappointing nature of the commentaries
 90 History is written from some viewpoint. Selective in their material
 91 People who go to Dallas Seminary can come out with an absolute complete
 system of theology. Disillusionment over some minor point being found in error.
- 93 Albright's influence
 95 Egyptians had no reason to boast about Israelites coming into Egypt so
 97 little said about Israel. Exception: Shishak's invasion thru Palestine
- 98 Most archaeological material bearing on Bible comes from Mesopotamia
 Prof. Johnson of Marburg (or is it Jansen?)
- 101 Speiser on Genesis 14
 102 Very little writings in Palestine because mostly in papyri which dis-
 integrated and inroads of Islam
 103 Albright and Kirjath Sepher
- 105 Putting Gospel words to worldly songs
 106 Jewish Rabbi and the music used in his synagogue. Words to tuem of God rest
 ye merry gentlemen. Christian music in the synagogue service

- 1 Understanding language The present tense
 2 German language Geshichte Gemisters
 3 'Diligently' in Ps 37:10 the hithpael
 Meaning of 'gnashing of teeth'
- 4 Ps 37:14 noting possibilities of translation
 conniving rascals visiting relatives cutting pages
 7 Attitude that Ahab was right and the prophets were wrong in
 their strategy
- 8 Problem of figures in Kings and Chronicles
 9 Prisoner with rope about his head--the way Assyrians expressed
 supplication
- 10 Kings and Chronicles generally arranged chronologically
 Order of 2 Kings 18:20 same as in Isaiah
 11 Chronological order: Isa 39, 38, 36, 37<
 Relation of Merodach Baladan with Sennacherib
- 12 Logical rather than chronological arrangement often
- 13- Tips for working on theses
 17 Chronology of reign of Ahab
- 19 Problem of specific corroboration about Ahab
 20 Egyptian writing after they were conquered by Greeks Coptic
 No set rule for pronunciation of names
 Solomon Tirkaka Bsal
- 21 Baal/Marduke
 Names of Roosevelt and Truman used in recounting dealings with
 Stalin without mentioning ~~gk~~ that Truman took over when R died
- 22 Psalm 29
 External loveliness without internal change Trying to get
 23 the right thing the wrong way
 Ugaritic may not give enough evidence to prove a derivation of
 a thing such as the Canaanites
 One proving a negative statement--can't be done
 Like 'there's nobody in Phila over 100 yrs old'
- 24 Wilderness of Kadesh/Sin
- 25 Are these biblical fig of speech taken from Canaanite literature?
 26 No proof of Canaanite origin
 27 Derivation of non-religious matters
 God allowed ~~x~~ men to develop systems of writing and the prophets
 to use those systems which were developed
 The affect of the secular on us --wearing neck ties, Xmas trees
 Use customs and secular things in ~~x~~ God's service
- 28 Use what's produced by heathenism to glorify the Lord
 Recognize the difference between the ideal and the real
 Utilizing heathen inventions to reach people for the Lord
- 29 Don't let the message get contamination ~~or~~ the means of pre-
 senting it, but use everything we can to get it out
 Very few questions are black and white, in the majority of them
 there is a place you have to stand in between
- Was the man who wrote Ps 29 an ungodly heathen because he
 used the idea of ascending parallelism copied from the
 Canaanites? Have no proof the Ps as a whole was taken over
 from Canaanites but would not ruin it if it did

- 29 Would a Christina take this Ps and use it in a temple of Baal where they praised Baal only substituting the name of the Lord for Baal? No
- 30 Jewish Rabbis who were singing a song in their synagogues to the music of 'God Rest you Merry Gentlemen' praising the birth of Jesus Christ
- 31 Harmful derivation which says things happened that didn't re the Teacher of Righteousness or the flood story
- 33 No reason to say that a storm is borrowed from other literature. Storms make you think of God's power
- 34 Don't take Ginsburg's statement that Ps 29 is all from Canaanite sources
- 35 Might be occasional appropriation of Canaanite song for Israel's purpose by adaptation. Uncertain, not impossible
- 36c Putting Christian words to a worldly song is dangerous
- 39 Albright's excellent summary on archaeological material in the introduction of Young's Concordance
- RD Wilson's being misquoted on the Latin phrase--
mirabile dicta ✓
- 40 God's being no respecter of persons takes in eternity
- 41 But when it comes to what happens to people in this life, we can't make that as a general statement that His judgment is now being given out to all who deserve it
- Proper meaning of 'a respecter of persons'
Making a difference on an ungodly basis
- 42 (? Ki 1) No reason to say Ahaziah's fall was a judgment on him. Sent to Beelzebub after his fall
- 43 Angel's activity was against Sennacherib's army and not directly against Sennacherib
- 45 Purposes of God's judgment
To display God's character
To show His hatred of sin
To show sin must be punished
- 46 God is a Jealous God
- Watch that what you say (or write) will not have a different meaning from what you mean
- 47 Remarks on the organization of Blizzard's thesis on God's judgment
Not wrong for a believer to enter into partnership with an unbeliever for secular purposes, viz. Hiram of Tyre and David/Solomon to build the Temple. No Scriptural evidence of condemnation for that.
- 50 More remarks on organization of thesis
- 51 Purposes of God's judgment: to show God's character; to protect His people so His message can go out and not be stopped
- 54 On God being a jealous God

- 106 | Ps.42:2 discussion of textual matters
109 | reference to German and English usage
Death of the cook Sir Drubenstein who bought up Chinese government bonds and made millions and whose wickedness caught up with him. Where is he now?
- 111 | Ps. 37
- 112 | Ps 37:30 meaning of 'speaks' Progression of thought
Daniel Webster's reply to Haynes took preparation of lifetime
113 | Minister who took 3 weeks vacation Needed one to get out of the homiletic habit Always thinking sermons
114 | As a man thinks, so is he The occasional things are the result of his constant life
Illustrations: Inconsiderate driver in heavy traffic
American ill-treated who applied for Job in NY
Wasted a week to get even with a company
- 115 | The good that makes for success often carries with it a lot of evil
116 | Ps .37:31 Collective concept(steps) expressed by plu verb
Not individual steps but a course, a progress
- 117 | Common concepts that every word has only one meaning
118 | Kingdom of heaven and of God Identical or different?
Sportswriters use of multiple synonyms
- 119 | Verbal inspiration built on fallacious argument
120 | Theological problem on Ps 37:27
- 121 | Ps 37:28 The Lord loveth
Difference between perf and imperf tense in Hebrew
Imperf in Heb is the tense of action
- 123 | Asherith does not mean end in sense of cessation but of what comes afterward i.e. the days that come afterwards
Ps 139:9 'dwell in uttermost part of sea' means whatever is on the otherside of the sea
- 124 | Ps 37:39 'He is their (place of) strength i.e. fortress,= stronghold for protection Place where one is safe
Critical view of two exodus with Moses later and Joshua earlier and put Joshua 2 centuries before Moses
- 125 | Albright came to accept the late view of the exodus
Garstank took the early view/date
Need to take the evidence and see where it points
- 126 | An error we make in defending the Bible against unbelief
Isa 8:23-9:1 judgment
- 127 | Isa 30:6 burden of ~~the~~ the beasts of the South
128 | Dealing with the people's false hopes
Isa 32:5-7 time coming when will be made clear who is wicked and who is righteous
- 129 | Isa 37
- 130 | Isa 40-55 not given in tone of prediction but of explanation
Critical point of attack
- 131 | Isa 42:14-15 removal of obstacles

- 169 | Participle. The Lord is about to remove . . . Impending idea introduced by translator
- 170 | Principle of suffixes on verbal and verbal forms and verbal nouns
- 171 | Understand difference between infin. const. with suffixes and the perf. with suffixes.
Ambiguous statement 1 Ki. 13:13, 23
- 172 | Important point of grammar
Relative clauses in Heb.
- 173 | How can God bless the person who sins? Blessed for the right they do rather than the wrong
- 174 | Those who stay in modernist denominations for the salary, etc.
Giving wrong impressions and lying
- 176 | Easy for errors to creep in in transmitting numbers
Dispute between north and south over figuring population. Used a different method of figuring
- 177 | Dating method used in Middle Ages
- 178 | Assyrian king claimed more gold than the Bible does
Sennacherib inscription
- 179 | Abraham's idea of justice compared with Hammurabi's
- 180 | Abraham would in general follow the laws of Mesopotamia but would improve and change it where God led him to see its errors
Teachings of justice of the law we get from Moses rather than Abram
- 181 | English custom of letting you off on left side of their trains
Chicago North Western train built by Eng. capitalists
Ugaritic shows the customs Abraham followed.
Shows authenticity of Biblical record
- 182 | Was Terah the black sheep of the family?
Josh. 6:19 "vessels" Old English and confusing
Means small movable objects, movable property
- 183 | Arrangement of temple compared to Egyptian temples
- 184 | On using the customs prevalent whether in architecture, music, etc
God doesn't give us a whole grand new system
Early Christians not told they must not have slaves
No explicit command against polygamy
- 185 | Find similarities between externalities of Biblical worship
Similarities between Christian and heathen buildings
- 186 | Oriental Inst. building had no stairway!
A Christian is like a locomotive pulling a train of cars
Doesn't start out at 50 mph. Break connection if did
Learn to work so as to accomplish and influence
- 187 | Free's lecture on stone, iron, and bronze age
Garstang's dating of bronze and iron ages
- 188 | 1 Chron 8:11
Holy Spirit led David in general planning for temple
How much did he make use of present-day customs
- 189 | David led in ideas he adopted
- q | Isa. 65:1 ready to be (Niphal?)
- 190 | The Candlestick's measurements
- 191 | Erroneous ideas of verbal inspiration
Not mean every little detail has tremendous importance
Give people necessary freedom to accomplish an objective
- 192 | Disting. between relig. ideas and cultural background
Danger of regarding divine revelation something taken over from Ugaritic or heathen culture.

- 131 (Isa.43:14; 48:22; 49:18
 132 God's sovereignty. Human sin and responsibility
 The evil for which God is not responsible he uses as His instrument
 to accomplish His purpose
 133 Life not like a moving picture which is made and developed in advance.
 Life not like a fixed quiz program. Life is real; man responsible.
 134 Recognize that failure is no reason for discouragement
- 135 Judgment on the young men who called Elisha names--object lessons
 Judgment on the men killed with Tower of Sildam falling not unfair
 To serve as warning to others
 Death of 50 that went to take Elijah also an object lesson
 136 Man who adopted a diet supposed to make him live to 100
 Died accidental death at age 84
 137 2 Kings 1 --king would not die from his disease, still he did die another cause.
 Mah who broke his hand asked doctor if he'd be able to play piano **again**
 Dr said he could; man glad; never played before.
- 138 Hazael told by the prophet what he would do.
 Use of the word "dog" in Scripture
 The Syro-Phoenician woman
 139 Dog is not inherently evil, just inferior, low-down
 Jehoshaphat's crying out. Was this 1) cowardice 2) Judah's battle-cry?
 140 AAM's review article in S.S. Times on the Berkeley Version
 Geo. L. Robinson's part in it
 142 Presbytery's punishment against Barhhouse for his well-attended meetings
 in Tower Theatre. Given an admonition
 143 In describing God's character as righteous what is it to show?
 Methodology to use in studying Isaiah
- 146 The Koran's arrangement
 147 Books of Kings and Chronicles
 149 Allegro and the DSS. His lack of evidence for his conclusions
 Milliken's talk at Occidental on intellectual dishonesty and his
 exemplification of it
- 151 Differentiate between prediction of a judgment and prediction of
 results of a judgment
 152 Depopulation from wars. Germany in 1929
 154 Conditional predictions Isaiah 1:19
 Not in Isaiah as much as in Jeremiah
- 155 General statements of prediction
 156 Questionable to use "day of Lord" for one particular time
 A time when man has reached end of his resources and only in God
 can help be found. Anytime of great catastrophe and difficulty.
 On arriving at wrong conclusions from faulty assumptions
- 157 Discussion over meaning of Day of the Lord
 160 Isa. 1:10 using a figure of speech in v. 10; literally in v. 9
- 164 Heb. words for "go up", "walk", "go in or out"
 Perfects and imperfects. Accents.
 165 Vowels added later to the language in writing
 166 AAM on read (with a long mark over the e or a short mark)
 Reading division for a match company (short or long e makes difference)
 167 Similar example from Hebrew
 1 Kings 13:4ff story of the prophet who disobeyed God and was slain
- 169 Participles express continuance, not time. Show action in continuance
 whether in the past, present, or future.

- 193 | Chas Darwin and A. R Wallace had both read Malthus' Essay on Population
- 194 | On Psalms or Isaiah being taken over from the Ugaritic
- 195 | Areas into which to make investigation outside of the Ugaritic
- 196 | Meaning of 'woe' Is it a prediction? No proof
- 197 | Meaning of 'burden of valley of vision'
- 198 | Isa 40-56 mostly blessing
55-66 much denunciation
- 200 | Thesis subject: Relation of passages in Isaiah to the 10 Commandments
- 202 | Discussion of thesis topics and possibilities
- 208 | Possibility of scribal error
- 214 | Questions regarding derivations from the Canaanites in Israel's worship
- 215 | Is Ps. 27 just an old Canaanite Psalm?