

I just want to touch on one or two points 0 1/2 which  
not be as expressed. I am not going to take time to go further, one or  
two points further into their history though, that I will touch on very  
briefly. First, one point that I might have mentioned in I Kings ~~1~~22:22  
one in vs. 22 there where Micaiah saw a vision and there came forth a spirit  
and stood before ~~him~~ <sup>the Lord</sup> and said I will persuade him. And the Lord said ~~unto~~/  
~~him~~/~~wherewith~~/ Who will persuade Ahab, that he may go up and fall at Ra-  
moth-Gilead? And one said on this manner, and another said on that manner.  
And there came forth a spirit, and stood before the Lord, and said, I will  
persuade him. And the Lord said, Wherewith? And he said, I will go forth, and  
I will be a lying spirit in the mouth of all his prophets. And he said, Thou  
shalt persuade him, and prevail also: go forth, and do so. Now therefore, be-  
hold, the Lord hath put a lying spirit in the mouth of all these they  
prophets, and the Lord hath spoken evil concerning thee. Can you believe that  
the good God would put a lying spirit in the mouth of Ahab's prophet. Well,  
we read in the N.T. that the Lord gave them over that they might believe  
a lie and instead of the truth, the Lord gave them over that they might be-  
lieve a lie and it is a fact in life, that the persons who reject the truth,  
do not as a rule remain simply in a neutral position. They usually are given  
over to the position or situation where they believe a lie. Now those as  
expressed here sound as if it is the Lord's definite directed agency in  
causing this to happen. But I think that we must recognize that the pas-  
sage here does not enter into that particular question. Our catechism says  
that God is not the author of evil and that we feel is the teaching of the  
Scripture, that God is not the author of evil. Nevertheless God uses people  
for His own purpose. God makes the wrath of wicked men to serve him. God  
gives Satan a certain amount of rope. He permits Satan to accomplish a  
good deal in line with Satan's purposes and uses it so that in the end God's  
own purposes are accomplished out of it and through it and consequently we  
must recognize that everything that happens in the world, happens because God

permits it to, and would not happen that way if God intervened to prevent it and so in a sense, God causes it to happen just that way and yet we must recognize that there is the agency of Satan, there is the evil, there is the result of our evil and wicked acts which God permits to happen, but which He uses. Now this vision of Miciah's I think that we do not need to say Miciah is seeing exactly what happened. We don't need to feel that God didn't know what He could do to get Ahab to go to Ramoth-Gilead and therefore that He called the different spirits before him and they discussed the matter and Miciah has been allowed to peek in on the counsel and see how the Lord did it. That would be taking it absolutely literally, the vision which Miciah had and I do not think that we take it as literally as that. On the other hand, I don't think that we take it as just a figure to express the idea Ahab is in danger as he goes to Ramoth Gilead, I think there is much more to it than that. I think that we are justified in saying that it does present the divine will, that it reveals the fact that it is the Lord's will that Ahab go to R.G. but that it is not His will that he go there to win a battle, it is His will that he go there and be killed. It is God's will that that be the end of his life and God is permitting his prophet to reveal that fact and God is permitting the prophet to reveal the fact that all of Ahab's prophets who are speaking are speaking under the influence of a lying spirit. Now, that, of course, gets us naturally into the question about these prophets, were they imposters, or were they deluded and that is an interesting and vital question, but that is dealing with the question of the prophets rather than with history and we will spend an hour on that next Fall, but these other features of them ~~is~~ I thought we ought to look at now, (question 4 3/4) Oh, yes, I would say that everything that happens, happens so because God permits it. I would say that if God chose He could flip His finger and this world would just disappear and nothing would happen that now has, and therefore you might say that God permits the world to go on as it is and he permits things to continue to happen as they are happening. (question

5½) There are three possible views. One view is that God is doing His best but that it is not very good, and in the end He is going to win, but He is having a hard struggle. Now most of us do not hold that view, that God is struggling along and eventually He will win out. Now a second view is that God is doing the best He can and He can do a great deal and He is sure of winning and He has planned a great deal but some influences have come into the world beyond God's control and He can't help himself. Satan is here, wickedness is here, there is nothing that God can do about it, He has got to work in such a way as to accomplish His results and He will do that in the end, but that in the meantime, He has these great difficulties which must be met and God is in no sense responsible for it that they are simply here and He is going to overcome them in the end. Now that is a mild Calvinistic view. Now there is a view which some have called an extreme Calvinistic view which seems to me to be actually the view of the teaching of the Scripture and that is that God not only permits anything to happen because He can't help, but He permits things to happen because in the end when we know everything, we will find that it was part of His great plan and that while there were evil results of it and evil connections with and there were evil agencies which will be punished and which deserve punishment for its evil, we will find that the net whole result is good and accomplishes that which God desires in the end. (question 7) Evil accomplishes good, there is no question about that, but that if evil didn't come, there would be greater good, of course, but the evil being here, the evil accomplishes good. (question 7½) That is a statement that has to be interpreted very definitely. Certainly if you take it strictly the end justifies the means, but if you fully examine it, you must say that the means is a part of the end and for a person to secure an end which is peace, which is a good end, but as a means of securing it, is dishonor and slavery for his nation apart of the end is the means which has been used. In bringing the peace he has brought dishonor and misery upon his nation and disgrace to himself and consequently the end is

bad rather than good. I think that that is the fault is of those that say the end justifies the means, they are meaning to say a bad meaning which brings evil results is all right if you have a good end. Well, your end isn't good because your means are a part of the end. Now that is getting us off into a big interesting field and I think it is worth glancing at, but we haven't time to into it very fully. (question 9) That is getting into data absolutely beyond our reach, that is to say, it might be possible to imagine that God created Adam in such a way that Adam would never fall. If Adam never had fallen, we would think that was much better certainly then

9½ but the fact of the matter is, Adam did fall, and Adam having fallen and sin being in the world, what God ~~is~~ has done since, I think that we must say is the very best thing that God could do. (question 9½) No, I would say that God's original plan before Adam was created included the fall. (discussion) We can say that God used

God is not the author of evil, but God controls all things and brings His purpose out in the end. I picked up a book in the bookstore last night and the man told in it how he had a, was in Mexico, and wiped his eye with this towel that had not been sterilized and he got terrific upset from it. There were terrible pain in his eye and the only thing to do was to give him morphine pills and he said that before the eye was cured, his whole body was covered, there was not a square inch of the body that wasn't puffed out from the pricks of the instrument from giving him morphine and he said that the eye recovered, but he said that the morphine was so strongly in possession of him that the minute that they quit giving him the morphine, he would get back the same pain, just as bad as before from the results of the morphine rather than anything wrong with the eye. He said that he cured himself from the morphine habit, but he said it was a hundred times harder than curing a person of alcohol. He says that it was absolutely terrific, but he says, as he looked back on it, he said that he was very very thankful that he had gotten that misery in the eye

in the first place, because he said, it gave him such marvelous training in will power in recovering from the morphine habit. Now I don't think that any of us would try a thing like that, you would fall into it, but I think that we can look back and see how God has had wonderful purpose in everything that comes to us and we can look back and see that it was good, that His plan is always best. Now that is quite a little ~~different~~ assistant from Miciah even though it is related somewhat, (question 11 3/4) This lying spirit, I am saying is an evil spirit, and I think that it was an evil spirit that desires to do evil and God used it, the evil purpose, for his good purpose in the end. He makes the wrath of wicked men to praise him as the wicked demons go out (question 12 1/2) Well, who do you ask to take the Bible literally? I think that now, Stanley Jones, I heard give a talk back in 1925 in a foreign missions convention in Washington. He was unknown in this country and I think that is the talk that brought him it was just after his book of Christ and I remember how vividly and dramatically he described his going to India and he said that he went to India and he took; the Bible and he said that somebody would come up and they would criticize Elijah and he would jump over here and try to defend Elijah and then somebody would criticize Paul and then he would jump over here and try to defend Paul, and then they would mention Adam, and he would get over here and try to defend Adam and he said that he was going back and forth and getting nowhere, and he said, that in the end he found that the thing to do is to forget all of these others and defend Christ and you had a there that was vital and was the true heart of the matter. Well, now as he meant it and as he interpreted and what lead him into it, I think that it was very harmful, but I think that perhaps one reason, one thing that enters into his going on in this tangent was a misinterpretation originally on the other side and very often when we don't understand things clearly and we go from one extreme to the other, very extreme, I believe that the Bible is absolutely true and everything in it is God's word and I think that it is very vital that we

realize that fact and that we look to it as God's source of knowledge for us, but I don't think that the absolute dependability of every word of the Scripture is the point of argument with unbelievers. I don't think that. I don't think that the character of Adam or the matter of the fall or the relation of Paul and Peter or the question of little supposed errors in the Scripture, or anything like that is the means of approach to an unbeliever.

(end of record)

ot 2

has certain fundamental belief's which he has adopted as coming from the Scripture, and he interprets all of the Scripture in the light of those facts and beliefs and he ~~sp~~ gives them God's . Now for the unbeliever, the great central matter is the matter of Christ. It is the belief in Christ. It is the character Christ, different from any other who ever existed or even has been imagined. It is the way in which Christ fills all needs. It is the way in which He gives the answer to the problem of the human soul. It is the man's sin and guilt and need of something that he can't get himself and with the unbeliever, there is one central thing and that is his need of a Saviour and there is no reason that you spend a lot of time trying to convince the unbeliever that the Bible is absolutely true, but ~~they think that if you~~ now I think that if you convince them with a few interesting examples of where ~~Satan~~ people thought the Bible was in error and where further investigation proved how remarkable new evidence shows it to be accurate, I think if you can take up attacks on it and show how these attacks on careful examination fall, if you can take a few key examples of it, you can open his mind to the fact that the impression that he has been given isn't one which but needs an examination and you can perhaps put him in a position where he is ready to consider a little more definitely the question of his need of the Saviour and of the Saviour that God has provided, but the vital matter with the unbeliever is Christ, that is the and it is perfectly silly to spend a lot of time trying to convince an unbeliever of things that would never win him salvation anyway. If he be-

believed every word in the Bible was true from cover to cover, it wouldn't do him any good, but once one has become a Christian then it is vital that he knows the Bible is God's word inspired and that he take it as His source of knowledge then He will find all sorts of thing when at first sight you could get all kinds of ideas about and he would have to see how they fit together and get the truth that God is giving for his life. That is to discuss a problem like ~~that~~is here with an unbeliever, you might say, is like taking a person who doesn't know anything about the table of multiplication and trying to explain that to him, he is not ready for it and he would just get all mixed up, he won't know where he is. He will have to at first get a new multiplication table, you will have to get him started and then he comes to the point where he is ready to take difficult problems and to find the answer in his understanding of God's purpose in his mind, after he becomes a Christian. Now there is one other point in this chapter that I wanted to call your attention to. (question 3) Well, I would say there are two things possible, one is that the Lord has enabled the prophet to see a vision, a little scene which presents a truth to the prophet and the truth of the, that God is ruling in these things, that it is not just accident that these prophets had this idea, but that God is ruling in it, that God has a definite purpose in it, God is allowing him to know what the purpose is and that this is all God's definite plan presented in this pictorial form. Now that is one. Now, another possibility is this that God <sup>in-</sup>~~is~~ working out His purpose has actually help~~d~~ such a council, but in such a case, the council is not for the purpose of deciding what God should do, but for the purpose of making clear to the heavenly spirits what his purpose is and he says to them, 'what shall we do when he knows all the time what He is going to do, but He says ti to ~~them~~ to give them a chance to bring out their ideas and to discuss it and <sup>in</sup> and that is a possibility and that case it is quite a literal council, but it is not a council in which the Lord is trying to find out what to do, but in which He is leading the spirits along

into understanding and since these spirits are evil spirits in this particular case

4½

We have something similar in the case of Job, but in that case we have a picture of a council in which Satan is showing his true character and is opposing his ideas and so I would be more inclined to take that literally then to take this one quite that literally, or as I say, I would take the ideas in it as being absolutely true and you can take it very literally if you want, I think, with this understanding in that case, that it is God ~~doing~~<sup>leading</sup> them to understanding His ideas, rather than God discussing what shall we do, and trying to find out. Well, one other think that I wanted to call your attention to in this chapter is one which is very easily misunderstood. Vs. 30.. And the king of Israel said unto Jehoshaphat, I will disguise myself, and enter into the battle; but put thou on thy robes. He didn't say to Jeh., you pretend to be me, he didn't say that at all, he said that I will disguise myself, you put on your robes. In other words, Jehosh. goes in in the normal fashion as the king of Judah, with his insignia as the king of Judah, but the king of Israel, when they said he was going to be killed, he says that I am just going to prove that ~~this~~<sup>this</sup> ~~folllishness~~ ~~folllishness~~ ~~folllishness~~, that it isn't so, that this man Miciah is just a trouble maker and not a true prophet, but he says, Now, I am just going to be extra safe, I am not going to go dressed as a king and I am going to go in such a way that nobody will kick me out from the multitude as being the king and the king of Syria commanded his thirty and two captains that had rule over his chariots, saying, Fight neither with small or great save only with the king of Israel, you go right after the king of Israel, make him your objective. Very good advice here, take the objective and get after it rather than bother about the side issue and so when the captains of the chariots saw a king there they said, this must be the king of Israel and they turned aside to fight against him and Jehosh. cried out and why did Jehosh. cry out? Was the poor fellow frightened when he saw the soldiers coming against him and he yelled for mercy? If so eh shouldn't have gotten in the battle in the first place.



Did he cry out and say, what is the matter, why you don't want to think I am the king, you are not supposed to go after me, it is the other king you are after, well, that, of course, is absurd. I think that our English word cry here can be misleading. The word cry here is just a cry of anguish or a cry of pain, but the word cry doesn't necessarily mean that. In old English it certainly didn't and I would say that Jehoshaphat gave the battle cry of Judah. Jehosh. faced with a situation where a lot of them are gathering into him, he let out the battle cry of Judah and they, of course, immediately recognized that it wasn't the battle cry of Israel, it was the battle cry of Judah, and when they perceived that he wasn't the king of Israel, how did they perceive that? Simple because he cried for mercy and the king of Israel wouldn't cry for mercy? I don't think anything of the kind. Because they heard the battle cry which was not the battle cry of Israel and they said, this is a king in alliance with Ahab, this is not the one which we are after and so they left. Well, now, you might say that is reading into the text, but I don't think it is at all, but I think that it is taking of the two, the reasonable of two or three possible interpretations. (question 8) Now where does it say that he ran Oh, Yes, pursuing him, well that means attacks They were coming against him, now, of course, it may have been that with all of this group that the battle would go back and forth, but I don't think that this means that he was running away, it means that they were all concentrating on him and attacking him and they turned away from him when they saw that he wasn't the king.  $8\frac{1}{2}$  he might have in the battle been trying to get away from the crowds who were around him. Even then, I think that he would give the battle cry, for men to rally around. Now over in the next chapter there is one thing rather vital for us to look at. Last time we noticed Elijah's second miracle. His first was crossing the Jordan. His second was healing the waters and then in ch. 2 vs. 22, the waters were healed and in 23 he went up from there to Bethel and as he went there came forth little children out of the city. Now I don't know

why the A.V. translates that as little children, the word is young men. It is a word which boys and young men, it is a word which is used as serve almost any age, you may call it by this same name. In fact, it might be that you have a waiter and ~~for~~ he is a gray haired man and you call him garcon, if you want him to come in France. Now, this word here is not the word for little children such as we have over in the book of John, these were doubtless older than that. These men perhaps rather young, we don't know, these men came out of the city and they mocked him and they said, go up thou bald head, go up thou bald head and here was a situation where Elijah was gone and Elisha was taking his place and Elisha was beginning his ministry and as he began his ministry here, at the very beginning of it, there came a small thing, you might say, but a thing which threatened to indicate an attitude of the land toward this man so different from Elijah. Elijah was a man to fear, Elijah was a man who brought down fire from heaven. Elijah was a man whom God tremendously used, but who is this fellow Elisha? The great thing on Mt. Carmel is sometime passed now, some years passed, perhaps, and grow dim in memory at Elijah's disappearing and God wishes Elijah's work carried on and here at the beginning of Elisha's ministry, God permits that these wicked men come out and try to cast upon God's prophet, he permits that there shall come bears out of the wilderness, and shalt attack these people, an unusual thing, for bears to do, they rarely attack. I have capped many a time in sections where there are bears all around and one has never yet . Unless you attack a bear, it is very rare that they will in any way interfere with you. Now there are plenty of things that could happen to make them, and God could cause such a thing to happen, but it is very rare, but the bears came out of the woods and injured quite a number of these people right after Elisha had cursed them in the name of the Lord and the word of it rapidly spread through the land and they said, this is the successor of Elijah and God is protecting him as he protected Elijah, and the whole reputation and background of Elijah was just gathered around

Elisha at the beginning of his ministry and Elisha carried out his healing ministry and his preaching ministry, going back and forth and up and down through the land carrying on the work that Elijah had begun. Now, of course, some people would say, how can you believe that God would let bears kill people, particularly little children. How could God let bears kill children? Well, why would he? He does. If those bears hadn't killed those people, none of them would be living today, all of them would have died long before this and the probabilities are that many of them would have died painful deaths of one sort or of another. It is in the world, as the world is today, that there is misery and pain in the world as a result of sin. There is terrific pain in the world and the fact that God caused that these folks should die earlier than they would have otherwise and by a death which might have had more pain than some and some would have had much less than others in the normal course of events, was certainly nothing to impune the character of God, but it was using the forces of this world as they are as sin has come in in order to advance his work and to make it possible for Elisha's work should go forward in the speed with which

I. Many people have

the idea that God is a God of love, all sickness, all disease, all misery, all such things would immediately cease. It is ~~not~~ not the way it is. if

We have these things in the world, they are the result of sin, they are here, but God uses them for His purpose and God has not promised to protect us from them except as it is desirable for his purpose, that our life be spared a little longer, or that we be given the task of serving him a little more fully, but he has promised to give us victory over these things and he has promised that the time will come when they will be entirely removed.

(question 14 1/3) Yes, that is to say, we don't know what Elisha said, but the language which Paul used and the language which Christ used in the O.T. was far beyond anything that we have any reason to think but, of course, we are not told. (question 15) (end of record)

I think it well to recognize something day. I have never heard  
 a controversy His language one bit <sup>as</sup> ~~too~~ strong as Martin Luther  
 and Mohn Calvin and  $2 \frac{1}{2}$  and I think it wise that we remember the  
 gneral attitude of the day and that we refrain from using language whcih will  
 be misunderstood, but I do think that you shoudl make your ideas clear never-  
 the-less. (laughter) (question 1) I meant to tell you that in France you  
 call a waiter garcon, the word for boy, and the wayd is used as  
 servants of Abraham who were men in their forties or fifties and would  
 be much better translated youth. They were probably ynder 30, they were young  
 men, probably, but the idea of little children is not the translation of  
 ( ) the word is used far more frequently for people over 30 than for peple  
 under 30, but I don't think that interpretation of it is correct. I  
 don't think that little children, the reason I don't think that it is little  
 children, isn't because the word wouldn't be little children, it includes  
 little children, but because I don't feel that it would fulfill the purpose  
 of it here. That is the word may be younger or older, but the purpose of  
 the indident would be far better served if they were older than if they were  
 younger. I would incline very strongly to think that they were older. (ques-  
 tion 2) Very definitely, yes. And this impunes the character ~~too~~ of these  
 bears, very definitely. (laughter) Well, that is the old question again, if  
 God permits the war  $2 \frac{3}{4}$  if God  
 was not a murderer they war ~~too~~ in Korea would come to an end immediately,  
 it is part of God's plan, but that doesn't  
 excuse any individual from committing murder. It doesn't adcuse any indivi-  
 dual fro fighting in a cause that he is not personally convinced to be a right-  
 eous cause. It doesn't excuse anyone for permitting wickedness, the fact  
 that God uses wickedness for His purpose. (question 3  $1/4$ ) Yes, the lion is  
 a dangerous animal. A bear ordinarily is not, but the lion over there was,  
 the lion in the U.S. is not ordinarily. The lions in California, many of  
 them 18 feet in length from the tip of their tail, no half of that is tail,  
 (laughter) I have known people there in the mountains to ~~catch~~ camp and the

mountain lions have killed their donkey which was tied up twenty feet from where they lay, and never touch a man. The lions in this country are cowards, ~~except for~~ I have slept with them all around me. (laughter) I wouldn't do that ~~over~~ there. The lions in this country though they are strong and powerful, they are very hard to meet if they would stand up to you, they are cowards and it would be very rare that you would have any danger~~er~~ from them. Now the African and the Asiatic lions are different sorts of beasts and there are no lions in Palestine today. I camped perhaps 30 nights in Palestine and never saw a lion, not one of them, there are none there today, but in the crusades there were lions and some of the crusaders hunted lions, but the last were killed off in the middle ages, but in those days there were not many lions, but a few in the land, and they ~~constituted~~ <sup>constituted</sup> ~~constituted these~~ then, Now the bears they do not constitute because bears do not ordinarily attack people, but it is possible for something to happen that will cause the bear to attack a person and it is a very good idea if you are out in our woods in America not to try to play with them, they might misunderstand. (laughter) and they are powerful creatures, they are very powerful creatures, but they don't ordinarily attack people, and, of course, animals not attacking people, people don't have the same desire to exterminate them as other animals. I think that there is only three days a year that you are allowed to kill a bear in Pennsylvania. I camped up in northern Penna. in an area perhaps four or five nights and two months later it was bear season and they had taken 200 bears out of that very area, some of them weighing 300 lbs. They are all through there, but they are harmless ordinarily. (question 6) I haven't looked into that particular question. I have into the lions ~~don't~~ but I don't know about that. It would be a matter which might be a bit difficult to prove. What kind of external evidence would you want. That is if you find tracks that is good evidence, but tracks from that time would be completely eradicated as far as today. As you find them mentioned by somebody who was in the land, that is good evidence, but we have no material from

ancient Palestine except what is in the Bible. We have no other material. Now we do have accounts of war-like expeditions of the people from Egypt and from Assyria across Palestine. Now, they might have and not mentioned it at all. They might, or might not, ~~nor~~ might not have seen any or there might be many, many of them there. It is a sort of thing on which it is not always easy to prove negative. On that sort of thing, you see. You don't merely have to have evidence of somebody who was there, but you have to have evidence of the purpose which you have in writing which would mean that they would accept that particular thing. You might take the accounts of a hundred americans who were on the island of Guam and you might read their letters home and one of them might happen to mention anything about the language which the natives use, but you couldn't insist that the natives were dumb or that they all talked English. Now one of them might be interested in language, he might go into it, but he might not. It all depends on if you have the material and that is the difficulty in proving the negative on a thing like this. In ancient Egypt we have dozens, hundreds of pictures from ancient Egypt, showing the men in the nobles of ancient Egypt with the great numbers of retainers directing the work in their farms, going on hunting expeditions, all sorts of things. We have pictures of them, colored pictures in their tombs showing a tremendous number of the features of life in ancient Egypt. There are just dozens of pictures that have donkeys showing in them, showing the many different ways they use donkeys for in those days. No one of those pictures has a camel on it and consequently a few years ago, they said, there is no picture in ancient Egypt that shows a camel. There <sup>was</sup> ~~is~~ no evidence of camels in Egypt and therefore when you read in Genesis 12 or 13, where you read that Abraham became very wealthy in Egypt and that he had, it gives the different kinds of property that he has there and in the course of it it mentions camels, and professor of the university of Liverpool says that here is clear proof that this story was written by somebody up in Palestine that had

never been to Egypt. He said it would be easy for anybody living up on the edge of the desert in Palestine to think that Abraham in <sup>2</sup>Egypt would naturally have camels, but he said, actually they didn't use camels in Egypt, they didn't have many and the Enc. Brittanica, 1930 edition has an article by Prof. Hall, director of Antiquities at that time in the British Museum in which he said that the camel was unknown in Egypt until 400 B.C. and that being the case, the Bible is purely in error when it says that Abraham had camels. How could he have ~~h~~ camels in Egypt, become wealthy in Egypt and have camels if they didn't have camels in Egypt then. And it isn't a case of your having ~~gh~~ree or four letters of people who went ot Egypt. It isn't the case like in Palestine where besides from the Bible we have no information except just a few account of war expeditions, you have hundreds of pictures and no one of them shows a camel. Well, it is clear proof that the Bible must be wrong, that is if you can prove the negative that way and you have a very strong presumption about it, very strong, and if it were not that the Bible were an inspired book and was God's word and mentioned the camels in Egypt, if it were an ordinary book I would have said, well, now with all of these hundreds of pictures and no pictures of camels, isn't that pretty good truth that this particular account is mistaken and written by somebody that didn't know something about Egypt. But being in the Bible, I said no, there is a problem there, there is no evidence of the camel in Egypt, but the Bible says it was there, ~~B?~~ I believe that it must have been there. Whether the Lord will cause us to get evidence to show it in its life, or not, but it is true because the Bible says so. Well, that being the case, you can imagine how excited I was one day in 19 ~~67~~ I heard a lecture by the director of the Oriental Institute in the University of Chicago and in this lecture he told about the recent discovery regarding the ~~and~~ the animals of Ancient Egypt and he mentioned a magazine called Sudan notes of record and a magazine which is very little known in this country and he mentioned an article in this which told about the discovery of any oasis in Egypt, the year before in material from a little before the

time of Abraham, of a rope made of camels hair and he said, in the light of that, it was necessary to revise former ideas that camels were unknown in Egypt. You can't have camels hair without a camel. Well I imagine of the hundred people who were listening to that lecture, it was just one fact in 200 facts mentioned, and they just didn't think of it any more, and I probably wouldn't have either except that I had had the problem in mind for 8 years and I had been wondering about it and the minute that I heard that I immediately looked and went and got the article and looked it up and looked into the evidence a little bit and found that there is sufficient evidence now come to light to show that there were camels in ancient Egypt. Now why they didn't draw them in their pictures we don't know. Was there some taboo about their animals, was it considered unclean in some way, was there some reason they didn't want them pictured in their grave pictures of the life of the men, we don't know. We don't know what the reason is, but the fact is that there were camels in Egypt and the fact is they didn't picture them and they are not mentioned in any of their descriptions, but we have found two or three other similar which have caused that it is now a that the camel was in Egypt and so the ency. ~~By~~ Britannica in 1930 and the Bible sharply contradicted each other on this point and you might say that the Bible is getting out of date, it is not in touch with the newest evidence containing the encyclopedia Britannica, actually the Bible was ahead of the Ency. it had further evidence that we had not caught up with. Now as to whether there is evidence of the facts of these bears in Palestine, I don't know. I haven't looked into that. The evidence on such a matter is not very great and consequently it might be difficult to prove, but at any rate the fact that the Bible mentions them, I would stop and I would say let us look up the word and be sure that that word has to be there, if it can be used in a wider sense, I wouldn't be too dogmatic that it was bears, but bears is the word that very definitely only means bears and not used in a wider sense, then I would say whether we ever get evidence on it or not, we



can know that there were bears in Palestine at that time. Well now the point I was interested in here was the purpose of the incident, although these other little sidepoints are quite interesting and worth looking at. Now I want to read you, we finished Ahab and I want to read you an inscription which has been found far far across the desert in Assyria. It is the story. (end of record) ot 4

They named their states after individuals (skipped 0 - 1/2) In the year of ~~Ahar~~ <sup>Shar</sup> which we consider to be 854 B.C. in the month of on the 14th day, I started from the city of Ninevah across the river Tigris, and then he describes his going across the desert and comes over into Syria, then he says the city of I approached. his royal city I destroyed, devastated, I burned with fire, ~~200~~ <sup>ariots</sup> ~~ch~~ <sup>20</sup> 1200 horsemen, ~~18~~ <sup>20</sup> 000 men of (reading 1/2 - 1 1/2) Well, now do you notice anything of special interest in this inscription? It names two men familiar to us, it names Hhab and it names Ben hadad, we will say it this way, it names the king of Damascus and named Ahab of Israle and it said the kings of Syria fought against these mne in battle and where in the Bible do you read ~~the~~ ~~king~~ about the fighting of Ahab with the king of Assyria. How many can give us the reference where it tells of Ahab fighting with the king ~~of~~ not of Syria, but of Assyria. Now Benhadad was the king of Syria, who Ahab fought first, but this has Ahab and Benhadad working together to fight the king of Assyria and wehere do we have that in the Bible? But it no wheres tells of their standing together fighting the king of Assyria. The king of Assyria is never mentioned at this place in the Bible from a historical viewpoint this perhaps is the most important event of Ahab's reign stopping the Assyrians from running over the land ~~and~~ <sup>by</sup> joining together with these other kings and forgetting their differences to fight the great wicked king of the Assyrians. It is a tremendously important event historically, ~~it~~ we know nothing of it from the Bibæe. It is not mentioned hre, but here is this description from far over the desert which names Ahab and names Benhadad

the king of Damascus, and gives us our date 854, which is one of our earliest history dates in Biblical history, 854 and it is the date which is used as a pivot for trying to figure chronology of the O.T. And it is a confirmation from an external source of the name of Ahab, and it comes from approximately the time which we would figure on the Bible alone of Ahab and so we figure that date and it gives us a tough problem of trying to fit in all of the other kings into the years that we named, had to squeeze them rather tightly to get them all in, so some people try to make out the Assyrian

may be wrong, but it may be, but we have no proof of it, so at the present it is better to try to . Now how many of you have copies of the book Modern Science in Christian Faith, will you raise your hands? Quite a lot do, so with the ones we have in the library will be quite sufficient for the rest and I wish that before the end of the year you will master the main facts of my article in that Archaeology and the Bible for the present look particularly at what it says about Egypt and Mesopotamia in relation to the O.T. I wish you would look at that and then I wish before the end of the year that you would get the names of the kings of Judah and Israel well in mind with their relation to each other and to foreign kings. Now the part we studied in Kings and Chronicles thus far goes up through the reign of Hezekiah and so for next time I won't assign anything for you to turn in, but next Monday or Tuesday, but have that material well in mind through Hezekiah, the Kings of Judah, and the Kings of Israel up to and through the time of Hezekiah and their relations to each other, that is who reigned when who did in the other kingdom and what references there are to foreign kings. I think that probably is enough for one lesson and the other one, this article I mentioned in particular, stressed on what it says about Egypt. (end of lecture) take a paper and write your name on it and lay aside all notes. I am going to - we have been looking at the great religious crisis of the Baal worship and the eradication of the Baal worship, and you have been reading the assignments through to the end of the reign of

Hezekiah in both Kings and Chronicles about the history of both the northern and the southern kingdom and now I want you to write just one word on a piece of paper under your name. If you have your name written down undersneath it write the name of the one who was ruling in Judah in the third year of Jehu's reign in Israel. If you don't know, then just write, I don't know. or that he was killed in 850 B.C. or ~~any~~ such thing and consequently the fitting together of the date is something that is difficult. We are told how long the kings reign, but we are told the years, not in months or in dates, and just how they figured it is difficult to know. I understand that when an American child is a year old, a Japanese child may be 3 years old, although they were both born on the same date and it is a matter of different ways of figuring ages and when it comes to figuring the length of a kings reign, there is also the same difficulty. You know how it comes also in the time that Christ was in the tomb. The Scripture says He was three days and three nights in the tomb and how long is three days and three nights. Well, some say it is the period from Friday until Sunday and some say it is from Wednesday until Sunday and that is what is different, but naturally the Scritipure does not intend to say, it is just exactly 72 hours, it doesn't intend to say that, consequently, if it is parts of three days, it might be two hours of the first day and two hours of the last day and 24 hours in the middle date and that would not be at all impossible for it could be three days and night periods. On the other hand, if it is three full days and nights, it would have ~~be~~ to be much longer periods than that and some would even add an additional night to make it four nights and three days. And so when you have a large number of kings and you are given their reign in years and you don't know exactly how they figure the years, there is always the possibility of there being one or t~~w~~o off in your guess, and also, of course, there is the matter about them that we know that kings have often made their son ko-king with them so that the two will reign simultaneously for a while and we don't know how often that occured. There are many attempts to fit them together, but this date, 854 is the anchor to which we connect it.

Now the question I asked you this morning - How many did not know the answer? Will you raise your hand? Oh, my, I am rather shocked at that. I specifically assigned you today to learn the kings of Israel and the kings of Judah and (students protest it is tomorrow) Oh, then we will have as shocked as we were. (laughter). But I assigned for last week the reading accounts of these kings and in reading the accounts of the kings and studying them, you all learn, I trust, how Jehu became king and how did Jehu become king of Israel? Mr. Schreiber. (answer) Yes, he killed the house of Ahab and Jezebel and many others. Now was there anyone injured from Judah? King Ahaziah of Judah was killed. Well then when did Ahaziah of Judah reign at the same time as Jehu of Israel reigned? No, no, if he killed him how could he? You just said that he killed Ahaziah. (answer) If you don't remember the name of them, I should expect everyone to remember in the account of Jehu, being made king, that he killed Ahab and all of his family and that included Ahab's grandson, who was king of Judah, who was up visiting his cousin, the king of Israel and was there at the time and was killed, and then in reading those chapters I would expect that most of you would recall that when Ahaziah was killed, the result was that Judah was left without a king, but there was a woman in Judah, at the time who was much interested in what might happen, and what was her name, Athaliah, and what relation was she to the house of Ahab? She was the daughter of Ahab and Jezebel and what relation was she to Ahaziah the king of Judah who was killed? She was his mother and when she heard of the death of her son, what did she do, Mr. DuVall. You read this in kings and in Chronicles, so that we expect everyone to know it by this time. She took over the throne for awhile and as she took over the throne, she killed all of her grandchildren. She killed all of her grandchildren except one was hidden and escaped and she took over the throne and for six or seven years she reigned and ruled in Judah and this was after Jehu began to rule in Israel and so you might not remember how long she reigned and you might not remember she began to reign immediately when Jehu began, so I made it the third year so that it

would be far enough along so that there would be no question in anyone's mind that it was into the reign of Athaliah of Judah. You see, it is not a matter of m<sup>or</sup> mempry of looking at a chart, it is a matter of remembering these events which are described in detail in the chapters in Kings and Chronicles. that I assigned you for study last week and the week before. Now there is no great value in learning a long list of kings ~~as~~ just as memorizing a group of words, but to learn their relationship and the historical event that took place is the vital thing. Now everyone who has ever gone to Sunday School very much, knows about Athaliah and how ~~she~~ she killed all of her grandchildren except Joash and how Joash escaped and somebody hid the little baby and how he (end of record)

the trend of the times and the trend was established through Elisha and Elijah.  
(skipped 0 - 1)

what was the effect as far as Baal worship was concerned upon the Southern kingdom of the revolution of Jehu which rooted out Baal worship from the Northern kingdom? (answer) Yes, by Athaliah the daughter of Jezebel. The death of the king of the southern kingdom gave his mother complete power for a time. She wouldn't have had except she was ruthless and unscrupulous and she seized it and so that which rooted Baal worship out of the northern kingdom, gave it its chance in the southern kingdom, that is the irony of history. In this case Baal worship got its opportunity in the southern kingdom through its being rooted out of the northern kingdom because of the fact that it gave Athaliah the chance to seize power in the southern kingdom, and so for about seven years she reigned and the worship of God was done away with and it was Baalworship which was officially observed and if she had been able to have reigned for 50 years, a woman of personality and ability as she was, she might have established it permanently and have ended the worship of God in that line, but as you remember about seven years after, she began to rule, there was a revolution which threw her off the throne and this revolution was able to succeed because they had the little baby whose life they had saved and there was one whose the people could look to as their legitimate king and it was with the help of that that they were able to seize the throne and to put the little boy on the throne and to do away with the Baal worship and that was the end of the Baal worship in the southern kingdom. (question 2 3/4) 854 was the date of the battle described in the annals of Sennacherib. They didn't put the date 854 upon the stone, of course, but it is the date which we attribute <sup>to</sup> the event there described, and the reason we attribute it is because we have Assyrian history from this time right straight on and in dealing with that Assyrian history we do not have the same problem that we have in the Israelite history. There is a man who reigned seven years, there is another who reigned 20 years and there is another who reigned 10 years.

Well, if one king reigned 7 years, one 23, and one 10, what was the total. That is as if they reigned exactly 7, exactly 23, exactly 10, it would be 40, but maybe everyone of them was three months short of that and you call it that many years, but maybe everyone was 11 months over and you would still call it that many years. It would be anywhere between 37, 38 and 44 or 45, you see that is only three kings. Now you have a list of 20 kings, everyone of them there is the possibility of a year more or less one side or the other, and so you cannot add lengths of reigns together that way. You can't do it because they don't arrange that they will always die on the same day of the year so as to make it come out even. (question) No, not Sennacherib, Shalman-ezer III, he fought against in 850, not Shalanezer didn't call himself Shalmanezer the third, he just called himself Shalmanezer, but we figure up and we find that there were two Shalmanezer's before this in Assyrian, so we call this one the third. (question 4½) Yes after Athaliah's reign it disappeared. (question) There was no Baal worship . There were, of course high places for Baal worship, but it is not impossible that there was a little survival after that time, but practically none. It was not looked on with favor by anyone. It was rooted out quite completely in the southern kingdom at this time. It had never gotten a firm hold there, but with the government controlling that way and forwarding it in a few more years, it would have gotten control . You might say it is like the situation in China of today. My guess that in China today 97% of the people are against Communism, but they don't dare to say anything because the ones who do say anything are quickly shot, and shot in such a way as to publically terrorize the others, so the others just stay quiet and hope for something better, Well, now you have ten years pass by with the present regime in China, and nobody daring to say anything against it and all of the young people growing up without ever hearing anything against it, and instead hearing constant propoganda for it, and ten years from now, you will have a great many people who are very strongly convinced that that is the only type of government that is worth fighting for

because they have never known anything else and the ones with any initiative against this will have all been killed off in that length of time. Right today a strong movement in China, if a strong force landed in China against it, right today, doubtless thirty % of the people would gladly join with us, and if they had a strong chance of winning, doubtless, 70 or 80 % of the people would join % with us. It wont be that way ten years from now. Now it was that situation there, of course, in the southern kingdom. The Baal worship was introduced from above. The attitude of many people was more or less indifferent. There were some who were strongly opposed to it, and in the course of the seven years, she did win over quite a few people to it, but largely it would be a matter of lip service. She wasn't in a position to exercise complete propaganda, being more or less alone there like a whole army that controls a nation could do, but she did make good headway against that and she could have had enough in another 7 years she would have gotten well established and in another 20 years she would have completely destroyed the worship of God in the land, but just like in England when queen Mary became queen of England. She tried to establish Roman Catholicism and she took the bishops and the protestant leaders and she burned them <sup>at the stake</sup> ~~into state~~ and of course it horrified the people, and caused their reaction against Roman Catholicism in the land. Well, if Mary could have gone on with her policy another 40 years, England would have been 100% Roman Catholic. As it was, she died just after she had gotten rid of the leaders of Protestantism and had aroused great hatred toward herself and before she had time to get it established and as the result it had just the opposite affect as she had desired. And, of course, that was the way with Athaliah. When she was killed there was a strong reaction against the Baal worship in the land, and of course, it was not completely rooted out in Israel so there was nothing from Israel to creep into the land in that direction. It was not favored by the crown anymore and <sup>it was</sup> the end of the Baal worship. There are high places for Baal worship, but the high places spoken of after this is something entirely



different. They are the worship of Jehovah on different high places thru the land and theoretically that is perfectly all right, but the trouble was that God commanded the worship to be at one place because not having the Word of God written in full for people to understand and study, there was a great danger of all sorts of wrong practices developing at these high places and they did and the result was that God commanded the worship to be centralized so that at the one place it could be kept in line with the teaching He desired and the foundation made from which eventually the word of God could go out through the whole world at the time of Christ, so the high places were to be rooted out and they were by Hezekiah and then later by his son. That is a very important date in the later history, but it isn't the Baal worship, it is a different factor altogether. Now these Assyrians with whom Ahab joined with Benhadad to fight against, our Scripture doesn't tell us anything about that coalition, but it does mention that Ahab was one of the kings and this is one of our earliest references of Israelite kings by name on any foreign writing, on any contemporary writing, that is to say, on anything written at the time of which the original copy is preserved to this date, and this writing of the Assyrians of Ahab mention Hadadidre, would be the same thing. It means Hadad is my help. Now when this inscription was discovered, people said, this is a remarkable corroboration of the Biblical account, showing Ahab as having actually been the king of Israel and the king of Israel of considerable strength and having at this same time with him in Syria a king named Benhadad. Now, they said, the king's name was really Hadadidre because the Assyrian inscription referred to him as Hadadidre, but they said, then Hadad may very well be an abbreviated form, a popular form of the name of the Israelite reference in the Bible is doubtless a correct reference to Ben-hadad even though it doesn't have his name accurate. Well, that is what the scholars thought when this inscription was discovered. However, subsequently there was discovered in the land of Assyria, an inscription in Aramaic from this time which had his name as Barhadad and more recently there is the

inscription I read to you about his grandfather which referred to him as Barhadad, which I read to you a couple of weeks ago here, and so these Aramaic inscription by the king himself, that is by his grandfather and then by him, himself, using the name Barhadad it becomes clear that the form he uses was Barhadad and instead of the Bible being the one that has another related form, it is the Assyrian inscription itself and that is a very interesting thing, showing that not only the Biblical record corroborated here, but that actually the Biblical record has its most accurately and the Assyrian record has another form of the name, but not the correct form as the Biblical form, the only different between the Biblical form and the form he used himself, is that the Bible says Benhadad and the inscription said Barhadad and Bar is the Aramaic for son and Ben is the Hebrew for son and it would be a very natural thing to hebrewize that element of the name

12 (question) The fact that it is the same time, it is the same period contemporary and so they say it must be the same name and the two names have the hadad as the same and we have other cases where a man has two forms of his name like that, but we have no such proof in this case, but the two names are so close that when the Assyrian inscription was found, they didn't say the Bible was wrong, they said the Bible has a somewhat incorrect form of it, but now we know that the Biblical form is the form he himself used. Now we have this inscription from king Shalmanezar and a little later we have an inscription by him in which he refers to the land of Syria, and get the difference well in mind please, Assyria which is far across the desert in the northern part of Mesopotamia, and Syria which is our modern name for the land of Aram, the land which has Damascus as its capital on the west side of the desert, but the king of Assyria shortly after this time describes his coming to the west again to attack Syria and he refers to a king of Syria, not naming Hadadidre, but a different name, the name Hazael, of Damascus, it says, rose for battle and so you have two different names here. You have the name Hadadidre in the early part of his reign and in the

later part, you have the name Hazael and in one of his inscriptions, the Assyrian king makes this statement. Hazael, son of a nobody, seized the throne. Now what would that suggest. <sup>as</sup> ~~Would~~ Hazael Hadadidre's son, do you think? It would be quite evident that he was not. Nobody could ever call Hadad<sup>d</sup> a nobody, he was a king of and powerful man, one who caused the king of Assyria a great deal of effort in fighting against him and consequently Hazael, being called the son of a nobody, means he was a usurper, a man not of the royal line. Now would anybody before the discovery of this Assyrian inscription have guessed such a fact about Hazael? How many of you could have guess ed that before hearing about the Assyrian inscription, will you raise your hands please. (end of record) ot 6

(skipping from 0 - 3/4) He said, I am weeping because of the terrible ravages that you are going to execute against the people of Israele and the terrible crimes that you are going to commit <sup>towards</sup> ~~for~~ them. And Hazael was quite shocked. He said, as thy servant of God, why who am I to do thses things, I am just a common person, how could I do these things? He might order me to do them and of course I do whatever he ordered but I am just a common person, I couldn't give an order to do thse things, I am just one of his officers and I as thy servant it I am just a common person, how could I do this, and Elisha said, the Lord has shown me that you are going to king of Syria and that day we read that Hazael went back to Benhadad and he said the prophet said you can recover from your illness and then Hadad felt so relieved he just settled back into peaceful sleep and immediately Hazael went and got a <sup>wet</sup> rag and put it over his face and choked him to death and made himself king and you read that in the account and I asked you to note all of the historical events described and that certainly was an important historical event, when one king of Syria was replaced by another one and Benhadad was replaced by Hazael, a usurper and so when we find in the Assyrian inscription, Hazael son of a nobody, seized the thone, it fits exactly with this element of the Biblical account and

then we read on and we find that ~~Shalamezer~~ put up a monument, what we call the black marbelist of Shalmanezzer, and it is not like the ovalists that we see in some of our ~~Assyrian~~ cities, but from Egypt it is similar in shape but not in size, it is only about this high. It is shaped like an ovalist and it is black and it has on the sides of it pictures of people coming with all sorts of reparation, but he calls it plunder, and they bow down before him and they present to him these things and underneath it says, the tribute of Jehu son of Omri, and of course, this means Jehu and king of Israel, a successor of Omri, although there were more kings in between, a successor of Omri, and Shalamezer refers to the land of Israel as the land of Omri and the reigning kings as of the house of Omri and even to Jehu the one who killed the last remnants of the house of Omri, he refers to as a son of Omri, meaning, of course, that he was his successor on the throne of Omri. And so we have in the Bible a revolution described, Jehu destroying the successor of Ahab and we have the two kings names on the Assyrian inscriptions, Ahab and shortly after, Jehu names and we have the king of Syria, Ben hadad named and then Hazael named and Hazael described as the son of a nobody. (question 4) No, these are a number of different d but all from the same king, from the reign of the same king. (question) This book here is one which I would like to mention to you all. It is called Ancient near eastern Text related to the Old Testament, edited by James B. Pritchard. James P. is professor of O.T. in Crozier thEo. Seminary, just a short distance from here. He is a young man who has been owrking into the field of arhceology for a humber of years and who got a very clever idea about six years ago and his idea was this. In 1927 there was published in /Germany two volumes, Pictures and texts relating to the O.T. and in these they gave in one volume a translation of the literary text and the historical text of Egypt and of Mesopotamia and of other countries which has been discovered as relating to the O.T. and in the other they gave pictures of monuments and bar-reliefs, etc. from ancient times which might relate to the O.T. with discussion of the picture. Now Pritchard thought it

would be a fine thing if we had a similar book in English which would make these texts available for us in English, and not merely to translate the German book in 1927 but to get up to date translations of many texts which were not known in 1927, and to have many more texts in it than were to known then and to have them made not a translation from German, but a translation directly from the original Assyrian -Babylonian and, of course, Pritchard knew very well, that he himself was not confident to translate any measure of these texts in a form which would be appropriate fro a book like this, so he set to work and got in touch with about a dozen of the leading scholars in this field in America. I don't think there are any European scholar in the book. But he forgot, for instance, Dr. Wilson who used to be director of the Oriental Univ. of Chic. and who is still ~~is~~ a professor of Egyptology there and got him to translate all of the Egyptian work related to the subject, and Wilson is a very fine scholar. I met him first when he was excavat~~ing~~/ing in Egypt and visited Berlin when I was studying Egyptian in the Univ. of Berlin and I was much impressed with him then and he has done very fine work in the field since. Well, he translated these Egyptian texts and that is more than a third of the book, a tremendous task,. The Assyrian text he got Dr. Speiser of the UNiv. of Penna. to take the mythical and religious types of texts, like the story of Gilgamish and so on and he got Prof. Mee of the Univ. of Toronot to translate the legal text and he got a number of other scholars and all of them among the best that America has in these lines and he got all of these texts translated by these men and they sent them into him and then he had the job of putting them together and finding about all sorts of little details to have them fit together since the one would spell a word in a certain way and another in a different way and get the agreement as to which would be best and there was a tremendous amount of editing work with it, of checking and tabulating and arranging and he did a great deal of work and a very good piece of work on that. Now he asked me some years ago if I thought Conservatives would be interested in a book like

this and I told him that I thought it would be of very great value and I said to him, Now, I said, In the preface of such a book it is entirely possible that you could all un-intending make statements that would repel Conservativist from the use of a book like this and I said, I think that would be unfortunate for it would hurt the sale of the book and it would keep them from having the use of what should be a very valuable thing and I said that I would be gald to look over your preface, If you care to have me do it and see if there is anything like that in it. So before it went to press he gave me the preface and I looked it over and I notice that he says that these make the Bible a much better book, and I suggested that he leave out that prhase and there were a few other pharases like that in the preface which he didn't mean any harm by them in themselves, he is a thorough going liberal and he wouldn't realize how they would utterly clash with our whole belief. Now, I felt that it was justifiable to try to get his preface purged of such statements because you don't buy the book for the preface anyways, you get the book for the text and the texts are made by first class scholars who have done their best to tell us exactly what is in the original. I don;t know of anyone of these ~~texts/dt/these~~ scholars as a Bible believing Christian and there are doubtless places where their prejudice have lead them to a misinterpretation of the original, but such places are very few. On the whole it is a translation of those texts and it has this value from our viewpoint. Nobody can say, here is a man who went <sup>t</sup>/~~d~~ to do an Assyrian text and ~~tr/ing~~ <sup>ied</sup> to translate it in such a way as to fit with the Bible. These men had no such desire. If anything their desire was the other way, but they were interesting in telling exactly what these texts say and so this is an up-to-date translation of most of the texts now available in these languages that could have any remote relation to ~~the~~ Bible. There isn't more than one in five that has a direct relation to ~~the~~ Bible, but they give you the background of the thinking of the Egyptians and the Ass~~ry~~rians and the Aramenians and these different people from the time of the O.T. and Consequent

ly it is a very very valuable work for anyone who wants to know something of the background of the Bible. Now I wish that he had published it in three volumes instead of one. For several reasons. In the first place, because if it were in three volumes, it would be much easier to carry around than this great big dictionary that I have here. It would be much handier, but in the second reason, because if it were in three volumes, I would each year of the three years here assign one of the three volumes so that you would buy one volume each year and every graduate would have the three volumes and I would have no hesitation for each year of assigning one \$5.00 book containing one third of this and for a person who is going to keep up any interest in the archeological background of the O.T. this book is absolutely necessary and for one thing if one is going to work into that field at all, it is essential. Now, even if a person is able to read these texts in the original, and you might say, I can read the babylonian and egyptian, what do I need a book like this for. Well, even in such a case it is well worth having because on each of these texts it gives you the references to exactly where you find the original and  $10\frac{1}{2}$  and aside from the translation, the statement in producing each of them simply giving the references are absolutely essential and very difficult to gather. I mean it would take looking through a hundred different books to get what is gathered together so neatly in the book, so since it is one volume for \$15.00 instead of three for \$5.00 I don't feel able to require anyone to purchase it as in the other case, I certainly would do it in three sections. But I recommend it very strongly to you.

(question 11) The name of it is Near Eastern Texts Relating to the Old and New Testaments. It is edited by James Pritchard, published by the Princeton university press. This last year, Dr. Pritchard has been in Europe and in Palestine gathering pictures in the hope of issuing a companion book with the pictures like the other one. I don't know whether that will work out or not, that is a more expensive proposition than this is and somewhat more difficult and actually though in some ways more interesting, though not quite as valuable

really. It doesn't give nearly as much valuable information as this does, and furthermore, the German volume of pictures, the pictures are just as good today as they were then in 1927, the text of course, can be much better translated now with the advance of knowledge. Even working in that gathering of the pictures and it will be valuable if he is able to publish a companion volume of that type. So the book is one which is worth. We have three copies of it now in the library and it is a very good book with which to become familiar and I hope that eventually most of you may have a copy. Now here it has the inscriptions of king Shalmanezzer III together here and we notice these very important facts in connection with Jehu and Benhadad and Hazael and Ahab in the inscriptions of Shalmanezzer. Now Shalmanezzer III succeeded his father Ashar Paul II, his father does not enter into the Biblical history.

He reigned from 883 to 859 and since he does not enter into the Biblical history, I would not take time on him here except for the fact that his inscription gives a very vivid idea of the nature of the conquest which the Assyrian kings made. He, for instance here, in one of his inscriptions, we read while I stayed in I conquered the other seizing ~~by~~ their inhabitants and in many bloody battles I destroyed them, tore down the walls and burned the town to I caught the survivors and upon stakes in front of their towns. Now that gives an idea of the cruelty of the Assyrian king. They were constantly trying to conquer the countries round about them and they were very very fierce and cruel in their treatment of those whom they conquered. And it is easy to imagine that even Benhadad and Ahab would forget their differences in the face of an attack by the great Assyrian power. It was a great power of the day and it was a power whose conquest was characterized by extreme cruelty and people, it was pretty hard to be neutral, you had to be on one side or the other. Now the Bible gives no mention of them at this time, but they mention the Biblical kings as you notice and they begin to appear on the horizon at this time. Right after this, after king Shalmanezzer II, the Assyrian power seems to have overextended itself with the conquest and himself



and his father and his son and as a result there is a period of about nearly 100 years in which there is comparatively little to be feared from the Assyrians. (question (end of record))

then there seemed to have been quite a drop in Assyrian power that lasted nearly 100 years. We think of it at least from the viewpoint of the west. We think of a great Assyrian attack in the ~~period~~/o/ time of Ahab and then Assyrians more or less disappeared from west view for a period of nearly a century and then it comes back with renewed force a century later. You have already read about its coming in the reign of Hezekiah and attacking in the reign of his father. And so at this point I am very anxious that you shall get the facts of the history of the kings of Israel and of Judah from your reading in the Scriptures, and I don't see why it would be necessary to actually repeat them in class/ This is the best textbook material in the world, is Kings and Chronicles. You have the material there, but I want to give you some idea of the external evidence that throws light on that period and ~~that~~ help us better understand it, and the outstanding external force then is the assyrian attack. Assyria is the northern part of Mesopotamia. You all know, I trust, that Mesopotamia, a greek word, meaning between the rivers, we call it the land of the two rivers, Tigris and Euphrates, which is across the desert from the land of Palestine and over there along those rivers there has been a great civilization as far back as history goes. You read the ~~the~~ article by Dr. Speiser telling something of the history of Mesopotamia at different periods. Now, the history of ~~the~~ Mesopotamia originally is largely confined, that is the brilliant history of it, to southern Mesopotamia, which we call Babylonia. The northern section was more of a savage area for a long time. The northern section was one in which they had to constantly be defending themselves from the attack of the marauding tribes of the mountains and even of the wild beast of that area and it developed a very fierce type of people and they took over their culture to a large extent from the southern part, from Babylonia, but at this time, the time of the later Israelite kingdom, it is a period in Mesopotamian history which we call the Assyrian period because of the fact that the Assyrian power was then dominant and the Assyrian King had their capital at the city of Nineveh, though they had another city almost equally as great which was called Ashur a

city named after the <sup>g</sup>god, As from whom the land of Assyria takes its name. Now these people of Assyria then were in the northern part of Mesopotamia and they were the first of the Mesopotamians about whom we learn anything directly in modern times. The reason for this is that excavation in Mesopotamia began in northern Mesopotamia about 110 years ago. It began just about ~~the/time/~~ the Tigris river in the modern town of Mosul where a ~~fr~~ench white named and then an Englishman named Laird excavated into a series of mounds in the desert there which they discovered to be the remains of the ancient city of Nineveh, the capital of the Assyrian empire. And the first discoveries that were made in Mesopotamia came from this area and in these discoveries they found all sorts of ~~bar-releg~~, of large statues, wonderful palaces, ~~any~~ things showing the greatness of the Assyrian kings, but of course, what we were most interested in was the writing and in that we began to find these references of Jehu and to Ahab and of Omri and Benhadad and Hazael and immediately it was a great source of evidence on this period of Biblical history. In fact it ran so large in people's minds that 100 years ago the language was called Assyrian by everyone, because from the Assyrian king, then we discovered later that ~~the~~ the culture really ~~comes~~ from Babylonia and people thought we ought to call the language Babylonian and then they found that before the city of Babylon was founded and before Assyria was great there was a city called which was important where this language was used, so today the language is called rather than Assyrian and Assyrian is called a dialect from A . Personally I prefer to call it Babylonian, because people know what you are talking about. Unless a person is a specialist in he has no idea in the world what you are talking about when you say Ac but today in any university where courses are given in this language, they call them courses in Ac 40 years ago, they would have called them courses in Assyrian. So it begins with our knowledge of Assyria ~~there~~, and then our knowledge spread out to other sections and it is the greatest

field of collateral evidence regarding the O.T. that we have had. We have far more evidence from there than we have from Egypt, that is in relation to the Bible. Not more material, we have just as much material from Egypt, but the material here has far more relating to the Bible than that from Egypt, and the reason for that, you all ~~pp~~ know having read my article on the subject which I think was rather important. (end of record)

(...)

and then at the left side of the page write the word Judah, not immediately under your name, skip down about three spaces and then write Judah, and a space below that write Israael, and then as a column in from where you put Israel and Judah, you see, I am going to have a figure after that and I want the heading over the column I want you to put kings, and then to the right of that put Chron. You see, you have two columns, one column is headed Kings and one Chronicles and underneath them at the side the names are Judah and Israel. Now I would like you please to write under Kings in each line write the number 10. Now you see the idea is assuming that this 10 represents the amount of the material devoted to the history of the kingdom of Judah in Kings, what would you say would be the approximate amount in Chron.? Would it be half as much, put 5, if it be twice as much, put 20, this is just an estimate, you see, but it is based in your study of parallel and I don't expect you to guess to the 100th of % or the 10th%, it will be quite satisfactory to put there the amount, if it is 4 times as much then put 40, if it is  $\frac{1}{4}$  as much put  $2\frac{1}{2}$ , so you put your estimate of the proportional amount in Chronicles that you have about the Kingdom of Judah as compared to the amount in Kings. If it is 6 times as much put 60, and if it is  $\frac{1}{6}$  put 1 and  $\frac{1}{6}$ , let me see,  $1\frac{1}{3}$ , no  $1\frac{1}{2}$  (question 2) Then in the column below, the amount of material in Kings devoted to Israel, you have indicated with a 10. Now in the column under Chronicles, if Chron. has  $\frac{1}{5}$  as much put a 2, twice as much put 20, whatever you think/? That shouldn't take you long to put that down so will you collect and Mr. Speakman from in here? This is just as estimate, if you are not exactly right, we won't you for it, but it gives us an idea of your comparisons in the papers you have been turning in. Now yesterday we were looking at the end of the hour at the history of Assyria in relation to the Bible. What is the difference between Assyria and Syria Mr. (question 3 $\frac{1}{2}$ ) Mr. Limkemann, could you tell us? What is the difference between Assyria and Syria? Yes, Assyria is clear across the desert in the northern part of Mesopotamia, and is the name Syria, the name that was used in ancient times Mr. ?What was it? Yes

the Babylonian language was called Acadian before the city of Babylon was founded and consequently we, in most universities today call the language Acadia rather than Babylonian, but I guess, the people in that room can't hear my questions very well, maybe we hope that when the exam comes they have heard more than they seem to be hearing this morning. Mr. Buswell?

(question 4 3/4) Yes, Babylonia is the southern part of Mesopotamia, Assyria is the northern part. (question 5) No, never. The Assyrian empire conquered most of the ancient world, but and in a sense you could call it all Assyria just as you could call of Europe Germany when Hitler held it. But actually Germany would be only the part from which it had come. Now the Assyrians conquered Babylonia which was never called Babylonia Assyria, you call it part of the Assyrian empire. Now this country we call Syria, which is very confusing to us today because it sounds so much like Assyria, what was it called in ancient times? Syria, yes, I mentioned it yesterday, but most of you have forgotten overnight, I guess. Aram, or the Aramians. And that, of course, is not new. Yesterday, we covered that before because we dealt with the wars between Israel and Syria and we mentioned that the name Aram is just the same as the name Edom except for the difference of one letter and consequently we showed you one place where Edom and Aram were in Chron. has one and Kings has the other and so our English one has Syria and the other says Edom and we don't see how they could confuse them, but Aram and Edom is just one letter different and yet, that is about the only place I know of where the two are confused in the Scripture. (question 6 1/2) Southern part of Mesopotamia. Mesopotamia is the land around the two rivers, the Tigris and the Euphrates and the southern portion of that is called Babylonia and the northern part is called Assyria. Yes, I think we had better look at a map of that, maybe. (indistinct) You see, on this map here you have Babylonia and Assyria. Mesopotamia is the region of these two rivers here and Babylonia is the southern section of it and Assyria is the northern. (question 7 1/2) Yes, Aram is indicated here only it says Raddan aram which is a part of Aram

which Abraham went.

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is used in the Scripture for Babylonia. It represents the main which was an earlier name for southern Babylonia. (question 8) They were in an area called Phoenicia. Phoenicia in ancient times is the one called Lebanon in modern, it is today the Republic of Lebanon and Syria is further east. That is a bit confusing because when it was all a part of the Turkish empire, they called the whole area including Palestine, Lebanon, and I heard an interesting remark. Mr. Emerson was telling me that in the town that he lives in in South America in Peru, there is a family there which they call Turks and they come from which is a village just a mile from Bethlehem, so they are actually Palestinians, you might call them Arabs, they are no more Turks than we are here, but the Turkish empire was holding the country when they left and came over here and so they are called Turks and of course, that is often the case, people are designated as from the name of a country that has conquered theirs, but actually, of course, and the Assyrian empire conquered all of the ancient world, but the Assyrians would be the people of northern Mesopotamia. Now, the history of this land of Mesopotamia here as it has been revealed to us from archaeological discoveries in the last 110 years, a survey of it could well take us a month, and an investigation of it in relation to the Bible could take us a full semester. I wish that we had time left to take a month or two to its relation to the Bible. We have touched on it occasionally. Last fall we dealt quite a bit with the relations to the Bible of material which were found in that area. That is to say, there were the ancient Babylonian epochs which told the story of the flood and the story of creation and so on and last fall we discussed their relation to the Book of Genesis. We did not then go into the story of how they were preserved. Those epochs were copied shortly after 2000 B.C. Perhaps they assumed their present form about that time, we don't know, but at least there were copies made and about that time of which we have some fragments, but the greater portion of them we have from Assyria,

but the types of them that we have from Assyria have written on them the statement that these were copies from tablets in Babylonia, so we know that their origin is in Babylonia, but the last great king of the Assyrian empire, built a great library in Ninevah, and in this great library he tried to have all of the learning of his day and so he sent his representatives all through the Assyrian empire 11 1/4 and so the greatest repository of the literature of ancient Babylonia that we have, is the library of king in Assyria. This library was discovered about a hundred years ago and thousands of clay tablets have been taken to the British museum and there is much valuable material still in the British museum from this library that has been there for 16 or 17 years that has not been thoroughly studied, but from it we get a very substantial portion of our knowledge of ancient Babylonia. The relation of Babylonia and Assyria is somewhat like the relation of ancient Greece and Rome. These were the great centers of culture and learning and business and Rome was a great conquering state which conquered Greece and took over much of its civilization. Similarly Babylonia was a great center, a center of commerce, a center of religion, a center of culture of every sort, and also a center of great conquest that went out from there. But after Babylonia declined and Assyria came to the front and the Assyrians took over the culture of Babylonia, they took over their method of writing, they took over a great part of their civilization, they added a few details which increased its efficiency at a number of points. They were very great fighters, but their civilization was mainly a Babylonians civilization, but the Assyrian empire was the empire which during this period, the first part, that is the latter part of the first half of the first millennium B.C. the Assyrian empire was the empire which conquered everything they could around, year after year, conquering more and more territory and showing utter ruthlessness toward the people they conquered if these people showed an to submit to their conquest and to their power and so the Assyrian empire became known by all the peoples



around as a terrible and was greatly feared. I read you a little of how they after they had conquered a city, and the city revolted against them, and stopped paying them the they had told them to pay; then they would attack the city again and when they would conquer it then, they would take the men out and they would and some of them they would cut off their heads, pile them up in great heaps, others they would and in their inscriptions they tried to tell just how they treated them so all the world would know and others would know how dangerous it was to revolt from the Assyrians once they had conquered. And this, in a way increased their power and affectiveness and built up their empire, but it also increased the desperation which these would fight against them and some extent made their conquest more difficult and it meant that there was a developing hatred against them outside their empire and within so that when the Assyrian empire finally was destroyed, finally the power became great enough to destroy it, just <sup>it</sup> ~~it~~ <sup>dis</sup> appeared completely and it did not do like most empires (end of record)

(9)

and they built up such a great amount of hatred against them so that when they were destroyed, one year you will have the A<sup>s</sup>syrian empire feared by all of the world, five years later you have their land in ruins and their forgotten and their cities were never rebuilt. It stands almost isolated among the greatest capitals of the world in that regard. Now in our history we came up to the point where Jehu established a new line in Israel and we notice that is the turning point in the history of Israel and of Judah because Jehu when he killed the king of Israel, also killed the king of Judah and he begins a new dynasty in Israel. In Judah it does not begin a new dynasty, but it means that you have a queen ruling for a time, a queen who is the daughter of Jezebel, and then she is put out of the way and her grandson takes over as a little boy, and the line of David continues. In the south we have as you notice just one dynasty in the house of David, rig

through the whole history of Judah. In the northern kingdom we have a succession of dynasties, but the dynasty in the northern kingdom which ruled next to longest, which had next to the largest number of kings in it was the dynasty which was founded by king Omri. What was the dynasty in the northern kingdom which was ruled longest and had the largest number of kings in it? Who founded that dynasty Mr. Warden? Jeroboam and was succeeded by his son, and who succeeded Jeroboam's son Mr. ? Jeroboam's dynasty consisted of one rule of fair length and one rule of about 3 months, that was one of the shortest dynasty in the northern kingdom. What was the longest dynasty in the northern kingdom? Jehu's yes. You all have read, I believe, the numerous chapters dealing with the history of the successor to Jehu and I hope that most of you remember that after Jehu ~~ruled~~ <sup>routed</sup> out the line of Ahab completely that the Lord told him that he ~~was~~ would allow his successor to the fourth generation to sit on his throne, to the fourth generation. That is Ahab's line you have four generations in all, three in all, but two in the last one, but in Jehu, you have five generations, himself and his sons to the last generation and these kings reigned then, for long periods, not as strong dynasty as the dynasty following, but yet quite a strong dynasty and one which continued for a long time. If we add up the years in which he reigned and in which his successors reigned, a good estimate for the date when he seized the throne in 842, an estimate for the time when his great great grandson Zechariah was killed after a very brief reign would be 748, so you see we have a period of nearly a hundred years which they reigned and we have five king . Now these kings were not as wicked kings as Ahab, but none of them was what you would call a good king. They were men who were fairly strong in their rule, but they ought to be because the kingdom of Israel was three times as large as the kingdom of Judah. We have an interesting picture of one of them in connection with the death of Elisha. You remember the grandson of Jehu came to visit Elisha when Elisha lay dying and you remember that that is described to us in II Kings 13 and there we have the account

of how Elisha had fallen sick of his sickness whereof he died and <sup>Joash</sup> ~~Jehoshaphat~~ was the king of Israel, who you remember is the grandson of Jehu, came down to him and wept over his face and said, my father, my father, the chariot of Israel and the horsemen thereof in II kings 13:14 and Elisha said unto him Take bow and arrows. And he took unto him bow and arrows, and he said to the king of Israel, Put thine hand upon the bow. And he put his hand upon it; and Elisha put his hands upon the king's hands and he said, open the window eastward. And he opened it. Then Elisha said, Shoot. And he shot. And he said, The arrow of the Lord's deliverance, and the arrow of deliverance from Syria: for thou shalt smite the Syrians in Aphek, till thou have consumed them. And thus Elisha promised him. Elisha was going the bulwark of Israel, but he promised a great victory to the king Joash. And then you remember that Elisha said take the arrows and Joash took them and Elisha said to the king of Israel, smite on the ground and he smote thrice and stayed. And the man of God was wrothe with him, and said, Thou shouldest have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it: whereas now thou shalt smite Syria but thrice. Now isn't that mean? Why didn't he tell him in advance that he would destroy the Syrians, that he would defeat them just as often as he hit the ground then he would have hit ten times. But just to say smite the ground and then when he did it only three times to say that he will only win three battles. That was rather unfair, wasn't it? And it would certainly would be unfair if that was what it meant, but that isn't, of course, what it means at all. What it means, of course, is that Elisha said to the king of Israel who had come and is giving every sign and every outward expression of considering Elisha as the bulwark of Israel and considering that it is God's mercy through Elisha <sup>and</sup> ~~in~~ God's mercy to the people that determines their well being. (question 6 3/4) There was a king of Judah named Joash that had lived about 30 years before this time, but this is the grandson of Jehu, there are two or three of these names which are found in both

lines. This is the Joash, the king of Israel and Elisha then, saw Joash here who was making this, giving this evidence of being so devoted to God and to his prophet, and Elisha tests Joash's interest in what God commands. To some extent it is that and even to some extent perhaps ~~it~~ it is his general character. Joash is glad to fit in, he is glad to say what the people as a whole say. The people recognize what ~~it~~ Elisha has meant to their nation and Joash echos the word. Joash wants the people to know that he is one who is a religious man. He is one who knows what religion has meant for the nation and he is one who sees what a great man the prophet is. He wants them to know that. But now Elisha says to him, here is the word of the Lord. God is going to give you victory. Now take these arrows and he takes them, and now he says, strike on the ground, and now if Joash is really trying to do the Lord's will and really is convinced that Elisha is God's prophet, when he gets this command he will do it with a will. He will take and he will hit the ground hard several times and he will show by his carrying out of a commandment which doesn't seem to have much meaning to us but which comes from the one who is God's prophet and able to speak for God, he will show by his immediate and energetic obedience to this commandment, his real interest in following whatever God says regardless of whether it seems to him the sensible thing or the rather childish thing to do. But Joash ~~is~~ takes it and rather lack-a-dazically touches the ground three times with it and stops and he has done what Elisha has said, he has humored the old man, but he hasn't put his heart into it, that is very evident, and Elisha is very angry and Elisha shows his realization of the attitude of Joash. Because if you had put your heart into this thing, you would have shown a real heart to follow God and God would have given you all of the blessings you would like to have. As it is God is going to continue to be with Israel, he will give you deliverance to some extent from the Assyrians, but he is not going to give you the blessings, he cannot as he could and would if your heart was in obeying God. (question 9½) The situation here

as so often in the Scripture, or in any other thing is, we have a certain amount of material and we have to try to gather together this material and see what it means. Now we find here that Elisha was angry at him and if what Elisha said implied that hitting it once was enough, Elisha was a pretty unreasonable person to be angry. It is quite clear from that that Elisha expected him to hit more and if what Elisha said was something that didn't require more, than Elisha was the most unreasable person and Elisha ~~seems to be~~ here speaking as God's prophet, than God would be a most unreasonable person. Now the ~~impression~~ impression that we get from the Scripture as a whole is that God uses his prophets in a reasonable way, there is a reason in back of it even though<sup>not</sup> it may be obvious at first sight, and therefore I think we are required to try to see what the reason is and we have to gather from that that when he says strike on the ground, anyone who was truly devoted to the Lord could understand that this didn't mean just once and, of course, Joash understaod that much because he struck three times, but then he stopped, and when he stopped, Elisha was angry with him, and the fact that he was angry with him, we are justified, if God is a reasonable God and Elisha was his prophet, in gathering that it meant that one who was truly devoted to the Lord would have taken the command and carried it out with more vim, vigor. You have to take the fact that you have them and then interpret them. You have to interpret them in the light of the picture of God in the Scripture and in the light of what that is you have to assume that these were reasonable persons. Now, I know I sometimes tell somebody to do something and he does about a third of what I ask him to do and I get quite angry about it because he does it, and then he repeats to me what I said, and I find that I mispoke myself and didn't give the impresssion that I intended and then I become quite embarassed and digusted with myself, in the first place for not having spoken clearlyland in the second place for having been angry with him for not doing what I had in mind~~y~~ but only doing what I said. Well, now, I think we can assume that such is not here.

That if Elisha might have misspoken first, but when Elisha is speaking for God and we are told what he says and what happened, we are justified in assuming that he did <sup>speaks</sup> ~~things~~ in such a way to 13

Now, of course, this in turn, the matter of studying the meaning of Hebrew words would come in. He said smite on the ground, and he smote thrise and stayed. Well, now the Hebrew word what does the Hebrew word mean? Well, if you want to find out really what a word mean, the way to do isn't simply to look into the dictionary, because the dictionary writers a few to find out, you are simply finding out what he says, and of course, if he is a good man, it is all right, but if you want to really get evidence, you would see what are the context in which the words are used. Now, in this case, what he said in Hebrew was to smite on the ground. Now if he had said touch the ground, that would be different, I mean, it isn't a matter of what our English words say, it is a matter of gathering from the context what the Hebrew word means and you are justified then in gathering from this context that when he says smite on the ground, he doesn't mean to hit it once, that words means to really 13½

Now, of course I don't mean that you build up your interpretation of any one word from one passage, but it is just a further illustration of how we get our teaching, our understanding of words and of teaching from the context and we check one context by another. The study of the Bible is just like any sign. It is gathering data and interpreting them 14

Well, now, this is an idea of the character of king Joash. He was not a bad or wicked king, like king Ahab. He was not a man who was introducing Baal worshi into the land. He was a man who was outwardly following the Lord, but he was a man who was at least lack-a-daisical in his loyalty to God. Now, you studied the chapters in Kings and Chronicles about the dynasty of King Jehu, about his son Jehoash<sup>abaz</sup> and his son Jehoash, and then the next son, the fourth in line, Jeroboam, whom we call Jeroboam second to distinguish him from the previous Jeroboam. He was, of course, one of the great

kings of Israel and he belonged to the longest dynasty, the dynasty of Jehu. This Jeroboam extended the kingdom of Israel, we are told in the book of Kings to its widest extent it ever had. Reestablished the wide boundaries of the kingdom of Israel and he did that with the help of one of the prophets and as you read that in Kings, how many noticed which of the prophets it was?

(end of record)

I don't recall but it is my impression that the septuagint tries to get around it like the A.V. that is my impression, I am not at all quite sure. You mean on this case of Saul? But on this case Hadadbezer and Hadadrezer, we have an <sup>ancient</sup> inscription with a man's name on it, Hadabezer, and we know what it means. HADAD is my health, and Hadad is a god, frequently mentioned, a pagan god, there is no such thing as Ha 3/4 , and we have the <sup>Erom</sup> now in the case of Edom and ~~A/A~~, there again is the difference of one letter, and we have Edom ~~A/A~~ many times mentioned in the Scripture, and ~~A/A~~ Erom many times in the Scripture, this is the only case I know of in which there has been a confusion, but in this case, II Sam. says Erom and I Chron. says Arom, and Ps. 60 says Edom, and it is quite evident that there has been one of the <sup>hree</sup> ~~two~~ must have been a mistake in copying, but the mistake of copying is between these letters in which such a mistake easily occurs and you will not find such a mistake with most letters. (question 1 1/2) II Chron. 22, What is it about? Well, there you have the number written out and in the writing out of it, it would be impossible to ( ) too many letters to print, and so there is a case in which the discrepancy goes back to a very early period. Now, just how did Chronicles get a mistake at that point, it seems quite definite to be. We don't know. Dr. R. D. Wilson thought that in the early days they probably had some system of numerals and that later in order to preserve their text more carefully they changed them all into spelled out words and gave up the numerals. Now, I don't know what that system of numerals was, we do not know. And if we knew it might be that we would see how the error in copying could easily have been done, but it would seem that when one says he was 22 and the other says he was 42, one or the other must be an error and the evidence you could get suggests very strongly that probably it is in this case an error. There are a few cases of numbers. In fact, we will say this. There are more cases of error of transcription in relation to numbers than in relation to anything else in copying. The hardest thing, ordinarily, to preserve in copying is proper names. That is very difficult particularly foreign proper names. I



remember when I was a student at the Univ. of Berlin, what a time they used to have there with my name. It was a terrific problem for them and I remember once I went to a , I used to get, they always addressed me, wrote anything, they didn't write MacRae, they wrote Mackal, because there is no word in German that has a capitol letter in the middle of the word and so they would never think of there being a capitol R and there must be a mistake or something, it looks more like a K t<sup>h</sup>an anything else, though it looks more like a capitol R than a k . And then the last letter there is no word in German that ends in ae, so they figure that it must be an l even though it looks like an e . And so they would nearly always address me as Mackal, no matter how clearly I wrote it or if I dictated it, the man who wrote it down, the next person who would copy it would copy it Mackal and one time I bought a hiking suit, I was going to have two or three days free and I wanted to get off into Switzerland near Berlin, and I bought this hiking suit and I wanted to be sure to have it on time and I said, now it is a capitol R and he wrote a great big capitol R on the other line, the man in the store, and I said, will you have it at my place by early afternoon on such and such a date. And he said, absolutely, I will and the afternoon came and I wanted to go and the suit didn't get there and I waited, and waited, and it didn't get there, and finally after two hours of waiting, a man came and brought it and he said does a Mr. Rawl live here? We didn't know a Mr. Rawl, but I had been waiting for that suit, so I went to the door and I said, say, let me see that, and I looked at it and there was my name there with a capitol R and he had been going all around asking for Ra~~l~~, he read it MacRal, so he asked everybody where this Mr. Ral lived, and in the house in which I lived there ~~w~~ere a great many apartments in the house where I had a room, and he had gone from one to the other asking for Mr. Ral and finally at last somebody said finally there is a foreigner that lives up stairs two floors up, I don't know what his name is, but maybe it is he, so he went up, and sure enough it was the foreigners name. (laughter) It is very difficult to in copying names to get them accurate copying manuscripts .

Very difficult and when it comes to foreign names in particular, you get stuck very very easily. In the Univ. of Berlin they have a wonderful system. When you enter there, you ~~get a phone~~ <sup>they give you the diploma.</sup> and that means you are safe, you know. You get your diploma anyway. So they give you a diploma when you enter there, you are a matriculated student and the rector of the University, speaks how wonderful it is to become a matriculated student of the University of Berlin and we had about 200 of us foreigners were getting our matriculation of that year, and so they gave the foreigners their diplomas all at once, and we all met in one room and the rector gave us a little speech and he went out and two clerks started in to give us our diplomas. And they would look at it and they would yell out the name and a fellow would step forward and take it and when it came to the Egyptian names and the Arabic names and the Russians names, those different one, they didn't seem to have much difficulty, they got their names all right, but when he got the American names, it was a tough problem. I remember Charlie Woodbridge was one of the group and when they called his name Woodbray, Blakely, who used to be President of Queens College in Charleston, N.C., he was also in the group, and when they called Woodbray, Blakely thought they said Blakely, they would say  $7\frac{1}{4}$  which would be the best that they could do with Woodbridge, and when they called Paul, they said and ~~who~~ had quite a job figuring who they meant, but they managed to get all of the names and then they came to mine and they were really stumped on it. (laughter) He said Alexander Mac that was as far as he could get and when he mentioned the Alexander, I caught on that I was the one that he meant. (laughter) It relieved me of some embarrassment. Well, I realized that with two languages that I had chose to be related, actually are German and English, that they should have such a difficulty with our names and making any sense out of them at all, that we would have such a difficulty in understanding what they meant when they pronounce our names, it simply gives you an idea the problem of the scribes in copying down the Babylonian names and the Egyptian names and other foreign names like that in the Bible. And so in the Bible it is an interesting test

of its accuracy to look at the proper names and see what happened to them. In Alexander the Great, about 300 B.C. who made a conquering trip into Asia, and an account of the trip was written more or less, mythical account of the trip called the  $8\frac{3}{4}$  and we call it that because it used to be said  $8\frac{3}{4}$  wrote it and we don't think he did, so we call it

. Well, this story was written in Greek and translated into Syriac, and the ~~A~~ Greek was copied and recopied and recopied, and the Syriac was copied and recopied, and recopied, and when you compare the two today, the list of the mention of his twelve companions, the two lists, you can't find one name in the Greek that you can recognize as the same name as any one of the Syriac twelve names. Names have all been so changed, even ~~in those stories~~ though the story is actually the same in the course of copying. There was an Egyptian priest in about 300 B.C. who was able to read the hieroglyphic inscriptions of course, at that time, and he read of the inscriptions on the hieroglyphic monument and he made an account of ancient Egypt and in this account of the kings of ancient Egypt, he listed the ancient kings and he arranged them into dynasties and ~~we~~ we have had that list through the ages and upon it our ideas of the ancient dynasties of the kings of Egypt has been based. Now within the last hundred years ~~we~~ we have learned to read Egyptian hieroglyphics and we have gotten the names from the monument exactly as  $8\frac{3}{4}$  in the first place when he wrote his account, but as we compared the names of the Egyptian pharaohs with the names ~~and~~ <sup>in</sup> the copies  $8\frac{3}{4}$  as it has been copied and recopied and recopied, just as the Bible has been copied and recopied, though not as many times, and as we compare them and we find that at least half of the names of the kings of ancient Egypt there is not even one letter which remains the same as any one of the letters in the original name, so greatly has it become changed in the process of copying. It is very difficult when you take a manuscript and copy it and the copy that you make is copied and that copied again, to keep proper names accurate, it is extremely difficult, and particularly if they are names from a foreign language which are not the sort

name with which you are familiar. It is extremely difficult to do. Look at the septuagint and you see something of the difficulty. In the septuagint where it tells about the, we have the city of Beersheba and we have the woman Bathsheba, who is the mother of Solomon, and in the septuagint as it has come down to us, Bathsheba, is called Beersheba. Now that is a comparatively small change, but it occurs in all septuagint manuscripts. There are much greater changes. When we have the wars of Omri and Tidni in a chapter in Kings there, they fight each other and do this and this and in the septuagint it has the same name for both, calls the same name exactly for both and there is one ~~place~~ place where it gives the names of David's officers there in the septuagint, somebody in simply copying, put down a common word, instead of the proper name. The common word, which was somewhat like it, add it said that so and so and he ran to his house which is actually a proper name, but slightly ~~changes~~ changes the meaning. I heard the other day about a man going to Sesqui Centennial recently, a woman went into a book store and she said I would like to get a book by Cullin~~in~~/and/mmont, and the man said, by Commont? They are having this big celebration for him and I would like to get one of his books. Commont? Who is that? What book did he write? Why, she said, he wrote Faust, for instance, ~~oh~~. Oh, he said, you mean Goethe, (laughter) and the woman simply called it ? 12 $\frac{1}{2}$  which is easy to see how that sort of change can take place. Well, now in the Bible then, we should not be at all surprised even if the ~~old~~ old septuagint was on the whole very accurately transmitted, it would not be at all surprising that proper names were quite mixed up, ~~when~~ in the way, when we get the original names on the monument and can find them later. But there are many cases now where within the last century, we have recovered the actual names of the ancient kings, whether of Judah and Israel or of Babylonia or Egypt from the monument, and we find that these names as preserved in the Bible are on the whole very very accurate. There are a few cases where one letter is changed, but comparatively few. On the whole there are extremely accurately done. And it is an evidence

, the most remarkable evicence of the very great 13½  
 Now, of course, our errors in copying are apt to come from the fact that we  
 know something and so that the fact that these names  
 are so very very accurate and the fact that you have something that is non-  
 sensical ~~Abba~~ like this statement Saul was a year old, is just a further evi-  
 dence of the very very great care those scribes took, whether it made sense  
 to them or not to copy just exactly what they found and the result is that we  
 can say, this isn't what the Scrib/es thought it ought to be, but this is  
 what he found in the manuscript that he is copying and the copying of the  
 O.T. has an accuracy to it that surpasses any book of ancient days  
 and I think that it is very important that we know that and very important  
 that we realize that accuracy and dependability of the of the O.T., but  
 it is also important that we realize the fact that there are little errors  
 that have crept in in copying. There are not many. There are extremely few,  
 but (end of record)

10

And every detail has originally . We can depend upon it. We do  
 not have it as originally written, but we have it remarkably near to the way  
 in w/hich it was written, so near, that these cases where there is definite  
 error in transmission are extremely few. And I say it this way, You bring me  
 some brand new idea, some new theories, some new doctrine, some new viewpoint,  
 and you say, look at this here, this statement, this word proves my viewpoint.  
 I have no other evidence in Scripture but this verse and this says it and it  
 must be so. I will say to you, well, how do you know that this verse has been  
 accurately transmitted. How do you know that there hasn't been a mistake in  
 copying this particular verse, so that one of the verse or one of the letters  
 were originally different and your view is false. But when you bring me two  
 letters in different parts of the Scripture, and you say, look here, this is  
 clearly taught in these two verses, and you don't have evidence of an error  
 in one of the other, I will say to you, the chances that both of these verses

that there has been an error in transmission ~~of~~ of which we have no evidence are so very slight as to be hardly worth . I think that the Lord had caused that there be some of these little errors in some of the Scripture just for the very reason to lead us to avoid the danger that is so easy for us to fall into of taking one little verse by itself and building a whole theory and a whole doctrine on one little verse. And it is so easy for human to err, that the Lord doesn't want us to do that. He wants us to compare Scripture with Scripture and to know that the Bible is preserved with the most remarkable accuracy, but yet that there are a certain number of places where there have been errors that have come in the course of copying. Now, for next Monday I wish that you would look over, just look over, I Kings 17 - II Kings 2. Now, that is quite a number of chapters, and they are long chapters, but most of them are familiar chapters. I am not asking you to answer the questions about historical or spiritual lessons in them, but simply to look them over rapidly and to note any problems in them that occur to. Note any problems that occur to you in these chapters, any verse that you don't know what is meant, anything that seems to you to be a real problem. Now the lesson for Tuesday is of a different type. Tuesday it is the same sort that we have been having. II Chron. 21 - 24, answering the same questions we had as to the spiritual teachings and historical teachings of these four chapters. See the difference in Mondays and Tuesdays. Monday is dealing with material that has mostly spiritual lessons. I am going to run over it quite rapidly. We are getting near the end of the year. I have sometimes taken a long time on these chapters, but I am only going to take a little (end of lecture) question of intelligence rather than of memory this morning. It takes a little bit of time to explain it and so I won't be able to re explain it for any who are later than the present 3 minutes after so anyone who comes in after this time, please don't interrupt your work to try to explain it to them because you cannot do it in a word or two. Here is the question. We have thus far in our assignments in Kings and Chronicles, examined the reigns of four kings of Judah. Rehoboam, Abijah, Asa, and Jehoshaphat and we have covered the reigns of several more

kings than that of Israel, we have covered Jeroboam, his son who reigned hardly any time, B his son who reigned very briefly, who reigned 7 days, Omri and his son Ahab, and we haven't quite finished, I believe the reign of Ahab in the assignment, or have we just barely come to the end of Ahab's reign? Now we have covered all of those kings of Israel and those kings in Judah. Now what I want you to do now is to think of that as a period about which you were going to write a history, that period after the death of Solomon as far as we have gone now, think of it as a period about which you are not going to write a history of Judah, now a history of Israel, but a history of the land of Palestine during that period, and indicate to me where you would make a division into two sections of that period, where and why? Now, you may not know the exact month or date or even the year, but tell enough so that I will see where you, how you think that material would be reasonably divided into two sections which have some one basic difference between. Now as I say, it is a question of intelligence rather than of memory and so if you don't know, why you don't know and don't worry about it. I will be interested to see how many of you in your reading have not merely read statements but have thought about it and noticed what was really involved. ....

And who was her husband Mr. Hayenga? Ahab was her husband. And who was Ahab's father Mr. Anderson? How many thing Z was his father? How long did Z reign over Israel? 7 days he reigned. And he was hardly the father of king Ahab. Ahab's father was king Omri and Omri is historically perhaps the most important king in the whole history of Israel. From a spiritual viewpoint, he is not. From the spiritual results of his actions, perhaps he is, but the results were not particularly apparent during his reign and the Bible does not stress this. From the viewpoint of secular history ~~he~~ there is probably no more important king in the whole history of the northern kingdom than King Omri. In fact, the Assyrians record in later years to this land as a land of Omri, and even Jehu, the man who killed the last descendants of Omri, they Assyrians called Jehu, the son of Omri, by which they mean this age

that , one who reigns over the land that Omri reigned over. And perhaps the Assyrians didn't know whether he was of the same dynasty or not, but it shows how great the importance of the name of Omri was. He was a second founder of the northern kingdom of Israel. His importance historically is very very great. Now as to the question I asked you and which I hope that most of you gave a correct answer, in the southern kingdom during the period at which we have been looking, how many dynasties were there? One. There was one dynasty and so you cannot divide it into dynasties. Now to divide a history of a period into dynasties in some cases is a natural division which shows the important divisions of the history. In other places you might say that it is more or less accidental. Supposing that you were to divide up the history of the U.S. from 1900 - 1949. Suppose that period you wanted to discuss, how would you divide it? Suppose you wanted to divide it into two parts, how would you divide it? One way of dividing it would be into the time when Roosevelt was president and the time when Truman was president, but that would be a very natural and logical way of dividing that period. And why not? The policies were very much the same during the time of the two men and yet the period from 1942 to 1949 in American history is a period which would naturally divide into two separate distinct vital sections and what would be the division you would make? The war years and the years and the years of attempted reconstruction. The period when there was war and the period after the war was over. That would be the natural division and it so happened that Truman was president during a further section of the war years, but it didn't make a sharp division in American history when Roosevelt died and Truman became president, but it did make a sharp division when the war ended and the problems of war were succeeded by the problems of peace. Well, now in the case of this period with the Southern kingdom there was one dynasty, there were four different kings. Now we have not any reason to say it would make a natural division to divide between one or two or three of these kings and the rest, we have no reason for any such viewpoint as that. That is as far as the kings themselves



were concerned. Now in the northern kingdom how many dynasties do you have during this period? You have three dynasties in the northern kingdom. You have the dynasty of Jeroboam succeeded by his son who reigned very very briefly and you have the dynasty of \_\_\_\_\_ who succeeded by his son who reigned very briefly and then you have the dynasty of Omri which began with Omri, one of the most important kings of the whole history of Israel and he was succeeded by his son Ahab and other successors but that is as far as we have gone yet, in our examination of history. Now if you wanted to make a division of the northern kingdom into three according to the three dynasties, it would be quite an artificial distinction. It would relate to who sat on the throne, but it wouldn't affect the people as a whole tremendously, but what would be the natural division between them in the history of this period? What were you going to say, Mr. Kirdwood? Yes, well isn't El \_\_\_\_\_ B \_\_\_\_\_'s son who I mentioned as having reigned for a very very short time? Zimri, I wouldn't count Zimri as a dynasty because he reigned only 7 days. He killed the son of Bashah who had reigned only for about 3 months, even as Nadab, the son of Jeroboam reigned about 3 months, but then you had \_\_\_\_\_ fighting between Omri and \_\_\_\_\_ and Omri won out and Omri established \_\_\_\_\_ but as far as the country as a whole is concerned, how would you divide it logically and naturally into two sections, Mr. Yoder? (answer) There was a period in which there was constant war between the northern and southern kingdom and there was a period of peace and alliance between the northern and southern kingdom and that would effect the life of everybody practically in both kingdoms. The two kingdoms are so close together that whether they were at war \_\_\_\_\_ armies, we read that there was war all through the reign of Rehoboam, there was war all thru the reign of Jeroboam, there was war in the reign of Abijam the son of Rehoboam, you remember, and then how about Abijam's son, Asa, was there any war in his reign? Oh, you remember that Basha came from the north and he established fortresses and you remember that Asa sent a message to the king of Syria and asked them to help them and he attacked Basha from the rear and then

Asa came up from the rear with an army and destroyed the fortresses that Basha had built and took the material of them and brought it over into his territory and built fortresses there to protect himself. There was war going on during a period of about half a century during a long period after the death of Saul when the two kingdoms were at constant hostility. There was no peace between them and then we find that in your later part of your assignment you had Jehashaphat going up and visiting with Ahab and you remember that Ahab said to Jehashaphat, what shall I do, I have this attack from the Syrians over here, do you think I should go and fight them, would you go with me? And Jehoshaphat said, I am right with you. If you think it is the Lord's will, I am right with you, I am right beside you, I will stand with you and the two were standing together and so you have the period of hostility and of warfare between the two kingdoms and the period of friendship and alliance between the two kingdoms. And the period of hostility lasted about 50 years and the period of alliance and friendship lasted about 50 years and that is the striking thing in the relation between them. It is not expressed in so many words, but it is verse after verse, after verse, that refers to the first situation and abundant evidence of the second. As further evidence of that we have even the fact that Jehoshaphat's son married the daughter of Ahab. You have a close friendship, a close alliance between the southern and the northern kingdom in the latter part of this period and so you have these two diverse periods and what made the change? We have no statement in the Scripture as to what made the change, but there is good reason to suspect that the change was due to the wisdom in a worldly way of King Omri. We have a situation which seems to prevail during the first <sup>2</sup> dynasty <sup>ies</sup> of the Northern kingdom which does prevail during that time and then after Omri becomes king, we have quite a different situation and it continues all through his dynasty and changes at the end of his dynasty and it appears quite evident that Omri was a man who started a new course of events. He was not a man who lead the people back to God. Neither was he a man who

made great strides in leading them away from God. He seems to have been as far as evidence goes, an Egyptian, as far as religious things were concerned. He was, however, a man who was an able general (end of record)

Did I give you the date? He reigned from 745 until 727. the 5th who reigned from 727-722 and he was succeeded by Sargon, a man who so far as we know was unrelated to him, who reigned from 721-709. Sargon was succeeded by his son Sennacharib. These four Assyrian kings are very important in connection with Biblical history and every student of the O.T. should be familiar with all of them. (question 1) Well, I should give you the page where you can easily get them. They are in Barton's Archaeology and the Bible page 68-69. There are a great many other places where they are available. It is one of the best known facts of archaeology, of these particular kings. Since so many were late I don't want to lose any more time, so I had better not repeat them now, but you can all get them from here and be sure you remember them. Sennacherib is the king who was very well known because of his relation to Israel. We want to speak a little bit about king Sennacherib, who reigned from 705-681 B.C. Sennacherib is the one who made a great attack against Judah and that is an incident which is both striking and so important that it is described three times in the O.T. In what three books is it described Mr. Walter? (answer) Where is the third one. I and II Kings, II Chron. and third in where else. Isaiah 36-39 gives a rather full account of this relationship of king Hezekiah with the Assyrian kings. Now this account which is told in full in the three places is very important because it is the account of what threatened to be the complete downfall of the kingdom of Judah and Isaiah had already prophesied in the days of Ahaz, the father of Hezekiah, he had prophesied that Ahaz deal with would not help Judah but would injure Judah, actually it would result in removal of the Judah would be face to face with Assyria and the Assyrian armies as he said in Isaiah 7 would across into Judah and then Isaiah describes in many places in the early chapters of his book, he describes the way in which the Assyrian force like a river is going to come up and flood over its banks and flood right down into Judah and the terrible results that follow from Ahaz' wicked act in making an alliance with an

ungodly . And then after Isaiah does this, you might think that it means that the whole land is going to be destroyed as the northern kingdom is and taken into captivity, but it goes on to say, yet the Lord will protect his city. He says that God will protect the land, he says, as birds will the Lord deliver Jerusalem, and some people think that is a prediction of airplanes, but in the context he is not dealing with anything from the distant future, he is dealing with something in the near future. He is dealing with protection from Assyria. And in those days there was nothing you could do about the birds flying over head. They were not a part of your power. You couldn't use them. They were beyond you. It was a good example of the power of God moving beyond and apart from human control and so Isaiah said, like birds flying, the Lord will defend Jerusalem. That is, nothing that man does will have anything to do with it. God will deliver Jerusalem and he gave these predictions in several places in the early part of the book of Isaiah and then when we get to Isa. 36-39 we have that historical section of the book in which he tells how it was fulfilled and the same account is contained in II Chron. and in II Kings except that you have a little more of the actual message through Isaiah in the book of Isaiah than in the other two places and perhaps a slight bit more of some of the historical details in one of the other of these sources. Now this account in the Bible is such a striking thing that it is one that in every cycle of Sunday School lessons when we get to this section we always take that. Whatever else we may skip, we always present this, so at least once in every six years in every Sunday School, at least in every Sunday School that has lessons that aren't too thoroughly controlled by the modernists you have a lesson on this subject, on God's deliverance from Sennacherib and the Bible tells us how the forces of Assyria came and they gathered around in Judah, they attacked and conquered certain Philistine cities and it looked as if they were going to conquer the land of Judah, and then how they came up and

their representatives came right up to the gates of Jerusalem, and there at the gates of Jerusalem they called on the people to go in and then we read that they sent a letter calling on them to surrender and the Scripture gives us a little background of that letter. When they sent the letter calling on him to surrender, really he heard of the coming of the Egyptian force and he thought takes another force, I had better see if I can bluff this one into making peace immediately, but, of course, they didn't know that, they got a letter from Sennacherib asking them to surrender and they knew that many other cities much greater and stronger than Jerusalem had been conquered by . They knew that Sennacherib and his power and the power of his predecessor was far greater than anything that Judah could muster, far greater than something ~~far/great~~ many times as large as Judah could muster, and we read that Sennacherib conquered the walled cities of Judah. He took the other important cities and the most important city, next to Jerusalem in Judah, was a city called Lachish, somewhat west of Jerusalem over on the edge of the Philistine plains. It is not down in the plain, it is up in the hills, but a little bit isolated from the main body of the hills, and so it was a very strong fortress and a powerful and important city this city of Lachish, but Sennacherib took Lachish and carried the people, broke the great walls of Lachish and carried the people off. Now Jerusalem is the only thing that remains between Sennacherib and complete conquest of Judah and it would be silly to say Sennacherib was unable humanly speaking to conquer Jerusalem. His army was many times as large as any army the Jews could muster and he had already conquered many cities much greater than the city of Jerusalem, and so when he sent his representatives up there to the people and called on the people to surrender, we read that they said in ch. 37:10 thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God, in whom thou trustest, deceive thee, saying, Jerusalem shall not be given into the hand.... there was nothing else for Hezekiah to trust in, there were some good walls around Jerusalem, but a strong army could certainly

wreck them... Thus shall ye say to Hezekiah king of Judah, Let not thy God in whom thou trustest, deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria. Behold, thou hast heard what the kings of Assyria have done to all lands by destroyond them utterly; and shalt thou be delivered? Have the Gods of the nations delivered them, which my fathers have destroyed, as Gozan, and Haran, and Rezep, and the children of Eden whenh were in Telassar? Where is the king of Hamth and the king of Arphad, and king of the city of Sepharvaim, Hena, and Ivah?..... and all of these various places have surrend~~ed~~ or been destroyed and the people terrifically treated, and now why can Judah expect to, Jerusalem expect to be saved and we read in vs. 14 that Hezekiah received the letter from the hand of the messengers and read it and Hezekiah ~~es~~ went up to the house of the Lord and spread it before the Lord and when Hezekiah spread the letter before the Lord, God ~~said~~ sent Isaiah to give an answer to Hezekiah and Isaiah said this si the word which the Lord has spoken and he continued with the word that God would d~~el~~iver Jerusalem and this shall be a sign unto thee, Ye shall eat this year such as groweth of itself; and the second year that which springeth of the same: and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof. And then we go and we read how the king, how in vs. 36 then the angel of the Lord went forth and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when men arose early in the morning, behold, they were all dead corpses. So Sennacherib, king of Assyria

departed and went and returned and dwelt at Ninevah, and as he was worshipping in the house of his god he was killed. Well, now in this account that you read here, how long was it after Isaiah gave the declaration? before God destroyed the Assyrian army? Was it the next week? Or was it the same day? Or was it a month later? How long would you say, Mr. Kirkwood? How amny of you can tell me what the sign was which God gave? How many, would you raise your hand? I just read vs. 30 and I wonder how many were listening as I read it, vs. 30 told what the sign would be, Mr. Kraak? Well, then how

long would it be. It would be at least two years, between two and three years, because he says you are going to be shut up in Jerusalem here vs. 30 which I just read to you, it is a good thing to go into the reading of the Scripture, but it is a much better thing to listen when you hear it read and that is what vs. 30 says. This is the sign, you will eat one year just what grows itself. In other words the people were unable to plant that year. They were in Jerusalem and they didn't know when marauding bands of Assyrians would destroy anyone who would venture outside of the wall, so they couldn't go out and plant. They could go out and make a quick run out a certain distance and gather together what they could of stuff that grew of itself, but they had been unable to plant that year because of the Assyrian armies around. And then he says the next year you will only be able to gather that which springs of the same, in other words, you can't plant anything next year either, but in the third year, you will be able to sow and reap and plant vineyards and eat the fruit thereof. So he says, there is at least about 2 years before this happens and so when in vs. 36 you read Then the angel of the Lord went forth, the then means two or three after Isaiah spoke. It does not mean immediately, it can't in view of this sign that God gave in vs. 30. (question 2/12) Now there are parallels to it in Kings and Chron. and how many of you, what did you read in Kings or Chron? How many have Kings open before you. Quite a few, then it is enough that we had better look at that particular verse and see what is involved there. II Kings 19:35.. I am very glad that was called to my attention because the use of that word that in the Scripture is something that often misleads people. Vs. 29..... And this shall be a sign unto thee, Ye shall eat this year such things as grow of themselves, and ~~thing~~ on the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof. .... That is what we are told in vs. 29 and then in vs. 35 it says And it came to pass that night, that the angel of the Lord went our, and smote in the camp of the Assyrians an hundred fourscore and



and five thousand. What night? Did it come to pass? The night when the angel of the Lord went out and smote them? That is the night when it happened. (question 14) It is a very valuable warning against trusting superficial impressions that you would get from reading the English, because you will find that all through the Scripture that in reading the English we can get superficial impressions and then we can build doctrines on that superficial impressions, even denominations have been founded upon superficial impressions of what the Scripture has said. And there has been a great deal of strife which is utterly unnecessary if we would go and see what it says and get the context and see what ~~its~~ meant and here we find that Isaiah said two or three years from now all of this trouble will be over and then he says (end of record)

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That is quite a common way of using that in English. My wife doesn't use it in that way. I have never heard it used before much in the way that she uses it, except that we had a man here, a student from Czechoslovakia, and he was a very bright fellow and he was constantly using the word that in a way which I found out is the way that she uses it. She got hers in , but the word that as uses it is the thing that I am now going to talk to you about. Now that is the way he uses it. He would say, now could it be that way? I That is the thing that I was going to tell you about. Now the Bible used the word that a great many times in that sense, in that day something will happen. What day? The day that I am now going to talk about. The day that I am pointing my finger at. That day is the time when something occurs. ~~If~~ But you do not consider that in that way in that day, you will very soon find yourself involving hopeless in trying to interpret many ~~facts~~ passages in the Scripture where the phrase in that day is used. In other words, the question is what does the Hebrew word mean which is here translated that? And in English we have the word this, which means a thing which is near. And that ~~is~~

which means a thing which is a little further way. Now that is a particular distinction of pronouns, there is no reason why you should have exactly <sup>happen to</sup> that distinction of pronouns in some other language and as a matter of fact, you don't and in the Hebrew you have the preposition which means that, the thing of which I am pointing, and that the thing I am talking on, that is the difference between the two expressions. Now, you can translate either one of them as this or that, 2 but they have a different meaning altogether and when you come to translate it into English, unless you are going to give a whole paragraph to explain the exact meaning, you have to do the best you can on it. Now in this context, I would think the AuV. would have done much better instead of saying that night, to say it came to pass one night, because it is very clear from the context that it was not the night which was just spoken of and in English the that may so easily give the impression that the Hebrew would not contain, which vs. 29 proves not to be right. (question 2 3/4) Yes it says the angel of the Lord went out and smote in the camp of the Assyrians 185,000, well how did the angel of the Lord do it. Well, we are told that it was sudden, aren't we? Now the English translation is a bit awkward here. They say and when they arose early in the morning behold they were all dead corpses, and of course, it sounds in English as if they means the 185,000, and, of course, it doesn't. It means, in fact there is no they expressed in the Hebrew, it is simply a plural form which means people. And when it came that people arose in the morning, there is no word they, which in English refers back to someone you have just been speaking of. The Hebrew has a word that they could use for that, but they don't use it. It is when men arose, when someone arose but it doesn't say that, it just means at the time of arising, king Sennacherib woke up and he said shall we march up and attack Jerusalem today? And then just then he heard a noise outside and he said, what is the matter? And a man came running and said, king, he said, something terrible has happened. You know, I don't hear many people getting up everything is quite set, and the

king said, what is wrong, blow the bugle. And he said, we have already blown the bugle, and he said, only a few people are around and the king said, let us go and investigate. So they went out and then came and found these men all dead here and there and everywhere, lying dead through the camp. People woke up and behold there were all of these dead corpses around, 185,000 soldiers. Well, it shows that something happened rapidly, quickly, which disposed of a great many men, in the course of the night. Now, of course, the Scripture says that the angel of the Lord went out and smote. If you want to take that with extreme literalism, you can imagine an angel that came with something in his hand which he struck the people and caused them to fall dead, but that, of course, is by no means a required interpretation of the word. The Angel of the Lord came and caused that this happened, caused that they all of a sudden had a stroke, that they all suddenly had something go wrong with their bodies which caused them to drop dead, just what was the thing which caused this terrific sudden havoc in the forces. Well, now the Scripture does not go into details, there was no medical man on the ground with modern technic to investigate and to determine what the exact situation was, but it is interesting that there is in the records shortly before this, we read that he heard Sennacherib heard that the king of Ethiopia was coming to fight against him and the king of Ethiopia was the king of Egypt also, the Scripture sounds rather queer there, the king of Ethiopia was coming, how could he get way up there to Palestine. Well, the Scripture doesn't bother to give us the background, but the king of Ethiopia, named here, was a man who became king of Egypt and ruled both countries and it was the Egyptian army which had come up to meet the king of Assyria. Well, there is an Egyptian story quoted by Herodotus that in the days of Sennacherib, that Sennacherib attacked Egypt and that on the borders of Egypt his army met the Egyptian army and that while the two armies were there facing each other, that a great body of field mice came up and that the field mice chewed up the bowstring of the Assyrian army with the result that the men were helpless and had to turn around and go back and not attempt to invade Egypt.

Now this story which \_\_\_\_\_, centuries later quotes, which is by him attributed to the time when this very same king Sennacherib is a story which from which we can gather there was at least this, that there was an Egyptian story circulating, retained after this that in the days of Sennacherib, Egypt had been in great danger from him, but that his army had been rendered helpless not by any Egyptian force, but in a very strange way, something had happened that had made them helpless and made them have to leave and that many today conjecture that the mention of the Egyptian story might suggest that actually what occurred was a great outbreak of bubonic plague which is carried upon mice. Now that is purely conjecture. Now, we do not know what the means is that the Lord used to cause this great havoc in the Assyrian army at this time. Of course, if they had only immunized the people, they were probably in too much of a hurry to stop and do that at this time, but they might have been prepared against them, but it came and it came suddenly and they were rendered helpless and that is a good guess as to what it was. The Egyptian story, however, is to some extent, a corroboration. It is an evidence from another source that Sennacherib had a terrific disaster which was not a disaster as the result of meeting an army in battle and which took place there in the Philistine plain on the territory between Judah and Egypt/ There is \_\_\_\_\_ evidence then from Egypt about this. Of course, this evidence is not very direct. (question 8 $\frac{1}{2}$ ) I don't know but it is my impression that it was extremely rapid. (question 8  $\frac{3}{4}$ ) (pulling down map) Here, this will give you an idea. Here is Judah and here is the Philistine plains here and here is Egypt down here. Now we have no record from \_\_\_\_\_, it is something that He \_\_\_\_\_ the Greek traveler heard in Egypt, centuries after and so it is a tradition handed down. It might even be a record which was available in Her \_\_\_\_\_ time which someone read and told him. He could hardly read the Egyptian hieroglyphics himself. Well, the Egyptian tradition is that it happened in the southern part of this area here. The Biblical account doesn't say where it happened. It does say that the armies were down in this Philistine

plain at the time when the message was sent to Jerusalem two or three years ago, before, and so we do not know just where this takes place, but it was somewhere in this area and it is altogether possible that the Egyptian tradition that He heard was exactly correct and that it happened quite far south in Palestine right on the very edge of Egypt. That is really down in the Wilderness and that is entirely possible. On the other hand it is entirely possible that the Egyptian record that H... heard was ~~distorted~~ distorted as to the exact place where it happened, but that it recalled the general area, but that it had it too far south, we don't know, the Biblical account doesn't tell us which. My guess would be that it was further north and, of course, it says here that they arose in the morning and there were all of these dead people. That doesn't mean that there was no sickness in the camp before, it is entirely possible that the whole thing occurred in one night, but it is on the other hand, possible that there might have been a man sit here and a man sits here and a man sits there and the thing beginning to spread without the king hardly realizing ~~what~~ what was happening without its coming to attention vividly of the direction of the Assyrian army. They think that it is a little fever that comes down and then, they lose a few men, they always do on those expeditions everywhere, but this is just something that will pass over, and all of a sudden it flowers out into a terrific thing and they are absolutely helpless. They were not placed in a position where as far as we know, with the Egyptians or the Jews came upon them with force and injured them, because we read that they turned around and went back, those who were left, went back to Ninevah. Now, we have this account in the Bible here and we have the Egyptians tradition records which is interesting but that I would not attach a great deal of weight, but a thing that we would be much interested in was to know what Sennacherib had to say about it himself. Sennacherib ruled for many years and he was a very powerful ruler and he built great palaces in Ninevah which had been excavated and what did Sennacherib have to say about this great expedition which he conducted through the west? Well, we find that in his inscriptions

he describes his expeditions quite fully and here is the oriental institute of Sennacherib, it is one edition that there are several different copies of it that have been found in different places, but here is a translation on pg. 287 of ancient near eastern section and in this translation we read in continuation of my campaign, I deceased

13 cities belonging to who did not bow to my feet quickly enough. I conquered them and carried their spoils away. The officials and the common people of Echron

their king into fetters because he was loyal to his solemn oath by the God and had handed him over to Hezekiah of Judah. He, that is Hezekiah held him prisoned unlawfully as though he thought he were an enemy. They had become afraid and had called for help upon the kings of Egypt, the bowmen, and the chariot corps and the cavalry of the kings of Ethiopia an army beyond counting and they had come with their assistance. In the plain of their battle line were drawn up against me and they sharpened their weapons. U<sup>P</sup> on a certain fine oracle of Ashar, my god, I fought with them and inflicted defeat upon them. In of the battle, I personally captured alie Egyptian charitoeers with the princes and also the charioteers of the kings of Etheopia. I seized and and .....he goes on and tells about his conquests. He says, I have fallen Echron and Kil

and hung their bodies on poles as surrounding the city. As to Hezekiah of Judah who did not submit to my , I the 46 of his strong cities, walled forts and countless small villages in their vicinity and conquered them by means of well earth rams and battering rams brought near to the walls attacked by footsoldiers using mines,

I drove out of them 200,150 people, young and old, male and female, horses, mules donkeys, camels, big and small cattle beyond counting and considered them booty and so you find all these things that he did to the lesser cities of Judah and we have previously fead about

(end of thread)

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(indistinguishable to  $\frac{1}{2}$ ) and the hand of Jonah, and Johah is mentioned once in the Bible outside his own book, and that is in this connection with the reign of Jeroboam and that is the only evidence ~~ax~~ to when Johah, but it is a mighty good one. It shows us when the prophet Jonah did his work.

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Now the question that I asked you all at the beginning of the hour, if the book of, the amount of material in the book of kings about the kingdom of Judah is figured as ten, how much material do you have in Chron. about Judah? (answer) Yes, about twelve or thirteen. That is, it is definitely more, but it isn't ~~quite~~ a tremendous lot. You have a great deal of parallel material, you have some, it might be even up near 20, but I doubt if it is that much. It certainly is under 20. I would think 15 would be about the top limit. Now is the amount of material you have in Kings about the history of the kings of Israel 10, what would be the amount in Chron. about the kings in Israel, Mr. Dayton? (answer) about 1, how many said about 20? Two said 20. How many said about 15? Several said 15. How many said 10? About the same. Nobody said 10. How many said about 5? Several. How many said about 4? Who said about three? Who said about 2? Three/. Who said one? Two. Makes me wonder how much attention you paid to these parallels when you were writing them down. As you make the parallel it should become quite obvious if you watch what you are doing that the book of Kings is an account of the kings of Israel and of Judah and what he does is that he takes the kings of Israel and he carries them through say thirty years, forty years, and then he goes back to Israel, and then he will carry that through maybe 50 years, and then he will go back to the place where he left the other kingdom and he will carry that on a ways and then he will go back to this one and the book of kings, you cannot say, for instance that chapter 15 of II Kings will be later than chap. 13. It may be 20 years earlier because he is taking one kingdom, he through, and then he takes the other and them through and he goes by kings reigns so that you will have a kings reign, maybe two

kings reign and then he will go back and to the other one and he carries one up and the other up and carries the two parallels and your material in kings is about half of it from Judah and about half of it from Israel. In fact, more of it is Israel than Judah because it has all that account of Elijah and Elisha. Now how many chapters in Chron. deal with Elijah and Elisha? How many chapters in Chron.? How many would say 10? Who would say 8? 7? 6,5,4,3,2,1? How about 1 Mr. Ellis? (laughter) There is a chapter in I think there are two, I forget whether it is two or one, but isn't there a chapter about Micaiah given? in both? Micaiah deals with the king of Judah in Israel and it is very important to the revolution in Judah, and then, I am not sure about the time when the king of Judah and Israel went together up around the Dead Sea. But that is in kings two, or just in Chron. But kings deals with Elijah not, at all, and with Elisha, only if at all, in that one chapter. There is just a very brief mention. Chronicles, yes, Chron. Chronicles, why does Kings tell so much about Elijah and Elisha and Chron. nothing? Why is it? It is because Chron. is the history of the kings of Judah. It is not a history of the kings of Israel. There is not a single chapter in Chron. which is dealing specifically with the history of the kingdom of Israel, not a chapter. It simply takes the kings of Judah and goes straight through, one king of Judah after another and it only touches on the Israel at all, when it is closely and definitely connected with Judah, that is all. Chron. is the history of the kings of Judah. Kings is the history of both, taking one and then taking the other. Chron. is just the history of Judah. Consequently, if kings, if the amount of the history of Israel in kings is 10, and you said the amount in Chron. was  $\frac{1}{4}$  of one, it wouldn't be too far off, but we will say one is all right for it, but when you get more than one, you are using your imagination because it has no chapter dealing with Israel at all. That is the difference in the nature of the two and instead of telling it to you, I thought as you made the parallel, studied the parallel you would observe it for yourself because, of course, if I were



to tell you everything important about the Bible in one year in O.T. History, you would have a tiny fraction of what is important there, but if we can learn something of how to do it for yourself, you see what then you get a training in a method you can use the rest of your life in getting material from the Bible that God may use through you for a blessing to others. So in our study of these parallels, hoping that you would notice a great many things that are far less obvious than this one, as to the meaning and content and purpose of the two books and the history they tell of us of the Judah and Israel. Now the details of the history of several kings of Judah at this time, Joah, Amaziah and Uzziah and Jotham, it is not necessary that we go into it here, for you have studied them in your study of these chapters and the same with the reign of Jehu in the north and I want to give you material that you can't get simply from studying the Bible for yourself, and that we get when we get to the reign of Hezekiah and our assignments to this point have gone through the end of the reign of Hezekiah and Hezekiah you will find told in Kings and more fully in Chronicles, was a righteous King. One who held the greatest passover they had had since the days of Solomon. One who followed the Lord with a whole heart. He was the best king since the days of King David and in Hezekiah's time, you have an attack by the Assyrians on the land. This attack had already been threatened in the reign of his father king Ahaz. In king Ahaz time there seemed to be no danger from the Assyrians, because the Assyrians were far across the desert and between them and the Assyrians, there was the kingdom of Israel and the great kingdom of Assyria. Then, you remember in the time of King Ahaz, that the king of Syria and the King of Israel made an alliance together and attacked Judah and this attack on Judah by the king of Israel and the king of Syria together was an attack on Judah by one country that was three times as big as Judah and another 5 times as big. Israel wasn't three times as strong, but it was perhaps at least one and one-half times as strong and three times as large and Syria was perhaps five times as large but further away. Now these two together

coming against Judah put Ahaz in a difficult situation and Ahaz sent to  
 we are told, I asked you to be very carefully in noting the  
 reference to foreign kings. Both Kings and Chron. told us that Ahaz had  
 sent to the king of Assyria and offered to pay him tribute and be  
 subject to him if he would give rescue him from these two strong nations  
 to the north that were oppressing him, that were threatening him. There is  
 a parallel to this section in Isaiah, 36-39 chapters of Isaiah, which we  
 will go into next year in the prophets and it adds somewhat to our knowledge  
 of the history at this point. It is a very important point in the history  
 because it is at this point that ~~the~~ Isaiah gave the prediction of the virgin  
 birth of Christ, it fits in organically and is given into this situation in  
 the time of king Ahaz, but king Ahaz looks to the Assyrians for help and it  
 seems like a very wise and like thing to do, but Isaiah came to him  
 and told him it was not the wise and statesman thing to do and Isaiah told  
 him that God was able to protect him against Israel and against Syria and  
 God would do it and Judah would not be injured by it; but he says that the  
 action of Ahaz in getting the Assyrian king to come in and protect him from  
 them was going to mean that Assyria would overrun not only Syria and Israel,  
 but also Judah and that Judah would be placed in ~~a hard place~~ far greater  
 danger from the mighty assyrian empire ~~than~~ than it had ever been from the  
 small kingdoms as Syria and Israel. That is the warning that Isaiah gave  
 and is not contained in Kings or Chron. as given in the book of Isaiah. Kings  
 and Chron. however, tell us how King Ahaz made this arrangement with  
 and came and he conquered Syria and made it a far greater  
 Assyrian empire, and then conquered Israel, at least he overcame  
 Israel, but when he overcame Israel, he destroyed the king of Israel  
 and he allowed another Israelite to be established as king of Israel, a man  
 names ~~PH~~ and Ho you were told in II Kings 15 was made the king of  
 the northern kingdom and he reigned for nine years and Ho revolted against  
 successor Shal, he revolted against him and then the

Assyrian forces came and they attacked Samaria and they conquered it and they took the northern kingdom captive in 722 or 721 B.C. It is one or the other of those two dates, you can't tell the exact month, so we don't know which of the two years it is, but that is one of the important dates in O.T. History, 722 B.C. or 721 B.C. because that is the date of the fall of the northern kingdom. The conquest occurred at the end of \_\_\_\_\_ reign, but the destruction occurred at the end of \_\_\_\_\_ reign, new conquest and destruction at the hand of the Assyrians. Now, the full working out of Ahaz' plan was evident. Syria and Israel were gone and the Assyrian empire came right next to Judah. The bumper states were removed, Judah was in worse danger than it had ever been before and so the danger was before them as to whether Judah would also be attacked on some pretext or other by the Assyrian power, Israel being gone. Now Tiglath-pileser who had come at Ahaz' invitation as described in this \_\_\_\_\_ tells us in his own inscriptions about his conquests and about his destruction of \_\_\_\_\_ of Israel and ~~of~~ of \_\_\_\_\_ of Damascus, and we learn from Tiglath-pileser's inscriptions that he began a new cycle of Assyrian conquests. We notice the cycle under \_\_\_\_\_ III there was a period of nearly a century when the Assyrian empire had been comparatively weak, now it has gathered its strength again and under Tiglath-pileser it began a great series of conquests which continued for about 100 years, until the downfall of the Assyrian empire. And Tiglath-pileser followed the policies of his ancestors in this quality of calculated \_\_\_\_\_, this quality of not only of terrific cruelty to those he conquered, but ~~to those~~ of cruelty which he advertised. It was not that atrocities were done quietly, they were done as a part of <sup>his</sup> ~~their~~ purpose in order to frighten other nations and make them afraid to approach him. But Tiglath-pileser introduced a new policy too, we learn from his inscriptions. He introduced a very clever policy. Tiglath-pileser said if I conquer an area as soon as my troops go away they will revolt against me and I will have to come back and even if I kill a great many of the people, and terribly mistreat their leaders, as soon as I am gone, they revolt again.

Now, he said, there must be somebody , and so he thought of a clever way. In each region which he conquered he took the leading people, not merely the king and his nobility, but he took the class of people who were accustomed to government, the class of people who were educated and who (end of record)

(11)

and the results of these that the people who were accustomed to leadership and who had leadership qualities would find themselves in an area where the great bulk of the people had a different language, different customs, and detested them because they had been brought in by the hated Assyrian conqueror and so they had no chance to . They were looked on with disgust by the people where they were. Now only that, they had to look at the Assyrians for protection against the people, and consequently he thought that would make them loyal to him. And so he thought he would make all the leading classes of all of the nations loyal to him because they would all be in areas where the great mass of people would be hostile to them and they would have to be protected by the Assyrians, and so he introduced this very clever system of migration of people and we find in the Bible the account of how he utilized this against Israel and he took so many of the people of Israel into captivity that the wild beasts began to come into the cities and the people whom he had grabbed over into Israel, began to say the reason we are being attacked by these wild beasts is we don't know the manner of the God of the land, so Tiglath-pileser brought to tell them about the God of this area where they could be satisfied and following his custom, and that is the beginning of the Samaritan religion. People of other nations wanting to know the manner of the God of the land in order that they might be protected from the wild animals there, and it is a mixture of the religion that they were taught and some of the religions that they brought with them. So that is the policy of deportation of Tiglath-pileser which he introduced and was kept right on by his son Shalmaneser by the next king Sargon and his son Sennacherib who made an attack against Judah itself. An

in fact this is described in great detail in Kings and Chron. and which Sennacerib describes in his inscriptions which we will look at Thursday. The lesson for Thursday is II Kings 21:25. It goes five chapters particular stress on the historical facts. There is not so much spiritual meaning in it, perhaps in other sections, particular stress on the historical facts, and I am not going to bother you with the parallel this time in Chron., just Kings. (end of lecture and record)

and immediately began to use his mind and brain to ask the question, not how shall I continue in the path that the northern kingdom has gone in the past? but what shall I do to make my kingdom strong and to establish it on a solid basis? And ~~there~~ here are a number of things which he did for this purpose and can somebody name one outstanding thing that he did that is mentioned

$\frac{1}{4}$  Built the capital at Samaria. It is mentioned that he built Samaria. Before this the capitol was for a brief time, and nobody knows where was

but Samaria was ~~just a new city~~ we read, was built by , he built a new city for the capitol, a place where there had never been a city before and he built this capitol at Samaria and proceeded to establish a better headquarters for the nation, a very statesman thing to do. Instead of simply proceeding along the line of the past, he looked for a way of making his kingdom stronger and one important way was to build a capitol. Did any of you know of any other king of Palestine who started his reign with a similar action? David. So he was following in the line of David, establishing a good capitol, and it was a better capitol than David had established. David took an old fortress and conquered it and made it the headquarters of this land and it was well situated, Jerusalem was, a little too far south for being really in the center of the whole land, but on the whole fairly well situated and fairly easy to defend, but a rather small area and rather closed in. Omri selected a place where there had been no previous city, therefore he didn't have to follow along the line of the previous building. He was like the U.S. when the colonies were begun here they would drive the cows home from pasture and then they would build houses along the sides of the way the cows walked and we have little narrow streets winding back and forth and in and out, Boston is perhaps the worst of that type, but we have a good deal of that just simply growing up in New York and Philadelphia and in most of our cities. And when the U.S. became a nation, they decided to establish a capitol that wouldn't simply carry on the accidental development of these other cities, but to build a new city

according to a definite plan and system that would be arranged in such a way as to be the capitol of a great nation. And so Washington did not grow up, Washington was built according to plan and there was a definite plan and lay out of it to be the capitol of the nation. Now Omri did the same thing in Samaria and Samaria there he took a new place where there had been no city. And we noticed last week in, say, I asked you to 3  
(away from mike, indistinct)

and so Omri established his good capitol at Samaria there. We noticed in archaeology of Palestine last time that the cities of early Palestine were built on hills where there was a Spring and they had to have a spring in order to be safe from seige and just about every hill that had any sort of a spring consequently was built on. But when Omri became king there was a new invention made comparatively recently before, which he availed himself of. Samaria, the hill of Samaria had a little spring, now sufficient to take care of the city and there had never been a city there before. But Omri established there, his capitol there, because of the new invention which made it possible to have a city there. Does anyone know what the new invention was. Cistern. Yes, and what is a cistern? (answers) A storage tank for water, a very simple idea, but some of the simplest ideas are among the last to occur to people. You take the simple idea of measuring according to tenths hasn't even occurred to us in America yet, we only use scientific measurement, but the simple idea of not having to have a permanent spring for you to get water but of taking the rain water and storing it up, it had been done on a small scale naturally, but to think of utilizing it sufficiently to build a great city was something which was new. We don't know just when it began, but we know that Omri availed himself of it and by the use of cistern, cleaning out large places for covering with cement to make them hard and firm and clean to hold the water and making a good many of these he was able to gather enough rain water in the rainy season to take care of them through the ~~year~~ year and even and so he established this fine capitol city

in Samaria there. Well, another thing which most probably Omri did, because it happens right at this time when we know of no other cause for it and it was quite  $5 \frac{3}{4}$  is to put an end to this bickering and fighting back and forth with the land of Judah. The two nations were closely related. Israel was much larger than Judah, but Judah had large hills that were difficult to fight across, and Judah had a great deal of wealth in proportion to its size. It was proportionally much wealthier than the northern kingdom, although <sup>so</sup> much smaller than the total wealth of the northern kingdom was much greater and they were constantly fighting back and forth and there was no progress for either of them as long as this continued and Omri said, let us put an end to this and so he went out of his way to make friendship with the southern kingdom. Now we have no statement as to that, no proof of it, but we find in our history that under the reign of his son, that is the situation. There is a friendly relation between them already and the idea that he may have submitted such a relation and had brought it about that ~~his~~ introduced a system which would lead to a land between his ~~the~~ son and king Jehoshaphat, that is to have the son of one marry the daughter of another, is natural enough to attribute to him in view of what he seems to have done in relation to Tyre and Sidon. There was this strong maritime kingdom. This powerful commercial realm to the north and northwest of the land of Israel, that land along the coast, a land that was not a great deal of fertile ground, a land with not a great deal in the way of mfg. but fine valuable timbers in the hills which could be cut down and sold through out the world and from which fine ships could be built and had become the greatest maritime nation of the age and he made friendship with Phoenicia and married his son Ahab to Jezebel the daughter of the king of  $\quad$  and this introduced a friendly relation whereby the commerce of Phoenicia could flow into his land and some of the advanced culture and civilization of Phoenicia could be brought down into his land and we have no record of any war with Phoenicia during this period. There seemed to be a relation of either friendship or at least neutrality and



8 for sometime after this. Now this, then, being the situation, it would seem that Omri, then was an empire builder. That he was a man who built solidly and carefully and from a political viewpoint, he was a great and wise ruler and his name lingers in history long after his death. The Bible is not a book of history. It is not a book of Science. It is not a book of geology. It is a book which God wrote to tell of his relation with man and in telling of this, it touches upon history and wherever it touches upon it, it touches correctly and it touches much more on history than it does on geology. But it makes no attempt to give us a full and complete history or to give us a balanced history in which the important historical ethics will stand out prominently. That is not the effort or purpose of the Bible. And consequently Omri is quite incidentally mentioned and there is little said about him in the Bible, but from a historical viewpoint we see the results of his actions and of his qualities continuing for many decades after his death. Now there was one side aspect of Omri's activity which he probably paid no attention to. It is possible that some of his advisors warned him of it, on the other hand, they may have been like himself. Thoroughly worldly men, not hostile to religion, not particularly friendly to it regarding men who were interested in secular development and to whom religion is a rather incidental aspect of the life of the nation and so Omri may not have thought of the possibilities that in marrying his son and heir to the very able and active daughter of the king of this great realm to the northwest, that he might introduce into his land something that would have tremendous results as far as the religion of the land is concerned. Professor Olmsted of the Univ. of Chicago, the late professor, very fine historian, very fine student of archaeology, in his History of Palestine and Syria, says that when Jezebel came down into the land of Israel she was much ~~interested~~ <sup>and</sup> in the situation of ~~the~~ early Christian woman in early christianity who was married to a Roman countryman, a roman noble in the country, a wealthy roman pagan and she was anxious to win him to her more advanced and up to date religion, that is Olmsted's idea that Jezebel came from this great merchant city

11            came from a realm which had dealings with the great nations across the seas. They have all sorts of advanced luxuries of life that Israel had never seen or heard of and she left her center of advanced civilization where she lived and came down here to live in this backwoods section in the hills there with this well-to-do            king, and she was anxious to bring some of the sophistication and some of the advanced civilization of her more enlightened kingdom and her more enlightened religion and so she brought down with her the religion of            Melk            name            the god of Tyre, seems to be the god that Jezebäl worshipped. We find previous to this time in the history of Israel that the name Baal is used for various gods and we find that it is used even in the names of some of the Israelites themselves who were Baal worshippers, even sometimes applied to god, himself, because the word Baal, simply means master, or lord, and you could apply that to any god and so the word Baal was simply, is a term of reference, it is not a proper name, as god is not a proper name, but the proper name Jehovah, was the proper name of the God of Israel. And the proper name of the god of Tyre is Melkarc, but they seemed to have referred to him by the title of lord, and called him simply Baal. Now they simply called him Baal or Lord and so the land of Israel had fallen into a serious apostasy prior to this when Jeraboam had introduced the worship that centered around the golden calf and he said, these are your gods which brought you out of the land of Egypt. He didn't deny the coming out of Egypt, he didn't deny the exodus, he didn't deny the fact that God had brought them out, but he said worship him in a different way. Don't follow your old custom of going to Jerusalem and worshipping before the mercy seat, come here and worship these golden calves, and perhaps the people confused with the invisible god of Israel standing above the golden calves, we don't know, but at any rate it was not supposedly theoretically, it was not a turning away from the god of Israel, it was not a turning away theoretically from the Bible. Oh, they re-interpreted some sections of it doubtless, but they claimed to still follow him, they calimed to still be followers of the Lord and it was a period of apostasy, but now something else comes in (question 14) Wes Aaron built a golden

supported by a woman who is in the most strategic position in the land and a religion which has the advantage of carrying with them material things, an

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calf and that may be sort a something in between connecting up the two, we don't know. But, of course, the gods of Egypt would have been in the minds of the people to some extent and there is no description given, no explanation, we really don't know. Probably the Egyptians worshipped bulls and various animals and it may be a carrying on of an Egyptian superstition we don't know. But now this is a long time after, and whether it is a connection or not, it is hard to say. The critics try to show a connection between the two, but it is such a long period that we aren't sure. But, now, at any rate, a new apostasy comes in which is much worse than the apostasy which preceds (end of record)

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It is hardly mentioned right now because the apostasy is so much worse and so terrific that it drives the knowledge of God entirely out of the land. (question  $\frac{1}{2}$ ) (indistinct)

Well, now this new religion which was coming into the land had much in its favor as far as making progress was concerned. It is represented of god of the great civilized community and while the people in the hills country here might have a natural pride and feel that they were superior of the other countries round about, as practically every country feels they are superior to others round about, yet they would have to recognize that ~~some~~ from a viewpoint of natural and material things, Phoenicia was way ahead of them. This with its commerce and activity, so sophisticated was from a wordly viewpoint, was way ahead of them and they were receiving some of the goods of Phoenicia and their women were falling into some of the practices, the wordly practices, and as these things came in it was natural enough to take over with it  $\frac{2}{3}$  and you have that advantage to it, but you have the great advantage of the wife of the heir to the throne, who soon becomes the queen of the land, is one who is utterly devoted to and while there is no evidence that Ahab ever became a Baal worshipper, as far as our evidence goes he seems to have been always either neutral or at least nominally a follower of

Jehovah, yet his wife was a much more energetic personality than he was. She seems to have been a woman of great personal charm, a woman of intellectual gifts, a woman with much initiative, a woman who was anxious to advance her ideas and so Ahab did not forbid her as she came to be his wife, to not only to bring her religion with her, but to bring with her those who should carry on her worship the way she wanted it carried on and very soon, it naturally became evident to the people in the                    that if you wanted to get ahead in the                   , if you wanted Ahab to give you a good position, or show you his favor, it was a mighty good thing to be on the right side of his wife and a good way to be on the right side of the queen, was to show some interest in the religion that she is so anxious to follow and so you have the beginning of the coming into the land now, of a religion hostile to the religion of Israel, definitely and outspokenly hostile to the religion of Israel, a religion which is supported by a woman who is in the most strategic position in the land and a religion which has the advantage of carrying with them material things, an evidence to the type of civilization which from a material viewpoint, seems much more advanced ~~the~~ and more sophisticated than the religion of the people of Israel and so it is the greatest crisis religiously in the history of the people in the Bible. The greatest crisis is this which came in with the coming in the this Baal worship which threatened eventually to completely engulf the land and to drive the worship ~~of~~ of God entirely out of the land.

(question 5) Well, now that is a funny thing. I don't know as I recall what his actual name was, but up in Tyre they called him the god of the city, so the Syrians call him what is already the title, the god of the city of Tyre, but it wouldn't be very good to tell people in Israel to worship the god of the city of Tyre, and so they just called him Baal, master, because Baal is an old Hebrew word which has been used for other gods before, but now in this period Baal comes to mean the god of Tyre,                    this god who was the god of Jezebel, and it began to spread over the land in such a way that it looked as if the religion of Israel would be completely destroyed by the coming in of this worship of                    or we should call it Baal worship. (question 6) That was the

worship of the golden calf. The worship of the golden calves was not the denial that this is Jehovah. They said these are your gods that brought you up out of ~~Israel~~ the land of Egypt. They named their sons with words that had Jehovah in them. The worship of the golden calf is a form of modernism, but a form that is much nearer to the actual teaching to the teaching of the Bible than the present day Modernism is to the teaching of the Bible, but the worship of Baal is an entirely different religion. It is not as far perhaps from the religion of Israel as Modernism actually is in its essence from the of the Bible, but in its terminology it is much further in modernism. It didn't make a pretense of being the same religion. It was definitely and clearly a different religion and it was making tremendous progress in the land in the reign of Ahab, the son of Omri, a man who had nothing like his father's ability. Ahab was probably not simply a weakling, he was probably a man of fair ability, but nothing like the initiative quality of his father. He followed in the line ~~of~~ that his father had taught, and he tried to build up the kingdom along the line that his father had started. He probably carried the same procedure further. He worked it out in such a way that there was even a marriage license made with the southern kingdom, so that his daughter married the son of Jehoshaphat of the southern kingdom, and he tried to establish and maintain friendly relations with the southern kingdom all through his life and there is no evidence that Ahab ever himself, adopted Baal worship, there is no evidence of such a thing, but he permitted his wife to do it, he permitted his wife to advance it and to propagate it and he gave his favor to those who his wife favored and in that way enabled her to use the patronage as a means of advance of Baal worship. And his influence was in that direction even though there is no evidence that nominally he ever ~~adopted~~ adopted it himself. Well, now you have then the greatest crisis religiously in the history of the nation. Well, some ~~people~~ people would say, well, Israel is going into apostasy, so forget Israel, let Judah stand true to God, but it doesn't work that way. If Israel goes off into the Baal worship, you will have a tremendous force to carry Judah off into

Baal worship. As a matter of fact, Judah did have a period when the daughter of Jezebel was actively propagating it in Judah and looked for a time as if she might win out in Judah and this was even after it had been routed out and destroyed from the land of Israel. Think then what the progress might have been in the land of Judah if it had become dominant in the land of Israel. It was a great crisis and the Lord did not wait for it to invade Judah and for it to become strong in Judah. ~~It~~ When it was strong in Israel the Lord put counter measures against it and raised up prophets and leaders putting an end to this greatest crisis that ever faced the religion of Israel in the course of the time of the Biblical history of the people in the land of Israel. And so when this great crisis came, we find that one interesting thing happened. Some people have the idea that the Bible is a book of miraculous events from every page. You open up about any page and you will find three or four miracles. That is what the Bible is, simply an account of most marvelous wonderful works page after page. Well, some people just stress the miraculous and marvelous works and give that impression, but as a matter of fact you can read in the Bible chapter after chapter, page after page, and have nothing of the kind. There is section after section where God deals, he speaks directly to his prophets, yes, but as far as causing things to happen in a way that is contrary to the normal working of nature, you have practically nothing of that kind in the reign of Saul or in the reign of David or in the reign of Solomon or in the reign of Rehoboam or of Abijah or of Asa. You have long periods when there is very very little of that type. The miracles of the Bible arrange themselves around a few great crisis. Now, of course, I do not count the creation as a miracle. Creation is the great act of God in initiating the whole process of the universe. It is not a miracle, it is not in the true sense of the word. But then, you found that the first great series of miracles occurs is that which occurs in connection with bringing the Israelites out of the land of Egypt and into the Promised land and there we have a series of great wonder works that God did. We have a second step here in the time of Ahab. This is the second great period of miracles. There are

There are more miracles, if you leave out the exodus and the entrance into Palestine. There would be probably five times as many miracles in the story of Elijah and Elisha as in all of O.T. history up to that time, except for that which is connected with the coming out of Egypt and the entrance into Palestine. (question 11 3/4) Yes, that is with the coming of Elijah, that would be another possible approach from the viewpoint of the political history which is at the beginning of something which goes quite a while before it becomes apparent and so I doubt if from a political viewpoint, perhaps Mt. Carmel would more apt be the when he came permanently into public knowledge, but it certainly is an interesting suggestion. Now the great crisis then, we have here, the second one is this Baal worship and that is the time when you have your second great outpouring of supernatural acts. Now the third is in the time of the exile and this is only connected with the book of Daniel. You have practically nothing of that, I think, in the book of Jeremiah or in that history of that whole period after the end of the Baal worship right up to the exile and then in the exile and in connection with the book of Daniel, you have the time when the attempt is made to destroy the religion of Israel in the exile there and forced them to worship the Babylonian gods and there you have the third period of miracles and the fourth is in connection with the life of Christ and the beginning of the spread of Christianity. And almost all of the miraculous attempts in the Scripture gather around one of these four great crisis and in between there is very little of that nature in the Scripture. So now we have a great period when God marvelously intervenes and God entered in with supernatural power to save from exclusion the word of God which He was keeping alive in this little nation of Palestine there, to keep the knowledge of God alive in this little area and to prepare the way for the coming of his son into the world and to utilize the means of causing the writing of the Scripture and the Word of God which was to go out to all of the earth eventually. And so here at the time when this great adversary came threatening utterly to destroy it and here God intervened with a

great miraculous intervention and he intervened as He always does through raising up a man for the purpose. God works through men. He does not work simply with great neon signs or great broadcasts, he works with human beings devoted to him and anxious to serve Him and he raised up two men here for the purpose of destroying the influence of the Baal worship in Israel. And they were two men of very very different types. They are two men of such different types that ~~only~~ God's activity could have cause d that one of them would follow the other. They were two men of very different type but two men that fit together in such a way that neither of them could have accomplished his work without the other. Without Elisha, Elijah's work would have disappeared like the flashing of a meteor across the sky. Without Elijah's work, Elisha's work would have been very effective in little quantity, it would have effected a very small part of the land and had little permanent results. Neither of them would have done what the Lord wanted done apart form the other. Both were necessary and God used them both to completely fulfill the purpose of destroying these forward movements of Baal worship in Israel and Judah and so you have the two men

(end of record)



about the great crisis which came into the land of Israel and from there into the land of Judah as the result of the coming of Jezebel from ~~Phoenicia~~ Tyre and of the alliance and friendship between Omri and the king of Tyre and the resulting introduction of the Baal worship into Israel. We noticed that ~~his~~ introduced a crisis which would normally be the end of the worship of God in the land of Israel. It would have swept over that land and destroyed it completely, but God intervened with marvelous power to prevent it. Now in these next few chapters we have only occasional points of secular history. There is not a great deal in them which relates to change of foreign countries, there is an occasional reference to the change of Judah and in relation to the change of Israel. There is not a great deal in it that tells of political crisis or great military operations. There are a few things of this type, but the emphasis is mostly on the definite relation of God with individuals that he greatly used and individuals in this case who were not particularly prominent in the political realm and under these circumstances in the course in O.T. history with the great amount of historical material that we wanted to get over it is not possible for us to linger over the details of this section as long and as much as we would like to. However, I do not feel that I can skip over it and go on to the historical material afterwards which is of such tremendous importance because from the viewpoint of spiritual lessons and of the viewpoint of lessons of work, methods of which God works and how He uses men, this is one of the most important sections in the Scripture. In fact one year in O.T. history I think we took 3 weeks ~~on~~ going into the different details of it and they are of very great importance in that area. Now we spent more time on questions in Genesis on early portions of the Bible than we normally do and consequently that probably was at least as valuable if not more than the same time on this. We don't want to skip it, we just want to go over it hastily and under the circumstances if something rather important which I say is not clear, please interrupt me. If something of lesser importance is not clear why just pass it by because there is much to give and to go into all the details and I would like to go fast enough through it so that some of the things

will be clear which will not be clear to all of you. But the main things will be clear to everybody. Now there will be points at which my interpretation of it will not seem to you to be sufficiently provable and there are many little points that we can spend an hour or two discussing and there are big points that we can spend an hour or two discussing and it would be very worth while, but we don't have time for it this year. Consequently then I will have to ask you in this discussion in the work of Elijah and Elisha, if there is some big matter I don't make clear, interrupt me, but if there is a matter you don't think I give sufficient evidence for my viewpoint or you think my viewpoint is wrong for the amount of evidence, regardless of the amount of evidence which I might give for it, I would appreciate it if you would make a little note about it and give it to me so that I would have it in writing with your signature and then I might consider the point important enough to go into a little the next hour, but simply for lack of time, we have to either pass it by or just run through it very rapidly. Consequently I will not have time for discussion as to the truth of my interpretation of it. There are points, I must say, of it that the interpretation of it that I will give you is 100% certain, there is no question about it, the only thing that would be is that it might take time to present the evidence. There are other points on which there may be many differences of opinion and mine may be only one of several and in such cases we could discuss it back and forth and it would be stimulating and helpful but we don't have time, so just make your own judgement as to whether you think my viewpoint here is something that is correct and certain or whether you think it is something that isn't is a pure guess and not so pure either, rather bad guess, (laughter) but use your judgement and you won't have to inform the rest of us about it simply for lack of time. Now before we do that I would like to call your attention to what Mr. McLatchie (laughter) as you look at this on the board here and you will see a writing, here is a picture which you can all see here of a stone which was found in northern Syria. It was found there about 1940 and taken to the museum in Baruch, perhaps 200 southwest of where it was discovered. You notice a picture

of a man up above there, a a king evidently or a god and underneath it ~~there~~ is some writing and you cannot read that writing from there. Down here the writing is copied off, and I don't believe that you can read that either. This writing appeared within Bara and it was written up in the bulletin of the museum of B during the war and that bulletin was not available in America during the war, but the author of the article sent a reprint of his little article about this to Dr. Albright in Johns Hopkins Univ. and Dr. Albright wrote an article on it in Oct. 1942 in the bulletin of the American School of Oriental Research. I think the reference is worth your having. BASOR 87 of Oct. 1942, p. 23 f. Now professor Dumond the French author of the article on this made no sense out of the second line of it but the first and third and fourth lines he was able to make pretty good sense out of. He found that that first nsvl that indicates and here if you question my word for it you can see it here in the original letters, now that word means a that means a stone monument, a monument put up. It may be this great or it may be the whole size of the room. ~~As~~ They call it a stala or a monument. This is a monument then and this word here those of you in second year Hebrew immediately if I wrote it in the Hebrew character ~~d~~ would think of ~~/sinil/~~ or which means to place and this here is the aramaic form which corresponds to the relative pronoun and it does not occur much in the Bible but it is the monument which he put up and now here in the and this being in northern Syria where they use Aramaic you would think the r immediately makes you think of which occurs in the Ps. 2 which we translate and it is an aramaic word rather than a Hebrew word but it is the same meaning as the Hebrew word . Son, or son of. Well now, then somebody's son put up the monument and this here there evidently was a letter broken on the end of it that he couldn't read and this next line this seems to be perhaps again and then here is an r and he didn't make anything out of that,

but here is an r and then here is something broken and he didn't make anything out of the second line. The third line, the first word can anybody make a guess what that might indicate. Good. It says king. In the Hebrew it would be , of course, but in the Aramaic it is and then the next word is ~~hwo d/b/t/h/y/k/h~~ many know what means? Yes, I hoped that many of you would remember it from yesterday or was it Friday when we discussed it in class that  $9\frac{1}{4}$  and so that would be the King of Aram, and the inscription continues and we won't take time to go into the rest of it, but it says that he put up, set up his lord Melkart, remember we noticed that Melkart was the God of Tyre, he set up for his lord Melkart and then again you have the which he vowed to him and and he listened to his voice. This then is a monument which somebody set up for his lord Melkart which he vowed to him and listened to his voice. Now DuMond interpreted those lines but he didn't get any sense out of this second line here. Now Dr. Albright taking this inscription and looking at the Bible found that the second line was not hard to reconstruct in spite the fact that it is quite broken. Now Prof. DuMond being a Frenchman, although he is a very fine scholar, perhaps was not very familiar with the Bible and consequently it may not mean that Albright was so very much more brilliant than he in this particular regard because once you see his interpretation it looks quite simple, but that he perhaps was more familiar with the Bible and so thought of that which would throw light on the thing. Now when you look at this you think that it represents, that is Aramaic and in Hebrew it might be and then there is something broken and you notice that down here that Melkart went right across the line. They didn't bother to stop a word at the end of the line they just went right on to the next line and so it was MLKRT and the T was over there, now here if you have a man put up a monument. Well you question the fact as to who his father was, you would expect it to begin with his own name. Sometimes a name begins with the word so if you take this the Hebrew would give

it a            and then you notice that there is a letter missing and then there are two letters. Now does anybody think of a name that might be. Benhadad, a very excellent suggestion. That is the suggestion that Dr. Albright made that you should have here the letter            and so it is then Ben            and then the h            and the d and then what would this be, Ben hadad the son of something that begins with            you might not remember the name although you all studied it recently            but we didn't discuss it at all, we only mentioned it in class, but anyway there is the name and then here is an r and something broken just before it. What do you think that might represent? the origin, the son of            and here is an hvy and something broken, that again you would remember if you pay particular attention to these names in the assignment which I gave you last week in which we looked at I Kings the 15th chapter of I Kings in the v. 18, does anyone see anything there which throws light on this line? There is the name Hezion, and so it is a pretty good guess that this name is Hezion and there you have Benhadad, the son of Tabromon, the son of Hezion and so you see that is only putting in conjectively three letters to four letters and there could be practically no doubt of this one and when you have all the            known except the n it is pretty definite and here is son of, it would be very natural with the            and then you have Hezion the four letters are all in different words and you have ~~to~~ sufficient of each to make it quite definite. Now Prof. DuMond had no idea what to do with the second line, but as you look at the second line, if you don't know these names, yes some of you even, probably, as you saw it on the board had no suggestion about the second line, even though you had read that chapter last week and Prof. DuMond had maybe not read it for years, but when you look at the statement here, you have a king and his father and his grandfather's name, 3 in a row (end of record

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that the Biblical representation of this name of Syrian king here in the Bible here that has been copied and recopied and recopied and nobody knows how many

time in between it was copied and recopied, etc. the name exactly corresponds to the name we find on this monument, the man ~~and~~ the king, his father, and his grandfather except for these four letters which were not on the monument. But all the letters on the monument are exactly like the letters in the Hebrew and the other letters in the Hebrew there is a space for them where it is broken on the monument where you can easily fit them in and they just exactly correspond. It is wonderful to <sup>a</sup>corroboration of the fact that although God did not work a miracle to have the Bible written on sheets of imperishable metal which we could see today as exactly written originally, he did cause that men use most remarkable care in preserving it so that its preservation is one of the marvels of history. It is not 100% accurate in its preservation, but it has an of surpassing any other book of its kind and the accuracy of these peculiar names that appear once in the Bible, this combination that nobody would know nothing about otherwise, and yet copied and copied exactly write all through the ages. It is a wonderful corroboration of the accuracy of the Scriptures. Now that, in turn, works back the other way. We know nothing about this king except what the Bible says about it and now ~~we~~ find a monument put up on which we have this name and therefore the Bible helps us to know the full spelling of his name, the full spelling of the name of the father and grandfather. His own name, anybody could guess the h in because Ben hadad is a name that occurred to other s also, but the Bible helps us to understand the monument better and the monument helps us to understand the Bible and seeing ~~the~~ the remarkable accuracy of the Scriptures. Well, now this goes a step further. This king is a king of Damascus, the Bible tells us here. When Baasha attacked Asa, Asa sent up to Damascus to Ben Hadad the son of Tabromon, the son of Hezion, and asked him to attack Baasha from the rear and protect him that was ~~the~~ from ~~the~~ him and he did. He is the king of Damascus and this monument was ~~put~~ put up in northern Syria says he puts this monument up to Melkart, and Melkart is not a god of Damascus. Melkart is the god of Tyre and Sidon, particularly of Tyre. And for the king of Damascus who

is mentioned here in the Bible to put up a monument in honor of the God of Tyre and bow to the god of Tyre and listen to the voice that something was there which was not extremely common at that time, but the God of Tyre was not content of being the God of Tyre and having the people of Tyre worship him, that there was an attempt made to influence people of other nations also to worship the god of Tyre and here the king of Damascus, far across the mountain, put up a monument to Melkart, the God of Tyre and that, of course, is exactly what we find in the Bible, that at this time, the worship of the god of Tyre began to spread over into Israel and Jezebel brought it down and with great missionary fervor sought to induce the Israelites to turn away from their old fashion worship and to turn to her more sophisticated and civilized, so she thought, god of Tyre and so we have the worship of Baal going in two directions over toward Damascus and coming down here into Israel and it fits with our Biblical account of the situation. Now the Bible tells us that when this crisis had begun in the land, and it doesn't take much time elaborating on the crisis telling us what the situation was, it said in Chapter 17:1 that Elijah, the Tishbite, said to Ahab. Now, who is this Elijah. We have had no mention of him before. We didn't know where he came from and we didn't know anything about him before this. Now we suddenly find that he came from Gilead over across Jordan. He is one of the inhabitants of Gilead, and that is all that we know about him and yet he said, as the Lord God of Israel lived before whom I stand. He claims to be one who stands before the Lord God of Israel and as one who stands before the God of Israel, he is not afraid to stand before the king of Israel. As one who is used to standing before Jehovah, the God of Israel, he has no fear before Ahab. He simply suddenly appears before him, makes a statement and disappears and you might say some fool come out of the desert here, some sort of an uncivilized fellow, nobody/~~ever~~ of the type of these civilized cultured sophisticated people from ~~Palestine~~ Tyer and Sidon who were bringing their advanced religion on the land, but he is one of those who holds this backwoods religion. He had come out of the wilderness and he is

appearing before the king of Israel and makes this crazy statement and then disappears. As the Lord God of Israel lives, before whom I stand, there shall not be dew nor rain these years, but according to my word. Whose word? Is God speaking or is Elijah speaking? Elijah is so associated with the stand of God that He knows that God will reveal to him when there is going to be rain. Well, now if the next day or the next week they had had a big thunder storm and flood in the land, people would have said, what kind of a fool was that who came up here and made that statement? People probably didn't pay much attention to it, but he was a picturesque figure and he had attracted attention and it was a peculiar sort of thing and they said, well, some sort of a fanatic if he would come often and make much trouble we would have to put him out of the way so as not to interfere with the peace of the king's court, but he has only come once and people remember the incident, but paid no attention to it except to discuss it as a curiosity. This man who had no fear before the king to say these foolish things. But the word of the Lord came to Elijah and he told them to get away from there. Does this mean that he only once appeared before Ahab? Perhaps he stayed in town two or three weeks and told a lot of people there. Perhaps he made it quite apparent to a good many. It doesn't say. We don't know. But at least before the draught began to be serious God told him to leave and so he went down beside the brook Cherith, before Jordan and in that area, as you know, Jerusalem is up and all these Samaria, etc. are up on hill country there and from that down into the Jordan there is the steep side area dropping down over half a mile of altitude, in many places  $3/4$  of a mile of altitude and of course you have many sized canyons and there are many places in there where a person could hide for months and not be found by a large army hunting for them. And, of course, they didn't know in what direction he had gone or anything and nobody in particular noticed him or paid attention to where he went, when he first went, but he went down to the brook Cherith and there the Lord said you shall drink of the brook and I commanded the ravens to feed you there. And this



word raven, with a little change in the <sup>7½</sup> ~~meaning~~ becomes ar<sup>ab</sup>~~ist~~ and there are many just a change of vowels, same kind. So many people think that this simply means that God commanded the Arabs to feed him down there and it is not the ravens at all. Well, it has been interpreted raven all through the ages and there is no reason why God couldn't work the miracle if he chose and ~~cause~~ cause the ravens to come and to feed him down there by the brook and if it was only the feeding of the man by the ravens was the only supernatural or unusual thing in the whole account, we might say, well, there is not much else that fits together with it here, probably what it originally meant was arabs and somebody has simply vocalized it differently in the course of time, but since we have so many illustrations of the, at this time, the wonderful outpouring of God's supernatural power in these remarkable actions, why there is no reason whatever, to change the point. It is just as reasonable that God cause the ravens to do what he could easily cause them to do if he chose, cause them to bring his food down there by the brook Cherith, and so he stayed there by the brook and he ate the food which the ravens brought him, which was probably ample to keep him living, but not perhaps any great banquet or anything, but he stayed there and then the brook dried up and then the word of God came to Elijah and said go to Zarephath, and where is Zarephath? What makes you think so? Yes, it is on the map, fine, but how did it get on the map? Well, the verse here says Zarephath which belongs to Zidon, and so that would give us pretty good indication that we would be entitled to look on the map near Sidon and we look on the map near Sidon and we find there is a modern town called Zarepheth which is just a few miles south of Sidon there, a little town. I stopped and walked around in it. I didn't notice any widow woman there (laughter) it is just a modern arabic village there today. Now, of course it is possible the name might have disappeared and the new village been given a name, because of people reading in the Scripture there was such a town near Sidon, but when we have so many towns like this which we have the names preserved, there is no reason this mightn't be one of them too. And so it is quite definitely accepted. The name has been preserved all through the ages.

This little obscure village south of Sidon, was the place where he was directed. Go up toward Sidon. Now what a place to go. The Baal worship had come from Sidon and Tyre and from that area, and you go right up to the very heart of it. Well, that is the last place anybody would look for him and very often the last place where a person would be looked for is the safest place and that is where the Lord sent him. But he didn't go to any city that our Lord Jesus Christ refers to. He didn't go to a Jewish city. He didn't go to an Israelite city, he went up to a city, he went up to this foreign land there and he came up to this city of Zarephath and he came up and God miraculously provided that he would be kept alive in the home of this widow women and whe and her son also kept alive in the terrible famine which by this time was on the land. And so the Lord took care of Elijah up there and then in Ch. 18 we find that the Lord suddenly sends Elijah back. He says go and show yourself to Ahab and you might say how can he go up there back and forth like this wiht-out being seen? Well, they didn't have a few main roads like we have now. They were little trails largely, very poor roads, and so traffic wouldn't be concentrated in small areas and there was a great deal of wilderness area through this reason and it would be quite simple to walk through the area where hardly anyone could see him at all and so the Lord said go and show yourself to ~~Ely~~ Ahab and Elijah leaves Zarephath and he comes south again into the land of Israel and then we find that Ahab is with Obadiah, the governor of his house. Obadiah a man, who greatly fears the Lord and who does his best to serve the Lord so long as he can do it without offending Ahab and he really does a great deal. He is a very Godly man and he only stops short of the point where he might offend Ahab. And so Obadiah and Ahab are hunting for waters to keep the animals alive, were hunting for some little spring, some little place that they didn't know of so that the horses and the mules might not die of thirst. The famine, the rain was not short enough that people didn't have water to drink yet, but it was short enough that there wasn't enough for the animals. There wasn't enough

12 3/4 and so the

famine was in a very serious situation and they were hunting to see if they could find some source of water to ~~sh~~help save the animals. And Ahab went one way and Obadiah the other and here Elijah comes to Obadiah and now Elijah, Obadiah sees him and he recognized him and he falls on his face and he says are you my lord Elijah? And Elijah says, go tell Ahab that Elijah's here. And immediately Obadiah is overwhelmed with the great power of God and the fact that he himself is fullfilled, he is in a terrible spot. If he goes and tells Ahab that Elijah is there, he knows that Ahab will be very angry and will want to get ahold of him and he says, Ahab has sent to every country asking whether Elijah was there trying to find him and now, he says if I go and tell ~~them~~ him you are here, Ahab will come all excited to get him and when he finds he isn't here he will turn his anger on him. He knew that God wouldn't let Elijah be seized by Ahab, but he, himself had been getting along in his own care all this time, pleasing Ahab and at the same time serving God and this would be going a little too far, and he doesn't figure that God will protect him. He knows that God will protect Elijah and so he doesn't want to go and Elijah has to give him an oath and say as the Lord lives before whom I stand, I will show myself t~~o~~ him daily and the Schofield Bible heads this a prophet out of touch with God and says in the note ... In such a time as the reign of Ahab and Zeebel a believers true place was by Elijah's side. Obadiah is a warning type of the men of God who adhere to the world while still seeking to serve God. The secret of the Lord, and the power of the Lord were withElijah, the separated servant..... And so Ahab came to meet Elijah and (end of record)

and now we expect to read of his conquest of Jerusalem. He says, himself, I made a prisoner in Jerusalem, his royal like a bird in a cage, I surrounded them with earth in order to molest those who were leaving his city gates..... Now you would expect that this would mean that he is going to then march up and utterly destroy Jerusalem. He shut Hezekiah up like a bird in a cage. He didn't bother with any other king shutting him up like a bird in a cage, he simply said that he marched up and conquered the cities, undermined the walls, the word mine by the way, means to dig a hole into the ground, and I should think undermine would serve as well in here, as it is used in a modern technical way, but I don't think they had it in that time (laughter), I suppose the reason they called things mines, is because they dig a mine and put them in. (question 1½) In other words, the situation is one in which human beings to human eye is absolutely There was nothing in the world for those two years humanly speaking to prevent Sennacherib from coming up and digging under the walls with battering rams, and attacking them and they could easily have done it humanly speaking

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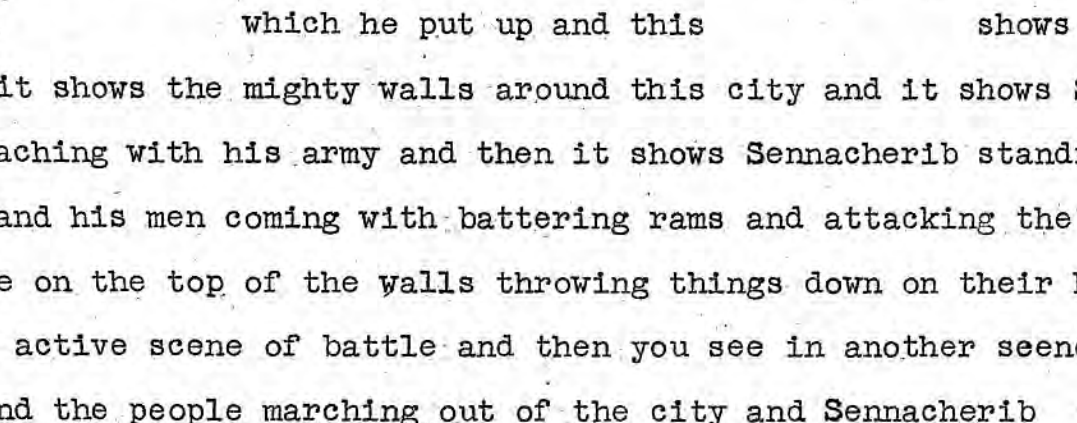
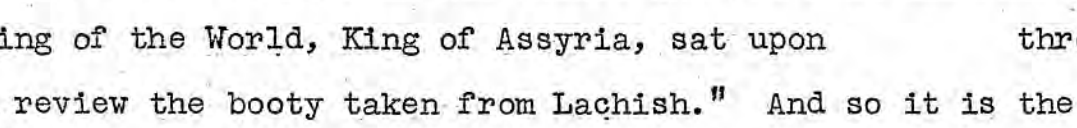
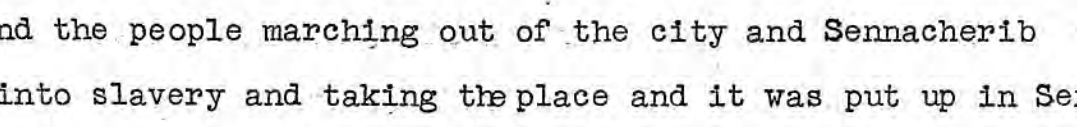
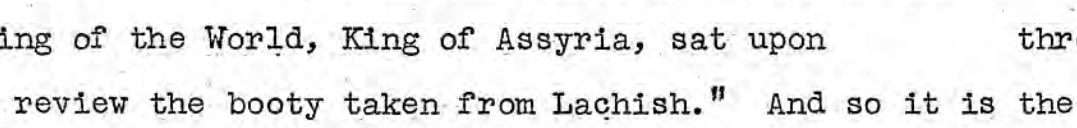
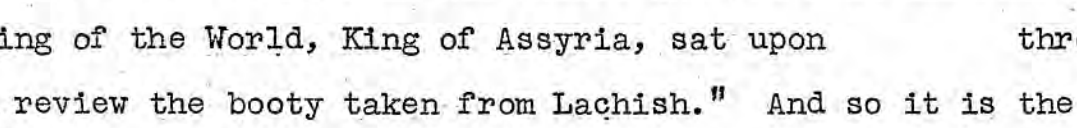
but Isaiah said, don't worry, he said, you are going to have two years of conditions and then, he said, you are going to be free again and that would give them the assurance, they didn't need to worry, they could put their trust in the Lord, they were helpless, there was nothing they could do, but they were not going to be overcome and many people say, how perfectly silly, Isaiah is just crazy to say such a thing. Why, of course, Sennacherib is going to take us one of these days, it will probably be tomorrow. Probably the next time Drew Pierson went on the radio he set the date (laughter) he said it was going to be Feb. 16th when Sennacherib will attack, I predict that that is the way it is going to be. And then when it didn't come then, he probably made a couple of months later, and he eventually would have hit it right, if the Lord hadn't intervened and caused (laughter) Now, why didn't Sennacherib attack before? Well, for one thing, he had the Philistine country he

was taking over. He was mopping up the other various cities of Judah, and he was expecting a big force to attack ~~it~~ from Egypt. In fact we read in the Scripture, he heard, ~~and then~~ that the Egyptians were coming and then he thought, well, I will send a message off and see if they won't surrender immediately and save me the trouble. It was a march of a few miles up there and Jerusalem did have very strong walls which might have taken quite a bit of a siege, if would at least be quite a, it would take a good bit of effort, and they seemed to be right into his hands and he might as well clean up these other things first. That is probably the reason he postponed it. If he had come earlier, humanly speaking, he certainly could have conquered it. And of all of these other places, he says, I conquered, I destroyed it, they hung up the people on poles around the city, but ~~at~~ Jerusalem, he says, Hezekiah, I made a prisoner in Jerusalem like a bird in a cage. His ~~which~~ I had ~~I~~ took away from his country and gave them over to the King of Ashar ~~because I had~~

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but I refused ~~this~~ country, but I still increased the tribute due to me as his overlord which I imposed upon him beyond the formal tribute to be delivered annually. Hezekiah, himself, whom the terror inspiring surrender of my lordship had overwhelmed and whose irregular and elite ~~tr~~ troops which he had brought into Jerusalem, his royal residence in order to strengthen it had deserted him did send me later to Ninevah, my lordly city, together with 30 talents of gold, 800 lbs. of silver, precious stones large cups of red stones, with ivory .... and he goes on and tells all the wonderful things that Hezekiah gave to him. In another inscription he says, I laid waste a large district of Judah and made the proud and overbearing Hezekiah, its king, now in submission. Now, of course ~~the ver~~ all about his wonderful glory and all that is what you find in communiques by all armies, all the bearers are the greatpowerful conquering soldiers and the others ~~are~~ the ones who lose out. They are numbered during the war when the German's attacked Greece from the north and we read one day about a tremend

allied victory in which thousands of Germans were destroyed and the force of the invasion was broken in a certain place, and then the next day you read about a great allied victory in which the Germans had been utterly annihilated and the place it named was 10 miles south of that named the previous day and then the next day there was another great allied victory and the Germans were completely wrecked and that was still 10 miles further south, and it is only by noticing the location of them that you could tell that actually the Germans were pushing their way right down into Greece and there was nothing resisting it and I had no doubt when the American troops were invading Germany they did exactly the same thing and so ~~the~~<sup>in</sup> these Assyrian records, all students rather discount the strong language that they use about their great glory and are interested in actually what they did and we can't imagine Sennacherib, after having pointed out that Hezekiah was the wringleader of the opposition, that he would be satisfied to shut him up in a cage like a bird if he was in the position to do anything more and we can't imagine that he would even mention shutting him up as a bird in a cage if he thought it was important enough to get him to really go and attack as he did other places, and the fact of the matter is, that he does not even claim to have conquered Hezekiah. It is a pretty lame thing to boast about and he never boasted that way about anyone else. It shows that though Sennacherib did not wish his people in Assyria to know about it, the fact is plainly there that he failed to conquer Jerusalem. Now, the Bible also tells us that Hezekiah gave him tribute, 30 talents of gold and a large amount of silver, though the amount of silver is much less than the 800 account here mentioned, and the Bible says that he gave him this and we get the impression from the Bible that he gave it as an earlier time and it is most likely that what actually happened is that Hezekiah sent all of this tribute to Sennacherib when he first came in order to propitiate him and to make friends with him and that Sennacherib refused it and was not satisfied and was going to utterly destroy him and that it was then that he resisted him and that as a result

Sennacherib would have destroyed the city if God had not intervened and delivered them. The Assyrian record in what it omits and what it boasts about is the strongest possible collaboration of the Biblical account of the fact that God intervened in a mighty way and prevented the powerful Assyrian King from going to Jerusalem what he did to all of these other cities. And then, it is very interesting that in Sennacherib's great palace there is a beautiful  which he put up and this  shows a great city and it shows the mighty walls around this city and it shows Sennacherib approaching with his army and then it shows Sennacherib standing before the city and his men coming with battering rams and attacking the city and the people on the top of the walls throwing things down on their heads, it is a very active scene of battle and then you see in another scene the victory and the people marching out of the city and Sennacherib  pushing them off into slavery and taking the place and it was put up in Sennacherib's palace in a very conspicuous place and if you look at it you wonder is this one of the great cities of the world that Sennacherib has conquered of which there were many that he thought so much about his conquest that he put up the great picture of it here in his palace and you read underneath, "Sennacherib, King of the World, King of Assyria, sat upon  throne and passed in review the booty taken from Lachish." And so it is the second greatest city in the land of Judha, a city somewhat inferior, oh, greatly inferior to Jerusalem and Jerusalem was greatly inferior to other cities which he found which he thought important enough to put up in his palace to remember. I call it Sennacherib's consolation prize. Jerusalem was the one place he made a great failure and he tried to remember the best thing he could out of the Jud/ean conquest, the chapter of quite an important fortress of a very definitely second city of the land, the city of Lachish. And if some of you have time to read that book of Sir Charles Martin, The Bible comes alive, you will find that the last half of the book is the account of the excavations of Lachish and it has got a picture of this  and the

inscription underneath and an account of ~~the~~ what was discovered at Lachish. I told you once before the first half of the book, but it has some very excellent material in it, has a lot of junk in it along with it and I don't think you are confident to distinguish between the good material and the junk in the first half of the book, thought <sup>as I say</sup> ~~they~~ say there is still some very good material there along with some real unfortunate guesses, but the last half of the book is the account of the excavation in part of which, Martin participated and to which he contributed heavily and excavation which give us a wonderful idea of the background of Palestine at this time, the excavation of ancient Lachish. But it fits right in with this account here. (question 10 $\frac{1}{2}$ ) No, it is 200,000 men that he took from Judah, 185,000 yes, well, that is a large number of men, but after all there was no telegram in those days and they had marched for weeks from their home and a great number of men had been brought out and they were there two or three years on this campaign and he doesn't make mention of how many men he loses thought, he makes a lot about how many men the other side loses. Now, of course, it may be that they immediately sent letters to the war department and flags of Assyria to all of these people's families as soon as Sennacherib got home, we are not told about that, but all that we have is Sennacherib's official inscription which he wrote to glorify himself and to show his people what a great ~~and~~ man he was. And in inscriptions like that they rarely even mention their defeats. You go to the hotel in Paris where they have the great tomb of Napoleon and there is that ~~great~~ tomb of that great conqueror Napoleon and here is a big monument to the battle of and here is one to the battle of Y and these great battles around us that Napoleon won, but you look all around there and there is no monument about Waterloo, in fact there is no mention of it there at all, and in great things like this, glorifying people they put up that they hope to last forever, they make as little as possible, and he didn't say here that he couldn't take Jerusalem, he doesn't say anything about his losses, but he said I shut him up like a bird in a cage.



And it is not like a newspaper in which the people would try to get the news. Even you take a newspaper, I doubt if the Russian papers, the Russians might lose a half a million men somewhere, and I doubt if there would be a word of it in the paper. I doubt if they would let anything get in on it. Now, of course, in those days they didn't have newspapers, the word of mouth was ~~the~~ doubtless the , the people who came back would tell the people and they would know that Sennacherib had a lot of trouble and difficulty in the course of his conquests, but in his inscriptions he says nothing about them. (question 13) Well, maybe he did in his , but in the things he wrote up for preservation he preferred to forget this altogether. (question 13 $\frac{1}{4}$ ) Cirhaah. There are various ways that they spell it in English. We have the name in the cuneiform writing and in the hieroglyphics, but we have a great deal of evidence about him and he is mentioned several times in the old Testament. It is an instance of corroboration of the name and of the facts about him between the Scripture and both the Egyptian and the Assyrian records. (question 14) No, as you read Sennacherib's account and as you read the account of these Assyrians, you don't, they intend to make it look as if they did most everything themselves, and when you read the Egyptian account, they tell how the king rushed into battle and how he hundreds of his enemies and they have that show the king built up ten times as big as any of their men in the body, and he would hit them with his fist and knock over a hundred of the enemy and all that sort of thing. And they try to make it look as if it was the king who did it and very often, we find in modern times, that a king or a general, that he is the one who did it rather than the great number of soldiers and we do not have any evidence from Assyria as yet, about the great number of men involved, but Assyria about 1400 B.C. ~~points toward~~ <sup>conquered</sup> the land of and in the land of Ir one of the smaller cities was the city of Nuzi, and I drew up the telephone directory for Nuzi. (end of record)

and on some of these are literally dozens of them which record lists of armour and materials for the men and the equipment all ready for the fighting men from this little town of Nuzi in the kingdom of Ira which was ~~so~~ subject to Assyria, and it gives you, as you read those inscriptions, at first sight as you read it seems rather tiresome to read the lists of their armour and all this and how many there are of this and that, and it seems like tiresome boring reading until you start to think of the and it gives you a vivid account in a lesser country what a tremendous amount of <sup>pre</sup> preparation and is going on all of the time in order to keep the equipment in shape and ready for the soldiers from that one town and it gives you a realization that if it was that way in a little town of Nuzi in the kingdom of Ira that the Assyrians utterly conquered, what was it in the greater cities. And there was a great system of organization there, undoubtedly and the Assyrian must have been very effective organizing, but in their royal inscriptions which they put on these great stones which have been preserved, they make it sound as if it were they alone that did it. And you don't get the impression of a great number of men who were working under their direction. I think we have time to read you a word from the library of a world before the end of the hour. Now we do not meet tomorrow and next week you will have the time for review so that you will be extra well prepared for the examination following. We have two more lessons, but I want to read you this from the library of the world's best literature, a quotation from a poem by Lord Byron, the Destruction of Sennacherib. The Assyrians came down like the wolves on the , and his horse were gleaming in purple and gold and the sheen of their spears were like stars on the sea as the blue waves roll nightly on the blue galilee, like the leaves of the forest when summer is green, sunset was seen, like the leaves of the forest when autumn hath blown, lay withered and town, as death spread his wings on the and breaths in the face of the foe as he passed, the eyes of the sleepers waxed deadly and

and the hearts that once beats and forever stiff, and there lay  
 the steed with his mouth wide and through it there not the breath  
 of his pride and the of his gasping lay white on the turf  
 of the rock beaten surf, and there lay the rider distorted and pale with the  
 dew on his brow and the rust on his ma and the tents were all silent, the  
 banners  
 and the widows of Ashar are loud in their wail 3  
 in the temple of Baal

(end of lecture)

Let us turn in our Bibles to Isaiah 37: and you remember Isaiah 36-39 is  
 the historical section of the book in which it tells us about the events con-  
 nected with Sennacherib's invasion of Judah and in this we have the account  
 of God's delivery of the city and the Lord made the prediction that the king  
 of Assyria would not come to this city in vs. 38.....

by the way that he came the same shall return and then vs. 36 ..... Then the  
 angel of the Lord went forth, and smote in the camp of the Assyrians 185,000  
 and when men arose in the morning behold, these were all dead corpses. So  
 Sennacherib, king of <sup>A</sup>ssyria, departed and went and returned and dwelt at  
 Ninevah, and it came to pass as he was worshipping in the house of Misroch  
 his God, that Adrammelech and Sharezer his sons smote him with the sword, and  
 they escaped into the land of Armenia: and Esarhaddon his son reigned in his  
 stead. We gave you the names of four kings of Assyria, the last we gave was  
 Sennacherib, and here we have the name of Sennacherib's son. Esarhaddon.  
 Well, now Esarhaddon reigned instead of his father after his father's death.  
 His father was killed as he was worshipping in the house of Nisrock his god.  
 Was the death of Sennacherib the day after he got back from Naving been de-  
 feated in the attempt to conquer Jerusalem, or was it perhaps a month later,  
 or did perhaps as much as six months elapse between his return and the time  
 when he was killed here? What does the Bible teach about that matter, Mr.  
 Smick, what would you say? You haven't, how many have this open in front of you

As I have been reading it together, it is pretty hard to consider it unless you are looking at it, or else it will make you have a photographic memory so that as I say it you can see it before you and keep it before you definitely. Now raise your hands again, those of you who have it before you. Fine, that is most everybody. Mr. Olsen, what would you say? (answer 6 3/4) Mr. Olsen is ignorant on it, who is not? Mr. Dedic? (answer 7) Yes, well, how long was it after he went back to Ninevah before he was attacked by these thugs and murderers? How many can tell how long? Who can tell us how long? Mr. Bates? You think this sounds as long as two years? You do? How many of you think it sounds as long as two years? How many of you think it doesn't sound as long as two years? How many think it sounds as if it were less than one year? How many agree with Mr. Dorsey? That you can't tell at all. Quite a few of you are ignorant like Mr. Olsen. Well, I think it is a very good rule of Bible interpretation when the Bible doesn't say, it is a good thing for us not to say unless we have some evidence from some other source. You will notice that it says that he went back and he came to Ninevah and he returned and dwelt at Ninevah and it came to pass as he was worshipping his sons killed him. Well now, that doesn't say that it didn't happen a few days later, does it? But it doesn't say that it did and I am sure that the average reader of the Bible reading this will have a picture of Sennacherib defeated in Palestine, going back to his home in disappointment and almost immediately being killed. That is a picture that people will get from it, but it doesn't say that. Most readers of the Bible, aside from you in this class, of course, most readers of the Bible will get that impression that it happened almost immediately and maybe will say that it happened immediately and everyone in this class at some time or other will insist that because two things are mentioned one after the other in the Scripture, therefore they come right immediately after each other and I am not worried now about how long you think they laxed between Sennacherib's return and his death, but I am worried about your studying this vital principle that when you find it says that this happened and then that happened

that does not mean that it happened immediately unless it says that <sup>it happened</sup> it did immediatly. And that applies to future prediction and to past history. It is very very vital that whatever the Scripture definitely teaches we stand upon and that wheatever the Scripture doesn't definitely teach that we do not take any stand unless you have evidence for it, of course. Now in this case the evidence from Sennacherib's inscription, the account of his attach here and the later events of his reign lead scolars to conclude that there was about 20 years after he returned to Ninevah before his death. Now you couldn't tell that from the Scripture, you couldn't say there was more than six months, but neither could you say that there was less than 20 years, it just doesn't say, and the evidence that we have from other sources shows that there is a gap ~~HERE~~ in our account. That is to say that there is a mistake <sup>not that</sup> or anything, by the word gap, I don't mean a mistake, I mean simply a space and in any-thing you give you are going to be spaces unless you are going to make what you say so complete that you get about two sentences said in the course of your life. Because any-thing you say has got further questionsthat could be asked about but that your sentence simply doesn't touch upon. You say, I saw a man riding down the street. Well, there is a gap there. You have't told whether he was riding on a horse, in an atuomobile, in a fire engine, in a locomotive, in a baby carriage. You haven't told how he wa riding. You say I saw a man riding in a car. You haven't told us whether it was a Ford, Buick, Cadellac, Chevrolet, or what it was. You say, I saw him in a Chevrolet. You havene't told him wheth er it was of 1930 or 40, or 50 or 45 or what. You say, I saw him in a 1945 Chevrolet, you haven't told us whether it was a sedan or a coupe or a convertible. I saw him in a 1945 Chev. sedan, and he hasn't told us whether it was black or blue or green or red or ogame, or what. You could go on and on in everytying you way has got gaps in it, that is to say, there are a few ideas brought out and there is much that you have not touched upon and that is true of any expressi n on any subject whatever. There is no one who can give us the relationship between a circumference and a diameter without leaving gaps. Because if you say 3.141559 and go on and give a sixteenth decimal there would still be 300 more decimals that

you could get if you were to keep going. (question 12) I said, the estimate that is made on the date of Sennacherib's account was about 20 years. Sennacherib's inscriptions tell us about his trip coming to Jerusalem and they tell us later of them in his reign and it is usually considered about 20 years. (question 12 3/4) Hezekiah? What has it to do about Hezekiah's reign? (answer) Chapter 38 you mean. Yes, well it is parallel in either case. In those days was Hezekiah sick unto death. A very good question. Now, everyone I trust ~~has~~ has Isaiah before you, 37 and 38, which I am looking, or II Kings 19, 20 which Mr. Kirkwood is looking at or II Chron. something or other which I suppose somebody else is looking at. They are all three parallel, I don't care what you are looking at. I hope that you are looking at one of them. And the next chapter, I believe all three begins with the words, In those days was Hezekiah sick unto death. And in chapter 37 we read how Sennacherib came and attacked. In 36 we read how he came and attacked Judah. In 37 we read of the negotiation of the two or three years after the negotiation, of the overthrow of Sennacherib, of his returning to Ninevah and of his death at and 38 begins in those days was Hezekiah sick unto death and what days are those days? Are those the days when Sennacherib's sons were planning how to kill him or were they days when they were fleeing into Armenia after they had killed him. Well, what does those days refer to? And what would you think Mr. Smith? The two Smith's are ignorant on this point. Mr. Bloquist what would you say? Yes, I think that is a very interesting point. Hezekiah, he has been giving us a history of the reign of (end of record)

It is what is always said to men who are out and out in their service for God. Art thou he that troubleth Israel? Are you this trouble maker? My God., how peaceful it would be if people wouldn't ~~be~~ speak out for God., if they were simply like Obediah who in a quiet way served the Lord, and not  $\frac{1}{2}$  not offend the political and ec~~cl~~esiastical organizations which are moving forward into new realms and new changes and want peace in order that they may revolutionize the country. He says, are you the one who is troubling Israel? Are you the trouble maker? And Elijah very truly answered and said, I haven't troubled Israel, I am simply standing for what Israel is always stood for, I am standing for God, but you and your father's <sup>house</sup> have forsaken the commandments of the Lord and have followed and so now here is a situation where Elijah now has to be listened to. If Obadiah were to call on Ahab to follow God and turn away from the Ball worship, Ahab would probably pay no attention to him. He might tell him to get back to his proper business in handling the things in his hand and stay out of great affairs of state that don't concern him, but Elijah is one who has been taking a stand for this and one whom Ahab would like to put out of the way, but now he is in a position where he has to listen to him on account of the drought. It is not simply what ~~Ahab~~ <sup>Elijah</sup> has done, it is what God has done. God has produced a situation in which Elijah will be listened to and it is remarkable how a man can stand for God and he can seem like a voice in the wilderness, he can seem to have no attention paid to him, he can stand for the Lord and then in the providence of God, a situation develops where the man can be heard universally. It happens over and over, the man who is Martin Luther, standing for the Lord and he was writing thesis and trying to get attention all over Germany to his stand against the scholastic theology and against the ~~stupid~~ message of seeking for salvation by works and nobody was paying any attention to him. They looked at it and they said, he has gotten some interesting ideas there. Maybe sometime we will look into them and they didn't pay any attention and all of a sudden, utterly unexpected to him the

Lord produced a situation, a situation in which his voice went out and the indulgence came into the area who were raising the money to build St. Peter's church and to give the Arch bishop of his wonderful palace and his splendid banquets and giving all the people salvation through purgatory and when Martin Luther found people in his own congregation whose faith was being wrecked by the work of the indulgence sellers, Luther felt that this was off the line of his main activity, but it was a crisis, it was a stand which was interfering with the word of God and coming right into his community, he would have to at least speak out about it and so he wrote his thesis and tacked them on the church door for people to discuss, not expecting that they would get any more attention than the other thesis, but thinking that at least in an area here, there would be some discussion and people's attention would be called to the seriousness of this matter and he would at least speak out for what he thought was right and to his amazement people copied the thesis and translated them into German and carried them all over Germany and within 2 weeks they were down in Rome and within six weeks they were being told on the streets of Jerusalem and they spread all over the western world and a thing that Martin Luther had never dreamed of came to pass, that this action which he took on a sideline that wasn't particularly the center of his interest, but was a point where he had to be either false to God and keep quiet or speak out and he spoke out and the Lord had prepared the situation just right so that when the other words that he thought were on more central and basic matters had gotten no attention, his word on this particular matter was carried all through the world and, of course, it resulted in attention to his other words later on and in the beginning of the tremendous work which he did, but God produced the situation where the word of Luther was heard all through all the countries of Europe and God had prepared a situation here. Elijah's original sentences were heard by the court, and perhaps a few people heard about it. When the drought came the word spread about it and all over they heard about what this crazy



man had said and maybe there is something to it after all. See the drought that has come and now he is in a situation where he can put a challenge to Ahab and Elijah is like, he is like a great plow that breaks the way through a difficult situation. He opens the ground. He is the means that God used to break open the situation and to force people to listen to the word of God. He is the great evangelist that comes with sensational methods is the one that comes and wakens people out of their lethargy and compels them to listen and so Elijah says to Ahab, he says, You bring the people of Baal, you bring the prophets of Baal, 450 in the prophets of Asheroth, 400 to eat at Jezebel's table, you bring them up to Mt. Carmel and, he says, I will appear there before them and we will see who is God and so the 850 prophets of Baal and Asher appear and Elijah, the one man against them standing for God. And the probabilities are that 90% of the people of Israel or more at this time were nominally standing for God but only very nominally. They were afraid to open their mouths. They would give lip service to Baal worship and in course of time they would have completely gone over to it, but at this time they still felt that God was the God of Israel and the one they wanted to follow and yet they felt that it was good to not get yourself into any dangerous situation and it was just as well to at least give lip service to what the king liked, especially when Jezebel was and so there were plenty of people who in their hearts felt that perhaps Elijah was right, perhaps rather hoped he was, but there was hardly anybody who was ready to speak out publically and take the risk of being killed with Elijah for if Elijah had failed in this great challenge, you can be perfectly sure he would have been killed. And so Elijah said to the people, I, even I only remaineth a prophet of the Lord, but Baal's prophets are 450 men and he called on them to take two bullocks and put them there and put wood on them and no fire and then they should call on the name of their God and he would call upon the name of the Lord and the God that answered by fire let him be God. The people answered and said it is well spoken, we can be quite sure that God had told Elijah in advance what to do in this situ<sup>2/2</sup>

ation. A person to go out and give a challenge like this without the Lord's command would be very very foolish, very very foolish. There are people today who do that sort of thing. I've heard of people who hold up a rattle snake in front of the church and they will say now look here this snake can't hurt me. The Scripture says that they shall lift up ~~the~~ snakes, it can't hurt me. They hold it up and then the snake makes a strike and they get bit and there have been such situations played up in our papers within the last twenty years and I don't think they are particularly honoring to the Lord. When He says we shall take up rattle snakes, take up poisonous vipers, He means that when in the course of doing His service we have to come into dangerous situations, we ~~can~~ trust Him to carry us safely through. We can trust Him to take care of us in situations which would be death under normal circumstances but He has brought us into them for His purpose, it is not just for , it is not just a test which we make up, and in this was just a test made up but God had shown Elijah what to do and Elijah would follow in the definite command of God in the test. And so Elijah gives the test which God has doubtless given him and says lets make this test and see who was the God, and then when the prophets of Baal cry out and they get no answer Elijah mocks them and says cry aloud for heathen gods. He is talking or he is persuing, ~~he's~~ he's on a journey, perhaps he's asleep and must be awakened and he made fun of them and ridiculed them. Oh the bitterness of this man's life. The way he about these Baal worshippers and the way he ridiculed their god and talked this way about Baal to them/ You can be right sure that if Elijah had failed in the test, that if no fire had ~~come~~ Elijah wouldn't have lived to ~~be~~ tell about it. But here was a test, a great test, and if this test had been made three years before it would have meant absolutely nothing. In the first place they wouldn't have bothered ~~with~~ with them. Why bother with them. ~~Suppose~~ Suppose Elijah had come to Ahab and said, let's go up to Mt. Carmel and see who<sup>is</sup> God

Well Ahab would have said, well who are you, why bother me, I've got important things to do, not to talk to a man like you. He wouldn't waste his time. Suppose they had gone up there and held a test very few of the people would have paid any attention to it. When you go around and tell about it they have said now are you sure that's true, I don't believe it, I think it's a story that somebody's made up. But here God had produced a national situation which centered the people's attention on Elijah. God had produced a situation in which He could give this great test in such a way that the knowledge of it would reach out to the very end of the land. He produced a situation and Elijah was absolutely true to him and was his instrument to use in the accomplishment of the work, and what was needed there was to shake the people loose from their indifference, what was needed there was to give a great spectacle of some sort that would awaken the people ~~and~~ from their lethargy and it would show them what the true situation was. So God sent the terrific famine, the terrific ~~drought~~ drought into the land and caused that before it came Elijah ~~should~~ have predicted/, and he caused that at the end of it Elijah should ~~have~~ appear at just the right time that in order that this great spectacle would be given there, that the people would be given the evidence of who was the real God. And so after the prophets of Baal failed and no fire came then ~~he~~ Elijah took twelve stones and he built an altar in the name of the Lord and made a trench about it and put the wood in order and cut the bullock in pieces and laid ~~it~~ <sup>him</sup> on the wood, and filled four barrels ~~of~~ with water and poured them on the burnt sacrifice so that it was drenched with water and he did this three times and you could be sure ~~it~~ that if the fire from some natural source say would cause it to ignite naturally after you poured all this water to it, it ~~of~~ would just be water-soaked and water-logged all the wood why it would be practically impossible, and so it looked like ~~an~~ absolutely hopeless test but at the time of the evening sacrifice Elijah didn't stand up and yell and scream like the Baal

worshippers had done and cut himself with his and do all that sort  
of thing, God had produced a great public spectacle and now they were ready  
to listen and now Elijah speaks quietly. And in this situation where the  
attention of everyone is focused, Elijah makes the prayer and prays that  
the Lord will show His control here and then the fire of the Lord fell  
and consumed the burnt sacrifice and the wood and the stones and the dust  
and licked up the waters and it transcends any human develop-  
ment and is a marvelous intervention of God to display the fact that God  
was the God who is the creator of the universe and such an intervention  
that God rarely gives, but he gave here only in this tremendous place of  
the Baal worshippers who <sup>th</sup> threatened to destroy the worship of God from the  
one place where He was preparing the way and giving the word of God to  
Christians, preparing the way eventually for the coming of His son and  
so the great evidence was given and you can imagine the effect upon the  
people. All the people saw it and they fell on their faces and said the  
Lord is God, the Lord is God and all the people now are convinced and they  
are ready to go out and tell others and everybody is ready to see that God  
is the true God and Baal is nothing and now is the time to go among them  
and give them the word of God and tell them how to be true to Him and to  
turn to Him with their full hearts. Now ~~they~~ we have had the tremendous  
spectacle, now it is time ~~to~~ for the quiet steady work of going from  
town to town, village to village, city to city, preaching the gospel and  
presenting the word of God. And first, of course, there is something yet  
to do so Elijah says take the prophets of Baal and let not one of them  
escape and they take them and Elijah brings them down to the Book  
and slays them and so the prophets of Baal who are bringing this wicked  
licentious worship here, this idolatrous worship that would utterly des-  
troy the worship of God and in the land are cut off, these two are  
up there at Mt. Carmel and then Elijah says to Ahab, get thee up, eat and  
drink for there is a beautiful abundance of rain and here God has given  
the one great spectacle and now is ready for the end of the draught. But

But there is no sign of rain and so Ahab can have his banquet and have his feast, but Elijah, if the rain doesn't come will be no better off than he was before and the faith that has been built up in the people will be dissipated and the whole spectacular will go for nothing and he sends his servant up to the top of Mt. Carmel to look towards the sea and he looks and there is nothing there. He comes back and Elijah ~~s~~ays, Oh, go look again. And he goes up and says, No, there is no sign of rain. Well, go look again and seven times the servant had to go up to the top of the hill and look. Elijah is so anxious, we have got to get this rain, if the rain doesn't come this whole thing goes for nothing, why can't he relax and sit back and say God has done this, God can bring the rain also and God will bring the day today, and if not today, next week, but he certainly will bring it soon, that is part of his plan. But Elijah is all keyed up and tense and excited now and he's got to see that rain quickly as possible and finally the 7th time a little cloud is visible and Elijah says, Oh, that is wonderful, the rain is coming (end of record)

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and the rain won't stop you and meantime the clouds ~~w~~ere covering the heavens and now is the time when the word of God should be taken ~~o~~ut to all of the people. Elijah should relax, he should go down to one of the caves there in Mt. Carmel and relax and rest for a day or two and get himself ready and start the great work of carrying the word of God to the people of the land and who are now ready to listen and after what he had done up there nobody would dare absolutely safe, he is ready to carry the word and the people are ready to listen to him, to go thru the land, but now after this terrific crisis, this terrific excitement, he has got to get rested, he has got to relax. You know how hard it is to relax after a crisis, you feel like going ahead and doing something, and if there is nothing sensible to do, you feel like doing something crazy.

I know after a great sermon with a big meeting and all, you just feel you have got to take a walk, I have got to do something and work out the energy and get it out of my system and certain that is necessary, but Elijah, we read that he was just so excited, the hand of the Lord was upon Him, he girded up his loins and he ran clear across the valley of Ez all the way over the Jezreel ahead of Ahab's chariot. This was an exhilarating thing to do under the circumstances and a mighty foolish waste of energy and certainly no real relaxation to it and so when Ahab tells Jezebel what Elijah has done by this time, Elijah is thoroughly exhausted from the long run and everything and Jezebel sends a messenger. <sup>IF</sup> Jezebel really thought that she could do something against Elijah she would have sent a couple of servants and told them to grab this man and bring him in here and throw him in the dungeon, or she would have said, God and seize him and strike him dead as he walks along. But there is nothing Jezebel can do. The people had seen that God is a God of Elijah and God is the true God. They have seen the spectacle, they have seen the fire fall, they have seen the end of the draught, the nation is ready to listen to Elijah, nobody would dare to touch Elijah under these circumstances, but Elijah instead of relaxing and getting ready to go on to the more important part of the work, the part that couldn't be done without this first great spectacle, instead of that he just run in front of the chariot ~~across~~ up there and threw away his energy and he is all excited and tense and Jezebel says so ~~that~~ let the gods do to me and more also if I make not thy life as the life of one of those prophets of Baal by tomorrow about this time. She said, I will give you a few more hours to live then I will kill you, and yet there is nothing in the world that Jezebel could have done to hurt him in this situation. Everything was in his hands to go forward and do a great work for God but the poor fellow is just so tired out that he is just so nervously exhausted that he just got up and walked out across Israel and across Judah down to Beersheba in the far southern end of Judah

and came into the wilderness and he ran away and had to take a few weeks to get himself in decent shape when right at the time after the spectacle a couple of days would have put him in shape to go on and do the great work and so God shows us God's great works in the Bible and He shows the wonderful way He has done, but He also shows us how men have been served Him affectively and failed in their weakness and their failure to carry out all the aspects of His work as He wants them to do. And we have a wonderful story of a man's great success in Elijah, but we have a wonderful example of errors to avoid also, in the way he almost failed to accomplish

(end of lecture)

study the historical and spiritual lessons of II Chron through II Chron. 28. The lesson for last Monday was quite a different type of lessons. That was a rapid survey of II Kings 2. Just getting the main facts in mind. We covered a good many more chapters and was dealing with matter which there is not so much historical importance though there is some, but it is mostly of spiritual importance and very valuable for intensive study, but for the purpose of this particular course, ~~it~~ we will go over it rapidly. Now the same applies for our lesson for next Monday. It is II Kings 3-11. Now you see that is a fairly long lesson, but it is not to be written up in the way in which we just wrote up Chron. It is simply to run through those chapters and ~~note~~ note the main situations that are noted in there and get the historical facts which you will not find are a great many. That it is dealing with the dealings of the prophets, with the king mostly or with the people and that is very important, but from the viewpoint of political history, it is not so important. Get the facts about political history that you find in II Kings 3-11. If it says a certain king of Israel lived in the reign of a certain king of Judah, or vice-versa note that. At least get the reference so that you can easily gather together material of that type without having to go ~~over~~ over all of the chapters again. If a foreign king is mentioned, be sure you note that because you may be interested in naming what is said about it. And if you find problems of matters which seem to you

to be difficult to understand or to interpret, why make a note of them. Either you can give it in to me or ask me about it. We won't be able to spend much time in class on these chapters although they are well worth a great deal of study, but for the purpose of this particular class we won't have much time to spend on it. Now the lesson Tuesday is a different type yet. The lesson Tuesday continues in II Kings, but that was 3-10, I think I mispoken when I said 3-11, 3-10 was for Monday, now Tuesday is II Kings 11-16 and in these chapters, you will find quite a bit of material that is parallel to material already given in Chronicles. In that case you can note the parrallel, but you don't need to give over again the historical and spiritual lessons that you have already gotten from Chron. is it is just the same material. It is often that you will find that there is anywheres from 3 verses to 30 verse that are word for word and I am not asking you to check through every word to see that it is exactly word for word for this assignment, but you can easily tell if two verses are the same, even with minor differences. It is a parallel and see what is the parallel in these chapters to what you have already had in Chron. and indicate the parallel. Now what is new in these 6 chapters that you haven't had in Chron, make a write up on that on the spirituals and historical lessons even as you did today. Thus we are doing the historical and spiritual lessons for the material in Kings and Chron. but not repeating what you have already done in the other books. Now, if the Lord thinks it is important enough to give twice, it is important enough for you to do twice. The Lord emphasizes by repeating them. He does not waste words in the Scripture. We cannot go through the Scripture and leave out parralles and say they don't matter. They do matter or the Lord wouldn't put them in so I hope that you will study the historical and spiritual lessons in Kings in the parts that are parallel, but I think you will get more value out of it if you do that 3 or 4 years from now instead of doing it right now when you have just done it with the other parallel. So the only part I am assigning now is the portion of it which is not parallel and then to



indicate the parallel to the other. Now (question 8 $\frac{1}{2}$ ) Keep that for yourself so that you have it/.. Tuesday it is to be turned in, Mondays is nothing to be turned in unless you have particular problems in it you would like to simply turn in for my information and if you find them interesting problems, I might be able to touch on them in class. Nobody turned in any such paper for the assignment last Monday, so I gathered that everything was perfectly clear to you in those chapters there. Now today we are continuing with the discussion which we had last ~~Tue~~ Tuesday about the chapter and by the way, we meet tomorrow you know at 8 o'clock, but we do not meet church history at 10. We are continuing then in the discussion of Elijah and Elisha and I do not want to take time to go into all the problems here or to bring all the spiritual lessons and vital matters from it. I want to run rapidly over this material. And consequently if I ~~do~~ speak myself or if there is something I say that is not at all clear, please interrupt me, but if it is the matter of your thinking that I give insufficient evidence for something that I say, or that my view is definitely incorrect, why in either case I would appreciate it if you would write out such a statement and turn it in to me, but I don't want to take time in class with matters of that type this morning because, just because we have more important matters from the viewpoint of this class to cover later and don't want to take the time on them. I want you to know what I say about these chapters and whether you agree or not I will be interested in learning by ~~but~~ but not orally this time. Now we notice now Elijah ran away from the post of duty. After the great work which he had done, the wonderful thing he had done, the glorious way in which he had stood for God, we should not be hard upon him, nor condemn him for his great failure at this point, but we should recognize when even so great a man had such a terrible failure at this point, the danger for us and we should pray that God will enable us to stand as true and strong as Elijah did on Mt. Carmel which is a tremendous thing to ask for more

than most of us can ever hope for, but then we should ask that all thru our lives, whether in great situations like that or in smaller situations that He may give us the self control. When the important work is finished and there is a brief interval to utilize the interval in getting in shape for the next bit of work for him rather than in wasting our energy as Elijah did here, running before Ahab's chariot and getting into this situation where the empty threat of a wicked woman ~~did~~ scared him so that he ran off. But he ran here in terrible, it wasn't just the fear of Jezebel, Elijah was a man of courage, a man of bravery, it was the overwrought nervous condition. It was a situation in which he didn't think logically <sup>as</sup> ~~of~~ the result of his having poured himself out in this tremendous ordeal up there in Mt. Carmel and then after doing it, not stopped and gotten himself as quickly as possible into shape to go on to do the next thing. He was terrifically nervous and overwrought and he descended into depths of despair. And you will find in some of the greatest men, you will find that they have had experiences very similar to this one. It is said of Spurgeon that after some of his great sermons, some of his wonderful experiences in representing the lord in presenting his word that he used to have a fit of depression come over him sometimes afterwards where he was absolutely hopeless about everything and pessimistic. They say, that one time when they had planned for building a large building and he simply feared because they were so bankrupt and everything would go to pieces and the thing was utterly going to be a failure and he was absolutely despondent about it and the leaders of the church would say we have got the money, it is all gathered, we got it here, there is no debt, there is no borrowing, we are not even pledging, we have got the money and he just couldn't believe it he was so despondent, ~~he was so~~ and so finally they brought in the money and put it on his desk there and laid it out before him and of course, that was no means typical of that great man of God but it was one of the cases where he fell into a terrific despondency somewhat similar into

that which Elijah fell into. And they can be prevented by controlling oneself and utilizing the opportunities to get in condition after the great crisis as Elijah failed to do in this case. And so Elijah sat down under a juniper tree and requested that he might die. And said, It is enough; now Lord, take my life: for I am not better than my fathers. And the Lord didn't rebuke him for his sin and wickedness in taking this attitude in fleeing from his duty. When he awoke from his sleep an angel touched him and said, arise and eat and he looked and there was a cake baked on the coals and a cruse of water at his head. The Lord wonderfully provided for and cared for his overwrought servant in his condition of despondency and left the rebuke and criticism for a later time when he should have regathered himself and be in shape to profit by it. That is a good lesson for all of us. That when there are occasions when someone is suffering as a result of their own sin and their own wickedness and their folly, that sometimes that may be the time to give them the rebuke they deserved ~~and~~ but very often as they are suffering from it it is the time to be sympathetic and understanding and help and to reserve the rebuke for a situation when they are in proper shape to profit by it. And the angel of the lord then after he had rested awhile came to him and touched him the second time and said arise and eat; because the journey is too great for thee. And he arose and ate and drank and then in the strength of this food, he went forty days and forty nights to Horeb the mount of God. It says in the strength of this meat he went forty days and forty nights. What kind of meat did he eat when he woke up? How many could say what kind of meat it was that he ate. (end of record)

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Sennacherib, he turns to Sennacherib and gives a survey of his future history in relation to what has been told, then, shall we say that he continued with the subject that he is dealing with, the events of the reign of Hezekiah. That is a very good suggestion. (question 1) Yes, that is, like you say, in this day, in that day, in those days mean there is now some days of which I am going to tell you. These when Hezekiah was sick. Now, I think that is at least possible as far as the work is concerned, but even so, the question is before us, what are the days? Does he mean there was a time <sup>in</sup> ~~when~~ Hezekiah's life when he was sick but it is somehow related surely to what we in some way it must mean either days which came after what preceded, perhaps a long time after, or days that came during there must be some relation to it. I think you all agree that it is not necessary that if those days mean the days when Sennacherib was being killed. That would be relating it to the immediate . Now, you can take it a little further back and say in the days when, I don't mean in those days necessarily but the subject that we want to discuss is generally related to the period when the deliverance came from Sennacherib. Now, you can surely take it back still further and say it is an incident about Hezekiah which comes more or less in the general time at which in the general time at which the whole experience of Sennacherib occurred. And I think that surely that is equally valid. That is, it does not say, in the days when Sennacherib lay dying, or in the day when Jerusalem has just been rescued or in the day when Sennacherib's army was outside. It doesn't say that and therefore we are justified in concluding that it was ~~at~~ during the late time of Hezekiah and we are, I believe that we all agree on that, and we are justified in considering that it may very possibly be related in general to the events previously but we have no reason to say that it had to be related to the time of Sennacherib's death. Mr. (question 2) But I think that Mr. Nilson has brought out a very important point. 38 and 39 are quite definitely connected together. How does chapter 39 begin? ~~It~~ At that time you might say that is any time. There was a time when Hezekiah's reign, but go on - Merodach-baladan, the son of Baladan, king of Babylon, sent letters and a present to Hezekiah for he had heard that he had been sick and was recovered. Which comes first, 38 or 39? Why? Because Merodach-baladan did what is described in 39 ~~after~~ a result of having heard of what happened in 38. He heard of the events in 38 and therefore he did what was in 39 and so we know that 39 comes after 38. Now does 39 come after 37 or before? It does not say.

39 comes after 38, we are not told that it comes after 37 or before. But you notice that 39 ends with a very very strange prediction. It ends with a prediction that Hezekiah's descendants will be carried out into captivity in Babylon and that must have sounded utterly fantastic to Hezekiah when he first heard it. Assyria was the great power of the day. Sennacherib ruled in the north and Babylon was a city which had been very important in ancient times a thousand years before but which was now a city which was subject to Assyria. And to make the statement that all the goods of Jerusalem will be carried captive to Ninevah would be a perfectly natural statement. All the goods of Samaria had been carried captive to Ninevah. Why not the goods of Jerusalem also? They certainly would be if Sennacherib conquered Jerusalem. But to say that they would be carried captive to Babylon. That is a fantastic statement because Babylon was a subject city fighting for its very existence against Assyria and how could Babylon send armies clear across the desert strong enough to conquer Jerusalem? It was a fantastic prediction, but it was a prediction which was fulfilled one hundred and fifty years later and this prediction, this fantastic prediction was made about Babylon by Isaiah, a wonderful predictive prophecy something that would appear utterly unbelievable at the time and it ends this historic section 36 - 39 and ch. 40 begins Comfort ye, Comfort ye my people and begins that long passage in which God assured the people that He would deliver them from Babylon and it has section after section which refers specifically to Babylon as a nation which holds them in possession and it is a very logical situation to have 39 end with the prediction of their being taken captive to Babylon and then to have ch. 40 continue with the section of God's message of relief from Babylon and so it is a logical thing to have ch. 39 and our historical section. But that doesn't prove chronologically what its relation is to 37 and most scholars believe, in fact all believe that 39 follows 38 because it says so in 39, but most believe that the real purpose of Merodach-baladan, the son of Baladan, king of Babylon, in sending letters and a present to Hezekiah, was not that he sent these letters from this place way across the desert way over there simply to tell Hezekiah how glad he was that he recovered his illness. But that was just an excuse, for messengers to go and to try to get Hezekiah to make common cause with him in opposing the king of Assyria and then the king of Assyria

tells us how he had these uprisings against him and how Mer. made a rebellion in Babylon against him for a number of year, Bab lon was held ind~~the~~pendent of Assyria until Sennacherib came with tremendous power and overcame the land and Mer. had to flee and hide in the marshes of the northern end of the Persian sea for a number of years in order to save his life and he finally came back again for a brief time to gain the independence of Babylon and again it was taken and so that it seems to be that that was the real purpose and if that was the real purpose then it very likely ocured previous to ch. 36 and so we have if that is true a series of chapters here of which 37 - 37 forms a unit and 38 - 39 forms a unit and 36-37 tells us of this tremendous event went God delivered the land from Assyria and 38 and 39 tells us of this event important for predictive prophesy when God predicted that they be taken captive, not to Assyria, but to Babylon and the events of 38 - 39 happened in those days in the whole general period in which the events of 36 -37 happened, but in the portion of the period just preceeding the beginning ch. 36. (Mr. Nilson question 8 $\frac{1}{2}$ ) Yes, the references in Kings that Mr. Nilson has called our attention to would suggest very strongly that the illness ocured about in the fifth year of Hezekiah while the attack of Sennacherib was about the 14th year, (question) Oh, he reigned 29 years, 15 would make it about the same time. That is right, about the same time, it would make it. (discussion) I think it was definitely before that because it was pointed out that it would be very difficult for a messenger to come in to Jerusalem when they were actually there (discussion)

Well, at least it is about that period, I would think most likely a coupld of years earlier. But it doesn't say exactly, but at least it would not be after that time, it would be before. (question 10) Yes, yes, probably if he came in the fourteenth year and the deliverence was about in the 17th year, the sickness may have occurred in maybe in the 13th year and the messenger about the latter part of the 13th year and this may have been the beginning of the revolt against Sennacherib, which lead Sennacherib to come with his army

(question 11) Yes, I forget, it is stated here in his inscription he gives the events of his reign by years. No, he doesn't give the dates. He says, in my third campaign, that is the way he begins it, in my third campaign, I marched against these lands and here in

this ancient near eastern we have only the account of the campaigns about that time. It doesn't give enough of it to show how many campaigns he described, but the third would be fairly early in his life. I have a poem, the whole of Sennacherib, but I didn't bring it with me. This only gives the select that is related to the Bible. Well, now, I was trying to bring out then here that matter of not reading into the Bible what is not there stated. The question of 38 and 39 is not proven that 38 and 39 precede 36 and 37, but it is very very possible. (question 12) If it does say it happened immediately, yes, definitely. (discussion) We have to look at the exact passage -- and then shall appear--- there might be a thousand years before that then, that would be entirely possible, but immediately after this tribulation, just what tribulation it is referring to would also be

that is the big question in interpretation, the exact interpretation of Sennacherib. There are many things that are very clear and many things that are not clear and you have to study carefully and beware of because some very erroneous conclusions result in that (question 13<sup>1</sup>) I believe that the word is ( ) there, straightway, I am not sure that that means immediately in the sense of the modern word immediately, but straightway seems to show a rapid progress rather than the following of two events one after the other. You see, our word immediately, literally means, without any meaning. Well, now straightway is related but different, that is the difficulty in translation. You want to take the Greek word there and if you find that that doesn't, I would think it would be much clearer if something would say.. and without anything happening in between, something would follow immediately after, then there would be no question. (laughter). Or, if you read this, that he sent them to congratulate him on his illness, 39, now that is pretty good evidence that that would be in a year or two. He wouldn't come ten years later to congratulate him on his recovery from his illness. That would, when you are given something that binds the two together, but in this case, at least, you have just the

area, and the result was that it wasn't many years before the people of Babylon persuaded Sh. to fight against his brother and as Ashur. tells us in his inscriptions, they closed the gates and broke off the ties of brotherhood and declared their independence and asked other countries there

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two things mentioned.. in those days, and it doesn't say which comes first. Well, now another thing that I wanted to bring out in this that is very important is the situation of Babylon at this time. It had been a very great city a thousand years before. It is still an important city, but politically, it is of secondary importance and Sennacherib became so angry at Mer. and the people of Babylon for rebellion against it that he tells us that he marched against Babylon, after he had 15 these countries to the west. He marched against Babylon and he attacked it and he conquered and Mer. had to flee for his life and (end of record)

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sold into slavery and those that weren't sold into slavery, he reduced to most humble circumstances and ~~it~~ he made it but his words are somewhat exact for in the next reign that it is again a city of considerable importance. Sennacherib sent his son, Es haddon to Babylon as viceror and Es. while he was a conqueror like his father Sennacherib seems to have been of the culture of this great old city of Babylon, and Es. became one who was greatly attached to Babylonian culture and he rebuilt much of the city and he allowed the city of Babylon to become again an important city and during Es. reign he lead an army which marched clear down into Egypt and conquered Egypt, so he was a very great conqueror, he ruled from 681, after Sennacherib's assassination, to 668, and then in 668, Es. died after having conquered many areas, even including the greater part of Egypt. Es. was succeeded by his son Ashurbanital. He reigned from 668 to 626, you see he had a fairly long reign, nearly 50 years, and Ashur. was left king of Ninevah, reigning there supreme in the city but Es. did a very foolish thing. He made another son Sh. the king of Babylon, and he is not important in Biblical history, but it is important simply in showing the situation. He had made this second son of his king of Babylon, in absolute control of Babylon, subject only to Ashur. Now you see what he did. He broke the kingdom in two parts, one king supreme, but the other had a very strong



area, and the result was that it wasn't many years before the people of Babylon persuaded Sh. to fight against his brother and as Ashur. tells us in his inscriptions, they closed the gates and broke off the ties of brotherhood and declared their independence and asked other countries there about to join with them in opposing Assyria and about the middle of his reign Ashur. had a terrific fight in recovering this territory. For a time it looked as if he would lose out completely, but eventually he succeeded in reconquering all of this country right up to the gates of "Babylon, but Sh. shut himself in his palace, set fire to it and perished in the flames and Ashar. had Babylon once more, and Ashar. tells us how terrifically he treated Babylon, tearing down walls, and destroying buildings and killing many people and you think that this would be the end of Babylon, but the city regained its strength again. Ashur. reduced it to very little importance and it put in a viceroy in charge of it directly under him, but in the latter years of Ashar. reign his power declined. He ceased carrying on warlike expedition, the army, the people had become weakened by the great amount of blood that had flowed in these terrific wars, the nation was to some extent impoverished of its blood and at the end of Ashur reign in 626, the Assyrian empire was apparently a great and strong and powerful empire, but its strength had been slackened and it was in a condition where you might almost say a man could blow it over. It had been growing for 20 years on its great reputation, on the reputation of the terrific deeds it had done in past years and when Ashar. died the viceroy of Babylon revolted against, 625, and established Babylon independent of Assyria and for the next twelve years, for the next 14 yrs. this city was independent Babylon, of Assyria and then the Babylonians joined with the people of the region across the up to the mountains the Medes and the Medes and the Babylonians together attacked the Assyrian empire and in 612 they destroyed the city of Ninevah, and it has never since been rebuilt. The city of Ninevah was destroyed then, and it was the end of the greatness of Ninevah and almost the end of the Assyria

empire. The Assyrian empire lingered on another 8 years in difficult times, but the empire was destroyed to all intents and purposes then, there was continued fighting until 604 when it fell apart and the last great Assyrian force was ended and it was the final end of the Assyrian empire which was never again reestablished and the viceroy of Babylon, ~~Na~~ was reigning in Babylon and he did these things in alliance with the king of the Medes and Ninevah was destroyed and a Judean prophet wrote a p n of joy over the destruction of Ninevah which is the book of Naham, dealing with the destruction of Ninevah and then the Assyrian king, what was left of the Assyrian power was fighting for his life after the destruction of Ninevah made a new capitol for a brief time. They moved to Vici for a brief time for a new capitol, only the ancient name of it was Haram, the very city where Abram had lived after he had left before he came to and in Haram the Assyrian empire made its last stand for eight years and while they were at Haran, the king of Babylon sent his son, a great general, with an army to attack them and the king of Egypt, now was one who had been made king by Ashr. who had reconquered Egypt after it had revolted after the death of Es. and the king of Egypt came up with his army to stand true to his obligation to the Assyrian king, not knowing how weak the Assyrian empire had become and he came up with his army to attack, to help the Assyrian king in fighting against the Babylonian attackers and as he came up from Egypt, come up here to he came up this plain and you get shut in by the mountains there and he came up here and then intended to cross a pass there through Mt. Carmel near Megiddo over near the plain Ezreel and then probably cross the Jordan and go up North here and head up toward where he would meet the Assyrian force. And the king of Jerusalem here heard of the coming of the Egyptian forces, his troops could look out from the hill country here and see the great force coming up here and he decided that he had beeter stop this Egyptian army from coming and what could the little force of Judah do against the tremendous force of Egypt. Well, he said there is a place where I can stop them and so he rushed from Jerusalem

clear up here to Megiddo where they would have to come through a pass thru the mountains and he came there with a force which he quickly gathered and was going to stop the Egyptian force there from coming through the mountains and when king Josiah was there at this pass near Megiddo, we read that the king of Egypt Pharaoh Necho said, what are you doing here? He said, I haven't come up here to fight you, I have come up in connection with the king of Assyria. I have come up to fight with the king of Assyria and our English translators assumed that meant that he was coming up to oppose the king of Assyria, but that is not what it means. It may be to oppose him, it may to be fight on his side, to fight with him, to fight in connection with his affairs, and so the translation of it, I have come to fight against the king of Assyria is an inaccurate translation of the Hebrew and a translation which conflicts with the facts as recently discovered but as wouldn't have to be rediscovered because it is purely clear from the Biblical account, that is, they are not stated so, but they are very easily inferred, so Pharaoh, Necho then said, I haven't come to fight against you, it is the king of Assyria I am concerned with and he meant concerned to help him, but he wasn't telling all of his plans to king Josiah, why should he. He was saying I am dealing with big affairs of great empires, you are just a little kingdom, get out of my way and let me go on and Josiah tried to stop him and Pharaoh Necho's army thrust Josiah through with a dart and they carried Josiah back to Jerusalem dying and that is told in Kings and in Chron. and from that there is probably the term, the battle of Armeggedon, comes from that originally, because there at Armeggido, this great king, this good king, of Judah, this king who had the great reformation which he did away with the high places as you read in last Thursday's lesson, and established the worship of God on the foundation that has every been since the time of David, except for the brief revival under Hezekiah, this great and good king was their killed at this little skirmish at Megiddo and the king of Assyria, the king of Egypt went on up to and there up in he fought for the side

of Assyria against Babylonia and Media and the Assyrians were destroyed and the army of Pharaoh Necho was routed and they were driven back pell mell down to this Philistine plain fleeing back to Egypt in this order and when this occurred, the word of the Lord came to Jeremiah the prophet, ch. 46 of Jeremiah, against Egypt, against the army of Pharaoh Necho, king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadnezzar, king of Babylon smote in the fourth year of Jehoiakim, the son of Josiah, king of Judah. Now this Nebuchadnezzar, king of Babylon, was not king of Babylon when he smote that army. He was then the general of the army and the son of the king of Babylon, but he was later the famous king of Babylon, and so it is quite in order to call him king of Babylon at this point in the account for this is the man who was the king of Babylon, so at this time he was simply general of the army, and so the whole of chapter 46 is devoted to the of joy by Jeremiah over the defeat of Pharaoh Necho's army, and the army fled back there into Egypt and Nebuchadnezzar, the son of general of the army would have pursued them to Egypt, doubtless, but a message came from Babylon and the messenger said your father, is dead, and Nebuchadnezzar said, if I go on and pursue the army to Egypt, while I am gone, somebody else will seize the throne of Babylon, and he did the sensible thing, he interrupted the pursuit to rush back to Babylon in order to establish himself securely in and so he went back to Babylon and was crowned king of Babylon, the great king Nebuchadnezzar, also called Nebuchadnezzar, the great king of Babylon, who reigned in Babylon for 604-562 B.C. and Neb. then reigned as the great powerful king of Babylon, powerful as any Assyrian king had ever been and it is through Babylon, not through Ninevah, that the kingdom of Judah is taken into captivity in 586 B.C. and so the prophecy of Isaiah 150 years before is literally fulfilled, as Hezekiah's descendants are taken off to Babylon. So now we have seen the downfall of the Assyrian empire and it is being succeeded by Babylonian power and we call this the new Babylonian empire, the reason being that there was a great Babylonian

empire over 1000 years before whose greatest king was Hammerabi, this great king reigned in Babylon over 1000 years before this time and then Babylon has fallen into weakness and subjection for nearly a thousand years, now it has a great period of glory which lasts less than a century and we call this the neo Bab lonian empire and it was the Neo. B. which took Judah captive. Now in your reading and in your study for last Thursday you read about king Josiah and his good deeds, you read about Mannasseh and his wicked deeds, the son of Hezekiah, you read about Amon the son of Manasseh, who only reigned three years, you read about Josiah the good king who reigned for, who did away with the high placed and who was reestablished the worship of God on such a fine level (end of record)

that he was succeeded by his son Jehoahaz who reigned only three months before Jehoahaz was taken captive by the troops of pharaoh-necho and carried off down into Egypt, and another son was made king by pharaoh necho and this son was Jehoachim, kim is the way the English spell it, and his son is chin, the ch and the k ~~both~~, both represent the hebrew so our English has two different ways of spelling one Hebrew letter, but it is helpful for us in keeping the two apart. The actual only difference is that one ends with n and the other with m. Well, these kings you have studied about and we won't need to take time in class for them. I will just mention them very briefly here. Josiah, his son Jehoahaz who reigned only three months, another son of Josiah, Hehoiakim, who reigned 11 years, and Jehoiakim's son, Jehoikin who reigned only three months before he was taken captive by Neb. and carried off to Babylon as a prisoner and he was succeeded by his uncle, the brother of Jehoikim, another son of Josiah, named Zedekiah and Zedekiah reigned 11 years. You see the similarity there, 3 months, 11 years, 3 months and 11 years and the names, you read all of that in your study for last Thursday, I am merely asking you to remember it for sure for we will hear of them for suer probably next week or two and certainly next fall when they will be of very great importance in the study of the prophetic books. (question 2) ~~Yes, the 2 $\frac{1}{2}$  is quite brief and is is something in the light of further evidence that we can tell, but that fact that (record warped and difficult to understand 2 $\frac{1}{2}$  -70 $\frac{1}{2}$ ) ~~but/in/the/light/of/the/context/the/more/correct/interpretation/~~ I won't assign any lesson for Thursday, (laughter) Last time we noticed the situation of Babylon, 700 B.C. and we noticed how changed this situation was a century later, how rapidly it came up after the declension of the Assyrian power, until Babylon became the great power of the ancient world for a period of less than a century. But it was a period of greatness. The neo-Babylonian empire and from that period, from that <sup>rem</sup>supremacy of Babylon, the name of Babylon took on that glamour to it and that horror to it that is attached to it in the Old Testament and in the New Testament , for it was indeed a great aggressive power, the great headquarters of the forces opposed to God, that great center of wordly~~

art and culture and civilization, the greatest in the world for not a very long period, but a very great center. We noticed yesterday a little bit about Nebuchnezzar, or Nebuchdrezzar, whether you want to use his official name or the popular pronunciation of his name, a man who was the son of , the viceroy of Babylon and when Neb. (father) died in 604, right after the defeat, the final end of the Assyrian empire, the battle of Tarchamish, we notice that Nebuch. rushed back to Babylon in order to make sure of his position as successor to his father. He established himself as king of Babylon and then for the next period of about 40 years, he was constantly leading his army in this direction and that, conquering various areas. He went down into Egypt and conquered that whole area and subjected it to himself. Made himself supreme through most of the ancient world, but his inscriptions are very different from the inscriptions of the previous Assyrian kings. The Assyrian kings tell us that in such a year, the fourth year of my kingship, I set out my armies and I went to attack this city and I marched into this land and I attacked this country and I took this king captive and they tell step by step about their military affairs year after year. I read you some from Sennacherib's inscriptions telling about his campaign in which he shut Hezekiah up in Jerusalem like a bird in a cage and Nebuchdrezzar left us no such inscription. Neb. begins his inscriptions with the statement of with the help of the great gods I carried on great military campaigns. I crossed great mountains, I went over tremendous areas, I destroyed mighty cities, I conquered powerful nations, and he just runs it all together that way in a comparatively few lines and gives you little specific knowledge about his great military exploits. Then he goes on to tell you the things that he was interested in. He was really interested in the buildings that he put up and he describes the details of building after building that he constructed in Babylon. The famous hanging gardens of Babylon which Napoleon, which Neb. constructed. He became famous throughout the ancient world and the buildings of Babylon were built all through the city, great powerful buildings and made it a city such as the world had never seen before anywhere. As you look at some

of the remains of some of these buildings, most of which have crumbled away and been covered up with dirt, but you can dig into some of them and get the floor plans and find various fine statuary in them and flower relief's and so on and get an idea of their greatness and you will find them in the city of Babylon and elsewhere in Mesopotamia. It makes very vivid to you the words that you find in the book of Daniel where you read that Neb. looked out over Babylon and he said, is not this great Babylon which I have build? It is a very interesting corroboration of the accuracy of the picture of the character of Neb. which we have in the book of Daniel, this evidence of the great, in both in his statements and of what we find of them, of his great interest in these tremendous building works which he carried on. The German excavator in Babylon have excavated from that city over a million bricks, everyone of these large bricks had on it the words I am Neb. the great king, the king of the world, the guardian of these great temples and so on, there was about eight lines glorifying Neb. which were stamped on every brick of these great buildings which he constructed there. Neb., like the kings of Assyria was not in any sense a humble man and you gather that from the accounts of him in the O.T. That is Daniel, I forget, but I think it is in the 4th chapter, where it tells how he looks out and says is not this the great Babylon which I have built. 4:36, yes Daniel 4:30.... Now the Assyrian king would not use words like that. Their glory would be in their conquest rather than in the great buildings which they had carried on. Now I have mentioned a number of times, what an interesting evidence we find on the accuracy of the Scriptures in the preservation of proper names. The proper names are not preserved with absolute accuracy, but they are preserved far more accurately than any other words that have come down from ancient times. (end of record)

ot 19

copying is very difficult, and particularly in proper names, and yet in the

Bible you will find (skipping)

Now there

is a very interesting instance in Jeremiah where you will find, 39:3



see there in your English Bible a very good representation of the Hebrew

. It is an account of a conquest of Jerusalem by the forces of Nebuch. and it says of all the princes of the king of Bablon came in, and sat in the middle gate, even Nergal-sharezer, Samgar-nebo, Sarsechim, Rabsaris, Nergal-sharezer, Rabmag, with all the residue of the princes of the king of Babylon... a very interesting verse

Well as you look at it it doesn't make much sense. It sounds like just a lot of names, and that is what it sounded like to the scribe who copied it, just a lot of names of the type which you find in your English Bible here are also in our Hebrew Bible and this as it stands in our present Hebrew Bible is just as you find it here and you look at it and you have the names of Nergal-sharezer twice which is a rather strange thing. You have it the first name and the next to the last name. It sounds just like the name of a lot of different principles and it so happened that within the last 20 years a discovery has been made which shows a most remarkable <sup>light</sup> ~~likeness~~ on this passage and which shows the accuracy of the preservation of it.

Now this name Nergal-sharezer, has been found on tablets from the time of Nebuchadnezzar and we find that this man is the man which became emperor of the Neo Babylonian empire after the reign of Nebuch.'s son. He was one of Neb.'s leading generals for many years and we learn this about him that he came from the province of . He was designated then, that way. Now, you know how as it is written here, Nergal-sharezer, Samgar-nebo. Now, of course, the vowels there

but that word Samgar. Supposing that you had the word  $3\frac{1}{2}$  what would happen to the end? (answer) Whenever in Hebrew, that is almost any time when you have a ~~pre~~ceding another consonant, with no waw between is on the next word is doubled. That can easily happen in most any language. It has become a regular rule in Hebrew and so becomes

in Hebrew and if you wrote in Hebrew he would put just Smgr, and, of course, that could easily come later on to look at those letters to pronounce it Samgar instead of but the

consonants which are the vital things which are the things which come from early times are exactly here what they would be of the name of Nergal-sharezer, and so we learn from this that the chief princes of the king of Babylon sat in the middle gate of Jerusalem, that is they established their headquarters there for direction of the conquest, and the establishment of the control in the city and that the first of them is the great general who later became Nergal-sharezer of Samgar and then the next name is Nebo, Sarsechim, another characteristic name of the time, though we don't know much about this particular individual. And then we notice that the way it is given Nebo Sarsechim, Rabсарis, and Nergal-sharezer, Rabmag. Now Rabсарis and Rabmag are two names of positions, of course, as found in the ~~בבלי~~ inscriptions and you have here two of those names, official names, first he names then he names Nebo Sarsechim and tells his position in the army and then he comes to what Nergalsharezer's and these two leaders with their staff came and put their positions here in the middle gate. Now there is another name further on in this chapter, Nebuzaradan, who also is found in the inscription and so we have these names, the fact that the hyphen was misplaced here in the course of copying shows that the copyist had no idea what these names meant as they copied them century after century, Babylonian was forgotten, these scribes were copying the O.T. and as they copied new ones and yet they preserved these so very very accurately. It is an evidence of the remarkable accuracy of the preservation of the Old Testament. (question 6 3/4) No, the hyphen should come after you see is the place from which Nergalsharezer came and then Nebo is the beginning of the next, Nebo-Sarsechim. Now the Neo-Babylonian empire then conquered Judah and they did as the Assyrians had done since the time of Tiglath-Pelezer. They took the people and transported them to different areas the last four kings of Judah by the way are very important as I mentioned to you yesterday because they were the kings at whose time came the last events

of the downfall of the kingdom of Judah, the importance and then they were at the time of Jeremiah and Ezekial and you can't understand the books of Jeremiah and Ezekial unless you have the history of these last four kings of Judah . I went over the names of them rather rapidly yesterday, but we will go into more detail about them next year, but I do want to stress their importance. But then after they were taken off into exile, we read in the Bible that the time came when the son of Nebudhudnezzar lifted up<sup>the</sup> a head Jehoiskim, the next to the last king of Judah. We find that in II kings 25, the very last end of the book. And it came to pass in the ~~11th/12th/13th/14th/15th/16th~~ 37th year of the captivity of Jehoikichin, king of Judah, in the twelfth month.... you member that Jehoiachin, the son of Jehoia kim reigned only three months when he was taken into captivity. Wall, we find here in II Kings that 47 years later, Evil-merodach, king of Babylon in the year that he began to reign did lift up the head of Jehoiachin king of Judah out of prison... and he spake kindly to him, and set his throne above the throne of the kings that were with him in Babylon; and changed his prison garments; and he did eat bread continually before him all the days of his life. And now that is very interesting that this Jehoiachin after 37 years of captivity, we are told in kings that he was treated in this way that he was given a of his condition there in prison in Babylon, by Evil-Meradach in the year he began to reign and this Evil-meradach is the son of Nebuchnezzar. He did not reign a very long time. He had a comparatively brief reign, but within the last five years there had been discovered tablets from Babylon which tell us of the position and food and thing that were set apart for<sup>d</sup> the chair of king Jehoiachin and his family in Babylon. It casts an interesting light on this statement and showing the importance attached to Judah even 26 years after the downfall of the king because he was his prisoner 11 years during the last 11 years of Judah before Zedekiah was captured and his eyes put out and he was carried off to Babylon. Now the neo Babylonian empire then is a period of great brilliance and it has left

many signs of its brillianc~~w~~ in Babylon and in other parts of Mesopotamia. It is interesting that the city of \_\_\_\_\_ of the Chaldees, the city from which Abram came down in southern Mesopotamia is one of the cities among many which were greatly beautified by Nebuchnezzar and down there we find many buildings which were changed in construction at this time which have on the bricks the stamp of Nebushadnezzar. You know they tell us that printing was invented 1452 A.D., but actually this was real printing that Neb. did on these bricks. He had a mold which had about eight lines of inscription and it was stamped on each brick, so that is real printing, so printing goes back to the time of Nebuchadnezzar. That which, of course, is unique about modern printing is that we have movable types that we can move around and in that way it is possible to do it a good deal more rapidly and with a great deal more variety, but the actual matter of printing, of taking a lot of material and stamping it at once was actually done there by Nebuchadnezzar. Now he had a long reign and a very successful one, but his son was not worthy to follow in his footsteps and so he was succeeded by his son who did not reign very long and then his son E~~v~~<sup>v</sup>el-merodach after a only two years of reign was succeeded by Nergal \_\_\_\_\_ this general we have mention<sup>ed</sup>, but by that time he was pretty well along in years. ~~He~~ was succeeded by a son who reigned a very very brief time and then there was another man who came in to reign named Nabonitus and Nabonitus, you notice how many of these names have Nabo? Nabo was one of the important gods, \_\_\_\_\_ was the first god and Nabu was the second. We don't find any Assyrian king with the word Nabu, but it is characteristic of a great many of these Babylonian names and also Baal is common in Babylonian names, like Balshazzar, because Baal there stands for the leading god of Babylon. Now Nabonitus became king and reigned for a number of years and he was the last king of ~~a~~ Babylon. When he was reigning as king of Babylon when Cyrus I attacked Babylonia and captured it and put an end to the nice Babylonian empire, an empire which was only about 80 years, less than 80 years, but an empire very great while it lasted. Now when Cyrus, the Persians conquered Babylon and it is interesting the question

here that is in connection with the conquest, Balshazar mentioned in Daniel 5, it used to seem to be a great mistake in the Biblical account, but Belshazar was named as the last king. But the inscriptions shows us that Nabonitus was the last king. The matter has been worked out so that now it is perfectly clear that the Bible is not in error, but remarkably accurate in the things it actually says about it although there are a good many things that it doesn't explain about the situation here. Professor Douherty of Yale Univ./wrote a book in the Yale Oriental research in the series of 1928 called Nabonitus and Belshazzar which goes into this situation, shows the remarkable accuracy of the Bible in the light of this cuneiform inscription in connection with the downfall of Babylon. Now after the downfall of Babylon, Cyrus I took over and we find that Cyrus the Persian (end of record)

that case ~~more~~<sup>the is</sup> spoken not about Elijah, but about Elisha and in that case it is not spoken about one who is not carried up to heaven in a whirlwind of fire, but one who is dying on a bed and there are no horses of fire, or chariots of fire visible for King Joash to see, and if there had been doubtless he would have had 14 and so in II Kings 13, Joash uses the exactly the same phrase and there is no suggestion of chariots of fire or horsemen of fire and it is quite evident that in that case, the king of Israel is saying about Elisha as he weeps over him as Elisha lies dying that King Joash says, my father, my father, the chariot of Israel and the horsemen thereof, the real protection of the land, of Israel, the anti-aircraft gun and the parachute troops of the land of Israel are the one who is worth more to us than an extra two or three divisions of troops, to think that you are going and immediately Elisha takes up the challenge and gives him a word about the defense of the nation against the enemies and therefore in times of war, it is very natural to think that an extra (end of record)

That is not a man who lived near him, it is a man who was near him at a particular time. A man who happened to be near at the time. He said to his neighbor in the word of the LORD, Smite me, I pray thee. And this other fellow knew that this was one of the prophets, this man who was one of the prophets gives him an irrational request. He tells him to do something which he simply can't see any sense in. Why should he hit this man? He had nothing against him, why should he hit him? The man tells him to and not only tells him, the man speaks in the word of the LORD, he is a man whom he has known as one who has been in contact with God and he knows him as one who has been in contact with God and whom God has used in the past and he speaks to him definitely as to what the Lord wants him to do and it doesn't sound rational, and so he says, I wouldn't do anything like that? Why should I hit you? Well, he <sup>hadn't</sup> asked him to hit him because he didn't like him, he asked him to hit him because it was the Lord's desire for a purpose and was it necessary to explain all the details of what the Lord's purpose was and why the Lord wanted it? It was not. He simply gave him the Lord's command, he knew it was the Lord's command and he wouldn't listen. R. D. Wilson said one time in talking with Philip who was editor of the magazine of the Presbyterian church of the time, a professor in Seminary in Western Penna. and Dr. Wilson said to Philip if there was a statement in the gospels which was said to be from Christ, that it was Christ's statement and it was definite that this was Christ's statement, and there was no question as to the there was no problem at all but what we knew this was what Christ had said. Would you accept it as true? And said, not unless it agrees with my judgement and there is the fundamental difference between the attitude of the rationalists and the attitude of the Christian. We use our judgement in the evidence that this is God's will and then we use our judgement in studying the Bible to be sure just what it teaches, just what God has said. But once it is clear to us that this is what the Bible teaches and we have been convinced that we are Christians that this Book is God's Word, then the thing

for us to do is to obey what it says and we will find that if our judgment disagrees with it then, it is because we have not yet enough facts in that area on which to base a valid judgement and in many areas we will never have enough facts in this life, but God who knows the end from the beginning has given us his will in the Book. Now, of course, when you come to some ~~place~~

that seems to you utterly contrary to your judgement, you should not immediately say, well, this is what the Bible says, you should say the fact that it seems to be contrary to my judgement means that I should test it very carefully and be sure that is really what the Bible says and something hasn't been read into it that hasn't been misinterpreted. We should always do that, be really sure it is what the Bible says. Don't let somebody else as to what the Bible says determine for you. When once you determine what the Bible says, if you are a follower of the Lord, then that is the thing to be followed whether it appears rational to you or not. And so, he said, because you have not obeyed the voice of the Lord, behold, as soon as you are departed from me, a lion will slay you and as soon as he was departed from him, a lion came and slew him. What an immoral to have a lion kill a man like this. What a wicked book, what a sinful book to have such a terrible thing happen. Now, if it is a good god and kind god instead of this terrible cruel god of the O.T., the lion wouldn't have killed that man, he could have lived on in happiness and probably would still be living today (laughter), at ~~least~~ least he would have lived long enough to get some wasting disease that would lay him down in misery for three or four years before he finally died, instead of having the lion meet him and killing him here. The fact of the matter is, there are so many mistakes. They used to say in 1915, when ~~there~~ there is ~~the~~ this terrible war, how can we believe that there is a God? How could there be a God with this terrible war? And so many people take the attitude that I am going to judge what the Bible ought to say. My idea of what is right will determine what it has to say and if it conflicts with my idea, I can hardly see how it can be the word of God. Well, for one thing we haven't got supreme knowledge. We haven't even got supreme knowledge of what



is right or what is wrong, but for ~~another~~ another thing, we cannot make the world over to suit us. You say, I don't believe that could be God's word, I don't believe that there could be such a God who would have all of these miseries for me, well, then you can't believe such a world as this would exist. You can't believe that there would be the misery and suffering that there is in the world today. The fact that <sup>is</sup> misery and suffering are here. The fact is that wickedness is here and the fact is that whether the man is killed by a lion and has two minutes of agony or whether he dies of a terrible wasting disease and has three or four years of agony, the fact is that most of us have pretty disagreeable experiences to face in this life and what is the explanation? And on a human viewpoint, apart from God's word, about all that you can do is to try to imagine things a different way than they are and make up a philosophy of imagining everything is rough or else just say everything is terrible and adopt some sort of pessimistic philosophy. There is no explanation apart from God's word and God's word gives us the explanation. It tells of the activity of Satan in the world. It tells us the terrible thing of sin which is in the world and the terrible results that sin has brought into the world and which will affect everyone and it tells us what God's will is in relation to this and when the Lord tells us that a lion kills this man, the alternative isn't that this man will live forever, if the lion hadn't killed him. The alternative isn't that the man would have had a happy life forever and never had any suffering to go through if the lion hadn't killed him, nothing of the kind at all. As far as the individual man is concerned, we have no reason to think that he was an awful lot worse than he would have been if that particular fate hadn't met him at that time. But it is an illustration to us and to the people there at the time, an illustration of the terrible sin of refusing to obey God and to do what God's will is . It is an illustration of that which is to drive that lesson home to the people there and to drive it home to us. And as to the actual fate of the man, the question of his eternal fate would be a thousand times more important than

whether a lion killed him or whether he died of a wasting disease, ~~or~~ or whether he died in his sleep. And so in this case, the Lord gives an object lesson as he does repeatedly through the Scriptures. There have been many worse liars than Ananias and Saphira from the <sup>m</sup>human viewpoint. There have been many, many just as bad only the Lord has not put to death, but the Lord smote them at that time in order to make an object lesson for the beginning of the Christian Church in order to show the terrible sin of lying to God and taking a hypocritical attitude in relation to the things of the Lord. And so here the prophet found another man and he said, smite me, I pray thee, and the man smote him, in such a way that he wounded him, the blood flowed, the man was evidently one who had been injured. We have no reason to think that it was a lasting injury, there is no reason to think that it was anything that would take a long time to heal, but it was something which gave the impression of having  $8\frac{1}{4}$  . He was to give an object lesson. and the prophet waited for the king and disguised himself with ashes on his face and as the king passed by, the prophet cried to the king, and said, your servant went into the midst of the battle and a man turned aside and brought a man to me and said, keep this man, if by any means he is missing, his life for your life or you will pay a pound of silver, a pound of silver being more than almost anything they would be able to pay in those days. And as your servant was busy here and there, that is a wonderful text by the way, and as your servant was busy here and there, he was gone on. And it is mighty easy for us when the Lord has given us a task, the Lord has given you a work to do, the Lord has given you something, a thing that he wants you to do and it is so easy for you to be busy here and there doing lots of other things, and maybe ~~very~~ very good things, maybe very helpful things, but they are not the things that the Lord has called you to do and while you are doing them, your time is gone, away and is lost and the opportunity to do the thing that the Lord wants you to do is gone forever. While thy servant was busy here and there, he was gone and the king of Israel said, so shall your judgement be. You have decided it. The king of Israel knew what was right and what was

done and he gave his decision along the line that was right, just as David did when the prophet came and told him about the man who stole the sheep from another man, and David knew what was right and he gave his decision and it is another example of that which is so vital if we are going to get ideas across to people, to get the idea in a sphere where they can look at it objectively without , where it doesn't seem to be connected with their own personal experience. 10 spoke to us in Chapel, was it a year ago, 2 years ago, I believe. Gave a very fine message and afterwards, when we were talking to him and we were discussing various subjects, he had several children who had grown, he made a remark about the children which I think is good in application to our relation to almost anybody and it was this. He said that he found that with his children, when the child would do something that was bad, it would never be an occasion for a moral lesson. That was not the time to impress the child. He said, he would say, now you ~~would~~ have done what was wrong, you know this is wrong, you know you must be punished for it, and he would give the punishment immediately and that was that, but, he said, he would watch his opportunity, and when in an ordinary course of conversation, or in the discussion of other people and other situations, a situation come when that particular principle could well be brought in, then he would discuss a little how terrible such a thing was or how wrong the thing was or how right it was to follow such and such a course and he would impress ~~it~~ the idea upon the child at a time when the strong emotional feeling wasn't aroused there as trying to defend oneself. And I think that is very important in all of our dealings. Get the principles across apart from the emotional situation that is how it began, and it is much better to do it ahead of time than ~~it~~ to do it afterwards, but the Lord, here, in his object lessons in the Scripture so often is one of the big reasons for parables, for our Lord's parables. He says, now you are such and such and such and you will immediately want to defend yourself, on the other hand, if it is praising you , you immediately will swell up with the praise that you forget the principle involved. But to give you the general principle apart from you and you can look at it objectively and impartially and

get the idea and later it can be applied to you in the proper situation. And so here he gives this object lesson to the king of Syria. Now some people say that dramatics is per se contrary to the Word of God. Now I am not ready to pass judgment upon that, but I must say this, that in the Bible this and other instances are instances where to some extent at least dramatics is used. It is used as a means of getting an idea or a principle across and it would certainly suggest very strongly I think the idea of dramatics per se is not wrong, whatever the problem comes up in connection with the application. Here he acted out this little situation. He gave the king a presentation of the situation of which the king didn't seem to be involved at all and the king gives a reasonable decision upon the matter and in ordinary matters, most people are capable ~~of~~ <sup>of</sup> giving right decisions unless their emotions are aroused as they are when they think they themselves are concerned. And so when he had given this judgement and the man quickly took the ashes away from his face and the king of Israel discerned him to be one of the prophets and now he gives the application and he says, thus says the Lord, because thou hast let go out of thy hand a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people. And the king of Israel went to his house heavy and displeased, and came to Samaria. And here is the conclusion of the application based upon the very judgement that the king himself has given and the king of Israel went to his house heavy and displeased and came to Samaria. He had recognized the wrong that he had done so that it was too late, there was no way of remedying that which he had done. He had the opportunity and he failed to seek the Lord's council and see what the Lord wanted then in the particular situation. Now chapter 21, Ahab comes in rather incidently. You are all familiar, of course, with the story of Naboth. It is a story which is given in Sunday Schools a great deal (end of record)

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hard time seeing much sense to this story of Naboth, the Jezreelite. I remember in , was it about 1940, or was it early 41, when Ingersol, the

editor the  $\frac{1}{2}$  which was published in N. Y. ~~by~~ and very widely distributed at that time made a trip around the world, and Engersoll wrote up in his newspaper an account of his experiences and I heard about his account of his interview with Stalin ~~and so~~ ~~and so~~ I got the paper in order to get his exact words on it and in his account he showed how he talked with Stalin and he told Stalin he said America is interested in your , he said, Roosevelt favors you against Germany and he is trying to get the U.S. to stand on your side and he is doing everything he can to help you against Germany and Stalin says, this all sounds very pretty, but he says, do you want me to believe that Roosevelt really is on my side against Germany? Do you think I can really believe that? He said, that is a fact, I talked with Roosevelt, I know and what he is doing. Well, Stalin said, I understand that Lindberg and are going around U.S. giving talks urging people of the U.S. to not enter the war. And he said if Roosevelt is sincerely on our side, wouldn't he have Lindberg and ? (laughter)

Ingersoll printed that in his magazine there and that was what Stalin said to him? And it seemed inconceivable to him that the head of a government could have someone who was giving a lecture on a policy different from what he favored and not shoot the man. He just couldn't see the sense in it and of course, that would be the attitude of any ruler. He would, if he wanted something, simply take it and if he didn't like what somebody did, he would simply liquidate him, but here is Ahab in Samaria and in Jezreel, where Ahab has his summer palace there is a vineyard right next to it and Ahab says to the man who owns the vineyard, I would like to have a nice little garden of herbs right next to my house here, and so I would like your vineyard and I will give you a better vineyard in place of it, or I will give you the worth of it in money, don't worry about the price, I will pay you whatever you think it is worth, you set your own price. He was not trying to deprive Naboth of anything, he just wanted to buy this vineyard which was at the place where it would be desirable to have, and Naboth said to Ahab, the Lord forbid

that I should give you the inheritance of my fathers. He said, this has a great sentimental value to me. My ancestors owned this land and I want to keep it. I don't want any other vineyard, I want this one and there isn't any price for it, I don't care how much you offer and so Ahab did not liquidate Naboth, nor did he send his soldiers to just seize the vineyard as could be done in many countries of the world today, but he didn't do either of the things, what he did was that he went to his home and he layed on his bed and he wouldn't even eat any bread. And Jezebel, his wife came in and said, what is the matter with you? Are you a man or are you a mouse? (laughter) She said, why don't you get up and do something about it? She said, there is something you want, why don't you do something about it, why lay here and mope? And Ahab said to her, I want this vineyard and I have offered Naboth a fair price for it, I am ready to give him double what the thing is worth and he won't give it to me and Jezebel had a different idea of government than Ahab had. (laughter) And so Jezebel said, are you the king of Israel? She said, get up and be happy, but did she say in v. 7 Get up and be happy? ~~Do not / do not~~ Send some soldiers and take the vineyard, it is yours why don't you take it? There is many a country today, that is just what they would do, even in country where they wouldn't think of liquidating a man, many a country they would seize the land and take it, but she does not even suggest that. It says in v. 7 I will give thee the vineyard of Naboth. She said, your the king, yes, you have the power, but I will give you the vineyard. In other words, Ahab is a constitutional Israel was not in any sense an absolute . Ahab was a constitutional ~~max~~ monarch, a leader of the nation, but he was not the absolute monarch, there were many things which he could not do and this shows that the fault of believing Jezebel's words to ~~be~~ Elijah that by this time tomorrow, your life will be like one of them. Jezebel couldn't touch Elijah. The man whom all the nation recognized, the great hero who stood alone against the prophets of Ba~~al~~ and who had proven who was the true God. Jezebel couldn't have thought of such a thing. Why Naboth was in no such

position of people looking up to him. He is just one of the ordinary people and Ahab can do ~~nothing~~ against Naboth and Jezebel can do nothing against Naboth except through . The only way she can do it is by conforming to the laws of the land and persuading people of things that are wrong in order that the laws shall work out against him. And it is a very strong evidence of the nature of the Is and one which I think is extremely important from a historical viewpoint. And so she writes letters and Ahab seals them with his seal and she tells the people to go through this judicial murder which is described ~~there~~, to convince people that Naboth is a blasphemer, is a rebel, that he is one who deserves death and even at that, it is done in such a way that it is the man of the city who become convinced of Naboth's wickedness and who proceed to kill him. They do not say that the queen wants this done, the king wants this done, ~~no~~, they bring in men of wickedness who give lying testimonies about him and they take him out and they stone him with stones in accordance with the ~~lying~~ testimony and then after ~~it~~ they have done it they simply send word Naboth is framed and then his death and so when Naboth is dead then it is easy for Ahab to get possession of the ~~vineyard~~. It shows the constitutional monarch that Israel was and how definitely the laws were superior to the king and is necessary to lie about circumstances in order to get the results you want. And when we have Elijah coming and bringing the word of God to ~~Naboth~~ Ahab and rebuking him and telling him that God is going to destroy his family off the face of the earth and then Ahab humbles himself before the Lord and the Lord says to Elijah, see how he ~~is~~ humbling himself before me? I will not bring evil in his days because he is humbling himself, but I will bring it in the days of his son, will I bring the evil upon his house. There are many interesting things in connection with that, but they relate more to the study of the prophets which we will study next year. <sup>U</sup> And then chap. 22 is that very interesting chapter in which we see the change relation between Israel and Judah ~~and~~ Jehosaphat is there with Ahab and Ahab wants to convince Jehosaphat that they should go

and should attack Ramoth-gilead. And they bring in the prophets and the prophets all say with one voice, go up, the Lord will deliver it into your hands. These prophets are prophets which desire to do what the kings wants them to do and then there is a verse which is sometimes misunderstood. v. 7. Jehoshaphat said, Is there not ~~hee~~ a prophet of the Lord besides, that we might ~~enquire~~ enquire of him? And the words here translated besides, the word ( ) which means further additional, is there not here an additional prophet of the Lord that we may enquire of him. Some people take it as the other prophets before were not prophets of the Lord, but this one is. There is nothing in the verse that would suggest that. In fact the word ( ) very definitely to the contrary, it means is there not one more prophet of the Lord. (question 9) The word Lord in small letters is the Hebrew word which means ~~d~~ lord, and which could mean any lord, anybody. And the word lord in capital letters is the Hebrew word which we render as Jehovah, which is an unrelated word and, of course, that might suggest the possibility that it means a different god, but that is not the rest of the wording of the verse, the wording is an additional prophet of the lord, it is not a prophet of a different god. Well, we will continue there Monday. (end of lecture)

We noticed that very interesting account there of the prophecy of ~~Micaiah~~ Micaiah. It is the only time that Micaiah occurs anywhere in the Scriptures. The name is exactly the same as the name ~~night~~ Micah, which is the name of one of the books of the Bible. Micah, is simply an abbreviated form of Micaiah. What does Micaiah mean Mr. Dorsey? Who has a Hebrew Bible? Well, Mr. Nilson, you have a good ear don't you, you tell us. Mic - ca - iah. What is Min is from and Ma is what, but what is Mi? Mi is who. And what is ca? Life. And what is iah stand for? Word. Who is like the Lord? Micaiah. Mr. Bates wished that he had his book ~~h~~ open because he Micaiah, who is like the Lord? Now that is abbreviated in the Biblical books to Micah. Is this Micaiah here the author of the biblical book of Micah, then? Mr. Zumbach thinks not, why not? Which one don't you think was alive in the time of Ahab?



How many think that this may be the author of the Biblical book? How many think that it couldn't be the author of the Biblical book? Most of you are neutral, don't think. (laughter) Well, let us look at the book of Micah and see if it throws any light on the matter. We will look at Micah at some length next year, but there is no need of taking much time at it now, but we will just begin the book, either in the English or the Hebrew, open to the book of Micah. Now Mr. Walters, which ever one you have open before you will you read ~~it~~ the first verse. (reading) Now is that the time when Elisha lived? (answer 13 $\frac{1}{2}$ ) He lived in the reign of Aha<sup>b</sup>~~z~~, and this says Ahaz. What is the difference between Ahab and Ahaz? Mr. Kirkwood? Yes, there is only the difference of one letter between the two names, but that one letter can make quite a difference. If you address a letter to U.S.A. or if you address it to Us.S.R., you find only a difference of two let~~te~~rs, but those two letters make quite a bit of difference and in this case King Ahaz lived at the time when the northern kingdom, of which Ahab was the king, was destroyed and there were about seven more kings in the northern kingdom, (end of record)

the introduction to the book of Micah tells us the time of it and it is over a century later. So that proves that the Micah in this chapter and the Micah ~~of~~ of the book of Micah must be two different characters, even though both of them were true prophets and spoke the word of God, but lived over a century apart. And so they cannot be the same man, for Micah, the author of the book of Micah lived in the southern kingdom and Micaiah in I Kings 22 living in the northern kingdom. That doesn't prove that they were unrelated, but it makes it probably that they were unrelated. Nobody can prove that Micah the prophet was not the great great grandson of the Micaiah, <sup>no one can prove</sup> ~~the one that~~ he wasn't but there is something of a presumption against their being any relation but people do migrate. Well, now this man Micaiah is mentioned here in this chapter and it is the only place where we have him mentioned. He is one of the bravest men in the Scripture. He is a man who stood for God. (indistinct) 1½

And the king of Israel said to his servant, do you know that Ramoth gilead belongs to us? And here we are sitting and not doing anything about it and he said to Jehoshaphat, now you go with me to Ramoth-gilead and Jehoshaphat; said I am like you, my people are your people, my horses are your horses. In other words, we are in an alliance. We are friends. And if you make war ~~with~~ we have a non-aggression agreement we are going with you and do the same thing and so Jehoshaphat, the king of Judah, one of the godliest of all the kings of Judah, said to the king of Israel, in qure, I pray thee, at the word of who? The word of Baal? At the word of Jehovah, at the word of the LORD, and so the king of Israel gathered the prophets of Baal together about four hundred men, did he? Do you think he gathered the prophets of Baal? It doesn't say, it just says he gathered the prophets, but he is trying to convince the king of Judah that it is right for them to go and attack Ramoth-gilead and the king of Judah wants him to inquire of the Lord and so he gathers 400 prophets and says shall I go up against Ramoth-gilead, or shall I not?

and they say do up for the Lord

And they say go up for the Lord, the master, the controller, not the LORD would deliver it into the hand of the king and have wethus far any proof that these were true prophets of the Lord? We have not. Have we any proof that they were false prophets of the Lord? We have none. What do we have proof of up to this time? Well, what about the relation to the Lord? What do we have proof of ~~pr~~ as far as their relation to the Lord is concerned? We have absolute proof that these men were pretending to be prophets of Jehovah, whether they were or not. Jehoshaphat wants to know what the Lord will say about the matter and what the Lord's will is and Ahab calls in prophets and asks them for an answer. These might have been prophets of Baal. They might have been men who were not prophets at all, but that we know, that they were men whom Ahab thought Jehoshaphat would take for prophets of the Lord and they may have been, and they may have not have been. As far as our evidence points to it, but this is what they were pretending at least to be. I don't mean pretending in the sense that they weren't, I mean that is what Jehoshaphat was supposed to think they were else there would be absolutely no point in it. If you were to go add say, I would like to know what the Bible teaches on this subject and you were to say to somebody, now let us get a minister and find out and you were a very adent member of a protestant church, we will say, and you said to this man you were visiting in another place, let us get a minister and see what he says the Bible means here and he would bring a man in and say, here is a minister and he would explain to you what it means, and after you had talked with him awhile, you would find that he was a Christian Science minister or a Roman Catholic priest, you would be slightly surprised, for what you had asked for was a protestant minister and the man, even though you only called him a minister would have given you the impress ion that he was a protestant minister and in a situation like this, the prophets as they spoke were claiming to be prophets of God, so whatever they were, I would think it extremely unlikely that they were prophets of Baal. Ahab might conceivably have gotten some prophets of Baal and said, come in here and pretend to be prophets of

Jehovah, but there would be a strong chance that one of Jehoshaphat's men would have seen these prophets of Baal ~~and~~ in action and would have recognized some of them, and in addition to that, the prophets of Baal were fanatical supporters of Baal, and to ask them to come in and pretend to be prophets of Jehovah, would be just about the same as if you were to ask a group of Catholic priests to come in and pretend to be protestant ministers, it is very unlikley that they would care to undertake this, very unlikely. (question 6) The difficulty of that is that we are not sure they are in Chronological order. I think Mr. Dorsey has a point there we ought to know, it is important but not decisive. All this great number of prophets of Baal ~~had~~ been killed in chapter 18, and it is most likely that that occured before this. Of course if it occured quite a little before, there may have been new prophets of Baal who had come from Tyre by this time. If it occured afterwards ~~it~~ then, of course, those prophets would still be there so that we don't know the chronological order, we are not told, but I would think that if it occured before and these were new prophets of Baal, they would be very evidently foreigners, nor Israelites, and they would make them much still more to pretend to be prophets of the Lord. So we have fourhundred men here who are speaking in the name of the Lord and saying, go up and take it because the Lord will deliver it into the hands of the king and they were just exactly like a great many ~~prophet~~ protestant ministers. They were not as far as the evidence goes, I would say they were certainly not fanatical prophets of Baal who were anxious to lead the people to believe in Baal, they ~~were~~ not that. They ~~were~~ men who were pretending to be prophets of the Lord for the sake of what they would personally get out of it. They ~~were~~ saying what the people would want them, what they thought he would want them to say, they were just like the two young men, graduates of a northern seminary that I heard of, who came to ~~the~~ presbytery, in which is located, I don't know what the name of it is, but the pastor of the church at told me this about 12 years ago. He said that these two young men came to the presbytery

to be examined for ordination and it came out in the examination that they didn't believe in the virgin birth, and they didn't believe in the resurrection of Christ, and they weren't sure that God ever worked or has ever worked supernatural acts. They weren't even sure that God was personal and <sup>w</sup> ~~he~~ all these things were explored and they came out with the views that they had been taught in their seminary the presbytery was ready to ordain them, but this <sup>one</sup> ~~fundamental~~ minister of a large church there was opposed to it. He said, I don't think these people are thoroughly sound, he said, I would like further evidence on it and so the presbytery adjourned for lunch and during the luncheon the two very nice young fellows came around to see him, and they said, Dr. so and so, why don't you want us to be ordained? Tell us what you want us to say so that you will have us ordained. And they were perfectly ready to say anything he wanted them to.

so that they would get ordained. They would do what you wanted them to, and of course, ~~a~~ many ministers are in a church that way, they will say what they think will please the congregation, thinking of themselves like entertainers, perhaps to try to say the thing that the people really wanted. But they are not prophets of the Lord. They are people with ~~out~~ a profession, a profession of getting people out to church. I remember the pastor of a big presbyterian church in Los Angeles some years ago, I heard speak in the Bible Institute there to the students, they were having ministers of different denominations speak about their denominations and this man said that, they asked him to speak about doctrinal preaching and he said, and he gave a talk on doctrinal preaching and he said I gave a series of doctrinal sermons back once, and he said they were very very well received. He said, I didn't think I would give any doctrinal sermons, but he said, people came to me and they said, please give us some doctrinal sermons and he said I said to them, do you think I want to empty my church? I believe this man was sound as far as his belief was concerned. I have no reason to think he would deny any of the doctrines of the word, but he said to them, do you think I want to empty my church, he

said? They said, give us some doctrinal sermons, we would like to know what we believe. Well, he said, I don't want to empty my church. Well, they said, give us just one or two and see what happens. And so he said he gave them two doctrinal sermons and he was surprised that he found the crowd larger instead of smaller, so he decided that it was a good thing, so he gave a whole series of them. Now there is a case where the man gave, I believe, two doctrinal sermons presenting the doctrines of the Scripture, but his object was to get people into his church. His object wasn't to give the Word of God. He had gone to a sound seminary, he had been taught what the Bible teaches and he knew it and I imagine he would give a few minutes of sound doctrine in an ordinary 30 or 35 minute sermon that he would give and the rest would be stuff that would tickle the ears of the people and would keep them coming to the church. Well, now, these four hundred prophets here were probably that same type of men. They were men who wanted to please the king and so when the king said we are planning to go and attack Ramoth-gilead, Jehoshaphat wants to be sure it is the will of the Lord, now what is the will of the Lord? Now these men said, go up for the Lord will deliver it into the hands of the king, and some of them may have been very sincere. Some of them may have been very sincere, but they were sincerely trying to please the king, rather than sincerely trying to know what the will of the Lord was. And Jehoshaphat evidently felt a little bit perplexed by the unanimity of these prophets. He was not accustomed to having the prophets of Judah perhaps, quite as unanimous as this. There were usually one or two who would present a minority report and when he found them quite as unanimous as this, he said are you sure we have all of the prophets. Is there not here an additional prophet of the Lord that we may inquire of him, and the king of Israel said, there is one other man by whom we can inquire of the Lord, he is the son of Imlah, and I don't like him. He doesn't prophesy good concerning me, but evil and Jehoshaphat said, oh, don't feel so badly about it, let us see what he says and so the king of Israel sent an officer and said, bring in Micaiah

in a hurry and so they went and they god Micaiah and while they were gone, the p~~er~~ophets put on object lessons indicating the fact that the Lord was going to give Ramoth-gilead into his hand and they kept on declaring this with force and power trying to convince the good king of Judah that this was the will of the Lord and the messenger told Micaiah wha t he should say. He gave him the message that he ought to bring, but Micaiah said, as the Lord lives, what the Lord says to me I will speak and now read us vs. 15, Mr. Le Roy. (reading) How many think that he read the last half of the vs. right? How many think that he read it wrong? Quite a few don't agree with you on the last part of the verse, Mr. LeRoy? You read everything that was on your page didn't you? Yes, that is right. (laughter) Language is one thing that most people forget, but language is a matter of \_\_\_\_\_ and as we speak we make a series of signals and these signals convey thoughts and from the various different signals we give there has gradually developed methods of writing which put down a portion of the signals which we give when we speak, but only a portion. (end of record)

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because it only gives a portion of the signal which you express when you speak. We have no system which gives a full and complete record of what you say. You have to have it on a good tape recorder or something to get that. I remember one time I had two friends of mine who had quite a dispute, and after the dispute each of them told me how terrible the attitude of the other was and it all centered about one phrase which one of them had said. And the way that one of them told me, I said to him, Do I have to do so and so? And the other fellow wouldn't give him a definite answer. He was quite disgusted with him and this one says do I have to do so and so? and he said, the very idea, he thought it was such a terrible thing to do this and you see each of them had ~~the~~ interpreted the exact same words utterly different. One of them had read an inclination into it and the difference was just as great as

if they had used different words. We convey thought through inclination, through expression. If I say this is a fine day, you know what I mean, this is a fine day? That is quite different, a very different idea. Of course, in that particular case you might put an ! or a ? in modern English. They didn't use that in ancient Hebrew. We have improved a little over the Hebrew in our methods of representing what we say, but there still is a great deal that is not indicated. Now Mr. LeRoy read everything that was in the verse as written, but I don't think he gave us a true reading of it because he made a selection between various possibilities and the selection that he made was that (coughing) selection that he made was the wrong one. At least Mr. Kirkwood thought so, he was the first to put his hand up so we will let him read the verse. (laughter) How many would have read it like Mr. Kirkwood did? Who would read it different from Mr. Kirkwood? All right you read it to us. In other words, you made it a question? How many of you think it is a question? (laughter) Mr. Bates will you read it. You read it as a question too? I think that ~~is/it~~ it is not a question, I think it is more like sarcasm, I think, but it may be a little bit of ridicule, it is hard to tell, it may be a tone which would perhaps, here is what you want me to say, all right, I will give you what you want but it is perfectly clear that that is what I am doing. It was not a tone that would say, this is a message from the Lord. Now what right do we have to read all of that into the verse. Why don't we simply take the verse as it stands. The next verse... a text without the context is only a pretext... and almost anything that you read anywhere ~~could~~ to be understood has to be read in the light of context. That would refer to ~~any~~ any language, most any subject, most any discussion. It is difficult to have the one sentence such that it is absolutely clear what it means unless you have something in the context to explain the different possibilities. Now, it is always clear from the sentence, certain possibilities, you cannot say that anything can mean anything, that is not true. There are definite ideas in a sentence that you give, but there is a range of ideas and there is always a



range of possibilities of expression. That is one thing that is very important to remember. Now here it is very evident from the next verse that the expression was not satisfactory and to whom was it particularly unsatisfactory? What is the most important feature of the unsatisfactoriness? To whom do you think it was ~~so~~ unsatisfactory in particular? Ahab? How many of you think it was Ahab? Only three or four, how many think that it was someone else? Who? Jehoshaphat. Why was it unsatisfactory to Ahab? Ahab didn't care what he said. Ahab wouldn't have even brought him in. It was unsatisfactory to Ahab because it was clear that it was unsatisfactory to Jehoshaphat, but what Ahab wanted was to make an impression of Jehoshaphat, and we can be satisfied that Ahab would not have cared in the least bit how he said it if it made the right impression on Jehoshaphat, but it was unsatisfactory to Jehoshaphat, and therefore unsatisfactory to Ahab and so it is quite obvious from the next sentence that Ahab recognized that it wasn't satisfactory to Jehoshaphat. Either ~~the~~ tone of the voice was such that Ahab said, this can't possibly satisfy Jehoshaphat, or that the effect upon Jehoshaphat was clear from his facial expression and Ahab saw that Jehoshaphat was not satisfied, in either case the important thing is the effect upon Jehoshaphat and that we learn from the remark of Ahab. (question 6 $\frac{1}{2}$ ) Yes, that would be a possibility, but I don't think it would express quite the way it is here. I think that if Micaiah had said, the way Mr. LeRoy read it, I think if he would have said that Ahab would have said, See, Jehoshaphat? This fellow agrees with the rest. What was it you said Micaiah? And Micaiah would repeat it. I think that Mr. Reumann is right for he certainly would have asked to have it repeated, but would he have asked in the way in which he asked this? Now, you could say, supposing that the man told him the truth and he knew he told him the truth, it is conceivable that a man would say, how many times would I adjure you to tell me nothing but the truth, but it is very unlikely. Certainly the implication of that is that he quoted something that isn't true, now and he says haven't I told you. If you would say to a little child in your home,

How many times do I have to tell you not to touch that clock over there? If you would say that all of a sudden, when the child had perhaps been opening the door or something, why it would be very strange indeed. The implication of it is that he has been doing the thing that ~~he~~<sup>you</sup> object to and your asking him not to do it. How many times must I tell you not to tell me anything but what is true in the name of the Lord? And so this is a case where it is perfectly evident from the context that the tone of the word conveyed an impression, an idea was expressed by the tone of the voice and I doubt if many of you could give the tone in a satisfactory way without a little practice. But I imagine with a little practice I imagine almost anyone here could and if you are every going to read this in the pulpit, I would strongly recommend that you practice reading this verse, a few times first and get it in a way that will satisfy you so that when you read it people will get what you are driving at, for otherwise it just doesn't make sense. Now turn for a second to Isa. 7. Now here we are getting ahead. This chapter ~~we~~ we are dealing with the prophets so we shouldn't spend much time on it, it is really next years work, but it is an important connection with next years work that I want to bring out. We have been reading about Ahab, now let us read a word about Ahaz and read me vs. 12~~//~~<sup>10-</sup>, Mr. LeRoy (reading and laughter)

Now, of course, Mr. LeRoy read this without any warning, and here he didn't have the context in mind or anything, but he read us the four verses and of the four which one do you think ought to have been read differently? Which one would you suggest Mr. Koerner? Mr. Hoover, which would you suggest?

(I would think that no. 11) No. 11, let us hear you read 11? You make sort of a question out of it. Yes, well, now there is context before which you naturally none of you have in mind, so that might be an interpretation. Well, let me tell you this that vs. 11 is what the Lord said. It is a message given thru Isaiah and in the light of context it is a true offer. I think Mr. LeRoy read 11 very satisfactorily. I would only suggest that the tone he put into it, be intensified a bit. The same tone, only a little more definitely.

What Mr. LeRoy put in 11 is in it. Isaiah is telling Ahaz, Isaiah has just said to Ahaz, you don't need to worry about Syria. God is going to destroy Syria and your land will be safe and then he goes on to say Ask~~e~~ a sign of the Lord. Ahaz doesn't put much faith in this fellow Isaiah, ~~is/that~~ he is not interested in that that he has to say and so he says, ask a sign of the Lord. Ask it in the depth or in the height above, ask something, ask anything you want. Ask the lord for a sign, ask him for a proof that you are safe from Syria, that you don't need to worry and Mr. LeRoy I think, put the correct thought into it, but he could have made it a little more definite, a little more intensified, that which he did put in. He was just a little afraid of making some~~x~~thing wrong and so he sort of held back on putting it in, but what he put in was correct. But now, what about vs. 12, s~~t~~he one in between the two that Mr. Hoover suggested, how about vs. 12 Mr. Zumbach, what do you think for that verse? Do you recall Mr. LeRoy's reading of it? Well, suppose you read it to us. (answer) Sort of certainty, I think that whatever it is, now, of course, what Mr. Zumbach put in might make the Lord angry, might it. The Lord says do it, and I won't do it. It might conceivably make the Lord angry. How many of you would have read it the way~~y~~ Mr. Zumbach did, sort of a defiance to the Lord? (discussion 14) Oh, that is an interesting idea, I had never heard that before. (laughter) (end of record)

This note extension is a survey of the reign of Saul in 1 Samuel 13-31. The events in Saul's life will not be painstakingly traced in class but it is expected that the student will be familiar with the larger details of his life and with the Biblical materials relevant to it. On this page, an asterisk (\*) marks sections in the Samuel account that should be studied with considerable care. Students will be held accountable for material so marked to a very deep degree. In giving the material this way it is not to be thought that there is any hint of lack of importance in this section. It is full of useful materials and lessons for believers. This section fits into the class outline as follows:

I. The United Kingdom

D. The reign of Saul, 1 Sam 13:31

D. The reign of Saul

1. Installation as king (1 Sam. 8-12) discussed in class
2. Early years of rule, 1 Sam 13-15
  - a. The Philistine war\* 1st phase, 13-14
    - (1) victory at Geba 13:1-4
    - (2) Michmash campaign 13:5-14:51
      - (a) Saul's sacrifice 13:11-16
      - (b) Jonathon's jaunt 14:4-15
      - (c) United army effort 14:20-22
      - (d) Campaign aftermath 14:24-51
        - /1/ purpose: dedication to conquest
        - /2/ results: 14-31 ff
        - /3/ casting of lots, Jonathon's guilt established 14:41-46
        - /4/ first signs of dissent 14:47-51
    - (3) Continued warfare with Philistines 14:52
  - b. The Amalekite campaign\*, 15\*
    - (1) History
    - (2) Command 15:3
    - (3) Disobedience 15:8-9
    - (4) Judgment 15:23
    - (5) Confession? 15:24
    - (6) Separation 15:35
3. Latter years of rule 1 Samuel 16-31
  - a. Friendship with David
    - (1) David selected 16:12
    - (2) With Saul as musician 16:17
    - (3) Goliath incident 17
    - (4) David and Jonathon 18:1-4
  - b. Alienation from David 18:8-30
    - (1) Attempt on life 18:11
    - (2) David and Michal 18:20-28
    - (3) Status quo 18:29

- c. David's flight 19-26\* This is an important section as it frames the background for many of the Psalms. Items relating singularly to David will be taken up in the section on David's life.
- (1) to Naioth 19
  - (2) friendship with Jonathon 20
  - (3) to Nob 21 (see Psalm 52)
  - (4) to Adullam 22 (A band of men complete in the economy with prophet, priest, and king)
  - (5) To Keilah 23:4-- a close call
  - (6) To Ziph 23:14--more of Jonathon
  - (7) To En-Gedi 23:29, David spares Saul
  - (8) Meeting with Saul, 24:8 ff
  - (9) The Nabal affair, 25. David's "protection" business (Note vs. 44-Saul's last effrontery)
  - (10) The last brush with the flea-seeking king 26:20
- d. The Philistine war: 2nd phase 27-31
- (1) Activities of David 27:7 (chapters 29-30 also)
  - (2) Samuel's last act 28
  - (3) Death of Saul and his sons 31

Following this rapid survey here are the points that will interest us historically. These items will be noted in some detail and all students will be expected to have a grasp of them.

#### 4c Discussion of events during Saul's reign:

- a. Saul's palace at Gibeah
- b. History and background of the Amalekite campaign. And, for a few minutes: Is genocide defensible?
- c. Questions relevant to the David-Saul friendship. In particular the arrangement of 1 Sam. 16-18
- d. Who killed Goliath?
- e. Questions on the ark and the ephod of Israel (14:18)
- f. Wizards, witches and familiar spirits among the ancients.
- g. Conflicting ideas about the death of Saul
- h. The nature of the "evil spirit from the Lord" that came to Saul
- i. David and Jonathon: was their relationship an abnormal one?

E. The Reign of David II Samuel 1, I Kings 2:11  
I Chronicles 11-29

(Note: the use of the asterisk has been previously explained. Events in notes follow Samuel-Kings account. For harmony see text of Crockett as suggested in Bibliography or the discussion in Schultz: The Old Testament Speaks, pp 127-141.)

1. Divine commission and early years (class discussion)
  - a. The anointing
  - b. Attitude towards the throne
  - c. As a "protector" of the landed aristocracy
  - d. As a Philistine mercenary
2. A time of divided loyalty--David at Hebron 2 Sam. 1-4
  - a. periods of rule 2 Sam 2:10-11
  - b. battle of strong men 2:16-17 (Note:)
  - c. death of Asahel, 2:23
  - d. defection of Abner 3:6-21
  - e. slaying of Ishbosheth 4:7-8 David's resultant political coup
3. The Empire consolidates and expands
  - a. David king over all Israel 2 Sam. 5:1-5
  - b. Conquest of Jerusalem \*\* 5:6-7
  - c. Conquest of the Philistines 5:17-25
  - d. Recovery of the Ark and its meaning 2 Sam. 6
  - e. Assorted victories over neighboring states 2 Sam 8
  - f. War with Hanun--the Syrian/Ammonite alliance 2 Sam 10
  - g. Unity prevails over civil warfare
    - (1) Absalom 2 Sam 13-19
    - (2) Sheba and Amasa 2 Sam 20
  - h. Further conquests of Philistines, Syrians, etc. 2 Sam 21
  - i. Catalogue of warriors 23:8-39
  - j. Various political treaties (varied texts)
4. Personal life and failures of the king
  - a. The desire for a house for God and the resultant Davidic covenant 2 Sam. 7 \*\*\*
  - b. Mephibosheth 2 Sam 9
  - c. The Bathsheba episode 2 Sam 11-12:25 (cf Ps. 51)
  - d. David's family discipline: Absalom, Amnon, Tamar 13
  - e. The victory song 2 Sam 22
  - f. Numbering the people 2 Sam. 24
  - g. Appointment of Solomon 1 Kings 1
  - h. Death 2 Kings 2:11
5. Points for extended discussion
  - a. David's youthful escapades (as in E-1)
  - b. The conquest of Jerusalem
  - c. David's organizational ministry: the army, the priests
  - d. David's Psalms and the Israelite choir
  - e. David's political policies
  - f. 4 characters: Joab, Shimei, Michal, Mephibosheth
  - g. The numbering sin
  - h. David's popular appeal and public relations
  - i. David and his sons: pretender and successors

of the Old Testament (0) Our present idea of Chronology is something which would not in the minds of people <sup>when</sup> ~~from~~ the OT was written and which God did not consider important enough to put in their minds and I think it is rather vital for us recognize. A man told me from Chicago one time, the University of Chicago, he said you know, " He said, " Dr. Free of Wheaton College, professor of Archaeology, I can't understand why he would be interested in Archaeology, ~~but~~ for he comes from an institution which is so old fashioned and conservative, I would'nt be surprised if they had <sup>statue</sup> ~~an~~ archbishop ~~president~~/of it (1) Well now his idea of a conservative was of an archbishop usher Well, archbishop Usher was a very Godly man and a learned one too, Archbishop Usher studied the contents of the Old Testament and try to determined when things happened and he said, "I believe that Adam was created in 4004 B.C. That was a good guess. There had been two or three hundred other guesses made by other people. There were a good many points upon which the evidence was not sufficient for us to be able to say just when it was. And an archbishop Usher would have been one of the first ones to say, but you couldn't be sure today that he thought that was a good approximation, but he twists things just a little bit here to try to make it come so that it would be exactly 4004 out before the birth of Christ from the creation. This man had no understanding of the facts that a truly conservative and truly christian attitude toward the Bible isn't following of Archbishop Usher and seeing that everything he said is necessarily true, it is our studying of the Bible and saying whatever the Bible teaches is true and what men have inferred from the Bible may be true or it may be false and in this particular instance I think that the Archbishop Usher could be wrong. I think that the creation of man came long before 4004 B.C. and I'm sure that the creation fo the Universe invariably is far more than 4004 B.C. And the Bible doesn't say when it is so it is not a matter of whether the Bible <sup>is</sup> ~~is~~ correct or incorrect on this point, the Bible just doesn't say. However right at that point, I think that there is something rather interesting to observe and that is this. Many a child in school is told the Bible says that the world was created in 4000 B.C. and this is utterly ridiculous because in Egypt and in China and in other countries we have records of events that happened 5000, and 6, and 7000 years B. C. And the child will begin to have contradictions between the new discoveries ~~and~~

in China and Egypt and other countries and the Biblical statement that the world was created in 4004 B.C. and to be scientific, you would have to abandon the Bible. Well now, of course, the Bible doesn't teach that the world was created in 4004 B.C. at all and I don't think that could be true, for I think that the world was created a long time before that, but at the same time I think that it is worth while to point this out that there is no record in China or in Egypt or in any other countryk no written record on any event in the world which happened earlier than 3000 B.C. There is no record (written) in itself could prove that events happened before the time that Archbishop Usher said that man was created. I have a very fine book at home " Ancient Times" by Professor 4 of the University of Chicago. It is a splendid picture of Ancient history, he was a very fine student of Ancient History.. In this book which is a standard text book of hightschools, he makes this st atement. "The year 4241 is the earljest fixed date in history because that is the year in which the Egyptians have established their calendar. That was the yasar in which the Egyptian calendar was begun, 4241 B.C. Well now I don't know whether that is 4½ condition of the book, I sure that if (author) was living today, he would take it out, because there is no scholar of any standing in the world today, I believe who even think that the Egyptians calendar was originated as early as 3000 B.C. Although ~~originally~~ just recently about 20 years ago it would be easy t say 4241 was the year that the Egyptian calendar was established, (question) Yes, well that is a very good question and a very interesting question, but unfortun- ately it would take about ten or fifteen minutes to explain it and it will fit in very nicely when we ~~fit~~<sup>get</sup> into the Egyptian background and ~~it~~ in the times of Abraham and of Sarah, and so I think that it is a little better then than now, so if I don't mention it then, I wish that you would bring it up, I think that it is ver well worth everyone's knowing it, but I'd rather bring it in then than now. There is a very imnteresting dev- elopment, it's in a way like the story I just finished telling about coming from Jerus- alem. There are many facts that enter into it and unless you know all of the particular circumstances, and the same is true in this there are quite a few factors that enter into it, a very interesting story, but today I do not believe, I can say this absolutely, that if a fellow today were to say that he could prove that 4241 B.C. <sup>95</sup> was anything near 3000



B.C. was the year when the Egyptians established their calendar, I would say that I could prove that he was not a scholar. I would say that because ~~he would~~ the evidence is so conclusive, that there is no writing anywhere in the world previous to 3000 B.C. so that if a man today were to make that statement, he would immediately lose his scholar standing. Now of course people that are not interested in scholarship, that would be of no

6 1/2 But how he came to fix upon this particular date of 4241, that was a very interesting inference that looked likemighty good evidence t that time, but today is very clearly not evidence at all. So now the question of chronology then is one that is of necessity of concern to us. It must concern us because anytime that you try to fit historical events together it is such an interesting, important framework to explain the system that has been developed since the 5th century A.D., that it is important for us to try to see what (7)

so that it will concern us and it is also important that following Usher, there have been great Ushers that have been placed in the margins of many Bibles and so many people have been led to believe that it is part of the Biblical section and consequently it enters into field of Biblical Apologetics, who know what the truth is, and to realize that this is not part of the Biblical teaching. Now I think so much will be sufficient for our introduction ~~of~~ to our subjects. Everthing I have said thus far has been important and vital but I haven't fitted it into the outline of the course because it relates to the course as a whole in a particular aspect, but I'm going to begin our OT history with a Roman Numeral I The World before Abraham.

A. The Creation, Gen. 1 and 2.

It is hard for us to know just where to make the dividing line, but I think that this is the proper place. We'll consider Genesis one and two as being the story of Creation and you have an assignment about

( a very bad hum which causes the talking to be blurred and very difficult to understand)

- 8 1/2 -

Now I am going to explain why I don't think that it is necessary to take it that way, ~~why~~ though I think that it is possible, but I see that we only have three minutes left on this 50 minute schedule, and so in those three minutes I am going to ask you to take a piece of paper and write some names and give me some information. I would like to have you write on that paper your name, underneath it put an A and under that A state approximately what you know about the historical content of the OT. Have you had a great deal of it in S.S. or other places and do you feel that you know much about the historical content, or if you feel you know nothing about it, or you have a fair knowledge of the whole thing, or do you know a lot about the first part, Genesis, and a very little about E<sub>r</sub>ra, and the minor prophets. Just give me an idea of what you think of your knowledge of the facts of OT history. B is what courses have you had in this particular material in Bible School, in college, anywhere, in Faith Seminary here, anywhere. What courses have you had dealing with the general subject of OT history. What courses and teaching have you had somewhere, other than like Sunday School and at home, perhaps a thorough study of the book of Genesis, perhaps a study of the main facts of OT History, perhaps a study of the return from captivity, what courses you have had, I am interested in knowing the approximate proportion of study you have had. C is of what work had you had in Archaeology. Some of you have had absolutely nothing, so that question is very easy to answer, some of you may have had a lot of courses in Archaeology, and if so I would like to know exactly what it is. What courses you have had and ~~why~~ how much you know about it, and how much you have had of it. That will give me a great deal of help in giving assignments and knowing approximately how much time to give to certain parts of it because I really do need about 2 years to cover the material that I want to cover this year and so I have to do a good deal of selecting what would be most important for this particular class. Now some of you have this paper already and some will take a bit longer, so those of you

who have it ready, please give it to me, or let's see, it is very difficult for you to come up here (next lecture 3 1/2)

You all have your papers ready to turn in today, I trust, we will collect them at the end of the hour and I will assign the lesson for tomorrow later, within the hour also. Yesterday we began to look at I, the interpretation of Genesis 1.1. We notice that Gen. 1.1 as it stands in our English version is a sentence by itself, and yet the next sentence begins with and, how do you know that the sentence ends at the end of verse one and does not continue into verse 2. Well, there is a verse division there, but the verse divisions are not original although they are very ancient and further more you will find many places in the Bible where a sentence includes several verses and a colon at the end and not a period in the authorized version. There are many places in the Bible where one ~~verse~~<sup>sentence</sup> runs through two or more verses. Well, you say, "However, there is a period at the end of the verse." Well, the period here, is put in by the translators of the authorized version. There is no period in the original. The punctuation marks in the Hebrew are not considered to be original or part of any inspired text and furthermore, there is a certain mark which we call a (hebrew word) a mark which comes as 5 and it looks something like our colon and it comes at the end of a verse and it has nothing to do with the sentence. It does not indicate the end of a sentence or the middle of a sentence. It is simply the indication of the end of a verse, and from any interpretation there are many places in the Hebrew where the sentence runs through more than one verse. So there is nothing in the Hebrew corresponding to a period and the fact that the next verse starts with an and immediately awaits the question, "Is this verse end, a complete sentence or is it not?" It wouldn't matter particularly much whether it ended a sentence or it went straight on, but as it stands in the English, it is complete clause, but in recent years, practically no philological scholars will say, at least all liberal philological scholars and probably

the great majority of conservative philological scholars today say that this sentence is not a sentence which stands by itself, but that it means in the beginning of the time when God created the heaven and earth, or in the beginning of God's creating the Heaven and the Earth. That is the interpretation that is taken today by most philological scholars. Now that does not prove that it the best interpretation, but it does prove that it is worthy of consideration. All Scholars at any time may come to an erroneous conclusion. There is always the possibility of a change and this is not a unanimous opinion. It is just an opinion that is very widely thought. I am not interested in Biblical question in what someone's opinion is particularly. I don't think that we reach truth by counting noses. I am interested in why anybody holds an opinion that he holds. I am interested in what his evidences are. Inasmuch as simply giving a list of the people who hold a view, proves very little about anything. Even if you have the greatest names in the world in support of a certain view, that does not prove it because there is always the possibility that these men have not studied the particular question, and have simply followed someone else's judgement. I used to notice when I was in college. We were told that all the scientist and all the Biologists believed in Evolution. Well, it sounds tremendous, when you think that all of science, and all the Biology scholars believe in Evolution, and you go to almost any High School teacher of science, and say, "Do you believe in Evolution?" and he will answer yes. And you go to the great bulk of college instructors and you will ask if they believe in Evolution, and they will say yes. Well, you go to most of them, "how much study have you done on the subject?" "Well I have read a few books on the subject, I have taken some courses from others, I received the word in classes." Well where does that qualify him to speak about the subject. You will find ~~the~~ the men who have positions of some standing in college have necessarily done research in some line of science, and I remember one professor that we had who was very, very

dogmatic about Evolution. He was a professor of Botany and eh considered one of his great duties in life was to convince people that Evolution was true, and I asked him, "What is the research work that you did in preparation for your doctors degree?" "Oh," he said, "I have been studying the circulatory system of the ~~β/λ/ρ~~ leaves." Well, he might do some very fine work in that field, but that does not qualify him to know anything about whether Evolution is true or untrue. And so, when you get down ot it, the scientists that have actually done work that bears upon this particular subject, are few indeed, and the man who has done some specific work, right in this field, is worthy of being listened to, and the man who hasn't is merely making a secondhand judgement on the rights and opinions of others and there is little gained in science adn in any other field by simply counting noses and seeing how many note in favor of a certain view. That attitude in Science is just exactly like the attitude of one of our midwestern states a few years ago which i remember I was told had considered passing a law that ~~would~~ then be  $3 \frac{1}{7}$  instead 3.1416, which would make it much simpler for figuring construction, but which would in the end complicate rather than simplify. Another state I heard was considering repealing the law for supplying demand. Well, now in this case the evidence/<sup>on</sup>which the claim is based that this is not an independent sentence rests entirely upon a vowel in the Hebrew. The Hebrew as it stands begins with the work Bulrashi, and it is here translated "in the beginning", but quite literally it would be "in a beginning". If you want it in the beginning, you would say Barashi, and consêcquently in Hebrew Burashi is either in a beginning or in the beginning of, and the answer to most philological students today is to say that/<sup>since</sup>this does not have the article which would make it Barashi, therefore it must be in the beginning of, and what follows must be a clasue which comes after that which follows the of, and so it is in the beginning of God's creating the Heaven and Earth and in the beginning of God's creating of Heaven and

Earth, most of them will say, and that is at that time the earth was without form and void and darkness was upon the face of the deep and a great wind was moving upon the face of the waters then God said "Let there be light." So at the beginning of God's creating Heaven and Earth, God said, "Let there be light." That is the interpretation that is most taken. A few would make the 11 of the sentence to come earlier than that. They would say, "In the beginning of God's creating Heaven and Earth, the earth was without form and void," a few would take it that way, most would take that as a subordinate clause still introductory to the main clause which would be God said, "Let there be light." Now that is the ~~aptitude~~ <sup>lack</sup> which is taken but it rest entirely upon the ~~lax~~ of the vowel 12 after the first letter of the sentence. The fact that as it stands it is Barashith instead of Barashith and when people are so ultra-dogmatic in insisting that that is the truth on it, I wonder why it is that they are <sup>ultra</sup> ~~ch~~-so-dogmatic on it, since they overlook the fact that is known to everyone of us that the vowels are not in the original Bible, that the vowels were put in in perhaps the 5th Century A.D. Now they were not put in in the 5th Century A.D. from somebody desiring to see what vowels would fit best, the rabbis then wrote down the vowels that they were accustomed to pronouncing as they repeated these sentences and they had been repeated over and over for centuries, people would read the written text which had the 12 1/2 and they would pronounce it a certain vowel, but it would be very easy for those vowels to become confused in the process of passing on fro generations and for centures, and ~~these/lax/ax/lax~~ to build a big argument on the fact that we have a certain vowel in our presence certainly gives us a very shaky foundation. There is no reason why it might not be possible that originally it was Barashith and it had developed into Barashith in the process of passing on. The written text includes only the comma. Now someone says right away, "What 13 do we have? How can we depend on anything in the Bible if only the consanants are written and not the vowel?" Well you can depend upon a great deal in the Bible with only the consonant

written you are in just about as safe 13 1/2 in the Old Testament but in the new Testament they have all been written. You are in just about as safe a position as you are in English where we write vowels but you never know just how to pronounce them until somebody tells you. In the Hebrew if you have the vowels written, you know how to pronounce them. In the English, you never know until someone tells you. I guess I gave this illustration in OT Introd. last year, but it is worth repeating for those of you who had it here and it is important for the rest now. (illustration on the English word "read")

end of record 4

So you see the problems of interpreting English. You will have to take your construct into consideration and you do in Hebrew too, and yet there are a great many things that are definite in your English. Now it is read and is not read, there is absolutely no question about that. Nobody could possibly say that it is read with just those three words along, of course if you want to put more in, you could make it read again. "Does he say that he read such a book, well if he does, he read it, I believe it." Now you have does he read, if he before it and you get it. You can make it almost anything by the context, and yet as it stands with a capital D and a period at the end, it stands does he read. So there is a great deal that is absolutely certain in the interpretation of the English language and there is a great deal that has to wait for further evidence from context before you know what it is and it is exactly that same situation in any language. Now with the Hebrew the vowels were passed on by word of mouth. Just as in English we read sentences and we remember how we pronounced them and all of our pronunciation in English is now passed down mostly by word of mouth. We look at a book and it doesn't tell us whether it is read or read, but we know it because it is passed on and it is the accustomary viewpoint and in Hebrew the great

bulk of the vowels as they were written down in the 5th Century A.D. doubtless represent the original pronunciation, but there are undoubtedly many cases where in the process of passing it on from generation to generation the pronunciation of the vowel would change. We do not consider it as certain by any means that the vowel was original, and therefore it is not at all impossible that it was originally Barashith, however in the 5th century A.D. it was Barashith, and that is the way it has been passed on. Now berashith, most philological scholars of today will tell you, must mean in the beginning of or in a beginning, however we find that in the 5th century A.D. a St. Jerome studied with a rabbi, studied ~~the~~ Hebrew very thoroughly and he made a translation of the OT into Latin and he translated it "in the Beginning God created the Heavens and the Earth." Therefore to him it was not impossible that it could be Berashith, instead of Barashith, and still mean exactly what our English makes it mean, "in the beginning God created the Heaven and the Earth. And that is the way all the ancient translations render it. And the ancient translations do not prove what the Bible must mean but they show what people in those days who translated it thought it meant, and at least they have showed that it was considered by them to be a possible translation. "In the beginning God created the Heaven and the Earth." Now of course, if you take it the other way, as most take it today, "in the beginning of God's creating the heaven and the earth, you are not sure whether it means

3 1/2 God's creating it, the Earth was without form and void.

Well now that <sup>seems</sup> ~~it~~ to suggest that when God began to create Heaven and Earth there was already something there. There was already a great mass of incoherent matter and God began to create that and that is certainly not the sense of the word create as used in the Scripture nor is it the teaching of the Scripture about God's creation. Most scholars think that that is only an introductory statement, that it actually is in the beginning of creation, when the earth was without form and void,



When God said, Let there be light, but that of course brings us into pretty near the same situation. In the beginning, God said, let there be light and there already was a world there without form and void, with darkness upon the face of the deep. It does not necessarily prove that matter existed before God created, but it certainly looks very strongly in that direction, that interpretation. And since the ancient translation all take it the other way, and since any way ~~ἀρχή~~ the vowel is not part of the original text, it seems to me rather foolish for us to simply say, "well, it must be that, ~~ἀρχή~~ it might be in the beginning of, since most philological scholars take it that way today." I'm not ready to ~~take~~ say ~~it~~ dogmatically that it must be a separate sentence, but I do incline to think that that is the better interpretation, that is better than to take it the other way. Now, if you take ~~ἀρχή~~ it of course as introductory to the other, the question <sup>is</sup> ~~of~~ which does it introduce, but in either case you have something of a difficulty in interpreting it in a way to get away from there being original <sup>matter</sup> ~~ἀρχή~~ before God created. I don't say that it is impossible, but it is rather difficult. If you take it however as an independent sentence-- oh, and one more thing about it, It is an interesting fact that this word beginning never occurs in the Bible with the article anywhere. It always occurs without an article in the Bible. We have it used elsewhere a few times, we have it in Deut. 33.21, we have it in Isaiah 46.10. Well, of course, someone mentions that they are both poetic, so that weakens the force of them as an argument, and yet it is a fact you have in no instance in the Bible where beginning is put with an article. I think that we should be a little careful, though, about reading into the subject. In the beginning----it is easy for us to think it means here is a point at which time began. There is a point at which all things begin. Here is absolute zero, here is the beginning. You can't get that out of this verse. There is no article in the verse as it stands, and even if there was it wouldn't prove that it is an absolute certainly. To me it seems much better to think that it means At the beginning, that is

how did the world begin, how did the Universe begin, well, at the beginning, in the beginning God created. It doesn't mean that that is a specific important vital point which is absolute zero, it means nothing of the kind, but it means this is the way it all started. In the beginning, the way it all began, the front of it, the head of it, the word ~~in~~<sup>from</sup> the Hebrew

7 The origin of it is, that God created and so our English translation in the beginning can lead us into ~~using~~ reading into it a philosophic concept that is certainly not properly derivable from the verse. This is the way the Universe began, God created Heaven and Earth, that is what it means not, here is absolute zero, the point before there was any time, this at which, this particular prescribed ~~thing~~ point God begins to create. Certainly God existed before this creation. Certainly God was in existence from all eternity. And of course that concept of eternity is one which we cannot grasp or understand it, all we can do is say it, but it is the clear teaching of the Scripture that God was without a beginning. God always was. We cannot go back to a point when God was not. §(question)

Well, that is something which someone may read into, but I would hesitate. I would say that there was, that this is the way that the Universe began. Well now as to whether there was anything before that certainly God

8 1/2 well now whether there was succession before, events before, the scripture doesn't say. And so if someone wants to suggest as a

§ 3/4

that there was no time before, there is no objection to such a suggestion, unless we find scriptural evidence of it somewhere, I don't think we have a right to assume opinions. I don't think it is derivable from this particular verse. I think that all this verse says is that the heaven and the earth, which together make up the universe as we know it, have a beginning. (question)

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~~beginning, God created the heaven and the earth,~~  
 the beginning of the universe, and this came about as a result of God's ~~creating~~ creating it, and this word create is a word that is used only three

Well, I am inclined to think that the beginning in John 1 was a great deal earlier than the beginning here. In the beginning was the Word and the Word was with God and the Word was God. God was long before the beginning. I'm inclined to think that, now if someone wants to say, "no there couldn't be time before the universe," and therefore John means that when the universe began there was God already there, well you have to conceive of a situation in which there is no time and in which there is a God. When you get into conceiving such things all you are doing is using words. No one can conceive it, ~~unless~~ on the other hand no one can conceive of time that goes back, and back and back and no stopping. Either of them is a conception which is beyond our possibility and it seems to me we have simply to say we don't. (question)

Whenever God chose to start it.

But this says at the beginning of the universe, whereas the same as the beginning of time, the Bible does not say. It is a matter that is interesting to speculate upon, but cannot go beyond that. But what I am interested in you see, is not to determine what is the correct philosophical answer to some of these problems, because we may work out one which seems to be very excellent to our present generation, then the next generation may find a lot of flaws in it and work out a better one. It is an interesting thing to work on but it is not my particular purpose. My purpose is in finding what does the Scripture teach and what are the questions into which it does not enter. And this particular verse does not enter into the question of whether there was time before the universe and why. There may have been and there may have not been as far as this particular verse is concerned. All this verse says is that the Universe had a particular beginning. In a beginning, God created the heaven and the Earth, the beginning of the universe, and this came about as a result of God's ~~creating~~ creating it, and this word create is a word that is used only three

times in this chapter, in this first chapter. It is used in the first verse, 21, and 27. It is used three times in this chapter and is used again in the second chapter, of course. It is used in the 2nd Chapter in the 3rd verse. It is used comparatively rarely in the Scripture. It is always used of God in the Scripture. It is never used in such a way as to say He created this from that. He took some wood and He created a table. You find no use of it in the Scripture with a material which was used in the creation. And we find many times in Scripture when we are told that production of one thing from another, but the word create is not used in connection with any of them and consequently it is not merely an argument to say that this word create has a definite meaning, a divine act, into which He brings into existence something entirely new. He brings it into existence because of His almighty power. Now that does not say of course that he might not use material in connection with His creation of something, ~~with it~~ and still the word create is used, but it does say that there would have to be some element of it at least which is entirely new and which was the result of Divine power. Some element or aspect of it, which is entirely new and which could not have been apart from the Divine creator. In most cases it would seem to mean that the whole was a result of a Divine creative act at that time. Now in this word create, we find it is the second word, in the very 1st Chapter of Genesis, is a word that ~~God~~ has much to tell us about God and His relation to the human race. Not a common word in the scripture and not even a common word in this chapter. Now as this chapter is an account of the creative activity of God, there are many aspects of it of which in connection with the word create is not specifically used and where it is altogether probable that they represent stages of the creative work in which God used means in one way or another. This first word, <sup>beginning</sup> we notice that God is not defined in it, the form used is the plural form. that does not mean that it indicates a plurality in the Godhead necessarily.

It certainly does not mean that it indicates the plurality of God for the word Elohim, the plural word is used literally in the Bible. Hear, O Israel, the Lord thy God, is one God, (plural word) and consequently this whole world does not indicate a variety of objects. The usual interpretation of it is that it is a plural 15 k it indicates God, but it indicates one being. Now perhaps there is a suggestion here in the fact that in the Godhead, there is a plurality of persons, perhaps there is such a suggestion, but we could not derive that exclusively from  
 end of record

Simply stated in the beginning here, God is the active one <sup>in</sup> ~~and~~ what follows, it is stated that all of the heaven and the earth comes as result of this creator. And this is a beginning, this is the way the universe originated. Now the words, the heaven and the earth. The word heaven is a plural word, and it seems to indicate all those aspects of the universe that are apart from this earth itself. It is often used as the sky in the scripture. We look up at the heavens. The heavens declare the glory of God. The heavens drip rain. It is used frequently as the sky. It is used through all the heavenly bodies. It is a word which is rarely if ever in the OT used to indicate a particular place remote from the earth. It seems rather to indicate the totality of the universe apart from this earth. All that we see or we would see if we could pierce on and on indefinitely, all of that together seems to make up the content of the Hebrew word Heavne. The heaven and the earth, together here in the first verse, seems to indicate the totality of the material universe. To say that it includes more than the material universe, <sup>that it include</sup> ~~and~~ could/spiritual beings apart from material things is something that is not necessarily derivable from the word here. It may be, but this verse includes the creation of Satan, it includes the creation of the angels, it includes the creation of 2 hosts, but I do not think that we can say so dogmatically. It is equally probably that

they were in existence prior to the creation of heaven and earth, it is possible, but I don't think that we can be dogmatic in either. Well then, this is this first verse, and whether it is an introduction to what follows or whether it stands alone, I think that everything we have said about it is clearly ~~inferred~~ taught in it, whether it is inferred from it, whether it is an introduction or something that follows or whether it is a direct statement as a separate sentence. Now regarding the interpretation of the verse however in relation to what follows, there still remains certain problems. If this sentence is independent, we still have three possible interpretations of it and various scholars in the past when most scholars took it as an independent sentence, hold one or other of these three views, taking it as an independent sentence. If it is an independent sentence, what is it, what is its relation to what follows? Now professor S. R. Driver, the great Oxford professor, the one who introduced liberalism, who had a great deal to do with introducing it, as far as the OT concerned, the man had tremendous influence in the liberal theories, not the radical theories, but the liberal theories of the OT, but a very great scholar one with tremendous knowledge of the Hebrew and Aramaic. A man who did excellent work on everything with which he worked although there are many people who disagree with him, but Professor Driver took the view that this verse here is a general statement, which summarizes everything that is contained between here and chapter 2 vs. 4. -- These are the generations of the heaven and the earth when they were created and he <sup>would</sup> ~~stop~~ stop the chapter there. He would say we have a unit here, which starts with verse one and ends with the first half of verse four and most ~~scholarly~~ interpreters believe that that is indeed the end of the unit. The end of the first half of verse four. These are the generations of the heaven and the earth when they were created, and it begins in the beginning God created the heaven and the earth and in between you have the account of the details of this which is thus introduced in the beginning and summarized

at the end. But somebody immediately says, "Well, how can you make a break there, you are well into Chapter 2 there?" Doesn't the division come at the end of Chapter one? Well, again of course, it is vital to recognize that the chapter division in the English Bible are taken over from the Latin Bible in which they were placed by an Archbishop in the thirteenth Century, and the Jews later took them and put them in the Hebrew from the Latin Bible though they changed them in different places. They are in no sense a part of the original ~~scripture~~ scripture. Campbell Morgan says that in 9/10 of the cases they are wrong, and I think that is much too extreme, but I think that there is no question that they are wrong in a ~~sufficient~~ sufficient number of cases to show that it doesn't mean anything to us in our interpretation to see where a chapter division comes. Personally when I study any chapter, like to begin a few verses before it begins and a few verses into the next chapter, just in order to make sure that I am not misled by the chapter division. Some places they correspond with a real break <sup>the thought</sup> in ~~the~~, other places <sup>I may</sup> they don't, but whatever ~~they~~ say as to the proportion of the number of cases where the chapter divisions are in the wrong place, this we can say with certainty, that in this particular place here, the chapter division is wrong and undoubtedly the chapter division should not be right exactly where it is, and you say, "why do you say that?" Because you run through Chapter 1 and you are told what happened on six days and in chapter 2 starts and you are told in verse 2 what happens in the 7 day, and verse three completes the account of the 7th day and then you go on to discuss something else. I can't imagine why the good archbishop made his division at this point, perhaps his horse stumbed and he was a little confused, but I don't think that was likely to happen right at the beginning of his work like this, perhaps that he might have thought that all of chapter 2 is describing the 7th day. Perhaps he thought the 7th day ran on all through history and we are now in the 7th day, I don't know what his reason was. But at any rate, unless you think that the 7th day includes everything that is described

in chapter 2, which is pretty hard to believe, because chapter 2.7 describes the creation of man, and back here in chapter one we are told that happened on the sixth day, so how are you going to get into the 7th day, unless you are going to say that chapter 2 is all of an account of the 7th day, I think that you have to say Chapter one really runs through the first three verses of chapter 2, and that makes a unit. There is the account of the 7 days of creation. And whether you end it at the end of verse three and say that this is a new section which begins with the words These are the generations of the Heavens and the earth when they were created, or whether you say this is the summary at the end of it and stop there and start your new chapter, right there, which ever way you do right about there is the end of chapter one and the beginning of chapter two and unless you are going to say all that follows is a part of the 7th day, and I think that you would have a rather difficult time making a satisfactory argument for that viewpoint though I do not say that you can rule it out absolutely. So we have here then these 7 days of creation and the question is, is Driver correct in saying verse one is simply a summary, it gives us the whole thing in one sentence, just like the newspaper article does today. It tells you the whole thing in one sentence and then you start all over again and tell it all over. YOU will notice very often newspaper articles of today, they will start in summarizing the whole thing in the first sentence and then they will go back and start at the beginning again and if you take it in chronological order and say that the second sentence comes after the first sentence, you get absolutely no sense out of it. You can't, because it is an early state of what was stated in the first sentence. Well what we have in Newspaper articles today proves absolutely nothing as to what might have been meant by a sentence in the Bible. It is only helpful as an analogy to suggest a possible idea, and then see if that idea may be the fact in the Scripture, but it is important to note that the Bible itself, frequently has general statement first followed by further detail on the order of our modern newspaper story. I would like to call



your attention to three examples of this. One of these examples would be Genesis 18.f There you read in Gen. 18:1 and the Lord appeared unto him in the plains of Mamre. Now what is that? That is a general statement of everything contained in the chapter. The Lord appeared to Abraham in the plains of Mamre. All right, go on and he sat in the tent there in the heat of the day and ~~וַיִּשְׂקֹף~~ lifted up his eyes and looked and lo three men stood by him. If you take it in strict chronological order first, the Lord appeared unto him, then he lifted up his eyes and he saw three men standing by him, and when he had called these men and he had talked with them and after awhile he found out one of them was the Lord. Well what's the sense to that if the Lord had already appeared to him. I think that any interpreter of this chapter ~~וַיִּשְׂקֹף~~ takes the first half of the first verse as a general statement that summarized the great bulk of what follows, and so that alone would be sufficient to prove that it is a possible interpretation of a Hebrew chapter, that the first sentence is a general statement summarizing what follows. We find the same thing in Exodus 40:17. It came to pass in the first month in the second year and the first day of the month, the tabernacle was reared up. All right now, you have the tabernacle reared up and in the next verse it tells us that Moses reared up the tabernacle. It's already reared up and then he proceeds to rear it up. You see it doesn't make any sense. There are many people who will re-interpret prophecy as if when it states something and then it states something else, this must come after that. Well it may, but you cannot take it as an absolute dogmatic rule, that everything will be in chronological order because there are other reasons for order which may enter in, and you have to examine each case on its merit and see what is the factor therein and here you ~~you~~ have clear evidence that a general statement may be given, and then you may go back and give the details, and that is what is here in Exodus 40:17. I was quite mystified when I was looking at Gen. 40:17 I couldn't see how I could have made such a mistake. Then 1 Kings 18:30

I have indicated as another illustration. Yes, Elijah said unto the people to come near unto me, and the people came near unto him and he repaired the altar of the Lord that was broken down. Allright, Elijah prepared the altar taht was broken down. Then what does he do, he takes five stones and with the \$stones he builds an altar in the name of the Lord. Does this mean that he built a second altar, or does it mean that hás preparing the altar is a general statement then goes on to tell the details, and he takes hthese stones and builds up the broken down altar inthis way. It is what follows that seems to refer to one altar, it seems a more probable interpretation that we have here a general statement followed by a more detailed 13 1/2 . Well, now that doesn't prove that Genesis 1.1 is a general statement, it is a possible interpretation, and that is all. It shows that that may be the interpretation of a verse in a situation like this and Driver thought that was the correct interpretation to make.. A gneral statement followed by the discussion of the details. The difficulty with that in my mind, is verse 1 is your general statement and tells the whole thing, then I would expect verse 2 to be one or two things, to tell what the ~~plc/lye//~~situation was when he began to do it, or selse to tell what the first step was of his doing. Well now verse two begins with a situation and this situation, if verse one is a general statement, is a situation that existed after the creative activity had already begun. That is a real difficulty to my mind. Now I haven't met any others who find it a real difficulty, so perhaps my opinion is not particularly good at that point, but it does strike me as a real difficulty. In the beginning God created the heaven and the earth--general statement. Now we start in to discuss it in detail, we say that the earth is without form and void, well how is it (end of record.)

If you take it that way, then perhaps it is all right. This is the first act of God in the creation. He brings into existence an earth without form and void. If you take it that way, you are all right. It is the first act of God in the course of the story which is given in full in brief in the first verse. Now perhaps that is 0 but if it is simply describing a situation, the earth was without form and void, that is the situation when He began to create, that doesn't fit with the word of creation or with the whole picture ~~suggested~~ <sup>in the Scriptures</sup> of God as the originator of earth. That is a real difficulty, but not an 1 difficulty in fact I'm inclined toward that interpretation of the verse anyway. It shows a change of situation, rather than a description of the situation, but we will look at that, (1) I don't know whether we will be able to get to verse 2 today or not, but we won't take a whole hour on every verse. Now a second view if Prof. a great conservative German and also the great founder of the radical interpretation of the OT. They agreed on holding a second view. A view that verse one describes not the whole creation of God, but the creation of matter, the creation of a watery chaos. Verse 1 is a first step, that God created a great mass of watery chaos. And at the first, the creation, that's all contained in verse 1, and of course verse 2 describes the situation after he had created the heaven and the earth, and then the succeeding verses go on to tell how he took this incoherent mass he had made and he proceeded to bring it into some shape and into some order. That is the second view. Now the 3rd view that some hold is that verse one represents a complete creation includes everything, but does not include what follows. That after it was a catastrophe which is not here described, and then that verse 2 tells something that came later, and that what follows is God's reestablishing an earth that had been previously created. That is a third interpretation of verse 1. All three of them on the view that it is an independent separate sentence, statement. Now Prof. Delitz opposed

this view, he did not think it ~~as~~ correct ~~as~~ interpretation. I think however that we should mention that it is not one that can be ruled out as exegetically impossible. The three are possible ways of interpreting verse one and which of the three are correct is a matter in which we must decide on a basis of study of Scriptural teaching elsewhere or of other evidences. It is not inherent in the text which of the three it is. Of course, that is very unsatisfactory. If this was a Bible School, you would be utterly disgusted at this point and would decide to move to another one. You would say, we want to know what it is, why doesn't Dr. MacRae give us the answer to it, we want to know so that we can go out and tell people, and many students in Seminary had that idea, what is it, we just want to know what it is, we'll just take it and go. And there are many Seminary's that do it that way, but that is not my interest, my interest is in showing what the Scripture does say and what there is the Scripture does not definitely say and on which you are left to form conclusions from other evidence and I think that it is very vital that we distinguish as we deal with people between those two aspects. (question) I should of said that the only way that it can be determined is that way, I don't say that it can't necessarily be determined. I say this, we can say, it teaches that God was the beginning of everything, that God created the universe, it came as the result of His creative act, it teaches that. But as to the particular relation of it to the other verses, I think that we should not be dogmatic, but should recognize the different viewpoints and if you find some evidence that proves absolutely which it is, I shall be much interested in it, but I personally feel that we cannot be sure which is the correct interpretation of the three, as far as this verse alone is concerned. There are other passages which will look in one direction or another but I do not think will prove it. Now as to the lesson for tomorrow. The lesson for tomorrow is a lesson which would take about two hours. It may be that those who have had OT Introd. will think it is a repetition and yet I

think it is a worthwhile repetition for them. ~~The/parables/things/when~~ I want you to take Chapters 1 and 2 and list the various thing which God created in these 2 chapters, and I want you to note in your paper how many of the aspects which God created in verse 1 are described in ch.2 as being created. I would say to go through Ch. 1 and make a list not ~~in/parables~~ of every tiny detail, but of all the matters of importance which God created in Ch1-3. and then go on into chapter 2 and indicate what in chapter 1 is repeated, what creative aspects are repeated in ch. 2 See whether ch. 2 is a complete repetition of the story of creation, or is it something which could come after one and just goes right on, or is there repetition in it, there certainly is repetition in it, well is it a complete repetition, and in connection with that, I would like everyone to look in the International Critical Commentary on Genesis. I think that there are one or two copies of it in the Libray, I brought my own over, and asked Miss Russell to put it on the Reserve shelf, but these especially I have asked her to put on the reserve shelf, you will look at them in the library and will not take very long. There is just one page, page 51. It is the page dealing with the interpretation of Chapter 2 and in that page, he tells you his idea of the relation of the creation story in Chapter 2 to that in Chapter 1. It is not even all of the page, so two minutes for the book will be enough anyone needs to use it. Three copies should be enough. (end of class )

Two papers for today, either give them to them or hand them-----  
 (Talk on commentaries) (cautioning against taking them out of the room, all have disappeared) Yesterday we were beginning to speak about Genesis 1.2, we noticed that in Genesis 1.1 that there are certain things that are very definitely taught. We notice that it definitely teaches that the beginning of the Universe comes from God and that God preceded the universe and that the Universe came into existence through the creative activity on the part of God. Whether this verse covers the whole process

of creation of the Universe but only for a step is a matter on which there may be a difference of opinion, and then again there may be some who hold that it is the whole process of the creation of the Universe, but not the process described in the rest of the chapter, but it is a creation which was followed by various events and (10) the events in the end of the chapter took place. These are three different possible interpretations from this first verse, and every sentence that anybody can ever give about anything has more than possible interpretation. We learn the truth by getting different sentences and seeing the possible interpretations of them and then seeing what is the thing they all have in common, find out ~~what~~ how one excludes certain views and another excludes certain views, but we cannot expect to get all truth in this light because because for one thing we don't have the minds to appreciate all truth, and second, it would take a million years to simply read all the truth in the Universe. I remember only a few years ago, I think it was 20 or 25 years ago. You would go into Child's restaurant in N. Y. and Phila. and other places and you would find that on the menu opposite every article of food, they have stated in parenthesis how many calories it has, and the idea was you would read how many calories there were in it and you could arrange a diet so that you would get exactly the right number of calories and then you would know how much starch, protein, etc. and you would have a perfect diet. And today, anybody would consider the suggestion of that kind as utterly ridiculous, because nobody at that time ever even dreamed at that time that there was such a thing as a vitamin, or amino acid, and these two matters, are far more important than anything that is known about diet 25 years ago, and so today, people think of getting a scientific diet think of vitamins and amino acids and for all we know there may be other elements that nobody ever dreamed of that will be discovered 30 yrs. from now that will be even more important than vitamins are. There are thousands, yes millions of elements in the universe that God has put there, and God knows all about and we know nothing about and it wasn't His purpose

in His Word to tell us about all of them. Whatever He tell us in His word is true and dependable, but He doesn't tell us everything in every field. There would be no purpose in it, there would be object in it. Whatever He says here, whatever definite that we can stand upon, we can be mighty sure that is the only true interpretation of the thing about which you are looking. There may be other possible interpretations which will be equally true. I don't mean that you just don't know what a thing means, but I mean that there are various aspects involved in it, as in the illustration I gave you about traveling. If I say that I left Baltimore for here yesterday. ;You know that I left Baltimore, you know that I arrived here, you know that I came here, but you don't know how I came or by what method of transportation, or what part of the day it was, whethere I stopped over somewheres on the way. There are a thousand questions that you do not know, where there are different interpretations and it might mean one or the other. On the other hand, a better way to say it might be there are other matters which are touched upon that are not really dealt with in this particular passage. That is the case here. God preceded the elements. The universe came into existence as a result of God's creation. There was a time when there was not a universe. As a result of God's creative act, the universe came into being. That we learn from this verse, But <sup>whether</sup> ~~if~~, this verse simply refers to the original creation of matter, and then the development of the matter into proper forms being all that follows, or whether this word is a general statement which covers everything that is described in the first chapter and the first three verses in the next chapter, or whether this verse is a complete creation which is followed by events of which we are not told and then the rest of the chapter takes place as additional events after the complete creation originally described. Those are three possible interpretations dealing with factors that God has not gone into in the Word. There are other matters related to it that are not specifically revealed in this verse. It is important to have them before

us as a possibility, the difference there between them if it is vital and important for our thinking would probably be cleared up by explanation elsewhere in Scripture. If it is not important and vital for our thinking, it may be that we never will know. This though is the correct interpretation on these aspects, but the big vital matters that are taught in this verse are absolutely true and clear. And So we go on to the second verse, and again we find ourselves in a situation where there are certain matters about which we do not know. #2 Gen. 1.2 (end of record)

Now it doesn't say the heavens and the earth, it just says the earth. That's an interesting thing, does that mean that there is now a difference between the heaven and the earth? Does it mean that He is simply talking about the earth and is not telling us what the situation of the heaven was? "And the earth was without form and void." These two words are quite difficult to translate, without form or void, some have rendered them vacancy and vacant. They are truly different Hebrew words. They are words that are not very common in the Hebrew, which have the meaning more or less of a general chaotic mixed up condition. The earth was perhaps formless and empty is a good guess, though we cannot say a difference between the two words. We don't have enough light on it to be sure that one would be formless and the other empty, but each of them have a general idea of incoherent state, and particularly the combination of the two together. An incoherent state, a state that is not developed and formed into something that is what you might desire it to be. "And darkness was upon the face of the deep." "And a stir of God," now some writers might say a "mighty wind," "and a mighty wind was rushing over the face of the waters." The authorized version translates it, "the spirit of God." Now in the first place, this rendering mighty is not a very literal rendering. A wind of God is moving, and they say that a wind of God would be a mighty wind so what he means by a mighty wind is of God, and he says Godly would mean mighty, so that is hardly a direct translation.



The use of the word "of God" suggests certainly that it is spirit rather than wind, though it might easily be a divine wind, a wind that God sent which was doing this. The word (Hebrew word) properly does not actually mean wind, but it can mean breath, which doesn't have the idea of breath in rapid motion, rapid motion so much, but simply breath or wind if you want, but the same word also means a spirit. It is interesting for it is the same way with the word (~~Hebrew~~<sup>Greek</sup> word) We have this word in the NT which means spirit, and yet we also have the same word used in our English word 2 3/4

The word Numa means wind or it means breath, or it means spirit and in John 3 you have it translated, "the wind bloweth where it listeth," and in the next verse translated as spirit, everyone is born of the spirit, the same word exactly is used. And so you have to tell from context whether it is a wind or breath or the spiritual thing that the wind or breath indicates and I am inclined here to think that spirit is ~~more~~ more probably what is meant, not so much that the word but perhaps the use in connection with the word God and also if He meant a wind I would think that there would be another word that he would be more apt to use rather than the words of 4, which doesn't have the idea of storm, but more of breath. It was moving upon the face of the waters. Now immediately of course, the question comes to us, when did this condition exist as is described in this second verse. Now if the Lord wanted to He could have said, after the Lord had created the heaven and the earth, then the earth was without form and void. He could have said after He began to create the world He established an earth without form and void and this situation was found, but He did not state this specific time or when it occurred here. What time is not stated, and therefore we have to guess about it if we want to know the exact time to which this refers. When was the situation such as is described here? Is it the first stage of the creation? Whether the first verse describes the whole creation

or whether it just describes the first stages, is this the first stage of the creation? Is ~~it~~ this a chaotic condition which came into existence after the first verse perhaps a thousand years after, perhaps a million years after, who knows when? Well, we are not told and we do not know. You might say, one day up in Hyde park a little boy was born. You might say this boy became president of the U.S. Now you don't mean that he became president the next year after he was born, you don't mean ten years later, there was a big gap between, but you don't have to say when, you can say that this boy became president and refer to something many years later. On the otherhand you could say this little boy was born and had a great deal of colic and we know that that little boy must have had the colic during the first three months and not fifty years later. You could infer from the statement how much time there is between, but the statement would not tell you. Now there are people that say this verse ~~it~~ must describe something which occurred a long time after the first verse because they say the word here translated was does not mean was but became, and therefore it shows a change which occurred a long time after. Well, in answer to that I would say that in the first place I believe it is correct that the word means "became" and not "was". In the second place I don't think that means it necessarily occurred a long time after. This Hebrew word (hayah) is a word which actually means, according to Brown Driver and Briggs, "to happen" or "to become". As a subordinate meaning it is suggested that there are times when it is used in place of a copula to mean "to be". But such times are few indeed. If you go through this first chapter of Genesis and take our English word "be", you will find that it occurs approximately fifty times in the chapter, some form of "to be". You will find that of those approximately fifty cases, about twenty-five of them represent the Hebrew word (hayah) and the other twenty-five are supplied from context with no Hebrew word whatever. Ordinarily in Hebrew the copula is not expressed. You will say, "This is a book,"

in Hebrew you just say, "This, a book." The "is" is not ordinarily expressed in Hebrew. In Greek also it may sometimes be omitted. But in Hebrew it is not customary to use a copula at all.. You just put the words right next to each other: "This, a book." "The book red". You do not need the copula. It is not a characteristic of the Hebrew language. And so you <sup>will find</sup> apply-it in about twenty-five cases in this chapter it says something like this: "God saw that it was good." In the Authorized Version the "it was good" is in italics, that is, the "it was" is in italics, "good" is not. "God saw good." What He saw was good. You don't need a "was" because it simply is stating a situation.

Question: Does it means it was all good?

Well that's a later question.

The copula then is used about twenty-five times in the chapter, but never translates the word (hayah). On the other hand there are about twenty-five cases in the chapter where a change is expressed in our English by the word "to be". For instance, "And the evening and the morning were the second day." The Revised Version is a little bit more literal because the Hebrew has two words there instead of one. It says "It was evening and it was morning the second day." Well now, you see the difference. "This book is black." "This record is evening." "This record is green." "The evening and morning-were ~~the second day.~~" <sup>the second day.</sup> You see the difference? In one case you're saying "This equals that" It is a copula. In the other case you're saying something occurred, it was evening and it was morning. It became evening and it became morning. A change took place. God said "Let the waters be gathered together, and it was so." It happened. It isn't that when God said "Let the waters be gathered together," the waters already were gathered together, it is that it proceeded to become so, it proceeded to happen. So your Hebrew word (hayah) means , in most cases in the Bible, I would say in 99% of cases if not 100%, it means for a change to take place. It became. "And the earth became without

form and void," or "there came into existence/" an earth without form and void." "it was evening," It became evening" "Evening came into existence," "Evening occurred." And so I think that in the case that there was a change before there was one there was not an earth without form and void; then something happened and there came into existence an earth without form and void. Well does this mean that immediately after God's creative act the earth came into this situation, or that many things intervened and then it came into that situation? Nobody knows. It is not stated, it does not tell us whether the two verses indicate something that happened, one in the morning and the other in the afternoon, or one one one minute and the other the next minute, or one happened one minute and the next a million years later. It is not here stated. And no one has a right from this verse/<sup>to say</sup> that it did or did not happen in that way. This we know: At the beginning of the series of events described from verse three on to the rest of the chapter, there was there an earth which was without form and void, darkness on the face of the deep, and the Spirit of God moving on the face of the water. You can not say that it proves there's a gap between verses one and two, but you equally cannot say it does not. Now to my mind the theory that there was a tremendous upheaval between these two events is something of which we must simply say "Not <sup>proved</sup> told". We cannot say it is true; we cannot say it is not true. The Bible teaches that Satan fell. Satan was the greatest of all created beings, he was the first of all created beings. He was created to do a wonderful work for God and he fell into sin. And there's much of it happened before the Garden of Eden, because in the Garden of Eden you already have Satan there who has fallen, and who is already then sinning. When did he fall and what were the consequences? If somebody wants to let his imagination run it is perfectly easy to say, "Well there

must have been a tremendous catastrophe, there must have been a terrific upheaval that would naturally cause the earth to become chaotic, with form and void, and so this must have happened before, and maybe it did. On the other hand to say dogmatically that it happened that way would certainly seem to require some definite proof, and I know of no proof of such a thing, I know of no Scriptural ~~proofs~~ <sup>proofs</sup>. It is something which God has simply not told us about. He has not informed us one way or the other. Back in 1813 the noted Scotch clergyman Thomas Chalmers presented what has been called the "Restitution Theory", the theory that verses two on to the <sup>end</sup> rest of the chapter are describing not an original creation but a restitution of the earth which had fallen into a chaotic condition as the result of a great catastrophe connected with the fall of Satan. It is an interesting theory, one is very foolish to dogmatically support it; he is equally foolish to dogmatically deny its possibilities. The only reference that I know of on which this theory may <sup>claim</sup> ~~claim~~ to be based aside from the word "became" in verse two here, is Jeremiah 4:23-26, Isaiah 24: 1 and Isaiah 45:18. Perhaps we might take a minute to look at those. In Jeremiah 4:23-26 we find that the Lord is there expressing his disappointment at the sin of the Israelites, and rebuking them for it and telling them the terrible punishment which is to come upon the land. Vs. 22 "For my people is foolish, they have not known me, they are sottish children, they have none understanding, they are wise to do evil, but to do good they have no knowledge." A rebuke of the people of Judah at the time of Jeremiah. Then he goes on to say, "I beheld the earth, and lo, it was without form and void, ~~and~~ and the heavens and they had no light, I beheld the mountains and lo they trembled and all the hills moved lightly. I beheld and lo there was no man and all the birds of the heaven were fled. I beheld and lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord and by His fierce anger, for thus hast the Lord said, "The whole land shall be desolate; yet will I not make ~~a~~ a full end." And Jeremiah goes on in passage after

passage describing the coming of the Babylonian attack, the destruction and overthrow of Judah, but the fact that it is not a full end, there is still a future for the people of Judah afterwards. Now this passage seems most naturally then to be looking forward to the time of catastrophe and upheaval and turmoil and misery that is to come to Judah as a result of the presence of the Lord punishing the people for their sins. To take it out of the context and say it is here describing something that happened long before the creation of the world is unwarranted surely. There must be reason here that is to say (end of record)

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There might such a thing might fit 0 if but that is what is meant, I would think that it would be brought out a little more clearly than that. Here it seems to me He is talking about the future punishment God is soon going to bring upon the land of Israel, and I do not think we have any warrant from this to secure some ideas to what might have happened long ago. There might be an analogy clearly taught elsewhere you could say that would fit in with it, that would give a similar situation to occur to that 1 greater one which occurred before, but it doesn't seem to me that it is a passage on which to build such a theory. Isa. 24.1 There we read, "Behold the Lord makes the earth empty and makes it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof." Well, the Lord certainly does that punishment for sin, however the description of his having done that at one time in the past before the events described in <sup>Isa.</sup> 1.2, where it continues, "and it shall be, as with the people, so with the priest: as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; and so on and it would seem to be describing again the destruction which is to come to the Land of Judah, and to say that this is talking about something long before would surely require something that we don't find here, some definite evidence that is lacking. It might be similar to

Something that happened before, but if so, we want some definite evidence that such a thing actually did happen before. The other reference that is suggested is Isa. 45.18 and that is a very interesting one because this very word <sup>2</sup> that is translated without form is used here, "For thus saith the Lord that created the heavens: God himself that formed the earth and made it; he hath established it; he created it not in vain," that word in vain is the same word translated without form. He created it not without form. He formed it to be inhabited and the ~~Lord~~<sup>Lord</sup> and there is none else. Well now does that mean that when God created it, it was perfect and that it fell into that formless condition, or does it mean that He did not create it to be a formless universe? Even though at one stage of the development it might have been. I do not think that this one brief sentence here in Isa. is a warrent for building up such a theory. It seems to me as far as the Bible is concerned, the restitution theory stands without teaching but it occurs, but there is the possibility that that is what happened. It is one of the thousands of things that God has not told us in the history of the universe. I would think that surely there must have been some kind of catastrophe in the connection of the fall of Satan, just what that catastrophe was, we are not told here in the Scripture, that it occurred before the creation of man at least would seem very likely, but just when, where you would put it is a matter of conjecture. (question of student) Yes, there is a passage there which doubtless is looking beyond the King of Tyre to Satan, which describes certain things about Satan, how Satan was the cherub that covered the anointed one, bearer of light, and how Satan fell, that is I think clearly taught there, but that doesn't necessarily mean a great catastrophe upon the earth is a matter of question. It might have been before this earth was created. It might have occurred before the creation of this particular universe before the ~~beginning~~ beginning described in Gen. 1.1. We don't know, but it is true that it would seem that there was a fall of Satan at that time. Satan appears in Gen.3.1 as one who is already fallen. (student question)

Our English word, replenish means to fill again, the re means again and the pleni is the latin to fill, so our authorized version says replenish the earth, which means to fill it again, that is after the flood, because before the flood it was full. Of course, the Hebrew word doesn't have any re on it, the Hebrew word is just to fill; there is no fill again. (student question) If you simply take just the English you can get a great many contradictions naturally. The English is a very good translation, but a perfect translation is an impossibility in the very nature. (student question) Doubtless that is what the authorized translators had in mind because of the fact that the Hebrew simply means fill. But of course it is one difficult thing in using the authorized version. The authorized version is a very, very excellent translation, a wonderfully accurate translation, <sup>(6')</sup> ~~11/1444 22144/1164/~~ a more accurate translation of any book into any language was ever made than our authorized version. However there is two things to note, one that it is after all a translation and any translation differs from the original. It is impossible to translate it exactly from one language to another simply because languages differ, but secondly the authorized version is a translation into the English language (300 years ago, nearly 400 now, and the English language has tremendously changed. When you read, "I do you to wit," you wouldn't have any idea what it meant, but he says, I do you to wit such and such, and you immediately know that it must mean that he wants you to know so you can make a good guess of that. There are many cases of that, he says, "I prevent the dawning of the morning with my prayers," and you know that he didn't go out and start to pray and the morning didn't come. You know that your Latin pray means to come before and he means that before the dawning came I was praying, so a few things like that are quite simple, where a word has completely changed it's meaning, "he that letteth will let," it doesn't make any sense. It means that he that hinders will hinder. The old English word let had the same as our modern word hinder, and our present word let means just the opposite. There are cases like that where the word cannot mean that



and it does not make sense in the text and you look up and see what does that old English word mean, and if that were all it wouldn't be so bad, but the trouble is that where there are few words which have completely changed their meaning, and where you immediately say, "This is absolutely wrong, let's look it up and see what it really means, or let's guess from the context." Over against that there are hundreds of words which have slightly changed their meanings and the word has changed its meaning just enough that the present interpretation of the word seems to fit the context and seems to make good sense, and yet that sense is not the sense that the translators of the authorized version intended, because to them the word had a meaning which was slightly or quite a bit different than the meaning it has today. In every language words were always changing their meaning, and sometimes these changes come suddenly, and sometimes they come very gradual. But there is no one here today that can talk the language of 300 years ago. A man would have to spend his whole life trying to learn how to do it, and then he wouldn't be able to do it correctly, because there are so many many thousands of forms in which the language has gradually changed and surely if you wanted to take a few simple truths of salvation and go out and preach them and you can simply take the authorized version and take a few simple truths and go out and preach them and it is wonderful. But if you want to get beyond those simple truths and get down to what is the exact meaning, what is the real teaching of Scripture, there are two things that you can do, one is, you can take the next 40 years studying Shakespeare and Elizabethan Dramatist and try to learn exactly what the language meant in those days in order to know just what the authorized version means, and then after you have spent that 40 years of study in English, you will be in a position to speak quite authoritatively as to what the translators of the authorized version really thought the Hebrew meant, but in half that length of time you could learn much better for yourself just what the Hebrew means, and so there are the two ways to do it. Study the old English

very thoroughly or go directly to the Hebrew which was the source of the translators of the authorized version. It is a very wonderful translation. It was a great gift of God to the English speaking world to have this translation, but in a way, it is very unfortunate that we have this wonderful translation, because it was so wonderful that people got the idea that it was good enough for all time and I would say that for the last 50 yrs. we christianity probably have been greatly hindered in the English speaking world by the fact that we do not have a translation that is generally excepted which is accurate and dependable and which can be put into people's hands who haven't read this all their lives, who could probably make a pretty good guess from context just what a thing means, and put into their hands and say here's the Bible read it for yourself and study it. A man was telling me he had a group of boy scouts and he was reading to them about Christ and how they couldn't get near them for the press, and the boy said what is the press doing in here? Well, we don't use that term now in that sense. If one of you were to come to me and say I have a question I want to ask you but I couldn't get to you for the press, we would be quite amazed. So many expressions that are not the way we talk today, so that it does not give you the teaching of the Scripture and it is unfortunate because it is so beautiful and it is such an accurate translation on the whole, but a translation into a language that we do not use today. Well now, this second verse then, shows us that at the commencement of the events described in vs. 3 and on, the earth was in a certain situation described in vs.2. It shows us that, but whether that is immediately after the commencement of God's creative act or whether there is a space in between, is something that the Bible does not reveal to us and therefore it would be very foolish for us to be dogmatic one way or the other about it. Now we go on to another point which is quite similar to this in our results we must reach and that relates to the following verses to one word in them. We will call number 3 the word day in Genesis 1 and 2. Now what does

the word day mean? What does the word day mean as you use it now? What is a day? We use the word day, today, very commonly in two entirely different senses. You say work while it is day, you mean work while it's twenty four hours. Work while it is day for the night cometh. Day is a regular word to use for the light portion of the cycle, for that period when the sun was shining, that was day, and it certainly is never twenty-four hours when you are in that sense. You wouldn't even say, I believe, one day I was talking to a man, and he said, now see how bright the moon is shining. You wouldn't say that, you would say one night. We use the word day very, very commonly in the sense of the light period, the period when the sun is shining, and then we use it as a measure of a period of time of approximately 24 hrs. We use it in these senses and you have to tell by context which of the two it is in which we are using. Sometimes you might be in doubt which of the two it is, because either one would fit this context perfectly. Now we use the word day also in modern English in a third sense, we use it in the sense of a period regardless of the length of time. Let us say that in Napoleons's day it was much easier to do these things than in our day. Well what is our day? How long is our day" Is our day 24 hrs. long? Is it a period of time in which the light was shining? Our day means a period in which we live. Napoleon's day means the time in which Napoleon lived. If you look at Gen. 2.4, you read these are the generations of the heavens and the earth, when they were created. In the day that the Lord God made the earth and the heavens. Now what is the day that the Lord God made the earth and the heavens? Does that refer to a 24 hour period or to the light period of the day or does that more likely refer to the whole process of making the earth and the heavens and include all 15, in this verse the day that God made the earth and the heaven. We are certainly not standing in Gen. 1.1. that this is one day, God created the earth and the heavens, if it was, is it the day in which the light was created? (end of record 9)

we are not told, so the word day in modern English is used commonly in these three different senses and of course that doesn't prove what it would be used in the Hebrew, it suggesting possibilities. We want to go to the Bible to see how it is actually used there and when we go to the Bible we find that in the Bible it is used in the sense of length period. Right in Gen. 1 it is used in the sense of the day which is not 24 hr day. Gen. 1.16, and God made 2 great lights, the greater light to rule the day and the lesser light to rule the night. So very clearly there the day is not a twenty-four hour day. And that's the Hebrew word יום , day, the same word which is translated day, one day, a second day, a third day, and so on. The greater light to rule the day. That is clearly the time when the greater light is ruling. The daylight part of the day. And so the word "day" is used in that sense here and in many other <sup>places in</sup> parts-of Scripture. "Work while it is day, for the night cometh when no man can work." That is, the daylight portion. Then the word day is used in the Scripture in the sense of the cycle , the dark and light portions that go together to make up one day. It is used in that-sense-in-the-Scripture-where-they-said;--"Let-her-stay--"--It-is-used-in that sense in the Scripture where they said, "Let her stay--" when Rebecca was to go to Isaad, and her family said, "Let her stay/<sup>with us</sup>for a few days;" They didn't mean just today, but you can go away for the night, they meant the whole period. And so it was the twenty-four hour day that was there meant. The twenty-four hour day is used in the Scripture as it is used in our modern English. And there we find many instances in the Scripture where the word day--Isaiah 2:12 is one example. In Isaiah 2:12 we read, "The day of the Lord of Hosts shall be upon every one that is proud and lofty. " The day of the Lord of Hosts shall be upon every one. Does that mean within one twenty-four hour period? Hardly so. It's like the day of Napoleon. It is the day in which the Lord is going to exert His power in a very special way. And the "day of the Lord" is frequently used in

The Old Testament and certainly never definitely with the sense that it is to be only a twenty-four hour day . The New Testament quite often has this use of a longer period under the word "day" . In II. Peter 3:8 we read: "A day is with the Lord as a thousand years; a thousand years as a day." In John 9:4 ~~34~~ we read, : "I must work the work of him that sent me while it is day." That of course is a figurative use that refers to the light part of the day, but refers to the period when he is there. That is not such a good period for this- this particular point we are calling attention to now. But there are many cases where the day is a long period, though it's used far more commonly with the light portion , and then is used in-between for the twenty-four hour day much less commonly than for the light portion of the day, certainly, and yet more commonly than for a long period. Now which of these three is the use of the word "day" in this chapter? I think that we can say that it is not stated. There is no statement here on which we have an absolute/<sup>right</sup> to say that this is longer than a twenty-four hour day, but there certainly is no statement here which would require us to say that it is as short as a twenty-four hour day. Take the third day. What happened in the third day? We read there that in the third day (starting with verse 11) we could read, "And God said, "Let the earth be covered with grass, and plants and trees all over the earth, and all of a sudden it covers it." But that's not what it says. God could certainly do that if He chose. He could all of a sudden cause an earth to come into existence in the flash of a second, all covered with trees and grass and everything. But we read in the third day God said, "Let the earth bring forth grass, the herb yielding seed and the fruit tree yielding fruit after its kind." Vs. 12 "And the earth brought forth grass and herb yielding seed after his kind and the tree yielding fruit." How long does it take the earth to bring forth a tree yielding fruit? Well it usually takes many years before a tree grows up to point where it is yielding fruit. The picture here given is a picture of vegetation

gradually springing up and extending over the earth. It is not the language which we would expect to be used if just all of a sudden the earth was covered with vegetation. And the same thing applies to the sixth day, vs.24. The Lord didn't say, "Let the earth be covered with all sorts of living creatures. Let them be standing there full-grown in the various parts of the world." He doesn't say that. He could do that if He chose. He could instantly. As a matter of fact, why that six days? Why not say, "Let us immediately have an earth standing here all covered with vegetation, with animals upon it, with all sorts of life in it, with men there already living in houses already built and standing there. The Lord could do that instantly if He chose. But that's not what it says. It describes six days in which various things were done, and here in the sixth He says, "Let the earth bring forth the living creature after his kind, cattle and creeping thing and beast of the earth after his kind and it was so. Let all these come forth and spread over the earth." The impression is of a long period. Now I don't say that that proves its a long period, but it certainly is not the natural language to use if you were describing an instantaneous act. So in the third and the sixth day there is a very strong suggestion here / that what is meant here is a period of time, rather than<sup>a</sup> twenty-four hours (Question asked here.) That's the next point that we were going to look at in that connection. It says, "And it was evening and it was morning." Now what do we mean by saying "It was evening and it was morning"? You say, "Here we are, in Wilmington. Now we've ~~xxx~~ finished our work. The day is over. Now it ~~xxx~~ comes evening ~~xxx~~; it comes morning. There's a second day." You could say that here, and that would be our experience. You could say, "We use those terms in a figurative sense." You could say, "The day of Napoleon began." Of course we don't begin our day with evening now. In the Hebrew it always begins with evening. You could say we begin them with the dawn. You could dawn of Napoleon's era came when Napoleon began his first attempts to secure power. And then his high noon was such a time. <sup>We</sup> ~~xxx~~ could use them in a figurative sense very easily. Well now

are they being used figuratively here? Well, what makes morning and what makes evening? We read in the fourth day tht it says that God caused the ~~sp~~ sun and the moon to appear, and He sent them in the firmament of heaven to give light upon the earth and to rule over the day and over the night, and to divide the light from the darkness. He did that in the fourth day. Well if He did that in the fourth day it wouldn't seem very natural tht there were evening and morning physically, literally, in the first second and third day. And certainly there would have been no evening in the first day because light was created on the first day. And if you had evening and then morning how would you have evening except at the end of a period of light? How could there be an evening on the first day when there wasn't any light at all yet? "And God said, Let there be light, and the light appeared," you would say the light appears and then evening comes. Well then, if it did, light would have appeared on the day before, because the evening is the beginning of the day, according to this figure. So that the evening and the morning previous to the fourth day ~~was~~<sup>have</sup> to be figurative, they cannot be literal. Well then there's another point to notice in that connection. We say, "Here in Wilmington it is now evening. Now it is morning. It is one day." All right. <sup>Was</sup> With God in Wilmington when these days happened? Where was He when they happened? Or was it evening? It is evening here in Wilmington when it is morning over in Tibet, and it is evening in Tibet when it is ~~evening~~ morning in Wilmington. Which is it to God? Is it evening or morning to God? Now there were no men until the sixth day, and God was not in Wilmington or in Tibet or in any other one place. God was everywhere, and so in every instance it was just as much evening to God as it was morning. And therefore the day that it was evening ~~and~~ it was morning cannot mean that they're anything but a figurative sense, because a twenty-four hour was not throughout the universe, begin with evening and begin with morning. At one time it's the evening one ~~place~~ place, it's the afternoon in another, it would be morning in another

it would be midnight in another, and so on around the world, and if your're away from this world, it would be neither evening or morning, and God is not confined to one place. (Question) If this was a 365 day day, it might ~~be~~ have been that God was at the North Pole when it happened, and there would be evening for 180 days and morning for 180 days. But of course we don't take the words literally here, very clearly they are figurative.

They were the beginning and ending of this period. That doesn't prove that ~~there~~ <sup>it</sup> wasn't a twenty-four hour day, though it certainly isn't an argument to prove -- (Question) There is no point from which it would be evening from every part of the earth, and therefore from the viewpoint of the earth as created you couldn't say, it is now evening and now morning. You would have to say, "And God said, Let's take our viewpoint from Wilmington." You could say that the period He was talking about was would be the period of evening and morning in Wilmington. It won't apply to London, it won't apply to China, it won't apply to Paris, but just to Wilmington. There would be no such thing as a twenty-four hour day to God, because is not bound by the movement of the sun on any one place in the world, and there's no reason for Him why one period of time should be twenty-four hours any more than twenty-four million years. (Question) Man wasn't here

until the sixth day, and the sun wasn't here till the fourth day, and the light wasn't here till the first, so there couldn't have been evening in the first in any case. (Question) <sup>124</sup> Of course the way we use "evening"

in English, evening is the time just as the darkness is beginning. Now verse 2 would show a darkness which <sup>had</sup> continued from the ~~ve~~ very creation, and it would be the time the darkness was ending. I would rather doubt if there could be a connection, though I couldn't say for sure. (Question)

Assignment: Driver's Commentary ~~ef~~ on Genesis and of Skinner's Commentary ~~the~~ on Genesis, the International Critical Commentary. Please don't take them out anymore. In ~~at~~ either one of those, or in the Encyclopedia Biblica, or the Hastings Dictionary of the Bible--in those four you will find discussions of the relationships of the story of creation in Genesis



to the Babylonian story of creation. I wish you would look in two of those four books. In the two encyclopedias I mentioned it will be either under Cosmology or under creation. In the two commentaries it will be under the section of Genesis 1. Look at ~~xxx~~ what they say about the relation between the Biblical story of creation and the Babylonian story of creation, and write out a statement mentioning the two you looked at. What is the situation in this regard. Bring in that paper for next time.

there was nothing until that time to cause a day to mean a 24 hour interval. It perhaps was a 24 hr. interval, we don't know, but it might just as well have been a 12 or 36 hr, 48 hr, or 10,000,000 hr day, there is nothing to indicate the length of time. There is intended before this and no reason to think that afterward there would be a different length than the length before that time, perhaps they were 24 hr. days, if anyone wants to think they are, there is no objection in the world, but to say that the Bible says it that way, or that it is any test of orthodoxy to believe that way, it would be putting into the Scripture something that is very definitely not there. Student question----- No, I wouldn't think so, because of the fact that after that, that which is described doesn't sound like something that is very easily done in a 24 hr. day, that doesn't prove it, it still may have been a 24 hr. day. It is possible to take a moving picture of something that ~~it~~ takes a week to happen and to run it through in an hour very rapidly, and God could speed everything up so that we could have all these plants to grow, and these trees that take one hundred years to grow, could grow in an hour, He could do that if He chose, but we have no reason to have any certainty that He did that, and so if anyone wants to believe that ~~these~~<sup>they</sup> are 24 hours ~~it~~ I see no reason why one shouldn't have any opinion he desires on the subject. The only matter is, I don't think that he has any right to criticize anyone else if his guess is that the days and hours were different. We just don't know what they are.

Student question-----

Yes, well of course right there, the question is what does that mean? God rested on the 7th day, and I'd like to look at that, and maybe we might look at them under a different head instead of right here. Well shall we go on then to #4 and #4 will be a survey of the rest of Chapter 1 and through Chap. 2 to verse 3 because that is really the one chapter. A survey of that; that is to say, our course here is of History and not an Exegesis of Genesis. You could spend of year studying the first Chapter

of Genesis, and we certainly could spend two or three months very nicely on it, but I try to deal with those questions that are most crucial, and which are apt to come up most frequently, and so in the rest of the Chapter, I want to take something of a survey of it looking at important questions that occur to us ~~and~~ as we go through, but without trying to go into every detail. Now we find here in verse 3, we have the first creative act of God that is specifically distinguished. God said, "Let there be light." Whether verse one describes creation of matter first or not, we have here something that is definitely one specific creative act. God said, "Let there be light and there was light." God saw the light and it was good and God divided the light from the darkness, and God called the light day, and the darkness He called night. That certainly was not a 24 hr. day, now because that was the light day, but now here we have light created and someone says, "How can you have light before you have the Sun?" There was a sun over in the 4th day and now there is light now, well of course, we know now that not all of the light comes from the sun. The sun is one producer of light, it is a great producer of light on account of the heat, it is in the sun on account of the reaction (chemical) that is occurring there but there are chemical reactions in other places through other performers of light in other ways and there is certainly light in the universe apart from out ~~any/sun~~ particular sun or perhaps from any particular sun. Here we have light perception and our particular sun is a different question which will come later, and perhaps our particular sun was created before that, we don't know, it doesn't use the word create in the 4th <sup>day</sup> ~~verse~~ about, what the 4th day is talking about is becoming a means of making time divisions. It was put up for that purpose. Perhaps the sun was put there and was not visible before that. We have for instance here all this water, undistinguished, unseparated water. Maybe the earth was just covered with tremendous masses of water up in the air, up above the air, maybe the light was so diffused through it that there was a little

less light and then a little more light, but no distinction between the night and day as we have it. We don't know. It certainly was nothing impossible or unscientific to suggest as this chapter ~~was~~ does but there was light before our sun was made a divider of time or even perhaps before it was created. Now it is interesting that the authorized version is rather inaccurate in it's translation in the end of verse 5 here. It says that in the Evening and the M<sub>o</sub>rning were the first day. Literally, it was evening and morning, --- a day, one day. There is no the is was simply one day, a day ocured on which the Lord performed this creative act. Then we read, "God said, 'let there be a firmament in the midst of the waters, and let it divide the waters from the waters.'" and ther are plenty of very learned professors of philosophy of religion that will tell you that in the old days they believed there was a great, solid thing around the eart, a great firm thing surrounding the earth, and there is actually no such firm thing at all, that this is an old mythology,. Well, if you think the word firmament means something firm, why you can say it is an old mythology, but the Hebrew word (7) has no idea of anything firm in it whatever, it means an expanse. Let there be an expanse in the midst of the water, let it divide the waters from the waters. That is a space, a separation between, an expanse, it might have air in it, it is an idea thatfits as you look out from the great heavens. There is nothing firm in the word. Now what the old English word firmament meant exactly, I don't know. No one today can tell except by looking up old English sources because it is not a word that is used today in any use whatever, except as diraved from this verse. But certainly it sounds like the idea of something firm, but that does not mean the Hebrew word means like a china cuboard around the earth, nothing like that, and God made the firmament and divided the waters which were under the firmament from the waters which were above the firmament and it was so, and God called the firmament Heaven, a second use of the word heaven. First God created the Heaven and

the earth, but it is not a place to which the dead go, it is the whole universe outside of the earth. Now He calls the firmament specifically heaven, that that we look up at in the sky, that is the heavn as contrasted with the earth. And the evening and the morning were the second day. And God said, ' let the waters under the heaven be gathered together into one place, and let the dry land appear and it was so and he differentiates from this earth between the place where the water is and the dry land comes up out of the ~~dry~~water, and God called the dry land earth and the gathering together of the waters he called sea. Well now it would take comparatively little change in the earth surface to make it all water, because there is a tremendous amount of water on the earth and a comparatively small change in our continents would make the difference. If you take a globe that is built in actual proportion, you can ~~pr/bb/b/l~~<sup>hardly</sup> notice the highest mountain on earth, it is slight in comparison to the earth as a whole and the great oceans had tremendous depth of water and it suggests here that originally the earth was pretty much round on a flat bases and the water over it and the Lord had the earth come up out of it and do you have a question.?

Student questions-----

Thank you very much for raising that, I should have mentioned that as I came to it. The word used there is 'a second day' there is no "the" in the Hebrew. It was a day and it was a second day and Dr. Davis who was professor of Old Testament at Princeton Seminary when I was there had a theory about that which doesn't particularly appeal to me. He had a theory of the possibility that these are simply the days of God's creative acts, and they are not successive, that there was a day when God gave a command, "Let there be light." That's one day on which that happened. And then some time, maybe the next day, maybe the next year, maybe ten million years later, God performed another creative act. He said, "Let there be a firmament." And that was the second day. Why--S- Well there is no "the." It's not "the" first , "the second," "the third." it's "a day," "a second,"

"a third day," but it impresses me more likely that they are successive days, regardless of language. If that theory appeals to someone, I certainly will not dogmatically say it's impossible. (Question.) Evening and morning. <sup>"Evening" is</sup> The Hebrew term for "beginning", "morning" for "end," because they begin the day with the evening and we don't. We think of the day as beginning with the dawn. We have any number of hymns and poems, songs, which have the word "dawn." The beginning is the dawn, the end is the night. But ~~through~~ through the entire Biblical usage of the words, the day begins at nightfall, and even today, up in New York I ran onto a woman on the train once who was connected with some Jewish dramatics in New York City, and she told how on Saturday night they would have ~~their~~ their big performance, and she said they had to start it I think nine o'clock in the evening because the Jews over in Brooklyn couldn't start to travel until they saw the first star, and then they knew the new day had begun, the Sabbath was over. When they'd see the star on Friday night, they would know Sabbath had begun, they could no longer travel or do any work, until Saturday night, and then they would see a star, they would know that the day was over, a new day had begun, and a new day which was no longer the Sabbath they could go to the theatre, so they could spend all day Saturday in prayers, but the ~~meanin-~~ minute the evening started it's a new day. Well that is the usage of the day through the Scriptures. Now we in modern times divide our day right in the middle of the dark period. In the middle of the night we start a new day. You can start it anywhere you want it. It's just a matter of what particular usage you're going to make of it. I got off the train about two weeks ago and had breakfast, and I looked up at the clock and I saw that over here it was now one o'clock in the morning. I'd just had breakfast and the sun was just beginning to come up. And on the time when I'd left it was already five o'clock. (Question: If you didn't have any sun, how could you have evening?) They couldn't. They're figurative. The terms used for beginning and end. The sun did not come until the fourth day, so they cannot possibly be literal. It has to be

figurative. It has to be merely beginning and end. Else the fourth day would be incorrect here. We'd have a contradiction in Scripture. (Question: Since they can be translated "beginning" and "end" , then that's the most likely interpretation. It outlaws this twenty-four hour business.) Well if you do, not matter what you hold to, <sup>before</sup> if/there's a sun, there wouldn't be morning and evening at any event. You could have a twenty-four hour period without having an evening and a morning. (Question: To the Jew the beginning and the end were evening and morning. To God perhaps it could very well have meant beginning and end of His day, whatever that day was.) The period in which He did the work, whatever it was He called it a day and evening begins with the morning and evening. It wouldn't mean an actual evening, because when it was evening in China, it was morning in New York, perhaps. And ~~evening~~- evening and morning are all at the same time to God, midday and midnight, it's all at once. (Question) It would suggest to my mind that water was uniformly divided over the earth, whether it be in the form of vapor or in the form of liquid, and a change would cause a part of the vapour to go up, and the liquid to come down, and make a division in-between the firmament. That's what it would suggest to me.

(end of record.)

That's not contrary to any scientific evidence wh- we have. (Question) The word "Let" is an English word; strangely enough, I never noticed that before. The word "let" in the Authorized Version usually means "to hinder". "He that letteth will let till He is taken out of the way," means "He that prevents or hinders," but here in the Authorized Version the word "let" means the exact opposite, but it doesn't mean permit. We use the word "let" usually to mean "permit." This doesn't mean "hinder," and it doesn't mean "permit." This word "let" in the Old English doesn't mean,

"let" but "cause." If I were to say, "Let this machine go around," that wouldn't mean it would go, I'd have to say, "Cause it to go around." "Let it," simply means "remove anything that prevents it," but God isn't removing prevention here, He is actually exerting force that causes it to go. So I'd say this word "let" is a very, very poor translation in this case as far as modern English is concerned. Now in old English it may given the exact same idea, I didn't live in those days and am not consequently able to say, but what the Hebrew way is a form of the verb to be -- become, a form of that verb, the opposite form of the verb, so that is just as if you were to say, well it's very much like an imperative, because it's third person instead of second. It's as if he were to say become a firmament in the midst of what, the word 'let' is purely an old English expedient to try *let* to represent the opposite form of the verb. student question-----

Once you have the series of the first, second, third, etc days then you would use the article afterwards, but it gives a different impression than it does in the beginning, although it is rather hard to know when you have an article how much weight to give it because we tend to think, 'well, here's a table, any table. Here is the table, this is the table.' The means one definite one. That is very important, but we don't use it actually that way. We say, 'The man went walking in the woods.' Well what woods did he go walking in. Well, the one he walked in, the the there doesn't mean any definite one at all. We wouldn't say, 'They went walking in a woods.' We'd say, 'They went walking in the woods.' We just mean the one they went in. "Did he take the train or the bus to travel?" Well which train did he take? Well the one he took, it doesn't mean any particular one. And that is true of not only the Hebrew and English, but of most languages, that have an article. The use of it varies. Sometimes it practically means this, or sometimes you might as well not have it at all. Latin didn't have a definite article and I think they are just as well without it, and in English we would save a great deal of paper if we



would leave out all of the 'thes' in our books, and it would be just as good without as with because there is about one in 50 that really effects the thought. Student question ----- about the spirit moving on the waters- Yes, it is not a very common word. 4 moved, to cover, to rush, rushing over the waters, and we don't have many context to give you an idea as to what the word is, it is a rather uncommon word.

Student question -----

The purpose of it is to show the orderly 4 of God, that God in all his dealings with the creation of man is ~~app~~ acting according to plans and patters, so it is arranged in a definite order, not in a hazzard way.

Student question ----- 4 1/2

Yes, well I think ordinarily it is better to translate it from the second person. If I say, 'Let thás machine be carried into the other weom; it would be much better to say, ' Will you please carry this machine into the other room?' It is much better ordinarily to indicate who is going to perform the action and speak directly to that person and to give the command. How can you say, ' Let it, cause it to happen.' Now of course the Lord can, the Lord orders it to happen. The Lord says, ' Such a cond- ition be so; and it is so.

Student question --- 5 1/2

Now there is a very, very interesting matter. In translating from another language, we have to try to get what is the idea, and then we have to try to put that idea into our own language, and to think in what way will in our language ~~we~~-express that particular idea. Very often you can't express it. There is amny an idea that is very common in one language, that in another language there is no meaning for it. And wery often there is some- thing expressed in one language and in another language you have two or three possible ways of expressing it, each of which brings in a new dist- inction that isn't in the original, and you have to choose one of them, I

think an interesting case is where in Germany a man comes to a doctor for an examination and he asks, ' How many  $\text{\$60}$  do you have? " This means brothers and sisters. He doesn't care whether there is two boys, <sup>3</sup> ~~2~~ girls, or 3 boys and 2 girls. He wants to know how many are in the family, well in English we have the word  $\text{\$60}$  most of us never use it, it is hardly known for that purpose. We are apt to say, ' How many brothers and sisters?' and he doesn't care how many brothers and sisters. In ordinary use, there is a distinction 'the', and there is no one word that expresses the idea, and that is your great difficulty in translating. In the Hebrew here, there is a very prominent word which begins two <sup>senses</sup> ~~sentences~~ and it is used in the sense of with and is much more commonly used to indicate the two, the direct object, if the direct object is definite, it is not an indefinite object. It is used in the first ~~verse~~ verse of Genesis. "In the beginning God created  $\text{\$60}$  (7) the heaven and the earth. The  $\text{\$60}$  means that this is the direct object, the heaven and the earth. Now aquila, a jew about the time of Christ or a little after was not satisfied with the subsequent?translation.- It is not a good translation, he said. In the Hebrew it leaves some words entirely untranslated. Like this word  $\text{\$60}$  it's not even in there, and so he said, he translated it; In the beginning God created with the heaven and with the earth, wherever he had the  $\text{\$60}$  he put in the word with, so to a Greek who didnot know Hebrew, it made nonsense. There is a man in Los Angeles who had published what he called the Concordant Version of the Bible, who had exactly that idea. He says that you must take every word of the original Hebrew and Greek and represent it by a word in English and wherever that word occurs we use that same word in English and if there is a compound word in the original, we have an English for one part of the compound and an English word for the other part and we translate it exactly. And if you have 50 or 60 dollars that you want to throw away, you can buy the whole concordant version. He has translate

the whole Bible in that way and it is utter nonsense. If you know the original, you don't need this. If you don't know the original, this makes no sense to you. If you know the original, and all the Greek and Hebrew bywords were destroyed, this would be a tremendously useful thing to have, because on the basis of it we could write the original again, but to tell us what it means is absolutely useless, because our words do not correspond in that way. It simply shows utter ignorance of the nature of human life. And so it is an interesting problem and a baffling problem, but yet one that great progress can be made to learn to get an idea and then express the idea, and you can't say, what's that word, that's this and that's this, that is not translation, that doesn't make sense, but get the idea, and then put the idea ~~into~~ of the original into your own language, and even in two languages as closely related as English and German, I found that when I have a friend who wants me to translate something in German to him, it is far easier for me to read a paragraph and then tell him what it says, but if I go word for word, it doesn't make any sense, I have to have at least a sentence and then start to put it into words. It just makes no sense.

Student question ---- (10)

No, I think the firmament is simply around the earth. That is the impression that I get. That's right, the word heaven is the word used in a very broad sense. It means actually everything ~~that~~ apart from this earth. When you look up to the sky, everything that you see is the heaven, and it is sometimes specialized for a certain (10 1/2) apart of heaven, and it is used in that way, the sky ~~is~~ or the air ~~is~~ that separates from the vapor above, below, He calls heaven, but He also uses the term heaven for everything. Just like he uses the word day here for a long period, 24 hrs. or much longer than that and He also uses it just for the length period. That is true of any language, you will find words used in some of different senses and you have to learn to know exactly what they mean and if we insist on using the word in the one sense, we get into hopeless confusion, like the young Hi School student who told me, he said;

"The Bible is full of contradictions, and no intelligent person can believe it is true. Now here is a good example, he says, "You read in the story of the flood, how Noah took all the animals, two or seven, depending upon whether they were clean or unclean and took all the animals and put them in the ark. And he said that was a pretty big thing wasn't it? ~~And I said, "The ark? and then you read a little further on and you find the Israelites walking through the wilderness carrying the ark on their shoulders."~~ Well, there is a word used for two different things, and you will have to decide from the basis of context when words are used in different senses and what to use.

Student question ----- ~~Q12~~ (12)

Verse 6 would seem to be around the earth, the PICTURE seems to be the nearest with a great mass of vapor around it, and then some of the vapor condensing close to the earth and some of it going up into the sky, and in between you have something that separates the vapor in the sky from the vapor actually on the earth.

Student question ----- 12 3/4

Above means away from the earth. It divided the waters that were close to the earth <sup>under the firmament</sup> / from the waters away from the earth which were the other side of the firmament. The firmament was round too like the earth, it would be a round expanse around the earth. The words above and below -- above to God, what is above and below. Is the earth below the sun or above the sun? Is the moon above the earth or below the earth? Actually there is no way we have of knowing what particular arrangement would seem correct to Him. When I first went to Rome, when I was ten years old, I found a little map of Rome, which showed all the streets of Rome and I used to use it as I walked around Rome. I used to run around with my little only ten years old. I was much better following that then, than I am now because just a few months ago one night in Rome I started out and I had supper here and I started to go over a mile over

there and I just started to walk. I didn't pay too close attention to the map and I walked a mile and a half, and it is just a mile over there, and finally I studied the map carefully and found that I was back at where I started, half a mile back up. But in those days I was much more intelligent than I am now, and got around pretty well with this map, but the map showed the city very nicely arranged here on the map with the main streets and everything and after I had used the map quite awhile, I found that it was different from most maps in that it had the south <sup>at</sup> ~~and~~ the north, right at the top of the map and the north was at the bottom, so I got that fixed in my mind that Rome, with the south up there and the north here, and I learned all the streets in just that way and that seemed to me the natural way, and then when later I got more maps that were made according to the regular fashion in which maps are made, the north at the top, I found it very confusing. It was very hard to get used to that change. (end of record)

~~Therefore there is nothing until that time to cause a day to begin~~

Which would belong at the top of the picture and which at the bottom, what the arrangement we don't know. (0) might not even apply to God, but the word above and below means away from the earth, or to the earth, they are purely human words used in relation to gravitation upon this earth.

Student question ---- (0 1/2)

No, it is related to this but somewhat different, we'll look at it a little later. This could be exclamation here could be true without the theory being true, but the theory fits with this, but it is a little further on, and relates more to the flood.

Student question (0 3/2)

Yes, and God saw that it was good, <sup>the Lord</sup> is creating something good, The Christian Scientist will tell you, the Lord is creating something good is stressed, repeated, it's given over and over here as something good. Well now you say,

"You have disease, you have sickness and trouble, how does that get here?" God created a good Universe. Well just forget it, just put it out of your mind, it is mortal error. The trouble is they read the first chapter of Genesis and stop. The Bible has a very sharp distinction between the condition of Chapter one in which everything is good and the condition after Chapter 3 when God had cursed the earth. There are people who think that you can explain everything if you simply assume an absolute God who creates and controls everything in accordance with His will and that explains everything and you can't understand anything if you don't take that as your starting point. Well life is not nearly so simple as that, and as a matter of fact, you might say that is very satisfactory through the first and second chapters of Genesis, but when you get to the third chapter, you have other factors come in which God permits and one of them is God's cursing of the creation and so you have the active agency of Satan after that and you have wickedness in the world lead by Satan, and you have God having cursed the creation, and having caused much that was good to have bad features upon it and upon the sin of man for good purposes in the end, but now it is not this simple. You cannot

2 1/2

any kind of a God and go ahead and find that everything comes straight out of it, for there are other factors that God permits and you have to see what the situation is and the only true way to understand it is to see how the Bible explains it and ~~the Bible~~ in order to make a sharp contrast between ~~the~~ the good world God created and the world we live in which is under the curse, God the Holy Spirit lead the writers to stress the fact that at every step of the creative process, God was well satisfied with that which He had done.

(Student question----- (3)

application looking forward that there is no necessity in another application. If there were a condition before, you might say that the contrast was looking both ways, but as long as it looks in one way, you have no need of looking in another way. It is as if you hear a man down at the

B. and O. say, "A train is coming, a train is coming." Well you say, "I am going to Baltimore, I've got to run." And I'll say, "No, he is yelling about the train going to Philadelphia." You say, "Yes, maybe he is yelling about both trains." Maybe he is for if both are coming in he will yell for both reasons, but if you know that one is coming in, that

(4)

don't get much excited about it unless you have very definite reasons to understand they both come in at the same time.

to appear, and then God ordered that the earth should bring forth grass, the herb yielding seed. He didn't say, "Let the earth be covered with grass," but let the earth bring forth grass. Vegetation came up and sprang up and covered the earth.

Student question (5)

We are not at 2:20 yet, we are at 2:11 at the moment. Certainly a picture of something gradually covering the earth, not a picture of the earth coming suddenly into this situation. God could cause the ~~vapor~~ later if He chose, but that is not the picture. Now, God said, "Let there be lights in the firmament of heaven." Now in the firmament of the heaven, the heaven describes everything apart from the earth. That is it is all included in heaven. Heaven just means everything God created apart from the earth. But the firmament of the Heaven, refers to that which is around the earth, and so it would suggest that as you look up from the earth at this firmament, you would see lights which are visible in the firmament, visible through that expanse and therefore we cannot be sure whether He means, let these <sup>these</sup> bodies ~~be~~ light giving bodies which already He had caused to be there from previous time now become visible from the earth through this firmament which surrounds the earth. We don't know whether that is what He means or whether it was in order that the vapor around would become thinned out sufficiently that they could become visible and that instead of having a diffused light that would be present all the time, then perhaps more at one time and slightly less when the sun was at the other

side, instead of that you would actually see the sun and have a sharp differentiation between day and night. Whether it was that, or whether it actually was made for the first time, it is difficult to know for certain. It would seem rightly on account of the great importance of sunlight for vegetation as we know it today, it would seem likely that the sun actually was exerting it's influence on the vegetation even though perhaps in a different form, but not necessarily, it is one of the thousands of things which we don't know.

Student question 7 3/4

You mean about Let there be light? Yes, of course it is just a question of how much light we need for vegetation, how much a concentration of light, we don't know which of the two. I would incline from the vegetation coming before the thing that the sun was actually exerting a strong influence, even though not the type that would make a distinction between night and day, but that is quite

Student question (8)

They are in order of production, yes, but whether it is an order of one higher than another, whether the animals are higher than the sun moon and stars, I would question, or whether the firmament is higher than the light is.

Student question 8 3/4

Well the sun is higher than the 9 but as to whether it is higher in any sense of quality, certainly the animals are not higher in any quality in the sense of the sun, and they come So then you have the fourth day which established a system of dividing time. Signs and for seasons and for days and for years, and of course it is a very, very interesting and striking thing, that ~~of~~ the natural divisions that God had made in the Universe of time do not divide exactly one into the other. The moon is there as a division of time, and we have months, and the months have no relation to the moon, but they start with it and they are more or less the length of a moon. The moon goes around the earth in so many days.



That is where we get the word moon and where we get the idea of a month, although in order to honor Julius Caesar and Augustus, we lengthened a good many of them, but originally the Babylonians used to stand up on a hill and watch and see if they saw the new moon coming and if they did they would give the word, beacon~~s~~ fires would be lighted and the word flashed hundreds of miles, the new month had started, the moon had disappeared and it was hard to be sure what, which night the new moon would appear and so they would be watching through the night for the appearance of the new moon. Well after a time, they got to calling it a certain number of days, but it was between 28 and 29, it is not exact. The time of the ~~month~~ turning of the earth on its axis does not ~~split~~<sup>divide</sup> exactly into the number of days that the moon goes around the earth. There is always a difference there. And of course, you take our week, the 7 day period, and that doesn't divide exactly into the month, and neither the day nor the month divides exactly into the revolution of the sun around the earth. Our year is 365 days and 11 hrs. and 24 minutes, and a certain number of seconds and it varies, and it ~~has~~ been changed slightly every century, very slightly, but if you go back 4000 years it is a very marked change, a change of quite a few months in the length of the years. It don't exactly fit together, but God created it in such a way that we have these heavenly bodies which give us these divisions, give us an orderly arrangement, but yet a very complex arrangement. Well then, that is the fourth verse. And now the fifth day, the Lord said, "Let the waters bring forth abundantly the moving creature that hath life and fowl that may fly above the earth in the open firmament of heaven, and God created great whales and every living creature ~~that~~ moved which the waters brought forth abundantly after their kind, and every winged fowl after his kind. So we have the water animals created, the fish, the birds created and then in the sixth day, we have the earth bringing forth living creatures, the creeping things and the beasts of the earth. I remember when I was in Hi Sch. and we had a teacher who was an evolutionist,

and I pointed out that the order which He gave for evolution corresponded somewhat to the order here in Genesis, and she said, "Oh, yes, the first chapter of Gen. is just a very poetical account of <sup>the process</sup> evolution," while it is interesting that you have according to the evolutionary theory, you have your fish, then you have your birds before your land creatures, and God shows that the actual creation was in that order, fish, birds, and then the land creatures. Of course that doesn't mean that one evolves from the other as the other ~~teaches/it/says~~ as the evolutionist states, but it does show that there was an order ~~of~~ in which God brought them into history. There is a relationship ~~there~~ where there are certain evidences which fit together into the evolutionist's theory by the evolutionists, but evidences which correspond to some extent to something real which God has caused to be placed <sup>in</sup> the Scriptures here before any of these evidences on which the evolutionist builds his theory were known to anyone, and consequently it is knowledge which could only have come from the divine Spirit Himself, which we have here in Gen. Wherever you find anything which evolutionists believe which is clearly taught in Gen., you can be fairly sure that the evolutionists are correct on that particular point.

Student question ----- 14

Yes, in verse 21, we have the word create used showing a marked change in the vegetation and the animal creation, a specific creative act of God at that point. Now our time is gone a little faster than I thought it would, we don't get as far along as I figure any day in this material, but I think it is worth taking the time to go to this extent in it. Now I want to give you the assignment for next time, and I will have to give it you rather hurriedly (end of record)

ot 14

I want to give an assignment that will use two books that are in the library, I may have two more, but I don't know just where they are at the moment, so if I see them, I will put them in there temporarily with the other two, but I will make the assignment with the expectation for the present of having

only the two there and so from that viewpoint I will make three assignments now as far as these books are concerned, so everyone will have the assignment of the book to do with in the next week, <sup>I'll divide it</sup> ~~otherwise~~ in three parts to keep you all from rushing in the last evening before the last day of this week in the same book. Now this book is by a man named Heidel, who is connected with the Oriental Institute of Chicago, and it is called the Babylonian Genesis. In this book, he has a great deal of discussion of the Babylonian creation (1) and I'm not assigning you his discussion, all I am assigning you is to read the text of the main Babylonian creation story in the book. Now he has some subsidiary epecs too, and I'm not assigning those, just the main Babylonian creation story. It is markedly similar to the Biblical in that it is written on seven tablets, and the Biblical story has seven days, so you have seven tablets of creation there, <sup>which is translated into</sup> ~~the~~ poetry is quite poetic language and it may be a little hard for you to get the drift of it, but I don't think it's too hard, I think that with a little effort you will get it. I would like you to write out a brief summary of what you find in each of these seven. In each of these seven tablets, a brief summary of what happens, and secondly, a brief statement as to what is created on these seven, see whether it exactly corresponds to the seven days of the Biblical creation, or whether it is some different to it. So there are too different things, you can do them at once, but write them separate. First take the Babylonian story of creation and just tell us, I shouldn't say the story of creation because some people may say that it isn't a creation story, we won't prejudice the point, we will just call it by it's name anuma-alous, the first two words, (2) from above. , it has seven tablets and just write a brief summary of what happens in each tablet and then write a brief statement of what is created in each tablet. Maybe each of them will tell you exactly what is created on one of the days of Gen. or maybe you will have all seven of the days of Gen. put in the last tablet, and maybe the relation will be different from either of these. I would

like to find out in your statement about it. Now for next Monday, I would like to have that done, next Monday by everyone whose name begins between A-J. Tuesday - K-P, Thursday R-Z, so you have the assignment for Mon. Tues, and Thurs., but those of you who do not have this assignment for Mon. is to refresh your mind, if you already know it, and if you don't, learn it. The order of the books in the OT except the Minor Prophets. Get a good idea as to the order of the books. The OT except the Minor Prophets. Probably all of you know that a good division of them is that there are 5 books in the law, 12 books history, 5 books poetry, 5 books Major prophets, 12 books of Minor prophets. 5, 12, 5, 5, 12, it helps to learn them, and if there is anyone who doesn't know them, learn them, and if you do know them, refresh your mind on them. In the English Bible, those who were in introduction last year already had them, but refresh your mind, and not the minor prophets. That is the assignment for Mon. all except those A - J who have the other. Student question --- 4 1/2  
It's only a portion of it I think. It is not my impression that it is complete. If it's complete, it would be all right to read that, but it is my impression (5)

today on the book by Heidel, little over a third, I assigned for today, because there was a little more time for today than there is between today and tomorrow, and we don't have too many books to go around, so I spread it out over three lessons and those of you I mentioned I trust have it ready for today, and a little under a third for tomorrow and the remaining number thursday. Those of you who did not have that paper to do ON Heidel for today, the other two thirds of you have today memorized or reviewed the names of the books of the OT, except the Minor prophets. I don't object to your learning the minor prophets if you want, but that is not a follow up to this particular assignment, in fact it will perhaps not be done this year at all, we will certainly do it in the prophets course next

year. Now for the two thirds who are not working on Heidel for tomorrow, the lesson for tomorrow is to glance through the book of Gen. glancing up every chapter whose number is divisible by 5, and seeing what the general content of it is. Just have a birdseye view in your mind of the content of the books of Gen. I imagine everybody here has read Gen. once or many times in the past so just look at each chapter divided by 5, and see what the chapter tells about, you don't have to read all the chapter, just see what the general content is, so if I ask you tomorrow what the content of Gen. 35 is, you will immediately know. This applies to all those who do not have Heidel tomorrow. It applies to those who had Heidel today. No I think I'll change that, make that those of you who didn't have Heidel today and who don't have it tomorrow. I think it would be better to have those who had Heidel today, learn the books tomorrow, then everybody will have had that tomorrow, and to those of you who have already learned the books do this assignment, and the other two thirds will have this assignment first, so that is the lesson for the next two days.

Student question --- 7 1/2

I want the Hebrew order learned but not at the present time. This present assignment is the English order. Now in the Church History course we have a good many copies of the Epistle Clement, ten or eleven, something like that, so I divided that class in half, but half of you have already I trust handed in your paper in C. History to the office for me. I said to have it ready by OT history time. If you have it ready and haven't turned it in, why you can do so at the end of this hour and there will be no deduction for lateness for I said that was to be before this class. We will deduct simply 3 points from the grade on it if it is not in by the end of this hour, but an additional 3 points if it isn't in by tomorrow, so you will have opportunity today, with a very slight deduction on the grade. I have to do this because otherwise, we would be too crowded tomorrow on the books, and later on they should belong to the other half of the class that hasn't yet done that assignment. Now to continue

with our ~~assignment~~ discussion, we were looking at a survey of the material in the remainder of Gen. land the beginning of 2, and it is a little hard to know, not so much regarding this right now, but I'm thinking of Chapter 2, it is a little hard to know just how much detail to go into on this. Our subject is OT History, and we have the whole OT before us, and so in a way I feel that we should only touch the vital historical points of each chapter. On the otherhand it does seem that this material ~~that~~ is not perhaps; so specifically of historical nature which is never the less very important for discussion, and for general Christian witness in this first chapter, so we may go into detail a little more than we will in some succeeding chapters of Genesis because this is not an interpretation of Gen., it is an OT History and we have a terrific amount of material to cover in the course of the year. We really are trying to put about 3 courses into this one and of course a good bit of it I can't get to. I try to ~~be~~/give you the cream of what used to be three different courses in this one. It is ~~necessary~~ because there is so much ground we have to get over in the three year Seminary course. Now we are looking at this survey and we have looked last time at the events of the first day, the creation of light. We looked at the event of the second day, which was the creation ~~of light~~ the firmament and the separation of the waters above and below the firmament. We looked at the third day, which was gathereing the waters together to make up the dry land, and there He said, "Let the waters be gathered together, and let the dry land appear. Now He could have said, "Let all the waters immediately be in one place, and all the earth in another place, he could have said <sup>it</sup>/in such a way as to suggest an instantaneous change. As it is stated, it seems to ~~be~~ me there is something of a suggestion of an event taking place, rather than <sup>of</sup>/an instantaneous change of situation. That's the impression I get ~~of~~ out of verse nine. Now I would not be dogmatic and say that vs. 9 specifically teaches , definitely teaches that there is a great change which takes place; it might take a long time. I wouldn't say, ~~that~~ <sup>that</sup> that is definitely taught, but I will say that that ~~impresses~~ impresses me as a

little more natural interpretation of the words as stated in vs. 9, than that it is an instantaneous event such as would take place in one second or ~~in~~ in a very few minutes. The Lord, of course, could ~~also~~ cause the whole creation to have taken place, everything in described in Genesis 1, He could have had happen just like that. All of a sudden there would be an earth standing here with classrooms here, and you sitting here and you ~~remem~~ remembering what would have happened before if there had been a before to have ~~ah~~happened. That could all have come into existence instantaneously if the Lord chose that it be that way, but the Scripture does not suggest that that is the ~~which~~ <sup>way</sup> in which He brought it into existence. We have the main events spread over a period of seven days, and then of many of them they are given in such a way as to suggest that the Lord caused events to happen one after another so that by an orderly progress of events He brought certain situations into existence. And that's the impression I get of vs. 9. Now if someone prefers to interpret vs. 9 as an instantaneous event, I do not think the wording shuts that possibility out, but it seems to me a little more natural to think that vs. 9 describes an event which might conceivably have occupied millions of years. That is, the first half of vs. 9, I mean the first half of the third day, which is vs. 9 and vs. 10, and it ends with ~~the~~ the word which ends most of the day, "And God saw that it was good," but after you have that statement at the end of vs. 10, you do not then have the end of the day, you have in vs. 11 another great creative act, a creative act which could hardly occur until the end of ~~vs. 10.~~ Vs. 10. "Let the earth bring forth grass, the herb yielding seed and the fruit tree yielding fruit after its kind." That could hardly have happened under water before the dry land appeared. There could be under-water vegetation certainly, but there is a suggestion here of a great deal of land vegetation which would have hardly have come into existence until after the dry land had appeared. And in vs. 11 we have what sounds like <sup>tremendous deal</sup> the account of a process which might have consumed a ~~great deal~~ of time

and we have these two different (14) <sup>(passages?)</sup> here combined into one day. Why are there not two days given to it? Why are not vs. 9 and 10 the third day, and then eleven and twelve the fourth day? It certainly sounds like something that would take up a long time. What happens in the fourth day and what happens in the third day. Then for instance the first day when it is ~~is~~ an instantaneous act, the creation of light. There's no suggestion of process there, the suggestion is of an instantaneous act. We may wonder why it is divided just this way, in particular when we notice that this phrase, "And God saw that it was good," in the third part of the third day, and also in the last (end of record) .

the sun, moon and stars either created, or made to become visible, whichever happened in the fourth day, this seems clear, that in the fourth day heavenly bodies assumed a role as time dividers, as measurers, they were given that role in the fourth day. Time becomes an important element in life in the fourth day. A means is given of dividing it, of distinguishing it, of separating it into its parts, and ~~whether~~ whether the great heavenly bodies were then created or simply then became visible from the earth, is a matter which we cannot say because the Scripture does not specifically state that it is one or the other, which of the two it is. And then the Fifth Day we have the animal, and we have the word create which has previously been used in the first vs. and not again until now used again in vs. 20. Vs. 20, "And God said, "Let ~~moving~~ <sup>climb (?)</sup> moving, living, animate creatures come into existence in the water and ~~land~~ <sup>land</sup> over the earth," and then God created animal life. So we have, it would seem, a sharp differentiation made between what preceded and the creation/ of animal life, this word "create" being used for the first time since vs. one. He created great whales and every living creature that moves. And we have our sea animals and birds created in this Fifth Day, and that was quite enough for one day. The Sixth Day has the land animals, and you have thus the animal



life dividéd between the Fifth Day and the Sixth Day, and so it makes it seem again a bit strange that you have the Third Day these two tremendous events described as occurring within the one day. Then you have your Fifth Day here, and now you have your Sixth Day, in which you have the animal life upon the earth created, and it sounds again as if it were something which was done over a long period  $\chi$  of time. It does not give the impression of <sup>simply</sup> being the earth immediately covered with all these animals. You know the old question, "Which came first, the chicken or the egg?" And of course you think of the chicken being first. Where did the chicken come from. How could you get a full grown chæcken all of a sudden. If you think of an egg first, where did the egg come from? How could you have an egg without a chicken to produce the egg? And of course as a matter of fact we have a cycle of events, we have the light cycle in every type of life, <sup>and</sup> ~~and~~ it is impossible to think of starting our cycle at any particular point. God established it according to His own methods adn His own way, and we do not know the details of it. And we cannot think of a natural explanation which simplifies it. God could do it all instantaneously, He could do it on a prodeess, but whatever process He used we can be sure is  $\phi$  not something that we would have imagined or thought of, or that we can easily deduce without clear statements from Him about it. Did God create Adam as full-grown, a mature man, did He create Him as a little child? We are not told in Scripture. The impression we get certainly is that  $\chi$  he was a grown man. If he was a grown man how did he have ideas, skills, all the different things that we develope by experience? We learn, we acqure, over a process of time. How could a full-grown man exist who came instantaneously into existence unless he all of that in him already? A man, if he was created as a little baby, without any of those skills, the human baby is perhaps the most helpless of all infants in the whole creation, and could not possibly exist without an older generation to help them, to take care of them, to teach them, and to bring

him up. God began it & in some way the details of which we do not know. It requires a divine, supernatural agency to bring into existence the world and the animal life and the human life which we have. But just where He started, how He did it, we <sup>only</sup> know what the Scripture tells us. When we get beyond that, it is pure guesswork. And the attempt to bow God out of His creation by finding certain similarities and working out a system which you think will do away with the necessity of a divine act in connection with it is something which can only go a certain distance in any case, and <sup>it</sup> comes up against a dead end. You can perhaps slur over the points of difficulty and make certain things appear simple. You might say, "How absurd to think of God creating a thousand different ~~speies~~ species around us, God creating all of these. Why they ~~jeu-~~ just developed, one from the other." Well, where did the one come from? It would be no easier to create one than to create ten thousand. Where did the original life come from? Where did the various possibilities come from that developed into ~~from~~ all of these? It would be no easier, no simpler, one than the other, you have just as much necessity of divine activity in either case. The question is simply, "What method did God use?" But if you do not have God doing it, you cannot have any method. You may say that it takes faith to believe in a divine, supernatural Being who created the universe ~~and~~ established all things. It does, it takes faith to believe in anything. It takes faith to believe that this room is here and that any of us are here. It ~~is~~ takes faith. But to takes far more faith; it goes to the point where you may call it credulity rather than faith to believe that it came into existence without a divine, supernatural Creator who established it, without a divine great reasoning, intelligent Being who formed it and determined exactly how it would be. To believe that there is simply some sort of a ~~pre-~~ process that came from nowhere and yet goes somewhere, and that without any intelligent Being directing it and controlling it, brought all this into existence simply is faith carried to the extent

of credulity. You cannot rule faith out of the universe unless you're simply going to quit doing anything, retire into an asylum somewhere.

// You cannot believe that things exist without something to account for them, and it takes less credulity to believe in the account which the Bible gives us than any other account which has been worked out to explain it. And for this we have the definite evidence of God's own Word, His own statement about it. Whether you have then His command, but that doesn't mean to say that-when you've said all this that God necessarily did all of it as an instantaneous thing. I remember a boy saying to me ~~one~~ once, "Why of course you believe in evolution, you can't help it. You can see the evolution of a boy into a man. It's perfectly obvious." Well it is. The developemant of a boy into a man. But that is not what evolution means. What does evolution mean? If it means developement, there is developement everywhere, but where is hte line between the developement h that occurs and that sort of a change which we would mean by an evolution-ary process which would be contrary to the Biblical account. Just where is the line to be drawn? That is something which no one is competant to ~~say~~ say. God does not create one as a little child and then all of a sudden make him to be a grown man. He has established processed whereby we develope, and at any particular section of the universe there is no reason why one type of creature may not have branched out into certain others. There's no reason why all the differnt races of mankind may not have come from one root. In fact every scientific evidence today seems to suggest that they have. There's no reason why a horse could not have developed in such a way as to develope its number of toes  $\phi$  in response to certain situations. But the question is, "Just how far does this process go?" And that is a matter on which there are only two ways ~~an~~ in which it could be decided: one, a definite statement from the One who created it, and ~~ht~~ that of course would be the best possible type of evidence. And the second, some absolutely incontrovertible ~~type~~

observation. And of course no one was there to observe those things, so it would have to be a matter of circumstantial evidence, which is always possible to misinterpreted, which always may lead one astray; it has to be dealt with with very great care, and circumstantial evidence for a change, well let's say this, from one genus to another, why bother with species, from one genus to another, circumstantial evidence of a change by natural process from ~~em~~ one genus to another is absolutely non-existent. There is nothing I believe that has even been suggested as being evidence that there has actually occurred a natural developement from one genus to another. You can have a big arguement as to whether there has ever been from ~~t~~ one species to another; it depends on how you define the word "species" and it is certainly possible to define it in such a way that you have ~~div~~ divisions withing the <sup>genera</sup> ~~gen~~ across which there has been many such, across which there is no possible evidence that has been ever been discovered of natural change across from one to the other. But why go that point? From one genus to another there is certainly no such evidence. And therefore any theory ~~whe~~ which contradicts the Biblical account on these points is purely a guess; it does not rest upon evidence, because there is no evidence of such a change. Well, that's anticipating a little; we're still on our survey. And on this Sixth Day we find God said, "Let us make man in our image, after ~~o~~ our likeness." "Let us make man~~///~~ in our image." Why does God use the plural? Is it the editorial "we"? Is it the "we" of majesty? Is it as a Jew suggested to me once, a "we" of God associating the other beings of <sup>His</sup> creation with Him in this great creative ~~act-of~~ event of creating man, and using a polite form, as if they are associated with Him in what He is doing? Or is it perhaps a suggestion, though not a proof by any means, of the fact of the Trinity~~?~~ ~~God~~ that God uses in this case the plural in speaking of Himself? He does not ordinarily do this. Ordinarily God uses the singlar in speaking ~~fe~~ of Himself in the Old Testament. In this one case He does use

the plural, and perhaps it is a suggestion of the plurality of person in the Godhead. I think that it is vital that we separate sharply between that which is clearly provably<sup>e</sup> and that which is suggested. You can't prove anything by something simply being suggested. But it is interesting to see how the Bible, like any good pedagogue, suggests things before it explains it, and gives information and opens the way a little to make it easy for you to understand it when the full revelation is presented. And so we find that many of the great doctrines of the Scripture which are clearly explained somewhere in the Scripture, but there are intimations and suggestions of them at earlier points in the Scripture, and you cannot prove them by these intimations, but you can find a preparation made for the clear proof of them later on. And so in this case it seems to me that it is as reasonable as any interpretation, probably more than any other, that this is an information or a suggestion of the fact of the plurality of persons in the one God. "let us make in our image after our likeness. And let them have dominion over the fish of the sea and of the fowl of the air and over the cattle and over all the earth." Man to have dominion over the physical creation. A control of man over the material existence and over the lower animals. You know sometimes it strikes me as most interesting when your're dealing with horses, and you think of how<sup>one of</sup> these horses has the strength of a dozen men, you think of how these horses do not have to be subject to being ~~compel~~ compelled to go this way and that. Of course a man could kill them fairly easily, but when it comes to leading them, making them do this and do that, man whose strength is the fraction of that of a horse, is able to lead <sup>the</sup> a horse and direct and (13 3/4) if the horse won't do the things which he desires him to do. And you find of course in a circus or in a zoo that that is true of creatures that are many times as powerful as a horse. You find that there is a (end of record)

a dominion which probably would be exerted in a different way and in many ways which we cannot even imagine of, if it were not for the fact of sin and the curse which came upon the animal creation. This is one of the many interesting points on which C. S. Lewis has done a certain amount of thinking and has had some very interesting suggestions to make. I think they should be regarded as simply suggestions, and not taken as having any authority, but he has some extremely suggestions, many of which I think are undoubtedly correspond to the actual facts. I think particularly ~~of the first two~~ <sup>--of his</sup> ~~novel~~ his three novels, or particularly of the first two of the three, "Out of the Silent Planet," and "Perlandra", and in these two novels he transports ~~t~~ you to another planet on which the fall has not taken place and shows you things in a more natural way, and makes it easy for you to see how unnatural our present condition of earth is, where everything is affected by sin and by the curse which God has put here on account of ~~that~~ sin, and he touches upon many of these different ideas in a very interesting way in the course of those two novels, and brings out a little bit of his guess, and often I think very good guesses, as to what life would be like if it were not for the coming of sin into the world. You should read them in that order. "Out of the Silent Planet " came ~~i~~ out in the 25¢ series ~~for~~ last year. / It was on the bookshelves for a wk or 2. / It's a good novel . People can read it as a story and not see it/s meaning at all, they won't have any idea of what he's arguing. But if you read it with an eye to see what he's driving at, ~~As~~ it may not be apparent until you get near the end of the book, and then it's worth going back and looking at it over again to see the many interesting things he's brought out. He brings out, makes it seem natural, a world without sin, and he shows how ~~na~~ unnatural is the condition of our present world with sin in it. It is a very good refutation in its effect that sin was a fault upward, a step upward in evolution; he shows how it is the exact opposite of it. Sin introduces factors which are unnatural and which destroy the general goodness of creation, and yet

we're so accustomed to it that we take it for granted and don't realize the full implication. These ideas help one to understand God's attitude toward the world then. The third of this series is one in which <sup>he</sup> He comes back to this earth, and upon this earth. He brings out a great many ideas which you learn from the Bible and he brings out their naturalness in this novel very very nicely, but to my mind he sort of destroys it all by a few big general conclusions that don't seem to me to fit with the rest of the ~~book~~- book. Now we look at the large conclusions in it and think (flaw in record) created He them. I have now either read to you or specifically referred today to every use of the word create in the first chapter of Genesis. Could somebody tell me how many I have referred to? 1, 21, and 27. Three vs. use the word create. How many occurrences of the word create have I either referred to read to you today? There are three in vs. 27. So we have five ~~uses~~ of the word create in the chapter, of which three are ~~t~~ in that vs. which I just read to you and the other two are in two other verses. Three verses <sup>but</sup> and five occurrences. And it's interesting that in this first chapter the word "create" occurs in the chapter five times, and three of ~~h~~ those five are in relation to the creation of man. And you notice, He uses the word very sparingly before this, "In the beginning God created heaven and earth," vs. 21, "God created great whales and every living creature that moved," etc. vs 27, "God created ~~man~~ in His own image, in the image of God created He him, male and female, created He them," as if he just wants to stress that fact. Twice He used this tremendous word before, once of the making of the whole creation, heaven and earth, once of the tremendous change with the coming of animal life, and now three times in one verse, He used this tremendous word to show the direct vital creative activity of God in connection with the coming into existence of the greatest of all God's creatures upon this earth. I think it is very interesting, that tremendous emphasis upon the fact that man was created, others may be made, others may be formed, others the Lord may say let the earth bring them forth, let

them spread over the earth, but He says of man, He ~~three~~ times in the one verse here, stresses that fact that man is a direct creation of almighty God. If you carry that examination a little further, you would find that this word *bara* is used in the pentateuch twelve times, eleven of which are in Genesis, nine of these in Genesis, ten of those in the Pent. are in this simple stem, so-called *cal* stem, two of them are in the *niphal* which is the passive stem in the Hebrew, and so we have these 12 instances of the use of the word create in the Pent., ~~but~~ all of them are in Gen. but one and that is in Deut. 4.32, all the rest are in Gen., and three of those refer to the entire creative work of God. Gen. 1.1, Gen. 2,3, 2.4. Three instances of create used of the entire creation, one reference to animals ch. 1.21, and the other 8 ref. are all to the creation of man. Ch. 1.27, 3 times used of man, ch. 5.1,2 and 6.7, but the 11 of the 12 instances, 2/3 of them refer to creation of man and all of the uses in the Pent. except these three that refer to the entire creation and one that refers to animals. It is very interesting stress on the creative activity of God in relation to man. Now after He tell shere of the creation of man, and He tell so f giving man dominion over the animal, He tells of giving him all the vegetation, vs. 29 "For you it shall be for meat" and of course anyone who doesn't realize that our Bible here is in old English, will immediately say, "Well how on earth can these trees be meat, thye fruits be meat for them. They don't contain the protein which meat contains, and they don't fill the meat of meat in the body. They don't take the place of it. Cheese may. If you want to get along without meat, you can use cheese." Most of the herbs don't give you meat, and here He says of them "to you it shall be for meat" but of course the old English word for meat means exactly the same as the modern word food and it's very inconvenient, but in the Bible here, we have this word meat, which everybody understands. We know exactly what meat is, only it doesn't mean that at all. It means food here. I think that the harm done in using the A.V. today because of the having of so many words that we don't understand



like 'let', 'I do you to wit' and a good many others such expressions is not the tiniest fraction of the harm that is done by the fact that it uses so many words like this one meat which is perfectly intelligible to us, but that has slightly or greatly changed their meaning and consequently we never dream often of the fact that the word has changed its meaning. It changes a little bit or a great deal, and unless you are going to take every word in the A.V. and look it up in the dictionary of 16 century English in order to find out whether the word that time meant different than it means today, you can be misled point after point by the use of the Bible which is in language which is so utterly antiquated today. Now if you do <sup>like</sup> ~~do~~ the people did before the Reformation and use the Latin Bible, you can at least look it up in a Latin dictionary, look every word up and know exactly what it means, and you are not confused by using a different language in your own different interpretation of so many words in your own day. But I personally question very much whether it is possible if our Lord tarries, that there should be a great revival or a great step forward in the knowledge of God in the English speaking world, unless those who believe in God, 1st come to the point of reading their Bible in a translation, some translation that is in their own English language and not in a language that is as antiquated and no longer understood by anyone who is living. We are sending many missionaries out to translate the Bible in the language of the Indian tribes of S. America~~l~~ and the Negroe tribes in Africa, and it is a very splendend thing to do, but one of the greatest needs of the day, is for the English speaking people to have a Bible in their own language, which a person who doesn't know Hebrew and Greek can use with tolerable security that it is a well made translation that anti-christian ideas haven't been inserted into it, and yet that in his won language that the average person of today will understand. It is a tremendous harm to the whole cause of Christianity that we are clinging to an antiquated version. In hte old days of Martin Luther, the people felt we have the Latin Bible, who on earth do we need it translated into English and German. Go back to the

good old authoritative Latin, and they were insisting on that for three centuries. Anybody could learn Latin and read it and this position was not I do not think anymore illogical, perhaps less illogical, than the attempt today to make the people who do not know Greek or Hebrew and want to know what the Bible says, read it from an antiquated language even though it is a wonderful translation, wonderful in literary value, it is wonderful in ~~applicability~~ general accuracy. It is a very splendid translation, but it is a translation into a language that nobody uses today, nobody living nowhere. We have a few great Shakespearean scholars who understand more of it than the rest of us, even they do not in fully know what it means by a language which has been completely changed in the last 3 centuries.

Now the 6 day then (13) it was very good, and you cannot look at man as he is today and say that he is very good. Man with the sin and wickedness, with the evil that characterizes him ~~is~~ wherever he goes, but God looks at the earth after man was created originally and He said in vs. 31, "He looked at what He had made, and behold it was very good." Then the chapter continues 3 or 4 more verses, even though we are misled by chapter divisions that are put here in the wrong place, the heavens and the earth were finished and all 14 and on the 7th day God ended His work which He had made and He rested on the 7th day, and how long did God rest? Well, would 24 hours <sup>be enough</sup> ~~is~~ that time for God to rest? To recreate within Himself all the tremendous strength that had gone out in this great creative act which He had done in the preceding 6 days, or is it (end of record) (17 is on back of record 23) ot 17

and it would take a similar number of million years more for Him to get His strength back and get rested after the work which He had done. Well at first the fact of the matter is that not only does the word rest in that sense have no applicability to God, but the Hebrew word used does not have that meaning. I do not know in old English whether the word rest here would have the meaning of the Hebrew word, but the word 'rest' and the word that is here translated rest in the Bible is not the word which is

used when a man lies down to sleep and is tired. That is not the use of this particular word in the Hebrew. This word simply means to cease, for instance let us look at Isaiah 14 as one instance among many that might be given. We have this same word (Hebrew word) and God (1) is the word from which our Sabbath comes, the day of cessation from ordinary activity. A day of turning aside from the ordinary things of life, and devoting the day to the Lord. In Isaiah 14.4 we read: Then shalt thou take up proverb against the king of Baylon, and say, How hath the <sup>rested</sup> oppression ceased! How hath the <sup>rested</sup> ppressor ceased! the <sup>rested</sup> golden city ceased! Wonderful, the king of Babylon has taken some rest, the king of Baylon has rested, but if you go on you find out that is not what it means, even though the Hebrew word alone would be sufficient to show it because He says, 'the Lord has broken the ~~Sabbath~~ staff of the wicked and the sceptre of the rulers. The King of Babylon is not resting, he is ceasing from his wicked act, because God is breaking his staff and destroying his power and this word used here translated cease twice in Isaiah 14.4 is exactly the same word which is used back in how God rested on the Sabbath day. God ceased His creative work. God brought to an end, this great process which He had been carrying on. It was a rest in the sense that it was an end, it was a change in activity. The sabbath day is not intended to be a day in which a person lays abed all day, it is a day of change, it is a day of cessation of the ordinary activity. It is a day of doing something that is different. It is a day of ceasing of the ordinary activities of life. Not a day of rest! There is rest ~~but~~ from it, it brings rest. A change of activity does bring rest and up-building, but that is not what this particular word means as you see here, and cease would be a much better translation of it in this case than rest is. I have here about instances before me which I just took at random of the use of this word with the definite meaning of something stopping, not of rest in our sense of the Sabbath rest. Here is an interesting one. J~~h~~shua 5.12 'And the manna ceased on the morrow after they had eaten

of the old corn of the land, neither have the children of Israel manna any more, but they did eat of the fruit of the land of Canaan that year.' The manna had gotten so tired after coming down for 40 years that ~~now~~ it decided to take a rest. This word does not mean rest, it means to cease. Now the ordinary Hebrew word is the word ( 4 ) and this word interestingly enough, does not specifically mean rest either in that sense, but it is a word which comes to take on to itself that meaning and is used in that sense, but it is a derived sense even then. The word for instance is used in Gen. 8.4 for the ark rested in the seventh month and this ark was so tired after going around for all these months that when it saw Ararat it just decided to take a rest, but of course our modern English word 'rest' we use in a sense of taking an upbuilding of recreation a cessation from labor; in order that you may restore your energy, but we also use it in the sense of simply standing on a certain thing, stopping, to come to a stop, the ark stopped on ararat, it would be more in a sense of stood. The ark came to a stop, it came to a stand. The word is used in Deut. 5.14 in a way which seems very <sup>close</sup> ~~close~~ to our present idea of rest, but there are many instances where it also has meant simply stopping of of taking a stand, but (5) means to cease and God did His creative work in 6 days and He ceased on the 7th Day and He blessed it, and sanctified it because in it He had rested, He had ceased from all of His work which God created and made. Now it seems to me that the proper interpretation here is why we rest on the 7th day, is because God took exactly six days to build, and one day to rest, but that the illustration was given, that God wished to drive home the principals that He had made man in such a way that man needed cessation of labor 1/7 of the time. God formed and planned our bodies in this way. He made our nervous constitution in this way. He established it in such a ~~slip~~ condition that for our well being it is necessary that we take one day of complete change, and God having formed us in that way, God then proceeded to ~~describe~~ describe His

creative work under 6 heads in order to drive home to us the vital fact that it is His desire that we should rest on one day in seven. It is for a purpose that God put it in this way, in order to drive this truth home. Now the Sabbath rest is not simply a matter of cessation of labor, it is not simply merely a matter of building up your energy there is more to it than that and I think that also is included in the teaching here. God built a great creative work through 6 periods and I think the division of the periods is somewhat artificial as having those two great acts on the 3rd day and having the animals divided into two days. It is done to drive home to us this truth, the division into six sections. But God did this creative work and then He didn't finish it up, ~~He simply rested~~ and simply rush on to something else and the 7th day He ceased from his labors and 8 the seventh day, and this day illustrates and indicate these facts that there is an end, there is a goal, there is an objective to God's work. There is a completion to it. There is a point to which it comes and a place where stops and looks back over the work, and ponders over that which is done and He sees what is done that it is good. There is that which God wishes to drive home to our attention that it is well for us not simply for us to stop what you are doing and go on and amuse yourself for while and then come back to it, but it is well in all the activities in life for you to stop and ponder over what you have done, to cease from the activity, but to look back over it to see if it is good or whether it is not so very good, to see what the situation is, to note whether your activities are moving toward a goal, whether you are accomplishing something that will reach a definite purpose or not. There is the eschatological, that is the goal, the aim, the objective, the final thing to which you are leading and the reoccurrence of the Sabbath day drives home that fact that in the activity of God there is a goal, there is an end, there is something toward which all the creation moves and He desires it also in the activity of His preaching that there will be times of meditation, times of pondering over

what is done, times of considering how we can improve, how we can do it better, times of rejoicing over that which has been accomplished and the looking forward to see if we are progressing toward the goal ~~that~~ that He set before us. The Sabbath has not merely that meaning of cessation of labor, but a meaning of looking back over the labor, a goal

student question 10

He blessed the Sabbath day because in that he had ceased, he had come to the summit of the creative activity and looked back over it. Well, the that's what it means. A great blessing upon it today set apart for His

worship, for our relation to Him, it is indeed in many respects a very blessed day. I would imagine that is what it means, ~~that~~ <sup>I don't think that you think</sup> of today

as an 10 like a cow or a horse or something

Student question 10 1/3

Now that word kind takes us down to our next which is the question of evolution in the Bible. We'll leave that till later.

Student question 10 1/2

Well I would say that it is simply indicating the sevenfold arrangement.

We will continue there with the lesson assigned. Don't forget to give me the papers (end of record) (17 is on back of 23) ot 18

(no record 18) ot 19

I wish everybody would now take a piece of paper and write your name on it please, not a very big piece, half of an ordinary piece would be sufficient. Write your name on it please, under your name write the name of the first book in the Bible, then I want you to skip two books and write the name of the next one and so on up to about Joel or Amos. Like it were a then skip b and c and but d down and then skip e and f and put g down -- the survey of the rest of chapter one to three and we noticed yesterday a little bit about the Hebrew word barah and it occurred to me that perhaps some of you ----- bumps in record ----- and yesterday we had certain discussion of the meaning of this word and it's usage in the Pent. The word for rest -- we notice that this word may mean to rest as the book rests on

on the table and it may mean to rest in the sense of being refreshed and built up. It is used in both senses and then we noticed yesterday that this word means to cease rather than to rest and the idea of rest in an additional idea which falls from cessation but is not specifically included in the word  $4\text{ø}1/2$  And so we discussed those three words yesterday and I am writing them on the board now for those of you who are only beginning Hebrew now will get the correct spelling of them in your notes. The older students got that yesterday. I think we discussed sufficiently for our present purpose the general summary of the survey of Gen. 1.1 - 2.3 and so we go on to #5 which is evolution and the Bible, and of course in OT history we will not go extensively into this subject. We have sometimes had a whole years course on evolution and the Bible in which the various evidences have been examined in detail. I have already in this class said a few words on the relationship of the scientific discoveries to Matter of Evolution and I have also said a few words on the question of the general relationship of science and the Bible altogether. A scientist and a student of the Bible may contradict each other time after time, point after point, but what facts science discovers and what correct interpretations are derived from the word of God cannot clash because God who is the writer of the Bible is the creator of science. In the facts of the Bible there can be no disagreement. Between the misinterpretations of science on the part of men who study science and the misinterpretations of the Bible on the part of the people who study the Bible there can be any amount of disagreement and one thing that can cause this disagreement more readily than anything else in both fields is when a person takes a few facts and proceeds to build up a whole system on those facts and proceeds to deduce and infer and theoretic about matters in connection with what he does not have sufficient evidence to reach a conclusion. A scientist may discover certain facts and from those facts he may deduce very important things, but then on the basis of those facts he may go further and may guess and these guesses may be right and they

may be wrong, but the non-scientist may have a difficult time distinguishing between the guesses of the scientist and the facts the scientist has discovered, even the other scientist working in another field of science may have this same difficulty and ~~the fact~~ exactly the same thing is true of the Bible. We have these words in the Bible and these words contain in them certain ideas. There are certain things definitely stated and those are the facts and then upon the basis of those facts we proceed to infer and to theorize and we may infer directly or falsely, but when we put our inferences and our theories on the basis of the Bible on anything like the same level with the facts of the Bible, we are getting onto dangerous ground. Often when you have a sharp clash between science and the Bible it is really between a theory that someone has built on the Bible that the Bible doesn't teach and a theory that somebody has built on science which science doesn't really prove and so you have a clash between two things, both of which are false very frequently. The facts of science and the facts of the Bible never contradict each other but there are plenty of mistakes on the part of students of the Bible and plenty of mistakes on the part students of science and what we are interested in this class is to find out what the actual facts are, what does the Bible teach? There are many things that it doesn't enter into, but what it specifically and definitely gives is final, it is true and it cannot be wrong. Now on this matter of evolution and the Bible, we have noticed that there is nothing in the Bible against the development from a child into a man, and there is nothing in the Bible against the differentiation of an animal or a man so that from the same family there comes small and large so that from the same race, original race, we get red and yellow and black and different types of men developing over a long series of time all from one original species and still being one species even though there are difference between them. Now if such differences should develop to the degree where the two could not be classed together, a very definite difference between them, where they could not



propriate together, but they were definitely distinct that way, they were distinct that way, separate species, you would have nothing in the Bible that would contradict the possibility of any such development, although as far as I know there is no proof of any such development has ever occurred within a species, but I do not know that anything like that would contradict any Biblical statement, but the theory of evolution, that everything has come from one original ~~parent~~ parent stock and all animals and all plants had developed by a natural process going from one to the other is a great extensive theory which has many facts which may be fit here and there into it in a tremendous number of inferences and guesses in the making up of this extensive theory and what about the theory? Does it contradict the Bible or not? ~~Whether~~ Well there are four things to point out in this first chapter of Gen. in connection with it. First is that we have this ~~great~~ phrase 'after his kind' given repeatedly in the account of the creation and why should it be introduced and given repeatedly here if it is not to stress a certain definite point about these things that God created. God says in Gen. 1. 'Let the earth bring forth grass;' in verse 11, 'the herb yielding seed, the fruit tree yielding fruit after his kind, whose seed is in itself in the earth and it was so.' And verse 12, 'and the earth brought forth grass and herb yielding seed after its kind and the tree yielding fruit whose seed was in itself after its kind.' We have the same phrase which is repeated twice here given again in connection with the animals in verse 21. ---- 24, ---25, ----. There is this constant repetition of this idea of propagation after its kind, of each of them bringing forth succeeding generation after its kind. There is a creation ~~that~~ then of different kinds, not only kinds that 12 that we cannot be dogmatic about it, at least there are a number, any theory of unified all of one parent stock is definitely excluded by this frequently repeated phrase here. Now if the question if you say that there are six thousands species and somebody tries to prove that one of those species might have developed into two, that does not contradict this part-

iculat question, but the question is how large is the kindd? As I stated either yesterday or the day before if you have a group of 12 1/2 if you have say two hundred genis, various types of genis, and there is no evidence that any fact of a passing over of one genis to another, you have there a complete 13 the idea that everything has come from one original kind. Now as far as this particular word is concerned in the Scripture, I think that if you have any amount of development with- in a genis you want, but have the different g separate ~~it would~~ fulfil thas particular specification here, but the fact of the matter is that you can define species in such a way tht there is no evidence of any passing over from one specie to another. There are very few cases where it is even suggested that there has been a passing over and in such case there is a question of whether it is a new species or something of a different variety , but it is not necessary to enter into that even, for if you have all these different generi which ~~are each distinct~~ from the other, it certainly shows all that is necessary on this partifular point. Now #2 the creation of man. We notice this word create is stressed in particular in connection with man. We notice how many of the case s where create are used is specifically of man. It is used two or three times in the creation ofthe whole, onee of animal life, but all the others in the Pent. refers to the creation of man. Ø(end or record)

separate creation. He stresses the fact that there is a sharp break between man and the animals. But of course the great point at Ø which~~the~~ the teaching of evolution breaks down faith on the part of so many is it gives them the idea that humanity is simply a part of the animal creation, subject to animal laws and animal morals and that is the impact of it upon student after student in colleges and Universities and right at this particular point there is very clear evidence that it is sharply in contradic- tion to any ~~such~~ such view of the origin of mankind. Mankind is in the Scripture very definitely taught to be a separate creation al-

together from the animal creation. Well now the third point that I want to mention, ~~there~~ is related to the second, that is it is simply a further evidence in connection with this and it is in vs. 27 or Gen.1. God created man in His own image----- that is the stress on the creative activity, the specific creative activity in connection with man, but the 1 1/2 that I wanted to bring out in particular is a phrase that is used not in 1.27, but in 2.7 And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life and man became a living soul. Well now in this verse, we have man becoming a living soul, after God makes him. God takes dust of the ground, and breathes into his nostrils the breath of life and man becomes a living soul. Now what does this phrase a living soul mean. Well, we might think of the English word living, the meaning of the English word soul, but that of course would get us no nearer to the determination of what the Lord means by this statement because the question is, what is the Hebrew phrase here used? The Hebrew phrase here used is the phrase 2 1/2 Now if and the adjective is and that adjective means some thing living, it is related to the verb to live. A living Well now what is a living ? The translation soul is a translation which is often found for the word , but our question isn't what does our English word soul mean, it is what does this Hebrew word mean? You will find that this Hebrew word is translated 'life' just as often as it is translated soul in the Bible. You find the word used for instance in Gen. 1.30. "Wherein there is life." But more <sup>important</sup> ~~common~~ than that you find the combination 4 a living soul. Well your answer is very easily found right here, because in Gen. 1.21 we read, "And God created great whales and every living creature that moved" and this word living creature is exactly the same 4 1/2 And then in verse 24 it is the same way, and "God said, let the earth bring forth the living creature after his kind" and it is

Well, if you just look at the one verse and ignore the others, you might

5 but here we have it right in these other verses in the chapter where it describes the whale, ~~the/type~~ it describes the very type of living of animal life. In chapter 2.19 we find a phrase: and out of hte ground the Lord formed every beast of the field and every fowl of the air and brought them unto Adam to see what he would call them and whatsoever Adam called every 5 1/2 every living creature, that was the name. Well what does mean? The phrase seems to mean an animate being. It seems to refer to animal life perhaps particularly but to an animate being, a living creature, an organ-~~ism~~ that hasgo t ~~the~~ the qualities that we find in dogs and cats and whales and other creatures. Well ~~the~~ what does it mean? Man became a living soul. This particular phrase here is not describing the immaterial part of man's nature. It is not here describing the spirit that God give man. That is abundantly taught in the Schipture but not in this particular phrase. The Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life and man became a 6 1/2 . Man became a living creature. He became that which the animals already were. The animals already were animate beings and/after his creation is also an animate being. This phrase then is not here a description of the immaterial part of the life of man, it is a description of man be-coming that which the animals already were and therefor it is clear that man was not what the animals already were. He was not already a 7 and this you see completely rules out any idea of a change from any previously existing animal life into a man. It is another evidence/ that the human being is a new and unique creation built upon principles and following patterns in his makeup that are similar to those in the animals, certainly. There are many features that are like those in the animals, for he is indeed a living creature as they are, but he is not such a living creature until God had breathe~~d~~ in his nostrils the breath of life, until he is a man he is not animal, and so it is utterly ruled out any possiblity

of man being the end of a long process of development. He is entirely ~~an~~ distinct creation. We notice that is stressed repeatedly in this constant use of the use word create in connection with it but this, I think is a matter of very strong evidence of that fact. Now the 4th matter to notice in connection with this matter of evolution is the description that we have in chapter 2 of the creation of woman. It is very clearly taught there that woman is a separate, formed in a separate way by the Lord, that God formed the woman for the man and from the man. It is not that there were two beings originally built, it is not that there was a development, but it is simply that God created the man and God created the woman. There is a distinct separate creation of woman here, a definite interference of God. Now of course, when you take the difference between the male body and the female body and when you take the hundreds of ways that they react one to another, the relationship between them, there is an intricate organism there which to think of---- people say a blind fish was swimming through the water and something got in its way and developed an eye. Well, you think of the complicated mechanism of an eye being developed in such a way ~~as strange~~ ~~9 1/2~~ it strains the credulity almost to the breaking point, but to think of all the complicated relationships of the male and the female as having been developed in any such accidental way as that, it/certainly<sup>is</sup> utterly beyond imagination. And here it is specifically taught that there is a definite creative act of God there which formed the woman, and of course it is true also that in all the species that God has deliberately, intelligently developed, not ~~also~~ only in this regard but also in other regards, He has formed creatures which would be adapted for the need which he placed before them. And to think of it as happening accidentally ~~is~~ certainly requires faith or credulity far beyond anything what is required by anything in the teaching of the Bible. Of course you-know just to think of the matter of the eye, it looks simple enough to have something develop that is able to recognize light rays, but when you examine the structure of the human eye and find a million rods encombred in each eye, with their function of handling

the light the way they do , and you find the extremely complicated mechanism, to say that all this simply came into existence through accident is really preposterous. And so these are the four points that I wish to mention here in relationship between evolution and the Bible. Can one believe that evolution is true and believe the Bible. Well if the Bible is God's Word, whatever it says is true, and on the points of which it does not touch we do not know, but these points which-I've mentioned are definitely touched and definitely taught in it., and on no one of them is there any scientific evidence to the contrary. If there was, we could be sure that it was being misinterpreted, and on further examination, the facts would be found to be different than what they claimed to be. But there is no claim that there are facts contradictory to the Bible at any one of these points. There was a book published by a professor of botony or biology in the University of California. I understand a very outstanding scientist in the field who made a very thorough study of the mechanism of evolution and examined the evidences for the gradual passing from one species to another. It is, I understand, a very excellent book in the field. I am personally not at home in the field and only speak from hearsay hearsay, but I understand it is a very excellent book by an excellent man in the field, and he came to the conclusion at the end that out of the gradual process, the passing over from one species to another, there was absolutely no evidence whatever, and his conclusion was then, well what has happened? How did our different species come into existence? He doesn't say, "Is there evolution?" He says, "What is the mechanism of evolution? How did evolution occur?" Well, " he says, "Unless we are to accept the impossible belief in special creation, we have to believe that there is some form of evolution which has occurred,"and therefore there must have been a sudden change, in one generation, from one species to another, which would leave no trace , of course. But a sudden, sharp immediate change took place, here you had dog, and I suppose in the next generation you had cat. You had/immediate, quick change, and once every so many million years such a quick change occurs, and they are too infrequent for us to observe them, and they leave no trace, but you-had- we have all these different species in general, where did they come from, and unless you're going to accept the impossible theory of special creation, you must believe something like this. Well it is a question when you

get into that sort of argument, what do you wish to believe. ~~It~~ That is not a question of, "What are the facts of science?" because on this particular point there are no facts to support an anti-Biblical viewpoint. (Question , almost 14)

(end of record)

ot 21

No, one of these is the 5th day and one is the 6th. The 5th day in verse 20, you ~~will~~ have God creating marine life and birds. Verse 20 is only marine life, and that precedes the life of the animals upon the land.

Yes, let the earth bring forth. ~~It~~ Well now, that doesn't mean that the earth is an ~~an~~telligent being that has the power to do something of its own volition, but it means that the Lord causes that from the earth they come forth.

student question (1)

No, I would think it was a continuing coming of the different species in whatever way . It doesn't say, let the earth be covered by, it says, let the earth bring forth. 1 1/2 as if he is bringing them into existence according to an orderly plan. student question --

That word firmament, that word become by the way, our English word become I think as we use it means an object to change in one of its characteristics. That is what we mean ordinarily by become. Now this word is much broader than that. It means come into existence or change one of its characteristics. That is it means let this situation come to be the sit-

uation, that is let become so. Well now that my mean, here is a book that is green, let the book become red; or it may mean let there become here a red book. Let there come into existence a book that is red. The emphasis is on what is over him now. There was not this before, now there is. Was it not because it was different or because it was a different place or a different 2 1/3 . translates the

word occurred, happened, become. I believe those are the three first meanings of the word, and so let there be a firmament would mean, let it become something subsequently different or let a firmament come into being. I am glad you asked that question because it is very important to get

that idea of what that word become there means. It isn't become simply in the sense that Victoria became queen. It might be that there became a queen to be, but there was previously a king and then the queen. It is a change which occurs because of a situation which comes rather than simply a change in one characteristic involved, ordinary use of the word become. (question) Yes, within marine life he says after its kind. That would suggest that there were different kinds in the marine life. He uses the phrase there let them bring forth after its kind and it suggests that it brought into existence many different kinds, but whether that means every genus or whether it goes down to species, or how many kinds it doesn't say, but it ~~means~~ at least was mentioned. I don't think that it would prove, that it would leave the possibility of a change from one kind to another within marine life and yet on this matter of a change from one type of animal to the other, as you notice I only give one point in connection with that and I gave three in connection with the creation of man. That is the scripture is absolutely clear on that that man is a special creation. It is absolute on that. Now I think it very very strongly suggests that in marine life and in animal life and in plant life, there are ~~no~~ many kinds rather than that they all have developed from one, but there is really not much evidence on that particular point as on these others. So I would not be nearly so dogmatic on it as on the point of the special creation of man, a distinct creation. (question) 5 Yes, each one in accordance with its kind. I think it would rather definitely be because it is used in vs. 24 for instance. "The living creature after its kind, cattle, creeping thing-and beast of the earth after his kind." There is not one kind that's cattle, creeping thing and beast of the earth. And so I would think that it would be a collective thing. All these different ones, each one after its kind. (question) 5 1/4 Yes, it says that man was not an animate being. Man was not what the animals were before until God breathed into them the breath of life. (question) Well evidently until he had the divine breath he didn't even have the animate



qualities that the animal had. (question) The spirit is also along with it, but it is not specifically stressed in this particular verse. 6

. It may very well be that he breathed into him his spirit, the word breath infers the same word. The ~~breath~~ of life, the spirit of life as God gave men, made man a living spirit. Man became an animate being and was not previously what the animals were until he was a spiritual being. (question) No. it doesn't say that. (nephesh) means animal life.

(question) It's not the English words it is the Hebrew words that determine what the Bible means and the word ( ) does not mean soul in the

sense of the Human spirit. It does not mean that. (question) 7 The ( ) is used <sup>of</sup> ~~sp/tye~~ animal life. (question) Well, it is all a matter of what you mean by that word soul. That is just an English word.

The word ( ) is used which is translated breath or spirit. No, there are other words for breath. I don't think that there are any others for spirit or soul. (question) 7 3/4 Well, now we are going two points

later ~~to~~ to take up a survey of chapter 2 as we have surveyed chapter one and I shall <sup>go into that</sup> ~~bring it up~~ more at that point. Right now I would

rather just confine us to the immediate question, evolution and the Bible and notice these four points and then I want to go on rapidly to the next point because it is one which will take a bit of time and which is very important though it is entirely different in type than this one.

And that is the relation of chapter one to chapter two. You have all read in Skinner his statement of the relation of one and two and you have examined 1 and 2 and made a report on it as to the relationship <sup>of</sup> ~~to~~ the creative act in one and two. I would like to read you what Driver said in his book here upon the Westminster commentary on the book of Genesis; he says here about Chapter two on page 35 in comparison with chapter one.

He says with 2.4b we enter into an atmosphere very different from that of 1.-2.4a and then he goes on to discuss alleged differences of style, etc but then we say that present narrative differs secondly from ch. 1 in representation. (9) Where the details and the order of the events

of creation in so far as they are mentioned in it for the narrative deals briefly with everything except what relates directly to man differ~~ent~~ from the statements of chapter 1. The earth instead of ~~em~~erging from the water as in one 9 1/3 too dry in fact to support vegetation. The first step in the process of filling it with living forms is the creation of man, vs. 7. Then follows that of beasts and birds, vs. 19 and ~~last~~ that of woman, vs. 21 that is obviously a different order from that of chapter one. So you have a different order here. You have two accounts of creation then and you have a different order of creati~~o~~n in each of the two accounts of it. And Skinner says substantially the same thing on page 51, he says from chapter one, this chapter differs fundamentally, both in its conception of the primal condition of the world as an arid waterless waste vs. 5f compare one-two, the order of creative works namely man vs. 7, trees, vs. 9, animals vs. 18-20, woman vs. 21-23. So you see you have a different order of creation in this creation story from the otherone and this is a point which you will come across repeatedly as you deal with people, because it is a very widespread teaching. The Bible begins with two different stories, There is the story of creation in 1.1-24, and there is another story of creation right after and the two stories of creation contradict one another. That is taught everywhere. The two contradictive story of creation with which the Bible begins. Well now is that true. Does the Bible begin with 2 contradictory stories of creation and if it does what sort of a stupid fellow was it that put ~~the~~ two together to make the Book of Genesis here who couldn't see how utterly they contradict each other. (question) 11 1/3 It is true that it is very easy to through and pick out facts to fit your theory and ignore facts that don't and it is something that is done by a great many scientists and a great many Bible students and which every one of us will do sometimes if we are not careful. We must be very careful. I like to ask you not what is the evidence for this particular view of the teaching of the scripture, but what are the arg-

uments for and against? I like to ask you what ~~looks~~ looks in this direction and what looks in that? In order that we see both sides of the question and often find that the interpretation that we had was not completely wrong but was somewhat wrong and we get a different interpretation when we look over all the facts, one which tells us exactly what the Bible means, and so I think it is very helpful when you study any question to not simply marshall the facts in favor of what you have in mind and ignore what looks ~~is~~ the other way, but to try to make up an argument on the ohter side and get everything you can in favor of the other side and to be sure that you do not ignore any <sup>valid</sup> vital evidence against the position that you are taking. In that way you are much more likely to find the actual truth that God teaches than if you take a preconceived idea and go out and look for evidence to support your idea. I don't mean of course that this is the way you could do all your sermons, I don't mean that you should go so far as to ~~give~~ give people the idea that you don't know what the truth is on a 13, I think you should separate between your careful study of trying to see everything about it for and against and then when you have a great truth to present, you go out and try to present it in a way that will win acceptance, of course. Try to present it in such a way that people will see the truth, but if you get in your own thinking, the attitude of the propogandist and the attitude of supressing the fact you don't agree with, if you get that attitude in your thinking, you are bound to make very foolish mistakes and so I think it is interesting to note on any false view on anything you find, you are apt to see what looks like a very strange 13 3/4. You are apt to say, why on earth couldn't they see this is prefectly obvious 14 but watch out you will be doing the same thing sometime. You take an idea and look for evidences for it. Let's look at the evidence and see ~~is~~ what direction and look at each particular bit of evidence (end of record)

Now as facts in most everywhere you find curses in the Bible. This is simply taught as facts, but the Bible begins with two different contradictory stories about creation and we want to look at the facts and see whether it is as represented. Does it begin with two contradictory stories of creation? Well, it begins with two chapters, each of which has an account of the creation. That is true. There are two chapters, each of which has an account of man's creation and the two accounts of man's creation differ. They don't contradict each other, but they differ one from the other and very often people can find <sup>contradictions</sup> ~~diff/erences~~ simply in differences. Chapter one.37. -"God created man in his own image, in the image of God, created He him. Male and female created he them." Then in the 2nd chapter it is stated very differently. "And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life and man became a living soul,"and then the story of the creation of woman at the end of the chapter. All of which is gathered together in that brief statement, ~~in~~ the first chapter. It shows us that what it says God has created, it doesn't necessarily mean that there simply was a move given and the thing was instantaneously done, because it says He created and then here <sup>it</sup> ~~he~~ says he formed him and he breathed into his nostrils. He gives different steps which enter ~~it~~ into that which is described in one word, created. The two are different, but they don't contradict one another, but we have two accounts of the creation of man. Now an illustration has been given that I think is a help here, the illustration of an ~~apple~~ atlas. You open the atlas and on the first page of it you will find the map on which you see North America and on the second page you have a map of North America and as you look at the two, you say, here is a contradiction. One of one North America has one shape, and on the other a different shape, and on the one it is North America very small and on the other it is much larger and on the one, N.A. it has very few cities named in it and on the other it has a great deal, perhaps four or five times as many cities as it has in the first map. Of course,

The difference is that the first map is a map of the world and your 2nd is a map of North America and the map of the world includes N.A. and so N.A. is on both and you have two maps which show North America, but you don't have two maps of N.A. One is a map of the world, one is a map of N.A. Now that illustration is not strictly accurate here, it would be much more accurate if you compared a ~~page~~ page that was a map of the world and a page which was a map of the U.S.A. Then you would have the whole here and the U.S. is just this little bit on the big map of the world, and on the other one, the whole page is given to the U.S. There you would see a marked difference between the two and you would have perhaps a ~~hundred~~ hundred times as many cities in this one as you have in the other. Now we have in this first a story of the creation of the universe, and we have many things stressed in it and in the ~~second~~ second chapter we have a story of the creation of man and we have the creation of man repeated in the second and more detail given and those things which are connected with it and which are round about gone into in much more detail only they are not touched upon. The whole creation is included in just one verse. And so you have a overlapping between chapter 2 and 1. An overlapping that you are apt to have in any book when you discuss a subject and you discuss the things involved in it first, and then you take one phase of ~~it~~ and you go into that more in detail. But Skinner says and Driver says that chapter two begins with a world that is so dry that nothing can grow, and the other begins with a world which is so wet nothing can grow on it and that in chapter two the order of creation is altogether different than the order of creation in chapter one and it is an interesting and vital problem, so important that we go into it in this class and also in the introduction to the Peneteuch rather fully, so half of you have had a discussion of that particular point last year and since half of you have already have gone into that it won't be necessary for ~~you~~<sup>us</sup> to do it this morning so we will leave that until next Thursday. (end of class) According to Driver and according to Skinner we have two stories of creation here which

contradict each other. One of those starts with something that is very wet and the other with something that is very dry which is surely a great contradiction. If you said like one story of Napoleon's coming to America in which you said that Napoleon went down to the port of Italy and got on a ship and started out and he came over, (you see 5 1/2 ) and he discovered America and if the others say Columbus went down to the port of Spain and he came over and he discovered America they would surely be a contradiction in those two stories. In one said that Columbus started from Spain, and discovered America and the other said he started from Italy and discovered America, there is a sharp contradiction in those two stories. If one said that Columbus started from Spain and discovered America and the other said he started from Italy and discovered America, there is a sharp contradiction in it. If you have an account which says that the world was a watery chaos and then God causes the dry land to appear and God proceeds with the other steps of creation and you have the world as it is and then the other one says the earth is dry and there is no rain on it, and God proceeded to make rain and to make it into an orderly creation, you would say that there is a sharp contradiction between the two stories. Each of them is the full account of Columbus discovery of America. Now if one of these stories is a story which said that Columbus was a young man who was born in Italy and brought up in Italy and that the time came when Columbus left Italy and he got in a boat and made a trip to Spain and then when he got to Spain, he talked to the King of Spain and there he made arrangements and got some new ships and came over and discovered America. Now your other account said Columbus was a man who was anxious to discover America and so he went & talked to the King of Spain and he got some money and he left the port of Spain and came over and discovered America. Would you see any contradiction then between the two stories? One would start with Italy, the other would start with Spain. One he would leave Italy, the other he would leave Spain, but as a matter of fact, one would be included in the other. One would be

a larger story than the other one. There would be an overlapping between the two stories but not a contradiction between the two stories. Now the question here is do we have two complete stories of creation and if we have 2 complete stories why don't they start with the same situation, so that is an ~~g~~important question in that connection which is overlooked by most students of the subject. They simply say we have here two stories of creation, one starts with wet, one with dry, there is a sharp contradiction. Now of course the next contradiction that is alleged in the two stories that you find both in Skinner and in Driver is the difference in order from chapter one, chapter 2 differs fundamentally both in its conception of the climatic condition of the world as an arid, waterless waste and in the order of creative works, namely man, trees, animals, and woman, which is very different from the order which you find in the first chapter. Well now that of course appears like a very sharp contradiction and rarely indeed is the question even discussed. Sure you have two different stories of creation here. It is assumed as something that is absolutely definite and certain. You believe the Bible story of creation, well which story do you believe? You believe the first one or do you believe the second one? You will find that question asked everywhere today. (question) <sup>(9)</sup> You won't get anywhere by counting noses as a matter of facts for the question is, what is the evidence? Unfortunately in the world in every age, a few people present and spread an idea and then most people simply take it up from there and counting the number of people who believe the earth <sup>was</sup> flat at one time or the number who believed that it was round at another time proves nothing about it at all. The question is what is the evidence of it in this case? I think in any sort of discussion we come into, any sort of an argument it is a mighty important thing to stop and see, now what are people taking for granted here? What is it they are just assuming without proof? If you want to be statistical and perhaps not altogether honest in your method of arguing, but you want to win your point, it is one of the cleverest methods

of doing the thing, to get a person ~~to~~ over to argue on something that is not the vital thing, but in so doing get him to assume the low point at issue. Now, I'm not saying that people are actually doing that deliberately, but that is the result that it amounts to, the way that most of your scholars today, most of whom have read it in a book or somebody else wrote it and so quote and give it as if it is final and definite, there are the two contradictory stories of creation. Well, now the first question is, Do we have two stories of creation? Well supposing you want to ~~be~~ <sup>be</sup> about the coming of the students ~~that~~ <sup>how</sup> to Faith Seminary this year and you describe/somebody left Chicago and <sup>how</sup> he came and you tell about the incidents along the way and you tell how he got here and how he was assigned a room. Then someone else says, "I am going to tell about the coming of the students to Faith Seminary this year, . Five left California, ten left the state of Washington, three left Carolina, six left Labradore, 4 left Alaska and so on," I don't know the exact figures. He describes different people from it in getting here. Well, you have one story which follows one part of the matter and you have another which gives you the whole thing. The whole thing is given in brief. One gives a part of it in full detail. Do you have here two complete stories, or do you have two stories of different things which overlap. Or you might say, which one was a part of the other, but you are given a big birdseye view of the whole thing and then you are given a ~~piece~~ certain section in larger relief. Which do you have here? Well ~~we have something~~ the assumption which is made. Personally I think that we should never presuppose or assume anything. I think we should take as our starting point something for which we have proof and be sure we have proof of what we are presupposing or assuming and ~~here~~ lets look at the thing that is being presupposed. That we have two complete storæes of creation. Well now, as a matter of fact, you will find that all the ~~people~~ <sup>(12)</sup> were recognized that the two stories don't give you a whole account of creation. They ~~will~~ recognize that in chapter one



you have a good many things told that are not in chapter 2, but they are apt to say that the reason for that is that the writer of chapter 2 was particularly interested in man and he tells you about those things which are connected with man specifically instead of dealing so much with the creation, with the universe as a whole. Well they will all admit that, and lets carry the question a tiny bit further and ask, "Is he simply more particularly interested in that or is he haveing a different purpose altogether in setting out to tell us of the creation of man and those things connected with man coming into the world when the other is describing the creation of the universe. And if so you have two different purposes. one a large purpose and one a small purpose and both of course are vital. Now those who say we have two creation stories that contradict each other, we look at chapter one and we read that God said, "Let there be light." Where in chapter 2 does it tell us of the creation of light? Where does that come in referring to chapter 2? It is not mentioned anywhere. Well, does the author of chapter 2 not believe that God created light. Does he just think that it came into existance just accidentally? Where did it come from? On the second day God made a firmament. Where in chapter 2 does it say about the firmament? Not anywhere. There is nothing said about it. In chapter one you read that God caused that the sun, moon and stars be put in the Heaven. There were divisions in time. Where do we find that in chapter two. We don't find that anywhere in chapter two at all. (end of record)

~~will be different sea animals~~ and <sup>the</sup> ~~different~~ birds. ~~in chapter~~ Where in ch. 2 do we have the sea animals mentioned? ~~we have~~ There is no mention of them there. In chapter one <sup>we</sup> read that God caused that the earth would bring forth grass, the herb yielding seed, the fruit tree yeilding fruit after his kind. In chapter two we read in verse 9. "out of the ground made the Lord to grow every tree that is pleasant to the sight and good for food." All right, there are trees, but there is no mention of earth.

There is no mention of grass. In other words chapter one describes a great many things which are not/<sup>even</sup>mentioned in chapter two and so if the both stories of creation, chapter two must be the story of creation by a man who was very limited in his observation. He had never seen the sun, moon or stars, the light, the firmament or the (1) . He had never seen any of these things. But how could he tell the story of creation and leave them out entirely. Well of course the natural answer is he wasn't giving us the story of creation of the universe at all. He is giving us a partial story of creation. He is taking a certain section and dealing with it more at length. Well, now what section is he taking and dealing with more at length? Suppose that the first one is giving us a picture of the whole creation just as you might say <sup>that</sup> ~~we~~ described Columbus, not Napoleon, leaving Italy and coming to Spain and goin across to the U.S. The other one starts in Spain and describes his trip. Well now supposing at the first one of these two were to describe a vital incident as if it happened when~~x~~ he was between Italy and Spain and the second which doesn't tell anything about coming from Italy, yet tells this same incident and exactly the same, there is no question about it let us say, but tells it between Spain and America. Well, then, you will say even though the storys are not actual duplicates because one is the whole thing and the other is a portion of it, yet the order is clearly different because a portion of the whole which comes 2 1/4 in the whole is given here or in this part here that is not even given, so there is a contradiction, so that even if we take the claim there are two creation stories and we cut it down to the point where we say one is the creation of the Universe including man, the other is the creation of man and what follows, even if you take it that way, <sup>there</sup> ~~for~~ can still seem to be a contradiction, can't there? Because the order according to Skinner here; the order of the creation in the second chapter is first man and then <sup>tree, then</sup> ~~creation,~~ *Animal, then man* but in the first chapter man and woman have not been created in between

their creation and trees and animals along with many other things are before the creation of man so even though one is a whole story and one is ~~an~~ brief one, there is a contradiction if the second one is an account of that portion of the creation. Well now let's ask that question. Is it even an account of that portion of the creation? Well, you look at the second one and you find that for one thing the first point we've noticed it has a dry beginning, the other wet, that is easily explained if one starts here and the other starts here so there is no contradiction if they are smaller areas and I think that we have given sufficient evidence to cover that. But now divide a point of the order in verse seven the Lord formed man of the dust of the ground and then in verse eight and nine he makes trees. The other one has trees before and then in verse nineteen we have animals made and the other one has animals between trees and man and then here we have woman at the end. Well, let's look at those two creations. Verse 8, "And the Lord God planted a garden eastward in Eden and there he put the man who he formed." Now the natural way ~~that~~ to say that as a creation would be that the Lord formed a man and then the Lord said let there be a garden here, a garden of Eden, with lovely trees standing there and a beautiful place for man to live. Here he has created man and then he says let the trees be here, let the trees be in existence and he takes man and he puts him over here, but that is not what it says. It says that the Lord planted a garden. Well now why would he plant the garden if he wanted to put man in the garden. It is not a very good thing to put a man in a garden that is just planted. It is not very good. It is a rather peculiar sort of a work anyway you might say. Here's a man and he buys a good stove and he says all right deliver this stove tomorrow to this lot down here. They bring it down to the lot and they put the stove here and now he says I want a house too. Let's call some carpenters and let's build a house and so he builds a house after he has gotten the stove. Well, what sort of a workman is

he? Is it reasonable to say that God created man and then God planted a garden. Not let the garden be there, but planted a garden. And then it takes maybe fifty years for the great oak trees to grow up and all the time the man is out there with no shelter, no protection just waiting for the garden to be ready for God to put him in. It is not a very reasonable picture. The question is does this mean vs. 7 God made man, vs 8, then God planted a garden, or does it mean'; where is the important thing that he is telling about the creation of man? Man is created, then what did he do with the man? Well, God planted a garden and the trees grew up and he put man there, but the time he planted the garden is before the time that he created a man, so that he had the garden ready before the man was put in it. Well, you say, this man bought a fine stove and you know where he put that stove? Well, he bought a very fine house, he had a nice house built and he put the stove in the house, but actually the building of the house was done before the actual getting of the stove and putting it there. But you tell the thing you are particularly interested in first and then you refer back to something that preceded it in time and tell it as that place in which <sup>you</sup> ~~he~~ put the thing that you now have. Well, now is this in verse 8 and 9 an account of the creation of trees anyway? The garden of Eden? Then did the trees in the rest of the world simply spread as the seeds were wafted in the winds and came up elsewhere. He is starting here with planting a garden in Eden. And then vs. 9 and out of the ground the Lord made to grow every tree pleasant to the sight and good food and the tree of life in the midst of the garden, the tree of knowledge of good and evil. This is a description of a garden made for man. Not a description of the creation of vegetable life in the universe and God is here telling us here what he did with man after he created him. He put him in a garden ~~w~~hich God had prepared for the purpose and incidently the Hebrew has no plu-perfect. The Hebrew perfect indicates something, a condition that is established and here we have the man is created and you can

translate it and ~~to~~ say the Lord had planted a garden and out of the ground the Lord made to grow every tree. He had prepared this garden and had it ready and there he put the man whome he had made. It is just as reasonable a translation and a far more reasonable picture if God had half the sense that any man would have, or ought to have at least, in building something. If he had the garden ready before the man was created to put into the garden. And so we have then here a picture of the building of a garden where man is to be which beforehand doubtlessly occurred before the creation of man, but which is not a picture of the creation of plant life and nothing is mentioned but the trees anyway. (question) )9) Even if it was simply an account of the making of one particular garden and there were other trees elsewhere, there is no contradiction. There is nothing here to speak about trees in the world as a whole. It is just a garden he is talking about. If this were the description of the planting and bilding of a garden after man was created, it would be a rather peculiar way to do things but it would not be the original creation of trees. It would simply be the planting of and the building of brees in the one spot. So that there is no reason to say that this is the creation of trees and vegetation ~~after~~ the creation of man and the other element of this creation over in verse 19, we find here that the Lord here commands/<sup>man</sup>in 16 & 17s he can eat of the trees of the garden, but not to eat of the tree of Knowledge of good and evil, but then in 18, the Lord says it is not good for man to be alone, I will make a helpmeet for him and so the Lord sent 10

to make a helpmeet for man in 19 out of the ground the Lord forms every beast of the field and every fowl of the air and He brings them to Adam to see what he will call them and whatever Adam called every living creature that was the name thereof, and Adam gave names to the cattle and to the fowl of the air and to every beast of the field, but for Adam there was not found a helmeet for him and the poor Lord ~~has~~ been trying and he says where will we get a helpmeet. Well let's make <sup>an allephid not</sup> another one, ~~is that the~~

let's make an elephant, is that satisfactory, no, well then let's make a hippopotamous, or let's try a giraffe, and so he tries one thing after another and none of them work, so eventually he says that he will have to ~~make~~ a woman. Well, from any viewpoint that is a pretty low picture of the 10 3/4 of God for the writer of this story to have had in mind. From any viewpoint whatever and it is not the impression you get from reading this story. The impression you get is here is the man, <sup>God says let's</sup> ~~this is~~ us look at the animals, and let us demonstrate the fact that there is required a special helpmeet for man because these animals do not fill that particular need so he goes and gets the animals and brings them and demonstrates the fact and all you have to do is to consider that vs. 19 is a plus perfect, whether you put it that way in words or not, and in the sense it certainly is the natural way to take it. The Lord had formed all these beasts and he brings them to Adam. The vital thing here is not forming, but the bringing. He refers back to the fact that these had been created. They are there, now he brings them to Adam to see what Adam will call them and he demonstrates the fact that there is required a special type of helpmeet for Adam and so it is an illustration here, an incident here where you cannot take the Bible verses as necessarily going along chronologically with each of them telling something that happened after what happened in the verse before. And you cannot do that with the Bible or with any other book that was ever written. It will tell something then it will go back and tell something more repeatedly, they are dealing with the situation that they have described, an element of the situation, then they go back and tell you the background of that element and so this is not a necessarily description of the original creation at all. It isn't reasonable to consider that the writer meant it to be a description of the original creation of Adam, or animal, it is a picture of the bringing of the animals to Adam. And so what you have here is a story of the creation of Adam and creation of Eve and of the place that was prepared

for Adam and of the demonstration of the fact that he needed a helmet like unto himself rather than that any of the animals would fill the need. And it is no sense a picture of the creation of the universe or depicts the creation of the animals or the creation of vegetables but simply of the creation of man and of woman and there is no contradiction whatsoever between the two nor do we have two distinct stories of creation given. But the larger ~~a picture~~ <sup>a</sup> of the universe and the smaller section given more fully. I have explained this in Introduction to Pent. last year and doubtless will again next year and so the middlers have gone over this twice and I think it is important enough to go over twice because you will find that college students in any modern institution, you will find that this is simply assumed that there are these contradictory stories of creation and naturally the average student doesn't know how to deal with them. There are many 13 3/4 contradictions and difficulties in the Bible which it is 14 how to deal with when you meet people that you can help. but if you don't know them you may be able to go and look them up or you may never strike anybody that is troubled with a particular difficulty, but this is one that you are sure of meeting because it is one of the commonest and most widespread and the very foundation of the critical argument ~~and~~ on the Old Testament and therefore it is vital that we have a full understanding of the situation here in regards to (end of record)

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two contradictory stories of creation. I know professors in college who would begin a course in Bible simply with asking, "Do you believe everything in the creation?" "Yes." "Well what story do you believe?" First or second and the fellow doesn't know. If he guesses the first or if he guesses the second, in either case it is a difficult situation. It is like the man I know who used to be a professor in Princeton Seminary then he was in San Francisco Seminary, and then he became President of the college ~~at~~ that I was attending and one of the students ~~of~~ the college

was taking work in the Bible institute in L. A. there and the president of the college heard he was doing this and he called him in and he asked him what he was taking work down there fore@ You will spoil the whole value of your college work. You must have an open mind or your college work won't help you any.. He said, why are you taking work down there? The man said that he wanted to develop his spiritual life as well as his intellectual enough to understand the Bible etc. Well the man said, are you ready for that sort of thing. Now how do you know ~~it's~~ whether you have the correct books in the Bible or not.? You haven't gone into that matter yet. Do you know this for instance; Were the books in the Bible placed there by someone individual who said these are the correct books and he put them there or were they put there because a council voted that these should be the ones? Which was it, the council or the individual? Well, the man scratched his head and thought a minute and he said I guess it was the council. The president said oh, no, no council ever did it. You are entirely wrong. You see you don't know the basic things about this. You shouldn't go to the Bible Institute ~~to~~. Just take the work from us in college. Well now he said, the other answer, an individual. The professor said no, no, no individual ever did it. You see, you don't know the first thing about it because both are absolutely false for when you ask the question, no individual did it and no council did it, the Lord did it and the Lord worked through the mass of christian individuals not through any one individual nor any council and there never was a decision of either one which determined this matter of what books would be in the Bible. There have been statements by councils that we accept the books of the Bible, namely so and so, but those books have been accepted by the christians long before and the council never dreamed that they were establishing a new situation by saying these are the books we are going to do it with now did any individual ever in Christian history. But when you ask which is it, the poor fellow is just stumped. He doesn't



know what to say. It is like the old question, have you stopped beating your wife yet? And whether you answer yes or no, you are in a bad situation. (question) (3) (Contradiction between 1.20 and 2.19) Well, now that is very interesting. You notice back here in the first chapter that in verse 20, the Lord said, let the water bring forth abundantly the moving creature that has life and fowl that may fly above the earth and then he says in verse 24, let the earth bring forth the living creature. Now that word the earth is the Hebrew word ( 4) which is used in verse 1 when God created the Heaven and the earth and that includes everything. It is not the word for ground is the word for the earth and you can use it in the sense of the solid earth on which we walk, but in a stricter sense it includes the water as well as earth. The picture given here is of the fish and the animals of the water coming forth from the water and then the birds coming, it doesn't say where from. Let it bring this forth and fowl that may fly. The picture is of its coming later and perhaps coming in some relationship to the water, there is nothing mentioned specifically as related to water or to earth. Now we speak over here of ground. Out of the ground the Lord formed every beasts of the field and I don't think it likely that the word ground does not mean the land of Eden or the land of China, or some particular section of the earth's surface, but that it refers to the material, the ground, the dust. It refers to those materials which God has put here on this earth and surely even the fish didn't come from just pure water, they come from the ground which is at the bottom of the water or from the sea plants that grow up from the ground at the bottom of the water or from the various chemical elements which is circulated through the water and on top of the water (question). No ground is ( 6) It says earth in chapter one. I don't believe that ( ) ground is ever translate earth. Certainly not here. I think that they are pretty good in d

their translation in keeping the two the same (question #6) 2.19 is a picture of the beast ----- there is no 6 1/2 here. It comes from the water, it comes through the water, but there would be plenty of ground. Whether it is ground circulated in the water or ground at the bottom of the water, or ground on top of the water, there would be just pure water wouldn't give you the material for creating fish out of it. The water would be accidental, but there would be other elements. I don't think there is a contradiction there. (question)7 Out of the dust of the ground is another word that is ( ) ----- Where does it say just the water? Over in Samuel and Chronicles, in one of them it just says that God ~~did~~ tempted David and David made 8 3/4 and in the other one it just says that Satan tempted David and David made 8 9/10 so if you say that just God, or just Satan, then there will be a contradiction, but if it just says that God did, there is not a contradiction. I may say that last Monday afternoon I lectured to the class in ~~Eschatology~~ this room in Eschatology. Last Monday afternoon Dr. Buswell lectured to the class in Eschatology. In one case I just said I did and in the other case I just said that Dr. Buswell did, but in neither case did I say that just I or just Dr. Buswell did. It makes a big difference where you put the just. (laughter) and in the scripture it is a very good rule in Scripture exegesis never to put a just somewhere unless the Scripture puts it there and I think there is a great deal of misunderstanding at point after point in the Scripture <sup>in</sup> ~~very~~ important Doctrines because people in their minds infer that there is a just somewhere where there isn't and everything the Scripture says is true, but there are a great many things that the Scripture doesn't say that we may think are there, but they are not so if the Scripture doesn't say it. 10 . So in a sense God ~~tempted~~ David. Satan desired to tempt David and God permitted Satan to tempt David, so Satan tempted David. So God and Satan tempted David. It was a cooperative enterprise. It was an enterprise for opposite purposes.

10 1/3 working together and the fowls come out of the water, the most obvious thing is that they come from the water. They are formed out of the dust of the ground which is in the water. The fundamental things are made up of the ground. The most obvious thing is that they come from the water and whether you look at the fundamental thing or the obvious thing, it ~~is a difference which way~~ <sup>makes a difference which way</sup> you take it. (question) What is the word right after fowl? You see the revised standard version of the New Testament is a translation that just came out two years ago and I think that it is good that we ~~use~~ <sup>restrict</sup> that term "revised standard" for that. Now it is a bit unfortunate that the American standard version that came out in 1901. We ordinarily call the revised version, and so you can call that the American Standard version or you can call it the revised, the American Revised or the American Standard. It has two names, but when you put the two together, this is the name that has been adopted by this version that the religious committee put out a few years ago of the NT Revised Standard Version, and we are apt to get confused if we don't watch that. It is just like you speak of the American Council of Christian Churches and that is one of course, but the Federal Council is now changing its name to the International -- Now you say that the American Standard or the American Revised <sup>whichever you want to say puts the ( ) in italics. I have a copy of King James here which</sup> (question) If you have an ~~italic~~ <sup>italic</sup> you will ~~have~~ to emphasize it. (laughter) Like where it says, the 12 3/4 says over in I Kings 13 that he said to his son, saddle me the ass and they saddled him. (laughter) I think that is a good illustration to remind us of the fact that there are various 13 1/4 facts that italics which would practically everywhere else mean to emphasize it, in the Bible are used in the exact opposite reason, to indicate that it is not in the original, but an inference from the original and so the that simply being supplied, this can be translated, let the waters bring forth the moving creature and the fowl, or it can be, let the waters bring forth the moving creature and let the fowl fly. Either translation is equally possible of the original there and even if that were not the case, I don't think it would ~~make~~ <sup>necessarily</sup>

I have a copy of King James here which  
 makes a difference which way  
 you take it. (question)

mean that the waters that bring forth the fowl, it could be a sort of a parenthesis there, (end of record).

but with that other translation that is equally possible, it clearly says nothing about where the fall comes. (question 0 ) You will get more questions on these two chapters than any wheres else because that is what is stressed/. There are more difficult questions elsewhere in the Scripture than these, but they are less known. (question) 1/2 No, multiply just means become many, become numerous on the earth. The earth includes the sea. The word aris is the whole world including the sea and the fowls wouldn't, wherever they came from just wouldn't just fly over the sea, for once they got started, they would multiply over the ground, the dry land but also over the whole globe. There is no inference, of just over the earth there, putting in a just that isn't there. The word earth/<sup>in English</sup>here is used in two distinct senses. It means that there is venus and mars and jupiter and the earth and when we say that the earth includes you are on the earth instead of the planets, when you are on the atlantic ocean you are on the earth just as much as if you were in the U.S. Nobody would say, when they are on the ocean, "My it will seem good to get back to earth again,"when we get to the U. S/after leaving England." You would say when you get back to dry land again, you wouldn't say get back to earth again. Earth is used in the sense usually by us as the whole world including land and water and is used in a second sense to mean the material that is in your garden, we call that earth. And our English word has those two distinct meanings and this Hebrew word aris has one of those senses. The earth is this planet, but it does not have the sense of the ground in your garden. That is not aris. The aris is not ~~so/with~~ the material. The aris maybe a section of dry land. He says the dry land he called earth, it is a section of dry land and as such it is used very commonly and translated usually land in that case. The land of Egypt. You wouldn't say the earth of Egypt, unless we meant the ground, but in Hebrew the aris of Egypt is what we mean in English by the land of Egypt. You see

the word arish and the word earth has a general correspondence but not an exact correspondence and that is true when you compare any two languages that the two things have a somewhat of correspondence but not an exact correspondence and many a person says why should I learn to read Hebrew. These people who translated the Bible could make a better translation than I will be able to make anyway, so what is the use of my trying to learn. I can't make a better translation than they did. And you probably can't. Why? You learn what the Hebrew word means and then you look at your Hebrew and you see whether the word earth is arish or ( ) 31/2 and what it is and you see what the possibilities are in the interpretation and even with a little bit of Hebrew, even one semestre of Hebrew and no more, if you use it carefully and realize the limitations of it and not try to use it for more than it is, but use it carefully, you ~~will/can~~ can tremendously increase your understanding of the Bible just by that little bit of Hebrew or Greek, because you can get to know the meaning of certain words and see what words are used and it can become tremendously useful for Bible interpretation. This is very important to see how words relate to one another. What the meaning of the word is and not say, this Hebrew word is this English word. You can rarely say that about any two words in two different languages. Well now, (question) the question of whether we have two creation stories or one, our next point, the next number 7 is the survey of Chapter 2.4 -- I think we are ~~a~~ kind of going rapidly. We can't spend as much time on this survey as we might like to. We have, after all the whole Old Testament History to survey, and we have already to some extent surveyed this chapter; in noticing it's relation to chapter 1 and we perhaps can go quite briefly about that. It starts with the time when we have a dry situation on earth, but the dry situation does not continue. Vs. 5- the Lord had not caused it to rain, but vs. 6 tells us that there went up a mist from the earth and watered the whole face of the ground. God then used, not rain, but a mist at that time for the purpose of watering

The ground. Now there are some sections today where the farmers pray for rain and if the rain comes they have crops and if the rain doesn't come they don't have crops and there are other sections where they don't care the least bit whether it rains or not in fact they would just as soon it didn't because they water their land from some stream which comes from the rain in some other section, not in this section and they irrigate and water that way rather than ~~by~~<sup>through</sup> rain. There are different methods of supplying the water and there are other places through artesian wells. There are different methods of supplying water. Now there are those who think that this means that it had never rained until the flood. That this situation of watering with a mist, instead of rain, continued to the Flood. The Bible doesn't say that nor does it contradict it. There is no mention of rain before the flood, there may not have been any, and again there may have. We do not know, it doesn't say that it just came through the mist at this period and not up to the time of the flood. It says that at this period there was the mist only. Maybe it was to the flood, maybe not, but at least it was not. At this time there was no rain other than the mist for a sizable length of time doubtless. Probably through the whole time of the garden of Eden or both through that and through the time up to the flood. Now we have that situation and the Lord makes man out of chemical material, the dust of the ground and He breaths into his nostrils the breath of life. God has a specific relationship established in man. He breathed into man the breath and doubtless that is the illustration of the fact that man has a particular relationship to God. A relationship to Him ~~which~~ which in some way illustrates what is described in the previous chapter where it says that God made man in the image of God. He made him having a spiritual life similar to that of God. Something of which we have no evidence that it is through anything in the animal creation. There is something in man over and above, 8 like the animals which were made out of the dust of the ground. And to some extent made on the same pattern they are made. Many of the features of his body are similar to the features of the various

animals, but He has breathed into his nostrils a special breath directly from the Lord, a spiritual life given to man and then man is made a living soul. Man is made an animate being, in other words as the animals already were. Here is this animate being possessed of spiritual life, God has prepared a special place before him and there he puts the man, there he has caused all these fine trees to grow up, trees that will bring forth all kinds of fruit that are eatible, trees that are pleasant to look at, and there is the tree which is called the tree of life and there is the tree of knowledge of good and evil. (question) 9 No, I didn't say that. I said that the last that man became a living soul indicates that man became an animate being. There is nothing about his spiritual life. I would say that the spiritual life is probably strongly suggested in God's breathing into his nostrils the breath of life. We have no suggestion to any counterpart to that in connection with the animals. It would be most likely that that indicates the impartation of the spiritual life to man, but that is done in connection with his becoming an animate being. There is no evidence that man ever was an animate being before he was a spiritual being. He would be a spiritual ~~man~~ being, he would be man as soon as he became a living creature, since he was an animate being and this word living, so it might just as well be a living creature. The spiritual life is not contained in this particular phrase living soul, but it is probably implied in the phrase 10. Now I think our time is about up and we have to give some assignments for next Monday (moans). You don't want any assignments for Monday? (laughter) You mean you would rather take the two hours and simply study what you would think would be most useful for a better understanding of this? (laughter) Supposing you do that then, next Monday study whatever you think would be most useful to the interpretation of these two chapters and just bring me in a brief statement telling me how you spent the two hours. (laughter) (end of record) ot 26

a resume of the creation of man with more detail given than before and the account of where God placed man and of course the creation of woman. Vs. 19

we notice there is simply the preparation of the place for man, not the original creation of creation and then we have the description of the 1/2 of the Garden of Eden with the naming of the different rivers in the Garden, and then God put man in the garden to dress it and keep it and then we have the command given that he may eat of all the trees except the tree of the knowledge of good and evil. Was there any other tree that was of particular importance in the Garden of Eden? The tree of life. Was he forbidden to eat of the tree of life? He was not forbidden to eat of the tree of life. It was only the tree of the knowledge of good and evil that he was forbidden to eat and we read up in verse 9 that both of these were placed there in the garden. Now the tree of knowledge of good and evil. What does that mean? Well, that is a question that is difficult to answer. It is here not given more detail about it. We have of course the account of the temptation and that is all we know about the tree of knowledge of good and evil and therefore various theories have been built to explain what it means and once you get away from the clear teaching of the text and go beyond it, you are simply theorizing and are very apt to get into ideas which have actually no foundation and I'm sure that most of the theories are that way. I think they all are except the ones I myself have made. (laughter) I think the important thing about this tree of course is that it is the test. The test is given that they are not to eat of it. That is fact. They are not to eat of the tree and he says that in the day that they eat thereof, shall surely die. It is a tree which is the test of Adam. There are terrible results that follow in the failing of this test. It is a tree which is very vital in the whole future of the race because it is the source in which this test comes. Now is the tree in itself important? The only absolutely certain answer you can give to that question is to say that we do not know. There are those who say, that it doesn't matter what it is. It could be any tree. It could be any plant. It could be any deed whatever. There is just a simple test given, that simply shows ~~the~~ whether



is willing to obey God or not. God has given everything that he ~~had~~ could have. The tree of life is not forbidden. He is given all the beautiful things of creation but there is one thing set aside and that he is not to touch as a sign of his willingness to obey God. Now if that is the case then, the tree doesn't matter, it could be anything at all. Just something for a test and in such a case, the tree might be called the tree of the knowledge of good and evil because it would be the tree which would be used as a means whereby God would receive knowledge as to whether man would chose the good or the evil. It would be the tree which would give the test, whether man would choose good or evil. And so the tree of the knowledge of good or evil would simply mean in that case the tree which is designated as the means whereby man makes his choice between good and evil. Man makes his choice to obey God or to disobey Him and there becomes evident the situation of the universe whether good or evil is that which man has selected. Therefore there would be nothing magical about the tree, there would be nothing remarkable about it. There would be nothing unusual about the fruit, but here is something that is used for a very simple test. Now it is altogether possible that that is the correct interpretation. There is no one who can say that there is any reason to deny the possibility that that is the correct interpretation because there is nothing which would prove to the contrary. (question) 5 No, here is man who is a simple being obeying God, doing what God tells him to. Now when man disobeys God he breaks the test, he puts forth his hand and he take of the thing and thereby he establishes himself on the side of evil rather than on the side of good. Now that being the situation, man being one who himself making decision between good and evil and not simply doing what God tells him, it would be quite natural for him to go on and do more evil things. There may be a suggestion in that verse 22 that there is something more involved in it. In fact, I am personally inclined to think that there is something involved in it, but I don't think that there is proof of it. Did you have some other

idea to suggest? (question) 6 1/2 No, God knows everything yet he gives the test. The test makes evident the fact, the test provides knowledge, but he might know in advance what the result of the test might be, but nevertheless the test would be that which gave the knowledge whether God received the knowledge immediately then or whether he knew it before in advance, it would be still through the test that it would become evident what man's decision would be. God would know far in advance what the result of the test would be. He could even determine if that is what you believe <sup>what</sup> the result of the test would be in advance and yet that wouldn't mean ~~that~~ <sup>but</sup> what this was the test that he gave knowledge which made up which shows clearly what the situation was, the result was. I think the way I said it, perhaps would have given a bit of a false impression. (question) 7 1/2 All right, now, ch. 3.7, the eyes of them were opened. Does it say that as soon as some particular vitamins in this apple reached the proper organs of their body their eyes were opened? It doesn't say that. It says that they disobeyed God and their eyes were opened and the opening of the eyes were the opening to evil. Did this opening to evil come from something from the tree of the knowledge of good and evil? Which open the eyes ~~to~~ to evil, or did it come from disobeying God, they embarked on the path of disobedience to him and immediately naturally their eyes were opened to all sorts of evil possibilities that would never have occurred to them as long as they were trying to serve God loyally. That is vs. 7, 22 similarity. Behold the man is become as one of us because the apple has affected his constitution. He doesn't say that. What causes him to become as one of us? Is it the result of the failure in the test and learning of evil or is it the result of the physical effect of the apple he has eaten. Neither of those verses explicitly say that it is a result of ~~God~~ that God implanted in this fruit something which would turn Adam into a wicked man if Adam should eat it and then the minute that Adam ate it, he becomes this wicked man. It doesn't say that. He becomes a wicked man naturally when he disobeys God, but does the fruit make him a wicked man? (question) 9 1/4 You mean that this

has made man good then, made him more like God? (question) (laughter) I personally don't think that is does, but what I said is no proof anywheres that I know of that there is more involved to it than that it is a test. There is perhaps the suggestion of it. I personally incline to think that there is, but as far as actual proof goes, it is possible to interpret the passage as merely a test given and as a result of this test, Adam has failed. Adam has fallen. Adam has taken the path of evil. He has taken the path that is setting his will up against the will of God and therefore having set his will up against the will of God, all ~~of it/all of it/all of it~~ these results come from that and not from any specific thing haveing to do with any particular thing in the fruit. Now I incline to think that there is another interpretation that is a better one. I incline to think that there was actually some effect upon him from eating this fruit, but I don't think that you can prove it. (question) ll and if it doesn't fit that, then what does fit ~~that~~, that is the point. The interpretation that I think is the correct one fits that, I believe, but I have never heard anybody else give it and any interpretation that I have heard others give, other than this one that this is just a test, I don't think fits that. (question) ll 1/2 I think that you are right that vs. 22 shows definitely that eating of the tree of life would have a specically physical effect upon the man that would cause him to live forever. I do not think that you are right in saying that this shows that he had never taken of it. I don't think we know whether he did or not. No proof that he has taken of it, absolutely none and so My personal inclination is to think that this tree of life is the tree which was to be taken in its proper quantity to support his life, but which is taken more than what is proper, would perhaps give him an extension of life beyond what God had intended and that he was taking it as part of God's command that he was to utilize it in his proper fashion, but that now he would know the possibilties of taking it in a way beyond what God meant. I think that it definitely does show vs. 22 that taking of the tree of life would have a specific physical effect from the taking

of the fruit but I don't think that that proves necessarily that this other tree has a specific effect. One tree could have what another tree didn't. (question) 13 It is possible. Well, my idea of logic is different of course.

13 1/2 taken away less to eat of it and live forever, it may mean that he had never eaten of it so how could he live forever, it may mean that, but if he eats of it to a much greater degree, he will live forever. I think that either of them have possibilities and I incline to feel the second must be the possibility because previously we are specifically told that the tree of life was there and we were never told that he was forbidden to eat of it. The only provision 14 Well then was it pure luck that as man wondered about the Garden of Eden, he eats this, he has got to eat of the others, ~~what/else/this/other/possibilities/it~~, he eats anything he wants to but this one, and God says, well let's ~~hope~~ hope that he doesn't stumble on this one, because if he does he will live forever. Now if he eats of the tree of knowledge of good and evil well then he will know,

(end of record)

ot 27

(question) Yes, it seems to me that it must be that the tree of life is a perfectly normal proper thing for him to eat of or we wouldn't be told that it was put there, and there was no prohibition of his ~~heating~~ eating it. There is only one tree that he can't eat of. It must be something that is perfectly all right for him to eat of and therefore when later on the Lord was afraid that he would eat of it, it would imply one of two things, either that he had been eating of it ~~an~~ proper quantities, but that he was to ~~bake~~ take it to a much greater degree, some harmful results would come, or that man was immortal and had ~~been~~ been eating of the tree of life. It must either mean that or that man was immortal and had been eating of the tree of life which kept him immortal, but now that he has eaten of the tree of knowledge of good and evil, now he is suppose to enter the path that leads to death and he can no longer eat of it. Therefore God must remove ~~him~~ him from the garden of eden so that he must not keep on eating from this one

and therefore be living forever, but that that would be removed from him. I just don't see how it can possibly be that it meant that if Adam ate of this it would of itself give him something of tremendous harm, for otherwise it would have been ~~for~~bidden before or not be there. There is absolutely no prohibition of it before. 1 3/4 that man would stumble upon the tree or not, or whether he happened to eat it, that would be (question) 1 3/4 It might be the very same tree. It may be the means of dividing what it means of making the human body keep perpetually vitalizing itself and continuing a life that is a continuous evergrowing life, which would be the type of life that Adam had in the garden before he ate of the tree of the knowledge of good and evil and immediately he entered upon the path that leads to death and consequently that the tree was removed then that in the new creation it would be 2 1/3 . Now, first the big thing that I am trying to do is to distinguish between what is clearly taught. What are the facts? Those that we must stand upon. For when you get the facts along, there are various places where you have to interpret them and let's label our interpretation as interpretation and not be dogmatic about it. Let us distinguish between the interpretations. Those interpretations that are utterly impossible because they are ruled out by something in the narrative. Those interpretations, ~~the~~ <sup>the</sup> facts prove cannot be so. Let us take those interpretations which may possibly be so and note them in some cases. I mean as much as we have time. Let us not occasionally that there is an interpretation sometimes not clearly stated in the text, but yet which the facts seem absolutely required and which therefore must be the only interpretation, but in this case, here we have just two chapters giving us a brief vision which must have had thousands of facts that enter into it. We have a whole world that we know nothing about except is given here about the garden of eden. And we can draw certain inferences from what is stated and beyond those inferences we can let our imaginations run and we can draw all kinds of inferences and there are some inferences that seem very natural. You look at three words or a verse here,

and you say of course, that is it, and you look elsewhere and you find other things that show that that particular inference must be a false one. Now the inference that the tree of life was something that was extremely important that man must never eat of and of which we can be sure he had never eaten of before the fall and which immediately after the fall he

4 1/4 that inference seems to me to be an impossible one for in that case, we would not be told in such a conspicuous way in vs. 9, God caused every tree pleasant to the sight and good for food to grow, the tree of life also in the midst of the garden and the ~~the~~ tree of the knowledge of good and evil, these two stressed and emphasized among those trees which are pleasant to the sight and good for good and the tree of life placed in that conspicuous place in the midst of the garden and then we are told that there is only one tree that he cannot eat of. He can eat anything and do anything, <sup>don't</sup> but eat of this tree. That rules out the possibility that the other tree, the tree of life is bad for Adam to eat of too. It must be that it didn't matter whether he ate of it or not because God would not put it htere, a thousand trees, and eat of anyone he wants, but hope that he doesn't stumbel across this one, that is impossible. That gives us an absurd picture of God's work. If he wasn't suppose to eat of the tree of life before the fall, there would have to be some fence around it to keep him from it or some prohibition. That is one infereence that I think that we can rule out as impossible. But as to whether and, I think that we can say the inference is definite from the start that if he eats of the tree of life, specific material results follow from it. I think that is definite ~~ly~~ from 22. Lest he take also of the tree of life and live forever. That would specifically show the material effect that proceed in the physical sphere from the eating of the tree of life, but whether these effects would come from just one eating of it, or whether it meant a continuous effect if he kept on day after day eating of it, that is something ~~tht~~ the verse does not say. Which of the two it is. (question) 6

Well does it say after eating one kind~~a~~ (discussion-student) Well, of course he said previously in the day that though~~y~~ shall eat of this thou shalt die, which would show that the change took place as soon as man ate of the forbidden fruit, then it was God's will that the possibility of eating of the tree of life be removed from it, but if the possibility of one time or the possibility of eating of it day after day. You might say if you drink a glass of wine every day for 10 years, it is going to hurt you. It will give you 7 of the liver. Therefore we don't want you to drink any right now, but someone will say, if I drink too much it won't hurt me at all, why make the rule at all, why not make it two months from now? Well if you are going to make it at all, you might as well make it right now. But the fact of making it doesn't mean that one drink of it doesn't necessarily have a bad effect, it might mean that, but it could equally well mean that the thing that you don't want to do repeatedly, but you have to start sometime, you might as well start right now. (question 7 1/5)

No, supposing that you were to say of someone, a little child of neighbor family, and the child made an awful disturbance wherever he went, you might say, I don't want that child to come into my house, or you might say I don't want that child to come into my house anymore. Now if ~~for~~ he had made the disturbance in your house, yesterday or the day before, you would say I don't want him to come into my house. You wouldn't have to say anymore. You might say it, but if you don't say anymore it doesn't prove that he has never been there. There are a great many things like that where you may say it or you may not say it, you mustn't read a just into a verse if it isn't there and you mustn't read anymore into a verse unless it says anymore. You mustn't read it out either. It must be either in or out, we don't know unless it says. If it says that he did this and he did that, it doesn't mean necessarily that they come next to each other unless he says immediately after he did the other or unless there is something in the whole situation that will prove it. (question 9) It is possible to say that everything stated in the Scripture is true. It is pos-

sible to say that there are many things that can be inferred by necessary reading into the Scripture, but there are many things which are inferred by probably inferences in the scriptures of which we cannot say that we are certain of the truth. We must say, it appears that this is the truth. We must draw that line. (question 9 1/2)(laughter-) If it said one, that would prove one. (discussion)Therefore God sent him forth from the garden of Eden. He sent him forth so that he would not have access to the tree of life. Before this, God put him in the garden and placed the tree of life right there, so evidently, it would seem to be a purely physical effect, but now, he says, man has sinned, now we are going to drive him out of the garden so that he can't take of the tree of life. Now if that implies that it would be a terrible thing if man had ever before taken of the tree of life, then it implies that either that man was awfully stupid never to bother to take of this. He would touch every other one, he wouldn't touch ~~the~~ this one and God hadn't commanded him not to. God had said that he could eat of all the trees but the tree of the knowledge of good and evil. The implication is either that there was no harm of his eating of it before or that it was expected that he should eat it.(question 11 1/4) No, it is the leaves that are the 11 1/2 , not the fruit, but also the fruit that give the life giving effect. You never heal anything until after the event has occurred. You cannot heal the cut on your hand until you have the cut. But I do think that the point Mr. Watson has pointed out that in revelation when it speaks of the tree of life, it says that it beareth the fruit every month and that would suggest that there was no tremendous effect that would come from one eating, but it was that which provided the continuous food which was harmful. Every month a different fruit. It would strongly suggest, at least, in Revelation that it was something that was continuous eating rather than one eating. (question 12 1/2 ) That is right, it would be. There are many, many other things that God could have done, This is the thing which he did(laughter) therefore Mr. Anderson is



entitled  
 right and we are ~~inclined~~ to conjecture it as to what may be the reason why  
 God did this rather than something else. The only conjecture that we make,  
 we may be able to see evidence that it is just about certain and it may be  
 that we see only one of a possible interpretation. Now if we are going  
 to conjecture, why did He drive him out of the garden? The Bible says that  
 he drove him out because God said, lest he take of the tree of life and  
 live forever. But then the next verse says that he sent him forth in a  
 garden to till the ground, so you have two reasons given. I don't know  
 but there are many other reasons. There are many reasons that enter into  
 most any act that a person does in a particular in which to do the act.  
 Now in this case, it may not be that God intended the Garden of Eden to  
 be a place of ~~fallen~~ man, and that he intended fallen man to become  
 14 1/4 . Does it not mean that God does not wish to destroy the  
 tree of life or destroy the garden because it was God's will that the  
~~xxxx/xxxx~~ (end of record)

We could study these two chapters for the whole year. We could study the possibilities. We could get all the possible inferences in them and we could have very interesting times just on the two chapters, but what I am interested in doing in this class is first seeing what are the definite facts that the Scripture clearly teaches and which therefore we say are true and there is no question about it. Second I am interested in seeing what are some of the inferences which are so definite we must except them as almost certainly true. Third I am interested in those inferences which though they occur to a person very naturally at a first glance at some of these verses, yet on close examination are quite definitely incorrect because they don't fit with some other fact in other verses. I just want in connection with these chapters for us to get those three types of material in mind, but what is more important is the method. The distinguishing of the fact, the inferences from the fact, and those inferences from the fact which may appear obvious but on close examination don't fit other passages and therefore are not correct. I say that science and the Bible do not contradict each other, but by that I mean 1/3/4 I mean the specific statements of the Scriptures, actual things that you find there. I say that the theories of scientists and the theories of Bible students often contradict each other and the theories of science often contradict the fact of the Scriptures and the theories of Bible students often contradict the facts of science. We have facts on both sides and the facts cannot contradict each other are true. We have the duty and the necessity of making inferences from the facts but we must distinguish from those things of the Scripture which are almost required by the facts and those <sup>inferences</sup> ~~things~~ which are one of different possible inferences and therefore we mustn't be dogmatic about it and when we make such an inference that it contradicts the facts of the Scripture it is definitely wrong. If it contradicts what seems to be a fact of Science we should then go very slow about being at all dogmatic about it. If there are other possible inferences which are equally true to the Scripture

which would not contradict science but seems to be a fact of science. I say by what seems to be a fact of science, I might say right here too, for in both cases the fallible human has to examine and ~~decide~~ determine what appears to him to be the clear fact, but of course there are some things which are so clearly stated that I don't think that we can get away from there a fact. The fact that God made a specific place for man. The garden of Eden. A specific place. It is fact that in this he put the tree of life in the middle of it and the tree of the knowledge of good and evil. Whatever these trees are, they are trees that were put there by the Lord. They were part of His plan. It is a fact that God said to man in vs. 16, "of every tree in the garden thou mayest freely eat, but of the tree of the knowledge of good and evil, thou shalt not eat of it." It is absolutely impossible to say that when God said of every tree of the garden thou mayest eat, he meant every tree except the tree of life. Because he explicitly says that you can eat of every tree ~~except~~ the tree of the knowledge of good and evil and that ~~it~~ very clearly teaches that it was perfectly all right for man to eat of the tree of life. Well now perhaps man just didn't come along to the tree but at least it is clear and there is evidence in that there would be no harm done if he did ~~stumble~~ stumble on to it and the promise given before would suggest perhaps that it was definitely God's will that he should eat of it. Perhaps it was part of the creation of what was ordained for man before he was created. We don't know. 4 1/4 persist (question)--Yes, man's body ~~some~~ people have said that as soon as a person is born, deterioration sets in. As soon as he is born he begins to die. The different parts of his body begin to wear out. The food, the nourishment that we get is insufficient to preserve us in the state in which we are. We are constantly declining in one regard or another and if we never get any disease, and if we never have any accidents, we eventually reach the point where our system goes to pieces. There is decay coming in us right from the very start beyond that which is being replaced. Man originally was immortal. That is not simply

some philosophic statement that man is made such that nothing can injure him. He is not a cast iron thing. He is a living thing of flesh and body with materials coming in and out with things happening in his constitution and life going out. It may be that his body is not decaying. But it is in the condition that as rapidly as he uses up certain elements there are new ones replaced and his organs, everything about him is continuing good and in order for it to do that ~~he~~ would have to have something that we don't have today. A man had eternal life in the garden of eden. That doesn't mean that man in the garden of eden was such that he had to be changed in order ~~as~~ he is now. No, it means that he had that which if he continued as he was, he would never die. (question) 6 14 He had immortality then, he could not then die and if he continued as he was then, he then could never die. Well now what made him that way? Did the tree of life have anything to do about it? We don't know, but the fact that it is so prominently mentioned as being in the garden, it was put there in the middle of the garden and he is told that he could eat of every tree in the garden. There is no prohibition of it. There is no statement, "I hope that he doesn't stumble on to that one." Some terrible thing would happen if he stumbled on to that." He explicitly says that you can eat of all the trees except the tree of the knowledge of good and evil. Now is the tree of life, then, the thing that God used to give man a body which could not die at that time. We just don't know, but I think it is ~~is~~ an inference that cannot be said to lack elements of probability. (question 7) Well, now, that is a good argument against <sup>that</sup> the idea ~~of~~ eating of it in sufficient quantities would store up for the future, make him be able to live forever. That is a good argument in favor of the theorie, <sup>that</sup> ~~of~~ instead of that it was something of which he had to eat continually in order to have <sup>immortal</sup> eternal life. Now when God said lest he stretched ~~ed~~ forth his hand and said take of the tree of life and eat and life forever, what he meant was, lest he keep up <sup>what he had been doing</sup> ~~the~~ day after day re-

taining that which God had provided in order to give him this immortality in this body and that he is going to put him where that would no longer be available to him and therefore the 8 would go into his body and after 900 or 1000 years he would die. (question 8) Where does it say that God created man as having immortal life without eating of the tree of life. --- He did not have death before he sinned, that is correct. That is right. It is altogether possible that God created man so that he needed nothing to live with. He had a quality of life in him and that was that. He didn't need to eat, he didn't need to sleep, he didn't need to rest, he didn't need to relax, he didn't need to do anything. He just had immortal life and that was all there was to it. That is possible, but to my mind it is more likely that God created man in such a way that if he took the sleep that he had plenty of opportunity to get, and if he took the food that was there before him and God said eat of these trees. Why eat if he had eternal life anyway. He didn't need to eat. Did he eat for the fun of it? Just for the pleasure in it? Did not the food have something to do with his maintenance of life. Suppose <sup>Adam</sup> X were to say, "Now I'm not going to eat. I am going to sit here and not eat any more." Well, he was immortal. Would he have just lived anyway? It seems to me that what God created was not something up here on the wall that is absolutely stationary that never changes and that has something in it that you could call immortal life. But what God created was a living moving constitution with all its functions working and these functions were given a situation in which they would continue working forever unless something was done to disturb that situation and then he specifically stresses the fact that the tree of life is put there and he has told him to eat of all of the trees, why mention it unless it was there as one of the means, it was provided to give him that continuous life. We don't know, but it just impresses me as a very probable inference. (question 10 1/2) There were none in the garden. No, God created him such that he would not die as long as he followed the things God told

him to do and one thing God told him to do was to eat of all the trees. Now as long as man was an innocent creature, not a simple creature, it would not occur to him to cut his ~~wings~~<sup>veins</sup> and try to kill himself. That could not happen until sin came in. (question 11 1/4) Had man been a sinner, he could have died. (laughter) That comes back to the old question could Christ sin or couldn't he? Theologians have argued and debated for months and years. Could Christ sin or couldn't he? 11 3/4 say that it was impossible for Christ to sin or that it was possible for Christ not to sin, which is it? That is to say if Christ simply was

12 he couldn't sin anyway, then what is there about a wonderful life of Christ as an example for us. He couldn't sin. He couldn't have the possibility of sinning. There is that wonderful story of the temptation. Satan tempted Christ and Christ showed himself to be the Saviour of the world, and ruler of the universe by resisting this temptation

12 1/4 the will of Christ. If he couldn't sin anyway, what is the temptation? It doesn't mean anything. There is nothing to it. In other words when you get into the internal character of what might exist, or the possibilities of the divine creation, there are a million things we don't know, 12 1/2 we do, and there are all sorts of things that might have happened here where God might have made up all to walk on our heads instead of on our feet (laughter) and in the 12 3/4 he could have made the creation quite different. (laughter) God might have done things a thousand different ways than he did, but this is the way he did it and he made the tree of life and he put it in the midst of the garden, he said that you may eat of all the trees of the garden except the tree of the knowledge of good and evil. Well then, that it seems to me definitely excludes the idea that <sup>if</sup> man had happened to stumble on to that tree and eat it after God had explicitly said that he could eat of it, well, that would have caused a terrible result that would effect the whole universe. And it suggests the promise given to us, suggests the 13 although it does not prove it that this is something <sup>which is definitely</sup> ~~that~~ God's 13 1/4 (question)

14 suggests then that in the garden of Eden there was death already, only that man was the only creature who could not die and if that is the case, that would then suggest that there would be some one particular thing that God gave man that was different than the others for in taking him out of the garden and removing from him that particular thing that previously had given him this immortal life. (end of record)

ot 29

After he sinned God did not want him to eat of the tree of life and there is no inference here either that he did or did not eat of it before, but the clear teaching before is that there is no objection to eating of the tree of life. It was perfectly all right for him to eat before and I think that there is a suggestion that it was God's desire that he eat of it before though I don't think that it can be proved. (question 3/4)

I don't know right or not. But I say, if it is right then it fits in with the idea that the only immortal thing in the garden of Eden was man and if that was so, it would fit with the idea that it was some specific thing that made him immortal for once he was removed from there he didn't have that. Now, I don't know. I don't know whether there was the death of plants and animals, etc. or not. I just don't know, but this we do know. That there was in the Garden of Eden, there was no killing of animals. That we know. There was killing of plants in the sense that they eat fruit, but there was no killing of animals. (question 1 1/2)

I think I did say that, but I shouldn't have. The Scripture does not say and therefore we do not know and my inclination was to suggest that there was not and when Mr. Watson said except a grain of wheat fall to the ground and die, my immediate inclination is to say that <sup>the principle</sup> ~~it~~ was applied only after the fall. But then, I realized before I said that, I realized that it was said in the original creation for these to multiply after their kind and therefore it would seem reasonable to think that the falling into the ground and growing up was something that was something that was a current event. But again the question can be raised:

Is that really dying when the seed falls into the ground? If it dies, it doesn't produce anything, so that you are getting here into a big wide field that I'm afraid we haven't better spend much more time upon. (question 2 1/2) Lewis gets around this very very nicely in his book; "Out of the 2 3/4 " which describes man going from this earth to another earth in which there has been no sin and in that earth he has death there, but not as an a 3 <sup>not</sup> ~~by~~ as something that comes in a hostile way, but something that simply after the end of the proper span of life there is an end brought to the organism. Simply something that is not at all unnatural, but a natural end to the normal span of life. I don't think it is 1/100 % satisfactory way of getting out of it, but I think it is a problem which we cannot altogether solve. Simply because we don't know all the factors. We simply don't know them like a man who is color blind and you say to this man, "Now green and yellow and red etc." and the man says, "What are you talking about?" "Well don't you know the difference between yellow and red?" "No, I don't, tell me what they are." Well, how would you tell him? How would you describe to a man who is color blind? It is absolutely impossible. There is nothing you can say that will explain what red, yellow and green are since a person has never seen them. It is absolutely no possibility and there are thousands of factors in God's universe and in God's creation that are being outside our experience and there is just no way of telling us about them and we have here a situation in which there are thousands and thousands of factors which are absolutely unknown to us. We have a few outstanding factors brought out in order to tell us those things that are meant for us to know and we can infer a certain distance beyond that but when we get very far, we find ourselves getting into the place where we have to say, "I just don't know." Now, I will have to immediately turn to the assignment for next time and don't forget to give me your papers for today before you go and don't forget to state 2 things on the paper. One is did you put in 2 hrs. of prepa-



ration for today and if not how much, and the second is ~~how much did~~ you <sup>what did</sup> do in this time? Remember that was the assignment that we gave you for today for you to put two hours on what you thought would be most helpful in connection with this particular phase of the work. ~~When~~ <sup>I'm glad</sup> someone suggested that we have that kind of an assignment because it really is a much more fruitful assignment than simply to lay down specific things that have to be done. When you get out of Seminary no one is going to lay down specific things for you to do, so if you don't figure out for yourself how to study and move forward in different lines, you will never make much progress actually so I think this sort of a suggestion someone made is an excellent one and I will be much interested in looking over your papers. But for tomorrow, I am going to give you a psecific assignment. The assignment for tomorrow has three parts to it. The first is what does the N.T. say or what references does it make to the serpent in the garden of Eden? What new Testametrn references are there to the serpent, some illusions, some reference or direct statement about the serpent in the garden of Eden. That is the first question. The second is what NT references or statements are there about Adam, that is other than the mere statement that Jesus Christ, the son of David, I mean not a geneology, but anything the NT says about Adam. That is the second question. The third question is anything in addition to these that the NT says about the fall of man. Now it may be that in two hours you won't have time ot do the third. It is very hard to judge. I ~~may~~ <sup>imagine</sup> that you can do all in two hours, but if you don't you can only get the first two done in two hours, then we will take the others later. So that is the assignment for tomorrow and don't forget to give me your papers,

(end of class)

6 3.4 ---I think that before we go on with the discussion, I would like to get your oppnion on the matter and so could you take a piece of paer and put your name on it. This is not a quiz in the sense of finding out what you know. It is just a little examination of what you think, particularly

what your reasons are of what you think. Now we noticed yesterday that in Ge. 2,3, where we read about the tree of the knowledge of good and evil, we notice that it is possible as many commentators think it is, that this is a tree by which the knowledge of good and evil would be made known. The tree which will show whether Adam chooses good or evil and in that case there is nothing in the tree itself, nothing in the fruit which produces a change in the person that eats of it. That is a view of interpretation which I know of no evidence to prove that to be an impossible interpretation, but now suppose that that is not the case. Suppose that the tree actually does do something to a person by eating thereof. Not just that you obey God or not, but actually there is an effect upon the person who eats it. What is that effect? Does it teach him how to rob banks? Does it teach him how to do all kinds of wicked things, how to forge checks? Does it teach him how to do all kinds of good things, how to ~~improve~~ improve people's moral character, how to lift up their spiritual lives? What does it give him, what does it do for him? Try to explain it in language that will be clear. (laughter) Try to explain it in language that will be clear so that we can't misinterpret your words. Any English word is capable of two or three interpretations. Any word that you use in explanation, <sup>explain it with</sup> try to use another word. Try to make it exactly what you mean. Take about three minutes on that and explain exactly what you think it does ---if you don't think it does then simply state that you think that it just is a test of the man to be, and if you don't think if actually did anything, but if you <sup>are to</sup> ~~do~~ thing that it does/something -- <sup>(much laughter)</sup> give any evidence that you know of, but the main thing is the exact idea, what would it be if it <sup>were that</sup> ~~is~~ fact. -----How did Adam and Eve know what it would mean that in the day that they ate of the tree of knowledge and good and evil they would surely die? How would they know what die meant there? (question 10) We could ask two or three thousand questions on this of which there would be about 5 or 6 that we would be able to give the answers to, that is to say there are many, many things that we

don't know and I think it is vital to recognize what does the Bible tell us. That we know. That is true. That we can count on. Those things that the Bible does not tell us, we are free to guess upon, but we should label our guess as a guess. Now the first one, how did they know what it meant to die? Well there are two possibilities. One that he had explained to them what it meant. We are not told everything that God said to them. We have no reason to think ~~that~~<sup>but</sup> what he might have said a great deal to them. It isn't here. He might have explained to them just what that meant, on the other hand, it is altogether possible that He hadn't explained it to them at all and they knew from the nature of the statement that it was something terrible, something terrible to happen if you do this. You will not do this, God says. He commands them, do not do this lest you die, for in the day that you eat thereof you shall surely die. Well it is something terrible. Maybe it is best not to try to experience it and find out. If it is something terrible then let's keep away from it. You tell a child, don't put his finger on the stove, you will burn it. Well, the child doesn't know what it means to burn, he may get his curiosity aroused and say well let's find out. Let us see what it means and on the other hand he can infer from her general attitude perhaps that it is something that is terrible. And of course the third way he may tell if he may have gotten his finger a little hot something or something but didn't really burn it and he can guess from that how much hurt the thing would be. There may be something that would give an illustration, something of the life in the garden of something that God could use to give an illustration of what would happen. They just know that it is something terrible. (question) 12 1/4 There is a, I think, a very good conjecture made that there is a possibility that the tree of life being placed in the midst, in this conspicuous way in the midst of the garden and man is told he could eat of every tree except the one, that it was one that had a very special part in giving him that which would cause his

system to continue rebuilding 13 so that permanently.  
 (question) Well, why wouldn't it? Well, without sin there is no death  
 because God provides the mean for life. There is nothing that in itself  
 can continue permanently. Egerething that we have comes from God. and  
 if we fail to take advantage of God's blessing then we die. You might  
 say here, lthe man, here is a man who is born again into the kingdom of  
 God, ;Well you got eternal life. You are born into God's kingdom. Y<sup>o</sup>u  
 are all right now. Wäll all he has to fdo is to sit back add accept  
 eternal life and forget about it. No, God gives you this thing through  
 the word and tells you to feed on it. He gives you prayer, He gives you  
 Bible study. He gives you communion with himself. You need all these  
 things to grow. Without them, you will not grwo. But, if you are truly  
 born again, you will take advantage of them, you will use it for there  
 is a means whereby you get it. There is no such thing as eternal life,  
 which is a gift independantly apart from the means which God has given  
 you 14 1/3 but if you have eternal life you will use these,  
 and doubtless Adam wasn't such that he could simply not eat, not do any-  
 thing. However, he had to use the things that God had given him. Well,  
 now maybe the tree of life was the means that gave that extra result for  
 certainly there was 14 1/2 necessary. Certainly Adam wasn't just  
 a kind of phantom. He was a physical bñing. Everytime he touched his  
 arm, there was 14 3/8 and everytime he would breath in and breath  
 out, there was a (end of record is not too plain)

It's easy to think of something of the quality existing by itself, to  
 imagine, there is a quality of eternal life. You have got that quality,  
 that is all there is to it. I don't know of any Biblical evidence that  
 any such thing existed then. You might say, "We don't like to have  
 chickens running around the backyard making noise and cackling, disturbing  
 the ground, and tearing up our rose bushes and everything. All we want  
 is the quality / of producing eggs. Let's just have the egg-producing

~~quality~~ quality without the chicken. Well, you can't do it. The egg-producing quality as an attribute of the chicken, not something that exists of itself. And I think the same thing is true of eternal life and a good many things. They are attributes. The old psychology of forty years used to teach that man has three faculties, will and thought and emotion, and the language they used sounded as if they were three distinct things, like a bushel of potatoes or something. A man had this, and there was quite a revolution in psychology when they recognized what is after all a thoroughly obvious fact, that man does not have will, or mind, or emotion, but man wills, man feels, and thinks; they are activities they are not things, and the same is true of eternal life: it is an activity, a possibility of continuing without being destroyed, and there must be means which God provides whereby that could carry on. Now whether the tree of life was that or not is purely conjectural; we do not know, but it is as good as any other I know. (Question: It is necessary to believe by the doctrine of verbal inspiration that there were literal trees?) The doctrine of verbal inspiration means that these words are free from error. Now the word "tree" can be used in a figurative sense, undoubtedly. Maybe instead of trees/<sup>maybe</sup> there were vines, but I think that unlikely. I think it <sup>c</sup> much more likely they were actual, literal trees. It would seem to me there is nothing in the passage to suggest they are figurative. Now a person has the right to suggest the possibility of interpreting another way, but we examined to see if there is evidence requiring such a thing, and I should think it extremely unlikely that there was any reason to think of these as other--now if you grow every tree that is pleasant to the sight and good for food, now those certainly are figures that apply excellently to literal trees, much better than to anything else, I would think. That is, I say you have a perfect right to suggest the possibility of taking anything in the Bible figuratively; you have no right to suggest taking most of any one chapter figuratively. It

has figures scattered through it, like any work that ever was written, and any one ~~of~~ element, you can say, "Now maybe this is figurative," but you can't go on and say, "This is figurative, that is figurative, that is figurative, the whole thing is figurative." That reduces it to nonsense. And you have to have some evidence or reason for thinking it is. It is like when Galileo first looked at the sky through his telescope, and Galileo said, "The moon has mountains, and there are valleys in between the mountains." And people said, "That is perfectly absurd. How can the moon have mountains. The moon is perfectly flat." And he said, "I looked in the telescope. You can see that there are mountains." And somebody said, "Oh yes, that's just the way it looks through the telescope. Actually in-between those mountains, where it looks to you like a valley, there is doubtless some crystalline substance in there that is invisible, but it fills up all that space so it is perfectly flat." And Galileo said, "If you want to suggest that, then I'll say there is a similar crystalline substance over the mountains that makes them ten times as large as they are, so there actually are mountains there." In other words, when you start in assuming something, suggesting a possibility, you have a perfect right to do it, but only to a certain extent. When you go beyond that, you reduce it to nonsense. Now in this case, if there is any evidence for assuming these trees were something else, all right, but in the nature of the passage, I think it would require a good deal of evidence. (Question) C. S. Lewis may or may not believe them to be fact, I don't know, but that would not affect the matter. I certainly have never meant to suggest that C. S. Lewis was an inspired interpreter of the word. In fact ~~of~~ it is altogether possible that he may be absolutely incorrect in a great many things, but C. S. Lewis has taken certain of the Biblical concepts and has expressed them in a very clear way. And in so far as he has done that, I think it is very useful, but I would say that he, as any human writer, should be read with great care, that one does not take over/ incorrect or erroneous ideas from him. Now when most people use the word

"mythology" they mean something that didn't actually happen; it is just an illustration. Now there may be illustrations in the Bible that didn't actually happen, there are terrible 5 1/4 ; some of them may be illustrations, not things that actually happened. But to say that these stories in the beginning of Genesis didn't actually happen is going contrary to the whole teaching of Scripture, and I wouldn't be at all sure that C. S. Lewis would 5 1/2 that; he might call it "true mythology" and mean something entirely different. I think what it is is a true account of the history of the world. (Question: C.S. Lewis in "Perelandra" didn't attempt to make a real interpretation of the temptation in the Garden of Eden; as it is there he approaches it in a different way. The devil there.....Eve...he tried to make her think it was good not to do what God had told her, she was doing a good thing. There was a different approach entirely.) Why a different approach? Isn't that exactly what Satan does here? Satan tries to make woman think it would be a good thing to eat of this fruit....(Question: It would be a good thing for her, but I mean a good thing <sup>in</sup> ~~for~~/God's eyes; she was actually doing God a favor.) Well, I don't know. But at any rate, there is in connection with the book "Perelandra" an interesting thing that in that he makes the temptation. he's not telling the Bible story..he's assuming a new situation on another planet, and on that he makes the temptation doing something which doesn't sound the least bit/<sup>like</sup> what was done here, but it was something which would be good, and something which at the end of the book they are given a perfect right to do, but something which is simply given as a simple test of whether they will be obedient and trust God. And that is of course that those take who say, "This is merely a sign of whether Eve will be obedient." There was nothing ~~per~~ se in it which made any difference." That it is evidently the Lewis derives from this, though he uses an entirely different story. But in this matter here of the tree of the knowledge of good and evil, we notice that there is nothing in the accoutn which would prove

that it is actually something that had an effect. It is altogether possible that this is merely something to prove whether they will be obedient or not, and many commentators interpret it that way. And that is the most important thing about it in any case: the vital thing is, did they obey God or not? They did they trust God or not? When God said, "This is the thing to do," did they have confidence in what God said was right, and that God truly loved them and it was best for Him and best for them and best for all concerned, or did they proceed to <sup>try to</sup> their imagination to reconstruct the universe in ~~the~~<sup>a</sup> way contrary to what God has done, which they thought would be better, under Satan's leading. That is the vital thing, it's the primary thing, it's the important thing in the passage, and whether there is any actual effect produced by eating of the tree of the knowledge of good and evil or not, is something which is quite beside the point as far as the important aspect of passage is concerned. And therefore the Lord has not made clear to us whether the eating of the tree does anything or not, and I don't know whether it did or not, but my inclination is to think that it did, but that is purely a guess. (Question; I would say that regardless of what interpretation you had on the fruit itself having an effect, the main effect would be the effect of sin, the effect of disobedience, although....) That's right, that is the vital thing. The sin, the disobedience to God, the lack of trust in God, the failure to follow God's word. When God says this is the thing you are to do, the decision, after all, there is a better way to do it than what God says, that is the sin and that is what causes the misery and brings the result; death didn't come from eating the fruit in any case; death came because of God's punishment upon them for having disobeyed Him. And so it doesn't affect the main important matter here, whether the fruit had any effect on them or not, and I ~~don't think~~ personally think it did have an effect, but that is purely a guess on my part, and it is just as possible to interpret it



that it didn't have an effect, <sup>or</sup> ~~but~~ I would rather say, "It doesn't tell us whether it had an effect or not." And if your opinion is that it didn't have an effect, you have a perfect right to that opinion, but you have no right to say somebody else has got to take that as a conclusion, because it doesn't say it didn't have an effect. It doesn't say it did, it doesn't say it didn't, therefore we don't know. (Question) Well who said it was good for proof? (Eve saw the tree was good for fruit... to make one wise...) Well, how did Eve see these things? She saw them because Satan told her that. And, I mean, it may have been, but I wouldn't be too sure. It says, "That's what Eve saw." That was Eve's opinion. It may not have had any effect at all. On the other hand, it may have had. You can take a person today, you can give him good ~~food~~ food, you can give him all he needs, all kinds of food you can want, and you can just take one little tiny substance, so little of it that the amount of it you'd eat every day could easily be put on the top of a needle, perhaps on the top of a pin point, and just see to it that that particular tiny amount of substance doesn't get to them, you can give them everything else they want, all they want, and they'll get terrible diseases and die. There are little tiny things which are various foods which are good foods, but without these little tiny things you just can't live. Well nobody dreamed until the last ten years, and whether this might have something in it that might have a certain effect we can't tell. It's not necessary, 1 1/2 think it is. (2 trees) (Question) Yes. You can't get away from the fact that in ch. 3:22 God says, "if they take of the Tree of Life there is going to be an effect from it that I don't want them to have," which means an effect that is in the tree. And so if that has an effect in the tree, it suggests that it's possible that this does too. But it doesn't prove it. Incidentally, I'd like to mention that I just looked down here and noticed this. It says, "How to open a Bible." Evidently somebody bought a new Bible. (Directions read.) "This operation can be repeated once or twice." Now, how many times do you repeat this operation?

every time you open your Bible? How many here do this every time you open your Bible? Somebody? Well it says here "How to open a Bible". Do you mean that you don't open it that way? (laughter) Yes. It doesn't put in the word, "new". It says, "How to open a Bible". It means, how to open a new Bible, or, how to open a Bible the first time. But the word "new" or <sup>the words</sup> "the first time" is not in there. On the ~~had~~ other ~~had~~ hand, <sup>"How to open</sup> the word, "every time" isn't in there. ~~I open~~ the Bible every time, That isn't in there either. And therefore you have to tell from context which way to take this thing, "How to open a Bible." And you can well imagine if somebody who didn't know anything about Bibles <sup>who had</sup> ~~just~~ become a Christian and understood this was a wonderful book, if this was put in his hands, he would say, "Well, every time I open the Bible I have to do this." (laughter) I think it's a good illustration of the fact that we mustn't read into something words that are not.....(end of record)

That are not expressed. And that's true in any language, in anything, in any statement. But when we come to the Bible, we have a tendency to read a statement, and immediately read into it all kinds of things that aren't expressed there. And we have no right to do that any more than we have with this here. You have to look ~~at~~ at the context and see what the implications are that are not there expressed. But the implications that you draw from the context, you have ~~no~~ drawn, they are not expressed there, and therefore recognize that you may be mistaken in your interpretation. Now if this tree ~~had~~ had a definite effect simply by the eating, not the matter of simply obeying God or disobeying God, but simply by your eating of it..maybe some of you have heard that poem of Service's in which he begins..(blank ). He head about the man who was in the battle and carried a pocket Bible, and a bullet came and it struck him, and it didn't go through the Bible, it stopped it three-fourths of the way through, it ~~lost~~ its force, and the man's life was saved, and what a wonderful thing it was, and he thought maybe he ought to carry a B,ble, but he didn't get around to do

it, but then some time ~~he~~ went on, and he was in a battle and somebody shot, ~~him~~ and the shot him over his heart and ~~it~~ it didn't go through, and his life was saved. And he said, he didn't have anybody Bible but he had a pack of cards and it worked just as well. (laughter) The (fall ?) of course was lessened in order to try to destroy people's faith in the Bible, but I think actually it should have the effect of destroying rather a misconception. The New Testament says that God causes rain to fall upon the just and the unjust, and God does in His universe..He has established it in such a way that certain things happen in accordance with natural law regardless of your relation to Him or your general situation. The universe just is that way. You see people who are wicked who are getting along prosperously, and you see righteous people who seem to have every kind of misfortune and every kind of ~~big~~ trouble, and you say, "What's the matter? This person reads the Bible every day and yet he has all this trouble." Well at first when you get into it you find that there are reasons why the righteous suffer, and there are reasons why the wicked, some of them, I mean, have a temporary success. There are reasons for these things, but there are these forces, and here is a godly man, and he goes out into the ministry and he works hard and he accomplished nothing, and here is another man, and he goes out into the ministry and he is not half as good as this other one, and he accomplishes a great deal. And you say, "What's the matter, this is a much more godly fellow than this one, much more consecrated fellow than this one. Yes, he is. But ~~this~~ fellow bothered to try to learn to speak in a decent fashion that people would enjoy hearing, and the other fellow just took it for granted that he could speak well enough, and people didn't like to hear him speak, and they drifted away and didn't come to ~~hear~~ hear him. And he said, "Why on earth doesn't the Lord give ~~him~~ <sup>me</sup> more success with all my prayer and all my devotion I'm not having any success," and the Lord wants him to give a little thought to material things and to learn how to speak in a way that will get across. The Lord has made our world in that way. There are

material forces and He wants the Christian to study these forces, to use them for His glory. Well there is no reason why it must not be that God put something in this fruit here of the Tree of Knowledge of Good and Evil, He put something in this that would have an effect upon a man. It might very well be. My personal guess is that it is, that He did. One cannot say for sure that He did for sure; it may be <sup>that He</sup> didn't. But my personal guess is some of the phrases sound to me a little bit as if He did, but if He did, what was it that He put into it? What would the effect be? Well, if the Tree of Knowledge of Good and Evil, if eating the fruit had an effect, then the effect of the fruit was to give him a knowledge of good and evil, wasn't it? What is the knowledge of good and evil? Is it the knowledge of how to break banks, the knowledge of how to torture people? Is it the knowledge of how to do wicked things? Is it the knowledge of how to do good things? Is it the knowledge of how to read the Bible? Is it the knowledge of how to lead a prayer meeting? Is it the knowledge of good things/? Well, it's the knowledge of good and evil. Is it the desire for evil? Well, if it is, it's equally the desire for good, isn't it? What is it? What do you mean by this knowledge of good and evil? Mr. A, what do you suggest? ( I suggest that it opened man's eyes to the possibilities for evil which he had not heretofore known, that he now recognized the force of evil in the world, and the fact ~~that~~ he could align himself with it.) Now would that be a better interpretation if it simply ~~said~~ said, "Tree of the Knowledge of Evil"? I mean, did it equally equally increase his knowledge of good things, the knowledge of good and evil. (His was possibly a more passive obedience when he didn't know evil, and when he realized the conflict between good and evil then he realized ....align himself with one side....) So from that viewpoint then, it would make the temptation greater to do evil because he would know more about evil, but he'd also know more about good. So you would think the two would kind of balance, wouldn't you? (Question) He would know they existed, but knowing they existed wouldn't certainly be making a choice

between them, would it? Adam made his choice before he knew it. (Now he experiential knowledge of good and evil) It's very hard how that would come from eating fruit, that sort of thing, isn't it? You would think that could very well come from making the wrong choice, but from eating fruit it's rather hard to see how it could do that, and also, if it's knowledge of good as well as knowledge of evil it's rather hard to see why it would be a bad thing to do, isn't it? (Question: I'm just wondering if it didn't give him a knowledge of good as contrasted to the knowledge of evil, whereas before he didn't have anything to contrast the good with, all that he knew was what God had told him; now by whatever physical change, the distortion of his mind, ~~by~~ he experimentally experienced evil, and now he could contrast the evil which he had experienced with the good he had experienced before.) (Mr. Eck: How could he be as God, then? God never experienced evil?) Mr. E. says, "How could that make him like God, "like one of us, knowing good and evil"? (Student) Well, of course if they knew to discern between good and evil, if they really knew that, you would think they would be much more apt to do good than as if they didn't know it, wouldn't you? That would be a step in the direction of good rather than of evil, wouldn't it? The person who understands the difference and sees the terrible consequence of evil, he's much less apt to do the evil than the person who doesn't. (Student: Where did you get that idea from?) (laughter) Dr. M: Very good. (laughter.) (Student: Paul says he knew what was good, but what he would do, he still did not.) (Student:....perversion of the will). The will, yes, rather than the knowledge. The perversion of the will when they accepted Satan's statement that God was wrong, that they'd better off with eating this fruit, instead of worse ~~for~~ off. (Student) No, every sin makes it easier to sin more, certainly, but would the eating of the fruit, aside from the fact that God had forbidden that, would that make it easier to sin? (Student: Not a physical effect, but maybe a distortion of the will so that he was like God in that he could sin or not sin, that he had free will in that sense.) Oh; but most theologians believe that man's will was

comparitively free before the fall, but after he ate the fruit his will was bound, that now he was tied to sin; his will was less free, rather than more, so how would he now become "like one of us," then? (Student: ...progressive perversion of the will.) Yes, but how would that relate to the fruit? That would be apart from the fruit, wouldn't it? It wouldn't relate to the fruit. (Question) But why would that ~~be~~ be called the knowledge of good and evil then? If it were called "the knowledge of evil," that might be right. (Student: I think he had a greater comprehension of good, and also a comprehension of evil by his partaking of the fruit, ~~and~~ in that itself there was penalty one way or another, it was the disobedience..) That's right, but your opinion is that the fruit didn't have any effect upon him? (That's right.) (Student 2: It did have an effect, whatever it was, because before, it says, they were naked and they didn't know it, and afterwards they knew they were, and they knew there was something wrong about it. ...comprehension....something came in that allowed him to make judgments between the two....) You mean, in other words, they might do all kinds of things before the fall that we ~~could/did~~ would call sin, but they weren't sins because they didn't know any better? (They got in a position where they could make a judgment, they could look ahead and see the consequences of their actions, and judge between what was good and ~~what~~ was evil in that sense.) In other words, the fall was a fall upward, they now learned the difference between what is right and what is wrong, and they were going forward. That's the evolutionary ~~theory~~ theory. (laughter) (Student) Yes, but would that fit with this phrase, "knowledge of good and evil"? Well now, we could go on indefinitely; I think we had better move on a little further. (Student: ..."like god" an appeal to pride...the power of choice now...) But theologians all teach the opposite; they say now they didn't have the power of choice; before they had the power of choice, and they chose evil, and now their will is bound to evil. (Student) (end of record)

Stilll having a survey of the second chapter of Genesis. And we were noticing in this chapter something of the problem involoved in the question "What is meant by this Tree of the Knowledge of Godd and Evil?" We saw that as far as the facts of the Scripture are concerned, it is proven that knowledge of good and evil have something to do with this tree, but it is not stated whether that knowledge is ~~a~~ something which is related to the tree simply because the tree is the instrument selected for that purpose without there being any specific material relationship between the tree and it, or whether there is actually a direct physical relationship/ between eating of this tree and ~~securing~~ securing the knowledge of good and evil. In ~~the~~ the first case, of course, the tree is simply the instrument God uses to make the test. In the second case, there is not only the instrument which he uses to make the test; He puts in the tree in the fruit of the tree something that willl have a definite effect on many when eaten; it's not merely that man disobeys God, but that certain effects flow from this ~~dis~~ disobedience, and there we found a real problem: What are the effects which flow from his disobedience? Is it that it increases his knowledge of good and evil? That doesn't seem to fit the circumstances. Is ~~it~~ that it increases his discernment between good and evil? Well that surely woudl be a good thing. It would be a very strange thing to forbid man to increase his discernment between good and evil. It would ~~be~~ ~~as~~ a very strange reason indêed for driving him out of the garden, if that/what he secured. If it had been simply the knowledge of evil, the Tree of the Knowledge of Evil, but it's not. The Tree of the Knowledge of Good and Evil is just as much the Tree of the Knowledge of Good as much as it is the Tree of the Knowledge of Evil. And so we find many commentators who try to give an explanation of how eating this fruit gives man a knowledge of good and evil, and this knowledge of good and evil which it gives to him is something which makes him like God, and yet it is something which makes it desirable that God drive ~~a~~ him out of the garden because he ~~is~~ has it, and there are many attempts made, and I think some of them ~~are~~ sound very

possible when you read them, though when you examine into them you begin to wonder. And personally I think that the only way to find a satisfactory answer to the problem is to look at the Hebrew words ~~of~~ involved and to see what these Hebrew words mean. The Tree of the Knowledge of Good and Evil. The Hebrew words are  $\text{טו}$  and  $\text{רע}$ . What do the Hebrew words TOV AND RAH mean? What do the English words, "good" and "evil" mean? If I recall correctly, I ~~think~~ think Job once spoke of a loss which had come to him, great misery which had come upon him, possessions of ~~his~~ his were destroyed, and he said, "Shall we receive good of the Lord and not receive evil at His ~~hand~~ hand?" Well, can you receive evil at the hand of the Lord? Is the Lord an evil one who will do what is evil? What would Job ~~mean~~ mean when he said this? Is it perhaps possible that our English word "evil" has undergone a change in the course of the centuries, so that today our English word "evil" is specialized onto a certain specific meaning which was not in the mind necessarily, perhaps, of the K.J. translators when they rendered it? And consequently that "evil" in Old English would have a meaning which would correspond more closely to the Hebrew word ~~than~~ than our present word "evil" does, and that our present word "evil" sometimes would still be used in the Old English sense, but quite generally it is used in a different sense altogether today. What does evil mean today? Why it means "wicked", doesn't it? It means that which is morally wrong. If you say that a person had a great knowledge of evil, you mean that he knows things that he oughtn't to know. You mean he know things that are morally degrading. You mean things that are criminal, that are harmful to others, and degrading for himself. Is that what the Hebrew word RAH means? Or is it even what the word evil meant in Old English. Well the way to find that out of course would be to take the word "evil" and trace it through Shakespeare and other early English writings, or even to trace it through the A.V. of the Bible. Or better still to take the word RAH and trace it through. Now of the word TOV, which corresponds to "good," when we think of "good," our word "good" is already ambiguous. Here is a good man. What do you mean by



that? You mean he's a man who obeys the Ten Commandments. You mean he's a man who is kind= to people. You mean he's a man who does <sup>what is</sup> ~~right~~ morally right. But then you say, you shouldn't merely be good; you should be good for something. And what do you mean by good now? You are good for something? Yes, utility. You say that ice cream is good. You mean the ice cream is morally upright and keeps the Ten Commandments? (laughter) The word "good", while it is used in a moral sense, is used much more in a physical sense, in a sense of that which has utility, in a sense of that which is efficient; that which is constructive; of that which can accomplish something. Now our word, "bad" is I think in English the exact equivalent of our word "good". Here is a bad man; well that's an evil man; that's ~~and~~ a wicked man. No, I guess "bad" does have quite a bit of the moral connected with it, <sup>too.</sup> doesn't it? (Student) Yes, <sup>7</sup> very good. That indicates something which there is nothing <sup>morally</sup> involved in it, . If we're referring it to a man we are not apt to use the word "bad" in that sense. We're perhaps apt to use the word "weak" or "inefficient" or something like, but of things, we're apt to use bad in that sense; we're not so apt to use "evil"; we're not ~~so~~ apt to say, "it's an evil <sup>7 1/4</sup> " in modern English." Now just on this word "wrath" I notice one interesting instance that comes to mind <sup>ch. 24.</sup> is in the Book of Jeremiah/ We find that there was <sup>a</sup> time when people said that the people who remained in Jerusalem were good people, and the people who had gone into captivity were bad people, and they said, therefore that the people who had gone into captivity had deserved to go, and the people ~~who~~ had stayed there, they were the upright people. And Jeremiah said, "It's just the other way around." And so in Jeremiah 24 he didn't want to say something that immediately would make them angry; he wanted to give it to them in a tone ~~that~~ would hold their attention and get the point across first. And so he went out, we read, with two baskets of figs. V. 2 "One basket had very TOV figs, very good figs, figs that are first rate. The other basket had very RAH figs," the word which

is translated "evil" in Genesis 2. But here it is translated "naughty",  
 (laughter)  
 "the other basket had very naughty figs which could not be eaten, they were  
 so bad." Now you see how the word "naughty" has changed its meaning?  
 In Old English "naughty" means bad. "The figs are naughty." That is,  
 they're not good figs, they don't taste good, they're naughty. Of course  
 we wouldn't translate it that way in modern English; they weren't  
 "naughty" figs in our usual sense in modern English. But it's this same  
 RAH that is applied to the figs here, and then it's translated "evil" in  
 the next verse: "The Lord said to Jeremiah, 'What do you see?' And I  
 said, 'Figs, the good figs very good, and the evil very evil, that cannot  
 be eaten, they are so ~~so~~ evil.' " These <sup>figs</sup>/had gone against the Ten  
 Commandments, they've gone against the moral law; they are evil. Well,  
 you see that's not what it means at all. It means that they are not figs  
 that have utility, that can build up, they are something that are not  
 suited for a constructive purpose; they are evil in the sense of being  
 bad, in the sense of tearing down; in the sense of destruction. And we  
 read of course in the Scripture, "The Lord sends good and shall He not  
 send evil?" And we don't mean by that, "Shall ~~not~~ the Lord send some-  
 thing that is morally ~~not~~ wrong," we mean, "Shall the Lord send some-  
 thing that tears down, that is destructive." In that sense it would be  
 evil to tear down ~~a~~ some tenement houses, it is destructive, but it would  
 be preparing the way for the building of a sky-scraper in their place.  
 It would be the destructive, the tearing-to-pieces, the doing-away-with,  
 but it would not be evil ~~in~~ in any moral sense, it would depend on what  
 you were going to build there, if you were going to build a saloon there  
 in their place it would be evil. If you were going to build a Christian  
 church there it would be good, so that it would depend on your purpose,  
 the thing ~~that~~ is physically destructive or constructive, but the  
 purpose is not necessarily morally good or morally bad. That's a different  
 question. Now this phrase, "TOV and RAH", taken together, "good and evil",  
 we find it used a good many different times in the Bible, the two words

used together. WE find that pharaoh, in the latter part of Genesis, had a dream, in ch. 41. And he saw seven cows and then he saw seven other cows, and the one group of cows that came up were well-favored and fat, and the other were lean; and the "bad" cows here ate up the "good" cows. And the "bad" cows here, they're spoken of with the smaewords, the TOV cows and the RAH cows, and they probably ~~they~~ weren't any worse dispositioned ~~than~~ than the fat cows were, but they ~~probably~~ were cows which were not fat, which were adapted to accomplishing, to building-up. They were the good cows and the bad cows in <sup>this</sup> ~~the~~ sense, and the same is used of the ears of corn. W<sub>a</sub> have the seven good ears and we have the seven bad ears of corn, and we have the seven good cows and we have the seven bad cows. We find over in Isaiah that ~~the~~ the Lord said, "I the Lord create evil," and the Westminster Confession says, "God is not the author of evil." Now is the Westminster Confession wrong at that point? Were the writers of it unfamiliar with the Book of Isaiah, or did they realize that in Isaiah where he said, "I the Lord create evil," the Lord was not claiming to be the author of evil in the moral sense. He was claiming to be the one who can build up and the one who can tear down; the One who sends into your life the things that are a joy to you, and ~~help~~ help you to go forward and accomplish in succeeding and getting what you want, ~~and~~ and the things that tear into your life and seem to you to be calamities. If your're truly Christs and the things come from H<sub>m</sub>, you know they are not real calamities to you; they are evil, they are destructive, but they are from the Lord and they are for your good, because He makes all things work together ~~for~~ for good to those that love the Lord. He is the author of evil. he tears down the wicked. He destroys the pretensions of the heart. He brings H<sub>s</sub> opponants to nothing. He creates evil; but the evil which is spoken of there is physical evil rather than moral evil. Now that isn't to say that the word RAH may not be used with a moral connotation. Naturally that which is destructive of the plans of God is per se morally evil. That is to say, destructive to God's will is

per se morally evil. But the root idea of these words, TOV and RAH is an idea of building up or of tearing down, the idea of being efficient ~~or~~ or the idea of not being effective; <sup>it is</sup> not inherently a moral idea.

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is the common word for bad, and it may be used in a moral sense, but it is most commonly used in a physical sense. Now that doesn't ~~prove~~ prove that in this case where he says "the Tree of the Knowledge of Good and Evil" it does not mean the knowledge of moral good and of moral wickedness; it doesn't prove that that isn't what it means; but it does suggest very strongly to my mind that the ~~words~~ TOV and RAH here are used in their usual Scriptural sense, rather in the specialized sense of moral goodness and wickedness, for which other words would be more common in the Scripture, and therefore it suggests- to me as a possibility, ~~and~~ and a very reasonable possibility, <sup>(it's</sup> something on which I think anyone would be very foolish to be dogmatic) that the Tree of the Knowledge of Good and Evil was a tree which was placed there as the <sup>means</sup> by which God intended to give man a great step <sup>forward</sup> in his effectiveness in accomplishment, to give him skills, to give him ability to build up and to ~~tear~~ tear down, ability to do the things that he desired, where they were of building up or of tearing down to make ~~room~~ room for that which is to be built up. That it is, in other words, a word for going forward in increasing of skill, in increasing of <sup>practical</sup> ~~practical~~ knowledge, and it would mean in that case that ~~if~~ it was God's will that man should go forward and should make a great step forward in practical knowledge, but that before he took this step forward in practical knowledge that he should prove himself ready to take it, that he should stand the moral test, and therefore God forbids him progress on this line as yet, until he is ready for it, and gives him the command that from this particular tree here, which is a good tree and a tree adapted to a good purpose, as tree which will make him wise, make him more godlike in the sense that he is more effective, he can accomplish more, he ~~can~~ can do more, that this is not intended for him as yet. We often

here it said nowadays by people who perhaps know nothing about Christianity, that the great trouble with our civilization is that our technical knowledge, <sup>that</sup> our ability to do things in the physical sphere has gone ahead of our control in the moral sphere, and our knowledge of relationships between people and how they work together, and that therefore that we are getting into the position of a little child with a sharp razor blade in his hand or with some strong machine which is a fine thing for one who is developed enough ~~to~~ to know how to use it right, but the danger is ~~that~~ our civilization will us up to pieces because its moral fiber is not up to the intellectual and material things which it has in its ~~hand~~ hand. Now if this be the correct interpretation of this, it would mean, of course then, ~~that~~ God placed this tree here and placed it for a good purpose, and that after man stood the test, and after man proved that he desired to trust God and to do ~~by~~ what God's will was, whether it appeared reasonable to him or not, that he wouldn't say, "This is the one thing God doesn't want me to have. God must be mean to me and withholding it. I'll reach out and take it." But that he would rejoice in the good things God had given him; but then after a man ~~g~~ had stood the test, God would have said, "Now you're ready for it, now eat ~~it~~ of the Tree of the Knowledge of Good and Evil, now take this step forward in your material effectiveness now that you're ready for it." But man then, according to this interpretation, when he takes of this he steps forward in a material way, and at the same time he steps backward in a moral way by virtue of breaking God's command, and he falls because he has disobeyed what God has said, he has refused to trust God, he has put Satan's word ahead of God's word, and his ~~own~~ own desire ~~ahead~~ ahead of God's desires, and the result is that then after he has done that, he ~~is~~ <sup>is</sup> now in this morally bad condition and he has the possession <sup>a power which</sup> ~~which~~ is dangerous, particularly for one in that situation, and therefore the Lord says in ch. 3, v.22, "Behold, the man is become as one of us, to know good and evil." That is, man has taken a step forward in efficiency, in effectiveness, in ability to accomplish

things. He has become more godlike in this purely physical aspect, and therefore, being more effective, more ~~powerful~~ powerful, more ~~wise~~ wise, it is quite natural then that he will think to put forth his hand and to do the thing that will help to retain him in his power, and to make him able to go forward in a life in defiance of God, and therefore God says/ he must go out of the <sup>of Eden</sup> garden/and not have access to that which he could use with his newfound power in the attitude which he has assumed in defiance of God. (Student): Why did they think they were naked after that?) Yes the eyes of them both were opened and they knew that they were naked. They now had secured a wisdom which was in itself morally good ~~or~~ or bad, but an understanding which enabled them to accomplish things in various directions and to see various possibilities and potentialities, and probably then would leave them to see that which would never would have occurred to them in their innocent state, to see possibilities and potentialities and to realize the need ~~of~~ of something to hide their wicked thoughts from one another and from God. There is certainly nothing to suggest--I heard one speaker tell once how doubtless man and woman had a <sup>natural</sup> covering and that they sinned they lost this covering, and then they were naked. There is nothing in the Scripture to suggest that that I know of. He suggested that it was a covering ~~of~~ of life, a wonderful covering of life, and they lost this covering. Now I don't say that this is impossible, but it doesn't impress me that we have any reason to make such an assumption there. I would think they were just as naked before as they were after, but there was nothing wrong with their nakedness before. Afterward there were two things: there was one, the moral change which came simply through disobeying God, and there was also the physical change which would give them the possibility of recognizing ~~the~~ potentialities that perhaps they didn't know. (Student:....spiritual life....) Yes, but of course that's rather hard to define exactly. It is a phrase--we say they had the spiritual life before ~~the~~ <sup>which</sup> they lost afterwards, but just what it is that they lost is rather hard to define. They had a potentiality before: they were

innocent. I don't think that man was so much righteous before as he was innocent. He was in a state where he naturally trusted God, and God gave him the opportunity to trust him fully and ~~sp~~ completely, and then he followed Satan instead of God. Now we often hear that said, "Man died." God says in the day you eat thereof you shall die. " Now does that mean that there was a spiritual death immediately? Entirely possible. But I would~~n~~ not want to be dogmatic on it, it does not so state~~s~~. But this certainly is true, that in the day when they ate it sin entered into the world and they began the long process of decay, which only nine hundred years later or so resulted in complete physical dissolution. (Student: .....that gave them this knowledge?) No, I would not say that. I would ~~sp~~ say that we do not know. I would say that the facts are that the tree is connected with knowledge of good and evil, and if you interpret that "good" and "evil" in a moral sense, I would think it is unrelated to ~~sp~~ what they ate, that it is simply doing which God has forbidden and that is all there is to it; that it is merely an indication, merely a sign. But I would incline personally to think that it is a more probable explanation, and I think it's very foolish to be dogmatic...9 1/4 a more probable explanation that ~~what~~ it means by the Tree of Knowledge of Good and Evil is that actually, eating of this put certain vitamins or certain chemicals into their bloodstream, into their system, which had a definite effect, and that this definite effect would be an increase in physical wisdom, a knowledge of building up and tearing down, rather than that it is an increase in fine perceptions of moral differences or anything of that kind. Now to me there are the two possibilities, and I wouldn't think that we certainly have any right to say that this one is right and this one is ~~sp~~ wrong. I think there are the two possibilities, but I personally do not see the third ~~sp~~ possibility that eating of this had an effect upon them, but that the effect which/<sup>it</sup> had was an effect in the moral sphere. I think the effect in the moral sphere came through the disobedience to God, rather than through what they ate. (Student)

Well, to build up and to tear down, and to create any destructive thing would be folly, of course. But of course a destructive thing may be a very good thing. Morally it is an excellent thing to clean away, take away the trees and the roots and the weeds and everything and open up the ground in order that you can grow things on it; it is destructive but it is very good, when it is for the purpose of making the ground such that you can produce food on it. When it is something to go out and destroy the food that your neighbor is growing than the destruction is morally evil. But whether it is morally good or evil depends on the purpose of it, not whether the actual act is destructive or constructive.

(STudent) I would say, "They couldn't have sinned before they did sin," yes, but I would say this was their first chance to sin, they had no other choice set before them; there was no other possibility before then of doing something contrary to God's will. "Well," you ~~should~~<sup>might</sup> say, "if they were determined to find something they could commit suicide, they could something that was definitely contrary to God's will, but such a thing would never had occurred to them. But God put them in a position where the whole area of choice before them was a very simple area. There were no complex questions to think of, what is right and what is wrong. It was a very simple question: "Shall we trust God, and obey Him, or not?" And this very simple test was put before them, and they failed the very simple test. (Student: ....something to give them more skill, why did God say, "Thou shalt not eat"? )Does that mean never to eat? I do not think so; I think it means, do not eat until and unless He gives another command. He can't say, "Thou shalt not eat" today, and when they show by a day or two days or a year or two or a thousand years or two ~~whether~~ whatever the time was that they resist the temptation and they do His will, He could say, "You are ready for it; now you are ready to step forward in spiritual life and have a corresponding step forward in physical effectiveness. Now come and have some of this fruit." I don't think God would create something which was per se bad. He created, of course, and that which



He created was good. (Student: Do you think Satan might have a hand in this?) In the creation, no. He can't create anything. Stan only destroys, tears down. He never creates. He makes new combinations of that which God has created. He puts things together in a new way, but he never really creates. (Student) He created physically, but not morally, and that's why I think He-created-this-creation- 13 1/3 rather than..moral. (Student) In connection with Mr. A. saying, "Thou shalt not eat of this, that means he could never eat," we don't know. He said, 'Thou shalt not eat', and that certainly stood until He gives a contrary direction. It stands for the present moment, and it stands for the next moment, and it continues standing until....(end of record)

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"....And if God said to Abraham, "Sacrifice your son to me," and that was God's command to Abraham, and God was commanding him to do it, and either you have there an early mythical story giving a bad idea, an incorrect idea of God, and we know now that it was ~~untrue~~ untrue and God never did command sacrifice, or else you have a true story in the Bible that God did command Abraham to sacrifice him, but that it was not God's intention that this should go to the point of actual sacrifice, and God intended to intervene as He did intervene and prevented it, that it was a test of Abraham, calling upon him to start to move in that direction, and to keep on moving in that direction, and God would see how far he would move, and then if God intervened that was because that was God will that the command stops at that point. And that, of course, would correspond, as Mr. K. pointed out to the interpretation here: "Thou shalt not eat." Does that mean, never eat? Well, He could have said, "Through all eternity never eat of it." But He didn't say it; He just said, "Thou shalt not eat of it." (Student) The Hebrew usage there has a ~~form~~ form which we call the infinite absolute. And the infinite absolute you cannot translate exactly because we have nothing corresponding to it in English. ~~It~~ It would be just as accurate to translate, "In the day that thou

shalt eat of it, to die thou shalt die." That is to say, that the infinite absolute is the idea of the verb absolutely, that is, without relationship of time, condition, anything else. It's just the idea "die." So when you say "die" there, it doesn't ~~mean~~ mean a participle, continuation, it ~~is~~ means the idea of "die." And the ordinary use of the infinitive absolute is to be put before the verb idea which it comes from. "In the day that thou eatest of it thou shalt die." It is as if you repeat the word, only you repeat it in the absolute form, which has no tense, no person, nothing, it's just the form. Now the infinite absolute also is used in a different way, it follows the verb form, and when that is done it usually means a continuous action, but here it precedes it, it does not follow. So it is just stressing the terrible thing about eating of it: "In the day that you eat of it you will die." You see, it's stressing the idea, "die". (Student) Why does it make matter evil for God to create that which will tear down as well as that will build up, for Him to create, for Him to create the thin calf as well as the fat calf, the evil one as well as the good one? How does that make it morally---it's just a physical difference. (Student) Not in our modern English sense. It would be RAH in the sense of the Hebrew, and "evil" in the Old English sense, in which Job said, "Shall we receive good of the Lord and not receive evil from Him?" He didn't mean moral evil, he meant physical evil. He meant, "The Lord gives me wonderful things; praise God for it. Now the Lord sees that I'm better off without so much of this, and He takes it away. Well, it's a good thing to give me all this; He gives me all these fine automobiles and all these lovely things and I'm so busy running around the country with them I don't have time for meditation and prayer as I should, and God sees it's a bad thing for me, He takes it away, and He makes me lose a lot of money, or He has my leg broken or something. He puts me in a situation where I have time to meditate and think of the things I should have been able to think of without His having to interfere, to force me ~~into~~ into that situation. It's morally good, what He's done. But it's physically evil." There is

no moral evil in it, but there is physical evil in it. (Student) That's right; and the mind having become perverted by sin, then you have the situation ~~to~~ develop<sup>which must continue.</sup> Things are natural, you have to recognize the unnatural condition. You might say, "It's perfectly silly to have to put locks on things. People ought to be good enough not to steal something. Therefore I'm going to leave my bicycle anywhere downtown and not put any lock on it. It's perfectly silly." Well, it is silly, and in a good world, in the world the way God made it, it would be ridiculous to think of leaving anything like that, of fearing that anything would happen to it. But in the world as it is we have to recognize the moral situation and we have to act accordingly. And there are many things that in a perfectly good world we ourselves could do, it would be perfectly all right. It might be very fine for us to do. But in a world with evil around us and within us we have to recognize potentialities, and we have to keep away from it. There is many a minister ~~who~~ who decides to make his sermons more effective he will go down into the wicked part of town and he will observe what ~~is~~ happens and he may preach on it, and a man may do that. I know one minister in Philadelphia who used to do it. But when he did he put on his clerical costume, and he took an altar with him. So that there was no question in any one's mind but what he was there for and why he was there. Now there are ~~other~~ ministers who will say they are going<sup>in order</sup> to observe then wickedness of life in order to preach better about it, and actually they will very soon find that they are pandering to their own lower nature, and they are placing themselves in situations where ideas come into their heads that are bound to be morally harmful to them. And in a wicked world our morals are so apt to become mixed, that there is many and many thing that we must not do that would be perfectly all right for a person to do ~~in~~ in the world before man sinned. (Student; How about the potentialities of Adam before the fall. How do you account for that? He was given the rule over the universe, he had dominion over the animals..)

How about when he lost control....How do those two words before the fall compare as used in Jeremiah? Do they have the same connotation in relation ...nature...). That's right. God put evil in nature. He put thorns and thistles in nature. But that was physical evil, not moral evil. He put physical evil in nature for its effect on mankind. (Student) We definitely believe that it was a fall upward; it was a fall downward. We do not believe there was utility gained in the fall. Not at all. But if the fruit had an effect upon man, then my ~~op~~ opinion is that it was an effect in the physical sphere rather than in the moral sphere. Perhaps it had no effect. Perhaps it is purely the matter of the test. Now we have looked at the <sup>e</sup>maning of this. We have noticed the fact that this tree is connected with the knowledge of good and evil. We ~~we~~ have noticed that. We noticed the fact that God forbid man to eat of it. But there is no limit given as to how long this command is to last. We<sup>d</sup> have noted ~~we~~ that there was no command not to eat of the tree of life, but quite the contrary, it says, "Thou shalt eat of every tree in the garden." The English translation says, "We may eat." There is no word "may" in the Hebrew "Thou shalt eat " is what it says. They were told to eat of every other tree except of the Tree of the Knowledge of Good and Evil. We have noticed that it is entirely possible tht there is no physical effect whatever from eating this, that it is simply the fact that man has disobeyed God's command. We have noticed however that if there be an effect from it, there is one suggestion which I have made which fits with all the context, I believe, and makes the effect not to be a moral effect, but a physical effect. Now there ~~we~~ may be some explanation altogether different from that. It may be that it had a physical effect different yet, which I have never thought of, which perhaps nobody has ever thought of, but the Scripture does not tell us. As far as the facts are concerned, the fact is that this tree was that which was the subject of the test, and that as a result of falling in the test, man becomes morally evil, but that ~~is~~ is getting on with <sup>the fall which is</sup> the next subject. We are dealing with chapter 2, and we

were dealing with this question, "What is the meaning of this, the Tree of the Knowledge of Good and Evil?" Then we have man after this command is given, v 17, "he shall not eat of this," thought "he shall eat," v 16 tells us, "of all the other trees in the Garden, he shall freely eat. This one he shall not eat." Then we have the creation of Eve given, and the creation of Eve given here is first a demonstration that there was no other creature which was a proper help-meet for man, and so the animals are brought before man, and man has intellectual powers, man is able to name them, man was able to look at the animals and to have it obvious and clear that <sup>no</sup> one of them was a proper help-meet for him. And then we find in v. 21, "The Lord caused a deep sleep to fall upon Adam and he slept," and it is specifically stated as a fact here that God took one of his ribs and closed up the flesh, and the rib which the Lord had taken from the man He made into a woman and brought her to man. It is specifically stated here that that happened. Now there are those who say, "This means Adam fell asleep and had a vision, and in his vision he saw this happen, and when he woke up, there was the woman. Where she came from we don't know. Now it doesn't seem to me that's what it says. It seems to me that it explicitly says that God did it. It does not give the details. This word "rib" is not necessarily "a rib", a piece of his side, it's something out of him, but as to the whole detail of it there is of course a great deal which we do not know, but this is given as a definite thing that was done, and so it seems to me that the Scriptural teaching is that God, by this wonderful creative act made the woman. Now you might say, "Why did God have to make her this way?" Well, He didn't. God could have said, "Let the woman be there," and she'd have been there. God could have said, "Let the whole world be created (everything just as it is today)," and it would have been exactly that way. He could have done anything He chose, but the Bible ~~is/it~~ tells us what way He chose to do things. This is the way that He chose to do this, ~~and/it~~ evidently in order to bring certain lessons to man, in order to show the relationship between the man and the

woman, in order to show that she was the help-meet for the man, and to show the relationship which should exist between them. I have here Matthew Henry's Commentary on the Book of Genesis, and Matthew Henry in his commentaries very often has very interesting little touches bringing out spiritual lessons and interesting ideas from that which occurred. I don't know that the commentary is so valuable in helping us to get an exact interpretation of the meaning of the facts, but it very often is extremely helpful in enabling us to get a better understanding of the spiritual lessons which are ~~very~~ <sup>vital</sup> for us in the account in the Scripture.

(end of record)

Matthew Henry says that the woman was made out of a rib, out of the side of Adam, <sup>made</sup> not/out of his head to top him, <sup>not</sup> out of his feet to be trampled upon, but out of his side to be equal with him, under his arm to be protected, and near ~~to~~ his heart to be his beloved. (laughter) Now so much for our interpretation of these two chapters. Now we ~~very~~ have two other things we want to look at; I think our next point should be certain spiritual teachings, certain spiritual teachings in these two chapters, and I think that these are as vital as anything in the chapters. I asked you some little time to note what we learn about God in these chapters. And you noticed that in the chapters God is spoken <sup>of</sup> as definitely uncreated. ~~God is~~ In the beginning there is God already. Before the universe there is God. There is none before Him. You have the self-existence of God here clearly given. You have the omnipotence of God clearly taught in these chapters. You have the fact that God is separate from the universe, He is not the spirit of the universe, He is not a part of the universe, He is not dependent on the universe in any way. God was before there was a universe, and God created the universe. There is many a modern theory which makes God in some way connected with the universe and inseparable from it. The teaching of Genesis 1 and 2 is that the Lord is definitely separate from that which He has created, and exists altogether

apart from it. You have God pictured here as one who has done things in an orderly fashion, as not as one who is simply arbitrary, but one who is orderly in His methods, one has a purpose and a method and there is a progress and there is a goal in what He does. You have God shown here as doing that which is good; he has a good purpose, and we have it stressed. "God saw that it was good." And you have God shown here as one who has love toward His creatures, and who does everything for their welfare. Now you have a picture of man in these chapters which is very different from the picture of that many people have of man today. I received through the mail just yesterday from one of our great ~~publishers~~ publishers a copy of a book which they thought we might adopt as a text-book in the seminary, but I don't think we will. They claim it is the best book that ever has been written to prove that this <sup>life</sup> is the only life we have, and that there is nothing after death. And there are those who have ideas of man which are very very different from the ideas in these two chapters, and these ideas are very wide-spread today. There are those who think of man as simply part of the animal creation, so low ~~down~~ down that he's just like a worm of the dust and it hardly matters what happens to him, and there are many people today who go to the opposite extreme and think of man as the very lord of all the universe and able to accomplish just about anything he wants. AND these chapters very definitely oppose both extremes. They teach that man is something entirely different; they teach that he is the creation of God; that he has no life or power in himself except that which God gives to him. They teach that he is just as much made by God as the creation is. They teach us utter inferiority to God. But at the same time these chapters teach that man was made by God as something utterly apart from the rest of creation. His creation is separate and distinct, and not confused with the creation of the universe or of any part. He it created from the divine spirit. He <sup>has</sup> ~~the~~ the divine breath breathed into his nostrils. He is given specific moral responsibility. He is created as a being with reason, with intellectual powers, with conscience, with

responsibilities toward God, with the right of dominion over the creation under God, with the right given him of having dominion over all that God has created, and with the command to subdue the animals and the plants and all the factors of the earth; to subdue them in order that he may use them for the purposes which God has given. Well now we want to see something, whether it is a pantheistic picture of eternity, of the universe, of material things, whether it is an aesthetic picture, what the picture is of the material universe, but we haven't time today on it, so we have to leave that until next time. Please leave me your papers which you have for today, and for next time make an outline of the contents of the Book of Genesis. What would you figure out to be the main divisions of it. Put about two hours on what you think, don't copy/any book; figure out for yourself an outline of the main divisions of the Book of Genesis, and write it out. (end of lecture) 5 3/4

before the creation existed. 6 there that God was able to control and determine creation simply by his command. By his desire. We have the omnipotence of God then, clearly taught in this chapter. We have clearly taught here in this chapter the fact that God who is eternal created matter at a definite time and man at a definite time, that he acted in orderly fashion. That he moved forward in progressive, definite order and we see it in Chapter 2 the divine purpose of love throughout in his relation to his creature. Then we notice the teaching about mankind in these 2 chapters. He is definitely distinct from the Lord creational, also distinct from God, that he is distinct from both. Mankind is separate. The lower creation separate from God, definitely inferior to God, definitely created by God, given dominion over creation and given an immortal soul by the divine spirit. When we follow the teaching about the universe, the material universe, it was made by the Lord but it is His creation, a distinct from him, not a part of him, not in any sense controlling him, but controlled by him. Given in the beginning at his will.



That it came into existance in orderly stages, that it is distinct from man that man is given control over it. Thus we have the fundamentals of the understanding of these three great vital matters that effect every one of us given here in this chapter. I ~~was~~<sup>ran in</sup> to a man not so long ago, a physician, who was a very active christian and very much interested in spreading the knowledge of Christ, in fact he was giving his whole time to Christian service when I met him, but he was having very serious trouble He was finding his mind filled with doubts and uncertainites and he told me that the probelm what was bothering him was this, that in medicine he learned that if you treat a man in a certain way, a certain result comes, if he is sick and you give him the right medicine he may get well, if you give him the wrong medicine, he may die and that the number of cases that the physician treats right and the well being of the patient is dependent to quite an extent on the physicians care and activity, on his knowledge on his efforts to understand how to deal with the material creation and bring results from what he does. Now he says this is a very materialistic sort of thing and as over against it you have the Christian attitude that it is our relationship to God that is important and he said that I can't seem to fit the thing together and my whole medical training seems to drive me away from Christianity and he was a very active christian, but now the thing in my mind is this tremendous experience that I've had of conversion. He said, that's the thing that holds me. Now if someone can convince me that that is simply a phsycological phenomom as the result of certain factors, he said, I simply don't know what I'd do. Well, I think the anser to his problem is stated right here in the first two chapters of Genesis. We have it taught there that on the one hand God controls all things, that he has given his orders that the relation to God is the most important factor in the cosma, that in addition to that we have at clearly taught in each chapter that he created in definite orderly fashion. He created so thata definite laws would work in

according to definite system. He created the various plants to bring forth seed after their kind. He ordered the sun and the moon and the stars to move in regular fashion in order to be divided into time. He ordered that there should, the earth should bring forth grass, that the waters should bring forth the various sea creatures, he ordered definite relationship between these things. He said to man that in the day that thou eatest of this, thou shalt surely die. There is a recognition there of a power of choice on mans part and a recognition that results follow in accordance with what he does and so we have two factors definitely taught here in these first two chapters of Genesis. You have no determinism in these two chapters which makes man not responsible for anything. Everything simply absolutely going according to law, and there is nothing you can do about it. You have definite choice and you have definite opportunities, but it is opportunities in a certain scribed fear, a fear that God has created. You have the 2 factors taught here in this chapter and if people carried the one vital all important factor to the extreme by neglecting the act and by making it look as if this was an awful arbitrary world in which God reaches out and does this and does that and everything is purely arbitrary as his activity and there is no such thing as our skill in determining results, he is not following the teaching of this chapter. He is taking a portion of the teaching and he is carrying it to an extreme and he is neglecting another portion of the clear teaching of the chapter. We have the true factors in line. We have the factor of God acting in accordance with his determined purpose and then we have the factor that God has created things to move in accordance with laws and in accordance with causation in which one affects another and causes something etc. and in the midst of this he has God given man the power to be himself a cause in the midst of creation and the two are stated and taught here in the Scripture. It is easy to put your stress on one and forget the other, and it is easy to put the stress on the

other and forget the one, even to make an argument that if you have one you can't have the other and yet the facts of life include both of them and you can't explain life apart from both factors and both are clearly taught here in the beginning of the Scriptures. Here we have the foundation of our viewpoint of life very clearly given here in these two chapters before the fall occurs. We find that there is no suggestion in these chapters of the idea that the material universe is bad. The idea, as the Buddhist hold that what man needs is to get away from material things, to break his contact with the material universe, to get away from all need of and use of material things. That is not the teaching of the Bible. God created things good. He created a good universe, certain factors, certain situations all are good for God created them and what is needed is not getting away from material things, but it is the 13 1/2 it is the freeing of material things from the effects of sin or from the ~~wrong~~ wrong use of them, or the misuse of them which is a result of sin. So these spiritual truths about God, about mankind, and about the universe in these 2 chapters, I don't know that spiritual is the complete term for them, they are very important spiritual truths, but they are very important general truths for our understanding of the universe. They are, I think, probably more important than a great many of the other 14 they are very clearly taught here and we are here in a sphere which is infinitely superior to that of most ancient mythology or most modern philosophy. We have a sane and reasonable viewpoint on life here which fits with the circumstances as we discover. There are two other matters that we could notice in these two chapters of positive teaching which is vital for us today, what is the matter of the sabbath ~~principle~~ that is stressed in these chapters. God created in such a way that a recurring period of rest is desirable and necessary. A recurring period of complete change from the previous activities. (end of record)

attention to matters different from those which occupied the attention during the main parts of the book. And so he created the universe with this Sabbath principle and he demonstrated, he illustrated it by ceasing on the 7th day from his creative labor as an illustration of his purpose for us. I was reading just recently that some big company, in case of another way, they will not, as they did in the last war, go onto a seven day basis. They said that they found that in the last war, the going onto a basis of 7 days of work brought an immediate increase in production, an immediate spurt, but that after they had been at it a little time, the activity ~~per~~ per day, the product per day flattened out so that they were producing no more in 7 days of work than they had previously produced in 6 days of work. When you go against God's law, you find that though you may seem to temporarily to have an advantage, that in the end you are the loser rather than the gainer by what you do. God created man to work for 6 days, and to have a 7 day of rest. <sup>And of course we notice</sup> Previously that the Sabbath principle <sup>involves</sup> ~~encompasses~~ not merely the matter of rest but the matter of the impression upon our minds of the fact that life is not just something that is hap-hazard, that there is a purpose, a reasonable purpose and progress that is moved toward a goal, that the <sup>2</sup> moves toward its end and the creation moves toward its end and God's purpose in this universe moves on towards its destination. There is purpose, there is progress, there is a goal and He intends that that shall be stressed upon by taking one day of seven, apart for contemplation on His word and of His purposes for us. Now the other matter which is vital of course is looked at in this chapter, ~~these two chapters~~ <sup>of</sup> is the matter of creation of woman and of her relationship to man as here depicted. Quite in contrast to the attitude of those like the buddhist who put woman in an utterly inferior position, to those who treat woman as though she were hardly human. The Bible has a very different attitude toward woman and here she is created as the equal of man, she is created as his helpmeet, she is created as his associate. We find

on the other hand that there is a difference of position. The man is created first, the woman is created as a helpmeet for the man. There is a different position. There is nothing on the opposite to buddhism, there is nothing in common with the wife's  $3 \frac{1}{4}$  to try to blot out the difference between man and woman. Each is created with his or her own function, his or her own place, his or her own purpose and God has created so that there is a certain subordination but there is not an inferiority and that there is a place for both and if we go against this, we find that consequences fall which are not for the best. God created the universe in certain ways and we always make the best of it by learning how ~~we~~ created it and to bring ourselves in conformity with his purposes for us. We find that just as in the French Revolution, they tried to change the week to have it be ten days, and they found that it just didn't work and the attempt recently, of course, the attempt of trying to do it so that there was no week, it was just a continuous succession, there was ~~no~~... but of course there was double pay on Sunday, but no other difference. That also does not work. The way that God created the universe is the way it works. Now we move on then to #9 "The relation and <sup>of the</sup> Biblical and Babylonian stories of creation." The Biblical and Babylonian stories of creation. Sometime ago you looked into this a little. You looked at the statements in the Bible Dictionary and in the encyclopedia Biblical in Skinners ICC Commentaries and in Driver's commentary and you notice in them how all four of these insist that creation is  $5 \frac{1}{4}$  is taken from the Babylonian story of creation. ~~It~~ <sup>They</sup> points out that the Babylonian story of creation, while the copies have come down to us come from the 7th century B.C. are doubtless taken from a writing which existed at least 1500 years later or we will say, in that form, approximately 1500 years later, because there is now good evidence that it reached that point at about 2000 B.C. But at about that time the story was written into this form in Babylon and that is much earlier than any manuscript of the Bible or any suggestion that anyone has as

as to the time of the actual writing of any Bible book. And so they say, the Biblical writers took the Babylonian story of creation. They 6  
it of its . They did away with its cruder aspects and they  
made from it the story of creation which we find in the first chapter of Genesis. Now that is the view that these four writers take and if you find in most any book written 40 years ago on this subject, most any literal book at that time will take exactly this view. And a great many written subsequently take this view. Here is a book called the Monuments <sup>and</sup> of the Old Testament by ~~Ira M. Price~~, a ~~friend~~ <sup>Ira M. Price</sup> cousin of Dr. Seville. He was formerly pofessor of semetic languages and leterature in the Univ. of Chicago. This book which went thru many editions, went through 17 editions in its first form and then was rewritten and revised and in 1925 went into its last edition, completely changed from the earlier edition. Up to 1925, it was the best book I know of on the reâation of archaeology to the Bible. Of course, it is now a great has been learned since 1925 and the book is now quite out of date. But the great bulk of the Scripture in the book are statements which are still true even though we know more, it still has a great deal of 7 1/2, The M<sup>U</sup>numents and the Old Testament by Price. Now in this book, on the whole, he takes a very conservative and a very proper attitude toward the relation of archaeology toward the scripture and it is on the whole a very excellent book. But on ~~this~~ <sup>conclusion</sup> particular point, I find that his ~~statements~~ <sup>conclusion</sup> are not very ~~correct~~ <sup>accurate</sup>. I want to read you what he says/ after he tells us of the story of creation in the Babylonian tablet which you have all read and outlined the material in each section, he said: "before passing on to other features of Babylonian tradition, let us look at some of the resemblences and differences between Genesis and these records. ~~1~~ 1. Genesis knows a time when the earth was waste and void. The Babylonian account mentions a time when all was chaos and nothing. 2. In Genesis light dispells darkness and order follows chaos. In the Babylonian records the God 9 and over~~came~~ <sup>throws</sup> the demon of chaos Tiama." You see the very close similarity

at that point. "#3. In Genesis after a time the dry land appears. In the Babylonian account Marta created the dust and poured it out by the water.

#4. In Genesis the sun, moon, and stars are set in the heavens. In the Babylonian account, Marta placed these as the stations of the Gods." That is not quite accurate. The Babylonian record says nothing about the creation of the sun. "#5 In Genesis God created the animals and creeping things. In the Babylonian, the assembly of the Gods created animals and living creatures of the field. #6 In Genesis God created mankind. Here are then six prominent similarities between these two records. They are not of course, identical, but there are certain portions of the Babylonian account that have been omitted, these lines would read almost like a copy of the Genesis record." Did you feel that way? (Moans) It almost sounded like a copy of the Genesis record if you left out a few of the lines or would you have to leave out 98% of the lines? He says, "But the unlikenesses ~~are~~ <sup>though</sup> not so numerous as the former are extremely significant. ~~1/1~~ 1. Genesis mentions God as the creator of all things. The Babylonian record mentions no one as creator of all things, but various Gods come in for their share in the beginning. 2. Genesis describes a waste 10 1/4. The Babylonian account personifies these words as warriors to meet in combat, Marta the most prominent God in the Babylonian account. That is Tiamat <sup>he</sup> compares to ( ) which he translates without form in the second verse of Genesis. 3. Genesis is pervaded with 11 and the Babylonian account is pervaded with ."

He says, "How can we account for such few likenesses? Did the writer of Genesis borrow his account from the Babylonian tablet? or did the Babylonian record have his origin in the Genesis account or did both derive his story from a common original source or is there some other method of explaining the similarity?" Now most writers will be much more specific than that, but they will say that the Genesis account is clearly taken from the Babylonian because it comes so much later. Then you will find conservative writers who will say, "No, the fact of the matter must be that since

the Biblical account is true, that the Babylonian is taken from the Biblical." You would have a mighty hard job of starting the Biblical account from getting the Babylonian account 11 3/4 . It is very hard to see how the Biblical could come from that or how the Babylon could come from the Biblical. I think much harder than the other way. (question 12) That is to say that the similarities are not ~~such that~~ <sup>enough to show that</sup> one could be derived from the other/ but that both come from different sources. Well if that is the case, then that would do away with the whole argument. (question 12 1/2. Well, we would want some evidence of it. I mean, that would be different yet, there would be no evidence for it. But of course, if the two are so similar that one account must be 13 , well, of course

. And there are those who try to show the Babylonian comes from the Biblical but they have a mighty hard job. It is pretty hard . (question ) Yes, but you notice what he says here in Genesis the sun, moon and stars are created; the Babylonian the sun, moon and stars are created? It seems to me that Mr. Eckelmann has pointed out one of the most vital things about the question. If 2 stories are related to each other, the question is what kind of evidence do you need to show that they are related to each other. Well, if you say that here is an account of the story of Columbus coming to America, and here is an account of the trip of Benjamin Franklin to England in 1770 in order to try to get their favor for the cause of the colony to present the act. Well, is one of these stories than the other? Columbus crossed the ocean in one story, and in the other Benjamin Franklin. There is an ocean crossing in both of them. In one of them Columbus went in a boat, in the other, Franklin went in a boat. In the boat that Columbus was in there was a captain. In the boat that Franklin went in there was a captain, the boat that Columbus was in spotted land a long distance off. The boat that Benjamin Franklin was in they saw land sometime before they got there and when they arrived, they came to an island. Columbus came over here



to discover a new country. Benjamin Franklin went over there to get

(end of record)

ot 37

such similarities that you would be apt to find between any two stories of two men making ocean voyages. They do not prove a relationship between the two stories. Now if the story of Columbus told how he saw a whale and he made a certain remark in answer to him and how on the fifth day on the way over, they had something for the meal that didn't agree with the people on the boat and they decided that they hadn't had the best refrigeration to keep it properly, and then on the 6 and 7 day they had other types of experience and you found exactly these experiences in Ben. Franklin's trip on exactly the same days, you would say that that was too much similarity to be coincidence. One of those men had taken the story and changed things around and has simply given us the same story in different words. One of those is derived from the other. If you have incidental features that are the same and enough of them that the similarity is not accidental 1 1/2 would necessarily come from the same big factors involved, then you will have evidence that one story came from the other. But if the similarity is such that naturally you would get anyway, why that doesn't prove anything, (question 1 3/4) But here he says that the sun, moon and the stars are set in the heaven. In Babylon, Marta places these as stations for the Gods. Well, to be set in the heavens and to be placed as stations for the Gods are not parallel and I don't think that it says he places the sun as a station for a God . (question 2 1/2) I think that it is something that is overlooked. They say we have a Biblical story of creation. Well, what is the Babylonian story of creation. Well, here it is. Well, what is the similarity between the two? Well, is the Babylonian a story of creation? Or is the Babylonian a story to glorify Marta, a story to show how he was the victor in the course of which creation of many things that were incidental, but not the main purpose at all, the purpose being to glorify

Marduk and to tell how he was the victor in this strife between the different Gods. The Biblical account has for its purpose to show us how these things came into existence and how God established it. The purpose of the two is different, ~~but~~ <sup>but</sup> there is an overlapping that the one has a purpose the account of creation, the other another aspect of creation. But once, that you said that, you stated in full what the resemblance between them is. There is creation in full and if you are going to have two stories of creation, they would be very queer creation stories if they didn't have any resemblance to start with. They would be very queer stories if the dry land wasn't mentioned. What kind of creation would you have without dry land? They would be very queer creation stories if they didn't have animals ~~mentioned~~ <sup>made</sup> and mankind made. If it any creation story

. When you say there is a Babylonian creation story you have already stated that and you might say that the Indians have a creation story, and the Eskimos have a creation story and all sorts of people have creation stories and if the fact that they have something about creation in them means that they are related to each other, why then, almost anything can be shown to be related to something if there's something similar about it. ~~and~~ An account of a football game in Phila. last week, and an account of one over in Chicago 20 years ago could be said the one was borrowed from the other because they would both be football games. But you would have to show something more than the fact that there were two stories of football games. They have to have a great many incidences that were similar which wouldn't just happen in almost any football game. Well, you say, here is a story of a football game and here one side has the ball, and the other side has the ball, and there was passing in it, and there was some kicking in it, and it was in four quarters of 15 minutes each, Well, there are two stories. One was derived from the other. Well, anyone would laugh at you. There are a great many factors which are in common with any two stories of football games, and a great many factors in common be-

tween any two stories of creation, but in order to show a similarity between the stories, you have to show that there are  $5 \frac{1}{2}$  in common between them which wouldn't just naturally be true of just any creation story that just anyone sat down to write. (question  $5 \frac{3}{4}$ ) Well, I don't think so, because the thing is, that anybody who is in the world anyway, would perhaps hit upon the thought that there might be a beginning, and if he hit upon the thought that there was a beginning and if you get any people to live here any long period of time, some of them are going to hit upon that idea. It would be rather natural ~~for~~ to become rather curious as to how some things began and then if someone sat down to imagine how it began, and it would be very strange if someone didn't, if he sat down to imagine how it began and if another man in another part of the world sat down and imagined how it began and they had never heard anything about each other, what they wrote would be sure to include ~~some~~ sun, moon and stars, creation of animals, that is there would be these things in common in any story of creation which different people must have imagined. Now if you had things in common between them which would be very strange that they both would hit upon. If one, for instance, said, that the plants were created <sup>and that a pumpkin</sup> and grew and went way up into the sky and it shot out into a big red ball that is the sun, and then if the other one had the same story of how the sun came into existence, you would say that it is hardly likely that two different people absolutely unrelated were a part of this same idea of the origin of the sun, one of ~~the~~ them must have been taken from the other, but if two stories simply say that they sun was created, well, anybody, anywhere in the world who starts thinking about the origin of the sun, is apt to have some kind of an answer. (question  $7 \frac{1}{2}$ ) Well, that is the question. Do they run parallel? Well, to how great an extent do you have statements in common? In the Biblical story it begins with light being created. In the Babylonian story, you have no mention anywhere of light having been created. Then, the Biblical story says the firmament was made and the

Babylonian story, you have Tiama's body divided into two parts, one for a firmament, one for the earth. That is fairly well along in the story. Well, now the next thing in the Biblical story is that the waters separated, and the dry land appeared. Where do you have a stage corresponding to that in the Babylonian account? I doubt it, I don't recall seeing it, but I haven't noticed anything similar to it. Then when it comes to the creation of vegetation, you notice that he doesn't even mention the creation of vegetation as a similarity. I don't recall that there is anything of this about the creation of vegetation in the Babylonian story. Then you have of course, in the Biblical story, the sun, moon and stars. I question very, very, much, that you will find any similarity of statements between the two sufficient to show that there is a relation between them. I question it very much. I think that you will find a good many books which will try to show that there is, but I think that if you take what they say, you will find that their arguments are quite different from one another, that there is no similarity great enough that different writers will hit upon the same thing as the proof of the answer. I doubt if you will find any false relationship 10. Now, of course, you might say, if you have some created before animals are, in two stories there is a similarity, yes, but the possibilities there are only two there, it has got to be before or after. That is to say, it is not striking enough similarity to prove anything. If you had a hundred stories of creation, a good many of them would be bound to have 10 1/4 (question) ~~Yes~~ Yes, but as you say, you can imagine anything, it might have happened. But the question is, what is the proof of it. (question) I don't think it would be any terrible thing if we did find a similarity, but I don't think that we should imagine where they are not. I mean, I am interested in what are the facts and I do not see any factual evidence in such similarities sufficient to require the admission of a relation (question 11 3/4) Well, I don't think the Babylonian account says at the beginning there was nothing, well, I don't think a similarity that

would prove it. (question 12 1/6) Well, any creation story would be apt to start (question) There is a frame of mind that a great many people got into, beginning about 1890 and on, and there is some today though not so much, but there was a history of religion school of interpretation that

13 . It is a frame of mind which looks for similarity between stories and then says that this is taken from that because of these similarities and it may be true in any two cases. You may have a doctrine that is taken from another doctrine, but it is an important thing to examine and see the similarities and evidences as to whether it is or not, but there is frame of mind which men get into where they find similarities everywhere under the sun and they take everything imaginable from other things until you get to Prof. Yenson, the great German Scholar, who

was very excellent on 13 1/2, but when he got into this messer of derivation, he went absolutely crazy (laughter) until he wrote.. he wrote a book of over a thousand pages and in this book 14 . It was his

first book, he wrote a second volume which showed the relation of the Babylonian Gilgamish to Napoleon and all sorts of other things, but in this first one he showed this relation to the Bible and he ended it something like this: so then we see that the ~~word~~ one who is worshipped 14

in churches and cathedrals and chapels, and to whom services are held every weekend, actually never existed, but is nothing but a derivation of the story of the Babylonian 14 1/2 .

That is Christ Gilgamish and the similarity between the story of Christ and the story of Gilgamish, I think are about as great as the similarity between the Biblical story of creation and the Babylonian ~~story~~ story because they both walk, they both talk, they both have two feet. The Biblical story, of course, says that God was God and man, the Babylonian says that Gilgamish was 2/3 man and 1/3 God. So each of them has divine elements in them and human elements. Gilgamish led a campaign up a great mountain (end of record)

but actually most people I noticed in Germany. Professor Yentzens books on Babylonian myths and ethics were studied, the tales of their 0 were quite expensive because they are very excellent books and very well done, but this book of his on 1/3 story on world literature, bigger than any of his others, a great big volume, thousands pages, they only wanted a quarter for such a volume. (laughter). They also want to get a 1/2 ~~1/2~~. I heard a speaker though in the american church in Berlin came who was studying in Egyp 3/4 and he gave a talk and he told where the idea that Christ was three days in the grave came from - there was something in Egyptian Mythology about it 1/2 and he went on and he told us about a hundred different things in the life of Christ, all from Egyptian Mythology, not from Gilgish, 1 and it is easy to find similarity between this that and the other thing, but the question is are the similarities such that prove a relationship or are they not? This which is given here by Christ, this list of six similarities, the first one Gen. when the time was when the earth was waste and void, 1 1/3 when all was chaos and any story of creation is apt to start when there was nothing. It wouldn't have to, there might be a story that thought of an eternal universe 1 1/2 into the present but it seems to be more likely that it would start with nothing. So that is a similarity that does not prove a relation. #2 in Gen. light dispelled darkness and order follows chaos. Well if you start with darkness and chaos, naturally light and order will come next, but I don't think that it is a true statement that in Gen. light dispelled darkness. In Gen. God said, let there be light and there was light. There is no such statement as to the dispelling. In the Babylonian record that God 2 and the overthrow of the demon of chaos is a fact. I don't know why they call Tiamat the demon of chaos anyway. As a matter of fact, you doubtless know when you read the story that Tiamat was

Margaret's great grandmother and that Tiamat actually was ~~one~~ of the earlier Goddesses and she was living peacefully there until these younger Gods began making such a noise and disturbance around that she couldn't stand it and she tried to make them be quiet and they organized themselves fought against her~~s~~ and killed her and to call her~~s~~ the Goddess of chaos is purely imaginary. She did create some terrible monstres to fight them with, but that was their viewpoint. She probably thought of them as terrible monsters, but to call her the goddess of Chaos, the only reason I know of for it, is that in Gen. 2 we read of ( ) which is translated without form and void, ( ) one of the two words is translated without form and it sounds a little bit like the name Tiamat, but it actually doesn't prove (laughter) Well, no, it actually does because you see the Tiamat/gutteral, the Ti - a between there in the original, doubtless the T and then the gutteral, 3 1/2

There is a similarity but that-is not similarity enough to prove the relationship. The two words sound familiar and it certainly doesn't prove that Tiamat was the Goddess of Chaos. She was there long before any other Gods even existed. She was their great grandmother and actually she was the one who wanted quiet and peace and they were the one who were making trouble so that it is not, you have a battle in the Babylonian account in which Margaret wins and the Biblical account as he says, light dispells darkness, and you can figure that as a battler here if you want to, but that is not a similarity - (question 4 1/4) Well, it includes creation. It is not an account of creation, it includes a great many creative facts. It includes the origin of mankind, the animals. Well, it is very interesting how this developed. The way it came about was this. Early in the last century they began making this discoveries in Babylon. These discoveries corroborated various instances told in the Bible and people were tremendously interested in them because of the light they ~~through~~ threw on the Bible and the tendency was every time you found anything in Babylon that

was similar to something in the Bible, they would say, look what a wonderful corroboration and people even today will do that. They will take something in the Babylonian record that has absolutely nothing in the world to do with something in the Bible and they will say look here, there is a corroboration of the Biblical 5 1/3 here is something the same thing when it has no relation whatever. But that is done by people trying to win evidence of the truth of the Scripture and bringing corroborations that have no relation at all. That is the attitude that people took. Everybody tried to believe the Bible was true and people were seizing upon these corroborations and some of them were very 5 1/2 and going way beyond what there was in the evidence and when after people had 5 3/4 and talked so much about it, the unbelievers were stirring around wondering what they could do for an answer and then someone hit on a very brilliant idea. An idea which was a natural idea to come out of that situation and that was it. They said, yes, the Biblical story of creation, of the fall, of the flood, of all these that are found in the Babylonian story, sure they are and the reason for this, it is old Babylonian mythology and it has been developed little and changed little and you have it in the Bible and therefore it is just Babylonian mythology that you have. And some were very happy about that. In 1901 when Professor Delitz gave his great lecture along that line, he said Babylon has destroyed Babylon and by that they meant this evidence from Babylon destroys the other evidence as support of the Bible and shows that actually the Bible is just a reflection of ~~of~~ Babylonian mythology. Well now in the first place before ever saying over the relationship, people should have examined it and seen is there a relationship and the answer of most conservatists is to say no, the Babylonian story comes from the Biblical. Well, such might conceivably be the case but we have to have evidence of it and the evidence is that the Babylonian story was written down long before the Biblical story was written down, but in addition to that the evidence is that the two are distinct things that are hardly related to one



another and we find that Prof. 7 of the University of Chicago in his book they wrote on clay a book published by the U. of C. press in 1938 looks at this and he makes a very interesting conclusion about it and he says that the Assyrian story, that is the Babylonian story of creation was the first creation account discovered written in Assyrian so people immediately began comparing it with the Biblical story, but the Babylonian story deserved the popularity it enjoyed, there can be no doubt, it is dramatic and has plenty of action and it fully explains what it intends to. The opposite is true of gen. 1 That certainly contains more beautiful concepts than it does reflect the very high state of theological development. Nevertheless it is merely a innumeration of facts and the style is still just as monotonous. It was evidently produced ~~in~~ in scholarly circles and of necessity condemned to remain there or the general public would have known. If we wish to compare that kind of scholarly presentation with the cuneiform narrative, we must compare it with another type of story than the Assyrian story. It is useless says 8 1/2 to hope to get results by the tearing of a page from a book of philosophy with a drama which went out of the passions and emotions of daily life. He says by all means let us stop wasting time in endeavoring to compare a narrative which do not admit a comparison. Now there is a professor of Assyriology, a man who is not the least bit prejudiced in favor of the Bible, but you can see quite the opposite, and when he compares the two, he says it is utterly ridiculous to try to prove a relationship between the two. The whole style and manner and everything are so utterly different. He says let's stop wasting time trying to compare something that doesn't admit a comparison at all. And it would have been better if the conservitists had done that in the very first place and not ~~to have stopped~~ 9 about the Babylonian creation story as the proof of the truth of the Biblical creation story because it wouldn't have been a proof in any case from any viewpoint. (question) Now, I see that our time is up so <sup>we</sup> ~~you~~ will have to quickly assign the lesson

for tomorrow and the lesson for tomorrow is divided into two parts depending on whether you are a beginning student or have already had a year of Hebrew. If you have had a year of Hebrew, the assignment involves a very careful study in the Hebrew, a very careful study in the Hebrew of Gen. 3.13-19. If you have not yet had Hebrew, you can put your two hours study in the same passages in the commentary and trying to see exactly what they say the passage means. If you have had the Hebrew already, it will be sufficient to have it in such case you can answer any question that I might ask you about it. If you haven't had the Hebrew please write out for me a statement of exactly what you find the commentaries teach this passage to mean and particularly the meaning of vs. 14 and 15, exactly what = the (end of lecture) 11

study of the Hebrew of certain verses that those who have not had enough Hebrew to do that have studied them in commentaries and have written out for me something of the conclusion you came to on the basis of commentaries or at least what views the commentaries held on certain vital questions in these verses, so we will only have papers today from some of you, and the ones who we don't have papers from will understand that you are ready to answer questions on the Hebrew in these verses whenever I ask you for it. Now the lesson for tomorrow will be in three parts. The first part deals with two sections of the Bible, Nehemiah 11. 10-12, and ICh. 9.12. And there is a question to answer in connection to that. Did the ancestry of Adaiah; who was his father, his grandfather, his great grandfather, his great great grandfather, his great great great grandfather, as far back as you can go, write out correctly what was the ancestry of Adaiah? #2 is Matt. 1.1 There is only one vs. involved in this one, but there are two questions. #1 Who is Christ's father? #2 Who was David's father? #3. deals with Matt. 1.8-9. This is the longest question of the three. Compare I Kings for proof of each relationship. Now I will tell you what I want you to do on this question. You look at Matt. the first chapter and

you will find a statement made there in vs. 8 and Asa begot Josaphat. Now the Greek can't say Jehosophat and they have no 14 in it so they have to say Josaphat and it seems rather silly that when (end of record)

Jehoshophat is taken from the Hebrew and the translators of the NT of the authorised Version differ on this question so we ~~give~~ <sup>give</sup> the name as it is originally in the Hebrew or shall we give it the best the Greeks could give it? So you will find that in some parts of the NT Noah is spelled Noe after the Greek and others as Noah as it is in the OT. You will find that Elijah in some parts of the NT is called Elijah and other parts he is called Elias eventhough the Greek is Elias in both occasion. Some of the translators of the AV held that we should give the name as it is originally in the Hebrew and others said that well ~~the~~ <sup>the Greeks</sup> couldn't pronounce it correctly why should we try? (laughter) and the AV translators did not try to come to unity on this question. The ones who translated book took one idea and the ones who translated the others took another idea and that is very good as long as you are studying it from a scholarly viewpoint because you see the difference and you study the problem yourself and you decide what you think that answer should be, however, the ordinary man in the pew it makes quite a problem because he finds Elijah spoken of here and Elias there and he says what is the difference? And then if he learns a little Greek, he looks in the Greek and finds it exactly the same word in the Greek which is translated two different ways and then he is quite troubled, and it creates for the one who is not a scholar quite a problem. That is of course characteristic of the problems of translation. You cannot in translation simply leave things open; you have to make a decision. Often your grounds for your descision are not very clear, but you have to make a descision--it's in the nature of translation. Every translation is an interpretation. Now in this case you read "jes- <sup>Josaphat</sup> ~~Jehoshaphat~~"

here, and you wonder, "Who is Josaphat? Is that the Jehoshaphat of the Old Testament?" Well, it says here, "Asa begot Josaphat," and so--- I think we probably should start a verse earlier than that. Verse 7, "Solomon begat Roboam." Did you ever hear of Roboam before? Well, Roboam is do you think perhaps the Old Testament speaks of as Rehoboam? Well, you look back to I. Kings 11:43, and you read there, "And Solomon slept with his fathers, and was buried in the city of David his father's; and Rehoboam his son reigned in his stead." So on your paper, if this were part of the question, which it isn't, (laughter) you will put down, "Solomon begat Roboam---I. Kings 11:43." That is your proof, that is, your illustration of what the New Testament means by this statement. Then you look at the next part of ~~the~~ <sup>this</sup> verse 7 and you read, "and Roboam begat Abia." Well now, who is Abia? You look in I. Kings a little further along and you come to chapter 14, v. 31. You can probably run your eyes over these chapters and find the place easily, if you don't want to do that you can use a concordance and find it, and it probably wouldn't take you any longer than as if you just ran ahead through the chapters and looked for the place. But you would find I. Kings 14:31, "And Rehoboam slept with his fathers, and was buried with his fathers in the city of David. And his mother's name was Naamah an Ammonitess. And Abijam his son reigned in his stead." And so you decide this Abijam is probably the same man who is spoken of as Abia, without any "J" or any "M" in verse 7 here of Matthew, "and Roboam begat Abia." Well, you would put down, if this were part of the question, "Roboam begat Abia---I. Kings 14:31." Then the next statement in verse 7 is, "and Abia begat Asa." And you look back, chapter 15:8 says, "And Abijam slept ~~with~~ with his fathers; and they buried him in the city of David: and Asa his son reigned in his stead." So there is Abijah; his son is Asa. So you put, "Abia begat Asa---I. Kings 15:8." There is your Old Testament proof of the

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situation. Now if you have difficulty with one of these names, the two of them, you might ~~not~~ have to look in your concordance for the father and for the son, and see how they connect up. But the lesson starts, this part of the question, with verse 8. Verse 8 says, "And ASa begat Josaphat." Now you put down, "Asa begat Josaphat--" and then you give the statement in I. Kings which shows the relationship of A<sup>~</sup>sa to Josaphat, and you go on that way through verses 8 and 9, just as I did in verse 7. So those are the three questions to write out for next time. I imagine you can do it in an hour. I'll give you another hour to review today's discussion in this class. But someone might find a little difficulty in finding one of these; it might take you a little longer time; you will find naturally some ~~in~~ information hidden in it that may not be obvious, or else I would not assign this particular assignment, and in working that out it may take you a little bit longer to catch on to exact situation. But I think you'll find it worthwhile. So that is the assignment for tomorrow. Now we were looking yesterday at I. A. The Creation, and under that number 9, The Relation to the BABylonian Story of Creation. Whenever you have two accounts, two books, two stories, which have such a relationship to each other that it is obvious that one of them is ~~probably~~ borrowed ~~from~~ from the other, or that they both go back to a common source, then it is allowable to speculate as to what is the original source, or which comes first, or how ~~did~~ <sup>one get</sup> the information from the other, or how did they both get it from a certain source. But if you do not find any such evidence to prove a relationship, then it is rather a waste of time to start speculating as to how the relationship, if there is no proof that ~~it~~ there is no relationship to come about at all. You might say that a man in Tibet one day sees an American come walking through his town. There has been no American there for a hundred years, perhaps, through his town, and here comes an American through. And this American is Lowell Thoman, who is a news broadcaster/. And then two days later, a missionary

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of the ~~the~~/China Inland Mission comes into that town, the first time in history that a missionary has been in that town. And immediately someone in the town begins to speculate, "Did Lowell Thomas tell the missionary that this town was a good place to come to? Did the missionary tell Lowell Thomas he was coming here, and Lowell Thomas get here first? What was the relationship between the two men?" Well, we could speculate and think of a hundred different possible relationships, and one of them might be true, but it is equally possible that they ~~came~~ came independently, even though there had been no American there for a hundred years before; that the two men came independently, perhaps from different directions, perhaps they had never heard of one another. If you have proof that there is a connection between that there was one American and another American came to that town, then it ~~is~~ is maybe very valuable to try to find out what the connection is. But if you have no a priori reason to ~~be~~ be sure there is any ~~relationship~~ relationship, then it would seem rather a waste of time to try to decide what the relationship is. The first question is, "Is there a relationship?" And when it comes to the comparison between the Babylonian story of creation and the Biblical story of creation, we noticed in the first place the Babylonian story isn't in the ~~proper~~ proper sense a story of creation, it is really a story of a fight between two groups of gods, and as a by-product of that, certain things were created. The Biblical story is specifically a story of creation; the Babylonian is a story of a strife between different gods and incidentally a certain amount of creation takes place. But the stories are so ~~utterly~~ utterly different; 95% of the Babylonian story has no counterpart/<sup>whatever</sup> in any sense in the Biblical story, and when you single out the details of creation from the Babylonian, the similarity is only as would/<sup>be</sup> between any two stories of creation, and if it were a very, very strange thing that any group of people would ever have a story of creation, then you might say, "How does it come about there is one/<sup>in</sup> from Babylon and there is one in the Bible?" But it is <sup>certainly</sup> not a strange thing but a natural thing that any

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group of people would somehow, sometime develop a story that would have something about creation. And so it is a false assumption that these stories are related, an assumption made uncritically by conservatives and Bible-believers in an attempt to give evidence in support of the Bible which was not evidence at all, and then taken over uncritically by attackers of the Bible, and twisted around to make an argument against the Bible, and if the argument is either, it would be more likely that way than in favor of the Bible, although actually it is an argument in neither direction. And I don't say it would be a real argument against the Bible if they were related, because the evidence would be insufficient to prove it one way or another if-it-did- in such a case, and we could think of a great many possible relationships. Professor Montgomery of the University of Pennsylvania made the statement to me nearly twenty years ago now, that after all the furor of twenty or thirty years earlier, when people were so sure these were related, that now it has settled down to where the only real relationship between the stories was that the Biblical had this word, TO, "the earth was without form and void," TOHU ~~AND~~ and VOHU, and that the Babylonian had the name "T" for the name of the <sup>great-</sup>grandmother of the gods whom she fought. People usually call her a monster, but then the defeated side in a war is generally referred to as a monster, no matter how fine they <sup>may</sup> have been ordinarily, and there is no reason in the world to think <sup>of</sup> T as actually a monster. But he said, "just the fact that one is named TOHU and the other is T is the only real relation between the two stories." And now I read you what Professor Kiera at the University of Chicago said about it. He said, "By all means, let's stop wasting time trying to compare things which are so utterly different that there is no basis for any comparison." It is a good illustration of the fact that so very often people spend a great deal of their time ~~in~~ discussing something which is a step removed from the facts, instead of getting through to the facts and finding.

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out whether there is anything to discuss in that particular relation. Now we go on to "B." "A" was "The Creation". "B" is "The Fall of Man--Genesis 3", and under that "I. His Place In History". No true history can ignore Genesis 3. Genesis 3 is the turning point of history. Next to the account of the crucifixion of Christ it is the most important event in all history, and arguments could be made that it was even more important than that. It is not, but an argument could be made that it is, because ~~apart~~ apart ~~from~~ from that the crucifixion of Christ would have no meaning and no purpose, in fact would never have been necessary. The crucifixion of Christ is much more important than the fall, but the crucifixion of Christ is remedying that which was done by the fall, and the fall is the basis, it is the foundation of history. ~~W~~ Without it history cannot be understood. We find a good world, a world which God created according to good and orderly plans and pattern, created to be a good place for those creatures, whom He loved, to live in, and then we find this world full of evil and wickedness, of cruelty, of beastiality, and we have no way of understanding it apart from the fall, so that it is the very turning point of history. All history before that leads up to the fall, all history after that is related to it, and ununderstandable apart from it. Of course, the next turning point of history is the crucifixion of Christ, but the effects of the crucifixion of Christ are not yet evident except to a very small degree, and will not be evident until Christ comes back to take in His possession that which He won through His death on Calvary's cross, and to establish that perfection which He won by His death on the ~~g~~ tree. And so the fall had results which were more immediately apparant, and results which affected all of life and all of history. So much for "I. Its place in history." Now "II. The Details of the Fall". Under this, "A. The Nature of the Test." We have already discussed this at some length, perhaps. Whatever the situation is regarding the tree, whether eating of the tree did something for them or not, whether or not---- (end of record)



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Take God's word and put confidence in it and follow it out. Whether or he will have confidence in God's character, to know that when God says something it is done with a spirit of love toward His children, and done in line with the best interest of everything in the universe, or whether he will decide that he knows better than God what is best for him, and best for the world. And so the nature of the test is a test of man's trust in God, of man's obedience to God, of man's willingness to consider that God is right and loving in all things, regardless of whether there is any actual ~~eff~~ effect from eating of the ~~tree~~ tree or not. Now, "b. The serpent." When we look at the passage, we immediately, naturally, ask the question, "What kind of a story is this that we have here? Is this a book of Aesop's Fables? We find the serpent here comes and he begins to talk to the woman. And the woman has quite a discussion with the serpent. Is the Bible a book in which you are going to have animals talking all the time, in which you are going to have a lot of bizarre, of unusual things that are all together from our present life, simply in order to present ~~a~~ a lesson or to carry an idea, and we know that such things never actually happened? Well, that may be someone's reaction ~~that~~ <sup>with</sup> this if all that he ever reads of the Bible. But as you read the Bible as a whole, how many times do you find in it ~~that~~ that animals talk? What is the number? How many of you can think of ten instances even in the Bible where animals have talked? How many can think of more than two? How many cannot think of as many as two? We seem to have unanimity on it. Or have the questions been asked too negatively? How many can think of exactly two? We seem to have pretty good uniformity on it. Now in the other case of an animal speaking, you all know that the animal which spoke in the other case was not a serpent nor a horse. (laughter) You know that in the other case it was Balaam's donkey. And in that ~~case~~ case we have an explanation of how the donkey was able to talk. And what is the other explanation. The other explanation is that an explanation was behind the donkey, that God opened the mouth of the donkey, that God made something happen which

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~~is~~ unusual and contrary to the ordinary course of nature in order to drive home a special lesson to Balaam, He caused that this animal should be the instrument of revelation, that through the animal something should be said to Balaam, and a lesson should be brought to him. Well that immediately raising the question in our minds where we have only two instances, this does not prove that this instance is like the other instance, but it at least shows the possibility that it is like the other instance. You might say that ~~it~~ it raises a certain presumption that this instance will be like the other instance, and put the burden of proof on the man who says it isn't, to indicate some reason for saying the two are very different. In that case the donkey talked because a power greater than the donkey, a superhuman power, enabled the donkey to talk in order to give a lesson to the man which was not specifically connected so much with the donkey, as with the power which caused the donkey to talk. It was to cause Balaam to see his sin and his error in going against that which was God's real will, even though God had given in to his urgings, and permitted him to do that which he knew to be contrary to the real will of God. It was God using the donkey to convey God's message to the man. Now in this case then there is a presumption that some superhuman power is ~~using~~ using the serpent to convey a message to the ~~man~~ man. It is not a fable, like Aesop's Fables, in the sense that you have pictured to you an attitude which is characteristic of a human being in a certain situation, but which is given under the figure of an animal. The serpent <sup>is</sup> here in no way characteristic of a human being, nor representing human attitudes. It doesn't play <sup>out</sup> something of human life in the form of animals, as in a fable in which animals talk. The serpent is here an instrument of revelation. Someone may think that is blasphemous at first, to think of the serpent as an instrument of revelation, and the reason <sup>you</sup> ~~we~~ think so, if you do, is because you are taking the word "revelation" in a narrower sense than the true sense of the word. "Revelation", the word itself, does not say who the revelation comes from. It does not pass on that information ~~et~~

to you. If I were to say about this necktie, "Where do you think I purchased this necktie?" Unless someone heard the revelation that I have to someone in the office yesterday, there is <sup>no</sup> one here who would know where I ~~purchased~~ purchased this necktie. I don't know whether by looking on the back of it you could gather some information, but I am ~~not~~ quite certain of it that from the front there is nothing which would give any inkling of it. The only way you could find out would be to get a revelation. That is, it would be necessary for me to communicate information to you. That would not be a divine revelation. That would be a revelation from a human being, but it would be a revelation in the true sense of the word, because it would be a communication from one mind to other minds. Well now, in this case, we find the serpent is an instrument of revelation. We find that a superhuman being is doubtless, although not here expressed in the chapter, using the serpent as its instrument in conveying the ideas which this superhuman being wishes conveyed. (Question) The New Testament has a number of references which seem to ~~not~~ refer to this passage, even though they don't explicitly say so. They seem to refer to the passage, and they use the term "the serpent" in connection with the devil, in such a way as not directly to say <sup>that</sup> the serpent is here the instrument of revelation of Satan, but certainly to suggest it very very strongly. I think to make inescapable <sup>the conclusion</sup> that the writers of these New Testament passages considered one or two things were true: either this was not a <sup>serpent here</sup> ~~serpent~~ at all, but the devil masquerading, or else that this was a serpent, but that the serpent was being used as an instrument of revelation by Satan, by the devil. And I don't think that there is anything in the passage which gives us the right to conclude that it was not a real serpent, that this was just a figure, a form, a pretense of ~~the~~ a serpent, that Satan had assumed the form of a serpent, and that all serpents ever since get the blame for something that they had actually nothing to do with. I don't think we are entitled to reach a conclusion like that; I think the conclusion we have to reach is that this is a real serpent, but that this

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serpent is permitting itself to be used as an instrument of revelation by Satan, and that Satan is thus making use of the serpent's body as his instrument. (Question) You mean that it might be a horse or a giraffe or something, instead of a serpent? (Student) Serpents do crawl today; the word here used, NAHASH in the Hebrew is the same word which you find elsewhere in the Hebrew used for the snakes which were in existence later, and the serpent does crawl today, and I don't think we have any reason to think that this was a different sort of an animal from the ~~serp~~ serpents which we have now. (St.) Oh, you're asking not whether this is what we have today, but whether it looked different before than it looks now. That is, you're not questioning the identity of it, but questioning whether the form is the same or different. Well we know nothing about that; there's nothing said. (Laughter). (St) I think you're right; that there were definitely creeping things, and that therefore it probably did crawl before. (St) Milton had a great many ideas, some of which were very excellent, and some weren't. But I don't think there is anything in the Scripture to warrant that. (St) The presumption that it is the same creature which is called the serpent later, I said that, but as to whether it looks the same or not, we just don't know anything about that. Now it would seem hardly likely that all the ~~xxx~~ animals talked before the fall, or that one animal talked before the fall, without some suggestion of it. It's possible, but it would hardly seem likely. It would be something so different from what we see now that it would seem likely that some reference would have been made to it that in the creation they were ~~made~~ made so that they could speak. (St) There was ~~was~~ a little snake one time up in Grand Canyon about this long and only about ~~was~~ half as big around as my little finger, with bright red colors around him. He stood out on a rock as I passed out, right straight (I don't know how he ever stood that way), absolutely motionless, and I went up to him and I took my stick-----13. But it is true that ordinarily the serpent crawls on its stomach today, and the statement, "On thy belly thou shalt go" suggests

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that he may have been different; I don't know. (St) Man was not given exclusive dominion before. God told man to exercise dominion over the animals, to control them, He put them under his hand, but Satan came in and interfered with the normal course. (St) Why curse upon animals? There are two possibilities.

(end of record)

It's pretty hard in dealing with horses and dogs and other animals to keep from feeling a certain difference in personality among them. There is a certain difference; there is not (taught?) on the level of human beings, nothing like that, but there is a certain <sup>ai</sup> difference in animals, very definitely, and it is pretty hard in dealing with them to get away from the feeling that you are punishing for certain things and youre rewarding for certain things, and you get results accordingly. And so it does not seem to me impossible that the serpent might have had that much volition to permit Satan to use it, and that it is punished for that. O<sup>u</sup> the other hand, I don't think it is necessary to believe that, though I do incline to feel that is correct. It is possible that the curse upon the serpent simply means ~~that~~ that the animal is put in a situation which perhaps doesn't actually make snakes an awful lot worse off in our world today than wolves and bears are, but He puts in a situation which makes it obvious to mankind that its in a class apart by itself puts it separate in such a way as to drive home to us the lesson of that which happened, and to remind us of the situation. It's possible that the curse upon the serpent might simply mean that. I incline to the other view, but I wouldn't be dogmatic. (Question:....more subtle?) Yes, the word (sounds like Ahroom) is not a very common word in Hebrew, and what it seems to mean in the context here is that in some way this serpent seemed to the woman to be a proper one for a fellowship with, ( 2 ). It was more subtle, it insinuated itself into her fellowship ~~for~~ somehow. Of ~~of~~ course, as far as the unnaturalness of the serpent speaking was concerned, it is true that it is very easy in a certain situation for something not to appear unnatural that wouldn't ordinarily. We don't always ~~for~~ realize how ~~for~~ out of

harmony

~~///~~ something is with the usual type of thing, and so it might not seem unnatural to her under the 2 1/2 , ~~part~~ particularly after the conversation began. She might be so interested in the thing under discussion that she wouldn't stop to think how strange it was that this one was talking. (Question: Is this a slur from the proximity to the ground) I think so (or is it merely to say he is going to partake of a little dust now?) That is getting on<sup>to</sup> the curse, which is a later subject is "The Details of the Fall" , and under that, "b. The Serpent", and I think ~~we~~ we find these New Testament references which you turned in on your papers; Romans 16:20; I. J<sup>o</sup>hn 3:8; John 8:49; Revelation 12:9; 22; these five New Testament verses which make reference to a serpent in such a way as to suggest a very close relationship between Satan actually and the serpent. I think we are justified in concluding that it is quite certain that we actually have three individuals aside from God in the first verse of the third chapter. W<sup>e</sup> have the serpent and the woman, but that the serpent is a means of revelation for Satan, that Satan is the active personality there in the temptation, even though it is done through the serpent. We not only have the serpent then asking this question, and this leads us to see ~~the~~ "c". "b" was "The Serpent", "c. The Process of the Surrender". And here we ~~have~~ have the first thing. The serpent asked the woman the question, "Is it true that God said you must not eat of any tree of the garden?" Our English here is a little ambiguous, in fact that ~~the~~ word "every" in English is ambiguous a little bit. It may mean "all", it may mean "none", it may mean "not any one", it may be "not all", it may be "not any one", not "every". But the Hebrew is just as bad; the word "every" there is often translated "any" in English, and it is more ambiguous than our English, but ~~just~~ just as much ~~so~~ so. He says, "Is it true that God has said you're not to eat of any of these trees in the garden?" And the woman is astounded at the idea. What a terrible reflection on God, that God would make all these beautiful trees here in the garden, all this loveliness before them with this splendid fruit, and

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then say, "You mustn't eat any of it." Why the woman indignantly denied it. She says, "We may eat of the fruit of the tree of the garden." You notice how Satan approached the question. He didn't say to her, "You know I think it would be a good thing if you would go over and eat of that tree there." He didn't come directly to the point. He came to her with something which distracted her attention to another fact. And it is a very important thing in pedagogy, and it is a very important thing in propaganda that the ~~indirect~~ indirect presentation is often far more effective than the direct presentation. If you can get a person to come to the idea themselves, instead of your bringing it up, you will often find them much more responsive and much more interested. And that can be used for good as well as for bad, that if you get them to lead up to the question, instead of your leading up to it, it is usually much more effective. And so that is what Satan did here. He raised the question, about all the trees, "Is it true you mustn't eat <sup>of</sup> any of these trees?" And the woman indignantly replies, "Why, of course not;" she says, "we can eat of the fruit of the trees of the garden. But," she said, "there is one tree in the midst of the garden, ~~and~~ and God said, 'You mustn't eat it, and you mustn't even touch it, or you will die.'" Now where did she get that idea, "neither shall ye touch it ~~lest~~ lest ye die." Well we don't know. There are two possibilities. There is one which I think is a rather unlikely possibility, and that is that in the additional statement which God made to them (for doubtless God talked to them a great deal more than is actually given in chapter 2), that in these further discussion which God had with them He had said, "You had better not even touch this tree at all." But of course, she goes beyond that. She says, "Neither shall ye touch it lest ye die," as if death were in some way associated simply with the touching of the tree. I am inclined to think it very unlikely that God had said, "If you touch this tree you are going to die." That is what she seems to say here. It seems to me that it is most probable that actually the command regarding this tree is ~~as given~~ exactly as given in

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the previous chapter, that He said, "You shall not eat of this tree; you shall eat of all the other trees, but of this tree you shall not eat, for in the day that thou eatest thereof thou shalt surely die," and that He had said nothing about touching it. And in that case, ~~if~~ if that is true, as I think likely it is, though I say we cannot be dogmatic about it, if that is the case, then Eve is here adding to the commands of God. Now Eve might have said, "it's a terrible thing to eat of that tree. That tree is a very, very dangerous thing. There are terrible results if we eat of it, and therefore my husband and I have decided we are just not even going to touch it. We are going to go where temptation can come to us easily; we are going to keep away from it. There is plenty of other ground for us in this park to be happy in; we just won't go up to that tree at all; we won't even touch that tree. This is our decision in order to help protect ourselves from the danger that is there." That might have been a very wise and sensible decision for her to make. But when she makes it out to be a command of God, and says, "God says you mustn't touch it lest you die," she is adding to God's command in such a way that it can boomerang and react, and instead of making it easier for her to obey His command, make it harder to obey His command. And therefore, it is my opinion (I wouldn't say that it is certain<sup>?</sup> at all) that Eve already made a serious mistake when she spoke in haste and gave the command of<sup>?</sup> God inaccurately and carelessly, instead of stopping to go back and see what the facts are and see exactly what they are. And if she is going to follow the policy of not touching the tree at all, which might be a very excellent policy, to nevertheless very definitely understand that the reason she doesn't follow it is because of expediency and not that it is part of God's command, that it is something that is wise and helpful to do, but that God's command is, "Don't eat of it." (Student: Do we have a complete record of what He communicated to Eve?) To say that dogmatically I wouldn't do, and I tried very definitely to avoid saying that. I feel that there are two possibilities. You might say there are three possibilities. One



possibility is that God said, "You mustn't eat of this, and therefore I think it is wise for you not to touch it." That is a possibility. Now if that is a possibility, I don't think that is what she said, "You shall not eat of it; neither shall you touch it lest you die." That is not that He said, "It is a good thing for you not to touch it." There is a second possibility that He said, "You mustn't eat it, nor must you touch it lest you die." Well now, if that was the case it seems to me rather strange that the way the command is given leaves it out; this is such an important part of His command in that case. And the third possibility is that the command is exactly as given there, and she added to it. Now we cannot be dogmatic as between the three possibilities, but that they were actually told that they would die if they touched it seems to me extremely unlikely, and if either of the other two was the case, she then was adding to God's command, either a little in the one case or a lot in the other, and in either case I think she did something that it would have been much wiser (11 1/2 ). I think she would have been on much safer ground to have noted what God's command is, and to say, "We think it's wise to take this ~~poss~~ policy for it, but here is what God's command is." (Student! Provided that God didn't say not to touch it, what would you classify this statement as, a mistake; could it be a lie and a sin in the fact that the fall had not already come?) No, it is a mistake. It was a careless mistake; it is not a sin, but it is the ~~of~~ sort of thing which can lead to it. I would say that we, in our Christian lives, can carry on our Christian life and our Christian conduct in our relationship to God's Word, in our relationship to many aspects of the church, I think that we should carefully distinguish between that which God commands and that which we decide is a good thing to do as buttressing and carrying out the will of God. It ~~would~~ would be very ~~fy~~ foolish for us to say

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We can only do what God commands and we will not absolutely take any attitude on things except the specific demand of God. The commands of God are inferences. There are various ways that they reach out into our lives. There are various things we think are 13 in order to carry out the import of each command, but I think it is wise that we make a distinct align. I think it is one thing that has often lead to 13 1/4 in Christianity. The people had taken inferences and implications and ideas as to the best way of living lives that would be acceptable in God's sight and it's elevated these things into commands and then people are 13 1/3 that this is what Christianity is. I think it is important that we make a distinction. Well, the woman here may have given exactly the command of God. I think that is very unlikely. She may have slightly changed the command of God. That is possible. If she did that I think she made a mistake. She ~~may~~ may have very considerably changed the command of God if He hadn't said anything about 13 3/4. That I think is probably the case though I wouldn't certainly be dogmatic on that. But if she did that, she, by leaning over backwards put herself into a rather dangerous situation. You know sometimes, it is desirable that we lean over backwards on things, but if we get into the habit of it, if we constantly lean over backwards, I think we exert equilibrium to where we are apt to go over forwards 14 1/3 sometimes. There is from one extreme to another. (end of record)

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Take God's word and put confidence in it and follow it out. Whether or he will have confidence in God's character, to know that when God says something it is done with a spirit of love toward His children, and done in line with the best interest of everything in the universe, or whether he will decide that he knows better than God what is best for him, and best for the world. And so the nature of the test is a test of man's trust in God, of man's obedience to God, of man's willingness to consider that God is right and loving in all things, regardless of whether there is any actual ~~eff~~ effect from eating of the ~~tree~~ tree or not. Now, "b. The serpent." When we look at the passage, we immediately, naturally, ask the question, "What kind of a story is this that we have here? Is this a book of Aesop's Fables? We find the serpent here comes and he begins to talk to the woman. And the woman has quite a discussion with the serpent. Is the Bible a book in which you are going to have animals talking all the time, in which you are going to have a lot of bizarre, of unusual things that are all together from our present life, simply in order to present ~~a~~ a lesson or to carry an idea, and we know that such things never actually happened? Well, that may be someone's reaction ~~that~~ <sup>with</sup> this if all that he ever reads of the Bible. But as you read the Bible as a whole, how many times do you find in it ~~that~~ that animals talk? What is the number? How many of you can think of ten instances even in the Bible where animals have talked? How many can think of more than two? How many cannot think of as many as two? We seem to have unanimity on it. Or have the questions been asked too negatively? How many can think of exactly two? We seem to have pretty good uniformity on it. Now in the other case of an animal speaking, you all know that the animal which spoke in the other case was not a serpent nor a horse. (laughter) You know that in the other case it was Balaam's donkey. And in that ~~case~~ case we have an explanation of how the donkey was able to talk. And what is the other explanation. The other explanation is that an explanation was behind the donkey, that God opened the mouth of the donkey, that God made something happen which

is  
~~is~~ unusual and contrary to the ordinary course of nature in order to drive home a special lesson to Balaam, He caused that this animal should be the instrument of revelation, that through the animal something should be said to Balaam, and a lesson should be brought to him. Well that immediately raising the question in our minds where we have only two instances, this does not prove that this instance is like the other instance, but it at least shows the possibility that it is like the other instance. You might say that ~~it~~ it raises a certain presumption that this instance will be like the other instance, and put the burden of proof on the man who says it isn't, to indicate some reason for saying the two are very different. In that case the donkey talked because a power greater than the donkey, a superhuman power, enabled the donkey to talk in order to give a lesson to the man which was not specifically connected so much with the donkey, as with the power which caused the donkey to talk. It was to cause Balaam to see his sin and his error in going against that which was God's real will, even though God had given in to his urgings, and permitted him to do that which he knew to be contrary to the real will of God. It was God using the donkey to convey God's message to the man. Now in this case then there is a presumption that some superhuman power is ~~using~~ using the serpent to convey a message to the ~~man~~ man. It is not a fable, like Aesop's Fables, in the sense that you have pictured to you an attitude which is characteristic of a human being in a certain situation, but which is given under the figure of an animal. The serpent <sup>is</sup> here in no way characteristic of a human being, nor representing human attitudes. It doesn't play <sup>out</sup> something of human life in the form of animals, as in a fable in which animals talk. The serpent is here an instrument of revelation. Someone may think that is blasphemous at first, to think of the serpent as an instrument of revelation, and the reason <sup>you</sup> ~~we~~ think so, if you do, is because you are taking the word "revelation" in a narrower sense than the true sense of the word. "Revelation", the word itself, does not say who the revelation comes from. It does not pass on that information ~~et~~

to you. If I were to say about this necktie, "Where do you think I purchased this necktie?" Unless someone heard the revelation that I have to someone in the office yesterday, there is <sup>no</sup> one here who would know where I ~~purchased~~ purchased this necktie. I don't know whether by looking on the back of it you could gather some information, but I am ~~not~~ quite certain of it that from the front there is nothing which would give any inkling of it. The only way you could find out would be to get a revelation. That is, it would be necessary for me to communicate information to you. That would not be a divine revelation. That would be a revelation from a human being, but it would be a revelation in the true sense of the word, because it would be a communication from one mind to other minds. Well now, in this case, we find the serpent is an instrument of revelation. We find that a superhuman being is doubtless, although not here expressed in the chapter, using the serpent as its instrument in conveying the ideas which this superhuman being wishes conveyed. (Question) The New Testament has a number of references which seem to ~~not~~ refer to this passage, even though they don't explicitly say so. They seem to refer to the passage, and they use the term "the serpent" in connection with the devil, in such a way as not directly to say <sup>that</sup> the serpent is here the instrument of revelation of Satan, but certainly to suggest it very very strongly. I think to make inescapable <sup>the conclusion</sup> that the writers of these New Testament passages considered one or two things were true: either this was not a <sup>serpent here</sup> ~~serpent~~ at all, but the devil masquerading, or else that this was a serpent, but that the serpent was being used as an instrument of revelation by Satan, by the devil. And I don't think that there is anything in the passage which gives us the right to conclude that it was not a real serpent, that this was just a figure, a form, a pretense of ~~the~~ a serpent, that Satan had assumed the form of a serpent, and that all serpents ever since get the blame for something that they had actually nothing to do with. I don't think we are entitled to reach a conclusion like that; I think the conclusion we have to reach is that this is a real serpent, but that this

There is often an extreme from that to the opposite extreme which can be far worse than the original, but I don't think it is God's will to go to extremes in either direction, though there are many cases where it is wise for us to say we will not touch them. It is too serious a matter, we will keep absolutely away from that particular thing. Well now, I think that it is quite likely, at least, that she was careless in her  $1 \frac{1}{2}$  exactly what God's command had been and that she leaned over backward in such a way as not to do a sin, but to bring a certain danger which could have been avoided if she had said exactly the word that God said. I gave this in a sermon one time and a man afterwards said that he thought I should be a little bit careful in my wording in this particular passage because someone might get the idea that I thought Eve had a little copy of the word of God in her pocket that she could have taken out and looked at  $1 \frac{1}{3}$  I think that it was the word of God just as much as if she had it written down, but I don't think of course that she had a little Bible which had only two chapters of Genesis init. (laughter) (question) Yes, inspiration means that we have a correct presentation of what she said. It doesn't mean that what she said is true, but it means that it is true that she said it. That is a very important point. Somebody said that the Bible says there is no God. That is true. Bible says that the fool hath said in his heart that there is no God. Now, that is a correct inspired statement, that there is no God, but it is a true presentation of what the person actually said in his heart that there is no God. And very often, we can make mistakes if we simply grasp statement from the Scripture at random and say that this is inspired and  $2 \frac{1}{2}$  God's word and it may be an inspired picture of somebody's attitude. It may be it is an inspired quotation of what somebody has said. "All that a man has will he give for his life." That is a cynical statement, but it is contained

in the Bible. It is what Satan says in the book of Joel. There are people who 3 that it is a Biblical statement, but they're not quoting the whole statement. It is a Biblical presentation of Satan's oddity. It is not the oddity of the Christian. It may be, of most;, but of not all. (question 3 1/3) Yes, I do not think that the innocence of Adam and Eve before the Fall meant absolute perfection, to the extent that they could not make a mistake. I ~~don't~~ think that, ~~but~~ <sup>sin would</sup> involve a deliberate going against God's will. Now in this case there was a mistake, an error, evoked by her emotions in answering the serpent's question. The serpent raises a doubt as to God's goodness. God doesn't let you eat of anything. She is repulsed. 4 except this one and then in her zeal in protecting the one, she goes beyond. It was not a sin, but it was a carelessness, an error. I don't think they had perfect 4 1/4 . (question) Yes, but that was after he had come in the Garden. ( " ) No, if you see a man coming down the street here in a ten thousand dollar Rolls Royce and you see him ~~with~~ with a lot of things that you will never have in your whole life, you may say, "Wouldn't it be nice to have them?" That is not sense. He would say, "My, isn't that nice, isn't he fortunate? I would like to have that myself." That is not 5 but when it takes possession of your heart and it becomes an emotional <sup>the</sup> becomes sin. That is it is a continual attitude. It is not in the fact of observing something which is nice. Now of course there is a point where she stops merely noticing facts and where she assumes an attitude toward it, but I don't think that there would be the opportunity of Eve to covet, because it was too easy to get 5 1/2 . If Eve had ~~set~~ set back and moped and said, My isn't that mean not to let us eat of that wonderful fruit. How I wish I could eat it. And if she had just set back and moped and longed for it, that would definitely been sin, but I don't think that in here it is a coveting in the true



sense of the word. (question 6) She saw that the tree was one to be desired, but one what? She saw that the tree was something that had 6 1/4, but it doesn't mean that it actually did, but it means that this is the impression that created by her mind 6 1/3 (question) That is right, she is recognizing the fact 6 1/2 Well, now we will have to go a little faster, but we have a big book to cover her, but I think that these 2 chapters are so much under discussion that it is worthwhile to spend a little more time on them than we will on something else. (end of lecture)

This morning in Church History class, I explained what is to be done in Arenius II vol. and what in Hipel ' and what in Tertellian and I think everybody understood what I meant by that, but I find that later on there were some who didn't notice whether they were between A-Ha, I wrote all that out, but I didn't bring it with me, but would someone remind me for the benefit of any who were not paying attention when I made that part of the announcement. I announced that all those from A- Ha by next Monday had Arenius, and then by Thursday what was it- Tertellian, and then I think I said He - p and then I said Tertellian the first week and H-----8 the second week, no I mean Ter-----Mon. and H---- Thurs. and then those from R - Z, they would run from H---- on Mon. and Arenius Thursday. Now is that clear to everyone now? I wouldn't bother about it particularly, but since there are three copies of each of these books, if you would be very careful to use it during the days that I assigned it to you then it will be free to those to which I assigned it in the other days, so I would appreciate it if anyone who is assigned for next Monday, would not use that book after Old Test. History class, but would leave it available for those who have it assigned for that time. (question 9) He is a good Greek Scholar, so I would think it would be a good translation, but I don't know. Or course, he is very strongly prejudiced, and to an individual translation, I couldn't say. (question 9 1/2) I recall it was H----- book 9,



chapters 1-8. (discussion of assignment) (not clear)

Now in Old Testament History, the assignment for today, was what? (various mumbblings) Today was that question on Chronology in three parts and I would like to divide the assignment for next time. We have 4 books available and I think it would be well to make a division and say about 2/3 of the class for Monday will use the 4 books and the other 1/3 use them for Tuesday. Now the 4 books which are available for this are Barton's Archaeology and the Bible. <sup>2</sup> ~~one~~ of ~~them~~ belongs to the Library, 2 are my own. But, for the first 2/3 of the class, where would that run, about up to p or earlier, let us say up to 10, a-o and from p-z will have it for Tuesday, and I would like to request the p-z to try to use it during the time ~~space~~ between Monday Noon. That isn't much time is it? Well, we better say then, that it will be free to anyone. Those a-o have it ready by Monday noon, and those from p- please don't start using these books until Monday morning. (question is 3/4) laughter ~~is~~ I don't think that the assignment will take you very long for it is not a great deal of material to read. It is the story of the flood. Now you may find in ~~YPA/AA~~ Barton, 2 or 3, you may call them stories of the flood, but this one is the main one. It is ~~about~~ the Babylonian story of the flood. It is taken from the Gilgimish 14 1/3 runs 3 or 4 pages of very small type (end of record)

of the Babylonian account by the man who had the same, who was the one survivor of the flood, and you see, that flood is like the 1/3 flood because in each of them was water, and each of them the water was above the earth and each of them there was one survivor who to tell the story. lived, I believe that those are rather obvious; in comparison and don't bother to mention them on your paper, but if you find any that aren't so obvious as that that would relate to whether it was, it

wouldn't just be in any flood, but it might be specifically of this one, notice it. What do you find in the similarity of the Bible flood and this account. You know that the Bible story is 7-9 in Genesis, and you might perhaps glance through your Bible story and you have already made a summary of the events and turned them in, of the Biblical story. Well, see if you find any similarity of the Babylonian story and of course as I say, there is water in them both and that is not much of a similarity, but if there is a boat in both, that is a similarity. You might have two stories of a flood and in one of them a man would be in a boat and be saved and in another one, he would climb up to a high mountain and the water wouldn't quite reach him, he would be saved that way. Another story of a flood is that the man might swim around and escape that way, perhaps he would take an airplane and fly around (laughter) until the flood was over, but if there is a boat in both of them, perhaps that is not a great similarity, because after all in those days we didn't have airplanes, and if it was a tremendous flood it might cover the mountains, but it would be a mighty big flood to cover the very highest mountain, so I think if they have a boat, that is not a great similarity, but it is a similarity and it ought to be noticed. What similarity you find in them. If one of them stresses the painting of the boat and if it wasn't painted, well, there is a difference, if they were both painted, well that would be a similarity, naturally to some extent. Naturally all boats sooner or later are painted. See what you think are real similarities if there are any, and list them. And turn in that report in to me, either Monday or Tuesday, and maybe some other time we will reverse the section if you think there is an advantage in that. We will do it anyway for the sake of having variety. (laughter)

If you don't find any similarities at all, just say so, and that will be sufficient, but I would imagine that you would find at least enough likeness to be worth saying well, now in both of these the rain comes

down from Heaven, but after all that would relate to any flood, so that is not essential, I think that you will at least find some problems that will require discussion if you don't find any similarities, but I think that you will at least find some things worth considering whether they are similarities or not. Now does the Biblical one have a pilot, a captain, or does the Babylonian one have a captain. Well, if they both tell who the captain is, then that is a similarity. See if you find any. Well, now, we were discussing the fall last time and we noticed A. the nature of the test, B. the serpent. We noticed what is involved in the serpent and how it would seem that one of 2 views would finally be correct. Either that there was no serpent at all, Satan took the place of the serpent, or that Satan used the serpent as an instrument, and it would seem to me that the latter view certainly is better in this case. There is nothing in the narrative to suggest that there was not a real serpent there and a good deal to suggest that there was and when we read in the end that it says in the curse upon the serpent, "upon thy belly shalt thou go, and thou shalt eat dust all the days of thy life" I have never yet seen Satan going on his belly or known him to eat dust and consequently it does not seem to me that there is any way that we can relate that to Satan. It seems to me that is talking of a serpent not of Satan. Now, of course that is getting ahead of our present discussion. We were discussing the fall rather than the curse that followed it, but I think that is a fraction in connection with the curse, which is pretty conclusive evidence that there is a real serpent there and if there is a real serpent there, the serpent is either an independent actor in the thing, or Satan is using the serpent and there certainly is sufficient evidence to say that the serpent is not an independent act, particularly when you bring in the New Testament references which tie it up so definitely with Satan and his attitude and his activity. (question 5 3/4)

I would incline to think so, but I wouldn't quite feel that I could be dogmatic about it. That is to say, it seems to me that there is a good deal to be said for the idea that this serpent allowed itself to be used by Satan so that there was some volition there for which it was coupled. It would seem to me, but if someone said I don't believe that a serpent can be coupled for anything, I don't believe that there is any 6 on the part of an animal, if he says that, it doesn't quite correspond to your relationship of the group creation. They do not have consciences as we do, certainly, but yet there is something of a personal reaction, I'm sure. If somebody wants to say the serpent can have no personal responsibility whatever and insist upon it, I would say all right, we will agree on that, we will assume that it doesn't, but we have no proof one way or the other. If it doesn't, when the things that are the curse upon the serpent can be not so much a punishment of the serpent as a position, a situation in which the serpent is placed which is in the nature of things reminds mankind of what happened and it reminds mankind the part that the serpent played in this, and reminds him of his responsibility 7 That is, it could be an ~~example~~ rather than a punishment. The word curse, is equally properly interpreted in that way and I don't care which of the two you take, but I'd hate to be dogmatic on either one, I think that we should recognize the two possibilities. (question 7 1/2) Well, this is the serpent that was in the garden of Eden. Now we don't know. It is true and we assume that all serpents were descended from this one. Now it is true probably that every person today is descended from probably any person that you can name who lived 3000 years ago, who has any descendants today. I once, when I was in Hi School when I was in the Library and supposed to be studying for the date and I got the date pretty well figured out and needed a little relaxation and so I went into the geneology section and I started in looking up something of my

ancestore (laughter) and I managed to trace them back to Charlemagne, the great emperor who ruled most of Europe. I was quite interested in having done that so we had another debate the next year so I went in and traced up another ancestor and I got to Charlemagne through a different one. I got to Charlemagne on three or four different lines and I thought that was very interesting, so what I thought for a while, I wondered, isn't that remarkable to be descended from Charlemagne. My, I wonder how many people today are descended from Charlemagne, and so I did a little figuring. I said 20 years ago, there were two people living who were ancestors of mine, my father and my mother. We will say that just before they were born there were four people living, at least four who were ancestors of mine, my four grandfathers, and then a generation back, there were eight ancestors of mine, another generation there were sixteen, and so Charlemagne came to be about the 37th generation back and so if you figure up and multiply by 2 and by 2 and by 2 you've got at least a billion and a half and since there was certainly not but a small portion of that number of people living in Europe in 700 or 800 A.D. and the result must be that everybody living today who has ancestors that came from Europe, probably if you take the facts would go back to Charlemagne on 50 different lines. Of course, there are doubtless a lot of people living today who have no ~~ancestors~~ <sup>descendants</sup> living today, but just about any people living then, doubtless who has descendants today, are probably so interrelated down through that we are all descendants of each other and this is most likely that all the serpents at least all of that particular species, would be descendants of that serpent. (laughter) 10 1/2 Well, maybe there was only one serpent there, maybe there were thousands of them. Maybe this only relates to the particular serpent that are descendants from that one. Perhaps the curse is not upon 9/10 of the serpents in the world today. It may be only upon these few. Perhaps that is the situation,

and if so, I think the other ones are rather unfortunate on account of it because they certainly get a lot of treatment that is rather mean, (laughter) and yet I must say once or twice when I have killed a serpent my conscience has really hurt me afterwards. I felt badly about it. I think that perhaps it is, we shouldn't be too sure that this particular serpent that we see should have any relation to that one (laughter) I remembered one time I killed that pretty little green rattle snake, oh it was only about this long. (laughter) I felt like a murderer for the next day. (laughter) Well, so much for the serpent.

11 1/2 process of the surrendered. Now the thing that I'm trying to bring out is the gradualness of the surrendered, and I think that there is a lesson here that is very vital for everyone of us. E...e did not come up face to face with a definite decision, shall I disobey God or shall I obey God? Shall I be on the Lord's side or shall I be on Satan's side? She did not <sup>at</sup> ~~not~~ one instance face that decision absolutely clearly and 12 and make the decision. She gradually came to the decision of which she made and I think that it is hard to say where the line comes where you pass over from temptation into sin. It is very difficult often to say where it comes, but there is a place where you pass from. We may not be very sure where it is, but most every criminal knows everyone who is in the deepest of wickedness did not start out to get into a situation like that but he gradually moved over into that situation. I remember when we had a fellow fired from the school where I attended, he was president of our Senior class, and had been very promising for the four years he was there and yet the week before the commencement, they discovered that he had been 12 with funds belonging to the class over a period of over a year, he had been taking a little, and a little and a little and actually had gotten away with several hundred dollars and finally they found out what the situation was and he was dropped from school and one of the other fellows was speaking to me about it and he said, that fellow was just a little

careless with money sometimes. He was handling these funds that belonged to the class and he was just a little bit careless with it and he needed something of his own and was a little careless with the money and so he borrowed five dollars from the class fund and I will put it back next week, and he did and everything was perfectly all right and he got used to the habit of borrowing 5 dollars from it and pretty soon he was borrowing 10 dollars and then 50 dollars and in the end, he took quite a sum and then he didn't have the money to pay it back, and there he was and he gradually got into that situation and you can get used to most anything. It is a good thing that when you start along a certain line to think where that line will land you if you follow it out logically and he probably should have stopped immediately here, right in the beginning where it was easy, but he went on step by step and the process of the surrender is a gradual thing here and we find her first questioning just exactly what is God's word on this. I think that, this is perhaps a guess, that she 14 1/8 to the Lord for it. I don't think that she was as accurate as she could have been, ~~but I don't think~~ in trying to determine exactly what is the Lord's will for me anyway. We have no ~~right to~~ <sup>record of any</sup> command except not to eat of it and then she added to it and said neither shall you touch it and then she was not sinning then, but starting on a path which could end her up pretty far away. It is vital that we know just exactly what God's will is and what his will is and if we take measures that are not part of God's command, that we realize that we are doing it because it makes it easier for us to carry out his command (end of record)

be touching that thing all the time and saying, now I wonder what that fruit would feel like if I were to touch it. It was to keep away from things to the command or the prohibition, understand where we are and now the serpent said to the woman, you will not surely die, because that God knows that in the day you eat thereof, your eyes will be opened and you will be like God's knowing good and evil - that this means you will be like God because you will be able to understand good and evil, righteousness and wickedness, and see where the line comes between, to me, that doesn't make any sense in the connection. It seems to me that either it is an absolute lie and means nothing or else it means that there actually is an increase and effective power to accomplish what you may be interested in, power to know how to do the upbuilding thing, the thing that accomplishes and the thing that tears down. She is told that it will enable her to do this, now maybe it would and maybe it wouldn't, I incline to think it would, but at any rate, she is given to think that here is a lovely thing that she could have and it is a good thing to have and yet God has commanded her not to have it and immediately the minute she accepts that she is questioning God's goodness, she is questioning what God said. He said you will die, the serpent says you will not surely die, so are you going to believe, the serpent or God? Whose word are you going to follow? She shouldn't even question that what God says is true, but she is also questioning the goodness of God. He is keeping something from her that is good. Well, he may be keeping something from her which is good, but he may be keeping a good thing from her for a definite reason because it is not, she is not ready yet to have it, because later on would be the right time for her, there may be a definite reason. My little boy, his mother was very mean to him this afternoon because she kept him from something good. She took Miss Harden to the train and they got up there on the



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platform and the trains came in, several of them went before Miss Harden's train came and then Miss Harden's train came and she got in and little Johnny couldn't understand how there could be a place where you could see trains coming in and out all the time, why would anybody want to leave a place like that? (laughter) His mother was depriving him of something good keeping him from seeing trains come in and out. She was just mean and he couldn't understand how she could take such an attitude and she would have liked to have him see trains for the next 20 hours if he felt like it, but she knew that he needed a nap and that it was better for him to see more trains some other day rather than then. She was depriving him of something good, but she was depriving him of something that was good because she had a good purpose in mind that was better for him than to give him that particular good thing right now and God may be depriving you of something that is good and another person may have that good thing, and it may be God's will that they have that good thing. But how easy it is for us when things don't go right for us, and something doesn't work out, we say well, why does God let the other person have this and not let me? Why does He give this other person this blessing and not give it to me? Why am I treated this way? If you truly love God and if you truly trust God, if you truly are a child of God, then carry it out in its implication, you will realize that what God permits to come into your life is what is actually best for you and He has a plan for you and a purpose in it and though it doesn't look good to you, it looks very bad, you can't understand why God would permit that to come, yet you must realize there is a good purpose or God would not do it. Now of course, you have your own responsibilities, that may enter in to it, but God will <sup>turn</sup> ~~it~~ even, what the result of our acts, <sup>so</sup> even the mistakes we make <sup>in the</sup> ~~when we end~~ ~~out~~ are for our good, if that we truly trust Him and love Him, but it is hard for us to

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realize that who are the children of God, and have the whole Bible to show us these truths. Well now, here is Eve, and when we take a step like this we are following in the same direction in which ~~she~~ she went at this point. She, whom God had put in this wonderful garden, began to God's goodness; ~~and~~ "He's kept away from me something that is good." Now let's look into this and find out if God really is treating her right. "And so she saw the tree was good for food." Well, God had never said it wasn't good for food. God had simply said they weren't to eat of it. "And she saw that it was pleasant to the eyes." And of course it was pleasant to the eyes; everything that God had made was pleasant to the eyes in those days. It was attractive, but God had said not to eat of it, and God must have had a good purpose if He's a loving God in having given this command. But she said, "It's good for food, it's pleasant to the eyes," and she said, "It's something that a person might very well desire if they want to get wise; they'll get wisdom from this. Doesn't want me to be wise? Surely God wants ~~me~~ <sup>her</sup> to be wise. Of course He does. But maybe He doesn't want her to get wise right away, or maybe He doesn't want her to get this particular kind of wisdom right now. I know so many people who say, "I want to serve the Lord. I want to do the Lord's will. I know the Gospel.. I've got John 3:16. I want to go out and preach it." But, they say, "I want to learn what the other side thinks. I want to get all of the opposite viewpoint," and therefore, instead of studying the Bible with those who believe the Bible, they will go and spend a lot of time studying with people who deny the Bible and who tear it to pieces. They want to become wise in that regard. It may be God's will for some people to receive that particular type of wisdom, but I think in most cases, it <sup>H's</sup> will that they first get a thorough understanding of the Bible from a Bible-believing viewpoint. I have never known of a person who thoroughly ~~disbelieved the~~ <sup>disbelieved the</sup> Bible to say, "I must learn the

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fundamentalist viewpoint. I want to go to Faith Seminary and see what they have to say." I have never known one to take that attitude. But I have met man after man in a Christian college who wanted to serve the Lord, but he's read John 3:16, he knows what the Bible says, he wants to go and ~~see~~<sup>hear</sup> what the other side is. Well now, is there a danger that such a one may be getting into the very attitude that Eve got into here. It is something that is desired to make one wise, yes. But is it the particular type wisdom God wants you to have, or is it the kind of wisdom He wants you to have right now, or is there another wisdom that is more important for you to get first, in order that you can ~~properly~~ properly evaluate that wisdom. So she considers these things and she weighs the serpent against God. You cannot weigh the serpent against God. Someone has said that one with God is a majority. And it certainly is true. But none with God is equally a majority. A human being adds nothing to God. God's wisdom is infinite. And God's goodness is infinite, and we don't have to weigh God over against any other force in the universe. We have to weigh God's Word and understand what it means, and determine exactly, and not add to or take away from the Word of God. We have to try to understand what He is saying and what He means, but we do not have to ~~try~~ compare what God says and what others say, and try to see which one is right. I myself feel that that is a fundamental error in a great deal of philosophy as it is taught today. It starts out with this viewpoint: How are we going to explain the universe? Well let's get the facts and explain it. Well, what is the most important fact in the universe? The most important fact in the universe is God, and the great bulk of the important facts of the universe we can't reach and touch--they are beyond our contact--the only way we can find out about them is to learn the facts of them from the one who knows. And so if we believe <sup>in God and</sup> in the Bible as God's Word, the way to learn about the universe is to study the Bible and see what it teaches. I mean, if you're to get beyond the things we can

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touch and handle and study here in this world. And when you start in with the study of philosophy and you leave this out of account, you are of necessity going off on a line which can't get you anywhere, because you are leaving the most vital facts out of account. You can not get the true wisdom except through the source ~~from~~ which it comes. And if you leave God's Word out of account, your conclusions mean absolutely nothing. You can ~~study~~ study something that you can experiment on, something you can touch, something you can observe, but when you come to study the origin, purpose, meaning of the universe, you have to get the one source of wisdom or you can't expect to get anywhere. Well now, Eve is trying to deal with things here which she has no access to, to determine what is back of them, what the true meaning is she is gaining God's word against the serpent's word and trying to make a decision as to who is right, and she is in an attitude which is very very dangerous. She has gradually gone from a start at which she was simply trying to defend God against the accusation that God might be mean in not letting them eat the fruit of all the trees in the garden. And she starts with that, and she gradually goes along to this point, and now she takes of the fruit, and she eats and she gives it to her husband, and he eats. And so we have the process of the surrender, which is gradual as C, but as D, we have The Suddenness of the Result. I don't mean that the result necessarily came instantaneously, but I mean that there was suddenly and instantaneously a realization of the point which she had reached. Be sure your sin will find you out; the finding out may be very sudden, it may be very unexpected; but it is bound to come, and <sup>it</sup> may seem to come very, very suddenly. Owen Latimore tells us, in his recent book, "Trial by Slander" or some such title, how we was over in Tibet, I believe, on a United Nations commission, and he heard a rapping at the door, and he went to the door, and he asked What it is? and he found a telegram from the press in the United States asking him if it was true that he was the top espionage agent

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of the Russians in America, and that he's charged of being a convict, and he says in his book that he was utterly astounded. It came as a blow that almost knocked him over that anybody would ever have thought such things as that about him. Well now, the things may have been absolutely false, but it should not come as a blow to him, and as a sudden effect, because he had allowed himself to be used as a front man for Communist organizations for years, and he had worked with one after another, and worked with men who were giving every bit of ~~their~~ their activity, and spending thousands of dollars in order to advance the cause of Communism in America, and he had worked with them and associated with them, put his name with them, and allowed himself to be a leader in their movement, and perhaps he did it all in the <sup>innocence of</sup> ignorance of his heart, but he is a pretty bright man, and it is hard to believe that he was quite as stupid as that. The result nevertheless came to him suddenly. He said he just could hardly stand up he was so shocked at what came. And that is exactly the situation with Eve here. All of a sudden she realizes what has happened, and yet she has gradually drifted into it, and you drift down with the tide, and all of a sudden there is a brink of Niagra, and over you go. And the suddenness of the result is something that is indicated here, and that is ~~it~~ true to life and to experience, and something that will come to everyone of us if we do not stop the process somewhere along the way. Now, of course, I do not mean that any one of us could have a temptation that is comparable to that of Adam and Eve; this was the <sup>decisive</sup> ~~definitive~~ thing in the universe. This was a turning point in the universe. But in a lesser scale, we all of us have experiences similar to that, and in a lesser scale every person, saved or not, goes through situations of far less import, but very similar in nature, and the Christian as well as the non-Christian. I have known many people who have gone forward in a meeting, and made one great wonderful act of consecration of everything to the Lord, and then having done that wonderful thing for God, they

feel capable of going ahead and living for selfish purposes all the rest of their lives. Maybe they're looking out for the best church they can get; they're looking for the place where they'll have the best opportunity; or the place where they will have everything that will be most comfortable for them. And at point after point they put their own interests and their own desires first, and you can't do that. Consecration is a moment by moment and a day ~~by~~ by day proposition, and you cannot consecrate, you cannot give tomorrow to the Lord today. Well here was Eve, and the eyes of them both were opened. She had given to her husband, and he ate, and immediately the eyes of them both were opened, and they saw how wise they were, and how wonderful it is to be so wise; they're just like gods now, and they were so ~~happy~~ happy. But that's not what happened. The eyes of them both were opened and they were ashamed. The eyes of them both were open and they knew that they were naked, and they sewed fig leaves together, and made themselves aprons. Their eyes were opened and they saw that they were in an awful predicament. "Look at the situation we are in. We haven't any clothes to wear." And they hadn't thought of that before. There was no reason why there was anything wrong with that before, but now sin had come into their lives. And they had taken an attitude, they had changed their approach toward God, and immediately fear and uncertainty come into life, and immediately they are strangers of lives which are holy and right before God, <sup>immediately</sup> assume unholy and wrong potentialities, and there comes a cause for fear, for mistrust, for embarrassment which would not be present ~~if~~ in a state of holiness, and entire devotion to the Lord. (St) (end of record)

The thing for us to do is to examine the passage carefully and try to find out whether we have a universal picture of every man, or whether we have an individual. And we have so many details which are individual that we cannot ~~not~~ escape the conclusion that though he represents every man, and every man is involved in what happened--he is the federal head of the race--and what he did we are responsible for as his heirs and his descendants. Nevertheless he is an individual--Adam begat Cain; Adam begat Abel; the race doesn't beget individuals. There is much here--to Adam and his wife did the Lord ~~not~~ make coats of skin and cloth them. There is much here which I think indicates that there was an individual employed in the matter. I would not cast aside any question like that as to the possibilities of interpretation. There may be at any part of the Bible something that we may have overlooked. We must go to it fairly and see what it is. It is true that Adam did represent the race. Now someone says, This is just a legend, just a story in pictorial form; it shows something that is an experience which we all have. Well, is that the teaching of the Bible? And you find the New Testament references to it take a different attitude, and you find the narrative here presents a different thing. And therefore no one <sup>can</sup> say he is fairly and truly interpreting it in taking it in such a way. The only way he ~~can~~ take it such a way is to say, those people who ~~wrote~~ wrote this story ~~thought~~ thought it was a true one, but it isn't; they were mistaken. And once you do that you are not taking the Bible as it is; you are twisting it around. <sup>(St:</sup> Your attitude then would be that the New Testament clearly makes the proposition clear by its interpretation?) Yes. The New Testament, when it says, "Adam was not in the transgression, the woman---" Now what does that have to do with the race as a whole. Is not that referring to an individual? I don't see how else you can take it. It is referring to an individual situation. "As of one man's sin--" The terminology is quite clear in the New Testament, I think. But I do think we should

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beware that we do not adopt an obvious, immediate interpretation, and insist that that is true without careful investigation. When someone comes along with any interpretation, no matter how crazy it sounds at first sight, I think it may be worth investigating to see if there might be something of an idea in it which corresponds to the facts, but the question is, What does the Bible teach? What is the New Testament attitude? What is implied and suggested by the actual terminology used? And what is, I think, quite clearly intended here, is the account of a real individual who was actually the ancestor of the race, and not merely something figurative. A man said to me once, "Why, just look at the Book of ~~Job~~ Job. You have this man, and you have these sons, and you have these daughters, so many sons, so many daughters, just the same number of them. And then you find that one day he lost--you find that one day he lost this probably, one day that, and one day the other. That <sup>c</sup> can't be true. Things don't happen that way. That is clearly just an imaginary picture." Well now, whether the Book of Job is an imaginary picture or not is something to be decided by a study of the book. But to throw it aside on such arguments as that is utterly preposterous. Because you can find in life after life that things work out in just such a way as that. In case after case there are these similarities, and you ~~might~~ might say coincidences, if you want to call them. It's no reason for saying that a thing is improper or that it couldn't happen. I have come upon some of the queerest ones comparatively recently. They just are there. Life is full of them. And there are all sorts of arguments used and raised to interpret the Bible which are utterly invalid. I remember at a meeting of the American Oriental ~~Society~~ Society that one of the men got up and said, "What are we going to do with the Book of Ruth? That is surely not a story of something that actually happened. That is surely an allegory. You find here that it begins with a man here, with two sons, Mahlon and Chilion, and one of them means "sickness", and one of them means /



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"weakness". And they both died. Now ~~is~~ who would give names like that? Those are just pictures. They are pictures of a situation. And Naomi means "pleasantness". They are all ~~is~~ just pictures. That is not a true incident." And Professor Albright of John Hopkins University got up when the man finished, and he said, "Well, I don't know that there is much validity in that sort of an argument. There was the Oxford Movement. I don't mean this recent thing, but a century ago, the movement in the Anglican Church toward Roman Catholicism. There was the Oxford Movement a hundred years ago, and the leaders of it were Newman, and ~~and~~ Manning, and Wiseman. Aren't they pictorial names? They were the leaders." And I notice that Biblos, ~~is~~ of Jud 5 1/2 the ancient name of one of the important cities in Syria, the city from which the name of our Bible comes. And the word means "little mountain." And in modern names when the French, who control Syria, decided to excavate it, they sent a noted excavator<sup>o</sup>, Pierre Montaign, whose name means "little mountain", to excavate Biblos. Well I don't think that is the reason they selected him~~is~~ for it. (laughter) But you find that sort of argument everywhere in relation to the Bible, and if ~~you're~~ you're going to extend it on, you'd say, "Why certainly we wouldn't have a president of the United States called True Man." (laughter) You see all sorts of arguments on interpretation, and there may be something to any of them, but do not let the authority or the number of degrees of the man who gives them influence you in your determination of whether they are right or not. The more degrees<sup>s</sup> a man has, and the more studying he has done, the more he is elevated above the people to whom he speaks, the more apt he is to get a little bit careless and fling off ~~is~~ arguments without thinking them through sometimes, and people just sit and take notes, and think it all ~~is~~ must be wonderful, because this great fellow says it. That is one reason why I always try to encourage people, any time anything I say sounds untrue to them, to speak up and say so, because I don't want ever to

get into that attitude. It is a very, very easy attitude to get into. I'm not the least bit interested in what anybody thinks about a thing. I mean, the fact this man thinks it doesn't prove it in the least; I don't care how great a man he is, but I am tremendously interested in what the reasons are why a man reaches a certain conclusion. And of course, the more intelligence he has, the more study he has done, the more possibility there is that he has good reason, but I want to know what those reasons are, and to make my judgment on the basis of reason. You don't learn truth by counting noses, and you don't learn truth by seeing how prominent a man is. We had one of the greatest physicists in the world come to Occidental College when I was there, ~~and then~~ and tell us the truth about religion. And when ~~he~~ he got through, you could have seen that any child should have been able to speak more truly in the <sup>sphere</sup> ~~scope~~ of religion than that man did. I don't think he had even studied the matter he talked about. But because half the world bowed down and said, "It's wonderful!" when he gave some truth in physics, which he had very thoroughly worked out, and really probably knew more about than any one else in the world, he felt that therefore he could speak on all kinds of other things he knew nothing about at all, and the sad thing is that people just sat and thoroughly worshipped as they listened, and accepted what he said. The question isn't, Who says it? but What are his reasons? But let's examine anything, no matter who suggests it, and really see what the evidence is for it.

Well now we have this immediate result. And then we have God asking questions. And what do you think of God asking a question, that is question E. What do you think of God asking questions when God knows the answer perfectly well? Wouldn't that be silly? The Lord called and said, "Adam, where art thou?" Didn't God know where he was? Why ~~did~~ He ask the question, "Adam, where art thou?" Doesn't that prove that we have a finite God here who didn't know where Adam was? And He

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couldn't find Him; He had to call and ask him, in order to find out where he was. What a primitive story we have here, of a God who had to come down and look for Adam, and He couldn't find him, He had to call and say, "Adam, where art thou?" Well, it's easy enough if you're going to take that sort of argument to try to make out that we have just a primitive story here, and that it is actually a very primitive mentality that made it, but you can<sup>do</sup>/the same thing with any book that was ever written. ~~This~~ You can do the same thing with anything that was ever written if you're going to take the words and insist that they mean exactly what they say, and that it isn't the implication of it ~~but~~ perhaps that is the importance. This word doesn't mean God doesn't know where Adam is--I mean, wants to find out. This word means that God wants to call to Adam's attention the impossibility of hiding from God, and therefore He does it in such a way as to drive home a truth to Adam's heart--that Adam cannot escape God; that God is interested in Adam, and though Adam is trying to flee from God, God is going to search him out, and to investigate the situation, and He says, "Adam, where art thou?" And it is a very good method of pedagogy to ask people questions that you know the answer to ~~fully~~ perfectly well, and it is a very good method of leading them along into truth, but you want to be rather careful who you use it with, because I find that sometimes when you do it, people will interpret you exactly that way that way that I suggested of interpreting this of God here. In fact, I've had it done. Usually I don't try to prove they're wrong. I simply avoid using that particular method again with that individual. (laughter) Well, here we have God using that method with Adam, and asking, Where art thou? And God is searching Adam out. And Adam gives an excuse. God doesn't simply say, "Oh, there is nothing to that excuse," but simply follows it down, asks a further question. Now he says, "I was naked and hid myself." God says, "Who told you you were naked?" He doesn't explain the thing; He doesn't discuss it; He asks a

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further question, and He knows the answer perfectly well. But He asks it in order to show the absurdity of the attitude Adam has taken. He is pushing him down, little by little, with His questions, and He follows it right down until He gets to the serpent, and Adam and Eve relax and say, "Isn't that wonderful? He has accepted our excuses; He has gone right to the serpent now. He ~~didn't~~ didn't even question what we said. We didn't do it; the serpent did it; and He has gone right straight to the serpent. But then after He deals with the serpent, He comes back to them, and you can't evade God that way. You make your excuses, and we all do, perhaps efforts to evade; we make our excuses; we try to evade; but God sees right through them. But the trouble is that we don't ourselves, and half the time, when we try to deceive God, but we deceive other people, we succeed very very well; but what we succeed in is deceiving ourselves, not in deceiving Him. And we kid ourselves to the point where we believe what we say. There is nobody in the penitentiary but was put there for something he did. Everyone there was framed. For everyone there there is a reason why he is there, but he doesn't deserve to be there. He was wrongly treated somewhere along the line. Everybody makes an excuse, and we all do ourselves. And I think it is a good illustration here of the need of avoiding that, of taking the blame yourself, regardless of what blame someone else takes. (end of lecture)

We were looking last time at the fall itself, the details of the fall, and under that E was "God's Questions", and "F. The Effort to Evade". And we noticed that the man, as soon as he had sinned, then ran and tried to hide, he tried to evade God's questions, he tried to hide from having any contact with God. Fellowship with God was broken; there was an entirely different attitude than the attitude which he had had before. He hid behind the trees of the garden. Now he knew enough to know the trees couldn't hide him from God; he knew God was the Creator of the Universe; he knew that God saw everything, knew all things, and yet he

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hid among the trees of the garden. Very silly. No sillier than the attitude most of us take a great deal of the time, the attitude that all lost people take from God; they try to hide from God, ~~although~~ but if they think it through they know they can't hide from God. And they raise up all kinds of arguments, philosophical, and historical, and scientific arguments in order to keep from facing God, to come between us and Him, and to separate us from the necessity of facing the direct questions. ~~Yes~~ People live as if there was no God, and yet very few will admit that they don't believe there is a God. Most people will say, "Well of course they believe...." (end of record)

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by philosophiz reasoning, that there is not a God. Vevy few people are willing to call themselves atheists. They will say that, perhaps they will say that they don't know. Most people will admit that there is a God and if there is or if there isn't, they don't face the question. They hide from it. They hide from all sorts of things which are no more able to hide them from God than the trees in the garden are, to hide Adam from God. And you know that, right here perhaps, we notice the value of reasoning, the value of argument, the value of historical, or scientific, or philosophical arguments of religion. You don't win somebody by argument. It is the Holy Spirit that wins one to the Lord. A person faces his sin and his need of a Saviour and sees Christ as the only possible answer and is saved. Your arguments do not save a person. They cannot possibly. I think that perhaps your arguments might be compared to someone who is cutting down the trees that people are hiding behind. They are refusing to come face to face with the facts. They know He is there, they know it perfectly well and yet they refuse to admit it or they push it so far into the back of their minds that they kid themselves into thinking they don't believe. They convince themselves, perhaps, that there is nothing to it and your arguments will not save the person but will remove some of the obstacles that they themselves have built up to make it seem unnecessary for them to face the fact of their responsibility before God and to face the requirements of Christianity. You do not win a person by argument but you remove obstacles, not obstacles in God's way, but obstacles in the person's way. Obstacles which usually that person has built up themselves, but which, sometimes, others have built up. You might say the person takes advantage of something that someone else is doing. (1.2.. bad spot in record...) the spiritual failure when someone is lead into unbelief. There is always a turning away of the will from doing what we don't want to do, but that we know is right, and yet it is far easier to turn away the will when we

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have a tree, convenient tree, behind which we think we can hide. I do not think that anyone ever lost his faith on account of unbelieving arguments which were put before them. I think ~~he~~ he lost his faith because the heart is desperately wicked and since the heart did not want to face his responsibility to God and desired instead to go out after his simple lusts, but I think that the argument, the presentation of unbelief which was put before someone, furnished him a convenient tree to hide behind; and to do the things that he wanted to do and therefore it is a cause, but does not absolve the man from responsibility. It is exactly the situation here where the Lord said to the man, "What have you done?" and the man said, "The woman that thou gavest me; she gave me of the tree and I ate." You see it is all her ~~fault~~ fault, it's God's fault. ~~The~~ If God hadn't created the woman, man would have never sinned. "The woman you gave me", see? He put it right there. He directly tied up the responsibility to God, so it is God's fault, you see. God didn't bother to argue with him. He simply acted as if he were taking his words at face value and turned to the woman and He said, "What is this you have done?" and the woman said, "Oh, it is that serpent. The serpent lead me astray." Then the Lord turned right directly to the serpent. And Adam and Eve, both of them heaved a great sigh of relief. They had escaped from any punishment because God had taken the excuse that ~~it~~ they had persented and sometimes people take our excuses and other times they don't and we can be sure ~~of~~ of this that our excuses don't make the least bit of difference to the Lord. I know one time, I was on the train in the middle of the war, heading westward, and I got to talking to a Lieutenant who happened to sit across from me at the table at breakfast and he mentioned how he had a ten day furlough, in Texas, I think it was, somewheres down that way, and he was due ~~out~~ in San Francisco at a certain time and he said, "Now this train is late, and I am going to be six hours late in getting there. I can't possibly

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get there before and there will definitely be punishment for being late." "Well", I said, "It is not your fault that the train is late, won't you tell them that the train is late?" "NO, what is the use of making excuses, I could have allowed for the train and taken an earlier train. They know that just as well as I do. What is the use of making excuses." I think as a rule, it is a fact that we all have good reasons for failing sometimes, but no one of us has a reason for failing all the time and everyone will make allowances for occasional reasons. It is not necessary to give them, and if a person is making excuses all the time, why, they are apt to be judged at face value. God simply acted ~~that~~ <sup>as if</sup> he assumed that they were excuses and he just went right on and it didn't make the slightest difference in the world. His verdict was strictly in accordance with what they had done, but he traced the thing down. He took the story and as soon as it was right, he traced it right back to its beginning and then He came back and dealt with the matters along the way. And so He turned to the serpent and he didn't give the serpent any chance for an excuse. He simply turned to the serpent and He gave the curse upon the serpent immediately. The man and the woman are what matter in this account, it is therefore the serpent is an incidental element which has been used of the devil to lead them astray and the serpent is not given an opportunity to say, "After all it was the devil who used me, I couldn't help myself." And so we come to #3, "the curse." I separate these two because the details of the fall are interesting to us to understanding how things come to be as they are. They are interesting as an example of how men fall all the time. They give us many interesting psychological insights into ourselves, but at the same time what is actually given is simply something that has happened. Now the curse is something that is a definite regulations established a permanent effect and consequently I think it is a separate head, the curse which God placed as the result of the fall and now the curse ~~was~~ naturally given here, divides into three parts. There is first the curse on the serpent, second, the curse



on the woman, third, the curse on the man, and then there is a fourth part of it which ~~is~~ goes through all three of these which enters into all of them. First, the curse upon the serpent, then. 3a. What are we told about the serpent? He says to the serpent, "Thou art cursed above all cattle, and above every beast of the field." He says, that whatever misery and suffering that comes to other animals, upon you there comes a greater curse. This suggest already that all of nature, in some ways, participates in the curse. "Thou art cursed above all cattle, above every beast of the field." ~~It/also~~ it suggests that God is placing a curse upon this good world which He has created. Upon this good animal world, upon this good earth, ~~upon~~ upon all this at every stage, he looked upon it and it was good and when he came to the end of the sixth day, we read, that he looked upon ~~at~~ it and it was very good, and now the serpent is more cursed than the rest and so there is an implication that there is a curse that rests upon all, but here he is stressing the serpent. The serpent is to most cursed, not that it is exclusively cursed. And, of course, that raises a question, as I mentioned last time, is the serpent actually receiving a punishment? If it is, then we must recognize that the serpent had a responsibility, had permitted Satan to use it, it had a responsibility and consequently we see this punishment. Whether that is true or not, I find, very difficult to say, but there is the suggestion in this verse that possibly that is not necessarily the case, because thou art cursed above all cattle and above every beast of the field. There is a <sup>s</sup>cure upon nature, all nature, not just upon this earth, and the curse upon nature is not a punishment, but the curse upon nature is the punishment of man. Man is punished by that which is done to nature. Man is punished by the effect which come upon the animal creation, and upon the vegetable creation as we find in later parts of the curse and so it is altogether possible that the curse upon the serpent is merely a part of that which is to have~~d~~ its effect upon

man, that is the serpent, as an animal, and that it is simply an object lesson for man and something to effect man in his life ~~and his~~ <sup>under the</sup> curse. Now, that is doubtful, between the two views, I don't see how you could be dogmatic. I incline to think that there is a little element of punishment, but I certainly am far from certain, but the serpent is cursed above all the other creatures, "upon thy belly shalt thou go" ~~whether~~ this means that previously the serpent walked upright, or whether it is simply that the continuing condition of the serpent is going to be the object lesson to man, is something that is hard to say. "Dust shalt thou eat all the days of thy life." That does not mean that the serpent actually eats dust, it means that his head is down in the dust, that he was in a condition, an ~~inescapable~~ condition in that regard and, of course, upon an earth under the curse, "to crawl upon your belly and have the dust in your nostril" would naturally be altogether different than it would be to be upon the ground in a world in which nature was perfect, and in which there was no curse. I have never thought of picking things up from the floor and eating them anywhere I have been, as far back as I can remember, but when you have a little child in the house, you find that it is impossible to prevent him occasionally from pickind up things from the floor and eating them. You drop things on the floor, he picks them ~~up~~ and you don't have quite that same feeling about something being on the floor as being immediately taboo as far as going into your mouth is concerned, and that brings to your realization, a difference between your ~~heart~~ ~~where~~ <sup>house</sup> where you try to keep things clean and where you know what comes in and you know who is there and the situation of the world which in general is under the curse. When I go out to the mountains for a few days and am entirely away from human beings, even though, I get dirty, I feel cleaner, much cleaner, than I do riding in a street car or riding a train, where you don't know what kind of people are around you or what kind of germs and what kind of effects there may be there. We have all sorts of attitudes toward this world, because of the

world being under the curse, which we would have not in a perfect world, as God made the world. Everything in it would be good and we would not have to take these particular cautions that we have to take in the world as under the curse and the serpent crawling upon his belly and eating dust is a part of the situation of the curse, whether it is a particular change in the serpent's condition or not. Then the 15th verse continuing part of the object lesson, perhaps, also part of the punishment, perhaps not. I will put enmity between thee and the woman, the serpent and the woman had been bosom pals. They stood together against God. The serpent had told the woman how mean God was and how find it would be for her to eat of this and she is to ~~love~~ <sup>believe</sup> the serpent instead of believing God. Well, there is a friendship between the serpent and the woman and now there is a change, now there is an enmity between the serpent and the woman. Now there is an attitude of distrust, an attitude of fear, instead of the attitude which was in the garden. And this is an attitude which is to continue. It is not merely between this woman and this serpent, but it continues between the serpents descendants, and her seed, etc. The descendants of the woman is ~~planned~~ <sup>trying</sup> to hit at the head of the serpent and trying to destroy the serpent and the serpent is trying to injure the heal of the woman. (question 14 3/4) (end of record)

Now as far as a condition reflex is concerned, I take it the difference between a condtion reflex and an undition reflex is that one is a nat~~x~~-ural instinct and the other is something that you acquire as a habit as a result of circumstances. Well, here is a prediction that it is going to be this way, and it doesn't tell us whether it is going to be naturally made or rather ti is going to condition. I conditioned my wife once in this regard, it was just before we were married and I was very anxious that we were going right out to the Grand Canyon right after, and I was going to take her into a section that I don't believe

any woman had ever been in before (laughter). There was little danger of rattlesnakes there, but there are some, and so I always keep my eyes open very carefully lest I step on some. Once I looked down all of a sudden and there was one all coiled up, and one foot was ahead of it and one behind it and I didn't know which way to step, (laughter) I almost stepped on it, and because if you step on it, they are apt to spring up at you rather suddenly and I hadn't had that particular experience, so I wanted her to realize the danger and watch out for them and so I told her a bit about them before we went and we went out there and we walked for two days and went way off into a distant section of the canyon and that night I was fast asleep, and all of a sudden she began to shake me, "Look, look, there is a rattlesnake, right over there." It was just as near as Mr. Dorsey, and I looked and I got out my flashlight and there was a great big crooked stick there. (laughter) You see, she had a condition reflex there. (laughter) I had<sup>d</sup> given her<sup>d</sup> an idea of watching out for the serpents and I had given perhaps too much 2 Well, that was better than having it be too little to the point where she might be careless. Is this relationship here, the result of situation in life, you mean, or is it that God makes it what way from then on? I don't see that we know. I don't see where to tell. I know people who have no fear whatever of serpents, and I know others who seem to have something in their background or things that have happened to give them such a fear, they just have a terrific fear of them. I know that is true of horses and true of monkeys. I heard, not so long ago, of a big gorilla, a very big powerful brute that could lift up three men and throw them through the door if he desired and they didn't know what to do, they didn't want to kill it, they didn't want to shoot it, and they couldn't get it back, I think it was just last week, sometime. It wasn't hurting anybody, but they didn't know what it might do, and they wanted to get it back in the

cage and they tried all sorts of things for a couple of hours. He was wandering around and everybody was running from it and finally they got a hold of the keeper who had been away, I guess, and he came in and he got a little bit of a garden snake about this long, and he put it down in front of it and the thing began to scream in terror and rushed back into his cage. (Laughter) Well, that is not a condition reflex, in that case, that was, I would think, there was some innate feeling for it. I think the fact of the matter is that in this fear, there had to be fear in order to avoid definite danger and there is fear that will go beyond actual danger. There is unreasoning fear that grips us all at times, and does far more harm than the actual things often that we face. It is one of the great difficulties in our modern life is all sorts of unreasonable fears that we have. It is all part of the curse. It is the human mind and human personality that is under the effect of sin, and under the effect of the result of the curse which God has laid upon this earth because of sin. Well, now, that effects a good many parts of this curse. Here we have the continuing enmity between the serpent and the woman and the woman's seed in this case. Now there is no explicit mention here of Satan. There is a suggestion perhaps of hope for the man, here, but it is the curse upon the serpent which stands out. Now 3b is the curse upon the woman. You might say that is already included to some extent in this. There is the enmity between the woman and the serpent. She loses a good friend. She no longer has that friendly attitude toward the serpent, nor that feeling that she can trust the serpent and she knows that she can't trust him, there is this enmity, this fear, this suspicion inserted into nature. Nature is out of joint as a result of sin coming into the world. I will refer you to verse 16, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. The woman has ruled over the husband here, she has brought him the apple, she has told

him what to do. She has lead him into this situation and he feels that he can blame her for it. Well, that situation is reversed now, under the curse, and you find that in a very large portion of ~~the~~ world the woman is almost a shadow of her husband, there is an absolutely wicked extent to which men have control and an arbitrary control over women in the world as a whole. You find that except for a few sections here and there, to a very limited extent, that woman has suffered in this situation and you find that in the U.S. about 50 years ago, the woman was saying that women had ~~been~~ in bondage all these centuries, the woman has a right to equality and has a right to be free from all this and we had this great feminist movement and then you find that when you get an attitude established of absolute equality you find that doesn't work, that ~~that~~ is not the system as God has made it. It is ~~not~~ the world <sup>as it</sup> ~~that~~ is now. There is a <sup>7</sup> ~~difference~~ in person. There is an equality there is an unfairness in many places in which women are treated in the world today, utter unfairness, an unfairness which I do not think that a Christian should in any way participate in and yet an unfairness that is so under the curse that it cannot be removed from this earth. I remember how disgusted I was once at a fellow. He was a young fellow, a minister, out of Seminary a couple of years. He was speaking about a girl in the town that I was visiting him. He said, "You~~x~~ know, my brother was here visiting and you know what he said about that girl? He said, the trouble with her is that she wants a man. She is just looking for a husband that's the way she is." Well, this fellow himself, was just crazy to be married, and was looking ~~ix~~ over every girl he could meet, considering, and trying to decide who would make (laughter) and the thing that impressed me was this thing that we consider perfectly normal and right for a man, the very fact that he suspected a woman of having such an attitude, just seemed to be a terrible thing and that is ingrained in the constitution of our civilization. You will find the attitude taken by most people to a very large extent. ~~ix/ix/ix~~ There is

an entirely different attitude. We have to recognize it and I don't think that we should say, that that which is unfair, that which is wrong, is part of God's Holy will. I don't think that we should say that, but we should recognize this that there is a <sup>curse</sup> ~~curse~~ upon the earth and that we have to recognize the curse and that we have to deal with things as they are, alleviate them as much as we can, but we also must recognize that there are definite differences between man and woman and God has given man, not this arbitrary control over woman which in so many countries ~~is~~ is exercised, nothing of the kind, but he has given man a first place, a leadership, and that is God's will in the creation of man and woman. Man should have the leadership and when that is changed, you find that it doesn't work out. But people take it and go way beyond and God predicted that in the Scripture. Now the earlier part of the verse, "I shall greatly multiply thy pain, thy conception in sorrow thou shalt bring forth children" Upon this aspect of life is a perfectly natural, and in which in many parts of the group creation, seems to be almost entirely free of pain and difficulty. In the human world, there is a tremendous amount of pain and misery connected with it and ~~it~~ the result of things not being in the good condition ~~in~~ which God ~~re~~created it. The nature is out of joint as the result of the curse and the sin which produced the curse. Now pick up a book, I was reading a book not so long ago, by an English doctor who was very much disgusted with the attitude ~~of~~ that a great many people had in relation to this point. He was ~~an~~ an English doctor who I think, as far as I could get it, had worked out some very good sensible ideas in relation to childbirth and he said that he ~~thought~~ found it very difficult when the fact that everywhere he went people said, Oh, but woman is under the curse, woman is supposed to have this pain and this misery and it is perfectly silly to try to do anything about it. That is God's will. Well, I think that is a misunderstanding

of the verse. ~~It/that~~ <sup>It</sup> is a result of sin, it is a result of the curse, which has brought pain and suffering in the world, that may strike any of us and will strike us no matter how fine Christians might be and no matter how well He directs our lives, we may very likely have a great deal of pain and misery in life, but a large portion of it comes from the nervous condition ~~that~~, the fear complex, the wrong approach to things which is all a part of this sin within our hearts all from the curse upon nature and after we believe on the Lord as we are truly his followers, it is His will that we should have calmness and a freedom from worry, and a complete trust in him which greatly decreases the effects of the things in every aspect of our lives and anything that we can ~~do~~ do to hurt that relaxation and that freedom from worry is, I think, definitely in accordance to His will. The fact that there is suffering and misery as the result of the curse, doesn't mean that we shouldn't do everything that we can to try to make it easier and it doesn't come because it is God's will that we should suffer, it comes because the result of sin is inevitably suffering and God has placed a curse upon the nature for our good, and it should drive us not to a situation of rebellion against God, <sup>which increases itself,</sup> but a condition of trusting <sup>in Him</sup> which inevitably <sup>greatly lessens.</sup> ~~is~~ Now you will find these qualities of relaxation of trust that often you will find people who have no Christian profession at all who put many of us to shame in their attitude and serenity and calmness in their minds. You will often find it, but in a great many of the cases where you find it, not all, by any means but in a great many of the cases it is the result of a Christian background. There is the Christian effect <sup>which has</sup> that comes, even with the <sup>doctrine having</sup> ~~background~~ <sup>been</sup> forgotten, or later 13 1/2 . It is most interesting to read in early Church History how the people in the Roman Empire had their great <sup>right before</sup> ~~variety~~ a combat and they would mass <sup>acted</sup> thousands of people in the arena <sup>pleasures of</sup> and it was for the people to see the blood flow.



And there is practically never once in paganism a word said against this terrible cruelty until you find Christianity overcoming in the Empire, and then the thing is done away with almost immediately. And you will find ~~ht~~ that when you have people who are very humanitarian, and devote their lives to good works, and do a tremendous amount of good in the world, I think I could say that in ninety-five percent of cases you will find that there is a Christian background; that it is the effecti of the gospel, and you will find that abuses, which just go right along and people ignore in ~~an~~ nations without Christianity, after the gospel comes, people begin to notice and observe and take an ~~interest,~~ in trying to do away with them. It is very foolish for ~~a~~ the Christian to set himself up against the social gospel, as if the social gospel were a harmful thing. One man said to me, "If people are going to hell anyway, what do I care whether they go drunk or sober?" Well, it is far, far more important for the person to be saved from sin than it is to be saved from drunkenness, yes, far more important. ~~B~~ut you will find... (end of record)

Today and tomorrow, I do not believe that I asked you to turn anything in for this assignment, today and tomorrow. I merely want you to get the material well in mind, and then next Thursday we will find out how well you have it in mind. The test Thursday will not cover anything beyond the point we reach in lectures tomorrow, except for matter that has been assigned of course. The assignment for today and tomorrow was the book of II Sam. and I asked you particularly to note in the book what it said about places, or countries of importance, what important things happened in connection with a particular place or particular country; that is to say it is the material aspect of the history of II Sam. that we are concerned with in these two assignments. As a book of history, what do you find? Political and economic, particularly political history, what is the outstanding thing discussed in II Samuel and what are the outstanding matters that occur in connection with it? That is that narrows the scope down sufficiently to be able to do a fairly good job of it in two assignments and then we will find out Thursday on one of our questions how well you do on it. Now we were discussing the

2 port evangelian, and we notice that although most of them 2 1/4 God said to the serpent was discussing very specifically the matter of God's curse upon the serpent that it reaches a point that it seems it no longer shall have any relevancy to the serpent. After that point he has spoken exclusively to the serpent and it is rather hard to see any previous relevancy to Satan, enmity between the woman and the serpent, but nothing to do with Satan, it is the serpent, exclusively. The serpent goes on it/s belly, nothing to do with Satan, but then when we see at the very end of it He seems to turn the attention away from the serpent to the one who was using it and to speak to this one and to declare that there is to be an end to the situation which has now been established, that there is to be a time when one who is spoken as the seed of the woman is trying to bruise the head of this one who is addressed and

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this one who is addressed is going to bruise the heel of the one who is spoken of as the seed of the woman and we notice what a peculiar expression this is, "the seed of the woman". It is he, not she, it is not the virgin Mary, it is the seed of the woman, but there may be a connection there to the Virgin Mary in that it is the seed of a woman, not the seed of a man, which perhaps is a suggestion that there is not such a statement that you could know the doctrine in advance, but the suggestion that makes you realize there is something unusual, something strange, something that you need a little more knowledge, a little more data in order to fully understand what it means and then you find that it fits in perfectly when you see what actually happens. That Virgin born son of God was the one who bruised the head of Satan and whose heel, Satan bruised. So here we have the promise of the Gospel, the declaration of Salvation, the ~~certainty~~ certainty that God is going to give the victory. That is #4. #5, we call the seed of the woman in the subsequent period and here we are just briefly looking ahead into succeeding chapters to see what if anything there may have reference to this port evangelion, to this wonderful promise about the seed of the woman and immediately we think of the first verse of the next chapter, a verse which I asked you to look up in the Commentaries to see what it means, what opinions they had on its interpretation. Last week you turned in to me a discussion of it and of course I asked those who had already had it to look it up in the Hebrew and see exactly what it says and in the verse there is a very strange phrase, that last phrase of the verse, which in the Hebrew has the word kanifish, the verb kanifi is translated in the Old English, "I have gotten", not a word that we use a great deal nowadays, at least not in the form gotten. The Hebrew word Kana means to acquire, to purchase of to acquire and so it is very close to the meaning which we will take from this word gotten. Acquired or secured, purchased, perhaps. And then 'ish', a man, he has secured a man, he says when she bears Cain.

This word Kanifi sounds a little bit like his name, Calion, and it is probably connected with the name, not that the name Calion means  $6 \frac{1}{3}$ , it is a different form altogether. The word Calion however sounds somewhat like the root of Kanifi and it might be that she selected this name, and selected it on the ground of its similarity in sound to this word, that she gave this meaning, Kanifi. I have acquired, I have secured. What has she secured? What has she acquired? She has secured a man, and of course immediately you think of the promise, the seed of the woman, and you wonder if this means that she has hope that now there is to come an end to the terrible curse, that the promise seed that shall ~~bruise~~ bruise this ~~serpent's~~ serpent's head is now here, and of course that is not stated here, but you just wonder whether that might be the thought  $\frac{1}{7}$  that she has secured a man, and then she says, the English says, 'from the Lord', but the Hebrew word for from, the common regular Hebrew word, is min, and the word min does not occur in this word at all and so that is a rather free rendering, I do not recall any other place in the Bible in which the word  $7 \frac{3}{4}$  is translated from. I do not recall any case, but this is sometimes rendered  $\frac{1}{7}$ ... How does the revised version do it? Yes, I didn't look in the authorized in connection with today's lesson. I didn't recall that it said from the Lord, I thought of it as simply with the ( ). I looked up the word with in Young's concordance to see what it gives as translations of 'f', I should have looked up 'from' to see whether 'from' ever represents 'f' except in this case, but the Hebrew word, 'f' is a good many times translated 'with'. Now this 'with the help', the Revised version ~~'with the help of'~~ <sup>of in</sup> 'with the help of' in italics, it is not in the Hebrew. I have gotten a man with the Lord, well, why do they put in 'the help of'. Evidently they ~~didn't~~ didn't think I had gotten a man with the Lord would be very clear what it means. I have gotten a man with the Lord, and so they put in the words 'with the help' in order to show you what they think it means. It is an interpretation.

and it is very nice that they put it in italics. Now very often in the Scripture, you will find words in Italics, which while they are not in the Hebrew or Greek, are definitely required by the forms of the Hebrew or Greek, that they are absolutely certain. There is no question about them, very often, but in other cases, the words in italics are simply words which ~~the~~ <sup>the</sup> translated puts in as his guess as to what would be a good thing to put in there in order to make it intelligible to an English reader and in this case, it is a guess. What does the word 'with' mean? 'I have gotten a man with the Lord'. Well, the hardest thing in any language is prepositions. Prepositions vary from language to language and within any one language, the preposition often has a great many different meanings and it is very hard to tell why we use one preposition in all this various group of meanings in one language and then take four or five in another language to represent the different ideas, then one of those in the other language will take four or five in the first language to represent it. I saw a good illustration of this once. There was a man in Australia, I forget his name now, call him ~~Smith~~ <sup>Smith</sup>, for the illustration. He wrote a book which he called "Literature by Languages". Then he thought he would make a joke of the way this word 'by' had so many meanings. What does the word mean? 'Literature by Languages? What does the word 'by' mean? What is the difference between Literature by Languages, and walk by the road? Or he went by train? or he didn't by Christmas? I remember he said in the front of it, he hoped people would say, 'by literature;', 'by languages', 'by Christmas', 'by all means', 'by Job', 'by Smith'. (laughter) But you see how many different meanings this word by has. Now our English word 'with' doesn't mean 'from'. And the Hebrew word 'f' as far as I recall, can never mean 'from'. The AB says 'I have gotten a man from the Lord'. Our English word 'with' may mean 'with the help of', but I think 'the help of' is quite a subordinate idea and I am not at all sure that the Hebrew word

'f' ever means 'with the help of,' it is more apt to mean, 'in association with'. Now of course if you say, 'two of us carried the piano in the house' and "who did you do it with?", you would say, "I did it with Harry." You would mean that you did it with the help of Harry. But the idea of the 'with' is in association with, rather than with the help of and the help is a secondary idea, ~~just~~ in connection with the association. I think that 'with' in the Hebrew 'f' ordinarily means 'association with' rather than 'with the help of', so this is a very, very queer statement. I have purchased a man, I have secured a man, with the Lord. (question 12 1/2) Well, if you want to put in the 'min' that is can't understand something, so it must be wrong, let's change it. But what we try to do is interpret it as it stands admitting the fact that there are cases where the 12 3/4 . But insisting that these cases are far less frequent than Critics of the type of Driver will assume. That is, we will admit that there is the possibility, in almost any one case, but in 13 comparatively few cases of a corruption in the process of translation. If I give you a hundred cases and I say, "Here are the translations, and out of these I think that there are probably three of the hundred words that there has been an error in translation, and I would suggest that this is ~~perhaps~~ the original 13 1/2. You have a right to say, "Well, now perhaps that is a good guess." But of out of the hundred, instead of guessing it in three cases, I guess it in thirty cases, you have pretty good reason to say, that is pretty wide interpretation. The evidence to the accuracy to transmission is too great to assume error of transmission in any large number of cases. There are undoubtedly some, but in this case, and we have the 14 , it says 'with' the Lord, if you translate the 'f' with. 14 suggest that you put in the 'min' with the Lord, you might as well just drop the 'f', and put in the 'mhm' "from the Lord" which is exactly what the AV has. Even there it is a little uncertain what it means by "I have gotten him from the Lord." Does the 'from' mean 'with the help of' in that

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case? But the important thing to know in connection with the Hebrew word 'f' is that the Hebrew word means 'with' in only a comparatively small percentage in the cases where it is asserted. Well, a good many, perhaps, a third of them, maybe a quarter, this Hebrew word 'f', represents two different Hebrew words which in this form assumes the same form 14 1/2 distinguish it. (end of record)

the word 'lay' when you read it, the word l-a-y in English, what does that word 'lay' mean? Well, the troubadores sang 'lay' is one meaning. The hen 'lay'an egg. That is another meaning. He 'lay'oon his side. That is a third meaning. While the word 'lay' in English then has different possible meanings, but these are not meanings of the same word, these are distinct words which have that same form and you will find the proof of it by the fact that in other forms of these words they will be different one from another and similarly in this case, there are two Hebrew words, one of which, before a suffix, has the letter 't' doubled. "He went with him." 'itto' 1

The other word 'f' is in Hebrew the sign of the accusative used frequently before accusative that represents a definite specific idea, that is not a general idea like 'I have gotten a man', but 'I have gotten the man' , "I have seen my friend", ' I have seen Henry', something like that that is definite. That could use an 'f', it doesn't have to.

1 3/4 is a sign of the accusative in such a case. We cannot translate it 1 3/4 . There was a translation of it made into Greek at one time, many centuries ago in which they felt that every Hebrew word should be represented by a Greek word so they always translated it ' 2 ' which means 'with'. And so 'in the beginning God created with the Heaven and with the Earth' and of course that doesn't make sense, but he is simply taking this 'f' in translating and putting the word 'with', not that he thought it meant with, but he put a Greek word with every Hebrew word to show you what the Hebrew actually said.

Now if the word 'f' before a suffix , it does not become 'itto', but it either stays 'f' or becomes ( 2 1/2)

So you see, you have two different Hebrew words which in the undeclined form are exactly the same 'f'. And so you have this sentence, "I have gotten a man 'f' the Lord". You immediately ask, which of the two is it? And it naturally seems more natural 'with' the Lord, and yet you wonder just what she means, 'with the Lord', and it is a very unusual use of the preposition in any case, on the other hand if it the sign of the accusative, ' I have gotten a man even the Lord'. Now that is very strange. Now would she think that Cain was actually Jehovah, the redemptive name of God? Could she think such a thing? It would hardly seem possible, and yet the difficulty between the two, the difficulty of knowing exactly what is meant by it, makes us wonder <sup>whether</sup> ~~what/it~~/we have in the phrase a reflection of the idea that she thought here is the promised seed and either she thought ~~that~~ here is the wonderful gift of God, that He has given me the promised seed who will bruise the serpent's head and bring an end to all of our misery, or she might have thought that here is the one God, God incarnate, the one who is to be the seed of the woman, the one who is to bruse theserpent's head. Now whether she knew enough theology to establish that, we don't know, and we don't know whether God elaborated on what had previously given 4 1/4. We know that God must have revealed somthings to these people that are not told us in the Scripture. There are plentiful reasons to think that some things are revealed beyond what is actually is given here, but whether that actually might have been, we do not know. At any rate, this verse here, I would not say that we can dogmatically say, 4 3/4 that that came was the promised seed, but I think that it can very clearly be said that it suggests the promised seed and that she may have thought that this was perhaps the actual one promised, this was the seed which was hoped for. Well, you say why on earth, would she th 5



Didn't she know that it was at least 4000 years before the time of Christ? Well, God said, the seed of the woman will bruise thy head and thou shalt bruise his heal. He didn't say when, and so you go back to that veerse and you say, what is the Chronology, how long will it be before ~~the~~ seed comes? And the ~~ans~~wer is, God does not say. She has no way know. She has every reason that it may be soon, but no reason in the world to think that it must be soon. It is exactly the situation that the Christian <sup>has been in</sup> church relative to the return of Christ. We have had right from the time of Christ's ascention into Heaven. We have had every reason to think that it may be soon, but never any reason to say that it must be soon, and to-day we have more reason to say it may be soon, but absolutely no rightful evidence to say it must be soon. It is not revealed and we do not know. And so, what may be perhaps here, a suggestion of Eve's attitude toward the promised seed, but when we look at vs. 25 we find a further suggestion "And Adam knew his wife again and she bear him a son and called his name Seth, for she said, God has appointed(the route is similar to the ) me another seed instead of Abel" because Cain slew Abel. In other words, here was the first one, Cain came; she hoped this was the promised seed. Then Abelcame. Cain proves to be a murderer, he cannot be the seed. Abel can't be the promised seed because Cain has killed him and so God has ap-<sup>her</sup>pointed another seed, ~~so~~ now let us see if Seth is going to be the promised one. I do not think again that we can be dogmatic upon it, but when you put the two verses together, it seems to me there is ther most extreme probability that that was what was in Eve's mind. And then we turn over to Chapter 5, 29 and we find that one of Seth's descendents named Lamenh. A man of very different character from the Lamen<sup>ech</sup> who was descended from Cain. "Had a son and he called his name Noah, comfort, and he said this one will comfor tus in our work and toil of our hands, because of the ground which the Lord ~~hath~~ cursed". What did he mean by that? What did he mean by saying, 'here is a seed that is going to comfort us because of the

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ground the Lord has cursed. It could just mean that here is a boy, we feel happy to have a child, and so we are comforted about our 8 . Is that all he meant? Perhaps, but it would seem to me much more likely that he is harping back to the one that was promised, and he is pointing specifically to the curse which God has laid upon the ground as the result of man's sin and he says God has promised this world 8 1/2 forever. Here is a seed and let us hope and pray that this is the one we are looking forward to, the one who will bring us comfort and consolation which God has promised, the one who will bruise the serpents head, and it would not be then any proof whatever of what kind of a man Noah was going to be, but it would show the attitude which, the Godly attitude of his father Lamech. Just as when you meet a person today and you find what their name is, you find a man with a good Biblical name, and he may be a bank robber, he may be a bandit, he may be an atheist, and the name proves nothing about him, but it is rather apt to suggest that his father was one who loved the Scripture. And when you find someone like the Governor of Texas who two years ago, I understand, had two daughters, one of whom, he named Ima, the other he named <sup>Ura</sup> 9 1/2 and his own name was Governor Hog , the names of the two children don't show anything about character of the two girls, but they do show something about the rather light type of mind that their father possessed before he became Governor, when the two daughters were born. (laughter) I have been told, I never have checked into it, it may be wrong, but a man told me that he had received an invitation to a party given by Miss Ima Hog in honor of Miss Ura Hog. (laughter) and as I say, you cannot hold it against the girls. It shows their father's attitude when they were born. Well, now in this case then, it so worked out that Noah was the one whom God made a creature of righteousness and whom God used as an instrument in saving Humanity through the flood, but I don't think the name Noah, has anything to do with that, the name shows what his father felt, and showed the godly character of the father which was partly responsible for the Lord's use of his son.

#6. The aftermath of the Fall, No, #5 is the seed of the woman, and #6 is still out of chapter 3. We just looked ahead here because of the relationship to the Port evangelion. The aftermath of the Fall would be verses 20-24. The amn called his wife's name Hajah, because she was the mother of all living. And the Lord made for Adam and his wife coats of skins and clothed him. We found back in vs. 7 that they had sewed fig leaves together and made themselves aprons after the Fall and before the Lord had come to them. How soon did the Lord come to them after the Fall we do not know. Not instantly after, because you couldn't sew fig leaves together in an instance. There was a period of time, at least involved. Was it a half an hour, was it an hour, was it a day, was it a hundred years? We don't know. It can't have been many hundreds because we are given the total length of years of Adam's life, but after the Lord had put the curse upon them and given them the promise, then the Lord made for them coats of skins and clothed them. Up to this point we have had no mention of sacrifice, we have had no suggestion of the possibility of eating of animals, no suggestion of any reason for killing animals, nothing of the kind and yet we find here, the Lord made them coats of skin instead of using the means that they had used before of sewing leaves together. Well now there are those who think, and I think that they have much reason to think that this indicates that God has revealed something here that is not explained in the Scripture, that he had revealed to them a meaning in this, a reason, that the death of an animal provided a coat of skin for the man and the woman, was a type of the representative of the work in which God was going to redeem them and a light was going to be given. Now we have no proof of that, but that is the common idea later in the Scripture and is suggested here and whether God explained it to them, or merely suggested that there is a definite difference between the clothing that they had, they used something that grew, like cotton, God used something for which an animal must give his life. I don't think it shows that it is better to dress in furs than to dress in cotton clothes, I do not think that

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is the reason for this act. I think that there is a meaning contained in it and we must say that doubtless God revealed something to them beyond what ~~it~~ it says, although how much, we do not know. And then vs. 22 the Lord said, that verse which so many make the Lord seem to be such a hard and selfish and mean individual, the man is ~~to~~ become like one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: Therefore the Lord God sent him forth from the garden of Eden to till the ground -- I remember when I was a child, I read the verse and I was greatly puzzled by it

(end of record)

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and therefore I think it is vital in dealing with the passage to give people something of an understanding of the verse. You cannot get the full meaning of the verse by ~~itself~~ if, you have to interpret it in the light of context and in the light of the picture of the Lord in the Scripture as a whole. The picture of the Lord as one who is good and kind and loving and one in all of his dealings with mankind has a purpose

1/2 therefore you know that the Lord is not greiving because man has taken a step forward to become more like God, but the man is facing a danger ~~that~~ and he has acquired further ability, you might say, ~~that~~ it is likely, . My little boy reaches his hand into a shelf and he takes out a knife and begins to play with it or he takes up some liquid and begins to fool with the bottle and we take these things and put them on a higher shelf, we put them up where he can't reach them and then one day we find that he has got to the point where he can reach a higher shelf and we see that he has taken hold of something very harmful off this shelf, but we say now the boy is getting taller, he is getting stronger, he is now able to reach up to this higher shelf and lest he take the razor and cut his throat with it, we will put it still higher (laughter) and so the Lord says man has acquired further intelligence, further abili-

and then in addition to that you will find that when the humanitarian movement get away from the gospel as many of them do, you will find that they get out on the ~~highways~~ and byways in the end they often bring with them all sorts of things 1/2 .The social improvement is a thing which is a byproduct of the gospel, an important byproduct and we should always favor it and should recognize that the only way that you can actually can make a better in the end that lasts is by dealing with the sin question which is the foundation of all 1 and God in this curse has to some extent what he has done to nature through the sin of man and to some extent he is simply pointing out the effects of the sin upon man's constitution and of his relationship to nature. We can't expect to separate 1 1/2 between that two aspects of it. And then he turns to man and sees the curse upon the man and to Adam he said because thou hast hearkened to the voice of thy wife, thou hast eaten of the tree of which I have commanded thee saying thou shalt not eat. Here again, Adam got his direction here from his wife. He followed her. The question isn't shall you follow her, or shall you follow God? The question ~~is~~ is how do you follow God and if she leads you toward following God then he should follow her, but the minute she steps away from it, then he should cease to follow her. I think that it is one thing that we ought to watch out for that we don't follow any human being. That we follow the Lord and follow His Word. I think that it is important on the other hand that as we deal with others to recognize that other people are going to follow us to some extent therefore our example is important in dealing with others and yet let us try to get others not to follow us but to follow the Lord. When you find people putting on human beings, idolizing a human being, and thinking that that human being is just about perfect, oh, how often things just turn about and they find that that human being was one that they could not follow properly. My mother, when she was a young girl told me that there were two ministers who were constantly just out in evangelistic work, and doing so much for the salvation of the

lost and she said to someone that as long as these two ministers stand true, how could my faith ever waver and then she and my father moved away to a different part of the country and didn't see these men for 30 years, and 30 years later, I remember in just one year both of them had turned into complete modernists. Both of them had turned absolutely away from the things that they had been teaching. Both of them were utterly removed from that on which

3 1/2 cannot put your trust in any human being. It is only in God and His Word that you can put your trust and Adam, even the one nearest to him, even his wife, if he hearkened to her instead of God, he would 4. It says; thou hast hearkened to the

voice of thy wife and now instead of following God's word, eaten of the tree of which I commanded that thou shalt not eat thereof. Cursed is

the ground for thy sake. The vegetable creation under the curse as a result of the sin of man. Not that the vegetable creation had misled Adam. It isn't because of the apples that the ground was to be punished. There

is no punishment here in the ~~1/1~~ curse upon the ground, but the ground is cursed for its effect upon Adam (question 4 1/3) No, not exactly. Nature is cursed. Man is no longer in a world that is free from ~~1/1/1/1~~ harm. He

is in a world of which there is a curse upon nature which is the result of sin and which also is to have the effect of driving man to God. There are the two aspects. There is the effect of sin 5 and then there

is the purpose that it shall drive man to God. And you will find that in this wicked world that we live in, you will find that people turn to God ordinarily only when they have some trouble, difficulties. You will find

that when a nation has everything going well, the people just won't listen there is not much interest in it, I mean in sections as a rule to the gospel, but the nation as a whole is not interested and then trouble comes that is when people are ready to listen to God's word

and it is necessary on account of sin of man that sent trouble into the world. I know that when I was in my teens, I decided once that it was

wrong for me to pray for the Lord to keep me from serious diseases and injuries that that was right as a part of a prayer, but not <sup>as a</sup> the whole prayer.

I decided that I should pray that the Lord would make me responsive to His will and ready to take the lessons that He wants to give me so that it would not be necessary for Him to send the pains and miseries into my life in order ~~to~~ to force me to take the lessons that He wanted me to have, but that if it be necessary, that if I turn away from listening to the things that He wants me to get, that He would not just leave me, but that he should send the disciplinary things to make me look back to Him. And you will find that most people who haven't much use for the Lord ~~that~~ <sup>have</sup> had an experience of sorrow or suffering, or trouble and it shouldn't be necessary, we should be able from God's word to get what he wants us to have. It is there. We can study it, we can pray, we can get what he wants but most of us simple will not pay sufficient attention and it is necessary in the lives of those Christians whom God uses most. It is often necessary that God use what it seems to be harshness in order to teach us the lessons He wants to have. The person who is having everything going along just fine, that is not necessarily the one that God is blessing most. It may be one that it isn't worth while to use a hard method to give the lesson, particularly <sup>it may not be a sign</sup> of blessing at all. It is one of the problems of the Scripture. Why do the righteous often have a hard time in this life and the wicked often have everything come out just fine. Why is that? Why does it often seem that way. Well, God does not pour out his blessings strictly in proportion to our deserves in this life. It is not the situation. In this life it is not a matter of you do this good thing, ~~then~~ you get this good, you do this bad, you get this punishment. It is not that at all. It is that in God's economy through the universe but that makes eternity a home, but that in this life it is a matter of God's giving us that which is necessary to produce the results that he desires. Job says; tho' he slay me, yet will I trust him and Paul said, That in all things, Paul who was shipwrecked, stoned, had a thorn in the flesh that he prayed repeatedly God would take it away and God did not take it away

Paul nevertheless said that all things work together for good to them that love the Lord, because he knew that if a person is clearly following God, all these things are for his good. And the curse upon the ground was for the good of man. "Cursed is the ground for thy sake, and in sorrow shall thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth to thee." Someone asked Ralph Ingersoll when he was going about the country giving his great lectures assailing the mistakes of Moses and declaring them to the Bible, someone said, "Well, Ingersoll, if you made the world instead of God, how would you make it better than He did?" "Why," Ingersoll said, "that's easy. I'd make health contagious instead of sickness." And, of course, his answer was a good answer for a question like that. The person went to him with utter omission admission-of the recognition of the fall of man or the curse. This world is not the good world which God created. We can't say, "We see that everything is perfect, because the perfect God made it," and you believe in the Absolute God, and everything is explained. It isn't. You have to have the Absolute God, plus sin in the world, plus the curse upon nature, in order to understand things. And we can't tell often which is related to this factor and which is related to that factor, and which to the other factor. There would be no disease and misery in the world if it were not for the curse upon mankind. But of course, Ingersoll's idea of simply doing away with disease, simply making health contagious instead of disease, would be simply giving man heaven without salvation. It would be like taking the pig and dressing him up in good clothes, and putting him in the parlor to eat at the table. It wouldn't work out. You have to have the nature changed, you have to have the character changed before you can give the perfect world to live in. And so the Lord said, "In the sweat of thy face shall thou eat bread till thou return unto the ground, for out of it wast thou taken, for ~~thou~~<sup>dust</sup> thou art and unto dust shalt thou return." God prescribed that in this world under the



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curse hard work was good for a man, hard work of all kinds, and certainly a certain amount of hard physical work. And the person who does not follow the command and gets this is not so well off in the end. God has established it that way in this age. (St: Does that mean that before he didn't have to plow the ground at all?) No, because it said above that, "He put Adam in the garden to ~~to~~ till it." 2:15 "The Lord God took the man and put him in the Garden of Eden to dress it and to keep it." It was quite easy activity. There was no toilsome, miserable activity. Just another fact about 3. The curse on nature is a fact of experience. It is here, and it can not be denied. Thorns and thistles shall it bring forth to thee. Why is it that you have to work so hard to make good plants grow, and yet the weeds just sprout right up? There they are. It's the curse upon nature. It's the way God has made it. And all of nature is ~~in~~ integrated with this violence and suffering. A man told me ~~it~~ out at the Grand Canyon--he is a naturalist there, and he is much interested in the balance of ~~the~~ nature. He said, "You must never disturb the balance of nature." He said that out there they decided there were too many mountain lions, and so the ~~the~~ government hired a good mountain lion hunter, and he went ~~in~~ there, tracked them down, and killed fifty mountain lions. <sup>103</sup>/<sub>4</sub> And the result was that the next year they had sickly deer multiplying all over the park and dying on the roads, and it ~~became~~ became such a nuisance that they had to go and hunt down the deer to even up the balance again, and they wished they had the mountain lions back again. And he said there is a balance in nature, but it is a balance that nature rends with tooth and fang. It is a balance of suffering, it's a balance of mutual enemies. It is a situation that certainly is not characteristic of the earth as it was made, but it is characteristic of the earth under the curse. And you will find it all through. He said, "Once they said, here is a little animal, and it is absolutely of no use, just the scum of the earth. Let's get rid of it." And he said, "Wait a minute. Before you do that let's find out how it fits into the balance of nature." They

looked into it. He said, "If you kill this animal off, you won't have any century plants." Well, the century plant is a very ~~best~~ beautiful part of the Grand Canyon area. You have these great sharp stocks that stand up about this high with sharp points, and then once every few years--it isn't a century--it might seem that long if you waited for it-- every few years this stock shoots right up in the middle of that, and then opens up in these beautiful flowers. And he said, "You won't have any of these." The reason was that there is a little fox there which would come, and when this plant got up just so high, it would jump<sup>sharp ?</sup> up over those/prongs on <sup>that protect</sup> the ~~side-and-would-eat-the~~ plant, and would eat it up before it ever got to the final stage. And the result was that these little foxes would absolutely kill off the century plant, if it weren't for the other little animals which cut down the foxes to the point where there was a balance of nature. And he had a great many <sup>s</sup> examples of this sort of thing. The balance of nature was the balance which amounts to the law of killing....(end of record)

It is a fact of experience and it is a fact of Scripture, but it is not a fact that will last forever. In Romans 8:22, we have the apostle Paul dealing with it for he tell su, well in the beginning just a little earlier than that, he says in verse 20 the creation, it uses the old English word creature, something created, and nowadays we say creation for this word creature, .The creation was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. Because the creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And the A.V. translation translated the word creation, which just for variety of use of words, it is exactly the same word. The whole creation groans and travails in pain together until now and not only they but ourselves also' which have the first fruit of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. It says, the whole creation groans and travails under the curse, but it is going to be delivered from the bondage of corruption. It doesn't say that it is going to be destroyed, it is going to be delivered from the bondage of corruption. Sometimes you say, isn't such and such a person fortunate? He is out of his suffering now. ~~You~~ You mean he dies. Ordinarily you don't mean that. You mean he got well from his disease. And here when it says groans and travails, but it is going to be delivered from the bondage of corruption, it simply means that the curse is going to be removed and that there is going to be a time when this earth will again have the condition that it had prior to the coming of sin and the curse upon the world. Which all leads, rather naturally, to the port Evangelion, #4, but I think that we will have to leave that until tomorrow morning. (end of lecture)..... cover the whole ~~of~~ old Testament history as fully as we would like to, of course, and I like to assign a good bit of the main part of it to get in mind aside from what we dis-

cuss in class. We want to discuss particularly in class, problems that need investigation or matters that are especially frequently discussed in order that you people will have a good foundation in those particular things, and therefore we are taking a good deal longer on this portion of Genesis than we can on most. But there will be a good many portions of the Old Testament that we will be able only to touch very little in, but I want you to have a knowledge of the factual material of Old Testament history, so for Monday and Tuesday, the lesson for the two days, will consist of a study of the book of II Samuel for next weeks Monday and Tuesday. I would like you, in the Books of II Sam. to make an outline of the book, and to get an idea of the principle content, principle events that occur in it, and of the principle places that are important in it. The principle events and the principle places in the book of II Samuel. This book is devoted contrary to what it's name makes you think, to an account of the reigns of the most famous king that Israel ever had. It is an account of his reign from the time when he began to reign over just a portion of the land to the time when he reigned over the whole land up until just before his death, and so it will be a study of the events of this man's reign. We won't discuss it much in class, but I would like you to get it well in mind and it will be included in the material to be covered in our test a week from next Thursday. This assignment for Monday and Tuesday. We were speaking last time about the curse #3 and I believe that we had finished our discussion of the curse, have we not? We are now ready to take up the matter of the port Evangelion. Yes, we discussed at the end of the hour the curse as a fact of Scripture in Romans 8:22, and the fact that Romans 8:28 clearly teaches the curse is going to be removed from creation. That is to say, here-is a poor fellow. He is lame. He can hardly walk. Well, the lameness will be removed from his body. He will die. Now that wouldn't be very much of a promise of getting over his lameness, is it? If you say the time is coming when that lameness will

be removed and his body will rejoice and he will be free from this lameness, it certainly suggests a continuation for the/lameness, either a complete healing from it, which is not subject of lameness. And so when we read in Romans 8 that the creation groans and travails under the curse and that the creation is going to be free from the curse, it certainly would seem clearly to teach that there is to be a time when this nature that we have here, this natural world, is going to be free from the curse under which it is now. So #5 is the First Evangelion, #4, pardon me, it was 5 two years ago, but now 5 has become 4, because what was then 1 is now going to be 6. #4 is the First evangelion, is a term which means the earliest form of the Gospel. The earliest, the beginning, the roots, maybe roots is not quite the word, the beginning of the Gospel. You could say root in the sense that it is that from which all else eventually comes and

7 1/2 it is not so clear how it comes from this until you have studied into it a good bit, so it is better to go into it, perhaps, just in the first form. The very first Gospel that we have in the Bible is naturally not contained in Chapter 1 and 2 where we are told of the perfect creation which God made and it is not contained in Chapter 3 in the earlier part where it tells how man fell, and it could not come before the fall, for there was no need of it then. But now, man has fallen and there is need of a gospel. Does chapter 3 contain a gospel, or does chapter 3 entirely contain a message of doom? It has been felt by the ~~early~~ church and by the Jews before the coming of Christ, in many instances, that in this chapter you have not only the punishment of sin, not only the explanation of how sin came into the world, but a word of hope, that sin is going to be brought to an end, that there is going to come a time when there will be victory over sin and every place in the chapter where you find a suggestion of that is right in connection with the curse. It is not in connection with the curse upon man, or upon woman, each of them is explicitly given the declaration of God's punishment and of the misery into which they are coming

now as the result of the sin they had taken upon themselves. But before this was given to them, in the curse to the serpent, it has been felt by a great many interpreters that there is here a strong suggestion of the fact that God is going to give eventual victory over sin, and over that which is connected with sin. (question 9 1/2) No, that is a part of the previous of the curse rather than the port evangelion. That would properly come into the exposition of 1 Timothy rather than the Port Evangelion. No, I think that that is a rather obscure passage and I don't think

I am glad that Mr. Watson mentioned this because it is a point that certainly is connected with what we have been doing and I hope that you will have it in mind when you get into the study of 1 Timothy, to note the relationship back to the curse here upon woman and that passage there is one in which . It needs a good study and I don't think that we can dogmatically say exactly what it means, but I think you can come to a conclusion that will be quite helpful. But now we are going into the Port Evangelion and it rests on the two verses which I assigned to be studied in Hebrew by those of you who have already had Hebrew. Of course, I didn't expect those of you who haven't had Hebrew to study this, but I did expect you all to study it in the commentaries and to see what you find about it. Now let's look at those two verses. Gen. 3, the curse upon the serpent, vs. 14, 15. Those of you who have already had Hebrew, follow it in the Hebrew, those of you who have not yet had the Hebrew, follow in English. The first verse, I don't know that there is much need of our going into it carefully. The Lord said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: There is no thought of the gospel in this verse except in so far as it is a relief to the man to see the one who was the cause of his fall, subjected to punishment. There

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ty, and it is necessary since this increase in ability is combined with a moral 2 He has come at the same time as 2 it is necessary that things which would be good used properly shall be removed from his reach and of course he simply could have taken the tree of life and taken it out of the garden and put it away somewhere and let man live there, but very evidently it is not simply that he can't have the tree of life, but it is God's will that now that man has become corrupt and has fallen, he shall not only be removed from the opportunities which are there in the garden of Eden, to do that which his present moral condition would be harmful but that he shall be sent forth from the Garden of Eden, that he shall go out from Eden into a different ~~sou~~ part of existence. And so the Lord drives him out from the Garden of Eden to till the ground, the ground from which he had been taken and at the east of the garden of Eden, he placed a cherubim and the flame of a sword which turned everyway to keep them away from the tree of life. Now God could, of course, put up a invisible wall to keep man from getting in there, or he simply could remove Eden, anyway he wanted. All this is a vivid presentation of the fact that man is completely shut out now from the Garden of Eden as the result of the Fall. And then I think that finishes our section of B. What is our Roman Numeral I, does anybody remember. "The world before Abraham", and if #II were to be The World after Abraham, if that were to be a division, we are not yet to that, that might suggest an idea as to a possible point of division of the Book of Genesis. If you were going to divide Genesis into two parts, that way of course, would be ~~the~~ to take the parts before, take all of Genesis which relates to eternity before creation and all that deals with the Universe, well then, you would have maybe the first two words in the first and the rest afterwards, you would have a much longer space before in the first part than after in time, but you would only have two words, so that wouldn't be a good division. Now we might way take Genesis and divide it into the Universe before man

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and the history of God's relation to man. Well, then, you would have chapter one, vs.1-26, and all the other would be the rest, and that is hardly a reasonable division, although it would be a very important epic in the history of the universe. A second arrangement would be to make the division at the Fall. Certainly that is the turning point of history. Before that everything is good and after that there is the terrible principle evil that has come into the world through man's Fall. That would be a good turning point, but even there, we have the only two and a fraction chapters of the Bible before that and we have 47-48 chapters after and it hardly seems the proper division of the Book of Genesis if we were to divide it in two parts. (student-- why do we have to divide it in two parts?) You don't have to, (laughter) but if you were going to, I would suggest that God is dealing with the universe and with mankind as a whole or he selected individuals out of mankind as a whole up to chapter 10 and then in chapter 10, God concentrates His attention on one family and from the end of ch. 10 on to the end of the book, He is dealing with one family and so there is a continuity there which makes it pretty difficult to make any

6 fast the dividing line in the book of Genesis after ch. 10. It certainly would seem that one of the main dividing points would come at the beginning of vital attention to Abraham, one of the main division points in the book which would surely come there. Then if you want to divide it further, into more than two parts, why unless you are going to have one of them 40 chapters and then two and three which are all smaller amounts, it would seem to me that you would have to recognize that this was the main dividing point because I don't know of any  $6 \frac{1}{2}$  to divide it in three that would be anywhere near an equal length, even, that is three where one wouldn't be much larger than the other two parts. So it would seem to me that this would perhaps be the most logical division of it into two parts of the book, if you want a dividing point and I don't quite see a way to divide it into three or into four. We could say we are going to



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 of this second one represents a person-serpent. The meaning of this scene is absolutely unknown. That was Prof.-Gressmann's interpretation back in 1926 of this scene. I think it is sufficient to illustrate the fact that actually, from among the thousands of these pictures that you find, when you find one that has these elements on it, we simply don't know what it means. They are 14 1/2 someone said, 'This is not a tree at all; this is a campfire; it is a fire coming up and the flames pouring out. I think myself that is a little bit extreme, when to look at it it looks very very much like a tree. (end of record)

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It does not deny the story in Genesis of the two not having clothes when they ate from the tree; there is no such idea as that in it. It is not certain this is a serpent ~~behind~~<sup>even</sup> behind it, and if you do get that 0 0/2 of figures, that is no proof of such a story as this. If we did not have that story in the Bible, nobody looking at that picture would ever dream that that is what the picture represents. We really don't know what it represents. And so it is a mighty slim foundation on which to build a theory that the story of the fall is an old Babylonian myth which has been taken over by the Bible. Evidence to be found in Mesopotamia, to raise the question ~~as to~~<sup>for the</sup> as to whether there is a Babylon origin/story of the fall. There is another suggested source. This, however, was not found in Mesopotamia. This was found in Egypt, but it comes from Mesopotamia. It is called the "Myth of Adapa." And you notice right away the similarity between the name Adapa and the name Adam. This "Myth of Adapa" is a story which was found on four Babylonian fragments, three in Mesopotamia, but very small. One, a much larger one, was found in Egypt. In Egypt people had to learn to write the cuneiform writing of Mesopotamia for diplomatic correspondence, and so in the school there they had some simple myths which were easy for the folks learning to copy. It is written in a very simply form of Mesopotamian writing, using the myths as we would use fairy tales, for instance, as a

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that will make a distinctive mark, and among these hundreds or thousands of seals that have been recovered from ancient times, one was found that when it was seen, they said right away, here is a picture of the Fall. And then one was found in a different place in Mesopotamia which also has on it what seems to be perhaps a man and a woman and perhaps a serpent or something that looked like a serpent, but this one is much more recent and the other was discovered a long time ago. Now ~~there are~~ <sup>out of</sup> thousands of pictures, here are two of them which have these particular things on them. Does that prove the story of the fall of man. Many immediately declared that it did. It was proof of the Bible story and of course, <sup>would, I</sup> others think the argument is much stronger if you are going to say that this is related to the Fall of man, is to say that it is the exact opposite, that this shows an old Babylonian myth, but a Babylonian myth of the Fall of man, <sup>of a man and</sup> the woman and the serpent and the tree <sup>and eating the fruit</sup> are absolutely unknown to us. There is no evidence of such myth in Babylon except these two pictures among the thousands of pictures which can be imagined to correspond with the story. Yesterday I looked <sup>up</sup> ~~back~~ into a book by Prof. Glesmann, who was Professor of Old Testament in the University of Berlin, a book published in 1926. It is a book called, "Ancient Oriental Pictures Related to the Old Testament". And he gives ~~some~~ pictures of a few seals and different things, and among them he has what he calls the temptation seal, but after the word temptation he has a question mark in parenthesis. And then in his description he simply says this about it: "This ~~is~~ seal shows two figures seated ~~with~~ with a tree in between, a sacred tree in-between. The figure on the right has horns, showing that it is intended to represent a god. The figure on the left does not have horns; it is uncertain, however, whether it is meant to be a woman or not." It is not a god, he thought; whether man or woman, he felt was uncertain. Some think that the figure in back

because we all now recognize that a man's handwriting is rather original, rather distinctive and it is very difficult to copy and therefore you can cash a check at the bank from a teller who has never seen ~~of~~ you in his life simply because he has a sample of your handwriting and he merely compares yours with it on the check. Well, now up until this last century then, some other means of identification was necessary than handwriting and way back to the very old history, some sort of a seal has been the method of identification. Back in Egypt, and in certain periods of Mesopotamia, they had stamp seals. They had something that would have a picture on it and you would stamp it in the center on something. Such as clay writing, clay tablets, something like that, and you would stamp this on it as your identification or in Mesopotamia, in most periods, they replaced this with a cylinder seal. A little cylinder that you would roll over that made a picture that would repeat itself. You generally would only print it enough to get the picture down once, but you could keep on rolling it if you wanted to. And individuals had these seals and carried them with them, treasured them carefully because they were their identification and whenever you would make a contract of some kind of a promise or sign your approval of some statement that was made, you would put the seal upon it. Many an ancient document has got as many as a dozen of these seals on them. Well, when you have a good many hundreds, thousands of people who have individual seals, naturally there is a good deal of variety in these seals. Everyone of them has a picture upon it and they have a name too, or they may simply put underneath this is the seal of so-and-so, and have the name written out by the scribe below. But the seal is your identification and consequently there is great variety in these seals. Naturally many of these seals give stories ~~of~~ from the old times. They give all sorts of stories of incidents, of combinations of pictures, combinations of perhaps there will be a man and a horse, perhaps there will be flowers, almost anything put together

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 of the Fall of man. Well, that was a rather silly thing to do. You find a picture that looks somewhat that it might be perhaps the Fall, it is very worth while to expect that it is the Fall, the relationship, but to say that it is a proof, an evidence, here is something that shows that they had this story over there and therefore it is true, is jumping way ahead of the other and when we do something that goes beyond evidence in any field there is always a great danger of a boomerang on us as it did in this case. It was early in this century that Professor Delitz of the Univ. of Berlin began to say the creation story, of course, is from Babylon, it is just an old Babylon myth. The story of the Fall, of course, all things were in Babylonian myths and were taken over from this book and you have just a lot of ~~old~~ Babylonian mythology which you are believing and so this seal with the picture of the Fall has been shown in book after book as the picture of the Fall of man taken from ancient Babylon. Well, now, let's just ask a question then? What is a seal? I think that we should understand. It is a comparatively modern idea that a person can write his name and there is something so individual and distinctive about it that it is sufficient evidence that he is the one who has set his approval to something, set his seal. That is comparatively modern. Only a hundred years ago, most institutions in America, most individuals who had much means had either a seal that you stamped together, some institutions still have them, though they are only used for 8 1/2 purposes, a seal you would stamp together which would imprint upon the paper some sort of picture, mark or sign, and then others had a seal which was on the end of a stamp that you would put some sealing wax on and you would heat it and you would press it and would make a picture upon it and that idea of something that you had, you could put on something and nobody else had it and nobody else could put on it and that proved it was yours. That is an idea which was common till within the last century. Nowadays, as I say, these seals are only a matter of something rather formal. They don't have any particular importance in them.

start with the constructive interpretation and then we will take up the critical problem at the end, but we do have to look at the critical problem. The problem is this. #7 Claim of Babylonian Deviation. What is the origin of this story of the fall? Where does it come from? Is it true? Well, there were those 70 or 80 years ago were convinced that it was true, but who were thankful for any evidence that they could find that would help increase their confidence that it was true and that is a very proper attitude to take, ~~but~~. God has given us evidence here, he has given us helps., ~~the~~ <sup>in</sup> understanding the truths of his word, being assured of it, but that doesn't mean that we want to take things that are not attached to this kind and make ourselves believe that they are. Now about 70 years ago when people were finding in Babylon material which proved the existence of great Kings mentioned in the Scripture and otherwise unknown, when they were finding their evidence which threw light upon the accuracy upon many a statement of God's Word, they found there a story of creation, and they said how wonderful. Here is proof that the Biblical story of creation is true. Here we find a story of the creation in Babylon and among other things they found a seal there which they said is proof that the story of the Fall is true. Now this seal that they found had a picture on it which showed what looked clearly like a tree in the midst. There was something that came up and had branches which sprung out and on each side of it a person was sitting and then back of one of the persons, one of the two had horns, one did not. So they said that the one with horns is 6 man whether these two horns or not (laughter) the other one had no horns, so they said of course that is the woman, and that over the woman there was a curved line coming upright from the ground twisting over a little bit, and they said, that of course is ~~the twisting~~ <sup>a twisting</sup> snake standing behind her talking. And so they said, here is the picture of the Fall of man and it is found in ancient over in Mesopotamia there and there is added truth of the story of

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is that sin has brought death into the world and that actual whether it is is murder or manslaughter, at least it is violent death as a result of jealousy of it's kind. (question 1/2) Yes, I would say, by faith, Abel did this would suggest that Abel 3/4 by showing faith in God and trust in God by doing that which God desired. Now of course it might be that this is 1 but I think the other is more likely. (question 1) But as to whether it is just a type of not, would be rather hard to insist upon since we do have the difference in the clothing, before we had no explanation about it, and as there is a difference here, they fit into the line that in later teaching, without the shedding of blood, there is no remission of sin. I wouldn't say that we have a clear proof, but we have a suggestion of that which is suppose to come later, and ~~this~~ suggestion ~~is~~ ~~that~~ ~~God~~ is giving them a suggestion and gradually leading up to explaining it, or does it mean here that God has explained it to them and we simply are not told, we don't know. One of the two is 2 . (question 2) Luke 11. I don't know just how definitely that means that Abel was a prophet and what is specifically meant by it is very hard to say. We don't have enough light on it. (question 2 1/2) Yes, that is quite difficult. It seems most likely that he is falling under the domain of sin when he should be ruling over it and getting rid of it through the proper 3 . That is what is likely means, but exactly it is . very difficult statement. Now I believe our time is up, so (end of ~~lecture~~)

I think last time I skipped a section and that is very bad. I brought the..... I didn't give 6 of B did I? Well then I didn't give 7. Perhaps we had better take a note on 7 before we go on to C. The thing that confuses me ther is that the last time I gave this material, I gave this as #1 under B and this time I put it at the end and consequently I made a notation at the end to put it in there, but when I came to the end, I didn't notice the notation, I just went right on to C. I thought this time we would instead of starting with the critical problem, we would

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Well that is because of the attitude that Abel had and the attitude Cain had, or was Cain definitely disobeying a command which God had given him of demanding animal sacrifice. In line with the coats of skin that we find in vs 20 of the previous chapter, it is not at all infallible that God has revealed what sort of sacrifice he wanted and Cain is not saying, "I am not going to make sacrifices to the Lord." You notice that, he is not saying I am not interested in this world, I am against it, I will have nothing to do with it, it is a lot of foolishness; Cain is not doing that. Cain is bringing sacrifice, but Cain is evidently then either bringing sacrifices with a heart that is not acceptable toward God, which is true in anything, or he is simply paying more attention to the specific regulation that God has laid down, paying as one who is tilling the ground as an agriculturalist, he is not a keeper of sheep, he will have to go and buy sheep if he is going to kill them, so he is going to give the Lord what he has, he is not going to bother with the specific regulations that the Lord had given and therefore the sacrifice that he makes does not present the picture that God intended should be presented by the sacrifice and so God has respect to Abel and doesn't have respect to Cain. How does he know God respected Abel and not Cain? We are not told. But Cain is angry 14 1/2 because he is angry at the Lord, and the Lord said, why are you angry, why is 14 1/2? If you do well, you will be lifted up and if you don't do well a sin offering if you don't do well, there is a way of getting right with God. If you don't do well, the opportunity is given that you should avail yourself of, of making a sin offering and coming to the Lord requesting his forgiveness.

(end of record)

a very brief summary of a very important event in history. The details of it are not evidently tremendously important or God would have explained it more fully, but the big features of it are of tremendous importance. That

come into the world at this time and so as sin brings forth death, we find here the story of Cain and Abel in vs. 8 there is Cain actually slaying his brother Abel, I don't think we should over simplify this story here, it didn't all happen in a day. It probably was a long series of adventure. When Byron wrote his dramatic poem, "Cain and Abel" people were shocked and horrified at the poem. I have not thoroughly read the poem, but the amount that I have looked at it, I am inclined to think that the shock was wrong, that it was based upon the sort of stilted attitude that many people take toward the Scripture in which they try to interpret phrases in an ultr-literal way and to assume that when two things are mentioned, one must come right after the other immediately, no space between. Byron has attempted to picture a character of Cain, a real living Character, facing the situation and displeased with it and gradually lead by Satan into where he actually commits murder and the impression I have of it is that it is a very interesting picture of the way in which the character actually does develop. Whether or not there are two children here, one of whom was always bad and one was always good and the bad one kills the good one. That is nonsense. There are two children here and one of them refuses to accept that which God had given and finds himself increasingly under the influence of sin and eventually it leads to death and brings forth the murder of Abel the brother. There are a few phrases in this verse that are a bit difficult to understand in this chapter. I don't know how much time we should take on it, in OT. History, we could take a year on just the study of the early chapters of Genesis. Our purpose in this course is to see the outstanding things in OT History and I don't think this chapter has anything like the questions aroused about it or the general discussion that you have of the earlier chapters. We should notice of course, that it is mentioned that Abel brought the firstlings of his flock and Cain brought the fruit of the ground and the Lord had respect of Abel and his offering, but not respect of Cain and his offering why?



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divide it into five, the world before Abraham, the story of Abraham, the story of Isaac, the story of Jacob, and the story of Joseph. What difficulty would you find in dividing the book according to this idea Mr. Watson. You have much overlapping between the stories of Abraham and Isaac and the stories of Isaac and Jacob, in fact you have Abraham's death and Jacobs, of course, in the same chapter so that you have a sharp division between the stories of Abraham and Jacob, but you do not have, you have Isaac overlapping the two of them, so it would be a rather difficult division to make. Now C then, will be just 4-5, an interim division with the consideration of developments between two crisis, the great crisis of the Fall and the crisis of the Flood. To the human observation, the flood might seem like a greater crisis. The world overwhelmed with water, thousands of people killed, tremendous upheaval in the whole creation, it might seem to be a greater crisis than the Fall, but actually, of course, in its meaning, its <sup>in</sup> true importance, the Fall is a far greater crisis than the Flood was. C is the chapters in between, 4-5. Now under C here, Gen. 4 and 5, we look at the content of these two chapters and #1 we probably have 9 the seed of the woman, but it is covered already under the previous head. It is mentioned here because it is so important in these two chapters. Then we would call #2 Sin Brings Forth Death. God said in the day thou eatest of thou shalt surely die and since we do not find any specific physical change of such drastic a death that occurred at the time of the eating of the apple, we tend to say this means spiritual death, it doesn't mean physical death and at that time there were spiritual 9 1/2 that came into the world as soon as they were sent. Now perhaps that is the correct interpretation, I think it is rather hard to be dogmatic upon it, but at least this is true, that the principle of physical death began at the Fall and after the Fall, we find that death as a principle has come into the world, we find that man's body is not deteriorating beyond what it was before, we find more than that, that actually there is murder

aleph written here, and it is because the aleph is silent, it has not been written. And occasionally that happens, but it is not the usual thing. So now, you say, therefore this means, here is what is going to happen. There is going to be the man waiting for the head of the serpent, watching to get a chance at the head of the serpent.

(end of record)

that one who you can call the seed of the woman and between Satan and that one who you can call the seed of the woman, there is not only going to be an enmity between the woman and the serpent, and between the descendents, but now between Satan and that <sup>one</sup> ~~word~~ who is the seed of the woman 111d2 there is not to be not merely an enmity, an enmity that expresses itself in particular race. (question) I think there are things that she would recognize, but I don't think that anything divine would yet be recognized. (question) This then, suggests here that there is to be not merely a continuing enmity, but there is to be an actual combat between the descendents of the woman, the one who can be spoken of as the seed of the woman, and the one who is actually addressed here, which is of course, Satan, not the serpent, for that serpent would be dead and gone long before this could be fulfilled. And so up to this point he has been talking to the serpent and now he turns his attention to Satan. (question) 13 It has not been my observation that there has been anything between the seed of the woman in general and Satan. The great bulk of humanity seems pretty friendly with Satan, from my observation of this. It is only those who have been redeemed who have enmity between Satan and themselves. And particularly enmity between Satan and womankind. Unredeemed woman, I think is pretty friendly with Satan as a rule, though I don't see any mark of real enmity there. I feel that it refers simply to the serpent. I don't think that it has any reference to suggest (question 14) Yes, I trust that everybody is familiar with the problem of that, the commentaries study on this. The word shoo there is a ( ) In this right in here there is no ( ) and therefore we have no right to say that it ( ), but it is possible since the aleph is followed that it might have been written without the aleph being written, it is possible, but very unlikely. Now, the ( ) means to wait for, to lie in wait for, to watch for, and most naturalistic interpreters will say that here it should be ( ), but there is no

in which we approach . We just can't possibly understand it. We just don't have the data. I was reading someone said he met a man who was colorblind and he talked to him and he said, ~~my~~ that is very interesting to me being color blind. I wonder just what that is like. He says, how do you see things. Do they look to you all black and white? Or do they look like a pale blue? The man asked what he meant by black and white or pale blue. How could he tell. ~~Wh~~ at do you mean by red and white? If a person has never seen colors, he has never seen any. There is no possible way that you can explain to him what they mean. He says, oh, I see, when the upper light is on, you stop and when the lower light is on, you turn and then he comes to another place where the lights are reversed. Well, what on earth are you talking about, one is red and one is green? There is absolutely no way that you can explain it. You have that sense of recognizing that and the man that doesn't have it just doesn't have it. 10. and we can gather some information about it, but ~~beyond~~ that .

But this does seem to be clear. God speaks to the serpent in vs. 14 and in the first half of 15 he speaks to the serpent and then after he speaks to the serpent, ~~th~~~~at~~ there is to be a continually enmity between the serpent and the ~~w~~~~oman~~ and the descendents of the serpent and the descendents of the woman, then he turns his attention away from both the woman and the serpent, but to something related to both of them. In reference to the serpent, he says, thy head which to the head, he is not talking to the serpent but to the one who was controlling the serpent, the one who used the serpent, the spiritual being behind the serpent, because a mere serpent would not be living this long afterward. It is some other that he is talking of as he takes this one in the first generation, because it is a continuing one, then he deals with one in the next generation and when he deals with the one in the next eneration, it is an individual one. It is not the descendents of the woman, but that one

and then looked at you, I don't turn from here over to here 6  
it is distinct, but it isn't spacial. (question) The infinite being of  
God we simply don't understand. God might choose to manifest himself thru  
a body or thru a form, but he doesn't have to. God can be influence in  
us here and at the same time working over in China and India and A<sup>l</sup>rica,  
England etc. He is not limited. And when God was speaking to Adam, he  
was controlling the movements of the universe. Of course, that is even  
true o the Lord Jesus Christ. When Christ was a babe in /Bethlehem  
crying for milk, he was at the same time controlling the stars in their  
orbits and holding all things . We can't umderstand, but we find it  
taught in Scripture. (question) 7 He says I and the Father are one.  
That is to say, these are figures, a way of expressing ideas which we can't  
understand because we don't have the capacity and it is given in termi-  
nology which comes near to expressing it in the human language as it can.  
If you take the expression of the unity of God and the expression of the  
distinction of the persons, to our human mind, they simply contradict each  
other, for we simply do not understand all the data in that area. Mr. Ecke-  
lmann was trying to explain to me something about radio, and he explained  
certain principles to me and I immediately took what he explained to me and  
twisted it around and showed him how he got himself contradictory and he  
said, well, certainly you do not know anything about the subject. (laughter)  
He was right. He knew principles in a sphere that I don't know anything  
about and when he tried to take a little bit out of it and explain some-  
thing to me, I didn't have enough facts to understand what he was talking  
about and when we come to understand the nature of God, we can get a  
little idea here and a little idea there, what He reveals to us is true,  
but when you get beyond that, there is a great deal that just isn't in  
our area and we don't have access to it. We don't know it and thus can't  
understand it. There is a tremendous amount in the spiritual realm that  
we simply do not know anything about. And that is true of any viewpoint.

Yes, he is not everywhere present as God, but he is a spirit. (question)  
 Well, you get into the spirits, there is a great deal that we don't know anything about, but I would say that they are not spacially inclined. Perhaps spacially limited,. Satan can manifest his power as a spirit in different ways, but not universally so. (question) (laughter) I don't think that you can speak spacially of a spirit. It isn't a spacial 4 that you can get ahold of to touch. Can you understand that? But it is not spacial. They have <sup>weighed</sup> ~~left~~ bodies just before and after death in order to try to prove whether there is anything that ~~left~~, whether a spirit ~~left~~, and they showed that the material in the body <sup>weighed</sup> ~~was~~ just as much ~~aster~~ as before, therefore they said that there was no spirit there. Well, you can't weight the spirit. The spirit is not something that weighs anything, so I don't think that you can figure it is in a particular place, but that it can manifest itself in this world through people, material organism, but there is no way in which your spirit can have any influence in this world, except through you, so to all practical purposes it is confined in its activity to the one body definitely. An effective body, but Satan is thus confined. Satan can manifest himself here or there or elsewhere, in the world. He can manifest himself in many people at the same time. He can be working over in Korea and in Tibet and right here at the same time. Satan was not in that serpent and no where else, so that if you killed the serpent you would get rid of Satan. That is not true and I didn't mean to say that God looked over here to Satan anymore than you say the God is right there. God is not in one particular spot, but God is infinite and Satan is finite, but Satan does not have the omnipresence qualities of God, but Satan is a spirit and I simply used the figure of speaking to the serpent and then turning your attention over to him, not meaning that God turns his attention in a spacial way, but that he does turn it in the way of direction of interest from the one to the other, even if the two of them are in the same spot. You might say, for instance, if I look at Mr. Jones

mission to go into the swine and he gave them permission and the demons caused the swine to be drowned. But I think that there is a distinction between the demons and the swine, each of them were individuals. (question) But Satan interspersed . And the serpent is the visible Satan. And the first verse of this does not seem to me to be speaking about Satan. (end of record)

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so I don't ~~NA~~ see how you can get Satan into the first half of verse 50, but it does seem to me, undoubtedly, that Satan is in the last half of the verse. Now what I was trying to do was to bring out evidence that the last half of 15 is talking about Satan. Now I don't think that Mr. Palmer is questioning that. I think that he is agreeing with me on that. But I think that he is questioning where the first part is taking about the serpent or whether he is talking about Satan or not. (question) In the following verse. Well there is not in the next. Yes, that is exactly what I meant to say. That God spoke to the serpent and then he spoke to Satan and he gave a curse to the serpent and then a curse to Satan. I think what Mr. Palmer has reference to is that I spoke 2 (laughter)

and when I was a young fellow, (laughter) in High School, sometime about then I used to puzzle over some of the problems of the Universe and I used to think now, where am I? Am I here? Am I down there in the foot? Am I over here in the hand? Where am I? And what is the answer? Where are you? The answer is that a spirit is not spacially placed. Is the Holy Spirit in me? Anymore than He is in that chair? You say the H.S. comes in, but what you actually mean is that the H.S. controls you. The H.S. is not spacially limited and/neither is a demon, is only limited in the matter of expression that he is using in this instance, but he is not a place. A spirit is not in a place. You are not in your head or in your foot or any one place, but you exert your influence through these things. (question)

What kind of a serpent is this anyway? That is going to live that long, long after generation and generation of descendents have disappeared. It raises the question up to this point he has been talking to an animal. To a serpent, but is he now talking still to the serpent or is he talking to one that will be there after a thousand years? Is he talking now

12 . He has been talking over here to the serpent and then he turns his direction and looks over here and says something in this direction to one who is connected with the serpent, having been the one who is using the serpent and speaking through the serpent and who is the real cause of the difficulty. Who is the real senter of all of this. He turns to that one, and he says, he will bruise your head and as for you you will bruise his heel. And so it would seem, in the context. You might say that there will be enmity between the serpent and the woman and the descendents of the serpent and the descendents of the woman, each one of these is going to try to hurt the head of each one of those and each one of those is going to try to hurt the heel of each one of these. You might say that. But it would just be a continuing on, the way many naturalistic interpreters try to take it, but that is not what is said here. It doesn't say the descendents of the woman and the descendents of the serpent. It says, You, so either he is talking to a literal serpent and saying that one of the sons of the woman is going to kill this serpent here, or else he is no longer talking to the serpent, but he has at this point, turned his attention to the one who was using the serpent, the one who is back of the serpent, the one who had spoken to the serpent and to that one, he says, you will be injured by the one who is promised seed of the woman. (question) I don't think so. I think that it was a real serpent. I don't think that it was merely a form that Satan appeared in. (question) Well, that is right, but then you could speak to the demons or you could speak to the . You wouldn't say to the demons. You are going to be drowned in the lake. The demons couldn't be drowned in the lake. The demons asked per-



between the serpent and the woman. Enmity between the serpent's descendants and the woman's descendants. Now we have a third 9 and in this third we read that as for him, and that can't be the woman and it can't be the serpent for he is talking to the serpent, so it must be as to the seed of the woman, this one who is to bruise the head of the seed of the serpent, as to the seed of the serpent who is to bruise the head of the seed of the woman. Is that what we have now? That would be symmetrical, wouldn't it? A,B,C,D, against C,D. So then what would we have? We have him, who would seem to be not A,B,C,D, but one out of either C or D. Either one of the seed of the woman or one of the seed of the serpent. One descendent of the woman or one descendent of the serpent. And which of the two is it? Well, it is related to the circle, here. But we are told that it is going to bruise the serpent. Well, now, you might say to the serpent. One of your descendants is going to kill you. That could conceivably be said. But it doesn't seem to be what the context calls for. The context seems rather to call for a continuation of the oppositions that have been discussed between the two sides, the serpent's side and the woman's side. And so, since you on one side of this, it suggests that he is from the other side and is a seed of the woman rather than that of the serpent. So when it says he, it would seem to be one of the seed of the woman. That is the seed of the woman in some very special sense. He, that one which can be called in a fuller sense, the seed of the woman. Now, here we have it. Here is the serpent and here is the woman. Generations go by. Thousands of years pass. Many, many descendants of the woman lived and died, and were buried. Now there is an enmity between the line of the woman and the line of the serpent, and then thousands of years later, this prophecy is fulfilled and one of the descendants of the woman kills the serpent. Well, how did the serpent live so long? How is the serpent there all the time? It doesn't say that he shall kill one of the descendants of the serpent. It doesn't say kill all of the descendants of the serpent, but killed you.

or plural? That is plural isn't it? That Paul says the promise was given to his seed, as of one, not as to many. That is singular then, isn't it. In other words, the word "seed" in Hebrew is exactly like it is in English. Here is a seed. That is one. But farmers scattered seed. That is many. The word is the same for singular or plural. It covers both. It can be used either way and you have to determine by context which it is. Whether it is singular  $\aleph$  or plural. So that when there is enmity between the woman's seed and the serpent's seed, that doesn't mean that there is going to be one serpent and one descendent of her own that in one future time will meet each other. It means a great many descendents of the serpent and a great many descendents of the woman. It is plural, isn't it? The enmity between thy seed and her seed as far as the word is concerned it could be singular, it could mean there would be but two individuals. But it seems reasonable in the context to consider  $\aleph$  that 'it' there is plural.. That it means many descendents of the woman and many descendents of the serpent will have enmity one against the other. But then, it continues, He/ It doesn't say they, it says He, and therefore it suggests that as this continues, it is not all of the seed but of one particular seed, doesn't it? It suggests that one particular seed is now in mind which referred to as that one, He, a specific one  $\aleph$ , with a definite pronoun used to point to it and with a singular verb used. That one  $\aleph$  then, we say is, is E,. It is either a seed of the woman or one of the descendents of the serpent. Now what are we told about that one? He (question 8) Yes, he was literally . He will bruise you as to the head. And as for you. You see, you have the pronoun there which you don't ordinarily have. ( ) and as for you, you don't need the you. The verb carries a you, so it puts an emphasis upon it. And as for you. as for him, he will bruise you as to the head, and as for you, (question 8 1/2) You will bruise him as to the heel, he will bruise you as to the head. Well, now here we have, first then the two. The serpent and the woman. Enmity

And who is the you that he is talking to? The serpent. (translation) woman. The serpent and the woman. I will put enmity between you and between the woman. Yes...between your seed and between her seed. (Not very clear U-1)

He said between you, the woman B  
(translation hard to copy ~~1~~ 1-3)

How many think that it goes on to discuss the relation of A to B, raise your hands. How many think that it is a relation between C to D, raise your hands. Most of you think that it is C to D, the woman's seed to the serpent's seed. Well go on and we will read and see. Between you and the woman, your seed and her seed, A and B, C and D; and then we have He. Now just a minute. What is the Hebrew word for He here? Who. They say a good thing to learn in Hebrew; Who is he, and he is she. Who in Hebrew is He in English, and He in Hebrew is she in the English. So it is who, he. Do you ordinarily express He that way? You don't do you? Ordinarily your verb simply carries it, but here it is expressed that what one? He. As to whom as to that one that He is either the seed of the serpent or the seed of the woman and of that one, what is he going to do? ( ) after all, why couldn't he be the serpent here? We know he is not the woman, why couldn't he be the serpent there? Well who is he talking to? And ordinarily when you are talking to someone you don't speak of him as he. Ordinarily that when you are speaking to them and using He is the third party, but the fact that he is speaking to the serpent would seem to make the he 5 rather than the serpent and the fact that the He is masculine is indicated two ways, first by the pronoun which is masculine, second, by the verb that is masculine. This would seem to indicate that the he is not the woman but is one of the two seeds. Well, now, why does it say He though? Why doesn't it say they, isn't he plural? Well, which is the word seed? Singular or plural? How many of you think it is singular? How many think that it is plural? Well, we read that God says to Abraham thy seed shall be as the sand of the sea. If thou art able to count the sand of the sea, thou shalt be able to count thy seed. Is that singular

watching for the coming of the man in order that he may snap at him, but it certainly is not a good figure of the man - watching for the coming of the serpent; lying in wait for the serpent. There are creatures which men trap; lie in wait for, but that is not the usual thing with a serpent. It is not a figure of something that actually happens. That to lie in wait for, fits with the serpent, not with the man. And it doesn't necessarily fit with the serpent. It has not been my observation that serpents lay in wait. I find them more apt to be lying around sleeping. I have found them varying quite different than actually watching for me. So much the other way that I have actually felt ashamed to kill them. Now there may be other serpents with a different attitude, but that has been my personal experience. (laughter) I don't think it is really a picture, and then the serpent lies in wait for the heel of the man, and the man lies and waits for the head of the serpent, and the            isn't written here anyway. Now, you take the other meaning, bruise, the meaning with which the word is used in Joel, there are only two other occurrences in the Scripture of the ~~word~~ word        1 1/2        ~~and~~ and one of them is Psalm 139.1, and there in the context it would seem to mean cover. It is quite a problem there. It doesn't seem to throw any light on this passage anyway, but in Job 9.17, ~~and~~ the word is used and thusly means bruise or break and it would seem to be parallel to the instance here. The man breaks the serpent's head. The serpent breaks the man's heel. It would indicate a very severe injury done in the one case and in the other case, a not nearly so severe an injury. (question) Psm. 139.11. Now, the Roman Catholic church considers that ~~it~~ the seed refers ~~to~~ red to here, that it takes it as she, not he, and            it to be the Virgin Mary, but you notice that it isn't she, it is he. He does it. The seed of the woman. Nevertheless the reference to the Virgin Mary is not quite as we notice at first sight because I do feel that there is a suggestion here of any important truth. Why does he

to the serpent.. the seed, "he" will bruise your head. That word "seed" you don't use in connection with woman ordinarily. The seed of a man. It is not the seed of a woman. It is an unusual expression. It is a very strange expression. It is not a normal expression at all. In the middle ages there were those who thought of child birth as a man planting a seed, and the woman is simply the ground in which it is planted, in which it sprouts and the child comes forth. Now, of course, we know that that is an entirely erroneous figure. We know that the woman is truly a mother of the child. Nevertheless, it always has been the usage in all language. To speak of seed as the father  $3 \frac{3}{4}$ . In fact our very term, our very medical terms are the Greek word for the word "seed". The very word used in the Greek that is in the New Testament and .

So the seed of the woman is a very very strange phrase and why is this strange phrase used here in connection with the first promise of redemption? I do not think that he is explain<sup>ed</sup>~~ing~~ here clearly so that someone could know that the great mystery of the Virgin birth, but I do think that He is giving an intimation of it in the term that he uses. I think that he is presenting the suggestion that this is one who will bruise the serpent's head, one who is very unusual. He is the one who is the seed of the woman. He is the only one who has ever~~y~~ been born in this world to whom that term would possibly apply because there was no man seed in connection with his birth. And so the seed of the woman, an expression which very excellently fits with the Lord Jesus Christ, the one who did indeed bruise the head of the serpent at Calvary, even as the serpent, at Calvary bruised his heel in the terrible suffer~~ing~~ and injury which he went through at Calvary in which destroying the power of the serpent and redeeming us and we find in Rom. 16, it says that God will bruise Satan under your feet shortly, and there promising the eventual of all that which is here promised. That is Christ bruising the head of the serpent in principle at Calvary. One that ransomed, saved us from the power of the devil, but in

the full out of that, that awaits the second coming. That is when Satan is fully bruised under our feet through that which Christ has done in bruising the head of the serpent at Calvary. We may mention a little further into this tomorrow morning.

he got through showing how each one of them failed, the conclusion was well, what about it? Well, it is just an old myth, you can't expect anything to work out. That is the modernist attitude towards the story, but I happened once to be at a meeting where John Brown of Arkansas was speaking and he took up difficulties and one was this section, where did Cain get his wife? Then he went in to show how it says that Adam and Eve begat Cain and Abel and Seth and begat sons and daughters and there is every reason to think that there would have been quite a large number of them by the time this event happened in the Life of Cain and then he noticed how long these people lived in those days and I don't remember just what the evidence was that he had to show how old Cain was at this time, the time he married, when he took his wife and went off into the land of Nod, and he said that the thing that bothered him about it wasn't how Cain got his wife, but why the old fool waited so long. (laughter). But, I am afraid that a lot of that was without much evidence, but at least, it is just as reasonable as the 15 which make a difficulty in the story. Then of course, the Christian Century says, the idea that he married his sister is, of course, preposterous, and they just thrust that aside, just like that, but there is no reason in the world why such an idea is preposterous. It is, there are very good reasons why it is not a good thing to have marriage of brothers and sisters. One reason of course, is that there is an 15 in the family, in married life which is different than the of brothers and sisters and it is well to keep the things apart and you can lead to troubles and difficulties if you don't make a sharp line and thus have the opportunity of a certain type of intimacy that is perfectly right between brothers and sisters and cousins because there is just no thought of the possibility of marriage and that is doubtless one reason why the Bible forbids marriage of close relations. Now of course, the other reason is, that if there is a weakness; the students of heredity are convinced that if there is a weakness in a person that

were forbidden to eat of the tree and went and did it, to a man who was fishing in the gulf and get angry at the South wind and 9 1/2 is a bigger change than I can imagine occurring, even if in both cases there was something important to connecting to eating and some clothing given to a person and to me that is, it is true that a story will change. You just take today, I can tell you a story of today and make one of you tell some friend, and then they will tell someone else and then come and tell me and it will be completely changed, but it is mighty hard to prove that it is the same story unless we have the evidence of the steps by which it came. It could very well have come from any one of a hundred other stories. To say that a story like this actually is related to a Biblical story with no more similarity than that, to me, is something entirely without evidence. It could just as well have come from a thousand other things. It is certainly true that ~~the~~ same stories develop and change and we have evidence of this in which there are remarkable changes, but without such evidence to assume this to be the case, to assume that this came from that, rather than some story in India, or in 10 3/4 is to my mind purely imaginative. Well, we started C last time and we were speaking about C which was Genesis 4 and 5 and we mentioned under that #1 The seed of the woman #2 11 and in this ~~the~~ account of Cain and Abel there is a question of how much we want to try 11 to explain the different details of the story because after all it is not after all so specially important to the study of Old Testament History and it is not one of the matters which is most widely raised as an argument and difficulty in the Bible as were the first 3 chapters of Gen. About the only thing that you hear about Cain and Abel ~~is~~ very much in contact with unbelievers is the question; where did Cain get his wife? I remember an article in the Christian Century ~~at~~ some time ago which took up that question and it took up various explanations of where Cain got his wife and went through about three pages trying to show how each of one of them failed, and then when



replacement or a substitute for either of these two books, but for what it does it has some very excellent material and on the whole a very good approach to it. Some of the material, I wish, it was thought through a little more than it seems to be. On this matter of the seal, he just simply mentions the seal and he says that like these seals show the antiquity of the idea, which I think is rather without evidence, that is comparatively small  $6 \frac{3}{4}$  but has a great deal of ... yes (question) There is this about it that during wartime there was very little progress in archaeology. So 26 years back isn't quite as far as the time, but at the same time in the 30's there was very great progress and of course, he is before the 30's and even before the last half of the 25, but he did do his work carefully enough that there is remarkable  $7 \frac{1}{3}$  definitely wrong on it. There is added material, a tremendous amount of added material, but it was on the whole a very fine job. If you can get it now, I would be tempted to assign material from it even now, even though it is so old in archaeology. Well we will go into this matter of archaeology a little later on, but at present we have to deal with this question of the Babylonian derivation of the story of the Fall. (question  $7 \frac{3}{4}$ ) Yes, the seal that has the picture on it of the two people and the tree and perhaps the serpent, that seal comes from about 2500 B.C. which is perhaps a thousand years before the time of Moses and so it is definitely earlier than anything else, but there is no story with it. It is just a thing that somebody used as a stamp as an indication of his possession or something and when you think of when people sit down and make ~~out~~ artistic combination of things, or when a little child starts to put pictures together, when you get so many kinds of combination that out of all of these thousands to pick out this and say that this shows the Biblical story of the Fall is something a long way from the evidence. (question 9) Possible, yes, but then at that it would develop into a story of somebody's fishing in the Persian gulf and breaking the wings of the south wind. It seems to me a bit unbelievable. (question) But to change from two people in the garden who

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Anything earlier, of course, is too old to be of any value. It is "The Monuments and the Old Testament", Ira M. Price. I know of nothing later which is better of this type. Now this other book, "Archeology and the Bible" by George A. Barton, was also written very early. It was written not nearly so early as Price, the first being May 1916. It went through seven editions. This one 1937 is the seventh and it was changed a good bit with each edition. It never was a complete reworking as in this edition of Price, but with every edition he would add a new, a few new pages to bring things up to date and he would make a few new changes, and then in every case he would forget to make a few changes that contradicted the new, so it is interesting to go through one of the late editions and see how many, see how you find 4 1/2 from this edition and one from that, contradictions between something that remains from the third, and something that remains from the fifth, something from one of them in the Seventh, and yet on the whole it is a good piece of work. It has a lot of very fine stuff in it. The latest of it is 1937, which you see, is thirteen years old and he was never quite as up to date as Price and in 1937 5 1935, while Price in Feb. 1925 has got his knowledge right up to about November 1924. (question) No, there are a good many other works on the subject. There are none that have the particular arrangement of either of these two books and I like the arrangement of these particularly well. But we will be discussing the matter of archaeology a good bit in this <sup>course</sup> ~~xxxx~~ and we will discuss 5 1/2 and I will speak of different ones and assign readings of these. (Student question) Dr. Fre .... book has got some very excellent material in it and I probably will be assigning that. (question) I would rather leave that until we pick up the matter of archaeology later on. We will discuss the good and bad points of various books of that time. Dr. Fre... 's book has an entirely different approach from either of these. He goes through the Biblical material and discussing things as they relate to the Biblical material and so of course it is very different and is not in any sense a

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In the Babylonian myth, the god Aa and Anu are divided and work at cross purposes. Aa tells a falsehood to accomplish his ends. Genesis represents Jehovah as feeling and acting in a much more human way than some parts of the Bible do, still portrays Him as a consistently righteous, omnipotent God, who demands obedience, and whose punishments are the reasonable recompense for ~~g~~ transgression. The superiority of the Old Testament stands out in striking contrast. Actually, it takes a lot of imagination to see any relationship between the two stories. Both of them have something in them about eating with some marvelous result that may come from it. In both there is clothing, as there is ~~is~~ in thousands of other narratives, in different places, and in both of them there is a conflict between human beings with supernatural beings. Again you would find that in dozens and dozens of stories in many different countries. But to say that one is related to the other, seems to ~~is~~ me to be entirely gratuitous.

(St) This book of Fise's here, this edition is 1925. It is the ~~last~~ last edition. Fise's book was written <sup>in</sup> 1899. It went through seventeen editions, the seventeenth being in 1923. Then in 1925 it was rewritten, reset, and reprinted. That is to say, it really has two editions. He wrote one in 1899, and it was reprinted sixteen times with slight changes until 1923. But during those thirty years there has been a tremendous advance in archeology. And then he made a new edition, which brought it up to date, and up to 1924, when he wrote it, it is the most up-to date thing that I know of that was available at that time. It was very good up to that point. Now of course, that is twenty-six years ago, and there ~~had~~ been many changes since then. Many improvements in our knowledge. But he was very very substantial and careful in his work, and even today, aside from this <sup>matter of</sup> relation of Babylonian myths to the Bible, aside from this matter, on which he simply follows the prevailing trend, it was very good; even today. He has got a great deal of excellent material. If you ~~is~~ ever find it in a second ~~hand~~ hand store, it is well-worth getting if you get this edition, the one that was rewritten and published in 1925.

gained knowledge. This knowledge carried with <sup>it a power</sup> ~~an attribute~~ hitherto regarded as an attribute of divinity, and enabled Adapa to break the wings of the south wind. It tempted Adam and Eve to become like God, knowing good and evil. " You can find similarities like that in any 14 1/4 , anywhere. "As in Genesis, knowledge did not carry with it immortality. Aa, the god who had permitted <sup>ed</sup> ~~Adapa~~ to become wise feared that he might gain immortality, as Hehovah ~~with~~ Adam, lest he should put forth his hand and take hold of the Tree of Life, and eat and live forever. Aa accordingly told Adapa a ~~very~~ falsehood when he was about to go into the presence of the king god Anu, in order to prevent him from eating the food that would make him ~~immortal~~. Jehovah drove man from the garden where the Tree of Life grew. The two accounts in agree in the fact that immortality could be obtained by eating a certain kind of food. The lines at the end of the Adapa story are much broken, but they make it clear that it was in punishment ~~of~~ for what he had done. Adapa was subject to the sickness, disease and 15 . This corresponds to the 15 inflicted upon man, and the pain of childbirth ~~of~~ imposed upon woman. It appears also as that Adam and Eve were clothed with skins in consequence of their deed; so Adapa was clothed by Any in this special clothing...." (end of record)

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....increasing knowledge, with the attribute of divinity on the one hand, and with suffering and clothing on the other, which are presented in Genesis/. An increasing number of modern scholars regard the Babylonian story as an earlier form of a narrative which the people added-te- 0 1/2 Others hold that it is a somewhat degenerate form of the ~~Biblical~~ Biblical narrative." Can you imagine. How did you start with Genesis 3 and have it degenerate into a man fishing, who is upset and breaks the wings of the south wind. In any event, the Babylonian story ~~proves~~ proves the Biblical conceptions to be very ancient, and by its contrast with Genesis it exhibits the dignity and religious value of the Biblical narrative.

its power for seven days to blow cool air over the hot land. Anu and Aa the great gods called him to account and warned him. Aa admonished him that when he should reach heavens portals he should not drink the food or drink the portion which should be set before him, for fear that they would be the food and drink of death. Such ~~admonishin-~~ admonishment was ill-devised, for it was the food and drink of life that was set before him. And this bad counsel robbed him of immortal life, and he was obliged to return to earth." Now that <sup>is</sup> his interpretation of it, which may be correct interpretation. But you notice he began it with saying, "The resemblance of the ideas in this myth of the so-called fall of man in Gen. 3 are passing strange." They eat in both of them. There is food that is supposed to give you life in both of them. Although in Genesis that wasn't the food that wasn't eaten; it was on the other tree. There is something bad comes. One says, "Because you do eat." The other says, "Because you don't eat." <sup>In</sup> Both there is clothing ~~not~~ mentioned. In both the god  $\phi$  is angry with the man about something. You can find these similarities in any 12 3/4 if you look for them. But now--  
 \_\_\_\_\_ then gives us the translation here which I-mentioned to you. <sup>read</sup>

And the translation in some places, the choice of words may be colored by interpretation. But I read it to you exactly as given. Then he says afterward, "The comparison between this myth and Gen. 2 and 3 brings out two or three things. The food of life apparently corresponds to the Tree of Life of Genesis. Adam lost perpetual life because he wished to become like god, and was thrust out of the garden lest he should eat of the Tree of Life and eat forever. Adapa was already a wise man, and failed to become immortal, not on account of his disobedience or presumption, but because of his obedience to Aa, his creator, who ~~not~~ misled him. Prof. Zimmerman of Leipsig thinks the Genesis narrative may have been influenced in part by this  $\mu$  remarkable tale. Well now, I have here <sup>Park's (?)</sup> Barth's "Archeology and the Bible". I'll just see what he says about this story. He says, "In the first place, Adapa ~~not~~ like Adam had

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to eat of the tree of the knowledge of good and evil, of the temptation by the serpent, all this. I don't see how anybody would get this out of it. But if you want to you can get most anything out of most anything. And in this, you'll find this element here, and you'll find this element here, and you'll find this element here, and if I would give you the elements first some of you would say, "That is ~~it~~ it exactly. That is the roigin of the story." I have had that happen in class. Now I'll read you what he says about it. Now this is all the evidence I've given you. We have no evidence anywhere else. It is purely a matter of interpreting what I gave you. How are we going to interpret it? It says that Aa said, "They'll give you food of death. Don't eat it. They'll give you water of death. Don't drink it. They'll give you clothing. Put it on." It says later, "He gave him food of life." And he wouldn't eat it. And now he says, "We don't understand this. You'll have to go back to earth." Well now, the serpent said, "You won't die if you eat of the fruit. Go ahead and eat it." And Eve and Adam ate it. They did die. In one case there was something which produced death. Here is something which Aa said would produce death, but which actually, Anu said, would produce life. I mean you can find all kinds of similar things, but you can find it between any two things in the world if you look for it. But it is wonderful how people succeed in finding it here. Now here is 11 1/4 which is a very good book on the whole. \_\_\_\_\_ says, "~~The ideas~~ of the ideas and the resemblances/in this myth of the so-called fall of man in Gen. 3 are passing strange. This Adapa, like Adam, had certain amount of inherent wisdom, but was not immortal. He was a kind of ~~it~~ semi-divine person, who was a priest and sage of the temple of the god Aa at Aragu. In carrying out the requirements of his office he was a fisherman on the Persian Gulf. When out fishing one day, the south wind suddenly swooped down his craft, overturned it, -and of course threw him into the sea. Enrage by the insult, he broke the wings of the south wind, and thus destroyed

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before thee. Put it on. Oil will they wet before thee. Anoint thouself. The admonition that I give thee do not ~~g~~ forget. The words that I have spoken hold fast. The messenger of Anu came, saying, "Adapa has broken the wings of the south wind. Bring him before me. The road to heaven he made him take, and to heaven he ascended. When he came to heaven, when he approached the gate of Anu, at the gate of Anu Tamus and Gish--~~h/h/h~~ were standing. At sight of him, they cried, "Adapa, help!" "Lord for whose sake art thou thus? Adapa, for whom art thou dressed in the garb of mourning?" "In our contry two gods have disappeared. Therefore in the garb of mourning am I clad." Who are the two gods who disappeared from the land?" "Tamus and Gish--." They looked at one another and were astonished. When Adapa before Anu the king came ~~h/h/h~~ near and Anu saw him he called out, "Come Adapa, why hast thou broken the wings of the south wind?" Adapa answered, "Anu, my Lord, for the house of my lord in the midst of the sea I was fishing. In the middle of the voyage the south wind turned upon me and capsized me. To the house of the lord it made me go down." (Probably the lord of the deep.) "In the wrath of my heart I cursed. At my sight answered Tamus and Gishseda, "Thine heart should be torn  $8 \frac{2}{3}$  ." They spoke. He was crowned. H's heart was won. Why had Aa revealed to impure man the/heart of heaven and earth? <sup>A</sup> (and there is a little break) The heart/had created within him, a name he had given him. "What can we do for him?" Food of life bring him that he may eat. Food of life they brought him. They ate not. Water of life they brought him. They drank not. Garment they brought him. He put it on. Oil they brought him. He anointed himself. Ana looked at him. He wondered at him. "Come Adapa. Why hast thou not eaten nor drunken. Now thou shalt not live. Men. Eat my lord. Aa my lord said, 'Do not eat; do not drink./' "Take him and bring him back to earth." (Then there is a little break, and then there are a few words we can't interpret. Now you see the origin of the story of the fall, don't you? (laughter) Well, I personally, don't see how anybody looking at this story could think this is the origin of the story of the temptation in the garden, the story of the command nt

He goes on the sea, the Persian Gulf there. Well, then, Chapter Two, the beginning of his boat. And the next line says, The Son of Wen. And then there is a break. We can guess from what follows that the south wind upset his boat; (Something wrong with record--repeats line after line--5 ) ...when it means that he...he fell ~~into~~ into the water... some suggest....

The wings of the south wind were broken. <sup>Seven</sup> ~~Days~~/days the south wind blew not on the land. You see, Adapa became so angry when the south wind upset his boat, that he broke the wings of the south wind. For seven days there was no wind there. Anu--that is the god of heaven, one of the leading gods of Mesopotamia--Anu, the god, to his messenger, Elaborat said, "Why is not the south wind not blown upon the land ~~for~~ for seven days?" His messenger, Elabora, answered him, "My lord, Adapa, the son of Aa, the wings of the south wind is broken." Anu, when he heard these words cried, "Help." He ascended his ~~throne~~ throne, saying, "Let someone bring him. Likewise let Aa (one of the other gods that we have already mentioned here) who knows the heaven, summon." Then there is a break, and then it says, "He caused him to wear--" Evidently Aa gave him some clothes to put on, some special clothing. With the morning garb he clothed him, and counselled him, saying, "Adapa, "Into the presence of the king art thou going. Let the order not fail. Keep my word. When thou comest up to heaven and approachest the gate of Anu, at the gate of Anu, Tamus and Gish----- are standing. When they see thee they will ask, "Lord, for whose sake art thou dostet <sup>? 6 3/4</sup> thou? For ~~whom~~/whom art thou dressed in the garb of mourning?" And you shall answer, "In our country, two gods have disappeared. Therefore am I thus." "Who are the two gods who in the land have disappeared?" "Tamus and Gishseda." They will look at one another and be astonished. Gracious wods will they speak to Anu. A ~~favorable~~ favorable countenance of Anu will they show thee. When thous standest before Anu, food of death will they show thee. Do not eat. Water of death will they set before thee. Do not drink. A garment will they set



simple way of learning a language. And so there are these myths there in Egypt, which, of course, none of the Egyptians believed, but they had them there as taken from Mesopotamia as a way of learning the language of Babylon and the writings of Mesopotamia. And there is a story in it, which, as we read what is written, we find that the first two tablets are fairly complete, and then there are a few broken lines at the end. We have to read them and try to figure out what they mean. And as we read them and try to figure out, it is quite clear that this is talking about a city called Aradu in Southern Mesopotamia. And it is describing a man there who is called Adapa. And it tells of an experience Adapa had. Now the first tablet simply tells us what an able man Adapa was. I will read you a translation here of the first chapter: "He possessed intelligence; his command like the command of a god. Large intelligence Aa perfected for him to reveal the destiny of the land. Unto him he gave wisdom. Eternal life he did not grant him. In those days, in those years, the sage, Son of Aragu, Aa had created him as a leader among men." Now this "son of Aragu" would sound as if Adap is a man of Aragu, rather than as a new creation. And Aa had made him as a leader among men. You see, he is not the first man. There are other men there. "A sage whose orders none could oppose, blameless, clean of hand, anointed, who executed divine command. With the bakers he was baking, with the bakers of Aradu, he was baking. But food and drink of Aradu he preferred ~~daily~~ daily. With clean hands he bound the table. Without him the table was not loosened. The ship he steered. For Aradu he fished and hunted. At that time Adapa of Aradu summoned Aa in the chamber upon the bed daily he looked after the colonial Aragu, the sacred key, the key of the new moon. He embarked upon the sailing ship. The wind blew, his ship sailed away, with a rudder he steered the ship upon the wide sea. Now you gather from this that here is a man of considerable ability that is one of the men of Aradu, who is among the bakers of Aradu, and the ones who prepare the food and so on, supposed to be a man of considerable wisdom,

and there fore there is no reason in the world why Cain and Seth and Abel should have all three of them and a half a dozen other perhaps had all married sisters. So that the question of where did Cain get his wife is after all a rather silly question when there is plenty of evidence in the sScripture where Cain could have gotten his wife. The only reference that we have to it here is of course, in <sup>this</sup> chapters, vs. 17 where it says Cain knew his wife and she conceived and bear ~~Adam~~ <sup>Enoch</sup> and he built a city and called the city after his son Enoch. Now in the story perhaps we might mention though, the Lord's attitude toward Cain where the Lord sent Cain out, says that he is to be a fugitive ~~in the~~ <sup>and</sup> a vagabond on the earth. Cain says that my punishment is greater than I can bear, thou hast driven me this day from the face of the earth. I think that land would be much better than earth. He must have been on the earth, not from the face of the earth. The word aris here is the word for land or earth, the face of the land, that is, away from the area where his relatives lived and he was to be a fugitive and vagabond on the earth and it shall come to pass that everyone who findeth me shall slay me. I think that that is a rather bad translation. I think anyone 2 the difference between any and every is rather peculiar and I think both of the ideas are included in the Hebrew . And anyone who finds me will slay me and the Lord said, whoever slays Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him. There are novels and poems written today on the mark of Cain, by which they mean the mark of a murderer and the word is used today it is altogether different than the origin of it. The mark of the Lord was a protection upon him. It was a sign that it was not God's will that Cain should be slain by some other man. Well, now we have the account of Cain's family here and then we have had here sins death and now we have the fear of death upon Cain's part. Abel died one death because Cain with murder, remorse in his heart, with the experience he has had he is constantly fearing death and the fear of the thing is often

far worse than the actual thing itself. And then we have culture without Godliness and we have that very interesting account of the descendents of Cain and of their inventions. Lamech, great, great, great grandson of Cain had two wives, one was Adah, the other Zillah. And Adah bear Jabel the father of such as dwell in tents and of such as have cattle; and of ~~ALL/THAT/AS/MADE/AS/THAT/AND/ORGAN~~. His brother's name was Jubal, the father of such that handle the harp and organ and Zillah bear Tubal-cain, an instructor every artificer in brass and iron. So here you have advances in civilization. You have real knowledge of good and evil. Now you know how to build up and how to destroy which have been acquired of the descendents of Cain, the generations that have gone by and in this situation Lamech says to his wives, Adah and Zillah, hear my voice, ye wives of Lamech, hearken unto my speech; for I have slain a man to my wounding, and a young man to my hurt. If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold. And many a temps on rather very poor foundation have been made to work up various theories of interpretation of these words of Lamech, but actually, the context I think that it is very, very clear what the situation is. He goes on and Cain shall be avenged seven fold, through Lamech seventy and seven. Here is Cain, the founder of the family and Cain is not to be killed. Whoever slays Cain vengeance will be taken on him sevenfold. Well, God's protection is a sevenfold thing. Lamech said that if Cain shall be avenged sevenfold, then truly Lamech seventy and sevenfold. Why would Lamech be avenged any more than Cain? Well, Cain's protection rests upon God. God said that he would be avenged sevenfold. But Lamech's now comes from an age which understands the artifice of brass and iron. Which knows how to make excellent weapons, which is able to make what they consider real progress in civilization and therefore Lamech said, I have slain a man to my wounding. Somebody just did me a little injury and I killed him. A young man to my hurt, somebody just stepped on my toe and I ran him through with a dagger. He says, I am

strong. I have got all these fine weapons. I have got this understanding of technical things. I have this ability to do these different things, therefore I am perfectly safe. If Cain is avenged sevenfold, then Lamech is avenged seventy ~~times~~ <sup>and</sup> sevenfold. It is a picture of culture without Godliness. It is a picture of increasing knowledge, of increasing ability in a material way, but ability that results being divorced from knowledge of God, results in an attitude of bravado, defiance to others, in an attitude of meanness and cruelty to others, in an attitude of certainty of ones own safety. God can avenge Cain ~~sevenfold~~, yet Lamech ~~will~~ be avenged seventy and sevenfold because of the great advance that he has made in this great age. (question). The only thing that I see in the context is better technical material. (question) Well, we don't know. It is probably possible that Lamech was a boastful sort that says what he will do but didn't actually proceed to do it. We don't know. Well, next week we will continue with our lecture next Monday, so Thursday you will have a written lesson and it will cover everything up to date including the important places and countries mentioned in II Samuel. I mean those in connection with the important things that happened, that is the general historical framework of II Samuel. What were the great political events that occurred in the book. (end of lecture)

We have been going rather slowly thus far in our Old Testament History it is almost half a semester, and we have covered a little over three chapters and at that rate it will take a long time to get through the Old Testament. However, I figured that these three chapters are among the most important in the Bible and they are among the most discussed in the Bible and especially the first two are where you are most apt to have problems come up in dealing with unbelievers or with people who are ignorant about the word and in the third of course it is so extremely vital in our understanding of the whole plan of salvation that I thought it worth while to take time to go considerably into detail in that. It is of

course, impossible for us to think of covering all the matters that are vital in connection with Old Testament History in one year. It will take several years to do that. We could skim through and try to get just the outstanding facts and not get into detail at all and that would not fill our purpose. It is more important that we take certain sections and get them rather thoroughly so that you learn something of method and something of detail in understanding these passages and it is also important that we get something that is a general idea in order that you have the main facts regarding all of it and then some knowledge of how to go on to increase your knowledge of each section of it. So it takes some in much detail and some very briefly and thus we have a disunity in our treatment but however it is necessary for the purpose of the class. It is necessary also that I assign you quite a few things in the course of the year that we won't have time to discuss fully in class and so last week, I assigned you as one lesson, that is two lessons, I assigned you the background, the historical background of II Samuel and then we begin with ~~the~~/today and tomorrow's lessons looking at the spiritual ~~and~~ lessons and doctrinal teachings of II Samuel. From a viewpoint of personal lessons for the spiritual life, I think that II Samuel is one of the richest books in the Bible. If you look just a little bit below the surface, it is filled with matters that are tremendously helpful to everyone of us in learning God's will for us. But before taking up the spiritual and devotional lessons which will largely be a matter of your own study, I ask you in those four hours to just read over the book as a whole to note its historic background. And I asked you particularly to note what it said of importance about various countries. I am just going to take just a very few minutes now, just summarizing that which was most vital in that connection. Now doubtless you have all noticed it, but just to be sure you have, I just want to summarize it. The one thing that, of course, you notice in the beginning of the book is what is the situation. When does the book begin? Well, you could in half a minute glance at the end of the previous book and you would see that

the Philistines had overcome Israel. The King of Israel was dead. The people from the land had fled. Everything seemed to be absolutely hopeless before the overlordship of the Philistines. And so the book begins with David, a man who had been under Philistine service. Who was not directly connected with this people at the end of the previous book. A man who has nothing. He had been a fugitive from Saul. He has a few people who were following him, but has no territory over which he rules, and Israel itself is in a pretty bad situation. That is the situation at the beginning of the book; Now at the end of the book, it does not say what the situation is, but as you go through and you see what happens in the course of the book, you note that the situation that is attained by the end of the book is instead of a weak and disrupted Israelite, you have a strong united territory with a powerful king ruling over it. This man, David, has been, at the end of the book, King over Israel, King over the entire land of Israel, not only that but he has pretty well turned around the situation in regards to the Philistines. Made them pretty largely subject to himself, he has completely conquered the land of Moab, the land of Edom, most of Syria to the North, Ammon as far South as the Jordan in the desert. These various territories are named and the wars that he had against them are described particularly in chapters 8 and 10. and so by the end of chapter 10, we have David established in a strong position, not only over all of Israel, but with a large empire round about him of other lands which he has conquered. So the first ten chapters of the book describes the progress of David from an exile, a man with low territory over which he rules to the situation where he is ruling over all of Israel and has this large empire in addition. In the next 14 chapters there is hardly any mention of war without outside nations. The only case, I noticed this morning in hastily running over it, in which this occurred is in ch. 21 and at the end of 21, you have an account of some wars with the Philistines. It seems perhaps that it is more a matter of the individual exploits of some of David's men here, rather than a full scale account of the war. So

it may that here he is telling of events that really happened in the territories in the first ten chapters. (end of record.)

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the Phillistines described in chapter 21 and that is, I believe the only part of the war in the book after chapter 10 and all the remaining 14 chapters David is already at the summit of his power. In the course of those chapters however, you remember that in 1 and following there was Absalom's rebellion, the attempt of his son to destroy him and to take over control, an attempt that for a time was completely victorious and then was entirely destroyed and which was followed in chapter 20 by Sheba's rebellion. The rebellion of Sheba was very interesting. vs. 2, that after Sheba, a Benjamite had called on the people to follow him against David, we read in verse 2 so every man of Israel went up from after David, and followed Sheba, the son of Bichri, but the men of Judah clave unto their king, from Jordan even to Jerusalem. So while eleven of the tribes following Sheba, and only one, but the largest of all, remain with David. And yet, this rebellion is completely destroyed in the course of this chapter. So from a political viewpoint, you have these two great rebellions which are closely related to each other. One the rebellion of Absalom, then following it, the disruption of North and South briefly turning away from David, but then quickly running back again. And in the first ten chapters we have the rights of David to control. Perhaps I should have mentioned earlier in the first part of David's rise to control, the step in which he became established in Israel itself. You notice at the beginning of chapter 2, he went up to Hebron. It is very interesting how David fought against the nations round about. How David fought against the enemies of the Lord in chapter 2 here and again in ch. 5. David did not personally lift a hand to make himself king. David simply called and inquired of the Lord, should I go up to any of the cities of Judah, and when the Lord told him to go up to Hebron he went up and dwelt there but

the men of Judah came and they appointed him king over the house of Judah. Then over in ch. 5 the men of the northern kingdom came, of the 2/3 of the kingdom rather, and they asked him to become king over all of Israel. So we have David, then, in the first chapter simply lamenting over Saul, and the next 4 chapters, king over just one tribe, the southern third of the land and then in chapter five we have him made King over all of Israel. And here he is made king over all of Israel in chapter 5 and we have in verse 5, that chronological verse, in Hebron he reigned over Judah 7 years and 6 months and in Jerusalem, he reigned 33 years over all Israel and Judah. A very important verse in the viewpoint of history, of course because it gives you your framework. It is interesting there in chapter 5 to notice the first thing that David did after he became king of all Israel. In chapter 5.5 it tells how he reigned over Hebron and then reigned in Jerusalem, and then immediately in vs. 6 we find that this thing that David did after he became king over all the land was to set out to conquer Jerusalem. Jerusalem was still in Jebusite hands. It had never yet been Israelite city, until the time of David through all the long history up to that time and David immediately set to work not only to remove a foreign stronghold which was in the midst of his land and divided them up, but to establish a better capitol for the land. To get a strategic center, and so his conquest of Jerusalem and his establishment of it, as his capitol, was a very wise first step after he became king over all of Israel. He did not remain in Hebron which was a Judean city, he did not go up North and take a city in Israel in the northern country, but he took a city right on the border between the two, a city which had not belonged to either one before and he made it the new capitol to tie the two sections of the land together and of course the next chapter tells how he moved the worship of God to this city which he made the capitol and how he established the tabernacle and the ark there in Jerusalem and made his plans to build a temple there in Jerusalem. (question)



I don't recall any. I think that David was showing his wise strategy, his establishment of the kingdom. (question) but I don't know whether I ought to take time here. I'll take just a second on that, would be of interest to everyone and is worthwhile here in this connection. Will you open your Bible to II Sam. 5. It is not clear exactly what it means at ~~first~~ first reading, but I think it becomes clear quite easily. II Sam. 5.5 it tells how David had been made king over all the land then he immediately sets out to establish a proper capitol. And so in verse 6; And the king and his men went to Jerusalem unto the Jebusites, the inhabitants of the land; which spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither; thinking, David cannot come in hither. Nevertheless David took the strong hold of Zion; the same is the city of David. And David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites, and the.. you have heard of people coming up out of the gutter, but here whoever gets up to the gutter (laughter)...and the lame and the blind, that are hated of David's soul, he shall be chief and captain. Wherein one they said, The blind and the lame shall not come into the house. So David dwelt in the fort, and called it the city of David. And David built round about from Millo and inward.... Now how many know what verse 6 and 8 mean, this reference to the blind and the lame, will you raise your hands? Does somebody understand what is meant by this statement? At first sight it is not particularly clear, but I think however, that it quite easily yields to a suggested interpretation. You take the words ~~pr/lps~~ as they stand here. Perhaps they don't seem to give much meaning, but now think what can they mean? There is one meaning that will suggest itself on a little thought. I don't know of any other which has anything to commend it except this one suggestion and this one suggestion works out very nicely. Now in verse 6.... David and his men went to Jerusalem... and they said unto the Jebusites in Jerusalem. We want this city to be our capitol.

Now they said, do you surrender to us? Let us take this city over which has been a foreign city in the midst of the land in all this time. Let us take this city over to be our capitol. But they answered.... except thou take away the blind and the lame, thou shalt not come in hither... Now what does that mean? You can kill all of our strong people. You can take away all of our soldiers, and yet our city is so strong that the blind and the lame are sufficient to keep you from getting in here. The strong fortifications, the splendid lay of the land with a deep or depression on three sides of the city. Well, all you need is a strong wall to the North and you have it so defended that with the weapons of war available in those days, it was almost impossible to get in. Come up on the South, come up on the East, come up on the west, only from the North is there a level access to the city of Jerusalem. And of course, this ~~was~~ was not the whole city of Jerusalem. This is the stronghold of Zion which is just the South eastern part of what is now Jerusalem. The Southern end of Jerusalem now goes out with two ends of the hill that reach out with a little valley between which has been pretty well filled up in the course of the ages, but with this little hill there, this little valley in between these two Southern hills, open as it was at that time, you have a fairly small area there cut off with a sharp drop at the South, the East and the West and just the one side, the North on which a fairly strong line across from one side to the other to have a very strong wall put along it and it would be just about impossible to get in there without modern weapons of war. And so, they say, except you take away the blind and the lame, you can't possibly get in hither. Well, now, I think that is, makes verse six quite clear. You might say telegraphically stated here, it is very briefly stated, but I don't know of any other suggestion of a meaning for verse 6 and I think that is one which is very clear in the situation. Then we have the answer.... Nevertheless David took the stronghold of Zion; the same is the city of David.... Now there is the

factor. He said that he can't get in but he did. Well, now verse 6 gives us a little more detail, but it doesn't give a great deal of detail here., but it give s a suggestion with which we can guess what happened and then excavation has made clear that our guess is correct. David said.....

Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind, that are hated of David's soul, he shall be chief and captain, wherefore they said the blind and the lame shall not come into the house.... So David said then who will go up to the gutter and smite them? Well, now just what does that mean? We could make a pretty good guess, I think, just on the work there, but the excavation has shown that here there was a place where they got their water supply. Where there was a gutter, a deep, fairly narrow place -, like the opening of a well that goes down to this plain down below and they drew their water up here and you can get in through the spring from the outside, but it is quite steep uphill and it would take you right up into the city. And so evidently Joab made his way up this gutterway with a few men where they never thought anybody would be able to climb up and they came in and they climbed up there and then being right in the midst of the city there, it was possible for them to get control and open the gates and the rest could come in. (question 1) Yes, they would have their pulley there. I don't know that they had an actual pulley, but they used their ropes, reaching down to get the water, and so it was a means of getting in that they never thought of as possible and so 13 1/2 and that is often the case when the very strong, great stronghold of a sort, some problem that you must can't see any way that you can possibly meet, if you find the right access to it, you will find there is a way, and the way to get into it. ~~There~~ There is an unguarded entrance and the same is true in ~~the old testament~~ your own lives that it is well to be vigilant because there are many such ways that Satan can find to get entrance into your life. I don't know that we can use David as a type of

Satan, but (laughter) it certainly is true that there is a very great spiritual lesson for us here in this thing which happened and there also is of course the historical fact which occurred which is illuminated by our theology. And it is an illustration here of the fact that the ~~prayer~~ Bible person 14 1/2 to give us a full account of material events, but to give us the picture of such events as are necessary as the background for the revelation of God to His people. We very often have suggested (end of record)

from a very rapid glance through the contents of the book you could get this summary that I am giving you and it is very wise in taking up any book of the Bible to get this background, to see the general historical situation in the political events before you go into the more thorough study of the precise details and the attempt to understand the spiritual meaning of each section of it. Now with this in mind, of course, it is much easier to get a spiritual lesson as we go through chapter by chapter and these chapters are very full of illustrations both of ways to do the will of God and also errors to avoid. I think they are very helpful in one's spiritual life. These chapters of II Samuel, I find as useful as just about any part of the Old Testament. (question) 1 1/2 Ch. 6, Yes, well, today, we have the spiritual lessons so that will come under today's lesson, rather than under political background. But in ch. 6 you have David bringing the ark up to Jerusalem and David is doing a great thing there. He is bringing the ark of God and giving it its proper honor. He is going to take it way up there to this city high and he is going to give it all the honor. He proceeds to do the right thing, but he does the right thing in the wrong way. He fails to examine carefully God's word as to just how it is intended that the altar shall be moved and consequently they put it upon a cart which was not the way which God had said that the ark should be moved. They put the ark upon this cart and

started to bring it up and the oxen shook the cart and it looked as if the ark might tumble over and ~~As~~ Uzzah reached out his hand, it seemed to be the sensible thing to do in this situation, the necessary thing, and he reached out to try to stop it from falling. But that would not have been necessary if they had been moving it in the right way and therefore the Lord intervened. The Lord caused the Uzzah should die there by the ark of God as an evidence that David was doing this right thing of establishing the center of God's worship in Jerusalem, he should go to God's word and see exactly how it should be done and the loss of Uzzah here in this situation probably saved a hundred other errors later on. It brought to them the warning to go back and to study the word and to see it and how it could be done. Now you take this with extreme literalness, the anger of the Lord was kindled against Uzzah and God smote him for his error. Well was it Uzzah's fault? Or was it David's error? It was perhaps David's error of carelessness. Perhaps David didn't even investigate the matter of how the ark was being carried up and the others who were commissioned to take care of it and simply went ahead and what seemed to them the best way without consulting God's word, but Uzzah was the one who was in the position where he was visible in connection with it and he was the one upon whom the smote came which brought the lesson home to all of us. Now as far as Uzzah' personally is concerned ~~Now~~, I don't think that this means that there was any eternal loss to Uzzah on account of this and I don't think that it means that there was any great sufferings of Uzzah on account of this. His death was probably a painless death here. (laughter) It was not what I would call a great punishment, but it was a great example to David and to the people. (question 5) Well, did they leave in words when God smote him? I don't see how the ( ) would affect it. With verse 7 as it stands in the English Bible and the anger of the Lord was kindled against Uzzah, and God smote him there for his error; and there he died by the ark of God. Now if you left out the words for his error, and read and the anger of

the Lord was kindled against Uzzah and God smote him and there he died, I don't see the difference (question 5 3/4) 6 Yes, that sounds like a modernist's article attributing something that we call natural to divine intermention. I would say that God controls everything. I think that we are going to discuss miracle more later on, but I think that right at this point <sup>a</sup> ~~the~~ word on the subject would not be amiss. There are many people who have the idea that a miracle means something which is opposite to, contrary to, apart from the entire course of nature, and that the proof that the Bible is God's Word is that God has done a great many things in it which are utterly contrary to nature and could never have happened in what they choose to call "the ordinary course of events." Now this is a concept which I do not think you find anywhere in the Bible. Our English word "miracle" is ~~the~~ a word which translates various Hebrew words, but the most common is simply the word "sign", and it simply is an ~~id~~ indication that God was working. Now what controls the ordinary course of events? Does not God control the ordinary course of events? Does not God direct everything that happens? Why would it be any better for God, instead of preparing for something, and having it work out so that in the ordinary course of events the thing He desires to happen will happen at the time when He wants it to happen--why would it be any better for Him to simply have ~~simp~~ things happen in a natural way, and then all of a sudden God intervenes in some entirely strange and different way? I mean, that doesn't seem to me to be a more-~~exant~~ exalted conception of God. God controls everything. Now maybe God all of a sudden looked down from heaven, and He saw Uzzah there, and Uzzah was reaching up to grab the ark, and God said, Isn't that a shame? What is the matter with this man Uzzah? I'm going to kill him if he does that sort of thing." And He smote-~~deew~~ down with a thunderbolt, and Uzzah was killed. It caught God unawares, you might say, and He had to use a very strange method to

do it. Now maybe God did act in some such way, even ~~if~~ though you laugh when I say he caught Him unawares, and I think your laughter shows that you all agree that God did not do anything that He had not planned to do ahead of time. Now, had-God- God planned in advance, "I'm going to send a thunderbolt." Not a thunderbolt--that's in the natural course of events. Something different. Something that never was on the earth before, ~~if~~ and never will be again~~if~~, some very strange thing God sent. Or shall we say, "Perhaps God knew exactly knew what was going to ~~happen~~ happen. He knew it from all eternity. He knew what ~~mistak~~- mistake David was going to make--He knew that that it was vital right at that point to ~~call~~ call the attention of people to the necessity of studying God's Word and seeing exactly what God wants, and that therefore, when Uzzah was a little boy, that God caused that Uzzah should one day do something that was too great a strain on his body, and that God caused that that heart condition that was in Uzzah there, unseen and unknown by anybody, should proceed at exactly such a rate, not too fast and not too slow, but exactly at such a rate that right at <sup>the instant</sup> that Uzzah reached out his hand there, that was just the little extra straw that was needed to make that heart quite ~~of~~ functioning, and he dropped over dead. (laughter) Which way did God work it? We don't know. But it is entirely unnecessary to say, "God ~~did~~ didn't plan for it; He didn't plan ~~for~~ for it; He didn't use natural means--He just all of a sudden reached in and did something. There is no such teaching anywhere in the Scripture. I would say God controls the natural course of events--He controls ~~for~~ all things that happen, and when you see something happen exactly the way the Lord wants it to, you know that that is part of God's plan, and it doesn't mean that He made it up that minute and decided that the creation as He had done it once wasn't sufficient; He had to go in and do something new and id-different. We don't know. Maybe He didn't do something new and idfferet. Maybe He did. We don't know. But ~~it~~ it doesn't say He did, and we have no right to assume He did. I would say, what is the "natural course of events"? There isn't any such thing. The earth wouldn't hold together

one second if God didn't control it and direct/<sup>it</sup>and cause it to. If God didn't exert force to make the neutral laws operate every instant, they would cease operating, and everything would fall to pieces, and He chooses that they will work in such a way as to accomplish the result He desires. Now we will have many other instances where this particular question comes into effect. We'll look at them as we go along. Uzzah brings out the point. (St: The word here for "his error", "his" is in italics. That means that it is not in the Hebrew, doesn't it?) That's right. (And so, "smote him for error" could be anybody's error, couldn't it?) Even if it were "his," you wouldn't know who the "his" was. (St) That is reading into the text. It is altogether possible that God knew Uzzah's heart, and smote Uzzah on account of ~~his~~ his heart situation, but/<sup>when</sup>was Uzzah was smitten here in this situation, in the midst of moving the ark in, it had this tremendous result on the whole future of the establishment of the worship in Jerusalem, and I don't think that right here it is Uzzah's part that matters. I think the important matter ~~was~~ was how the ark was being moved. I do not feel that this verse here proves to ~~us~~ us that Uzzah's part was good or bad. Uzzah may have been a very fine godly man who was taken to heaven at this time. He may have been a wicked man who deserved ~~his~~ punishment for his sin, which punishment he would have gotten equally well whether this had happened or not. I think the thing that is vital here is that they are disregarding God's command as to how the ark was going to move, and ultimately that

and not another. (St) That's the point: was God frustrated--(laughter)/to do something violent, or had He planned from all eternity to do it just that way? (St) An example. It has a purpose in the progress. And it is a very good idea for you, when there ~~is~~ is something that you ought to hit and hit hard to do it, and do it strongly, and do it in such a way that it will ~~make~~ make an effect, but it is a might~~y~~y good ~~idea~~ idea to plan it in advance (laughter) after that it will simply be a second thought that comes to you. There is nothing that is stronger and more effective



in life than controlled force, and there is nothing more effective than a person losing control of himself and hitting out wildly in all directions. I don't think God ever does that. ~~Y~~ Now then, we'd better get back to Genesis. (end of record)

one or two people that I have to discuss with them privily or is it something of value to the whole class, it is worth taking time and I try not to take time unless I think it is of value to the whole class and I do believe that it is in most of these things that we have taken up, but if you have a question that is not of interest to the whole class that you are interested in, I would appreciate it very much if you would write it out. If you write out the question, if you have some question as to something that I have said, something that isn't clear, something that you would like further light on, something where you think that I am definitely wrong, any idea whatever, if you would write it out and sign your name and turn it in to me, I would appreciate it very much, but we just have to hesitate as to how much time we take in class because we have a whole class to consider and a whole lot of ground to cover. And so we get back then to ?Genesis C ch. 4 and 5., under which #1 was the seed of the woman, #2 Sin brings forth death, and under this subject of sin brings forth death in ch.4.23, those words of Lamech in which Lamech showed his confidence in the great material advances that his family had made. They knew how to make wonderful weapons of iron and copper, they were way superior technically to anything before. If God could still protect Cain, if Cain was avenges sevenfold, well then Lamech with his great material advance will be avenged seventy and sevenfold. It is a picture of the degredation along with great technical advance of the civilization before the flood and it is a picture, I fear, of the attitude of many in our own era. Now #3, the ante-deluvian patriarch. There in chapter 5, we have the discussion of these antedeluvian patriarchs. The line of Shem, the line of Seth is described. Some people will say the Go~~l~~dy line of Seth. Well, it is true it is a Godly line in the sense that through it came the one whom God was going to use in later years. It is a Godly line in the sense that there are individuals in the course of it whom we know to have been Godly. How many individuals in Chapter 5

are there of whom you can say definitely that you know that they were Godly? How many are there in the chapter of whom you can say that? How many will say ten? How many will say 8? How many would you say Mr. Mood? You wouldn't say? (laughter) Mr. Bates? Well, at least a couple, who are they? Well now, Enoch. We read here that Enoch walked with God and he was not for God took him, description of a Godly man. There is a man who lived so closely to his God that God assumed him up into heaven, the ascension of Enoch. (laughter) Whether the Virgin Mary was taken up bodily or not, no one knows. There is nothing in the Scripture to say that she was. There is nothing to say that she wasn't. We cannot say that she wasn't, but we have no reason to say she was. Nobody who was there at the time ~~xxx~~ who lived for fivehundred years after has ever said that such a thing occurred, although people today have said so. (laughter) Maybe there was, but we have no scriptural evidence and therefore the wisest attitude is one of strong scepticism. (laughter) but on the assumption of Enoch there is no doubt. The Scripture says that Enoch was taken to God. Enoch walked with God and he lived so closely in fellowship with God, that one day he just walked a little further and remained with God forever. A very brief picture of a very spiritual life. The assumption of Enoch. Now there was a book of Enoch which was written about the time of Christ, perhaps a little of it before, most of it much after, a book which has all kinds of imaginary stuff in it which is purely what people thought about Enoch later on. Then in the book of Jude we have a quotation of one statement from Enoch, a looking forward to the <sup>vengance</sup> ~~things~~ in which God was going to take upon the wickedness upon the earth. And that is all we know about Enoch. A very Godly man. Life sketched very briefly, but that much about it very clear. So there is one man that we know is Godly in this chapter. Now, Mr. Bates do you know that Seth was a Godly man? Mr. Bates is ignorant on the question. (laughter) Now whether Seth was godly or not. Is there someone here who knows? Nobody knows, oh, here is one who knows. We don't know. There

is, I think that we can make a guess, that Seth was a godly man, but it is only a guess. I think that it is a reasonable guess, but should be labeled a guess. It is most likely a Godly man, but it is only a guess. There is nothing said here on which to have any certainty that Seth was, but we have certainty that Enoch was and of the men between Seth and Enoch we have no certainty, there is no statement to give us any proof as to whether they were Godly or not, but Enoch was. Is there anyone else in the chapter who was a Godly man? Noah. You cannot tell anything from chapter 5 about Noah, but in Chapter 6, you read that Noah was a just man and perfect in his generations and Noah walked with God. Ch. 6.9 tells that Noah was a Godly man. Here are two in the chapter. Is there any other of whom you can say with more than a guess, that he was a Godly man? Lamech. What proof have you that Lamech was a Godly man? Now that statement taken absolutely alone could be the statement of an ungodly man who looks at the earth with a terrible curse God has brought upon it and says that we are going to do something about it and my family is going to improve things, but taken in the light of the previous statements in the Scripture of God's promise of the seed of the woman that is going to bruise the serpent's head, of God's promise that alleviation is going to come through a man from the curse, taken in the light of that we are justified in reaching the conclusion that Mr. Fearnow did, that Lamech was a man who believed God. He believed the promise of God. He looked forward to his fulfillment, he hoped that his own son might be the one <sup>through</sup> whom the fulfillment will come, therefore we have proof not much about Lamech in general, but a very definite proof that ~~through~~ he was a believer in the Scripture and one who would look for the fulfillment of God's promise. (question 9) Well, now, that would be strange indeed, if the man who made the statement himself before, if the man who made the ungodly statement in chapter 4 were the same man who made the Godly statement in chapter 5, it would be strange indeed, but not at all impossible if that was all that we knew about the matter because it is

one thing that is very good to learn. As you go into Christian work when ~~somebody~~ somebody does a good deed, do not immediately say, this is a perfect and Holy man, that everything he does is fine. And then when you find that he has feet of clay, you immediately are terribly upset because your idol has feet of clay. You should not have an idol in the church and every man has his weaknesses and even his wickedness, everyone of us has sin in ~~this~~ heart and in his life and the strange thing is that you will find that the best of men and the finest of men sometimes fall into the worse of sin and you will, it is not at all impossible that the same man might take the wicked ungodly attitude of Lamech in ch. 4 and also the Godly, looking forward to the hope of the promise of Lamech in Ch. 5. It is not at all impossible. We must put our trust in the Lord and not in any man and know that no man is perfectly sanctified in this life, but in this particular case, it happens that we have other evidence regarding these two men. We have the very best of evidence here as to whether these men are identical or different and what is the nature of that evidence that we have Mr. Dorsey? Lamech is the son of Methuselah, and the grand son of the Godly Enoch in ch. 5 and in ch. 4 Lamech is a son of Methusael and Methusael is the son of Mehujael, he is the son of Irad, and Irad the son of a man named Enoch, who was the son of Cain. You will find some similar names, but other names that are different, and the order of the names are different. One is descended from a male line of Cain, the other the male line of Seth and so it is quite clear that we have two different men here and so that this is given not to show two different sides of one man's character as you will find so often in life, but that it is two men that may be taken as representative of \_\_\_\_\_ in the day. One of them the literal remnant of them who still believe in God and looking for the ~~hope~~ fulfillment of his promise, the other of those who were going along with the trend of the time and feeling that the great progress was being made in human culture and human technical skill was something that was so important

that God was quite utterly shifted into the background. The one is looking to human efforts through the great hope of the future, and the other is looking to God and the fulfillment of his promise and the two different men are representing two different groups. Well, now then, we have the contrast of the two Lamech's. I had that in my notes about six lines down, but we picked it up a little earlier than I had figured on, but it is an important thing to notice ~~that~~ the contrast between the two lines here. It is interesting to take this book of Archaeology and the Bible by G.A. Barton in which he has many ~~very~~ very, very, excellent things and to notice some of the things that are not so excellent. (laughter) One of them is his discussion of the line of the patriarchs and if you will look at it I think that you will find one of the most nonsensical pages that I have ever seen in my life anywhere. He gives you lists from Gen. 4 and 5 and tries to make out that they are just the same and tries to show that the close parallelism of the lists of names would suggest that they are actually the same lists and then he takes a list of kings before the flood which is found in a tablet and the names are 13 3/4 - <sup>the same as</sup> 14 now you would never think when you heard this that they were Lamech, Adam, Seth, Enoch, Mahalaleel, Cainan, Jerod, Methuselah, Noah, but Barton tries to suggest that possibly it may be the same list in different form. It is this derivation idea gone to a crazy extreme when you try to compare <sup>ten</sup> ~~by~~ names of kings before the flood to these. I think that the best answer to that sort of comparison I have ever heard was made by Dr. Albright of John Hopkin's University who said it is very easy to change Moses into Me..... all you have to do is drop Moses and add Me.... (laughter) (end or record)

simply feel that it is not vital to your notes. If it is, I try to decide and tell the individual that I will be glad to discuss it with him later, and I may make mistakes and that, but very frequently questions are asked which relate to matters that we would take up later on in the course of any event and in such cases we simply get a little bit ahead of ourselves if we discuss them when the question is raised and in this case, I don't know whether we would have in the course of the year reached to point where we would have time for a discussion of the problems connected with Uzzah, if the question had not been raised, but everything that we said about the problem would have come up in connection with other problems that would come up during the year. I don't think there is a single principle or single point of discussion that we have in connection with Uzzah that would not have come up during the year, during this semester, I think, even if Uzzah himself, had never been mentioned in the course of the time, so our discussion of Uzzah, yesterday saved us a little time in the discussion of these other points and makes you ready to deal with them as we come to them without our having to take time in class for discussion about them. I don't suppose that you began with prayer when this was announced, ~~why~~ it would be just as well to wait until after the written lesson, I think.....

..... you were writing out for us today, a study of spiritual and devotional lessons that you find in chapter 7-~~21~~ 12 of II Sam. I think that just a word right here would be further about this matter of lessons that you get from narratives from the Scripture. I spoke last week about the defects of the allegorical method of interpretation. I ~~intended~~ <sup>attempted</sup> to balance what I said about the defects with its real excellency and I would like to just say a word right here on that point. We read in the Scripture that ~~David~~ David went up to Hebron and became King over Judah and what difference does it make. What do we care if he went up to Hebron then we care whether the present emporor of Indo China is going to make a trip back there in the near future or not. After all, it is purely a matter

of something that happened. If it is not for its interpretation, it is of no particular interest to us. It is one of thousands of thousands of facts. But there is a reason that it is vital for interpretation or God would not have put it in the Bible. It had a relation to the events which are the background of the story which are necessary for us to understand the situation in which God revealed himself to man and consequently it becomes a great importance to us. We are interested in these material facts simply as facts, not because the facts in themselves are important but because they are the background to the vital account of how God revealed Himself to men. When we are interested in those great facts of the present constitution of the universe which the Scripture clearly teaches. We are interested in definite doctrinal statements as to the nature of God, as to the nature of the world, as to the dealings with the world, as to the great facts of what He has done in the past to what he is going to do in the future. We are interested in these facts and we gather them from clear statements which are given in the Scripture whether it be in Genesis or in Revelation or in Matthew or in Malachi, or where it is. We are interested in definite clear statements on doctrinal matters and wherever we find these clear statements, no matter what book it is in, we must stand upon it if we are truly followers of Christ and accept it as true. They are are ability on such matters. However, the Scripture contains a great deal more than that. God has not explained everything to us in straight direct didactic language. You will find that if you every try to do any teaching in religious education whether in missionary work or preaching, whatever you are doing, a great part of your work is actually teaching. You are trying to get concepts and ideas into people's heads and you will find that when you take an idea and you try to explain it, didactic language, that that is necessary and vital that you will find that very very frequently the best way to get it in people's heads is ~~by~~ by an illustration. You can talk about God's dealings with people. You can tell what God is apt to



do in relation to your life and what sort of relation He wants you to have with Him, but it will be far easier for people to grasp these ideas if they see how He dealt with David's life and what David's relation was to Him. You can learn most anything more easily by an illustration than simply by a statement of the principle involved. It is often a question ~~of~~ ~~as to~~ as to teaching what is the best thing to do is to use the deductive method, ~~present~~ ~~the~~ ~~principle,~~ ~~try~~ try to explain and then follow with illustration or to use the inductive method, give illustration and then draw from them the principle and I think that myself the wisest thing is to use both methods. Sometimes one or sometimes the other varying with the nature of the teaching, the nature of the class, the nature of the particular lesson, but a great part of that which is vital as to the principles that determine the relation of humanity to God and His relation to us, He has given to us, by means of illustration, and so when we read about David's deeds and about God's relation to David, we have a very very vital part of Scriptural teaching, illustrations of the relationship which may be true between us and the Lord. Well, now of course, when you ~~take~~ take up something like that you in a different situation altogether from the situation that when you are reading a description of God's character and personality methods, purposes and etc. That is an entirely different situation. In that case it is a matter of determining what the words, mean, the construction means, exactly what these statements say. Now, you have that to do, but you have a further step, you have to ~~ask~~ ask yourself, is David's situation really similar to mine. ~~Am~~ Am I really similar to him? Is that which is described here something that relates to a particular circumstance or something that would relate to something anywhere? Is the principle here relevant to me because there is a similarity here between my situation and his or not? And consequently there is more possibility of error, perhaps, than there is by simply taking it didactic passages and yet a very great part of our knowledge of God in his dealings with us comes

from this very matter, from the illustrations of His dealings with individuals which we learn a great deal of from Christian biographies, from stories of Missionaries and of great Christian workers and it is a field that I hope that all of you will use extensively, but of which, we lean most and most definitely from His relation to those individuals who are described in the Scripture and so it is extremely vital for our lives and an extremely important part of Bible study to read of God's relation to Abraham, Isaac, Jacob, David, Solomon, Rehobom, Hezekiah, Isaiah, Jeremiah, dozens of others; to read the statements and study them and see how they apply to us and how they apply to those ~~wh~~ who we will try to help in the Christian life. Those who we will try to lead into the Christian life. And so the study for the gaining of these moral principles is an extremely important part of Biblical study, moral principles of action, principles of relationship with God, principles of God's dealings with mankind and there is no book in the Bible which is richer in this field than the book of II Samuel. Now when you get beyond that into the field, not of illustration, not of stories of how God has dealt with people, but of allegories. You get into a field in which it is very easy to be lead into harmful attitude and yet it is a field which should not be entirely neglected because God himself has used it to some extent. In the book of Hebrews and in other places in the N. T. you find that He refers to old Testament events and allegories and he refers to the tabernacle, for instance, different essential features of the tabernacle as being an illustration and a type and this means that God gave these matters as a lesson as a type, as a sign, and God intends that to some extent at times matters shall be illustrated by stories which are not directly related to the matter which is being illustrated. He described the children of Israel coming up out of Egypt and coming to Mt. Sinai and Paul speaks of Mt. Sinai as compared with Jerusalem and he speaks of Hagar as compared with Sarah and he says cast out the blind woman and her child and he says these things are an allegory

and by that he means that God has given us a typical presentation of truth in a form of an illustration. It doesn't mean that the illustration is true. It doesn't mean that these things didn't happen. It means that there are certain principles there which help us to gain an apprehensiveness of divine truth and to drive it home to our minds. Now the great danger is that once we find illustrations and allegories and types, we try to do two things, ~~1~~ (1) we try to find them everywhere and we try to make little details have a meaning that were never intended to have a meaning, (2) and we take this as a method of proving something when allegories prove nothing. Allegories illustrate. They are beautifully illustrative, but it does not prove. You must prove from your direct statement and then allegories may suggest and bring various ideas to your mind to study into to see whether they are true, but it does not prove them, it merely suggests them, and the proof must be derived from the study of the direct statement and of the actual dealings with God with his people. Proof can come only from direct statement or from actual occurrences and that which is legitimately derived from it. Allegories merely illustrate, it never proves. Now, of course, when origin goes so far as to say that the ass and the fowl ~~is~~ represents the Old and the New Testament, you would say, what on earth has the Old and the New Testament have to do with it here? ~~is~~ is to be illustrated here. Now if you want to say that Christ came into Jerusalem riding upon the ass and that similarly Christ comes into our lives riding on the Old and the New Testament, why it is an illustration, but a pretty queer illustration. I think that we can find much better. I don't think that God intended it for such an illustration as that. If you think that it is a good illustration then I don't see any harm in your using it, but use it as an illustration not to prove something. Personally I think that it is a very poor illustration and I think that you could make up much better ones, but so long as it definitely illustrates and if you are convinced that it is a good

illustration, allegory has its place. It is a means of teaching. It is a means of driving ideas home. It is a means of taking an idea and presenting it again in a different form and thus helping to find a lodging in the heart and minds of those who listen. And so as you go through II Samuel you may find some allegories and illustrations that will make good illustrations that are helpful to you and as long as you use them definitely as illustrations, there is no harm in it and there may be a lot of good, but if you use them to try to prove something, it is definitely harmful, but you will find in God's dealings with David, you will find wonderful lessons as to how God deals with his people. You will find, as I say, one of the richest sources of information as to the growth and development of the Christian life from II Samuel that I think can be found in any book in the entire word of God. And of course, if you go through it this way, you will naturally be noticing again the matter that we have gone through as the material background which our history in a sense. I ask you originally to notice particularly references to places of importance and references to foreign nations and references to important Israelite cities. Now, you have already done that to some extent as you go through with these spiritual lessons in mind, you will also naturally notice those things and we will be referring to them again from time to time. Next time then the lesson is the next 6 chapters. For Thursday it is ch. 13 to 18. (end of record)

There is many a thing which may be suggested to you which at first sight will appear ridiculous, but on close study you will find that though there is superficially no relation, there is an inward deep and thorough going relation and a vital important. <sup>Newton</sup> ~~Milton~~ was trying to understand how the planets move around in their orbits. He was trying to understand the solar system and he saw all of a sudden an apple dropped from a tree, and ~~he said~~ you say, what on earth does an apple dropping from a tree have to

with the planets in their orbits and superficially it has absolutely nothing to do with it and it seems perfectly absurd to connect the two, but ~~Milton~~<sup>Newton</sup> saw that of the thousands of peoples who have seen apples drop before in the history of the universe, ~~Milton~~<sup>Newton</sup> saw what none of them had ever thought of before. He saw that there was a definite relation between the dropping of the apple and the movements of the planets and it led him to formulate his law of gravitation which revolutionized our conception of the movements of the heavenly bodies and which held the, which was universally accepted until Einstein came along and made a few very very minor changes in extremely small portions of it and yet these <sup>few minor changes have led</sup> many people to say Newton is now completely out of date, who have left him and taken over Einstein. Einstein made a few very slight improvements which are vital when you deal with matters a billion miles away, but have no relationship to the understanding of anything near like the planets or like anything on this earth. But Newton's advance was one of the greatest advances which science has ever seen and it was done through noticing the deep underlying interrelationship between two phenomena which at first sight appeared to be utterly unrelated. And so when we look at these patriarchs and we see the list of the Samaritan kings at first sight we say how utterly ridiculous and yet that is no reason we shouldn't examine more closely and see if there is any relationship. But when you look more closely as Barton did, it seems to me that when you actually look at the facts instead of the theorizing he does on the facts, you see that there is no reason to say, ~~that~~ <sup>that</sup> the many facts available to us, that there is any relationship between these two lists. The names are utterly different. It takes a terrific lot of twisting and changing to get any similarity between them. Now he also in that compares chapters 4 and 5 and tries to prove that they are the same lists and in order to do that he had to rearrange the names in both lists and change some of them quite a bit. He does point out that there are several names in one list that is in the other list, the same name or a similar

name. Cain named his son Enoch and he named a city after his son Enoch and in the line of Seth several generations down we have Enoch who was a godly man who walked with God, what does this prove? It certainly does not prove the two list the same. You will find similarities in the names of people in any part of the world. It does illustrate this, I think, that Cain didn't go off on that side of the world and live and Seth live over here and the two on different ~~sides~~<sup>4</sup>. I think that it definitely illustrates that because you have enough similar names to show that there was an interrelation in between the two groups and more or less the general group of names which you find where more or less common to the whole race. They used the same type of names. Just as today, you will find the same set of names used in any nation or in any general group of people and you will find similar names, I think just recently, yes, it was five years ago, I read a statement somewhere that Edmund Charles E. Wilson, who was president of general Motors and then Charles Corp. Edward Wilson, was president of General ~~Motors~~ Electric and then another Charles E. Wilson was president of Worthi....., three of our great American corporations, three men, all Charles E. Wilson, and as far as we know utterly unrelated. Well, it simply shows how common the name Wilson is in America and how common the name Charles is - and the fact there would be three Charles E. in such high positions in corporations is quite enough to convince somebody 2000 years from now that actually there was just one corporation, not three at all and the whole history would be come quite confused to convince somebody of that then, but it is today a fact that there are three distinct corporations and yet there is this similarity. Well, now if you have a perporation like the General Electric and a corporation in China, ~~and~~ native chinese were president of it with no relationship with people in America and his name was Charles E. Wilson, you would be tremendously surprised. (laughter) names in China are different. When you find a continuing similarity, it shows a relationship

one individual name which might be quite similar. I think that the name of the federal conciliator for labor disputes in the U.S. for the last four or five years has been Ching. His last name is Ching. Many people think that he is Chinese. He is actually not Chinese. There is nothing Chinese about him. He is an American who happens to have his last name the name Ching which happens to be similar with a certain Chinese name. You can have a similarity ~~1/4/4/4/4/4~~ and it proves nothing, but if the rest of his name were like Chinese names, we would think that probably the similarity went beyond accident. Now here, I think that there is as much similarity in the names of the sons of Seth and the names of the descendants of Cain to make it quite evident that the similarity goes beyond accident. It is not enough similarity to actually just one list, but it is enough to show that they belong to a civilization which is related; a civilization in which the general style of names is common to the descendants of Cain and to the descendants of Seth; a civilization in which the fact that Cain's son is named Enoch did not lead the descendants of Seth to feel that Enoch was an ungodly name and a name that they should avoid, but actually it was given to one the great great great grandson of Seth was Enoch, who was the godliest man in the whole line as far as our evidence goes. There is, then, relationship between these two lines. There is no reason to think that there was any  $7 \frac{1}{4}$  between the descendants of Seth and the descendants of Cain and of course there is no reason to think that all the descendants of Cain were wicked people and all the descendants of Seth were righteous people. (question  $7 \frac{1}{2}$ ) Who made the name? The Bible does not tell us. Family names? No. I think that we can safely say that they did not have family names because of the fact that in all these names referred to in the Old Testament we have no mention of any. If we had only these two lists in Ch. 4 and 5 nothing else, we would have no reason to say they did not have family

names. As it is you cannot say with absolute certainty that there were no family names prior to the flood, but since there is no evidence that there were family names and I do not recall any instance of family names, prior to the Romans anywhere that I have come across, why, I would think that almost certainly there were not. In fact, a great many of our present Europeans, that is, people of European extraction are from groups which did not have family names until within the last three or four centuries. I think that My own name came into existence within the last four centuries. It was a plan which was known as the plan of Grace. ( 8 3/4 ) is the Gaelic word which means Grace. I suppose that it was a name they had adopted when they became Christians, perhaps 7 or 8 centuries ago which refers probably to the Grace of God and the clan was called by that name and then when about 3 or 4 centuries ago people of this group in northern Scotland began to become literate and began to learn to read and write Etc, they began to write down their name and they called themselves members of the clan of Grace or of the family of Grace, we were all originally related and some of them wrote it Mac-Rae as we do that is by far the most common spelling of it, others' got the c mixed with it, spelled it Crea, some even made the C into a G and spelled it McGrath, there are various forms taken, but it is a name that came into existence comparatively recently. I have a friend in California named, Colorado whose name is Graham whose great grandfather in Norway was called Abraham and his son was called Frank Abraham's the son of Abraham, and about that time they stopped, his son would have been George Frank ~~Abraham~~ 's son, but about that time they stopped just naming them by their father and made them family names and so they called his son, instead of George Frank's son they called him George Abraham, and then when they got over into this country



and were calling it Abrahamson, they got tired of writing that much so they left off the A in the beginning and the on end and that made it Brahams and most of our family names have developed within the last two or three centuries. In ancient times, the Roman clan are just about the only instance I have come across of actual family names. (question 10 1/2) We don't know. We have no way of telling what the reason is. Simply that the names used as enough distinctives to be not purely accidental. I mean they could both have Enoch in them and it wouldn't prove any relation. You could have one name exactly the same, but when you have Lamech in both of them, and you have Enoch in them, and you have Methusalah in one of them, and Methusael in the other, you have enough names that are similar that it is hardly pure accident that they happened to think of these names in different families. The chances are that somebody thought of the name sometime and that other people simply said that is a nice name, we will name our son. He happens to be president this year and we will name our son after ~~him~~ the president, so he got it. )question) 11 3/4 That's right, that's right, but if you find somebody in Europe named Kim Kinhan, you will say that is probably israelite, that is almost too much similarity to be accident, there might be, but if you find Kim and Park and Pak and three or four others, you will say there is definitely . There can always be one or two things that are accidental, but when you get very many, we have pretty good evidence that there is a relation. There is a book by Kipling, by the way, called Kim, which is a story of a man in India which again has no relation to . Well, now these two lines then, I don't wish to be dogmatic, there is relationship, but I would say definitely, I think that we can deduce this from it, that we do not have two parts of the world, watertight separations, C<sub>8</sub> in over here and Seth other there and when we come to the time of the flood we are not told. That part of the world was wicked, and part was righteous

Not at all! Out of both lines, only Noah and his family were righteous, and all the rest was 13 . There was one more or less civilization, a civilization which degenerated <sup>as</sup> ~~of~~ all civilizations apart from the Grace of God and there was left this one individual of Noah. Now one other thing that we could mention about these is the matter of whether there are any names omitted in the geneologies. Our reason for interest in that relates not so much to this list, tho somewhat as it does to the lists that we get after the flood and so we might conceivably leave that discussion until after the flood, but I think perhaps it is just as well to take it up here, especially if I gave you an assignment in connection with it. I asked you a little time ago to take up the matter of the fi st verse of the book of Matthew. and to turn in a statement who was Jesus' father? Well, you find there that it said the book of the generation of Jesus was the son of David the son of Abraham. Now you would not today, in America speak of one of the Adamses up in Boston as the son of John Adams the 2nd President of the U.S. You would perhaps speak of them as the great great grand son ~~parents~~ of John Adams, you wouldn't speak of <sup>him</sup> ~~them~~ as the son of John Adams. You wouldn't speak of Charles Francis Adams who was the American ambassador to England during the Civil war (end of record)

manner of speaking. We do not call a man a son of someone other than his own parents. We do not speak of him as a son of an . But in Biblical language, in the Hebrew usage, the word son does not necessarily mean one who is simply a direct offspring, an immediate offspring. Paul speaks of Timothy as his son. The word son is used in a more or less derived sense in the Scripture occasionally. We may occasionally use it that way in modern language. But quite commonly in the Scripture, the word son is used of one who is a descendent, rather than a descendent in the immediate next generation and we have that right in Matthew 1:1. The book of the generation of Jesus Christ, the son of David, the son of Abraham. And then we have, I gave you the illustration of I. Chron. 9:12 and Neh. 11:12 where you had in one case the list of about seven men in a row from father to son and in the other case you had four or five of these to show that in one case they had simply omitted two links in the chain. Very evidently they were giving an idea of the line of descendants and it was not necessary for their purpose to give every individual in the line, but it was not considered necessary to indicate that there was a jump over some generations. They simply said the son of ..... and then the son of the great great grandfather and in Matt. 1 in the geneology, I had you look up the account of the Kings ~~and~~ in II Kings to see what you were told about the descendants from father to son, and we find that in Matthew I there are three kings of Judah known to every Israelite child. You may be sure that they were thoroughly familiar with the history of the Kings of Judah. There were three kings of Judah who were simply omitted in the list and it spoke of a man that he begat his great great grandson. It simply skips over these generations of men who were perfectly well known to every one who who writes, to all the Jews, they were thoroughly familiar with the data, they simply did not bother to give the whole list, but skipped over certain names and the word begat was evidently entirely satisfactory to mean he became an ancestor of, through him there came this line. (question 3 1/4) We don't know. If you say that Charlemagne begat Allan MacRae, you have a gap there of 1200 years, 1300 yrs.

(question 3 3/4) Well, if the word begat can mean as it is definitely used in Matt. to mean "became an ancestor" then you could tell how hld a man was when his <sup>child</sup> ~~father~~ was born. The child through whom there came into the line

4 . And so you could tell these facts about a man's life. This man lived for so many years and then a child was born through whom there came this line that we are describing and then he <sup>was</sup> ~~lived~~ longer and he begat other sons and daughters, but there was one through whom came the line that we are here describing and this man was so old when that child was born and so that one then, would be the ancestor and he might be the brother, the grand-

father, 50 years a hundred years, a thousand years a million years, it just doesn't say. (question 5) Very often they use the phrase the son of my body, the son of my loins, something like that is occasionally used, but I think that ordinarily that is not necessary, because ordinarily the question would not come up. I mean ordinarily the interest of giving a line is to show to what family one belongs, just what the general background is, or something and if it is to show the immediate relationship usually that is quite obvious because the people are then living. There is this to remember about lines that all language is an attempt to express ideas and the word contains that body of idea or thought which is put in it by the people who use it.

In ancient times there was a word used meaning philosophy and a philosopher was one who loved to get knowledge, who , lover of friend of knowledge, and a philosopher would go out and he would get stones and arrange them in order and try to see what their similarity was. He would try to arrange the trees in the family. They would try to study the moon <sup>and</sup> ~~in~~ the heavenly bodies. He was one who was collecting knowledge, and then there was a, this is a <sup>Greek</sup> ~~Latin~~ word, of course, taken into Matt. with this meaning, and then the Romans had their own word, " to know", the same meaning originally as knowledge, but they used that for one who tried to get the

back to these things. They said, "Yes, you can raise the trees and families and groups. You can see the facts about how often the sun comes up and how long it remains up and all of that. You can arrange these facts, but what is the interpretation back of it. Let us try to get at the real inner meaning of this. And they called that Science. And so philosophy was arranging facts in order and science was trying to speculate as to the inner meaning and the background of it all. But in the course of the middle ages as the two words were used, they completely changed sides and today, we use science to mean exactly what philosophy used to mean and we use philosophy <sup>os</sup> to mean exactly what science used to mean. This distinction which is so vital to anybody today. What is the difference between Science that gathers facts and philosophy which tries to build a speculative system~~d~~ with interpretations. It is perfectly obvious today what the difference is between science and philosophy, but this distinction is one that wasn't present in the minds of the people in the middle ages and the two words meant nearly the same thing and then they became specialized in the opposite direction to that which they had formerly had and ~~it~~ the fact in understanding the meaning of any word that you have to ask yourself, "what were the questions that were vital in people's minds, when this word developed and came into broad use. Now this question as to the difference between a child who is your immediate child, and a child who is your descendent would seem to be one which did not appear as obvious and as vital to the people in those days as to us. So they use the same word to express the idea which included both aspects. And I think the evidence is clear of that in Matt. 1:1, and from ~~in~~ this instance in Nehemiah here and from this instance in the list of kings in Matt. 1 here. I don't think that there is any question. Now, that doesn't say that you have to interpret this list in Genesis 4 as meaning that these were not immediate sons that there were gaps between. Not at all. It does mean that you have to admit the possibility that it may be correctly . That is all it means. Personally I think that there are large

gaps in them, but whether those gaps are enough to make the creation of man 50,000 B.C. or 300,000 B.C. or 900,000 B.C., I don't know. I know nothing about it, but it is my personal guess that it is at least as early as 30, or 40,000 B.C. Now that is my personal guess. Purely a guess. All I insist upon is this. In view of these other passages here, no one can deny the possibility that there are gaps there. (question 9 1/2) That is the one thing that.. I'd say this, of the lists of descendents of Noah to Abram, I am absolutely convinced there are gaps there. of those before, we don't know. There may not be any gaps, there may be, but if there in the time after, it seems to me that it is at least possible. Well, our time is up now, we will continue until next period. (end of lecture)

Today, I believe you finished up II Sam, don't you and the spiritual and devotional lessons and noting again, of course, the historical points as you run through it at this time. With the emphasis on the spiritual and devotional lessons. So, for tomorrow, I think I ~~ask~~<sup>ed</sup> ask you to study the life of Abraham. Didn't I? Gen. 12-25. Now, I will not ask you to turn anything in for tomorrow, but I will ask you to study for tomorrow the general details, general facts about the life of Abraham as shown in chapters 12-25. You will note in the course of these chapters where important things happen. What are the countries, what are the cities which are found in the story of Abraham. Notice also the covenants which God made with Abram. What chapters do you have the account of the covenants of God with Abraham given in? Don't bother to write it out just remember it. Where and in which chapters are the accounts of the covenants with Abraham. What was the covenant. Was the covenant God said to Abraham "Come out of Ur of the Chaldees. Come over across the desert. I am going to give you another country to be your own country. This land I am going to give you." Is that his covenant with Abram? To give him a land. Each time the covenant repeated is that what is stressed that Abraham is to have this land? This earthly territory? Is that the thing that is stressed? If not, what is it that is stressed? And in which chapters do you find the different

elements of the covenant with Abraham. Then as you go through the account of Abrams history you will also notice certain weak points in Abram, certain failures that he made. Where did he show that he was not a perfect man? What did he do that was not perfect? I don't mean to go through every detail of his life? And try to pick out little tiny points? What are the big glaring mistakes that Abram makes. I would like you to find them, not more than three or four, but have them well in mind and know where they are told about and what the details of them are. So these are... this is what is covered in tomorrows lesson and if you think that that is a little bit much to get finished by tomorrow, it won't matter particularly because you can run it over a little bit into a portion of your study for Thursday. You see Thursday you have a written lesson and that written lesson will include everything this semester so far and including the material on the life of Abram that I now mentioned. We have had five lectures between the two written lessons. We will not have one the following Thursday. Now, the last part of the end of the hour we were speaking about D., the flood. And in connection with the flood we looked at one, the relation to the Babylonian story and we noticed that the Babylonian story of the flood is not similar to the Biblical story only in those matters which you were to find in any two stories of the flood, but that there are details of a special kind of flood which are similar and especially some method of deliverence of those who escape that are similar and there are further details which go with these which ~~are not mentioned~~ would not necessarily go with even this sort of a story and then you get down to some comparatively minute details

(end of record)

eventhough there are points which are strikingly different. These points which are strikingly different are in certain details, the birds are different. There is mention of a captain and mention of other people in the story of the Babylonian story. Mention of his reaction as he looked out on the waters that you don't have in this story of Noah, the Biblical story

has the division between clean and unclean animals which you don't have in the Babylonian story. You have the rainbow in the Biblical and though you have an inference in the Bab. that there would probably not be another flood, a declaration of some other point was used rather than the flood in case of another destruction. And of course you have the great difference between the two in the emphasis on the one great and holy purpose as he did what he did as contrast that there were a number of gods at cross purposes with one another, fighting among themselves and one doing the thing that the other doesn't catch on to and so the other is very angry and there is nothing he can do about it. The polytheistic attitude is very different from the idea which is in the... as the relation of God to man in the Biblical story.

The relationships are such ~~that~~ as to make it seem extremely likely that the two go back to one original event, <sup>that</sup> ~~but~~ they are two accounts of the same occurrence. And this is not at all unreasonable to expect since the flood was the last grave outstanding world event prior to the time of Abram, it would be rather natural that the story of this tremendous thing would have greatly impressed the grandchildren of Shem, Ham and Japheth as they told it to them and even though their grandchildren tried to put out of their minds the remembrance of God's and of God's will for them, yet many of the details of the story of the flood would have remained and been passed on correctly. And so it is possibly an evidence to some extent to the fact that there was such a flood, the fact that you have this Babylonian story. There are so many details fairly similar. (question 3) That is a very good point but let's go on just a little bit further first. I mention one more point in connection with it at the end that it takes the Biblical story as we have it to make the parallel to the whole Babylonian story. The critical viewpoint which is taught in most colleges that have courses in Bible today in most almost all theological seminaries that are over thirty years in age today, this viewpoint holds that there are two distinct stories, what they call the J story and what they call the P story and that these two stories have been combined together to make our present flood story. I ran into a southern



Presbyterian church in C                    ville, Va. about 6 or 7 years ago one Sunday evening and I heard the pastor preach on the story of the flood. And he said in beginning his sermon, before he read the Scripture lesson, I guess, he said, "Many of you have been confused in reading the Book of Genesis just as you are confused in the Gospel by the way the different documents are intertwined and interlaced. You are similarly being confused in reading Genesis. The way these two stories, contradictory stories, are combined together. Now, tonite I will just read you the J story of the flood and our sermon will be based on that entirely." And consequently he did read three verses and then he would read half a verse and then he would skip two or three verses and then he would read two or three words and so on he read the J story and then he proceeded to give quite an evangelical message on the basis of the J story of the flood. The J story and the P story you have to, together as they are in the Bible, to get the full parallel to the Babylonian story. (question 5) No, No, not at all. Simply that the Babylonian story has a sacrifice at the end, only one of the Biblical stories has a sacrifice. The Babylonian story has this time of the birds, only one of the Biblical stories has the account of the birds. The Babylonian story has the measurements of the ark, only one of the Biblical has the measurements of the ark. There are elements in the Babylonian story which are found in both the J and the P story. But there are elements which are found in only one of these two stories and some in one and some in the other and so you have to have the two stories together to get the full parallel to the Babylonian. I do not say that this is a complete contradiction to the idea that we have two documents interlaced, but I think that this proves that there is a certain distance in that direction. Now I think that we will take just a very brief time /now at point #2 a brief look at the Critical View. About half of you last year had the course in the Introduction to the Pentateuch and in that course we went more fully into the matter of the Critical view of the story of the flood. Now there is no need here in repeating what we did then. You have

it in mind and if you haven't you have it in your notes and can easily refresh your mind on it and consequently we can count on you to be fairly familiar with it enough in connection with this course. It is a vital part of this course as a background, but for your sake it will not hurt to have a very brief review of some of its features and for the others I think it is worthwhile to give such an introduction to it even though we will go into more detail on it next year. I would like to say that the division into two stories of the flood is one which is worth our mentioning this frequently because it is one of the points of the Biblical story which you will find very widely referred to. Just like the point of two accounts of creation. You have two different stories of the flood, two different contradictory stories, we are told. Well, as to this matter how are these two stories divided. How is it done. Well, you go through the story and you see all the sections that refer to God as God and you put them together and then you take all those that refer to God as Jehovah and you put them together and then you have large elements that don't have either in them which don't refer to God specifically and you see with which verses you will put those and you see if it is possible in this one to get one complete story of the flood which uses the name God and another complete story of the flood which uses the name Jehovah and if when you have done it you have two complete stories of the flood, why that would certainly suggest that you have two original stories each complete and then combined together. Then in addition to that as you try to tell which verses go with which section you are not merely interested in knowing what makes up a complete story you are interested in avoiding unnecessary duplications. There is no use in telling the same thing twice in a story, you say, therefore if a thing is told twice, one part goes in one and the other in the other, you have duplications and you have repetitions and as you look at them you see evidences of style to show that the style of the J document is similar ~~to~~ to the style of J elsewhere. Gen. 2.4 following through the next few chapters and other parts of the Old Testament and you see that

the style of P is similar to the similar to the style of P elsewhere in Gen. 1 and elsewhere in the O.T. Thus for instance if you find that now in Gen. 1 a statement refers to male and female created he them and in Gen 2 it says they were naked, the man and his wife. It doesn't say they were naked male and female, but it says man and his wife. The other doesn't say God created them the man and his wife, it just says God created them male and female. Well, now then, is male and female a characteristic of the P school of writing and man and his wife a phrase characteristic of the J School of writing? Well, you look at the division of the flood story here and you find both places they are called male and female and the man and his wife. There are several times but they don't occur consecutively. Sometimes you have the phrase that is characteristic of P and the J story and visa-versa. And therefore we know that at those points the man that combining the two the mixed them up a little bit and he took a phrase from one and he put it in the middle of the other one and sometimes he inserted it and similarly we see the evidence of influence of the redactor at work. Many places in that you find the style of J in P sections and the style of P in J sections. Well, that is one way to get around it to say that it is the style of the redactor, but it is certainly very much against the claim that the two differs stylistically if you find the style of one in the other. If you are going to say this has the P style and this has the J style, that is proof that there are two documents, however if J has the P style, that is proof that the redactor has introduced it, you do away with this as an

10 1/2 and any of you who are interested in going further into this point, I think you would find it very interesting to take Wm. H. Green's book on the unity of the Pentateuch. Wm. H. Green was professor in Princeton Theological Seminary until I believe <sup>1901</sup> ~~1881~~, I think for nearly 50 years he was professor there. He wrote many very fine books on the O.T. Mostly dealing with the critical problems and answering in opposing the critical attack upon the O.T. and he has about fifty pages chap. 3 in this

book on the story of the flood, taking up these phrases which they say are characteristic of P and phrases that are characteristic of J and showing how they ~~are~~ . Now as to the idea that the thing that is told twice and naturally you wouldn't tell a thing twice in one account therefore one phrase goes in one story and one phrase goes in another story and that is very interesting. You have repetition. There is no question about it. You have the thing said and said and said and said again. You have a good deal of that and therefore you might say this is proof that there are two different documents but here is the interesting thing about it, the beginning of the flood story you divide it into two documents and then in each of them you find replicas. You can divide them into three or four documents. How wicked was the earth that God had to destroy the earth on account of a flood? Man had corrupted it way before the Lord. The earth was filled with violence. There was all kinds of wickedness in men's hearts. God looked upon man and He said how long could He put up with the wickedness of men. There are five or six or seven phrases like that. One after the other. Any one tells the story. It is repeated. Well, in this case, ~~if~~ you put all of them in the one document, but that surely would be evidence enough to show that there are two different documents. And the evidence shows there are six or seven. sufficient number. You have the floods lifted up the ark and they spread over the earth and everything was covered and then you read that the violence of the water was tremendous and the tops of the mountains were covered. Well, you can divide that statement in the middle and have one of it be one document and have one the other. But the thing is that after you ~~divide~~ <sup>divide</sup> it into the Q documents, you still find that in the earlier part of the story of the flood that you could divide it again and perhaps again. You have most of the features in the coming of the flood, I'm told, six or seven times. Now isn't that a queer sort of writing to tell us this thing six or seven times? That is any literary writing, it is something that you will find in it. It is not merely trying in the briefest possible language to give

us an idea of what occurred. It is trying to give us a picture of it. It is trying to enable us to realize what a tremendous thing it is and so it is stressing these matters and dwelling upon them and emphasizing them and if there is evidence for dividing the one document on this basis, there is evidence for dividing into six or seven documents. But that is only true of the first half of the Blood story. When you come to the end, you don't find that. In the first part, you have two full complete stories but you could take each of them and divide them up into three or four more. In the last part you neither of them is complete because it is the artistry of the story. It dwells upon and stresses the wickedness of man upon the earth and stresses the tremendous nature of the flood at the time. But when you come to the end, the waters were dried up and they opened the door and stepped out of the ark. The things at the end it is the to build it up and up and up just to tell you how it is coming to an end and so at the end neither story is complete. Each of them assumes things from the other story because most of the events at the end are only told once, where at the beginning most statements in one form or another six or seven times and you will do exactly the same thing if you try to tell anything that you are trying to stress and dwell upon and emphasize. As I just said now. Stress, dwelled upon and emphasize. You might say that is three documents. I used stress, dwelled upon, and emphasize and that is not the least bit overdrawn. It is exactly the method which is used. (question 15) Yes, that is a very important feature of it that the that you can divide it into different documents is a matter which has no external evidence regarding it. (end of record)

two stories contradict each other and therefore there must have been two different documents. Now if we had somewhere a record that the priest had a story of a flood and that the prophets had a story of the flood and if we had a few quotations from it, and these quotations were all found in the story of the flood, then you might say, well now here is evidence there were two different stories, we find evidence

both of them are here, isn't it likely they were combined. I mean that it is not at all un~~n~~natural to talk of two stories being combined into one such things do occur. The only thing is, you have no right to assume such a thing occurred without proof of it and to say that you have proof of such a thing here and that therefore it is two distinct different stories combined together, and not only that but two stories that contradict each other. And I have here Addis the documents of the Hexateuch which we have used much in the Pentateuch, of course, and will next year in the Pentateuch course, and in it the statement is made that there is a sharp contradiction on the thing that caused the flood because one story tells how the rains came down and covered the earth, but the other says that the fountains of the deep were opened and the windows of heaven were opened. Now you see in one place, the fountains of the deep are opened and the water comes up out of the earth and covers the land, the fountains of the deep were opened up and in the other there is tremendous rain. What a contrast. But the one that says the fountains of the deep were opened also says that the windows of heaven were opened and so as a matter of fact you have one of them saying that there was rain and the other one saying there was rain and also tidal waters. And there is no contradiction there at all and if you have a case where there was rain and tidal waves to take the statement of rain and put it here and take the tidal waves and put them here and say that there is a contrast, it doesn't make a contradiction. Neither of them says the other event did not occur. Both of them

occur and if there was a tremendous flood it would be quite natural that the great deep would rise up and come over the land as well as the waters coming down from the mountain and submerging them and so that the <sup>alleged</sup> ~~less~~ contradictions between the two very often consists of two different things that can perfectly well each of them be true but which there is no reason that they can't both be true. But when you say this says this and this says this and there is a contradiction, and in this particular case the ~~the~~ ~~the~~ ~~the~~ y are not even different. One of them says rain, the other says both tidal waves and rain and so they are not even different. They are overlapped (question 3)

O<sub>n</sub>, yes, of course, the P document is in turn divided up into P1, P2, P3, P4, and J document into J1, J2, J3, and J4. That is true that that has been carried to that extent. (question 3 1/3) No, the thing of it is, it is a very complex thing, involved theory, very complex and involved and there are very few people today who know a great deal about it. But there are a great many people today who have been taught in school that it is true, established, definite and they are absolutely certain, and I spoke last Thursday night. I gave a paper for the, a Presidential Address, before a group of about 40 professors from different institutions in this area including University of Pennsylvania, Brynmawr Alford, Princeton Theological Seminary, Crozier Seminary, other institutions of that type, and I spoke for about an hour and a quarter on this very subject. (laughter) and about a third of them, I think about half of those present were professors in classical literature or anthropology or something like that and don't know much about the higher Criticism. The others half, a third to a half, were men who were actually professors of Old Testament, actually working in this field and they were all of them one hundred percent convinced that it is true that you can divide ~~the~~ into these documents this way. They were 100% convinced of it and the discussion was quite interesting afterwards (laughter)

But I do not think, I did not feel that any of them brought out any arguments which impressed me as very strong arguments in relation to it. In most of them, I don't think that they would bother to try to argue on the matter. I don't think that any of them can do as good a job of <sup>arguing</sup> ~~dividing~~ ~~one~~ it as they are capable of doing simply because they haven't tried particularly. They were trained in this, they were taught that this was what Science has worked out. This is definite. This is proven. <sup>They are</sup> ~~was~~ so convinced that it is true that to them it is just as absurd to try to prove it as it would be to try to prove the earth is round. That is the way they were taught ~~and~~ when they were in school and they are absolutely convinced of it and they go out and they teach it and they are interested not in the question, is there a J document, or a P document, but the question, is this particular verse part of the J document or is it a part of the P document? (laughter) They are convinced that the thing must be correct and consequently they could have done a better job of arguing than they did. But there is one point about it to mention. There was a man there who ~~was~~ is an expert in Sumerian antiquities and he spoke up and he said I made the statement that you would not take any rediscovered Babylonian story, like the Gilgamesh story, <sup>that is what</sup> ~~of~~ the flood story on one tablet, or the *Enma Elis* story, that is the story of creation. I said no one today would think of taking one of those and dividing it up into three or four sources on the basis of internal evidence alone and saying this is this source, this is this one and this is this one and this man who is an expert in Sumerian after I got through spoke up and very politely and very cautiously made the statement that he thought I was just a little bit inaccurate in my statement about Babylonia because as a matter of fact the *Enma Elis* story, there are other Sumerian source which have similarities to a part of it and he himself had written an article showing the relation ~~of~~ this Sumerian story of the source to the



Enuma Elis, the Babylonian story and he said he had no doubt there <sup>though</sup> was sources back to the Sumerian ~~that~~ had been combined into it ~~and~~ he was sure nobody would be so brash as to try to show what they are, to try to divide it up. (snickers) Well, now, if it is brash to try to show what they are when you actually have a Sumerian source, what about these men who with no such source divide up Genesis and all of the Pentateuch and every verse and every word of it in fact and say this is from the J and this the P and this the E, this from the D document, ~~and~~ even divide them into P1, P2, P3, P4 and etc. Well, I thought the best way to answer him was to say this that it would be very interesting indeed if someone had taken the Enuma Elis story and tried to divide it into sources which nobody did when we had no external evidence on it, but if somebody had ~~and~~ divided it into two or three sources and ~~then~~ the Sumerian story was discovered, then to see whether one of these corresponded very much to the Sumerian story actually discovered or not. There you would have a chance to test whether the method is effective or not; whether it can really be done and in this case the Biblical story, we have nothing <sup>with which</sup> /to test it, yet we have almost an of omniscience in this regard. (laughter) by those who wrote on it, mostly 40 or 50 years ago and the recent writers simply ~~copy~~ follow them. It is considered absolutely proven since 1853 which verses are P and which are J in the flood story, <sup>that's</sup> ~~but~~ one of the places where very few changes have been made. It is considered as very definite. One difficulty with the whole thing ~~is~~; one reason that we don't get together on it; is that there are a mass of people like the other professors who were present that night and hundreds of people in the world as a whole who know nothing about the subject. They know nothing about it and as far as they are concerned they take the word of someone in whom they have confidence that you have on the one hand a great number of people who are teaching in our Theological Seminaries and in our Universities who

were trained to believe that this is fixed and definite and certain and they have no doubt of it and they think that it is silly preposterous for anyone to deny it and then on the other hand you have a great number of evangelicals who are convinced that the whole thing is a lot of foolishness and can't think how anybody can be quite so stupid as to believe it and so you have such extreme views on both sides that there is very seldom very much of a reasonable discussion nowadays about the basis on which it rests. Now I think that things may change. We may have opportunities for such reasonable discussions. I doubt if that particular club have had a paper such as I gave in the last forty years. I am sure that if anyone had said to almost anyone there that we might have a fundamental paper sometime, he would have been horror stricken on the idea. (laughter) and that of course, is what they had last Thursday night. It not only was in actuality but I used the Word in the course of it. (laughter) But, I do think that it is not necessary that we take two or three years studying over these detailed evidences but the thing that is vital is that we have something of an understanding of the basis on which the theory was given and something of an understanding of its weaknesses and that we do in the Pentateuch course. We don't do it in this course, but it is so important in relation to the flood that at just at this point I want to bring out these few main points and of course, the people that I had last year, I would like to review their notes. (question to 1/2) OH, I would say readily that any story may have sources and I would say that it is entirely possible that Moses, in fact, I am sure that Moses had sources then, I have no doubt about it, but I think that it is unlikely that he had two different sources, inter-pieced, taking a little from one then the other. I think it is very unlikely. I think that it is altogether possible in connection with some particular incident that he might have had such sources. I think that altogether possible. Someone could take

Dr. Harris could write a story of his experiences in Europe and Palestine last summer and I could write one and then someone could take material from each of ours and put them into another and take a few phrases from each one. Such things happen frequently, but what I deny is that it is possible without external evidences to take a complete story and divide it up that way and then say these into which we divided actually existed and they contradict each other. That is what I demand. And it is unfortunate, <sup>and it is a</sup> little hard to make clear exactly what we mean by it because people get the idea that we think that the church is to believe in sources. Not at all. <sup>Y</sup>ou find sources all through literature. There is no reason that there shouldn't be sources. The Sumerian story may be, I don't think it is proven that it is, but it may be a source of a portion of the Enuma Elis story, but even with the Sumerian story in front of you, I don't think that anybody today would be so brash, to use his word, as to think that he could take the Babylonian story and divide it up and know which came from each of the different sources. He could only say, very likely these sections came from the Sumerian story. (question 12 1/2) That is the Philosophical approach to it. It is <sup>what</sup> to say yes, repetition is a good method. I mean, we must do that but ~~it~~ is more <sup>to say is</sup> and you take the Babylonian story and something is repeated and stressed and dwelt upon and given over and you find that in the J and the P story you find it stressed and given over and even no matter how much you divided down you are still going to find some of it ~~is~~ you ~~are~~ ~~not~~ ~~going~~ ~~to~~ ~~find~~ ~~it~~ have anything like a continued story, but the interesting thing there in connection with the flood story is, you have so much repetition in the first part and so little in the last part and consequently you don't have two complete stories even as you divide it at the last part and at the first part you might as well have five or six <sup>.</sup> Well, now, at this point wanted you to have an idea of the situation regarding the flood story and since it is

such an important part of the whole critical viewpoint I want those who had the Penteteuch last year to be sure that they have well in mind what we went into last year and we go now to #3 The cause of the Flood. That is Genesis 6 and in Gen.6 we have the account of the cause of the Flood, the increasing sin in the earth. We note there that though there was great technical advances we note morally there was a degeneration. That the world under sin naturally goes downward. Development is downward rather than upward. It is only the power of God that lifts it up. There is a fact there, a fact <sup>that is</sup> in human life in a sinful world. It is a fact in your own lives. You are not going just naturally, just growing and improving. <sup>r w</sup> You are going to need to have a series of being lifted up by the power of God and improved and take a step forward in one regard or another regard in your spiritual life and in your general attitude and that you will find that when you turn your attention away from it you will gradually degenerate from that. You will have to try to get back. It will be as you draw close to the Lord and you study the Word that you will take a step forward in this and that as the power of God lifts (end of record).

up to this date. You will not have a year from now if you just set them aside and forget them. Life does not work that way and so we have this gradual decline, this gradual degradation that comes in before the flood except that the grace of God was working in individual hearts and lives, we have Enoch, Lamech, a very Godly man - we have Noah, a creature of righteousness, but Noah left almost alone. In the beginning of the six chapter we have a very interesting account which is given with extreme brevity and which we don't know much about. Those who think that Genesis is a lot of mythology say there is much more material which was here originally which has been left out because in later date when there were monethiests and they didn't like that sort of thing and so they just cut it out of the story. Well, that of course, is pure conjecture.

But we have here though, is a statement in verse 4 there were giants in the earth in those days. Also after that when the sons of God came into unto the daughters of men and they bear children of them, the same became mighty men which are of old, men of renown. We have that little incident described there in the course of this account of the wickedness of man both before and after. Well, now just what does this fourth verse here mean? What is the real truth in connection with it? The sons of God and the daughters of men. It is natural for us to think ~~it~~ that there is not something that is marvelous and supernatural here. It is natural for us to think that it is probably some explanation of just some natural situation and so people tell us that this is the breaking down between the separation of the godly line of <sup>Seth</sup> Shem and the ungodly line of Cain. Well, we don't, I think, have anywhere in the Scriptures, as far as I know, a statement that all of Cain's sons are ungodly. I imagine that most of them were, or a statement that all of Seth's descendents were Godly, though we know that some of them were and we don't know of anywhere in the Scripture a command that these two lines should remain permanently separate from one another and I don't know why the daughters of Cain should be called daughters of men. If you want to say the sons of God came in unto the daughters of the devil, that would be God opposite the Devil, or the sons of righteousness unto the daughters of wickedness, there would be a pair, but that isn't the parallel. The parallel is not between good and bad. It is between God and man and the difference between God and man is not a difference of goodness and badness. Seth was a man just as much as Cain was a man and so to say that this means the line of Cain and the line of Seth seems to me extremely unlikely and then they bear children to them the same became mighty men, men of renown. Why were the children of a common nation of Seth and Cain be any more apt to be mighty men than the children of Cain or the children of Seth. I think that there is a great deal ~~of difference~~ against that interpretation.

and I don;t know of anything in its favor and so I think that that interpretation

must be layed aside as an unsatisfactory one. (question) 4

If you take the war between the Japanese and the Germans you would find that the Japanese seemed like Pigmies and the Germans seemed like giants.

(question 4 1/3) No, I would say that the Jews as a rule are tend to be short rather than tall. I would say that most likely the Phillistines were tall and among a group which was tall, it would not be unnatural to have occassionally some who were extremely tall. I don't remember any record of giant, of Jewish giants. There were Phillistine ~~g~~giants. The

thing that I would question would be whether a combination of Phillistine and the Jew would be apt to produce a giant. I think that you would be more apt to get them among the Phillistines who were tall already than from a combination. I would say, why should the combination of the descendent

s of Seth and the descendent of Cain be more apt to make Giants than the descendent of one of them? I don't see any reason why that would cause that. (question 5 1/3) If you take the measurement it is considered to be about 9 feet, I think, but it is possible if there may have

been a great many upheavals and we have the measurements exactly right,

. At least he was a very tall man. (question 5 3.4) Well, there were giants before that, probably. begins there were giants

in the earth in those days and then it continues and also after that when the sons of God came in unto the daughters of men, they bear children to

them and the same became mighty men. Well, Mr. Ellis questions whether the giants are necessarily the descendent of this union and he is entire-

ly right. There seem to have been giants probably before the union or possibly the beginning is a general summary described in the last part. We

cant' be very sure on that, but at least the ones they bore became mighty men, men of renown. Now why would the children of a combination of Seth

and Cain be anymore apt to be mighty men, men of renown, then the children of Cain or the children of Seth? I don't know any particular reason why

the combining of the two lines would be more apt to bring mighty men or to make outstanding citizens. (question 6 3/4) Yes, it happens and it might be what happened here without any particular reason, that is right. But I question that you would describe the people who came from Europe the sons of God and the people who were here the daughters of men. I don't see the reason for the combination. (question 7 1/3) That is the word translated giants here. We don't know. There is nobody living who saw them or anybody who took pictures or even anybody who was living who ever wrote an account. We have nothing except this and therefore we are left pretty much to guess as to what it is. Even with certainty that it means giants, there is a question. They were at least different. They were in some way, outstanding, and as he says, they were men of renown. Mighty men. They seemed to be men of strength; men who made great reputations. Now, it may mean that there were great upheavels of some sort and one of the leaders of them might have had a father from the descendents of Seth and a mother from Cain, but I think that it would just as apt to be the other way around, or just as apt to be entirely one line. We don't know anything about it much except that it is before the flood and we have no evidence except this and so I am not ready to say that this interpretation is necessarily false. I am just ready to say I don't see any evidence that it is true, that is all, but these are the descendents of Cain and the descendents of Seth, I don't know why they should be called sons of God and daughters of man. It is purely a conjecture, it may be a correct one, but I know of no reason to think that it is. It may mean something entirely different that we are not familiar with. The suggestion is often made that the sons of God here means demons, that it means angels established of the Lord who had left their first estate that it means that this represents in some way a coming in to this earth of beings and entering into human life and actually having posterity. Now that of course, the Liberals are all sure that is the correct interpretation.

and is a mythological account and mythological imaginings about early days, but the fact that they are sure it is the interpretation doesn't mean that it is at all. It doesn't prove one way or the other. And I might say it is a more natural interpretation of the to think of the sons of God as beings supernatural beings and as the daughters of men as being natural beings, then it is to think of the sons of God as being the descendents of Seth and the daughters of men as the descendents of Cain. It is a verse which lifts the curtain for an instance and gives us a vision of many things which occupied a long time doubtless in that era then of which we know so very little and what the true interpretation of it is, we have no further evidence. I incline to think that probably it is more likely that it represents some sort of fallen angel than that it represents a division of humanity. But if it is a division of humanity, I certainly don't know what division it is. I don't see any reason for connecting it with Seth and Cain. (question 10 1/2) No, we have no proof on the matter at all one way or the other. (question) Yes, a very interesting point that this very phrase, "the sons of God" is used to represent supernatural beings. Twice in the book of Job 1 and 3 and that ~~that~~ <sup>as it</sup> is stated here among them is one supernatural being who had fallen, Satan. At least one. Whether there were any others we don't know, but there was at least one who had fallen and therefore if that is what the phrase "the sons of God" means in that connection, it is possible that that is what it means in this sense, but that doesn't prove that is what it means in this sense, because we are sons of God. It is used in other senses. I don't know of any place where it says the descendents of Seth are sons of God, or where it says the descendents of Cain are daughters of men. (question 11 3/4) There is a statement there which describes future events or particular groups of supernatural beings. Whether it does ~~not~~ not rule out the possibility that demons might in some way be able to take on certain human characteristics, it does, at least it not evidence



that it is true, but I don't think it is proof that it isn't true.  
(question 12 1/3) (laughter) Well, that is a matter that we don't know  
about. We couldn't say. (question) In Genesis one and two we are told  
that the animals which God created <sup>reproduced</sup> ~~reproduced~~ after their kind. We are told  
that that was the rule there laid down. Now as far as demons are concerned  
it certainly is not the normal usual things for demons to reproduce at  
all. And it certainly is not a normal or usual thing for demons in any  
way to mix with human beings in any such way as that. That certainly is  
something which is very unusual in a sense and yet I don't think  
it is exactly because in that sense we have a definite statement  
of God, but the animal and the plants after their kind. This would be  
something very unusual, very strange. That's what we know we don't know,  
I don't think that we are getting anywhere by spending time on it, we  
just don't know, but I don't see any evidence that it means the line of  
Cain and the line of Seth. Now perhaps it means something that we don't  
know anything about. Perhaps it is in some way it is a very strange thing  
of actual intervention of supernatural beings in this world. We just don't  
know much about it, but I incline personally to think that the matter of  
interpretation is more likely than that to decide different groups of human  
beings, but if they are different groups of human beings, I don't know  
what the groups are, but I don't think they are the descendants of Seth  
and Cain. I don't think that has anything to do with it. (question) 15  
The Mohammedans claim that they have a footprint that is 200 feet long  
somewhere in Arabia, which is (end of record)

You have a lesson for today and Thursday you have a little written lesson, Now #3, The Cause of the Flood, and that of course is described in Genesis 6, and the chapter begins with the statement in the second verse, that the sons of God saw the daughters of men, that they were fair, and they took them wives of all which they chose. And then there is repetition. After the sons of God came into the daughters of men and bear children to them the same became mighty men which were of old, men of renown. Now there are three possible ways we know of taking this statement. There is the one possibility that the sons of God has the same meaning as mentioned over in Job, that they are supernatural beings, that they are beings of supernatural power, beings as described in II Peter who have not their first estate. And that the angels of God do not ~~know~~ marry and ~~are~~ given in marriage such as these here who have fallen from their first estate, seeking to experience that which does not belong to their estate and which should not belong to them and as they are entering in in some way that we know very little about into this period of earth's history, in favor of that would be the fact that in the New Testament we have such people possessed of demons and we have evidence that there was such a thing as demon possession. They believed that there are supernatural forces which enter into this world in some way at certain periods. Now, of course, that is a very unpopular idea in these days, because so much that people would have been ready a short time ago to interpret as demon possession, is not taken to be simply a derangement of the mind. And doubtless there are many places where people have thought it to be demon possession where it actually was derangement of the mind. It may be that even if there are long periods in which there is actually no such thing, as demon possession, in which God does not permit <sup>it</sup> ~~it~~ or it is not done for some reason or another, but we can't accept the Gospels as two records without believing that at least at some period there is some thing as demon possession, or that at least in some cases and perhaps at some time

in many cases there is such a thing as demon possession. It is clearly taught in the Bible that there are supernatural forces which exert an influence in life for good as supernatural forces which exert an influence for ill even though it is true that a very great portion of our experience in life is related to natural causes and we misunderstand it rather than understand it, if we imagine supernatural agencies involved in it without definite evidence to such a fact. Now those are the reasons why this is a view which cannot be said, I believe, to be impossible. The view that the sons of God means the same thing here as it means over in Job. It is interesting that in the mythologies of most ancient peoples you have ~~many~~ instances where this sort of thing is alleged to have occurred. Well, now, that doesn't prove anything whatever, as to its ever having occurred, but it does show that it ~~is~~ was a rather common idea in early times. Now the idea might perhaps of come from it having actually happened at certain . On the other hand, of course, the modern scholars would generally feel that this is simply like those other stories just ancient mythology that doesn't ~~appear~~ belong in the Scriptures. That of course, we don't believe. Now, is this actually beings? Is it actually supernatural beings? I don't think that we can say. A second view holds that the ~~the~~ sons of God are descendents of Seth and the daughters of men are the descendents of Cain. Personally I see no warrant for that view whatever. I know of no evidence in Scripture that they were commanded that they should be a sharp wall between them, the two lines. There is plenty of evidence that many of Cain's sons were wicked. I see no proof that they all were. There is plenty of evidence that the great bulk of Seth's descendents were also wicked because only Noah was left, and therefore if you have at the time of Noah, Cain's descendents 100 % wicked and Seth's descendents 99 and 99/100 % wicked, I don't see that the distinction between the two was great enough to call one the sons of God and the other the daughters of men. Now there is a third possibility that I think

we should look at which is certainly not any more impossible than the first view. Now the third view is that the sons of God here is not used in the sense as it is used in Job, not in that sense here, but that it is used in the sense in which we find it in the New Testament, that he that believes in Christ becomes a Son of God. That the sons of God here means regenerate people, members of the church of God, those who have been saved by the death of the Lord Jesus Christ. These are the ones spoken of here as the sons of God. Now that would not be an incorrect use of the term because it is used frequently in the New Testament. It certainly is no more correct use of it than in the book of Job, where it refers to supernatural beings, but it is equally correct. We find in the New Testament repeatedly, "Now are we the sons of God". Now if this means the sons of God, it doesn't mean the sons of Seth. It doesn't mean those that were in the family of Seth and not in the family of Cain, but it means ~~the~~ regenerate, the elect, those who are saved as ~~Abraham~~ was through faith in Christ, even though they did not know the details of it, they did not understand what was going to happen exactly, but they knew that God had promised that He would give a particular seed of the woman which would bruise the serpent's head. They knew the true God; that there was salvation coming; that God, as predicted, would in some way bear the penalty of sin. They looked forward to the days of Christ, and they were saved through faith in Christ, just exactly as we are saved now by faith in Christ. And so the sons of God were taken in that sense here then you would mean by the sons of God people regardless of whether they were descendents of Seth or Cain, or from some of the other sons of Adam for as a matter of fact at the time of Noah, not over a fifth of the people were descendents of Seth, and not over a fifth descendents of Cain, because Adam had many other sons as the Scripture says and the rest would be descendents from the other sons. But these would be individuals who were born again. Regenerated through Christ, who therefore would be spoken of

as the sons of God and the evil as described here that these the sons of God, who should have been separated unto God and whose lives should have been devoted to service and whose wives should have been selected from those that were also sons of God, that they saw those, who are spoken of as the daughters of men, not that they themselves were not sons of men, but that they were only daughters of men. They were not daughters of God, only of men. They were purely human, not people who were human beings regenerated through the blood of Christ and therefore that these men that should have been carrying on the testimony to the Lord Jesus Christ and raising a standard for Him, were allowing their lives to be wrecked and their testimonies to be ruined in this very vital and important part of their life, the question as to who they should marry, and taking wives who were only human, who were not regenerated through Christ. Now that is indeed, one of the <sup>things which has brought as much</sup> ~~injuries~~ into the Christian church in our age as anything, has been people that were wishing to serve the Lord, but leaving Him out of account in this very important part of their lives. I was talking to a man not very long ago connected with a church in town, not a separated church, but he was telling me about a man in the church, a young man who was planning to become a minister and tremendously interested in becoming a minister, and he said that this man was engaged to a girl who had absolutely no interest in religious things whatever and she was just constantly trying to get him to be not interested in such things at all, and he described to me one time when on a Sunday afternoon, late they were off having some rather worldly enjoyment and it came time for church and he said to her lets go to church and she answered we are having a good time here, so let's stay here. What do you want to go to church for and he said, but that is my life, and if that was the division between them before they were married, you can think what the situation would be afterwards. If he really wanted to serve the Lord he should have made a clean break immediately. He never should have made

the relationship. Now there, that is a thing which has ruined the lives of more Christians, more servants of the Lord, than almost anything else and consequently since that is the case in our present age, it is entirely possible that that is what is referred to here. That that is what happened, and that would certainly have a great deal to do with the increasing degeneracy and wickedness of the race, until you reach the point where ~~only~~ only Noah was left. And so here we have three possible interpretations, one of which I see absolutely no warrant for whatever in Scripture, that is, <sup>of Seth</sup> "the sons ~~of Seth~~" and the sons of Cain, and if there is a ~~division~~ division between them, what about the rest of the sons of Adam? The other two, it seems to me a great deal can be said for either one of them, and I don't know of anyway in which we can prove which of the two is correct. (St: Does the OT in any other passage refer to "the sons of God"?.....degeneracy of the people?) It is pretty hard to give a negative. I cannot think positively of any instance. (St: I read someplace where it is just applied to New Testament people.) I cannot think of any instance. I do know that regenerated people in the Old Testament speak of God as their father. Of course, that is the converse of it. For a regenerated person to call God his father, which certainly an unregenerated person would never have any right to do, would imply that he was God's son. Now there may be an instance, but I don't recall it, but in the NT, of course, it is very common. (St: Somewhere in the Prophets doesn't it say, "They shall be to me sons and daughters...?") That is right. (St) There is nothing in the book or context to suggest that it was the line of Cain and the line of Seth, and that Seth was good and Cain evil. (St) If they weren't, what were the lines? If one ~~isn't~~ isn't evil and one is, what are the lines. (St) The sons of God and daughters of the devil would be clearly good and evil. "The sons of God and the daughters of men--the contrast may be between <sup>human</sup> supernatural and human ~~between~~, between-- not between good and evil, and the daughters of men in

that case might have been good, they might have been bad. There is nothing to indicate which they were in it, in that case. But if it is "the sons of God" means those who were regenerated, then "the daughters of men" would be those (not that there is anything evil in men, but that it is only men, the daughters which are only men, in that case it would be evil. Now if you feel that there is no implication in it/between good and evil, then you would probably take the former view that it is demons and human beings regardless of whetehr it is good or evil. (St) It has <sup>in our generation,</sup> ~~an attraction~~ in our age. ( St: Not necessarily.) Not necessarily, no but individuals among us. In our age it is remarkable how often you find that people who are people of real prominence and leadership and strength, and when we watch, how very often you find, they are people who have a godly background, but very often a divided home. I was just thinking of one instance, of Harry Hopkins, a man who had such tremendous influence in Washington for about ten years, a man who went and talked with Stalin and made arrangements with Stalin, he had as much influence as any American aside from Roosevelt had to do with. Roosevelt said, "Treat him exactly as if he were myself." And he made deals and arrangements with him. And the same thing with Churchill. He exerted a tremendous influence. He was a very powerful character when he could get time to get away from the racetracks, where he loved to gambling in the two dollar section. He just loved the nightclubs and all that sort of thing, but still he took enough time away from those things to do a tremendous bit. A very able man, 14 1/2 man, and a man who along with his many evil qualities had a lot of good characteristics and a lot of impulses to really help people and to do good. And his father was a very world sort of man/ who had no interest of anything much that was of a very high character, and his mother was a very devout and earnest Christian, who did the ~~very-very~~ best she could to give him a very <sup>very</sup> Christian upbringing, but found it difficult on account of the opposite

influence of the father. And you could repeat that over hundreds of times when we find outstanding men in modern life, time and again you find that there is a .... (end of record)

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It is true that in our day, in the last three or four centuries, you find that the mighty men, men of renown very frequently are men who have a very definite Christian background, and yet a background which is not holy. Now, we can't tell what was before the flood, I merely see possibilities that between the combination of the demon and the human being, there might be a great element of strength, and there certainly would be between the Christian and the non-Christian--there would be an element of strength combined with the recklessness and the carelessness which allows that strength to exert itself in a direction in which it ordinarily wouldn't. Therefore, perhaps, from a worldly viewpoint, comes a man of renown. (St) As between the two, the two are possibilities, and I think that some may prefer one, some may prefer the other, but the vital thing is that we be not dogmatic on either one of them, that we recognize--this you can say definitely here: Clearly there was a union of those who should not have been united. Clearly there was a combination which was not in accordance with God's will, and which contributed to the increase of the wickedness in the earth. That you can say. As to what the two elements were, there may be different possibilities. It is just like everything ~~is~~ in the Scripture, it's not a point but area. There are possibilities within it. Sometimes you can narrow the area--down--but, and sometimes it is broad, but in any event, it describes things in those days before the flood which contributed to the situation where "God saw-- saw the wickedness of man very great in the earth, and every imagination of his heart evil continually," and the Lord decided to destroy man from upon the earth. (St) And the women are just as bad as the men. Why would you make a distinction? Why don't you say, "the sons of men" and "the daughters of God", then? It would seem to me that



use  
 when you ~~use~~ the two terms it would suggest a difference. They are not parallel sufficiently to take it as just a neutral power, as meaning exactly the same thing. (st) I don't think that is what it would mean here, and particularly as you find that it is the --you read in verse 2, "The sons of men God saw the daughters of men they were fair and they took them wives of all that they ~~used~~ chose." What is out of the ordinary about that? Before that we have had lots of marriages. We have many of them; we have ~~had~~ had all of these ~~men~~ men and their wives and children, why now all of a sudden tell us <sup>now</sup> that the sons of men saw the daughters of good. "The sons of God saw the daughters of men that they were fair." It sounds as if you describe somebody's education and grammar school and high school and college, and seminary, and then you say, "This man decided he would like to get an education. He decided it would be worthwhile to learn something." <sup>When it is</sup> ~~used~~ something you have already got, it must be something out of the ordinary or there is no point in mentioning it. Matthew 24:37 There we have a statement where the Lord says, "Of that day and hour knoweth no man, no not the angels of heaven, But my Father only. But as the days of Noah were, so shall also the coming of the Son of man be. For as <sup>in</sup> the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away, so shall also the coming of the Son of Man be." Very evidently here what He is pointing out is that life <sup>on</sup> was going/in normal course; not as though something new <sup>had</sup> happened, ~~and~~ they'd begun all of a sudden to marry and give in marriage, but they were simply carrying on in their normal course, eating and drinking, marrying and giving in marriage, and all of a sudden this ~~comes~~ comes. (St) The whole tone is that God is displeased with what is happening, and He decides to wipe them out. And then in Luke 17:26 also of course refers to the days of Noah. In <sup>U</sup> Luke you have the same statement told; in both cases it is not describing the wickedness in the time of Noah; it

is simply describing the fact that people did not expect some great change; it came suddenly. They thought everything would continue in ~~the~~ exactly the same way. (St: Regarding ~~that~~ <sup>the</sup> use of ~~term-of-the~~ term "sons of God", /used it in speaking of the blessing of regathered Israel, "Ye shall be called the sons of the living God." That would be an instance of the use of it in the OT.) Yes. (Also, Isaiah 43:6 "... bring my sons from far, my daughters from the end of the earth, everyone that is called by My name." ) Yes, everyone that is called by the name of God. (St: It seems to me you've been setting the NT passages against the Old. /The one describes a ~~normal~~ <sup>You say</sup> normal course of affairs.... you say the first one doesn't describe a normal course of affairs.)

Very good point. The NT refers to the days of Noah, and describes the situation in the days of Noah, and in the NT context it is plain that His reference to marrying and giving in marriage, like His reference to eating and drinking, is simply a reference to the fact that the normal course of life was going on at the time ~~of~~ when the flood came. The passage in ch 6 here is describing a period perhaps a hundred years or more before the flood came, a period when God determined to destroy the earth, and began preparing Noah for the situation, and it describes the things that made it necessary to destroy the earth, and in the list of them it doesn't say they were eating and drinking, marrying and giving in marriage, but it says, "the sons of God saw the daughters of men, that they were fair, and they took whom they chose of them, and God said, <sup>every</sup> every imagination of man's heart is evil continually-- continuously." There is an accidental similarity that they both refer to marriage, but they are dealing with different aspects of it, and probably a different time. (St: II. Peter....could that be used on any other occasion than what we are talking about..?) It might be, but I don't know of any that we could be certain of. It is very likely that II Peter is referring to this instance, if this means demons here. We don't know. The next thing that interests after "The Cause of the Flood, Gen. 6", is 4. "The

Nature of the Flood". I don't think we need to take time <sup>here</sup> to discuss Noah's character, his previous preaching as a preacher of righteousness, his general career. Those are obvious in the reading. But the cause of the flood, or the nature of the flood, is described in the 7th, 8th, and 9th chapters. And we have many details there which are very interesting to read, and easy to examine; we don't need to go into them here. But we ask this one question: Was this a universal flood? Well, what does it say? It says ~~that~~ in verse 11 "The land was corrupt before God, and the land was filled with violence, and God looked upon the land, and behold it was corrupt, for all flesh had corrupted his way upon the land. And God said to Noah, "The end of all flesh is come before me, because the land is filled with violence, and behold, I will destroy them with the land." Everyplace where I said "land" the AV says "earth", but the Hebrew word <sup>אדמה</sup>, which is the word used in the first word of Genesis, "God created the <sup>heaven</sup> and the earth," and which there means the whole of this globe upon which we are standing, that word is also frequently used ~~in~~ the Scripture ~~of~~ for the land of Canaan, the land of Egypt, the land of Assyria, it is the word for a particular land. It is very different from our English word earth. Our English word "earth" means the whole of this habitable ground, or it means that portion of it on which you can grow vegetables. You wouldn't say you had a piece of earth in your ~~had~~-hand if you had a piece of gold. You wouldn't say you had a piece of earth in your hand if it were filled with water. "Earth" is used in two senses: it is the whole globe with everything that is included in it, and it also is that portion of its material which is suitable for the growing of vegetables. There are two very different sense in which we use that word. Now in Hebrew the word <sup>אדמה</sup> means one of those sense. It means the whole habitable earth; it does not mean the other sense. The material on which you can grow vegetables, that is <sup>אדמה</sup> in Hebrew, not <sup>אדמה</sup>. But in Hebrew, <sup>אדמה</sup> has a second

meaning, ~~it-means~~ a meaning which is much closer to its primary meaning than is the secondary meaning in English to the primary meaning. It is much more logical than our English use of the word "earth," because means this whole globe or a portion of the globe, a portion of it which is a unit for some political ~~of~~ reason, and consequently when you say "the earth" it could conceivably mean the land of Caanan, the land of Mesoptamia, the land of Africa, one particular land. That is what it could mean. As far as that particular statement is concerned, we now know that God is going to destroy all flesh, "the ~~land-~~ end of all flesh is <sup>come</sup> before Me; the land is filled with violence through them; I will destroy them with the land. He looked on the land; it was corrupt, for all flesh had corrupted his way on the land." And so that certainly would sound as if it is either the whole habitable/portion of the globe which forms a unit, one or the other. Now when you get ~~down~~ down to verse 17 and you read that He is going to bring a flood of waters on the land to destroy flesh wherein is the breath of life from under heaven, everything that is in the land shall die under heaven--<sup>above</sup> might that mean just that portion of heaven that is ~~under~~ that particular land, but it certainly suggests that it means anything that is under the sky anywhere. It certainly seems to suggest that. I don't know as from chapter 6 that you could prove that it is a universal flood or that it is a flood ~~of~~ over a large portion of the earth, but when you go on and you read the description of it, the tremendous size of the flood, and the flood going up and covering all the mountains that were there, and all this long time that everything was covered in this way, the picture ~~whch~~ is given is one which is pretty hard to imagine <sup>172</sup>

as being confined to one particular surface of this earth. The impression, it seems to me of the whole picture is very strongly a picture of a flood which covered the whole earth rather than one which covered only a particular land. I think this we can say <sup>where</sup> with certainty, ~~that~~ ever human beings were , there were no human beings left. I got a letter just recently from a professor in a Christian institution who wanted to know is it possible that the flood was just where civilized man was and if there were saved men through the time of the flood that lived elsewhere. Is that possible? I do not think so. (question) 14 1/2

(end of record)

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Well, I would say at least it would seem that it might have extended over a considerable distance, but I don't think that the whole earth by any means was covered, because, if it was, we would be finding remains of it all the time. (question 3/4) I am not enough of a geologist to know. The group of Professor Price, the 7th Day Adventist from California is very insistent that all our strata comes from being deposited by the flood and he has written a great deal on it and he has quite a number of followers who are very ardently attached to the theory, then I know of others who are very much against that idea, say it would be impossible to think that a great pouring of waters over the earth would leave evidence of that type. Personally, I don't quite see how strata would be laid in regular form and order by the flood. It seems it would be more of a matter of a something of a tumultuous overturning with some breaks left more or less in a chaotic condition but with ~~the~~ the earth as a whole not particularly affected, but there is a great deal of that type but it is pretty hard to say. There are many things on which ~~the~~ geology can speak with great positiveness, and there are many other things on which it certainly it's highly questionable as in any other science. The difficulty is that until you ~~do~~ work a great deal in the science, you are not capable usually of judging what are the definite things and what are the things that are purely conjectures. So many that do work in it become somewhat emotionally attached and they talk much more strongly in favor of the things ~~of the~~ ~~of the~~ ~~of the~~ ~~of the~~ than they do that about the things that are quite clear so Geology is a science in which there are a good many points that I don't think anybody can have much certainty on it as yet. We may discover. There are other things, of course, a great many on which there is very valuable material. (Question 3) Well, if they were rivers he felt pretty miserable. (laughter) I think they seemed like it to him. And so you mean that when it says the waters prevailed and increased greatly on the earth, it means that maybe they came up

three or four inches? (question) It seems to me that it is true that the Scripture is filled with figures, but at that things are quite figurative enough to make this or these sections here be comparatively small, is rather difficult. (question) You would probably find fossils in N. J. if . You find animals in almost any part of the world that are unique and are not found any wheres else and on the other hand you will find exactly the same on both sides of the Pacific Ocean or both sides of the Atlantic in instance after instance in ways that are very different. I don't think the evidence is sufficient on that basis. ~~There is just as much on one side as the other from that particular viewpoint.~~ There is just as much on one side as the other from that particular viewpoint. (question 5) Dinasaurs, are they carniverous? I'm no expert on dinasaurs. It's my impression that they were vegetarians. It is my impression that they were just like our lizards of today only many many times larger and as to when they lived, whether after the flood, or the first hundred thousand before or in the second or third, I don't think we know. There is plenty of room for (laughter) There was plenty of time they could come, but I don't think we know exactly when. There is too much in the whole question of the geologic agents. There is too much that is very uncertain for us to be able to relate it specifically to the Scripture but I don't know of any evidence which shows the Scriptural account to be imp..... That is it's a question of here you have one thing which has a good deal of <sup>very definite</sup> ~~filled~~ and a good deal of highly speculative, the geologic as we reconstruct it from what we find and then over here on the otherhand you have the Scriptural account which has a great deal that is very clear and many many points that it doesn't touch on and just how to fit the two together, I don't think that we have sufficient <sup>data</sup> basis. Perhaps wehn we know five times as much about geology as we do now, we will see exactly how it fits together. I dont know. But I would say that the dinasaurs may have come after the flood, as far as I know, or they might have come

before the flood, or they might have become extinct quite a while before, but I would think it likely <sup>if they were</sup> before they were extinct quite awhile before because one of them would have taken up an awful lot of room in the ark. (laughter) It's my guess that they were extinct a pretty long time before the flood. They were pretty large creatures but rather inefficient. They weren't built for very effective accomplishments. They were suited as I understand to a country with a great deal of grass and vegetation and not much in the way of natural life. Well, now when you get into the distribution of animals, there are so many things that we just don't know anything about. It is very very slim. You get so many on both sides of the Atlantic that are exactly alike and both sides of the Pacific exactly alike and then again you find, you take an area around the Grand Canyon which is just an ideal area for bears, exactly like the areas of the world where you have a great many bears and there is not a bear in the place. ~~Exactly~~ Absolutely none. Why it is, there are many reasons. There are so many of these things that there is a great deal that we know nothing about, but I don't think there is any to fit the dinosaurs. Now, the other matter you mentioned; carnivorous animals is something we will mention a bit later. I want to speak about that. I think that when you spoke ~~about~~ before that I thought you had in mind carnivorous animals and we will speak about that in just a little.

(question 8) No, in Mesopotamia there are several flood levels which have been found at different places in Mesopotamia. These levels in Mesopotamia do not correspond to one another. There will be one in one place and another in another, 3 or 4 hundred years apart from. The region of Mesopotamia there is an area which is very very ~~thick~~ flat and down which two tremendously large rivers flow and these rivers have changed their course in recent centuries and it would seem quite likely that there is a certain area there at Ur of the Chaldees, where there were people and houses and settlements going on for some time and then that the river, there was a



flood) and the river came across that area and ~~the~~ it came across with sufficient force, evidently, to bring in quite a lot of soil that came down in the river and deposited it there. That might have happened in a couple of days, or it might have lasted for 50 years. But then you have the river receding from that place and houses above it of the same type of civilization exactly as it was underneath it which would suggest there wasn't a long interval between and just four miles away where the ground is a little higher, you have exactly the same civilization with no interruption and consequently the flooded Ur which was much populated as an evidenced of Noah's flood, was probably popularized at the time by archaeologist who had no thought of having any relation to Noah's flood, but was simply doing it in order to raise money for their excavation. As the evidence is too strong in that particular case against it, having any connection ~~with~~ <sup>with</sup> the flood at all and there are other similar areas elsewhere in Mesopotamia, but they come at different periods, so that I do not think that we have any evidence from Mesopotamia of a flood layer which would correspond to the area of Noah's flood. My own guess is that civilization before the flood was not in Mesopotamia. That isn't to say that the Garden of Eden might not have possibly have been there. We do not know, but at least that the people at the time of the flood were not there, I believe, because it so happens that we would have found definite evidence ~~of it~~ <sup>that</sup> of it which we haven't. I wouldn't be a bit surprised if they were in Alaska or some place like that. We just don't know. Well, now then was it universal, we cannot say. Whether it was universal or not. It may be that Australia had no men living in it at the time and was way off from the rest of the world and was elevated up a few thousand feet higher than it is now and was above the flood ~~and~~ or did not reach to there, or possibly for some reason the water was all held on the other side of the world and didn't get to there. It is possible. But the

impression I get from the story is that most of the world was covered with it, if not all and most likely all. Certainly not a very small section. Now, I was going to speak about flood strata and I already have, I don't know as to the nature of it that there is much more we need to mention but what is quite obvious in the account. Perhaps right here it would be good to say a word about whether the ark has been rediscovered. There has been constant publicity from various sources in the last 30 years, the idea that some Russian flyers flew over the ark. And some even say that one or two of them went and saw it on the Mt. Ararat, about 1917 or 1918. And then they <sup>wrote</sup> ~~published~~ a full report that the boat should be suppressed because they did not want it to be published and therefore nobody has ever seen the report and the flyers were killed but they told somebody else who told somebody else and then on to another person and eventually it reached somebody who wrote a tract about it and told how the ark had actually been discovered. ~~And~~ A man came to me about 8 years ago and asked me if I would be willing to go with them to find Noah's ark over in Ararat and as they described it to me, their theory did not sound to me at all impossible, unlikely, but not impossible. Their theory that the ark might have landed near the top of Mt. Ararat and might within the next few years been covered with snow which turned to ice and be embedded in a glacier and preserved in the glacier for a period of many thousands of years and then now to have travelled that way down the mountain side until it got to a low enough level that it came out of the glacier and that then in one of those valleys there the ark, in a well preserved condition had come out of the glacier and was there. Now it sounds to me unlikely but by no means impossible and I said to them: "It would seem to me that there would be no harm in someone going and looking and seeing if they can find something of that kind. It would be very foolish to have any publicity about it before it was done because the chances are

one in a hundred that such a thing is true. If it was found it would be a very wonderful thing. But to go and look and make a lot of publicity and find nothing, would do a great deal of harm. And therefore I urged them that they get someone that they could trust to go over there and hunt for six months to see if they could find such a thing and examine it carefully and if they did find definite evidence then send a large party and examine it very carefully, taking scientists of different types with them and bring definite evidence regarding it. And I thought they were somewhat interested in the view I presented and I said that if you want to do this I would be willing to be one of the party. They were that anxious to have me because of my knowledge of the Old Testament, of Archaeology and of mountain climbing and so for the three reasons they were very anxious to have me in the group to go. But I said, I do not wish my name connected with anything like that in advance., I don't want any publicity given in which my name would occur at all in advance, and so they agreed that it wouldn't be. And so, in order to raise money in order to carry on such an expedition, they made up a mimeograph sheet in which they sent out to people they thought might give for it and they sent me one of the copies and it described the people who had promised to take part in it. One was a leader in the science of boatbuilding, connected with the Navy and various ~~of~~ men like that and when they mentioned one who does not wish his name to be mentioned. All that we can say about him is that he is president of one of the leading Theological Seminaries in the state of Delaware. (laughter) But I believe that a good faith with me on my desire that my name not be mentioned in connection with any advance publicity, I didn't pay much attention to it after that and I believe that their group after trying in vain to raise sufficient money to put on such a big expedition of this kind, that they finally broke up in some disagreement and two or three of their party left the rest and made an expedition on their own with an awful lot of publicity and went

over and exactly the thing happened that you might have expected, they found nothing. Now that doesn't prove the ark isn't there. In a great mountain complex like that, it would be entirely possible for it to be there and you could hunt six months before you found it. It is entirely possible. (end of record)

perfectly true and the ark had been broken up for kindling wood in the next ten years. We are not told ~~and~~ what was done with it. It simply could have stayed there and rotted in the next 300 years. We simply don't know anything about it, but that won't always have the harmful effect on people's faith you think it might because I remember about ten years ago, or a little more than that there was tremendous publicity through the U.S. absolute proof of the theory that evolution was going to be found. Out in the Grand Canyon there is a mountain called " ". It is mountain which rises up out of the Canyon to a great height and it is isolated from everything around. Isolated from both ends and therefore the Smithsonian Institution gave the money and organized a great party of scientist which were going to go and climb " ". And on this temple which for many many thousands of years had been separated from the mainland, they were going to examine the animals and see how they had evolved in different directions from that of the animals in the rest of the U.S. and thus to get absolute proof of evolution. About fifteen years ago, maybe a little less than that, there was tremendous publicity on this in the Newspapers all over the country. The great expedition was going to find be made, and absolute proof of evolution. Then the newspapers had a great deal about the details of the climb and how they got to the top and about the little incidents of it and then you heard nothing more about it. And people who went out there naturally asked what did they find, what is the wonderful proof of evolution that has been discovered and the rangers and the naturalists got tired of having so many people asking the question

so they made out a mimeograph statement to give to everybody who asked the questions and the mimeograph statement explained that the scientists had examined the top of the mountain thoroughly and that they had collected about two hundred specimens of small insects from it and they had taken them from the Smithsonian Institute and were going to be examined in order to see what evidence would come from them. Someday we would get the answer and as far as I know the answer had not yet reached the public of what was found about the insects. There was just exactly the thing I mentioned about the ark. There was tremendous publicity about how they were going to find absolute proof of evolution. There was nothing found. They might have said in advance. There won't be anything found, but that doesn't prove one way or the other as far as <sup>evolution</sup> ~~that~~ is concerned. But it just fizzled out it didn't do any harm. So perhaps this publicity about the ark hasn't done such harm that one might have feared. I think it is still possible that the ~~the~~ ark is over there, but I think it is very unlikely and I hope none of you will use it as a clinching proof in an evangelistic campaign (laughter). The people know what the situation is in the beginning of the book and I don't think you need to go back to judge this for the situation but you will have to note carefully and slowly what is stated in the book there. The first chapter of two may not throw much light on it, but the next few really will and so note what is the situation as it starts and what changes take place in these chapters. What are the historic and political events which are described here. What are the places mentioned and who are the people of importance in connection with it. That is of course, of comparatively little importance for our spiritual and individual lives. Whether a certain battle was fought or a certain man was king, these different matters have comparatively little direct importance for our spiritual and devotional life, but they are the skeleton, they are the backbone. They are the framework upon which is given that which has tremendous importance for our spiritual life and in order to properly to understand

the vital things, we need to have this background well in mind and so I am assigning you the background to figure out there for yourself. I should, of course simply pointed out to you, explain it to you, but we could take five or six years trying to explain the historic background of the whole scripture. If you learn to find it for yourself, then the rest of your <sup>lives</sup> ~~lives~~ you can be finding it and that is far better than to have us take the time to give it all simply as somebody else's opinion; the vital matter isn't as to what I think about it, but what the Scripture says and the vital matter there isn't what are these sounds, what are these words, but what do they signify. What do you properly infer from them? In II Samuel you had an introduction to what we mean <sup>by this</sup> ~~by this~~ ~~II Samuel~~ II Samuel is somewhat ~~more~~ simpler in this regard than I Samuel and we took it first. We assume of course, that you all know a little bit about the general structure of the Old Testament, although even if you don't, you will be able to figure this out sufficiently for our present purpose. Now, we want to go a good deal faster in our discussion than we have been going. ~~If~~ We want to stop at vital points and take time to really get into them, but a good many points that are quite important but not extremely vital, we may have to move over rather rapidly because we have a big book to go over to some extent in the course of the year. We spent a good bit of time on the vital introductory matter which is very important in the discussion of the Bible and important in understanding its full general teaching on situations, but we will have to pass over many problems which we would like to go into if we had limitless time to do it. I would like to ask, however, in the *rest* of the term, even though we won't have time to take up a fraction of the things we would like to in class, I would like to ask you if questions occur to you, wouldn't you please write them out. Anything that impresses you as a problem or difficulty as a reason for striking difference in an opinion I have expressed, or something that seems to be really important that we haven't

taken time to stop over, if you would make a note and give it to me, I would appreciate it and then from these notes we might be helped in picking out things that would be worth a little time to go over rapidly, although there will be much that we simply can't go into because of the length of time. The Bible is a book that we can spend our whole lives on and all we can expect to do in Seminary is to learn something of proper methods of approach. Proper methods; not simply looking at it superficially and getting a big quick view or not simply going through it with preconceived opinions and looking for proof texts to support your opinions, but looking at it and seeing what it really says and determining exactly what it means. So that the main thing we can do is to try to learn something of method of approach to Scripture and to get the most important facts of it in mind during this year. In our survey we have been discussing D, the flood and under the flood we have looked at the cause of the flood and the nature. And I think that is as far as we have gone. We mentioned under the nature of it the question of whether it was universal or not and we noticed that it at least covered a very very wide area. It at least was a very tremendous thing. It at least covered wherever man was. It is pretty hard to conceive of something quite as vast, quite as tremendous as here described, being confined to a certain section of the world. It is pretty hard to see how there could be a flood of the magnitude here describe and have it be shut up in one section. It would seem almost to require that it cover the whole earth. I would not dogmatically say that it absolutely did cover the truth, but I would say that it seemed to me that it be almost required by the description given. We mentioned the Babylonian flood strata in class. I notice that there is no evidence of flood strata in Babylon which properly relates to Noah's flood, even though there are flood strata in Babylon, there are flood strata in Johnstown, Pa, and in many many other places, but something relating to Noah's flood, we do not have evidence of it. #5 is the consequence of the flood.

The consequence of the flood can be expressed first A - Blessing on the Righteous, but not removal of the curse. The curse still remains, but those who come through the flood are given a great blessing and are given a promise that will not be another flood of such magnitude as this one. That God will not wipe out all humanity by a flood again. We have the account of it in Genesis 8 where we are told about Noah's coming out of the Ark and building an altar and the Lord smelled the sweet savour and the Lord said in His heart, I will not again curse the ground anymore for man's sake for the ~~im~~agination of man's heart is evil from his youth neither will I again smite anymore everything living as I have done. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease. A declaration of the continuity of the general condition which we have. A recognition of the weakness and evilness of man as a result of sin. The imagination of a man's heart is evil ~~xxx~~ from his youth, even regenerate man is so effected as the result of sin that it is necessary that there be a long process of sanctification and God is not going again to send a universal flood and then in chapter 9 He goes on with His blessing of Noah and we have the statements, the command to be fruitful and multiply and replenish the earth, to fill up the earth. That English word replenish some people draw conclusions from the "re" in it about the previous condition that the "re" is purely an English "re". It is not a Hebrew "re". The Hebrew word is simply "fill up". And in Old English the word replenish is the way to say "fill up". Modern English, if we say replenish, we think it is filling again, but that is not in the word replenish. It is simply be fruitful and multiply and fill up the earth. The earth was now pretty empty compared to the situation before when Cain's descendants and Seth's descendants and the descendants of the other sons and daughters of Adam who had been all wiped off by the flood. And they are to fill again but that is not in the Hebrew word, which is just to "fill" and of course



this filling doubtless went far beyond went far beyond the . Doubtless, well, I don't know, we can't say how many people were on the earth before, maybe there was just as many before as there were in the next few thousand years after the flood, but maybe there were as many before as there were hundred years ago or two hundred years ago, but I suppose there are four or five times as many people on the earth today as there was two hundred years ago and doubtless there was only a small fraction of the number that are on the earth today. I imagine that 500 years ago, there were perhaps a tenth as many people on the earth as there are today, maybe a twentieth, and I would doubt that there were any more than that on the earth before the flood. Then in verse 2 of chapter 9 He gives a promise. "The fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth." A fear of man, an attitude of all creation towards man into your hands are they delivered. A supremacy of man over the animal creation is stated in verse 2 here. And that indeed is a strange thing, how man physically weak in comparison with so many portions of the animal creation, very small compared to the strength of the horse, tiny compared to the strength of the elephant, yet is able to have the horse and the elephant, and many of these animals to obey his will and to some extent even to put fear into the many much larger animals which could destroy him very easily that is apart from modern invention. (question) Let us look at that. What particular verse do you have in mind? Ch. 1-- God said, let us make man in our own image and let them have dominion over the fish of the sea, the fowl of the air, the cattle, all the earth and every creeping thing and then in vs. 28, God blessed them and said have dominion over every living thing that moves upon the earth. He gave them dominion before the flood, giving dominion in the first place, and now in ch. 9, here; that of course is a dominion which is given originally under a circumstance of innocence. It is ~~to be~~ before sin has come into the world. It is a situation in

which there was no destruction. There was no danger, There was no fear. There was no disturbance, all ~~were~~ friends and doubtless the situation was prior to the fall. Now since the fall there has come into the animal creation hatred, terror, and destruction. (end of record)

animal creation and under those circumstances we might wonder. Does man still have dominion over the animal creation or does he lose it at the Fall? And in ch. 3 and 4, there is nothing stated as to whether the dominion has been lost or has been retained. It might be natural to think that it might be lost. On the other hand, it is altogether possible that it could be retained as it is not stated. But here after the flood, the dominion is expressed here, but expressed in a different way than under the condition of innocence. There man was given dominion over these friendly creatures. Now, he is told that the fear of <sup>him</sup> ~~the~~ and the dread of him has become all the creatures and into his hand they are delivered. The dominion, I think, then would be just as extensive as it was before. But it is a dominion that is tinged with fear, with the recognition of the results of the Fall. There is no longer the friendly attitude that there was prior to the fall. There is the hatred, the <sup>distruction</sup> ~~disturbance~~ among animals, the destruction of animals by man, and sometimes man by animals, but there is a fear and a dread of humanity based upon the animal creation. They are delivered into the hands of man. It still remains then, a large portion of the dominion which God gave before the Fall. It still remains, but it is very ~~different~~ to the previous situation, and it gives man the authority and dominion to a large extent built upon fear rather than friendship and recognition of proper relationship. And then, vs. 3~~2~~ is something that we haven't had mentioned before. Every moving thing that lives shall be ~~food~~ food for you. The Old English word "meat" is the same as our modern word "food". The Bibel, when it says "meat" means "food". They can speak of an apple as "meat", vegetation is "meat". In

this case, of course, since it is speaking of moving things, the word "meat" would be equally correct but not an exact translation of the original since the original is food in the wider sense. But He says that every moving thing that lives shall be food for you; even as the green herb have I given you all things. What does He mean? "even as the green herb"? Well, previously he has said in vs. 30, He has said in vs. 29 that every plant to you it shall be for meat, and in verse 30 to the animal creation "I have given every green herb for food". Now He says that the animals will be for you food, even like the green herb. In other words, the man is now told that he can eat animals. You might say, does that mean that man never ate animals before? ~~Of course not!~~ It doesn't say so. It doesn't say he didn't, it doesn't say he did and so we do not know, but we do know that after the flood, man is explicitly told that the animals are to be food for him, during the present age excludes vegetarianism. There are those who refuse to eat meat on two grounds some on the grounds that they say that it is not good for them to eat meat, that our bodies are better off eating vegetables and there are others who say that it is not right to kill an animal in order that we may live. I have a friend, a Canadian student studying medicine in Germany and he was a very strict vegetarian. He used to walk miles in order to find a vegetarian restaurant and the last night before I was leaving Berlin, he came over and helped me pack and my landlady <sup>cooked</sup> ~~fixed~~ up some scrambled eggs for us and as a special treat in recognition of this fellow's kindness, she mixed in just a little bit of bacon and he wouldn't touch them, of course. And she says, that little bit wouldn't hurt you. Well, he said, that is not the question. I am not interested in its hurting me, I don't believe that it will hurt me, I am not worried about that, but it is the principle of things. I don't believe that an animal should die in order that I can live. Well, it sounds like a very pretty sentiment, but it is not a Christian sentiment. It is not a Biblical sentiment because the Bible

teaches that God has given the animals as meat, as food for man and therefore there is no reason why we should say that we will not eat it. God has given them to us, it is a sentiment that is not based upon fact. I remember that I mentioned this to another fellow and he said, well, how does he wear shoes, they come from a dead animal? He said, why doesn't you ask him how he can be consistent and do that? Well, I didn't want to ask him that. I was afraid that if I did, he would start wearing wooden shoes. (laughter) He was of this principle and he probably would have carried it out consistently and I preferred that he should but the, it is a beautiful sentiment, but it is not a Christian sentiment. It is not a sentiment that is based upon fact. God has given us this food to eat and then as to whether meat is harmful to us, God told Noah that the animals were food for him as the green herb. Now, whether it was harmful before the flood, or not, we have no way of knowing. It may have been very harmful, it may have been good, it may have been eaten the, we don't know. But we have the assurance here that meat is given to be eaten. I believe that there were many ~~sci~~scientists, there were many physicians 20 years, 30 years ago, that were convinced that there was a great deal of waste matter in meat that was very harmful and people could often be much more healthy with just vegetables, but now with the new discoveries of vitamins and the acids, it is definitely established that there are a good many substances in meat that are necessary for the proper carrying on of human life. Man can get them, possibly from cheese, milk, but not fully. The easiest source to get them from is meat. The Scripture says that meat is given us that the animals are to be food for us, as the green herb, we can take it as something that is true. (question) It does say that it is His will at then, and from that we cannot draw conclusion. It is just like the old syllogism "all men are mortals; Socrates is a man therefore Socrates is mortal". All right then, Socrates' horse isn't a man, therefore it isn't mortal. If you say that men are mortal that

doesn't prove whether the horse is immortal or whether they are not mortal. They are just outside the sphere of discussion and this says that since the flood, ~~the~~ animals are given us for food. God has given them to us for that purpose and they are good for us to eat. One can guess one way, one can guess the other, but unless you find further evidence it is purely a guess. (question) You mean why is it different? Well, the Lord, later on, gave explicit command. In fact He even told Noah before this that there were some animals that he called clean and some he called unclean, and there are two reasons which there might be for the differentiation. That is something that we will come to in Exodus, but there is no harm in just a word on it now. There are two possible reasons. One reason might be this, that under particular climatic conditions, it might be much easier to keep one particular type of food. One might have to be eaten immediately if it were to be good. One might deteriorate much more rapidly. There might be various reasons, but under particular conditions, one particular type of meat was much more suited than another. And another matter about the commands to the Israelites is that very often commands were given more for the purpose of containing a lesson. More of impressing upon their hearts that they were a peculiar people. They were different, so to speak. They had things to do that marked them off from the nations round about them and they showed that they were set apart from them to God and did certain things simply to indicate that fact. And so just how much under one category and how much under the other, you can't tell. That is the question which will be of great importance a little later when we get to that, but which relates right direct to here so I am glad to have it raised at this time. Then in vs. 4, however, says but flesh with the life thereof, ~~which~~ <sup>which</sup> is the blood thereof, shall ye not eat. Now there are people I know of who say the Mosaic law is done away with and therefore we do not have to obey any of the commands of the Mosaic hygiene and there are others who say that we are much better off

if we do. I know some Christians who try very definitely to carry out the Mosaic law in their eating, in their hygienic life. But this matter of the blood in the meat is not something which originates with the Mosaic hygiene. You find it right here in vs. 4 given to Noah. But the flesh with the life thereof, which is the blood thereof, shall ye not eat. And you ask right away, what is the reason for this? You remember in Acts 15 when the people were told, the Christians were told by the council in Jerusalem they need not obey the Mosaic law, they were told nevertheless they should abstain from things 11 . They were told to do that. Well, now, in this case, here, the question is why did He command them not to eat flesh with the blood? Was it because the blood represents the life? And it was to bring to their minds the lesson, the important lesson of the fact of life being in the blood. Blood must be shed for our salvation. Is it a means of giving us a lesson? It may be. On the other hand, maybe there is something hygienic in it. I heard a paper at a meeting of the Oriental Society one time by a Baltimore physician in which he presented the results of tests that he claims to have made with animals which were killed and the blood taken out in accordance with the Mosaic law and ~~of~~ animals of which the blood was not taken out and calimed to find that the meat was much more healthy, much less toxic of the animal from which the blood had so carefully been removed. The important thing here to note is whether this is something that should be taken in consideration in present life or not. It is something that goes back to Noah. It does not start with the Mosaic covenant, or the Mosaic law. Now we have this blessing on the righteous man, but not removal of the curse. The blessing is somewhat different from the blessing before the fall of man. And then, of course, he establishes the covenant with him. He says right after this that He is going to require their blood, whoever sheds man's blood, by man shall his blood be shed, for in the image of God made He man and then He tells in 8f of making

His covenant with man that He will not cut off all flesh by a flood and putting up the token of the covenant, setting his bow in the clouds, which would be a token of the covenant between God and the earth. When the Babylonian records were first discovered, they immediately naturally looked for the rainbow and someone found the Bow in it, but then on closer study they found out that it was a misinterpretation of a word in the Babylonian record. There is no mention of any rainbow in the Babylonian record. That is the sort of thing that wicked man would put out of his mind. It is a sign of God's goodness and a blessing upon His own and one of the things that would not be remembered (question 13 1/2) Well, now that relates to a point that we will come to in just a minute. Now, the covenant, the blessing of the righteous, has this sign of the bow in the clouds. Now does it say here that there was no bow before that. Does it say that there was no rainbow previous? It doesn't say so. It says here, from here on when you see the rainbow, you'll know that is God's promise. If there was a rainbow before He did not recognize it and did not say what it means. Perhaps there wasn't any rainbow there. I mean we cannot draw conclusion where it doesn't state any, but in either case, now the rainbow has this meaning. (end of record)

A. was blessing on the righteous, B was changed condition. You notice that there are certain changes here. There are certain new things that have come into existence after the flood. Here we are told that they may eat animals. Well, "did they eat them before?" Is this strictly a new thing? We don't know, but at least, it was not in the Garden of Eden and there was no mention of it before, it is a possibility that it was nothing new. The rainbow. God says, I set my bow in the clouds and when I bring a cloud over the earth, a bow will be seen in the cloud and I will remember my covenant. The sign is there. Does it mean that there was no

such sign before? And yet it perhaps looks in that direction. It seems to suggest that there may be a definite change there. How that change could take place in a few ways; it could be ~~if~~ it hadn't rained before or it could be that there had been no , there simply was no rain there. Of course, we were told back in the garden of Eden that at that time God brought up the mists to water the ground, it had not rained. And we are not previous to this told of the beginning of rain previous to the flood. Maybe that was the first rain, maybe it wasn't. (question) And so there might be some reason why you would not have rain before, though you might have rain. At any rate it is a possibility that this was a new condition. Now, there is another suggestion of a possibility of a new condition and that is that you find a very strange story in the end of this 9th chapter. A story there which is briefly told and we must say that we do not understand it altogether. There are elements in it which are not given us. The sons of Noah went forth from the arc, Shem, Ham, and Japheth, and Ham was the father of Canaan. These are the three sons of Noah and of them was the whole earth overspread. That is later on, of course, it doesn't mean at that immediate time. And they we read that then Noah became an husbandman and planted a vineyard, and he drank of the wine. Now he didn't plant the vinyard the day after he came out from the flood and drink of the wine the second day. It is quite evident that between the coming out of the ark and ch. 9;21, a period of months if not years has gone by. There is a period of time long enough after he plants a vinyard for it to produce grapes. I don't know how long it takes, but it is a matter of a few days at least before, I don't know whether they produce the first year, or not, at any rate it is at least a few weeks , months, and possibly a year or more. And then we read that he drank of the wine and was drunken and was uncovered within his tent and here is this man that has been described as a preacher of righteousness. This man whom God chose as the only righteous man on



the earth and now he is drunk. He is drunk of the wine that he has drunk. And you say right away, what a very very strange thing. <sup>Has Noah</sup> After all he has gone ~~through~~ through, gone back on his good character and turned away from God after all this, that is possible. But it doesn't seem extremely likely and so there are those who say this means that before the flood, you could have your vineyard and you could take your wine out of it and you could drink it, and of course, wine is the Hebrew word that means what comes out of the grape. That is, you take the grape and you crush it, pour out the juice out of them and that is the Hebrew word called "wine". And you have this material and you let it stand and possibly it could stand quite a while and Noah was not accustomed to this idea of fermentation. Perhaps, there is here for them, a new condition described which did not exist before. As in the case of the rainbow, as in the case of the eating of the animals, we are not told that there is anything new about this, but as in those places, it is an inference that at least deserves consideration. It might be a new condition. But perhaps we have in these three regards changed conditions after the flood. Well, now, if they are changed conditions in these three regards, we wonder what would cause it and, of course, the Lord could cause it anyway that He chose. But we do notice that among the ~~planets~~ planets we notice that there are some with rings around them which are very strange large rings of vapor going around them and there are those who suggest what is called the Canopy theory, the idea that we had rings around at least one of the planets now, these rings of vapor around them, that possibly the earth was in that condition prior to the flood where there were great rings of vapor around the earth and where you didn't have the bright light of the sun. You didn't have the strong changing of light <sup>under</sup>. You had conditions, perhaps, which were quite different and which you might ~~not~~ not have the fermentation as you have now and that you wouldn't have had the rain as you have now and that it would also relate to the type of food which

are desired both for animals and for human being and that at the flood the rings were brought down, the vapor was condensed and brought down onto the earth and that naturally was raised the level of the water considerably upon the earth, I believe about 3/4 surface is now covered with water. The region where people lived before the flood might even now be covered with water. This area might be under one of the oceans, we don't know. That is a theory which has been suggested. It is a theory which seems to fit with some of these suggestions but they are not clear statements of Scripture, they are merely suggestions and we do not have the data to fact it through and make certain, even to prove it true or to prove it false. (question 7) Oh, yes, the length of life. It is true, of course, that man lived ~~for~~ <sup>far longer</sup> according to the Bible before the flood than he has since. Well, now the effect of sin would naturally decrease the human life and we find these patriarchs living these very long periods but it is a fact that the long life is to continue pretty steadily all through up to the flood. It isn't just a constant diminution from Adam on down, and then after the flood, we find that the life rapidly decreased and consequently God has suggested that possibly a change has resulted in the human body and is wearing itself out much more rapidly and cutting down the length of the human life. Well, now, this is a theory which I think it would be very foolish to go out and preach as a Biblical teaching, but it is an interesting suggestion and the difficulty with it is that no one of these conditions that we have mentioned can be proven not to have existed before the Flood, but there certainly is the suggestion that they didn't and in the case of Noah, it is something that is very enticing to think that actually he didn't realize the effects of this would be, but that actually it was something that was new. Well, now, in the account we should go on and look a little more at the account. As I said, it is an account which we don't understand. We don't know just what it was. He drank of the wine and was drunken and was uncovered within his tent and

Ham, the father of Canaan, saw the nakedness of his father and told his two brethren without. Well, now, does that say that Ham had done anything wrong here? After all the verse might be Ham glances in and he sees that his father is in a bad situation and he goes and tells his brothers that they must come and do something about it and it is only later on that we get the idea that there is anything wrong that has happened. And what is the wrong thing that has happened? Verse 24, and Noah awoke from his wine, and knew what his younger son had done unto him. Now that English word, "younger" simply represents the Hebrew "little" and son as we know in Hebrew means posterity. It might mean son, grandson, great grandson, anyone who was a descendent of his. He knew what his little son had done unto him. Well, how did he know? And where is the little son? He said, cursed be Ham who has done this wicked thing. That is not what he said. Well, some say Ham was the youngest of the three and therefore since he is the youngest of the three, therefore his younger son would mean Ham, but they are always listed as Shem, Ham and Japheth; Ham is always listed in the middle. That doesn't prove whether he is the youngest son, but as far as I know there is no proof that is/ he is the youngest son and he awoke and knew what his little son had done unto him and he said, cursed be Canaan and just above, we read, Ham the father of Canaan, and so it would suggest that the one who had done whatever the reprehensible thing/<sup>that</sup> was done was not Ham at all but was Canaan, the young one, the grandchild. He is the one, certainly he is the one who is cursed. There is no mention here of any curse upon Ham. There is no criticism of Ham whatever, except for the fact that he is the father of Canaan. He is not criticized for anything else here at all. You certainly cannot take verse 22 and consider it as a criticism. If you take the verse alone, there is nothing in it alone to suggest that it is a criticism and in verse 24, it says; and Noah awoke from his wine, and knew what his younger had seen his nakedness. That would, of course, correspond

verbally with 22, and the father of Canaan saw the nakedness of his father, but that is not what he says. He knew what his little son had done ~~with~~ unto him and so to exactly is something that you can't do. And so we must say that there is something that we don't know what it is. We don't know what was done to Noah, but it certainly is pretty difficult to deny that it would seem to be Canaan rather than Ham who did whatever it was else ~~sp~~ why on earth should Canaan be cursed. Why should one of Ham's many sons be cursed and the whole curse be directed to this one and no mention of any other son of Ham, and no mention of Ham himself. And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren. There was a man up in Canada a few years ago who wrote an article on anthropology, a suggestion for the book of the American ~~Scientific~~ Scientific Affiliation, and the article he wrote was not printed because he made up his own brand new anthropology which was different from anybody else's in the world, that I know of, and while it was very interesting, it seemed to have no factual basis and therefore it wasn't used, much to his disgust. But he devoted the greater part of his article to the discussion of the three brothers Shem, Ham and Japheth and he said that what is needed in life is to have Shem, Ham and Japheth working together and that when the three brothers' don't work together, we get into trouble and he said that Shem is the Semetic peoples, the Hebrews and the others; Japheth, Dr. Spieser wrote an article about fifteen years ago in which he suggested that the mountain folk above Mesopotamia, up in the mountains there. There were quite a few mountain people there, for a collective name for them all we might call them Japhetites and two or three others had taken over the suggestion and had been adopted by many, but he evidently had gotten ahold of that and he said the Japhetites were these mountain people and the Shemites were the Hebrews and the Arabs and then he says the sons of Ham were all the rest (he ignored Cursed be Canaan) of them and so he said that when it says cursed be Canaan, he says a servant of servants shall he be to his brother, he said that a servant of

servants means an ideal servant and therefore this means that Ham is going to be the ideal servant and he said that all our great inventions come from Ham and he started in and he listed all the great discoveries which have been made in modern science, very few of which, he says, have been made by the Jews, and none of which have been made by these mountain people in Mesopotamia, and that all of them were the descendents of Ham and the prophecy was wonderfully fulfilled that Ham was the ideal servant, the servant of servants. Well, I thought it was a rather fantastic theory, but the thing I mentioned it for here is that it is exactly opposite to what the verse says. The verse says "Cursed be Canaan." It doesn't say Ham is cursed. There is no curse upon Ham anywhere in the . The curse is on Canaan, and a servant of servants shall he be is not a blessing, but a curse and therefore it doesn't mean that

(end of record)

to his brother and then he said, blessed be the Lord God of Shem and Canaan shall be his servant. Thou shall enlarge Japheth, and he shall dwell in the tents of Shem and Canaan shall be his servant. Now you wonder who this Canaan is and you read down in ch. 20.6-- the sons of Ham are Cush, which is Ethiopia, and Mizraim, which is Egypt and Phut, and Canaan. So Canaan is one of the four named sons of Ham and if you want to know more about Canaan, you look on to verse 13 and you read that Canaan begat Sidon his firstborn, Sidon you know is the city there in Syria in Palestine and Heth, that would be the Hittites, and the Jebusite, and the Amorite, and the Girgasite and the Hivite, and the Arkite, and the Sinite, and the Arvadite, and the Zemarite, and the Hamathite; and afterward were the families of the Canaanites spread abroad and the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou

Gaza; In other words, Palestine and Syria, as thou goest unto Sodom and  
 and Admah, and Zeboim,  
 Gomorrah, even unto Lasha. So it is very clearly stated in ch. 10  
 here that Canaan means the people who were in Palestine before any Is-  
 raelites went up. They are the white people who were in Palestine be-  
 fore the Israelites came in and who were conquered by the Israelites  
 at that time and made to be doers of work and drawers of water and ser-  
 vants to the Israelites and they were here first by Noah and the statement  
 made that they shall be servants ~~is/that~~ ~~it~~, they shall be ~~jection~~ and  
 that was fulfilled with the Israelites conquest of Canaan and with the  
 Israelite treatment of the Canaanites, and it has nothing to do with Ham  
 except that Ham happened to be the father of Canaan as he was of many other,  
 and it certainly has nothing to do with the negroes because there <sup>is</sup> ~~is~~  
 no suggestion anywhere in the Scripture that Ham had any connection  
 with any Negroes whatever. But whether Ham ever did or not, certainly  
 Canaan never did and so it is a very strange instance of how people can  
 take two or three words out of the Scripture and can build upon them things  
 that have absolutely nothing whatever to do with it, but the sad thing  
 is this that we all will do it if we are not careful because the air is  
 just filled with misconception and the Lord wants us to get back to the  
 Scripture and see what is there and take what it says and that what it says  
 is true and what we infer from it may be true and what we infer from mis-  
~~is~~ understanding of the statement we have no reason in the world to  
 say. (question 3) Verse 19? And the border of the Canaanites was from  
 Canaanites as you go south toward Gerar to Gaza; then as you go to Sodom,  
 that would be from there going east again, Sodom and Gomorrah and Admah  
 and Zeboim, even unto Lasha. In other words which would be most of Pales-  
 tine and probably half ~~too~~. (question) No, the Ethiopians are a  
 very definite <sup>white</sup> ~~type~~. Their skin is black but their other characteristics  
 are all white. It's like the people of India, ~~who~~ ~~are~~ ~~black~~, but who  
 whose skin is  
 are very definitely not Negroes. That is an effect from the climate, but

it is altogether possible that the Negroes are descendents of Ham, but it it is just as possible that they are from either Shem or Japhet. We have absolutely no evidence on it one way or the other. One of the sons of Ham is Mizraim, that is Egypt and we have an Egyptian record as to the account of how at about 2000 B.C., traveling south down the Nile, while on the Nile they came in contact with the Negroes. The Negroes were far south in Africa. The Negroes worked North and the Egyptians worked south and they met and they gradually worked further north, but the Egyptians came in contact with them after they evidently had been separated from each other for a very long time. Well, now, this incident, then we don't altogether understand. There are doubtless elements in it that are not clear to us. It may be that the ~~presentation~~ fermentation, the drunkenness was entirely new. I like to think so, in view of the wonderful things told about Noah's character elsewhere. The statement, God shall enlarge Japhet and he shall dwell in the tents of Shem; is usually taken by interpreting the tents of Shem, the revelation of God given through Shem to Abraham, to descendents of Shem, that the blessings of it are to be taken over by the Gentile nation who are the descendents of Japhet. That is usually so interpreted. That is the general inference, but it is as likely as any inference I know of. Thou shalt enlarge Japhet is usually taken to mean that Japhet spread widely over the world, and ~~the sons~~ describe ~~the~~ of Japhet down below which seems to have covered a much larger area than either of the others. Although the great bulk of the people of the earth, we are not in a position to know whether ~~they~~ <sup>they</sup> are descendents of Shem, Ham or Japheth, for that matter, I think that it is vital to realize that we are not told anywhere that there is a hard and fast division between them. That the sons of Shem went over there, and that Japheth was here, and Ham here and never intermarried. There is no suggestion anywhere of that being the case and therefore it would seem altogether possible, and probably that there was perhaps a line from each

of them which a line of leadership, a line ~~of~~ of groups which looked for their leadership <sup>to each</sup> ~~of~~ one of the three, but which the population of which was very great and the word Semetic, as we use it today, I think that is important to recognize is not a racial term. Semetic today does not describe any particular race. It describes a group of languages and these languages are spoken by people of varied diverse background and varied diverse physical types. Language doesn't tell much about physical type anyway, because languages are often taken over by people of very different nature, either if they are another nation or if people migrate, you will find for instance down in S. America you will find a great many Germans in S. America who are now Spanish speaking. You would never dream that their background was German. Their racial condition, their physical structure is very definitely German, but when you hear them talk, they are just as Spanish as anybody in South America. They have lived there and given up their German language altogether and taken over the Spanish language of the people who got there a little bit ahead of them. And the Semetic languages are spoken by as ~~as~~ a matter of fact, Cush, here, of Ethiopia is one of the sons of Ham and the language of the Ethiopians is a Semetic language and has been for many thousands of years. Semetic as used today is not a word of descent, it is a word of language. Well now (question) comes from Judah who was a son of Japheth and strictly speaking it only means the tribe of Judah, is Jew because the other tribes were taken into captivity first, but it has been extended to some extent to cover all the but when the Jews want back to Palestine, they name the king of Israel as Judah. (end of lecture).

For next Monday and Tuesday. There will be no assignment for this Thursday. Now please turn them into the middle aisle quickly. What Middler here has his Hebrew Bible with him? Nobody? Well, the thing I thought of mentioning in I Samuel we could pick up next Monday. It will take us about three minutes but it is a very interesting point and next



Monday, you Middlers bring your Hebrew Bible with you because I want to call your attention to a very interesting point in the first part of I Sam. and for that reason I was going to try to give it to you today, but next Monday will be just as good. This is of course, two days late, what I have here for you this morning. Now we were looking last time at the consequences of the flood. We were noticing ~~that~~ the blessing on the righteous and noticing the suggestion of changed condition. I think it is better to say the suggestion of changed condition, rather than changed condition. I think they are very definite suggestions and definite enough and strong enough to lead me to think that it is rather probable that these are actual things, but I do not think that it is at all certain and no one of them is clearly stated that the condition is different from before, but there is a strong suggestion that it was and it fits in with the idea that the flood was a great cosmic event which seems to me to be most probable, although there we should not be dogmatic on. I know that the ordinary ignorant person is much more attracted when you go out to preach to them and you say "This is it". And you proceed to tell them the whole history of the universe and this is how it happened, and he is much more attracted than if you have any uncertainty about anything, and therefore if your purpose simply is to build up a church and to bring people in particularly uneducated people, you might say that it makes for greater immediate effectiveness to ignore any uncertainties and be absolutely positive about everything. But don't think that your purpose simply is to attract people and to build up a group. I think that is a vital purpose and one which you should remember and I don't think that you should ever forget that purpose. That is very vital. There is no point in talking to empty rooms, but I do think that you can, there is plenty that is absolutely certain in the Scripture to talk about. You don't have to be speaking about the things which you are uncertain about. There is plenty to speak about that is absolutely certain and , but you

cannot speak a great deal with a positive definite clear message about the things that are certain in the interpretation of the Scriptures and stick to them without having a pretty good idea what the things are on which there are various possibilities of opinion, knowing where the exegesis of that material of which you are quite sure as to exactly what it means and then I think that when people are a little more trained in the faith and a little further educated in the word, it is useful for them to learn about those matters on which there are various possibilities of interpretation and I think that in the end you will find the leadership that will be used of God is a ~~lxx~~ leadership which speaks positively where the Bible speaks positively and which judges between possibilities where the Bible only gives us possibilities and who does not try to go beyond that which is . If your purpose is only to attract people, and to get them to coming and attending your meetings, that that is all your purpose in life, why then why bother to study the Bible at all. Why not just speak to them in an interesting way and in an effective way and get some good soft stories and that is all that you need and that is the purpose of one. Now, I say, that is a part of your purpose and a vital one, to get people in, but more important than that ~~is~~ is what you give 13 1/2 . There is no point in having a lot to give them if you don't get it. You must get them but you must also give them something that is worth while and so our purpose here is to try to train real interpreters of the word. And so in this I think that this is a point that is sufficiently clear that it illuminates our understanding and it is helpful and I think that you should remember that it was possible that these conditions were more or less the same before the Flood, and that there is not an absolute change in conditions, though there are at least instances of . Now E if Ge. 10-11. We will not linger over E. I shall just try to point out a few vital things about E. Under this #1 is the table of the nations. This table would be worth a great deal of

study. There is much in it that is clear, much in it that is not yet understood or known to us. The table does not try to explain the whole situation in antiquity, but it gives us certain very important facts and it gives us certain facts concerning which we do not have sufficient background to know fully what they mean, but we may have it sometime as we discover new things about that ancient world. I am just going very rapidly to mention a few matters in connection with (end of record)

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table while in general genealogical, does not seem to be strictly genealogical. There are cases in it where the word son seems to be used as one who was subject rather than than who was descended. It seems to some extent to give a political relationship rather than simply a genealogical relationship. It seems to show something of the development of a different nation of antiquity, at least a portion of the world of antiquities, and of their political relations here, to some extent, linguistic to some extent, racial to some extent. It is not a straight direct genealogical table. You find, for instance, in verse, 15 Canaan begat Sidon his first-born, and Heth. Sidon <sup>was,</sup> ~~is~~ of course, a great city. Verse 19, and the border of the Canaanites was from Sidon. Sidon was one of the greatest cities of the Canaanites. Yet Sidon is the name of a man, the son of Canaan, and that all the people of this particular city came from him and the Hittites came from the second one, is not at all a likely interpretation. And when you read the next verse .. and the Jebusites, and the Amorite, and the Girgasite... that is quite clear, those are names of nations, not of individuals.. The Jebusites, the Amorites, The Girgasites, they are names of nations. This is not a table of individuals to any great extent, although there are individuals names in it. It gives us some of the nations which come from Japheth and from Ham and from Shem. Some of these nations are very well known to us, others we know very little about as yet. There

is an interesting statement down in vs. 21f where we have the children of Shem and then of Aram. We come down to Eber ~~who~~ <sup>...unto</sup> <sup>was</sup> born two sons; the name of one was Peleg; for in his days was the earth divided;. Now what does that mean? Was the earth divided? Someone has made the theory that if you look at South America and you look at Africa, you have the two sort of fit together like a jigsaw puzzle. They are separated now by many of thousands of miles of water, but at one time it was one land, and is now separated with all of this water between and they show various <sup>gaps</sup> between certain sections of S. America and certain sections of Africa and they say that where it says here ... for in his days was the earth divided;... that means when the separation occurred, when the two continents began to move apart. Now I do not think that there are many scientists today that think that is true and yet I don't think that it can be proven that there is absolutely no proof whatever to it, but the <sup>idea</sup> what this means here is rather unlikely in this case... was the land divided... Another possible suggestion would be that it was in the days Peleg that the event of the tower of Babel occurred, for then the people were scattered, and divided abroad. That strikes me as perhaps a more likely interpretation. This man, Peleg, at any event, has a name which means division and his name was given him because of his days in which the land was divided. Perhaps it means that his name was changed on account of the situation that developed. Perhaps it means that before he was named the great event occurred and he was given the name then. We are not told. So it is an interesting verse to conjecture about. And some of these names we know perfectly well like Mizraim - Egypte, Cush - Ethiopia, Asshur - Assyria, Aram - Aramians, Nimivah the great city named earlier in the chapter; to fully understand it we need much more evidence than we have yet discovered ~~from~~ from those ancient times. We can understand it now much better than we could have a few years ago. But we will not take ~~time~~ in this course to more than to mention these few acts about it and go

on to #2 The Tower of Babel. And we won't spend much time on #2 either. ~~Of~~ #2, The Tower of Babel is something doubtless which occurred after the time of Noah. It is hardly likely that Noah is involved in it and it quite definitely happened before the time of Abraham. We have no certainty of the name of anyone involved in this event described here. It is in between two periods. Just when it is we don't know, but the event described here, the Tower of Babel, is one which is very to get specific ideas on details that are not fully described here. I heard a very interesting story about how the people were building the tower. Suddenly the Lord confused their language and a man from above said hand me up that load of bricks, and the man below said in a different language, what are you talking about, what are you saying? And the man above couldn't understand just all of a sudden like that they began talking different languages and therefore they were all in terrific confusion. Well, it is possible that is what it means, but I don't think it is likely. I don't think it is necessary, I mean to say, to take it that way. It is not necessary to consider that this is an event which happened in a single instant. It may be, but I wouldn't say it isn't. I would say, that we cannot dogmatically say it is. Personally, I am inclined to think that it is not. Now one thing that there is much misunderstanding about is what were these people trying to do? We read in the beginning of the chapter the people were traveling, journeying from the east and they found a plain in the land of Shinar; and they dwelt there. And they said one to another, Goto, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. And they said, Come let us build us a city and a tower, whose top may reach unto heaven:, unto the sky, whose top reaches way up into the clouds. Well, why did they want to do this? Whose top reaches up into Heaven so we can get up there and pull God down out of Heaven and establish ourselves in control. Well, of course, whenever people try to do something against God's will, that is what

they are trying to do, is to pull God out of His control, but that is not what it says here as being the specific purpose. That is an indirect part of the purpose. But the purpose was that we will build a tower whose top reaches up into the sky and let us make us a name lest we be scattered abroad upon the face of the whole earth. Their purpose has nothing to do with the place where God is. The word Heaven is not used here in the sense of the abode of departed spirits or of the place where God has his headquarters for the control of the universe. The word "Heaven" here simply means the sky, the clouds, very high. A tower whose top will reach up into the Heavens and why do they want to do this? To make a name lest we be scattered abroad upon the face of the whole earth. In other words it is a one world idea. It is a plan for unity not under God's direction. It is a plan for human leadership, human headquarters, human control, which whenever that is done in leaving God out of account, it amounts to the defiance of God whether it is actually so stated or not and such a thing can never work, can never be effective, can never succeed. That doesn't say that God doesn't want us to have unity, but he wants us to have unity in recognition of Him and under His direction. (questi on) No, frankly, Mr. Blomquist there is an important point about the book of Genesis, or most any Bible Book. When we start into discussing subjects, I want to tell you the story of the history of America. I would not start in and tell you what happened on a certain day, then the next day, and the next, and the next, and go on that way for ~~four~~<sup>a</sup> hundred thousand days. It would be very very confusing and very difficult to understand if you did that. What I would do would be to take one phase and <sup>trace it forward away</sup> and then I would take another phase <sup>and trace it forward a ways</sup>. And then I would take another phase and trace it forward a ways and that is the way you do in any history, in any account of anything except the story of simply the life of one particular individual. If you were going to write a story of the last war, you would not say, on this day the Americans decided that they were going to attack

Pr.....ama. Now on this next day they moved forward twomiles to T.....  
and on the next day they made their actual attack on Pr.....and on the  
next day, the American ambassador in Turkey 10.

You wouldn't do that. You would say in the Pacific this happened. You  
might describe a year, you might describe a month, you might only describe  
a week. If you would think of the Pacific and go forward a certain dis-  
tance, and then take Europe and go forward a certain distance, and you  
would take each of them in a certain area which make a unified whole, then  
try to show its relationship to other areas. You have to do that in any-  
thing whether it is history, whether it is a story of something, whether  
it is prophecy, or whatever it is, we do not simply move forward in  
chronological spheres, we move logically along one and then com eback

and take another . Now here after chapter 9 at the end of the the  
question of asked what happened to the people after the flood. Well, we  
start in and tell about the three sons of Noah and the nations that came  
from them and we look forward a good many centuries and we describe the  
different nations that went out in different directions from the sons of  
Noah. We show ~~it~~ the future history of the sons of Noah, then we come  
back again and we say now, let's describe something ~~that~~ in the course  
of the prossess. We start back here and 11

ten days or ten weeks or ten months or ten , we don't know. But  
a certain length of time had and then they shoot out in various di-  
fferent directions and first we have taken and shown how from this rou~~o~~'  
tine these different 11 1/2. Now we come back and tell the  
events of it as we describe this great event of the divisions of the nations  
And so chapter 10 begins before chapter 11, and continues after chapter 11.  
And chapter 11 is one incident in the midst of the description in chapter 10  
And that is a very important thing to have in mind in study of the Scrip-  
ture or anything else. You ask, what is the chronological relationship  
between the two chapters and not ot assume that one comes after the other.

Now chapter 10 ends up with the families of the sons of Noah after their families after their kind, in their land, after ~~h~~their nations. Ch. 11 starts at ~~t~~ a time when the earth was of one language and one speech, which was very early in the course of these many events which are referred to in chapter 10. (question) At that time there was nobody ~~living~~ in 12 1/2 it was before there were any people. Now I don't mean that there hadn't been people before. Before the flood they may have all been in this

, we don't know, we don't know where they were, but at this time, this is sometime after they left the ark and before they were scattered abroad and so at that time all the people were together. There weren't a great many people, just a few thousand. There might have even been a million. But it was a comparatively small group of people speaking one language and then they became scattered abroad and eventually some people drifted across the ocean and came to this continent and we had a few hundred thousand Indians here before the coming of the white man. I doubt that in the whole of <sup>North and</sup> South America we had as many Indians as there ~~are~~ people in the state of Delaware. Certainly not as many people as there are in Philadelphia before the coming of the white man. Doubtless they were people who had either drifted across the ocean <sup>in boats</sup> or come across the sea. (question) 14 No, I mean the two are in different levels. It is reasonable, but they are different levels. That definitely ties ~~the~~ with what's in ch. 11. With what is in verse 25 then is made to happen from it, but we are not sure. It is purely a guess, that this is what 25 relates to. I would say quite definite that 11 is the beginning of that. the beginning, after that it of course, it went on far more with many other , of course,

(end of record)



At the time of Moses. Now that may be wrong, It may have been written at the time of Abraham. But I think it most likely that it was written at the time of Moses and that Moses at this point ~~is~~ gives this narrative a statement of how the descendents of Noah divided up into the different nations which were come, and the only stress of those nations which were from and well known then and others which had become extinct before, he doesn't bother to mention, and others which were then already in existence but not particularly important but important later. 1. Now in chapter 11, then, we have the people with this purpose. They are altogether, but they are getting too large to stay together. It's difficult. Maybe there was many as a hundred thousand now, perhaps there were even a million. But for that many people, it was ~~is~~ difficult to get enough food, to get enough room for decent living, together, and there was the possibility that they would become scattered and lose their identity, and they said, No, we want to keep one world. We want to keep together, unified. We don't want to get scattered. Let us build a great big tower here, which would be a sign of our unity. Something that we will be able to see when we go off a distance, and which will show us where to come back to our headquarters and we will keep ourselves closely united here in this great human organization. All of which ~~is~~ very excellent, if they had definitely God as the head of their organization the one whom they were following to carry on, but which in ignorance of God soon becomes something. And so we read that they said, Let us make a name, lest we be scattered abroad upon the face of the whole earth, and build this big tower. And then the Lord came down to see the city, and the tower which the children of men built. And you see what a primitive, early idea you have of the Lord came down, and of course, there are those who take it that way, but I don't think

Spirit is everywhere. Isn't it strange that when somebody says the Lord came down to see it, you say, what a primitive idea of God. And yet, when you say the Holy Spirit entered into the man, you don't say what a primitive idea of God. ~~App/~~ Actually both are figures. The Holy Spirit is everywhere. He is in everything. He is in this table here. He is in this wall, He is in the air, in everything ~~everywhere~~ is the Holy Spirit. And God is everywhere, but the Holy Spirit exerts his activity more in a certain place. He begins to take a greater control of one as that one is more ~~held~~ held to Him, and we speak of that as entering in. It is a figure of speech. And it is similarly a figure of speech, "the Lord came down" it means that the Lord exerted His influence particularly in a certain place. (question 3 1/2) (cannot distinguish answer)

(question 4 1/4)

Well, this is the Lord God without distinction of person. Whether the actual particular action was performed by the ~~as a unit~~ as a unit or by God the Father, or God the Son, or by God, the Holy Spirit, we are not told. It is, I think, a good conjecture that the second person of the trinity is the actual one who performed a great many of the specific acts we are told in the Scripture that the Lord did. And then it is altogether possible that there was a specific activity of Christ involved in it, but ~~it is~~ <sup>it is</sup> not so stated in the Scripture, but it does not say God, the Father, there, it is God. It is God, the one God, the triune God, and whether manifested particularly through one of the three persons, we cannot be sure. But if so, it would be a likely conjecture that it was Christ, the second person. (question 5) In His presence. You mean He is in the space around the table, but not in the table? Well, now, of course, that is a big question, the matter of the omnipresence of God, and to look at the Scripture evidences upon it; and to go into it, would be a big subject which would be very interesting. It might take us a month, I don't know. I don't have the material right now condensed, but it would

be very interesting to look into, but, I am speaking more of that which has been, I believe the view, of the Orthodox Christian Church through the ages. I think all branches of the Christian Church have actually held that God is everywhere. That there is no limitation to His presence. He is not like the man, who can say, "I'm right here, I am not where you are". "I look at where you are". Now, it would certainly not be beyond God's power to say that He would withdraw Himself from that part of the room and confine ~~myself~~ himself to this part, but I don't think that we have any scriptural evidence that He ever . That is the attitude that has been held by, I think, all branches of the Christian Church on this particular thing. And it would be interesting to look into the facts and see whether we could make a little bit more exact and precise our definition in that regard, but until we do so, I would stick to the generally accepted view, (question) 7 1/3 It is doubtless one of the verses which <sup>on</sup> this is based. Yes, I go to my Father. That would suggest that He was going somewhere where His father is and it is the belief of the Christian Church that God 7 3/4 . So that that would be in a way, a figurative use of it. It would be real, it would be true, but it wouldn't be in definite spacial terms, but it is a view that the Church, I think, has universally held. But, of course, you get into metaphysical types which are very difficult . (question) You are getting into spacial terms again and how much we can fit it into spacial terms, is the question. He is not a body with eyes and hands, He is a spirit. Now, for one of us, everything could be before us, and that we had a thousand television sets and we looked at this one and that one and that one and saw what was happening everywhere. But we don't have to think of any such concept about God. God simply sees everything is usually thought because He is everywhere, but He can exert His power as little and as much as He chooses. Now, there are doubtless a practice here that in our knowledge completely and there is no way you can express it.

Well, at any rate God came down, and He saw what was happening and He said, "Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Come, let us go down, and there confound their language." The Hebrew word, "come", I don't know why it is translated "Go to" in the Old English here, three or four times in chapter 11 here. I like the "come" a little better. I think it is a little more literal translation of ~~the~~ the original. "Come, let us go down and there confound their language; and that they may not understand one another's speech." Now, He says; what is he going to do? He is going to go down and confound their language that they may not understand one another's speech and so the Lord scattered them abroad and they left off to build a city. Now, it doesn't say exactly what He did or how He did it. What He did was to scatter them. He scattered them. He said, "Let's confound their language." And then He went down and He scattered them. Now what is meant by "scattered?" We don't know. It is possible that God worked a surgical operation somewhere in the brain of each one of these people so that all of a sudden they lost the language that they had and they took some new language and suddenly there were thousands of different languages being talked instead of one language as before. It is possible, but the Scripture doesn't say that is what happened, and I don't think that is necessary to consider that that is what happened. My own personal guess is this way, was that the Lord slightly intensified the natural series of events which take place. That He slightly increased that which takes place whenever you get a group of ungodly people together trying to carry on a project, even when you get Christians together that are not fully sanctified, you find that it happens. Well, in a little while, they get to misunderstanding one another and this one wants to do this and this one wants to do that, and this one says let's build an abutment over here on the towel, and this one says, no, it ought to be over here and

this one says that we have to put this kind of material in it and this one says that would be terrible if you put that in, you want to put this kind and pretty soon they get to fighting and they can't understand each other's language. They don't see any sense to what each other is saying. They think it is all foolishness. They say, if that is the kind of a tower that you are going to build then I am not going to have anything to do with it, I am going to go off here and build my own tower. And very soon we find that they are scattered abroad on the face of the earth and they lose contact with one another and their language then naturally and inevitably- in the process of time becomes so completely changed that soon they would not be able to understand even the words of one another. (question 11 3/4) How do you account for the tongues in the world today? There are many different theories about it. There is one group of tongues that are quite easy to account for. That is the group of tongues that cover about 2/3 of Europe. That group of tongues is very easy to account for because we can see how they came into existence. We have Latin. We have documents in Latin. We know how the people talked in Rome in 100 B.C. And then, we have today, people in France and in Spain, and in Portugal and in Italy, and in Rumania and in perhaps a dozen different countries speaking a dozen different languages all of which we can trace back step by step to ancient Latin, to ancient Rome, and yet today, some of them cannot understand each other at all. And we can take the language today of the Swedes and the language of the Germans and they can't understand each other at all, but we can find where certain regular changes have taken place in the consonants and in the vowels of the language and we can trace it back to an imaginary original language which we think may once have existed just as Latin we know existed, on the basis of these other languages. And then people take Latin and *Slavic* and *Germanic* <sup>about</sup> a dozen different groups like this and they trace them back ~~and~~ on a further imaginary process based upon the

same principles which we see in the development of Latin and ~~that~~ these Germanic language, and they take it back to what they think may have been the original Indo-germanic language ~~from~~ which all ~~of~~ these came. But when you do that, you have the n the source from which has come the language of 9/10 of Europe and a good portion of Western Asia. But after you do that, you have other languages in the world which have no <sup>observable</sup> relation to these. And where did they come from; how did they start, nobody knows. There are various men, who have various theories. Personally I like the theory of Gespert, the Danish linguist, best of all. His theory is that there is an ability in man to <sup>14</sup> language, that there is a natural ability to make language, <sup>that</sup> just as a child will learn to stretch his arms and move his legs and to do certain things, even if nobody ever showed him, would learn to talk, that there is this natural ability to develop a language. And he says that if you take a portion of the world ~~where~~ its children would be left alone, they would be killed off; there would be no possibility of their growing up. You take those portions, you have one language over very large areas, all through the Eskimo land you have one language over thousand of square miles, and very few people, scattered broadly, but one language.

(end of record)

...tropical areas... you take the area of America here, the sections where the winters are comparatively mild, and where there are berries or things that very small children, if their <sup>parents</sup> have been killed off by ~~animals~~, or died in some accident, and the children were left alone, and they could have grown up, and you take those areas and you will find in them there are many original languages. We have a couple of hundred Indian languages among a comparatively small group of people here, and some of them, as far as we can see absolutely under age, and his theory is, that given a few children, left to grow up naturally, without instruction from others,

have been able to develop a language, and that all of our original languages began that way, that it is a natural ability in man to make language, but most of us simply learn a language from others, but originally cut off from other language, there would be some process by which we would build a language. There are other theories, but I don't know of any that are as good as ~~it~~ that, but the fact is that we have perhaps several hundred, perhaps five or six hundred languages unrelated, as far as we know, but of these we have one original language, Indo-germanic, from which we have at least forty languages today that are clearly derived from it, and are related. (St) According to the Scripture account you have one original language- language. Now you have one original language, when the people are scattered, the language would differ and they would gradually develop other language, and when they would be completely cut off and the language destroyed, you <sup>might</sup> have brand new language start, we don't know. At any rate we have our situation today, and the Bible makes no attempt to tell us how it happened, so it is pure conjecture on our part. What the Bible does is tell us how it began to happen, and the beginning of it is here at the beginning-- this place when the Lord scattered the people abroad on the face of the earth, and they left off to build the city, and v. 9 says, "Therefore the name of it is called Babel, because the Lord began there to babel the language of all the earth. And from thence the Lord scattered them abroad on the face of the earth." Some of your Bibles have a footnote under the word Babel, which says "confusion," because the word "Babel" does not mean "confusion." Our modern English word "babel" means "confusion," I guess, and what they did was to babel, they couldn't understand each other. But the old word "Babel" here, is the name of a place in Mesopotamia; it is a Babylonian word "babel" which is in two parts, "bab," "el." "Bab" means "gate" and "el" means God. "The gate of God." And the city of the city of Babel, or Babel,

is a ~~agt-~~ gate and the sign that stands for "God." The name of the city of Babylon or Babel is "gate of God," and in this particular case here we are not being told what the word "Babel" means, because it is perfectly well known what the word "Babel" means, and doubtless was perfectly well ~~kw-~~ known to everyone at the time of Moses what the word "Babel" means. But Moses is pointing to Babylon as the area in which the ~~tw-~~ town of Babel was originally built, and Moses is saying, "It is very appropriate that the word / 'Babel' should be used/<sup>today</sup> for that place, that word which now means 'gate of God.'" Is not that the place where God balleled (or confused) the language?" That is, it is a pun, you might say; it is a play on words. And there are a great many of these plays on words in Genesis, a great many of them. There are great standard names given to children, given to cities, given to situations, and then there is a play on words whereby the appropriateness of this standard name is designated, and it is a misunderstanding to think that it is a translation of it; it is not a translation; it is simply a ~~perthe~~ pointing out how appropriate it is that such a name should be used; a name that sounds like something that expresses a certain idea.

III. The Generations of Shem. We find from verse 10 on of ch <sup>11</sup> ~~12~~, coming up to Abraham and Nabel, the generations of Shem. It is interesting to note that these generations of Shem begin ~~with-the-fact--ef-the~~ <sup>z</sup> Arphaxad son of Shem born two years after the flood, So that would mean that Shem ~~lk-~~ lived until five hundred and two years after the flood, <sup>/and if</sup> There are no gaps in this chronology at all, you then have Abraham born when Terah was seventy years old; in other words, in the three hundred and <sup>a hundred</sup> fifty-second year after the flood, /fifty years before the death of ~~Terah~~ Shem, fifty years before the death of Arphaxad, one hundred and eighty years before the death of <sup>Salah</sup> ~~Sarah~~, one hundred and ninety years before the death of Eber, forty-eight years before the death of Peleg, eighty ~~years~~ before the deat of Reu, one hundred years before the death



of Serug, and forty-nine years before the death of Nahor, the grandfather of Abraham. And so if there are no gaps in the chronology, every single one of the ancestors back to Noah were still living at the time of Abraham. That is not the picture that we get at all in the time of Abraham. We have a picture of a ~~great~~ wicked civilization which had turned away from God, and from which God called him to go forth to a land which God would show him, a land/<sup>in there</sup>which/also were people; there were great numbers of people scattered here and there who had forgotten all about Noah, and most of them had put God out of their hearts and minds. And so it seems most likely that there are gaps in the chronology along the principle we pointed out before, and thea- that there actually was a much longer period than the period of three ~~hug-~~ hundred and fifty-two years ~~tw-~~ between the time of the flood and the time of the birth of Abraham. (end of class period.)

( " " record )

That is the death of Johathan is of medium importance. The death of Saul is of great importance, because he is a figure who is of vital importance in the event described in the whole last half of this book. So the death of Saul, or Saul and Jonathan were slain, that is the important event in the last chapter of the book. And where did this happen, Mr.....? On Mt. Gilboah, yes. I trust that everybody knew that it was Mount Gilboah was where . Especially I had asked you to note the places where things happened, of importance. I don't mean just every place that is mentioned incidentally, but something of great importance as this you certainly would notice that it was up on Mt. Gilboah. And Mt. Gioboah is mentioned several times in this chapter in addition to a number of times in the beginning of II Samuel where it refers back to this event. And then, ~~the end of the chapter~~ third question related to the event of medium importance at the end of the chapter. What was the event of medium importance there? Mr. Leonard? Yes, I think that the event is a little longer than what you have given, you gave the most vital part of it, perhaps, but you might say first, that the Philistines took the bodies of Saul and Jonathan and hung them on the wall of the fortress of Beth-shan, the great fortress of Beth-shan. And then the men of Jabesh Gilead came over and <sup>risked their lives</sup> rescued them and took them back and gave them to a decent burial. So these two places are of importance in this event of medium importance. As an event of medium importance, but as a place, Beth-shan is of tremendous importance. But from the fortress they were taken by these men and taken back to Jabesh-Gilead. And now, I trust, that the papers are all correct in relation to this and these things and now we will continue with our discussion of the (question) 2 1/2 The whole area here is called Gilead, Jabesh was one of the towns. Now we were looking yesterday at the principal features of the geography of Palestine and in that connection we notice that it is made up of four main regions, from North to South and of these four main regions, we had begun to look at the first of them, the one, I say first, simply because

it is the one which we reach first when we come from here. It is not the most important. It is, in fact, some ways the least of importance. That is because there are less Biblical events in this region than in any other of the four. It is perhaps the most important section ~~if~~ from an economical viewpoint. It is one of the finest parts, one of the finest sections of Palestine. Nevertheless, from the viewpoint of Biblical History it is less important than the other three, and why would you think that might be Mr...? From the viewpoint of Biblical History it is of less importance than either of the other three sections of Palestine. Why would that be? Even though economically it is one of the most fine sections of Palestine and today it is a very important section, and yet in Biblical history it is the least important of the four, now why would that be? (laughter) Why do you think they did the least in it? We are talking about all of it. Why is it of less importance in Biblical history even though it is one of the finest sections of Palestine, than the other three regions which are less attractive in many ways? Well, why were they kept more to the West? .. I think, the last thing that Mr. Palmer said from a historical viewpoint is the reason why this region is of less importance in Biblical history than the others. It was possessed by strong people. It was never to any great extent, a center of Israelite life in Biblical times. The events of both Old Testament and New Testament largely take place in the other three areas, comparatively few New Testament events and still less Old Testament events take place in the coastal plain, because it was filled with strong people. We read in the Pentateuch that the Israelites came up this side, and came into the land from the East here, and did not come up the West. Now why should they do that? As you come up from Egypt from Sinai here, you might come right up there straight up the coastal plain. Why should they go way around up on the Eastern end, much further, much less pleasant country? Why should they do it that way? We are told in the Scripture that the Lord said that they would go that way rather than by the way of the Philistines lest the people be frightened when they see

war on the way. This territory was possessed by strong peoples and with the strong people there, while the Lord could have destroyed them and removed them from before the Israelite, He chose instead, to bring them up to this desert area where there were less people and less difficulty than to bring them in from over here where they wouldn't have to see the great difficulties immediately. And so, this <sup>region</sup> ~~place~~ here is occupied by powerful nations whom the Israelites did not conquer for many years and never wholly subjugated and consequently while it is an excellent section out of the land of Canaan, it was not the sections where the Israelites lived to any great extent and as a result the Philistines still were the prominent people there even after they were subjugated and after Bible times when people came from Greece and other regions to to Canaan, the land of Israel, the first thing they struck were the people of the Philistines. And so they called the whole land after the Philistines and our word "Palestine" means the land of the Philistines. The word is taken from the word "Philistine". It means the philistines' country and here God promised this country to the Israelites and yet, we even today, call it the land of the Philistines. Palestine means the land of the Philistines. Is it any wonder that the Israelites of today, do not call it Palestine, but call it Israel. And so you have this coastal plain in which these Philistines and other strong people lived and the Israelites mostly lived up on the Hill country here and over here and their events are in other sections largely instead of down in that section. Their relation to that sections of largely that of antagonism. Now let us run over a little bit of the ~~place~~ various sections of this coastal plain. We notice that up here in Phoenicia, it is a narrow section. The mountains come right down nearer to the coast and we notice that up there it is sections of good harbors and in which it is easy for ships to be protected and easy for people to start adventuring out to sea and

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and so Phoenicia there is one of the great maritime regions of the world, and even today, the people of Phoenicia are great world travelers. They

are not great shippers anymore. They do not have a cultivated life today like it was in ancient times. They are rather poor people as a whole, but they still are great travelers and over half of the population of that area has probably been for some term of years in North or South America. That is, it was up until 20 or 30 years ago, I imagine it is still so ~~so~~ today. It is a region which is very important in ancient history as a seafaring people. They were great merchants and great travelers. And in that region there, there are three great cities which you should be familiar with. Up in the North here is the city of  otherwise known as Bibloc, the city of which our word "Bible" comes ~~from~~ <sup>from the name</sup> ~~from~~. And South of this is the city of Sidon, and further south the city of Tyre. Sidon and Tyre are very well known as the two greatest Phoenician cities. Bibl... was just as important and just as great but less widely known, although the word that comes from Bibl..., the word "Bible" is far better known than either of the names of Tyre to the South or of Sidon to the North and then you have other cities of less importance down here. This city of Accho was of considerable importance in the middle ages ~~of the~~ it became to be known as Acre and was a great crusade center during the middle ages. Then you have here a large harbor region. It is too large to be a good harbor without a great deal of additional work, breakwaters and so on.. When I came to this part here there is a modern town of Hipha here in the southern part of it. When I came there in 1929, the ship had to anchor three miles out. There ~~was~~ no decent way to bring it in with safety into the shore. You are already in Palestine proper, although you are not far from Phoenicia. This ship had to harbor three miles out and from there we went in on a little launch and when I got in there to the customs house, I found that one of my suitcases was not there and so I decided that perhaps it was left on the boat and I went out to get it and I had vivid impression of the poor nature of this area here for shipping. I had to go out for three miles to the boat in order to see if my suitcase was out there. I found a ~~little~~ motor launch that was going out with six or seven men in it.

I got in it and we went out for three miles. We came up to the edge of the great ship there. There was a ladder hanging down the side, a big wooden ladder and our little boat came up to the edge and I stepped up and grabbed the ladder and the next wave carried the boat away for thirty or forty feet away before I had hardly.. (laughter) gotten my hands on the ladder. I climbed up and went inside and I couldn't find the suitcase, but I had a good rest there anyway, but it was a half an hour before they were able to get close enough for the rest of the people to get off and come on to the boat. It showed something of the rough nature of the sea, there. How unsuited it is to general maritime life. Quite different from Phoenicia further north. 12 3/4 and then the modern city of Baruch in between Sidon and Bibl... which was one of the greatest ports in the world today. Now, you have here in this big indentation here, a little headline at the north of it at Achre and at the South of it here you have quite a projection out in the sea, there, as you notice, which is entitled Mt. Carmel. Carmel is a mountain ridge maybe eight miles in length. It rises maybe three thousand feet above the surrounding plains, and juts right out to the edge of the sea and so it breaks the coastal plains. There is nothing but a very narrow area of beach between Mr. Carmel and the sea. The plain is broken into two parts there, the Philistine plain to the north and then a complete break with a long ridge of Mt. Carmel there. You remember in the story of Elijah that it was on Mt. Carmel that Elijah met with the priests of Baal and you remember that after the fire had fallen and consumed Elijah's sacrifice, you remember that Elijah told his servant to go up to the top of the mountain and when he got up there he could look out to sea. Carmel is right on the edge of the Mediterranean sea and he went up there and looked out to sea and on the 7th trip up he saw a little cloud the size of a man's hand out there at the sea. South of Mt. Carmel the plain is unbroken all the way South, but it divides into two main sections. There is the section to the north there

which we call the plain of Sharon. A name which is much used in in the Bible, suggesting a place of great fertility, a place that is a very attractive land, the plain of Sharon. (end of record)

It was occupied by a strong people before the Israelites came and algho the Israelites over it, it never became any center of any great importance of Israelite legend in Old Testament times. The very fertile and very attractive plain of Sharon. And you notice the little <sup>ams</sup> stre that go down from the hills to the sea, there, an area in which by even a fairly shallow well, you can find water most anywhere. A very fertile and excellent region, but not an important region in Bible History and then south of the plain, you have the Philistine plain. And this Philistine plain is so callæd because of the people who occupied it in Biblical times. Itg is not as fine an area as the plain of sharon but it is a very attractive pleasant area. It is an area in which the Philistines were able to maintain quite a fine community life. The Philistines had five important cities down there which we read of in the Bible, the cities of Gaza, Ashkelon, Ashdod, Gath and ., 1 1/2 Ekron is another one. There ~~were~~ five main ones and some others of less importance, but this region down throggh here is where the Philistine's lived. Now, if the Philistines lived down there, how is it that they could fight up there in Gilboa, and how does it come about that at Beth-shan they could fasten his body on the fortress. It indicates the fact that there the Philistines lived down here for quite a period they controlled and the whole of the ~~line~~ of Canaan and they held fortresses here and there throggh it and they held the Israelites in subjection for most of the time of Samuel and of the and to a large extent during all of the reign of Saul. And at the end of the ~~reign~~ of Saul they seemed to be in complete control. There center is here. They are not a numerous people, but they are a people of considerable technical knowledge and understanding. They under-

stand the use of iron. They know how to make good iron weapons which were unknown to the people in the rest of Palestine. They probably brought in the knowledge of iron. The iron age probably came with the Philistines when they came into the land and they kept the knowledge of iron ~~iron~~ in their own homes and how to work it and how to make instruments. They sold the other people iron agricultural implements, but they refused to let them have weapons only Saul and Jonathan had actual iron weapons and iron arms. They were the leaders of the Israelite kingdom. Some were able to get some, but the rest of the people did not have the advantage of the equivalent of the armament. The Philistines did not enter into a program of arming the Israelites and sending them money and help in order to make them strong and self sufficient. Instead, they kept the iron and thus a comparatively small number of them were able to maintain their safety for a long period against the far greater number of the Israelites who were up here mostly in the hill country and the region is much less fertile and much more barren further south here until you come to a river here, which is called the river of Egypt so-called, is not the Nile river. The River of Egypt is the river which is the border between Palestine and Egypt. It is still one hundred miles from the settled districts of Egypt. It is simply a border. The great river of Egypt, of course, is the Nile, the river that makes Egypt prosper. But in the Bible they speak of the river of Egypt as the river which is the border. (question 4 1/3)

What place in the Bible do we find that there were more Philistines? What verse? Give us a reference. Chapter 14 and 15. You mean the account of the battle there at.. yes, chapter 13, where does it say that there were more Philistines than Israelites? "When the men of Israel saw that they were in a strait, (for the people were distressed,) then the people did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits." And there were only 600 who dared to be with Saul. And why was it that there were only 600? Because the Philistines had chariots. We



read down in vs 19 of that same chapter that no smith was found throughout all the land of Israel: for the Philistines said, Lest the Hebrews make them swords or spears: But all the Israelites went down to the Philistines, to sharpen every man his share, and his coulter, and his axe, and his mattock. And verse 22 says that it came to pass in the day of battle, that there was neither sword nor spear found in the hand of any of the people that were with Saul and Jonathan: but with Saul and Jonathan his son was there found. There were only 600 people who dared to come out to what would seem to be certain slaughter. They had no decent weapons. The Philistines had 30,000 well what is 30,000? How many Israelites were there? At least a couple of million. Out of a couple of million men, what is thiry thousand. The Philistines would have been just swallowed up if the Istaelites had had decent weapons, but the Philistines kept them from getting ~~these~~ <sup>decent</sup> weapons until the end of Saul's reign when David lived among the Philistines for awhile and learned the secrets from them of the working of iron. And after that, once David had those secrets, then the Philistines are comparatively small folk, because there never are more than a fifth as numerous as the Israelites. Their army may be more numerous because they had equipment, but the people as a whole, the potential , was a very small fraction compared ~~to~~ to the Israelites. (question) 7 3/4 ; I wouldn't make it quite that strong, but Jerusalem ~~was~~ was a very strong point, very easy to defend. (question) It had never belonged to them. It had been conquered in a conquest of Canaan, but the conquest then would seem to be merely that the army was defeated and the king taken , but the actual city would seem not to have been taken because it remains a foreign city until the time of David. (question) Where is that?( first chapter of Judges, 8 vs.) In Jerusalem? Where is that verse? (vs. 21, same chapter) "And the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem; but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day." That is the Jebusites still lived there, you see in the territory of the child/dren of Benjamin; the Jebusites still lived in Jerusalem until this

day. (question 9 1/2) In the light of verse 8, the fighting against the people of Jerusalem and slaying them is the taking it and setting the city on fire suggests possibly that there might have been a temporary holding of it for a brief time, but the army was going through and attacking one place after another, and there were a good many cities that they seemed to have briefly conquered but when the campaign was over we find they are still in enemies' hands. (question 10) I would think that most probable, yes. Particularly when we go on in the book of Judges, we come over to chapter 19, we read about an Israelite who is going North from the land of Judah and he is going up to Mt. Ephraim and as he comes we find in vs. 10.. "the man would not tarry that night, but he rose up and departed, and came over against Jebus, which is Jerusalem; and there were with him two asses saddled, his concubine also was with him. And when they were by Jebus, (which is Jerusalem) the day was far spent; and the servant said unto his master, Come, I pray thee, and let us turn in into this city of the Jebusites, and lodge in it. And his master said unto him, We will not turn aside hither into the city of a stranger, that is not of the children of Israel, we will pass over to Gibeah." So here toward the latter part of Judges they recognized that this Jebus, the city of the Jebusites, is not a city of Israel and then we find all through Saul's reign, it is not, but David took it. And that phrase taken along would give you the impression that he had completely conquered it, but it would be evident that there was which perhaps set apart of the fire but did not hold it, rushed on following the enemy. They could have stopped and they could have established themselves and they could have held that one city, but if they had, they would have lost the chance to conquer the rest of the land. That of course, is getting into the question of the conquest, the big question we will look at later, but this throws some light upon it. Now, this coastal plain, just to give you an idea of distance, I mention Gebale, far to the North, here, or Byblos, beyond this map here. South of

Byblos, along the coastal plain, you go about forty miles and you come to Baruch, the great modern harbor and city that was so important in ancient times, altho not so important in Biblical history. Thirty miles south of this, that is 70 miles south of Byblos, you come to Sidon, and then 33 miles south of Sidon, you come to Tyre. From Tyre, here, you go 13 miles and you come to the modern border and then from this modern border you go 15 miles and you come to this city of ~~Akko~~ Accho, in other words, 28 miles from Tyre to Accho, which is within the border. And then from Accho you go ten miles along this coast here and you come to Haifa, which is just on the northern end of Mt. Carmel. South of that we have the plain of Sharon which extends about 75 miles. Then we have the Philistine plain that extends about another 40 miles and then you come to the city of Gaza at the southern end of the Philistine plain and south of that is another 50 miles to the river of Egypt of which you get to see a little bit of it down here. It runs to the Mediterranean sea. That is your coastal area, a very important section in Palestine today and one which is important to the Israelites in its relationship with them but not for things they did in it. In the Old Testament, there are very few things mentioned that happened in this area. Who can give me one that happened in this plain here? One event, not including Mt. Carmel same area up above, but in the plain there; who can name one event which happened in Biblical Old Testament history?

)end of record)

It was, at least Gaza from which he took the gates. The city of Gaza, one of the greatest . Then there is a, I think there is a book recently published entitled "Iris in Gaza" which is talking about, taking it from the idea of Sampson being in Gaza, there, and forced to work there . So Gaza was where Sampson was taken. Now, how about the Northern part? Can somebody think of an event which took place up in this ~~part~~ coastal plain

far north here, even north of Tyre in this little city of Zarephath? Elijah and the witch. After Elijah fled from Ahab and went clear up there

. Now in New Testament we do not have a great number of events which happened in the coastal plains either. Oh, one other thing we should mention from the Old Testament. You remember when Jonah fled from the face of the Lord, he came down to Joppa here and he found a ship to take him off to Spain, a ship of Tarshish, which is an ancient name for Spain. Well, now in New Testament, we also have many events in the Philistine plain. I do not recall of any record that would prove that our Lord was ever on the coastal plain at all. He may have been. He probably was, but I don't recall any reference to anything he did down in that coastal plain in New Testament times. (question) Yes, Gerar is one of the Philistine cities. Yes, Abraham stayed there and Isaac was there. Another event in the Philistine plain in the Old Testament. (question) 2 1/2. Yes, that was rather far North, but it is in the . (question) That was either in Joppa or L which is not far from Joppa. It was in these two cities that he did various things at times. He was in Joppa when he was called to Caesarea to see Cornelius. But there's comparatively little in the Philistine plain ~~the~~ <sup>in</sup> the New Testament. Now the next region after the coastal plain, the hill country region. This hill country is the region in which most events take place in either the Old of the New Testament. It is the region in which the Israelites lived and did most of their deeds, where most of the important cities were. The Hill country region which is a long back bone of hills some places rising into very high mountains, which runs all the way from the extreme north of Syria clear south down to the southern end and this hill country region, we simply call it, as a rule, the hill country running clear down here at a region between it and the plain in which in modern terminology we would call it foot hills, but in the Hebrew word for it, it is . And this term is used particularly of the region opposite the Philistine plain here. This region, here of the lower hills between the high hills country and the Philistine plain which we call the Shephelah.

Now, that word, "Shephelah" is the Hebrew word and it is good for us to use it to identify this section. It is translated in the Bible variously. If It is used by the Philistines coming up to it they say they went up into the mountains. If it is used by the people of Israel coming down to it, they say they went down to the plain, and in both cases it is the word Shephelah. For from the viewpoint of the mountains it is a plain, and from the viewpoint of the plain (coastal) it is the mountains. I think that foothills would be perhaps the best translation if you want to give it a translation, but Shephelah is good because it is the actual ~~thing~~ term. It is not another region, it is the area between main regions, between the plain and the hills right in this section around the Philistines and it makes a sort of a no-mans' land between the Philistines and the Israelites. Many of the battles between the Philistines and the Israelites were there fought in the Shephelah. It was there, for instance, that David met Goliath, there in the Shephelah. It was there that the ox cart came bringing back the ark, came up into the Shephelah, and there at Beth-shemesh in the Shephelah, that the Israelites got the ark back again. Now, that is not a main region, but a section between the two regions here on the border between, but this second main region, the region of the hill country, a mountain far to the north up here, Mt. Lebanon and this Mt. Lebanon is a long ridge, but its highest point is ten thousand ~~48~~ forty six feet above the sea. Now, the highest mountain in the U.S. this side of the Miss. river is only about 7000 feet high, a mountain in N. Carolina, and so you see Lebanon is 50% higher. <sup>than t</sup> The highest mountain ~~41~~ in Eastern U.S. and in addition to that it is fairly near , so you see it is nearly two miles in rise fairly near the Mediterranean sea, so that it is a really sizable mountain is Mt. Lebanon. And all the sides of Mt. Lebanon there were the great <sup>forests</sup> in ancient times from which the best wood was secured and the wood from Mt. Lebanon was taken to Egypt and most of the fine buildings of ~~7~~ Egypt were built with wood taken from Mt. Lebanon. That is what gave Byblos its great

importance in ancient times. It is to Byblos that the Egyptians went to get wood for their buildings. They had no fine building wood in Egypt. They had little brush heap trees in Egypt and they got the good wood from Lebanon and ~~it~~ in exchange for it they gave them the papyrus that grows in Egypt, the fine writing material and then this town became a great center of Egypt and then when they had ~~it~~ far more than they wanted to use and when they went about the Mediterranean purchasing things elsewhere they would exchange for it papyrus, which they had secured from Egypt for the wood of Lebanon and so the people came to think of the papyrus as something which came from this town of Byblos and so they called the papyrus bybl... and a group of papyri together they called byblios and therefore a book came to be bybl.... and then the Bible is the book and it comes from the name of this town in which the papyrus/grew in Egypt, but it was ~~not~~ named after it because they had the cedars of Lebanon which meant much to the Egyptians and you know also, of course, that Solomon secured the cedars of Lebanon for the building of the temple and for the building of his own house. So Lebanon is not a place where Biblical events happen, but it is a place which is very important because of the material that comes from there and of the effect of the events connected with Lebanon upon Biblical history. But as you come south from Lebanon, you have this long snow covered ridge of Lebanon extending far out in Syria there, and as you come south from it you find a very extensive area up here, very extensive hill country, very rough areas. You will have fairly large regions, but not so particularly flat with hills up and down on both sides of them and pretty much in the middle of them too. There are many hills there and some fairly high mountains, like Taber, Gilboah, these other mountains up in that northern region there and in it is this city, this town, not mentioned in the Old Testament, but important in the New Testament, the town of Nazareth, and in this town of Nazareth, you are right on the edge of this northern part of the hill country. At the southern end of the town of

Nazareth, there is a hill, a place you go out from the town maybe a half mile and then you come to a place where you go straight down into the valley below and they call that the hill of precipitation because it is the hill where the people took Christ and threatened to precipitate him down the side of the hill and so they call it the hill of precipitation, but from it you look down ~~from~~<sup>to</sup> the plain below and your hill country is broken here by a great plain here that cuts across and it cuts across north of Mt. Carmel here and you have what is called the valley of Jezreel, and then the valley cuts across down here into the Jordan valley. It is a low place in the hill country here which cuts into it quite a wide valley, the Valley of Jezreel, a very fertile region. The Jews today changed Jezreel to Israel, they call it the valley of Israel. It has become one of their great centers of colonization in the last thirty years and the river Kishon runs through it up to the Mediterranean and then you have another small stream flowing down here into the Jordan and right there is the fortress of Beth-shan. It guards the approach from the Jordan valley up into this valley which cuts into the midst of the hill country and thus Beth-shan guards the way across from the Jordan valley across the hill country so that Beth-shan was a very important fortress there. It is really getting down into the edge of the Jordan valley, but it is in the south and cuts across here and just at the southern end of that valley is Mt. Gilboa. Now your hill country comes on over here to Gallilee north of this, it comes on through this lower country and then on into higher hills again and here you get Mt. Jerezim and Mt. Ebal. Mt. Ebal is over 3000 ft. high, Mt. Jerezim is only 800 ft high. They are the two mountains where in Deuteronomy the command was given that the Israelites were to give blessings from one side and curses from the other as given in Deut. There, blessings upon them if they would follow God's law and curses if they went away from them and right there on the shoulder of Mt. Gerizim is the town of Shechem, an important town in Israelite history, right from the book of

Genesis on. We find it even in the time of Jacob, we find Shechem there, an important city from that time on all through the Israelite history and that is the center of the Samaritans. The Samaritans today have their headquarters at what was the old town of Schem but what is now called the new city. You know the Greek for new city is Neopolis and Neopolis in modern Arabic becomes Noblus, ~~s~~there is no p in Arabic so they make it a b, and Noblus is the town of the Samaritans, it is right here on the shoulder of Mt. Gerizim, and it is there ~~at~~ that Jacob's well was and still is today, of course. And the city of Samaria that is not shown on this map here because it did not exist in the time of the desert, was built later on by Omri and is just a few miles further~~e~~ east. Then south of this region of Samaria, the hills become very rough through here. There is a section which is spoken of as the valley of the shadow of death. Now that is just a poetic name that has been given to it, we do not know exactly what region David referred to in the 23rd Psm., but this region is a valley where it goes through with the hills so high on both sides that you can hardly see the sun at all and a place where it would be very easy to ambush a traveler and so it has been given that name in modern times. It is a very rough hilly region and you come off the side of the road away you come to and Bethlehem here and Ai and through this hill country until you come down to Jerusalem and at Jerusalem there along the top of the hill country, you can go ~~to~~ <sup>from</sup> Jerusalem to Bethlehem in about 5 miles, fairly level, only little low hills, but Jerusalem today, held part by the Jews and part by the Arabs, and the Arab~~s~~ <sup>h</sup>old and the road between is held by the Jews and so instead of going in ten minutes in a car from Jerusalem to Bethlehem as we used to do, this summer I had to take forty-five minutes in a car in order to go and instead of going five miles, we went about 12 and in doing that you go away from that backbone of the mountain and the result was that you had to go down and way up and way down and way up, very steep and difficult going, and it takes forty-five minutes to go the 12 miles instead of 10 minutes to go the five as it used to be and it gives a very vivid idea of



how rough this hill country is, a rough region, and yet with many more or less flat areas in it with many little springs and the region was most

(end of record)

The assignment for next Monday and Tuesday deals with different chapters but it is the same thing about the chapters. the study  
and sins and places  
of the covenant with Abraham and some study of his mistakes and sort of a background here, so this will be more detailed. Mention the places that occur. Now, if there is a long list of places, you don't need perhaps to deal with each one specifically, but (record jumping ahead indistinguishable)  
If he says, let us get away from Mamre and its terrific heat well, then Mamre is a place of great heat. What you learn about these places or what happened . That is the first question to write out and the second question is/ ; What moral and Spiritual lessons which would be good for you to preach and present to others but would especially be good also for you to apply to your own life and a third question is ; What divine actions or statements do you find here. That would, of course, include God's covenant with Abraham. In each of these chapters what promise does He make, or what does he do or what does he say, the specific divine actions or statements. Now, sometimes you will find three or four different statements made in one verse. Sometimes one statement will take five or six verses to present and it is simply a matter of detail. Use your own judgement as to what belongs together and what distinct statement.  
But answer these three questions about these four chapters in the papers that you turn in on Monday and about the next four in the papers that you give me on Tuesday. Now we are at present dealing with a section we interjected between, the world before the patriarchs and the patriarchs .  
We will now look at number two; the place of Palestine and Old Testament history with some glances at New Testament incidentals. Another time we took up A as survey of geography of Palestine and I asked you today to

go over something of your old Testament and New Testament history and note events which took place, and which of these regions they took place in and so we might ask about the life of Christ. What do you find in the life of Christ that took place in the first of the regions. What did you have in mind that took place up there in the first of the regions? Mr. Gilchrist; Do you remember? 4 1/4 (answer) Do you remember any specific reference He made to anything over in this area? There was a Phoenecian woman that came to Him and then you remember His reference to the widow of Zarephath which He made once. And then He referred to Johah, of course, but what he refers to about Jonah happens to have been on the sea, Jonah taking the ship from Joppa. Now, about the second <sup>region</sup> ~~region~~. You find anything about the life of Christ in the second of these four regions? What do you find? Yes, the first region is the coastal plain going from North to South. Phoenecia, the Plain of Sharon, the Philistine Plain. The Coastal plain there is the first region and there is very little in the life of Christ that took place there and comparatively little in the Old Testament that took place there, but it always was right near and it exerts an influence indirectly more than a direct one. Often the Philistines from yonder are fighting the Israelites. But it is not the scene of many Biblical events, but it is one of the best parts of Palestine, one of the finest parts of modern Israel. Well, then, how about the second region, in the life of Christ? Anything happen here in the second region? Yes, in the second region you have Christ as a boy living at Nazareth. Did anything happen in connection with the life of Christ in the second region before that? He was born in Bethlehem, but was that in the second region? Bethlehem I mentioned last time how Jerusalem is up on top of the hill and Bethlehem is on top of a hill and the second region is the hill country that comes clear north to the south clear down to the desert and from Jerusalem to Bethlehem, <sup>is just five miles on</sup> ~~from~~ the plateau ~~to~~ the top of the hill, a road that you could go up easily previous to the recent war. Today it takes you fort-five minutes

of going down and up and down and up and down and up because you have to go twelve miles out of your way since the road is held by the Jews though Bethlehem is held by the Arabs. If you are a Jew you can't get into Bethlehem at all, or if you are visiting there in the arab section to come from the ancient city of Jerusalem which is in Arab hands almost entirely, it used to take you ten minutes, but will now take you 45, and that I thought would vividly, a very interesting thing in present history, but I mentioned it because it would vividly call to your attention the situation of Bethlehem and the nature of the country round about them. The shepherds were in their fields at night and they saw the star and they heard the heavenly hosts and they said, let us now go to Bethlehem and so did they leave their places up in the hills and go down to Bethlehem, they left their places down in the pasture and they went up to Bethlehem, up on the top of the hills. Bethlehem is in the hill country, the pastures are in the hills too, but not as high as Bethlehem. (question) That is the third section. The third section is the deep depression around the hill country. (question) Now, first, there was quite a bit of the life of Christ on the shores of the sea of Galilee which would be in the third section. There were some around Jericho which is in the third section, but all of these events around Jerusalem, Bethlehem, Nazareth, his preaching in Galilee, this is all in the second area and so your second region takes up a greater part of the life of Christ. How about the fourth region which is the high country on the other side of the Jordan river, life of Christ over there. It was the ministry over there and occasionally he went across the sea of Galilee over into that section. So you have the first section entering very slightly into the life of Christ, the second very greatly entering into the life of Christ and the third and fourth to a much lesser extent and yet to a definite extent into the life of Christ and it is exactly that same way regarding the Old Testament. In I Sam. what portion of events in I Sam take place in the coastal plain region? Well, they took the ark down, and it was in the temple of Bagan and the idol fell over, there were

a few events there, but not much. Most of the portion of I Samuel took place in the second region, the hill region. The ~~o~~verwhelming mass of the events took place there. What portion of events took place in the third region around the sea of Galilee, around the Jordan river and the Dead Sea? Very, very little in the book of I. Sam., and in the fourth region there was an occasional battle in that book. He went over and rescued Jabesh-Gilead, rescued the people of Jabesh-Gilead, and his body was rescued by the people of Jabesh-Gilead later on. There is very little over in that section. Now how much of II Sam. have that takes place in the first region? Very, little. In I Sam. another thing that takes place in the coastal plain was ~~David~~ David going down to the Philistines and lived among them for awhile, but in the II Samuel there is very very little. If you can think of something, I don't recall anything at all. Yes, they chased them into it, but that is about all. There is very little in the first er-gion. Is there ~~much~~ much in second Sam. in the second region? A great deal. One little thing, I remember, I spent half a day this summer, hunting for the place where Absalom kept his sheep shears, which is in the book of II Sam. It mentions that he kept his sheep shears at a certain place and I found the place and it was very interesting and it was in the second re-gion. Well, there are many events in the second region in II Samuel in the hill country. Well, now how about the region about the Sea of Galilee and the Jordan River and the Dead Sea in II Samuel? How much do ~~if~~ you have that happened there? What happened there? David crossed the Jordan and you remember that the ambassadors came back from ~~King~~ King Hanan who had em-barrassed them so by cutting off their beards and had so humiliated them and ~~that~~ had told them to stay down in the Jordan val~~ley~~ until they be-reproved. And that is about all <sup>that is</sup> ~~the~~ mentioned here . There is very little mentioned about the Jordan val~~ley~~ in II Samuel. What about the third section? Is there anything about the <sup>ir</sup> ~~third~~ section ~~about that~~ in II Sam? David's pledge to Mahanaim. the gileadites took care of David when

he was over there. This man was called the Gileadite, and Gilead is the whole hill country over here, Gilead. There is a balm in Gilead, we sing. How many people sing that without realizing where it is? Over here in the fourth region, the other side of the Jordan valley, very very, lovely hill country region. Here is the old city of ~~here~~, I remember once, I came down on horseback several years ago from the north through this lovely hill country with its great fields, its crops, splendid fields of grain when it rained. The rain varies over there. It may be desert, it may be . About 2/3 to 3/4 of the year it is fine. And we came down over the hills down to this ancient city of and as we came down there we saw the clear evidence of human evolution because you could turn to your right and you could turn to your left and you could see the marked difference. at the right you could see the great columns of the Hellenistic city, the city which the Romans built, , a city that was there in the time of Christ and which continued for many centuries after that. You could see the great columns that remained in the ancient temple, the remains of some of the buildings there and some of the find Christian churches after it became a Christian town. You could see already they were excavating there setting up some of the columns that were fallen down, getting a better idea of the civilization of this very advanced city of 2000 years ago as we came over the hills and sat here at the right we could see the evidence of the high civilization of over 2000 years ago and then over at the left and then you see the cave dwellers because the modern people in that area were living in caves. So you saw the evolution of the cave dwellers to the advanced civilization, except in the opposite direction (Laughter) as evolution usually . As a matter of fact that is more often the case than the contrary. When people turn away from God they degenerate. They do not naturally progress. But, over there when we saw that of this great cultivated civilization of the Greeks and of the Romans in the time of Christ, you realize how it came about when He came across the sea of Gallilee and came up into the fields

there and saw the demoniac there, and the demons said to him let us mix with the herd of swine. There was a herd of swine there. How does it come that in Palestine, the land of Jews who were forbidden to eat pork, there was a herd of swine? It was not in Palestine proper, it was over across in a area here where the Romans had built ten lovely cities

(end of record)

in them as in most of the Bible, the area of Palestine that is especially important is this hill country right here, the region which is ~~next most~~ <sup>next most</sup> ~~important~~ <sup>fourth</sup> important, the ~~fourth~~ <sup>fourth</sup> over here and almost as important as the ~~fourth~~ <sup>fourth</sup> and the least important there. Now that in

modern Palestine the fact that the Jews have Israel is the part which is least important in Biblical history. It is one of the finest in the lot, but is not the section that is most prominent in Biblical history. As a matter of fact, I think I saw ~~places~~ the statement that out of thirty six holy places in Jerusalem, 35 of them are in Arab hands and one in Jewish hands and if you take Palestine as a whole, the places where the Jews lived in ancient times are largely in Arab hands today. The one great exception from the Biblical viewpoint is Nazareth in Jewish hands, but most of the places that are especially interesting to us are today in Arab hands. So that it is quite a turn about in the situation. Well, now, we were looking at this second region and we notice something of the situation there, coming south from the great Mt. Lebanon and down through this hilly country and Gallilee with these various mountains, there is one perhaps that I should have mentioned more in particular, Mt. Tabor, here. Mt. Tabor is not an extremely high mountain. I think it is about 2800 feet high. Not a great deal higher than Jerusalem. The actual level of the city, that is. But Mt. Tabor is a city that stands in a more isolated position. It has a rather flat top and quite steep sides and it stands in a rather isolated position so that you can see it from far to the south and far to the west and far to the east. It is the watchtower mountain. It can be seen through most of Palestine. It is the place where they would send the word out to

call the folks together, to call the Israelites together to meet an enemy. It is a very important mountain from this viewpoint. (question). No, ? is not in Palestine proper. Tabor, you see is right in the midst of Palestine proper. You can see Herman from a much wider area than you can see Tabor, for it is a much higher mountain. It is probably three or four times as high as Tabor but it way off in Palestine proper. In the case of an emergency, you would hardly run way up to Herman and if you did it would not be visible from much of Palestine because it would be to far to be visible. Herman is a very beautiful mountain, snowcovered most of the year, but Tabor is more important in Biblical history than Mt. Herman because of its position right here in this important place here in Gallilee. And not so far south of Tabor across the valley of Jezreel, we have Mt. Gilboa here. You remember what happened at Mt. Gilboa and what happened at Beth-shan which is not far from it here, but down in the valley, getting down into the Jordan river region. So remember this plain of Jesreel here which 4 the other plains went up from here making a way of getting across through these hilltops and here on the southern end of Mt. Carmel which is down into this hill country, you have on it two ancient fortresses, up here and 4 further south. and . is not much known among the Bible students. It is mentioned a good many times in the Old Testament, but there is no one individual outstanding event in connection with . But with there is one that every Bible student knows. (question 4 1/3) The boundary line between Gallilee and Samaria? Yes, it would seem... Gallilee is a hill country region and Samaria is a hill country region. Then in between the two you have this valley coming up the plain of Jezreel and the plain coming up from here and which of the two might vary from time to time. It would be a rather, you see there are natural divisions. Gallilee the hill country, Samaria, the hill country here and then in between are this plain. The natural way according to natural geopgraphic situation would be to make three divisions, the two others are so much larger that

either one of them would hold this plain which might and it probably varies in different 5 . I think probably it would be more apt to be a part of Gallilee than a part of Samaria. Samaria is a region that is all very much cut up, if you can get an idea of it from this picture here on the map, many little valleys, little valleys and little hills. Very much cut up and it is today in Arab's hands 5 1/2 much further toward the sea there, the land up there, and then they come up through the shephelah right up to Jerusalem further south so that in Samaria, there, which is a much less attractive region, more hilly and less land, the Arabs have a larger section and then Israel reaches right over the to the north, for most of Galilee is in Israel's hands today. I was up there this summer in the place where the Arab territory juts further south into Israel there. We were down right on the edge of it there, and while we ate our lunch we could hear the mortar shells dropping as they were firing' across just for practice, but none other . They weren't supposed to hit us, but we were in Arab territory, but there is the no-man's land in between and it is all right to shoot anywhere in the no-man's land. They were landing in the no-man's land. (question) Let us leave that for ~~another~~ a minute, we will come down to that. Now the second area, you have the characteristics of Samaria here, Mt. Gerizim and Mt. Ebal are two outstanding mountains in it here, near Jacob's Well there, and then the city of Samaria further to the west and then further south in Samaria you come to Shiloh, here, and then still further south you come to Bethel and Ai and then it isn't far until you are right into Judah and Judah is still hill country region. And then south of Judah, you go to Jerusalem five miles to Bethlehem along the backbone of the hill country another fifteen miles to Hebron, the city so important in connection with the life of Abraham. What is important about Hebron in connection with the life of David? He ruled there for 8 years. He was set king over Judah and ruled in Hebron ~~for~~ for eight years. An important city in connection with the life of Abraham, and in the life of David, a city that today, is perhaps the most dramatically



anti-jewish in all Palestine, the village of Hebron that is entirely Arab and has been for many many years. Well south of Hebron the hill country flattens out more and become somewhat lower and dryer and you go further south you get into the edge of the more desert like region. You go about 20 miles further south and you come to Beer-sheba. You have heard of from "Dan to Beersheba". It is spoken of as the limit of the land of Israel proper, from Dan, way up in the north here, to Hebron way down here. Dan to Beersheba describes the land as a whole. Beersheba, the well of the oath or the well of ~~the~~ 8 1/2 mentioned in connection with the life of Isaac, today, out on the edge of the desert there. Water is very precious here. You remember Isaac dug a well there at Beersheba, south a little, a well that has been used, had a device on it that has been used since Roman days. It had a thing going down into the well that had little like cups on it and as they would go through the water, they would come up and these little cups would each of them bring up about two cups of water and then they turn over and then they drop about one cup of water into the pail there and the other half would go back down into the well again and it was run ~~by~~ by a thing that went round and round and an old camel pulled it around and around which looked as if it also had been there centuries. (laughter) That was 20 years ago, I don't know whether they still have the same camel there or not, but you are getting out into the desert region and then you come to a region which, I'm sorry to see on this map isn't called by proper name. The proper name of it is the Hebrew name "Meged". "Meged" means draught, but it a name given to this area south of Beersheba here which is a fairly, not so high, but somewhat of a plateau nature, with sort of rolling hills and some higher hills in it. The word means dry, much of Palestine is dry, but this word is used for that particular section there. It is a section that is important in the world just lately because the Egyptian army held it for awhile and then the Jews seized it and I don't believe the U.N had intended to let the Jews have it, but they seized it by force and they have it today and it is a region that is well worth having

It is a region that is rather dry except than ~~when~~ you get more rain than usual, then it is very fertile. If you farm under ordinary circumstances, you will have maybe three years of crop failure, no water, nothing, just be in poverty. Then, one year you will have a bumper crop and make enough money to last you for 7 or 8 years. That is the sort of a place it is. It is fine soil. It grows things wonderfully but it needs water and they are trying to put in Artisian wells and work out irrigation system and then they might be able to develop something really good out of the . It is very . 11 Now the meged territory is there at the southern end of Palestine and therefore you find that when the translators A.V. translated it meged, they like to call it the south, instead of using the proper name "megeg", which would be much better. They just call it the south because it is in the southern section and so you read that Abraham came up out of Egypt into the south and he actually was going north. Well, that is all right, you come up out of Mexico into the south ~~and~~ when you come up into the U.S. To a person not familiar with the U.S. that would sound rather strange and that is the same way in Palestine, you mean the southern part of Palestine, but in that case, south wasn't the proper name, it would be better to call it the megeg and give it the name by which ~~it is~~ <sup>Hebrews</sup> usually called. Of course, when the Hebrews speak of southward they always say toward the megeg, that is the word for the south, the megeg. Most naturally you would say that area 12 the way it is designated . You might also say the looking towards the desert and the southward is toward the right corner .

Now that is that second section here. (question) 12 1/3 (not very distinguishable) The word and the word sound very similar, don't they? As a matter of fact they are exactly the same Hebrew word. Sometimes in the Bible it is translated as and sometimes it is translated Edom. The Hebrew word Edom. Now Edom is this region down here south of there. Now that is Edom, but in between the not so very long before the time of Christ

people from Edom migrated over here to this section of the meged and south of the meged and consequently that then began to be called , actually Edom, the same name exactly. But this is really Edom over here, but Edomites went over there and then one of those Edomites from over there succeeded in getting hi as king over all Judah, in fact of all of Palestine, and his name was Herod and he was an Edomite, or an , if you prefer that terminology. He came from here, but in Old Testament times they were all over here so that is good to have that distinction brought out because you don't want to get confused on the difference in the location of Edom in the New Testament and the old Testament times. Now the third region, I think our survey of the second was very hasty. We will be looking at it more in detail at other times because it is the important from the Biblical viewpoint . important is the number of things that happened there than all the other three sections put together. Now, the third region is the region that comes down from.. here in the north you have the valley between Mt. Lebanon and what they call the anti Lebanon . Two long ranges there, mostly snow covered. Highly snow covered in the winter and continues through most of the summer and between them you have a river flowing northward up in the north there and then you come further and get the drainage southward and there a begins than becomes lower and lower and lower until you get down south of the Dead Sea and then a depression continues that goes clear down south there to the Red Sea below. It is a very long valley , usually attributed to an earthquake that runs clear down there and which can be traced down in Africa in addition. A long depression there, more or less straight, clear down here between high hills h~~am~~med on both sides and reaches way down to the far to the South, that is to the eastern end of the Red Sea ~~east~~, of course. And this depression which runs clear down there in between the two is rather important from the viewpoint of the Old Testament, but a little more from the New Testament viewpoint. It is more of a boundary than

(end of record.)

but here you are not 250 feet but 1250 feet below sea level, so you see how very very deep it is. 1250 feet below the level of the Mediterranean Sea is the Dead Sea. You have Jerusalem 2600 feet high, half a mile above sea level in altitude, you leave Jerusalem, taking one of those arab drivers who believes in the Mohammedan/<sup>teaching</sup>of fatalism, "when your time comes you'll die, you can't help yourself" and so he drives accordingly as he goes around and around those curves(hairpin) as he goes down and down and down from Jerusalem up a little ways from Jerusalem up over the shoulder of the Mt. of Olives and down and down and down and down about 2600 feet to the wild wilderness country and you come to a sign that says sea level. And then you go down another 1200 feet, a quarter of a mile below in altitude, and then you come down here to the level of the Dead Sea. It is the lowest thing in the world anywhere. It is way below the Mediterranean Sea ~~and~~ ~~so~~ until 100 years ago, it was not realized. People knew it was a deep depression, but that it was any wheres near as deep as that, nobody had any idea, less than 130 years ago, and so an American made the discovery of the actual situation. (question) The sea itself is at least 1200 feet to the floor, 2 1/2 in the Northern end and about 10 feet in the southern, but at this moment I was just bringing out the great depth of this depression along here. Now it is not quite as deep further south. It gradually comes up, but it has the mountains on both sides of it and the depression runs clear south to the Red Sea, clear south to A...., that is important in connection with the story of Saul. We will go into that later on. But most of it here, you have this valley to the north where the water comes down from the hills to the side and begins you r Jordan valley. Where does the Jordan begin, does anyone know? You notice up here that you have several little streams coming south forming the Jordan and so Dan is a place where a good sized little stream begins and that is something added to the source of the Jordan. Another source of the Jordan is a little to the east of it here a place called B.....,

I notice that it is spelled up here P..... Well, that is probably what it actually was originally for it was named after the Greek God "Pan", but the Arabs had no P in their language, they had B instead so just as "Neopolis" is Noblus, Pania is Bania, and Bania, up there is a very interesint place. Some people think this is actually Caesarea Phillipi of the New Testament, we are not sure, Caesarea Philipi where Peter made his great confession. I went with a car, 20 years ago, down from Syria here down and down and down into that country until you come to a fairly low place where you look right up to Mt. Herman, north of you, and then fairly high hills around and there there was a place where that branch of the Jordan began, and suddenly the water comes up out of the ground in a great series of springs and the water comes gushing up out of the ground and it ~~is~~ <sup>may be the</sup> place which is the inspiration for the account in Ez~~ekiel~~ of the river that begins with water up to the ankles and then you go on a few cubits and it is water up to the knees and you go on a little further and it is water up to the hips and a little further it is water up to the neck, water so deep that you would have to swim to get across and it comes gushing up out of the ground. It is a very impressive thing. It is a wonderful picture for Ezekiel for his story there and it may very well be the place where Peter made his confession, the Caesarea-Phillipi of the New Testament. Well, now up there the Jordan starts with various streams, one starting at Dan, and one starting here at Bania, until you come to this little lake here south. This lake, which is a long name, but we use the easier term, Lake Huleh. Some of your Bible maps call it the waters of Maron, but that is a mis....., it is almost certainly not the waters of Maron. We found what we think is the waters of Maron further, quite a little stream of water quite a little further west. This is often called the waters of Maron, but it is not. Lake Huleh is a good name to remember. You see it is quite a small little lake up there. I believe now, it is about 11 feet above sea level, only 7 feet above sea level. Well, now you come down here in the south, you see you start between these high mountains here and up here Mt.

Lebanon is 10000 feet high and over here Mt. Herman is over 9000 feet high, and you can think of the water coming from them getting down to 7 feet above sea level by this 6 1/2 two miles in altitude , so you see it is very steep and precipitous country up there, but you go down here to this little lake Huleh where you are 7 feet above sea level, just a very small lake about 3 miles across and there from that the waters rush southward and in ~~the~~ eleven miles they fall 689 feet and when they start they are only 7 feet above sea level so you can see that in 11 miles from lake Huleh to the Lake of Galilee, your waters drop 689 feet, a distance of just 11 miles, then you get to the Sea of Galilee, as low as the lowest point in in California. Well, that is 250 ft. below sea level and you are really down in the desert when you get there in those salt flats, 7 1/2 a couple of years ago where you look almost straight down 5000 feet to the salt flats in the middle of death valley there and you feel as if you are looking right down to the bottom of the earth, but here you are subtracting 7 from 689, 682 feet below sea level already, ~~to~~ and a half times as low below sea level as death valley there, and you are at the sea of Galilee way up at the northern end of the Jordan river which comes down and down and down south of that before it gets here to the Jordan valley, and so you see that the Sea of Galilee is already nearly 700 ft. below sea level, but it is not a desert region in any sense of the word. It is a semi-tropical region. It is a very, very beautiful region. A very lovely section. Of course, I was there in the springtime and then it is especially nice, but I don't know of any nicer place in the world than this Galilee region and especially there on these shores of the sea of Galilee. There your lake of Galilee there is built like a pear, you might say, but with the flat part upside down and it is about twelve and one half miles from north to south and about 8 miles across as its widest point and a sceptic once looked at that lake and he said, "Look at that little lake where 8 miles across, 12 1/2 from north to south," and as you look at it it looks less than that. You keep looking across water and it is so clear

there and you see those great cliffs on the other side where the swine came rushing down and you look across at that and ~~for~~ he said, "these stories in the Bible about the people in the ship afraid they would be upset and killed. 9 1/2 ." He was thinking how utterly ridiculous it was and they say that even if he looked at it and made these remarks that the beautiful placid calm water, there are storms coming up all of a sudden and the waters dash about and the waves come up on the side almost up to where he was standing some away from the sea. Illustrating the fact that it is indeed a place of heavy winds that come up quickly and suddenly and where it can really be dangerous and it is 750 feet in depth at its northern end and that is pretty deep, 750 feet deep, that little lake and when you get all that water and down in a pocket in the hills you have your wind conditions which can bring up quite a heavy storm, quite quickly and there was no make believe to the storm described in the New Testament. (question) ~~A~~ is an Arabic word which corresponds to the spanish word ..... We have no English translation of it that I know of. "Gully" is probably as near as anything to it. It means a river bed, a place where water flows if there is water to flow. In English you there is a river, you go out ~~of~~ to Los Angeles and they show you the Los Angeles river and three fourth of the year it is absolutely dry and 3/4 of the rest of the time it is about 3 foot deep and then the tiny bit of time that remains it may be 50 feet deep and bringing ~~houses~~ down at a terrific speed. A terrific river, but very seldom so. It is really more of an ..... than a river, it is a river bed down which the river flows when it rains and the spanish word or the Arabic word can represent a good flowing river although it can represent a river bed, either one. There is no English word to fit it so we use the word a great deal in connection with it to describe a river bed. Well, this sea of Galilee then, is not very much mentioned in the Old Testament. The Lake of Chinnereth is it called. It is occasionally mentioned, but not often, but in the New Testament, of course,

as you know it is extremely important in connection with the life of Christ. Now there is only one outlet from the sea of Galilee. That is the Jordan River which flows to the south of this. You have anumber of ~~of~~ streams coming into it, but you have the one outlet to the south and there the Jordan river starts and your Jordan river flows southward 65 miles in distance airline to the Dead Sea, that is 65 miles in airline distance which is not a great deal further than the length of the Dead Sea itself, but it takes the Jordan River 200 miles to get this 65 miles. It winds and winds and winds, a very winding stream. Little was known about the area about the Jordan River down there. It is a depression within a depression, and it winds and winds and little was known until Lt. Lynch of U.S. Navy went over there and made an expedition and made a careful study of it there in the early part of the last century. But in this drop there are 610 feet, north of the sea of Galilee, 11 miles up and 689 feet, and then you have a 200 miles dropping only 600 feet, so you see the Jordan River goes down less in all this distance than in this distance up here and this actually is much more than this because this is 65 miles and this goes 200 miles. It is 13 1/3 it is not a very big stream but very rapid and kind of a muddy stream particularly in the springtime when it carries lots of sediment and when there is a good deal of water. It is though in Biblical history, it is a boundary as you look at that muddy dirty stream there and then you think of those beautiful rivers up near Damascus in that oasis, 14 Damascus, you can't wonder that Naaman said, " Not a crossed ~~of~~ our river of Damasuus in all the waters of Israel. The Jordan in Biblical history is a division line. It is ~~not~~ a thing of beauty. It is not something that was idolized or loved for itself. No one would ever speak of this as Mohammed's of Damascus because you know the song of Mohammed never went to Damascus. He went up there once and he sat on a hill and looked down and when he saw Damascus nestling like a pearl there in the valley, he said, a person can have only one paradise, I would rather have mine in the next world, I am not



going , so he didn't go into it. Well, I think our time is up (end of record)

and heard about it and he said anything that valuable shouldn't go out of the country, in fact I should have it myself, so he sent word to them that they were to under no condition to dispose of it until he had seen it, but the native realizing that these Europeans wanted so much money for this thing, they knew of course that it must be something magical or it must be something of great importance to the thing or they wouldn't be willing to give dollars for it and they didn't want the Governor to get it and have it be out of their hands so they made a big platter and put it on top of it and when they got it good and hot they poured water over it and it cracked it in about 80 different pieces and each one of them took one of these pieces figuring that they probably would 1 3/4 . Well, , then, took his thousand dollars and went around to the natives one by one and and he managed to get about four fifths of them and with the pieces that he had and with putting these together and it is in today. 1 9/10 and that is what is known as the Moab... and it was immediately claimed that it was a forgery and that was a very big thing because a thorough investigation of the matter and let people come to an agreement about it, but after much discussion and investigation eventually they decided that all scholars agreed that it is genuine. It comes from , the king of Moab who is mentioned in Kings, in the time of Ahab, the II Kings 3, I think, Mesha, the king of Moab, who revolted from his to Israel and Ahab came with the king of Judah and reconquered Moab and the account we have in the Bible and we have more detail on it here and there are certain points on which we don't know just how the two fit together, but both are very brief accounts, but there are <sup>some</sup> points of overlapping and an interesting corroboration of the accuracy of the Biblical account with the addition

important  
of certain other details, so it is one of our first archaeological discoveries in Palestine; it is very important for the history of Hebrew writing, for the details of Hebrew language at that time, the Moabite language, which is evidently very similar to the Hebrew language, and it was a very important and valuable , so I think most scholars would rather that the thing were complete and whole in the Berlin museum than have it be in this fragmentary condition in the , instead, but we have most of the content of it and 3 3/4 . We might just mention at this point that the late interest in this naturally made people actually start making some real forgeries and there was a Jewish family names Shapiro which soon after that time discovered in Palestine the original document of Deuteronomy as it came from the hand of Moses and they were offered a half a million dollars and they tried to get a subscription in England to get people to contribute in order to get the half million dollars in order to purchase it from the Shapiro family and then 4 1/4

was able to prove that this was a forgery and he proved that before they were paid their half million and so it was not purchased. <sup>But</sup> ~~XX~~ there were a good many <sup>forgeries</sup> ~~purchases~~ made now at this time, but the people learned <sup>was</sup> how to detect forgeries and how to distinguish what actually genuine and

was one who helped greatly in this. In 1854 the Palestine exploration fund was founded in England, an organization for the exploration of Palestine. This organization ~~was~~ proceeded to hire two men to go to Palestine, two army officers, and make a survey. There was no decent map of Palestine as yet and these two men, Lt. Kitchener and Lt. Conder proceeded to make a survey. Lt. Conder continued in Palestinian studies for many years and during the succeeding forty years he was active in writing about Palestine. He did good work, although not outstanding work. The other man, Lt. Kitchener spent a brief time working on this then he transferred his activities to Africa. He became one of the great British military leaders in Africa at the beginning of the World War I in 1914, he was

put in charge of all of the British forces and then was sunk with a ship at that time and so forty years ago, Kitchener was one of the best known ~~names~~ names of British military authority and it is interesting that he was one of the few young lieutenants that made this survey, this original survey in Palestine. 1872-1878. He spent parts of 6 years surveying western Palestine. They did nothing east of the Jordan, but their maps were the standard maps for many years of that area. Later some Germans made a survey of Eastern Palestine. Now the exploration fund wanted to excavate in Palestine and they began excavation and they carried on some during the next few years. The excavation studied at Jerusalem and investigated something of the ancient walls of Jerusalem, found some early materials related to Jerusalem, but excavation was in its infancy and they were not ready, really, to fully understand what they did. It would be interesting to go into the details of 6 ~~3~~<sup>3</sup>/<sub>4</sub> there are features that they discovered that are still important today, yet it is not of great importance except as pioneer work in the excavation of Palestine, but ~~from the early~~ <sup>the fundamental</sup> principles of the Palestinian study, that is of Palestinian excavation, <sup>a</sup> have not yet been discovered. 7 service excavation have done a masterly work and some others following in his footsteps and did similar work, adding to what he had done, none of it quite as good as Robinson's work, but some of it additional work to his, but the next great step is so important that I will make a C; Palestinian Research from 1890-1920. And the most important thing in the whole period is the six weeks in 1890 in which Petrie laid the foundation of all subsequent work in Palestine. So we will call that #1 under C, Petrie. Sir William Petrie, a man, who has now for many years been working in Egyptian archaeology. He wrote a good book shortly before his death, I believe that it was called "Seventy years in Archaeology". He was over 90 when he died and he had started as a very young man, taking an interest in archaeology and he continued up until his death, about 1935. And in his book on his career in archaeology, his experiences in 1890 in

Palestine are quite incidentally touched upon. He does a few little interesting incidences there, but doesn't give much attention to it. I was quite interested to see what he would tell about it because from his viewpoint it was a little incident in a great career. From the viewpoint of Palestinian study it is the foundation of all subsequent work in the study of Palestine, is what Petrie did during his six weeks in Palestine. He made two discoveries which are the fundamental discoveries, I mean the discoveries of 9

the fundamental discoveries upon which all subsequent Palestinian study rests. He does not actually get any results of any importance during that period. The very place that he examined has subsequently been decided not to be the place he thought it was, the dates that he had suggested then have been changed and the dates that he gave for other later work in Palestine are not accepted by other scholars. Petrie's results are not to any great extent considered correct by other scholars but the method which he has started are the methods which have been used ever since that time and which are foundational in Palestinian research. Now, of course, to go into the matter of study in Palestine proper, we would need at least a semester or two, but it is important, I think for every Christian to have a little idea of these fundamental principles of Palestinian research of which you cannot properly understand any discussion of any study in Palestine since that time and so I am going to take a little bit of time in <sup>giving</sup> ~~getting~~ the two great discoveries of the Petrie method. I have been mentioning a little about Petrie's career, and the young man who he was greatly interested

10           went to Egypt and started excavation there. It was he who put excavation in Egypt on a scientific basis. Before him it was largely a matter of treasure hunt, trying to find something that would look pretty in a museum, trying to find one beautiful and interesting object. Quite often you will find things that are not so beautiful and are not so interesting but their relation to each other, the way you find them, the general situation will tell us far more for archaeological study than some one individual great find and Petrie began trying to learn everything he could about

what was found, ll the exact arrangement, etc. He went to Egypt as a very young man, and he had a very little money for the purpose. He could not afford to buy things ; and so he would buy of cans of pineapple, it was cheaper than getting individual cans and then every day he would eat a can of pineapple and then when he would finish it, he would open a can of spinach and in his early days, that way, he submitted himself to all sorts of privations that wasy ~~on/prd~~ in order to save a few cents so he could excavate a little bit longer. It was a good many years before he acquired the fame and standing and recognition which lead various groups in England to get behind his work and put it on a basis where con- siderations were not so . This was one of the methods that he used for saving money. He evidently was not such an expert as a dietetic as he was in archaeology. But in Egypt, he studied the material he discovered and he explored all of Egypt. He has written 50 or 60 books on Egyptian studies. A friend of mine who I met in the Cairo museum in 1929, who had spent a month before that, most of his time in the Cairo museum, studying everything there and as much as he could in that month, told me that the objects in that tremendous museum in Cairo of ancient Egypt, Egyptian, they were to put the name of the man who discovered it, or who had excavated it, he thought four fifths of them at that time would have Petrie's name on them. He was of tremendous importance in Egyptian excavation and Egyptian studies, even tho' in Egypt there are many points at which his conclusions are revised, but others ~~is~~ are not, but the method that he has recognized there as in Palestine as having laid the foundation. Petrie was asked by the Palestine exploration fund to begin excavations in Palestine in the 1890, and he only worked six weeks. Others took it up at that point and went on. But when he began, he came up there and looked around and they asked him to excavate the ancient city of , and from the references to the Bible, the second most important city in Judah, I imagine most of you know what the first one is, but the second most important city in Judah, was the city of L.... and then he looked at the map, and then he studied what there was in the Scripture

and then decided where about where it was and they sent him there to excavate. Now, we know now that wasn't 13 1/2 . Books written about the work there call it the lake that you should excavate, even books on archaeology as late as 1940, you have heard of the work of Petrie , which ~~wasn't~~ doesn't matter because what he established there was methods and it was the vital method which has been used in studying the

14. Now the two great principles that he discovered, the first of them was the importance of the tell. When the map was made of Western Palestine, they were very, very careful in noting out ~~it~~ everything that they thought was important and particularly everything that would be important for the study of Palestine in Bible times and so when Kitchener and Conder would find a little ruin somewhere, they would inquire from the natives what is this?, What is the name of it? They would get all the information that they could and they would decide on the name and they would be sure to put it on their map and these little ruins would often bear the names of ancient Biblical places and they had them on the map, but very often near the ruins, maybe half a mile away, maybe three miles away, somewhere in the neighborhood there would be a hill up there and they might say what is that? Oh, that is the hill of . Or that is the hill of the grandfather, or some such name. There were all sorts of common names given to these hills and sometimes they would put them on their map and <sup>s</sup> sometimes they didn't. They were not particularly interested in these hills. They were particularly interested in all of the ruins and all of the ruins are marked on their maps and in places these little hills are to. But Petrie discovered that these hills were far more important than the ruins. He reconstructed the situation in ancient Palestine. In ancient Palestine, the people lived in separate towns. Often they were independent of one another. Often they were wild marauding people (end of record)

where it could be defended, but in order to defend a town, it was quite usual to put it up on a hill. It was much easier without modern ~~weapons~~ weapons to defend yourself if you are on a hill and can throw <sup>w</sup> things down on people than if you are down on the plain and have to throw them up at them or if you are level with them. And so most of the early towns are built on hills. Maybe not a very large hill, but something of an elevation. But in addition to that, it is necessary that if the army be stronger than you are, you will be able to resist the seige for a while at least. There is always the possibility that ~~your people will be away~~ your people will be away and you have to hold out ~~at least for a few days~~ at least for a few days until they get back. Now, if you have no water supply in your town and every-day you have to go down in order to get your water, the enemy can just cut off your supply of water and in two or three days they would simply have you before the folks would get back 1 1/2 and so it was necessary that the town be built at a place where there was a good natural spring and you don't find such a great many places that have these two qualities together and so that limits the number of good places, that is good, up until the time of King Omri and up to about the time of King Omri, they discovered how to make good cisterns and once they could make good cisterns they were more or less independent of springs. They would make a big cistern and check the water supply in the winter and then have it for the summer, tho' Samaria, with a very little spring, was able to build a great an important city at the time of King Omri and it continued so through the rest of Biblical times and straight through the New Testament period and continued a great and important city because of the fact that they were able to use cisterns and were not dependent upon that one little spring. But previous to that time, they still had to have the spring and so most of them or all of the ancient cities of <sup>Pales Time</sup> ~~ancient times~~ had to be near <sup>a good</sup> ~~this~~ spring and preferable have the spring actually on the hill where they could build a wall around it to protect them. Then, of course, it was <sup>vital</sup> ~~well~~ to build a big wall. You had to have a wall around you or it would be practically impossible to maintain

your safety. So these towns had a wall built around, but no one of them was impregnable. In every case eventually an enemy would come strong enough to conquer them, and when the enemy conquered the city, they might kill the people, they might drive them away, they might knock down part of the wall, they might knock down the houses and take what they found of value and go off and leave it in ruins. Or they might decide they wanted the city there, and ~~afte~~ after the battle was over, they would proceed to build something themselves. Then again, it might remain a ruin, and perhaps ten years later, perhaps a hundred years later, somebody would want to build a town in the neighborhood. But in any case, the number of places where ~~if~~ you could build a decent town was limited, and so it was quite likely that the next town would be built on exactly the same place as the previous one. They would take out of the ground all the things that projected out that looked worth something, the large stones you pull up and use them for your new building. You'd flatten the thing over, and leave the rest of the ruins underneath. You'd build your walls a little higher, or perhaps make new walls. And the result was that one town would be built upon ~~aaa~~ another. In 1929 when I visited Meggido, I saw a trench there that had been dug across that hill twenty hills before by some German explorers. And looking down on that trench, possibly wide, looking down there we could see the foundations of eighteen different cities, one of them above the other. You would see the foundation, and things coming up from anywhere from four to ten feet. Then you'd see the foundation of another city. Eighteen cities one right ~~above~~ above the other. Well this explains how it comes that we have these cities of the ancient world, one above the other, often a great many of them, and of course, the area varies somewhat; it may for quite a while remain ~~fe~~ about the same, then perhaps it is narrowed at certain ~~d~~ sections and broadened at certain sections. But to quite an extent the walls are ~~sp~~ one above the other. And the wall keeps the debris in, from spreading out all over the plain, and



as you keep building it up, it keeps getting higher and higher. And sometimes--in Mesopotamia there is one town that was established about four- 4000 B.C. It was a fairly good sized hill, and then, as they built town after town on top of it, it got narrower and narrower, until finally it got too narrow, and then they abandoned it. And the result is that by about 800 B.C. this place was abandoned, was just a little hill, and simply was forgotten until it was excavated in recent years. Well, all the ancient cities of Palestine were somewhat like this. And after you have studied them a little bit, you learn to recognize them. It doesn't take much time to get to the place where, as you look at a hill, you know right away whether it is a natural hill, or whether it is an artificial mound which you would call a "tell." These tells make rather steep sides and more or less parallel to each other, and we get to recognize that particular formation of a tell. And so, even in a brief period, there, I learned to recognize, so that as I went along on horse back, I'd say, "What's that tell over there? Look at that tell over there! And there's one over there." And you'd see four or five of them, and then you'd see eight or ten other hills that were not tells, and you'd recognize which they were. Well, nobody had known this before Petrie, and so Petrie went to a little village which had a name which sounded like "Lachish." And looking at this village, with its name like "Lachash," he excavated there and he found ruins which went back to about the time of Christ and stopped there. And then he saw, not far away, a hill which was called "Lachish," which would be, "the mother of Lachish." Of course the very name may have suggested to him something of the idea of the one place beginning to dig, being the original town; and going over there, you found remains from the time of Christ back. And so he brought forward this important fact: that the ancient towns are all in tells. Well, how is it that we don't have them kept today, that they call them "the hill of beans" or some such name? Well, that was due to Rome. The Romans established such peace in Palestine as

had never been known there before. Herod the Great was really a Roman, but he was an Edomite. He had been educated in Rome; he knew Roman customs very thoroughly, and he had Roman soldiers helping him. And Herod the Great, up in Galilee, tried to route out the bandits. In some of those hills the bandits would have their caves, near the Sea of Galilee, where they would be absolutely safe up on the side of the hill, and there would be a little bit of a place coming up, a little trail where only one person could come up at a time, and the bandits would be perfectly safe up in these caves. And so Herod the Great had the Roman soldiers come, and they guarded the bottom of it, and they held the bandits in there, and of course, if one of the soldiers started to come up, the bandits above could easily throw things at him, and could kill him, and make it impossible for a force of any size to get there, but they went around to the top of the hill and they made a sort of platform with ropes and they dropped it down, and on that there would be several soldiers with full armour, and when it would get opposite the face of the cave, these would meet the bandits <sup>and</sup> would destroy them. In that way, Herod the Great routed out banditry to a large extent in Palestine. Well, the Romans established peace in Palestine such as it had never known before and has never known since, such peace and safety as there never was before, and has not been right up to the present time. And when this peace was established, walled towns were no longer of much importance. And people would be off doing some work in the fields, or doing something somewhere, and they'd come home, and they'd have to climb up the top of the hill. Originally a hill, and then town after town built on it, so that it would be quite a climb. And then in the morning, he would have to go off down there again, and people got tired of that. They said, "What is the use of living up here? Why don't we go down and make our houses down there in the valley somewhere?" And so most of these towns, in the Roman days, were abandoned, and the people left it, and they took their name with them. And they built a new town with the same name in the valley anywhere from half a mile to six

or seven miles away. And so you have your new village down in the valley six or seven miles away, which often preserves the name which was in use for perhaps as early as two or three thousand B.C., and the name has been transferred to a new village that has been founded in Roman days, and the hill there within a few generations was forgotten. We have no records of this having happened in any case, but you have the fact visible there. It is circumstantial evidence; it is evidence of the strongest kind, absolutely unquestioned. Well now, this ~~is~~ discovery was itself a tremendous thing; this discovery that Petrie had made. It revolutionized our understanding of Palestine, our understanding of where to look for things, our understanding of where today of what is important in ancient Palestine. But Petrie wasn't content with having made this great discovery; he made another one which was equally important, another one the importance of which is largely a matter of its relation ~~to~~ to this one, but yet which was equally important, ~~and~~ and his second discovery was the importance of pottery. Now, that was a thing that Petrie had learned in Egypt. Petrie had excavated in all sorts of places in Egypt, and Petrie had learned there what might be obvious to anyone, and yet no one in Palestine had ever thought of it before, no discoverer or explorer there, that people always, since about I guess 3700 or 3800 B.C., when pottery was invented, people have always used dishes since that time. Before that time they didn't have dishes; they may have taken a piece of wood or something, some piece of a fruit or something to put there fruit in, but when they began to make dishes, after that time, wherever people are, there are dishes. And these ancient dishes we call "pottery." They are made usually of clay. Of course, there are metal dishes, but they are not so common. They are mostly made of clay, which is usually fired, and these dishes made of clay this way we call pottery, and he discovered this about them: that they had to have a great many of them, and they are not tremendously valuable. And that they are brittle; eventually every dish gets broken if it is used. Unless you put them up in your closet and forget about them and keep them for

souvenirs, they will eventually be broken. And once they are broken, it is not often worthwhile to take the time and effort to mend them. We have a couple ~~of~~ at home that my wife mended a couple of weeks ago--they broke again. Unless you have some very special reason to desire to mend it, you don't usually mend dishes; you buy another one, and when you do mend them you find that it is usually not very ~~st~~atisfactory. Dishes all eventually get broken, and when they ~~do~~ do, you are apt to get new ones. And so, wherever people live for any length of time, there are broken dishes, and of course, nowadays we have men who come around in ~~grucks~~ and carry them away. But you didn't have that in ancient times. And so, wherever people have lived, you find bits of broken pottery. And pottery looks different from anything that is natural~~y~~. You take some dishes, and you break them, and you leave them there, and anybody can recognize them; no matter how small the pieces are, he recognize ~~wha~~t they are. He will never take them for bits of stone, or bits of natural earth/ He will recognize immediately that they are parts of pottery. And so, if anybody tells you, here is a place where people live in ancient times, and you look around <sup>you don't</sup> and/~~find~~ any pieces of pottery there, you know that they are wrong. People did not live there. And on the other hand, whenever you find pieces of dishes, you know that people did live there at some time; at least, someone <sup>lived</sup> ~~lived~~ there for some length of time, and if you find very many of them, you know there was quite a settlement there. Well, this would be important in itself, but far more important ~~than~~ than that, Petrie had discovered in Egypt that the people at one time used a certain kind of dishes, and as time ~~went~~ went on, the dishes changed. If you take a picture showing Delaware Avenue out here in 1819, you will be greatly amused at the clothing people were wearing, particularly the women. It would look very strange to you; utterly different than anything which you would see women wearing today. The styles of our clothing are chang~~ing~~ing, the men's to some extent; the women's to a great extent. Well now, this is ~~ture~~ true with dishes also. The style of dishes changes, and the style of the dishes

can change in many different days. That was one very ~~a~~ fine thing about them. They had a certain shape. In time, it changes into a different shape. You have certain favorite types of dishes, certain favorite styles or shapes, and in time these are abandoned, and others take their place. The shapes of them can change. Then, the way they are made can change. Sometimes they bake them so that they are hard. YOU touch them and get a metallic sound. At other times, there is no such sound as that.

(end of record)

*Record 82 is on the back  
of 81*

on the way up to Galilee, up near Huleh (Lake), and at this Tell, ..... made a very brief excavation digging into the ground a comparatively short distance, but getting parts of several different strait, and from it he took 30 pieces of pottery. A little bit of the edge, a little bit of the handle, something of a clue perhaps as to what they might be. Some of them were better than others. He took these thirty pieces of pottery and he came to see professor Albright and he asked him what time these pieces of pottery came from and Dr. Albright looked at one and he touched it and swept the side of the clay and something of the nature of the fire, saw the color of the slip where there was a little light color on it or not, what kind of decoration that he could see and what you could find. Some of them were fairly small pieces. But Dr. Albright gave a statement regarding each of the pottery as to what he thought about them. And then professor G..... returned to England and in Paris he visited ~~Paradise~~ Pierre Vicent who Dr. Albright always used to refer to at that time as to the leading authority in the world on Palestinian archaeology. P. Vicent was of the

school, many many years and had kept up with all of the different excavations, but P. Vicent was now in Paris and G..... and told him about his excavation up the side of and he said that he had some pottery with him and Vicent expressed the desire to see it and G..... showed it to him and asked him what he would think was the date of the pottery and Vicent went through and he named and took each piece of the pottery and told him about what century or half century that he thought it came from. And when he got through G..... took out his notebook and compared what Albright had said with what Vicent had said and he found that in all three cases they agreed exactly as to the century from which it had come and in the case of those three, each of them had said, ~~thats~~ this piece is not particularly distinctive. It is hard to tell from what one this one is, I would guess that it might be this. And they had differed as to their guess on three of the pieces which were not particularly distinct, but they had each labeled those three as somewhat uncertain. And so Albright thought that this

was a very remarkable test which showed that here were two men independently look

ing at this pottery and reaching the same conclusions about it and showed that it really was on a solid scientific basis. Of, course, that was 1927, and that was a long time after 1890. Petrie merely layed the foundation of method and after six weeks in Palestine, Petrie returned to Egypt and continued his work in Egypt and it was many years before he again carried on somewhere in Palestine. Now, this was C. We started to look at Palestinian Research from 1890 to 1920 and under that #1 was Petrie. Now after Petrie there were others who carried ~~on~~ on the work of T..... and Petrie had made certain discoveries as to the time when this Tell was in use, certain additional discoveries were made there, but nothing particularly striking. The great work that was done during this period was the work of professor McAlister at Gezer, a town which was mentioned a good many times in the Old Testament. McAlister went to Gezer and excavated there from 1902 to 1905 and 1907 to 1909 and during this time he uncovered a great deal of material there at Gezer and some very remarkable things indeed. Gezer is mentioned perhaps 20 times in the Old Testament, also mentioned in the first Maccabees a number of times and mentioned in other ancient records, and there at Gezer which is 19 miles northwest of Jerusalem, there was this Tell 1700 feet long, 300 to 500 feet wide. //..... in 1873 had discovered an inscription that said this is the of Gezer and from that he concluded directly that this Tell was ancient Gezer and McAlister dug into it and he found among other things a great rock, " " with 80 steps going down 94 1/2 feet made about 2000 B.C. and abandoned about 1400 B.C. and the top of it completely covered over and other settlements entirely above it. He found an open cistern from a far later period which would hold 2,000,000 gallons of water. He found a great high place with eight large columns representing ancient Canaanite worship before the time of the Israelites. He found a wall 14 feet thick with tiles every 90 feet. I am just giving you a few illustrations to show

that he found remains of a great city which had existed long before the Israelites were there and was important through the Israelite period. It was the first real large excavation in Palestine and it aroused tremendous interest. It is not nearly so important to us now as ~~the~~ a great many other subsequent excavations. It is not so important for two reasons <sup>as</sup> ~~of~~ some subsequent excavations. One was the fact that it was the pioneer excavation. There had been no other large Tell excavated before and when you are doing a thing like this you learn a great deal. I picked up a book down at the store there today that ~~if~~ you wanted to learn to be a <sup>don't</sup> writer start writing short stories, <sup>e a</sup> ~~writing~~ novels and it said, the reason is that if you write a short story and send it to a magazine you will get it back rejected, <sup>and</sup> ~~but~~ if you write another ~~you~~ you will get it back rejected and by the time you have enough practice at writing anything that is any good, you have probably lost all confidence in yourself. You probably ' won't keep on writing. ~~Of~~r if you had any confidence in yourself, the magazine will be so convinced by all the rejected material that you sent them that was no good that they would probably not read what you finally wrote, but he said the way to do is to write a long novel and then when you get to the end of it look back at the beginning of it and with all the practice you have had in writing the whole thing, you will be astonished at how poor the first part is, so he says, you go back and start over again, and do the whole thing over and when you get to the end, then you go back and still you can see how poor the beginning was and he said after you have gone thru it ~~his~~ way about four or five times, finally rewriting it so many times, finally you have reached the conclusion that you have something worth while, and maybe you will have by that time and you may be able to get it published right away. Well, now that is an illustration of the fact that if you are going to do anything worth while you have to work on it and you have to spend time and you have to learn how to do it and learn a good deal by making mistakes. And when you finish, start over again, but you can't take



a big mound full of remains of ancient times and start at the top and excavate it down to the bottom and when you get through go back and start and do it all over again. Once it is done, it is done. Once the material is taken ~~down~~ <sup>out</sup> of the ground it is gone. You will learn a certain amount from the relation of the things to one another. You'll have certain individual objects from it which are interesting in themselves, but they don't tell you one tenth as much out standing there alone as in their relationship to each other. A tremendous amount of knowledge is buried in that Tell and it will stay there for centuries if you leave it there but once you take it out only that is taken from it ~~which~~ you get while you are excavating it and consequently for any great excavation that is carefully made, there is the ability attained to do better the next time. And, of course, a certain amount of that knowledge can be passed on to others and consequently excavation has progressed and we have done each one, I don't mean all as each one, but in general there has been an upward curve in improvement. This was a pioneer excavation and a great deal was learned about nothing in it for it is very very difficult to excavate in such a way as really to discover what is there. It is easy to take a big mound wall, a very unimportant mud wall and dig right through the dirt and never see it. It is very easy to do. You have to learn just exactly how to do it. It is easy to be utterly mistaken about what a thing is and you dig it up and destroy it before you realize the true situation. There are two difficult things to do in excavation. One is to direct the men as to exactly how they are going to do it because there is a tremendous lot of work to be done, the leaders cannot possibly do all the mechanical work, you have to have a great many natives working and yet they have to be very carefully directed to be sure that they actually discover and do not destroy and then there is another equally important task and that is to record what is found. And you find something that is of very little importance. It seems to be the ~~arrangement~~ <sup>relation</sup> of two things, the ~~relative~~ arrangement of

something. What you find may seem of very little importance, but as you go on and find other things, this is the clue to them and they to this and if this isn't correctly and accurately recorded you lose a great part of your value. There are the two difficult things, the direction of it and the recording of it. And some excavators are good at direction and poor at recording and some are good at recording and poor at direction and it is too much of a job for any one man to do both in any satisfactory way. McAlister was almost alone in doing this. He had one or two western assistants from time to time but no one near his own stature. He had to carry on the work himself the best he could. It was a marvel~~ous~~ of industry. It was a remarkably excellent piece of work which this archaeologist did and his first work there in Palestine, but it was nothing to what should be done if you had several men who would work together and take care of different ~~parts~~ aspects of it. McAlister neglected the careful control in order to get the recording right which is perhaps better than the other way, but either is bad. But one man can't do both with the funds he had, he ~~found~~ probably did about the best that could be expected on a pioneer excavation like this. There was a great deal learned from it. Any book that was published 40 years ago about Palestinian excavation would have most of its pictures dealing with Gezer, with McAlister's excavation at Gezer. Any book on the subject is apt to~~x~~ have a good deal about it, but it is not nearly as productive an excavation naturally, as some later, which have the experience and the knowledge and the observation of that one to help in obtaining the position which was used in doing that one. But there was another thing that was not McAlister's fault at all and it is one which many Archaeologist finds, especially in Palestine. Right on the top of the mound was a little Mohammedan <sup>g</sup>god and very often you find that. A Mohammedan saint has been buried right on the top of the hill and there is a little shrine to him and nobody puts the turf back. He would cause a riot and ~~masacre~~ massacre is he disturbed that and consequently this particular section could not be disturbed and evidently that was right where the citadel ~~was~~ of Gezer was. He found a few

inscriptions in the early part of ~~the~~ <sup>Hebrew</sup> writing, one of them giving a list of the month and year and telling what crops to plant and each particular month was called the Gezer calendar. It is an interesting thing. It is quite brief, it doesn't tell us a great deal. He found a few ~~little~~ inscriptions that are ~~not~~ the sort of thing that we would expect children to scribble on the wall somewhere. They don't tell much. They tell a little bit about the grammar and the language. They don't tell anything about the ~~history~~. He found two cuneiform tablets and that is all the writing that he found in it. Now in a city of the importance of Gezer, if he could get to the citadel, he would probably find hundreds of cuneiform tablets. Of course, the one disadvantage in Palestine is that they had good papyrus to write on and papyrus doesn't last. Well, it does last much better than our paper, but at that it doesn't last well enough to last through the centuries.

13 3/4                    The papyrus disappears. Clay cuneiform tablets, these clay tablets written in the cuneiform language of Mesopotamia are the most durable things and, most probably from that early time there would be a great many of them left if you could get to the city, but he didn't get there. (question) 14 Well, for one thing there are many, a number of cities that have been excavated in which you find a ~~very~~ burnt place. The city has been destroyed and burned by an enemy 14 and when you have this burnt place and layer of ashes, you know that ~~it~~ is got to be separate so you have your distinct <sup>tum</sup> ~~stratum~~ with no question about it. Then if you find <sup>scarabs,</sup> if you find Egyptian ~~scarabs,~~ which are little things in the shape of a beetle which have the inscription and a name of an Egyptian pharaoh on them, just as you find one of our coins with the date on it, if you find the English coin with a picture of an English Lord on it, you would know that that place was occupied earlier, at least was occupied as late as the ~~the~~ time when that person lived, and so that give you a date. It wasn't any earlier than that, you know that. And thus in Palestine we have quite a number of Egyptian scarab signs, occasionally Egyptian inscriptions and we

have also material from Mesopotamia and in both of these places we have a good deal of writing, in Mesopotamia and in Egypt, so that you are able to usually, to excavate a complete                    you have material that will give you relationships with other                    to give you a pretty accurate (end of record)

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small dishes, but complete ones buried with the people that were buried. Now as to your question; does this come from 2500 B.C. or 1500 B.C. or what period, it may be difficult to tell, but your pottery                   , you have enough from your strata which is in small pieces to recognize that that is similar to this and not to a different one, and thus from the pottery, from the pieces of pottery you can date the whole pieces, ~~xxx~~ and from the whole pieces you can in turn learn the whole characteristics of the pottery of that period and thus you are able to establish a system of just how the pottery changed from period to period and you are able to date it pretty accurate. Now, of course, they couldn't do that when Gazer was excavated, the best they could do then was to tell from the different strata, this is earlier, this is a little later and this is a little later and thus get a general idea of which were earlier and which were later and then were they found marked changes ~~and~~ of pottery and habits and so on, they could say that this is where a different race came in, ~~was~~ where a marked change came and so they made a general term, and eventually they ~~xxxxxxx~~ divided up the periods up in certain general periods when the life was more or less of one type or another type, and so we speak of the stone age as the period before 3000 B.C. and we call that the stone age, not because they didn't have copper then. In the last few centuries then, they had a good bit of copper, but they used the copper like stone, that is to say they would get a piece of copper and they would hammer on it and they would beat into it, and they would break off pieces of it and they would get it into a certain shape just as you would take a piece of stone. Before that we had the most exquisite work, not so much in Palestine, as in Mesopotamia, we had before

23000 B.C. most exquisite work made out of stone. People in the laste stone age had lots of copper and they made very artistic things out of the stone and then about 3000 B.C. somebody in Mesopotamia probably discovered how to take copper and not treat it like a stone, but smelt it and put it into the shape, the exact shape, and you could do it much faster by treating it like a stone. You could do it much faster and you had a far greater variety of shapes and that was one of the great technical advances in the age was when they learned to smelt dopper and in about 3000 B.C. you have a complete change in the civilization of the ancient world with the discovery of copper, because that was the discovery that didn't stop; it spread throug~~h~~ the world. Immediately when some sections were able to smelt copper, the stone age was over because th~~ose~~ who could smelt copper immediately could make weapons much faster than the others could and they could make a much greater variety of weapons than the other and the result was~~x~~ that if they had proceeded immediately and quickly they could have conquered the world, but they didn't do it, they proceeded slowly and the result was that before they es<sup>d</sup>tablihed peace using the new weapons they had, other surrounding cities learned to handle the copper, too, and the result was that they attacked them and destroyed them first and so there is hardly a town in Mesopotamia, perhaps not anywhere in the Near East that was not destroyed and burned at about 3000 B;C. Once the copper was available, it meant that until everybody had it, whoever had it was superior over those who didn't have it. And it caused complete turmoil and complete hav~~oc~~ and upheaval and confusion until finally things settled down into a new regime, a new system, larger political units than before, better organized armies than before, a condition which made it possible and necessary to introduce the widespread use fo writing, Writing begins about the same time copper begins~~x~~ and so history begins when you have the writing and so just about 3000 B.C. h~~is~~story began and it is the beginning of the bronze age and you can call it the copper age if you want ot. You can call it the bronze age. I think that everyone should know that bronze is an alloy of copper. I think that any alloy of

copper, you would call brass, but if you put a little tin in with it, you would call it bronze. I was told once, by an expert for the Copper Company, that if you take approximately 60% of bronze and I think he said 40% of zinc which is nearly the composition of one of our pennies, you get a certain strength much stronger than the copper is alone, but then he said if you will take one half of one percent of tin and add it to it, 5 1/2

the result is two and one half times as strong as it was before. That tiny bit of tin makes that whole thing much stronger. Well, the result is that our pennies are bronze, not brass. In the Bible there is no separate word for brass or for bronze or copper. The word " " means any one of the three. It really means copper, but in the old Testament for some reason, I wish I could ask the King James translators why on earth they did it, for some reason they always translated it brass and you read in the Old Testament about this is brass and that was brass, and part of the image was of brass, and to us today, brass sounds cheap and and un-substantial, but actually you might just as well translate it as bronze which is tough and strong and durable and useful and if you translate it simply copper, which is a general metal, you avoid the question of which or what kind of an alloy it is. But these alloys were, of course, bronze alloy. We call it the bronze age and make the alloy, they often seemed to have found the copper not in a pure form. It was really a bronze which they found, but the introduction of the bronze age established a new equilibrium in the world, but this equilibrium which was established about 3000 B.C. was a tremendous overturning and upheaval and destruction through the world, after this which lasted maybe a century, there was an equilibrium established which lasted in general for about 1000 years. Of course, there were upheavals and changes in it, but there was more or less of an equilibrium for about 1000 years and that we call the early bronze, the period of about 2000 B.C. A period which was of much faster tempo of life than the previous stone age, but yet in general, a fairly slow tempo of life and after

the great upheavels that and the people who first had the copper and didn't have sense enough to use it immediately were killed off and the others who got it next established themselves, you have a general equilibrium more or less general for about 1000 years. Then we call the next period the middle Bronze. And that is only about 500 years. And then about 400 we call the late Bronze. The middle bronze period is another time of upheaval for everybody. Large numbers of people moving from one area to another and you have more divisions, more great breaking down, more stratus, more destruction in these 500 year s than in the ~~the~~ <sup>previous 1000</sup> years. That is the Middle Bronze period, then you have the late Bronze period which lasted until about 1200 B.C. and then after the Bronze period, we have the iron, and the step forward from bronze to iron is not a fraction as great as the step forward from stone to bronze. It is a real step because they were able to do things with the iron, perhaps they couldn't do with bronze, at least they had a good deal more of it than they had of the Bronze. Once, they really got the iron, it made quite a difference, but nothing ~~like~~ <sup>ore</sup> the difference made in getting the bronze. So about 1200 B.C. or perhaps a little before ~~is~~ <sup>you all</sup> is the beginning of the iron age and that immediately reminds of King Abasha. Why is it that it reminds you of King Abasha? It reminds you of his bedstead. Now, King A..... we read in the Bible had an iron bedstead and why on earth should you bother to mention that the man had an iron bedstead? Well, probably nobody knew in the time of the later Israelite kingdom, why ~~you~~ <sup>he</sup> should bother to mention this fact about king A..... and probably through the early years <sup>of</sup> the christian era, the people wondered why on earth should this be mentioned that he had an iron bedstead and now we know that it is right at the time of the beginning of the iron age and iron was rare then and he was the King and he got an iron bedstead and the iron was beginning to come in and if he had been a little more on his toes and had gotten a little faster progress with it, the Israelites would have had a far harder time conquering him than they did,

because you remember he was conquered by Moses over on the other side of the Jordan, but 10 in the Bible. head of the age but not quite enough, he let the other nations get ahead of him technically just enough that he lost out, but the iron bedstead connects up with the beginning of the iron age. Well, then you have what we call early iron, early iron I and early iron II, we make the division, and then after that we mean according to the country usually. We divide the Israelite period into early iron I and early iron II and when we speak of it according to the control we speak of it as the Persian period, or the Hellenistic period, the Roman period, the B..... period, the Arabic period, and some people feciciously call the latest the electricty one, but that is not a term used by the archaeologists. Well, this is the way in which the pottery is divided up into general terms, designations. It is better to refer to it when you begin your work by terms like this than by centuries because you may have to revise your whole two or three centuries ahead or back in an area because naturally the pottery is very different in some places than what it is 500 miles away and it is very different from one people than it is from another people, but you can trace in the pottery in the near east how a people spread in one direction and brings in a certain kind of pottery. Here we have a region here and suddenly you begin to find painted pottery and then you will find two or three centuries before, 500 miles over that way, there was lots of painted pottery and it has been coming over this way. And then you will find perhaps your next way 3 centuries later will be another type of pottery that comes from the opposite direction, and this way you can trace the spread of Israel and the spread of different races and it is a very complex and extremely interesting study, particularly in the prehistoric periods after the history begins you have a great deal of additional material to use in gaining your knowledge and you are interestd in many other features. The pottery is not quite so important then, ~~and~~ in your prehmimary results, but it becomes extremely important then in



noting relationships to other places that have not yet been excavated, and determining what places are really worth excavating. So much then for the continuation of the discussion of pottery and the brief mention of Gezer. We could spend a long time on it, But for the purpose of this course, it would not be wise, in fact, I'm ~~doing~~ during this period, going to <sup>are</sup> ~~briefly~~ mention a few of the excavations. Some Germans made some at McGill in northern Palestine and there at M..... in the trial trenches they made about 1906, they found there in the ~~first~~ <sup>third</sup> stratum from the top which they and we now know correctly to be the time of Solomon they found some square pillars. They found rather one square pillar in that stratum, The pillars standing up about 8 or 10 feet high and about 3 feet from the ground and there was a hole from one side to the other of this square pillar and they decided that this was an emblem of some ancient worship. They thought that the people were polytheistic there at the time of Solomon, monotheism, of course, did not begin until the time of A....., and consequently they thought that this was an emblem of some ancient polytheistic worship, but they couldn't quite figure <sup>why</sup> the hole was there. Someone said perhaps it was to carry off the blood of the sacrifice. But this was a column, not an altar, and even if it had been used as an altar, this hole did not come anywhere near the top, it was toward the ground and it wouldn't do for that purpose and nobody knew for 20 years what was the purpose of it. the other fortress near M....., a certain amount of excavation was done. At Jericho they excavated at this time and they found some very interesting things at Jericho even as early as this. They found that in ancient Jericho there is a big gap If you excavate in Jericho, you find you trace civilization back to about the middle of the later Israelite kingdom and then below that you don't find the things that you find next below that in other places, but there is a big gap, and you find below that things that are perhaps 500 or 600 earlier, there is a big gap in between. There is no civilization

there and what does that mean? Well, you turn to the book of Joshua and you read in Joshua ~~about~~ about the destruction of Jericho and you read there in Joshua 6, Joshua at Jericho at that time saying "Cursed be the man before the Lord that rises up and builds this city of Jericho". And then you turn over to I Kings 15; that in the days of King Ahab

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I Kings 16:34, "In his days did Hiel the Bethelite build Jericho: he laid the ~~the~~ foundation thereof in Abiram his firstborn, and set up " and the first time that it was <sup>fulfilled there was some accident in</sup> rebuilding it" according to the word of the Lord, which he spake by Joshua the son of Nun." Here you have evidence that there was no fortified city of Jericho, there between the time of Joshua and the time of Ahab according to this statement here, though there were something of a settlement near mentioned in Judges and you find here that there is actually a gap in the corresponding to it. Now, any discussion of the ancient Old Testament Jericho, you will find that they will talk about the Canaanite Blue City and the Canaanite Red city and ~~it/sounds~~ they sound like very romantic sounding terms and you wonder just how they know what were the colors that were characteristic to those cities, at those times, but on inquiry you will discover that when the archaeologist excavated Jericho in about 1906, he found the wall around it and then another wall of a later period and the two don't exactly follow and they criss cross a bit and in order to make it clear on his map, he drew one of them with blue ink and one with red, the Canaanite Blue city and the Canaanite Red city of Jericho and that is the way the names have stuck. Much more was discovered about Jericho 25 years later in G..... own there excavations when he dug down into prehistoric Jericho way back before 3000 B.C. and advanced the guess that Jericho was the earliest city in the world and made this claim that he saw actually the evidence of the invention of pottery there at Jericho. Well, now, at least he got back before there was pottery. Whether it was actually invented there, others

a break from period to period. And then , there are a great many dishes which are colorless and then they put what they call slits on them, just a small amount of coloring that covers the whole thing and so your clay would be a certain color and there is this little bit of covering all over. The slit of some light color will be put on it and in certain periods <sup>type of</sup> one slit is preferred more than others, and then sometimes they would take the little top of it and they would make a little ornamental fringe to it. The shape of the handle will varie from time to time. Sometimes the people will like to have them with pictures painted on and animals and different things painted on them. Sometimes they ~~like~~ like to have a little writing on them. Sometimes they'll be all in one color with some black marks on them and other times they will put two or three colors on them, painted with beautiful decorations. There is such a tremendous variety possible and there ~~is~~ doesn't just anybody make his dishes just anyway he feels like, there is a certain pattern that is followed and people have a certain habit and it ~~that~~ varies and then they get a different one. And you take all these ~~pos-~~ possibilities of variation, and as you trace it through century after century you have a marvelous means of telling periods of time. Petrie had examined this in Egypt. He had learned it from what he discovered there in Egypt and had learned the variations in pottery. Well, now, if Petrie went to this hill, that they thought was L..... and he began studying it and he found that on this hill there were a great many little bits of pottery scattered over the hill. And then he found that on the hill there was a little stream that came down the side of it or like a little stream bed, at least, where at some time there was water flowing and when it would rain it would dig in to that waste and on the sides of that you could depict the pottery sticking out and he went up and down the hill with his trowel and he would pull out the pieces of pottery from different levels up and down the hill and he would examine them and compare them and see the differences between them and the difference in the type of

2 1/2 that were broken pieces left at a certain level and up a certain distant level, etc. And so he studied these and he established the great importance of . The <sup>2 1/2</sup> may lie, but pottery never lies. There is probably no one here who will not next month write a letter with a line date up at the top of it. There is probably no one here but that will receive a letter next month that will be dated January 1950, we forget ~~to~~ <sup>and</sup> put 50 when it will be 51. People make mistakes that way in dates. Sometimes you can get the date completely wrong and not notice it. People lie or people make mistakes, or inscriptions often are very unsatisfactory for dating. There was one ancient Palestinian town where they were digging and they were very anxious to learn something of the date, what was the time of it and then as they dug along a certain place they found a side of a brick there that had some writing on it and they said, oh, now, we will learn something of the time of this place and of the people who lived here, so they very carefully took it off and they looked at the writing and the writing was carefully cleaned off and they read it and it said, ' of love Isabelle', well that didn't tell anything about the date, (laughter). Inscriptions are often like that. They are something that some person has put up as an incidental of some nature which doesn't tell you anything about the history of the people or the town of the people, but pottery doesn't lie because the pottery that you use in one period is different from another and it is not worth while for people ever to have tried to altar or change it and especially you get quite a bit of that is perfectly clear. The only thing that has been deceptive about pottery has been some of the activities of the American who were in research in recent years and in 1929 when I was there, if the American we would go to a place and we would come to one of these hills and we would go all over it and we would find these pieces and we would take one up and see the jar handle and the leader of the expedition would say that is a typical jar handle of about 1500 BC and then we would find another one and he would say that is typical of about ~~1500~~ <sup>8</sup> 500 B.C., and

and we would get these~~s~~ and fill our pockets with them and then we would go and visit another place and find a lot of interesting specimens and we would take these out of our pockets and put the others in and the result is that a later explorer might be deceived at first by finding some that we had carried from one to the other (laughter) and of course when you had begun exploration there was no such deception anywhere and even with this there was comparatively little of this. You might be deceived with the first few pieces that you found, but that wouldn't go very long and if they are buried, there is no such chance of error at all. And so Petrie's six weeks in Palestine seemed very unsatisfactory to many people. What did he discover? He found that L.... was up on a hill instead of down in the <sup>there</sup> valley where he said and we now know that it wasn't L..... at all, and he got some pieces of broken dishes there and what does all of that mean? And 30 years passed by before the whole scholar world recognized that Petrie had been right, but now it is recognized that it is also of even more importance than in . You take a Palestinian city and you excavate it and it is a great deal of expense and a great deal of hard work. Well, you can do that <sup>to</sup> ~~on~~ a comparatively cheap basis; too much money, too much effort involved, but after you have done that to a few and you get a and a burnt layer of ashes, and you have another underneath and a burnt layer of dishes here and sometimes you find complete ones and you find many fairly large pieces. After you have done this you get a table of variation and these are different periods. When you go to another place and ~~then~~ without ever having to excavate ~~at~~ all you just hunt around ~~at~~ on the surface and see what you find and you are apt to find enough to tell you when this town was occupied. And that way, the effort that it would take to excavate one city, you can examine a hundred and ~~at~~ not learn a great deal about them but learn the approximate period when they were occupied and when it comes to establishing the location of various things in ancient Palestine, you can see what a tremendous step over has been made simply by this of being able to tell of what periods there was a town here

or there was a town there. Now an interesting illustration of this, I call your attention to Genesis 14.5 you read that in the 14th year came Chedorlaomer, and the kings that were with him, and smote the Rephaims in Asheroth Karnaim, and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim. Now these peoples 8 (showing map) and Asheroth Karnaim. They are on a good many maps and I am surprised that they are not on these particular ones, but at any rate it wasn't long before they discovered Asheroth Karnaim and Shaveh Kiriathaim, and these two places were found and they were in Eastern Palestine, (showing chart) they were over here in.. here is Asheroth and here is Karnaim, they are two neighboring towns which were found over there and Shaveh Kiriathaim is down here near the Dead Sea. Now you have this over here and this down here and the result is that it would sound as if the and the kings came down this way, but in historic times all of our records 9 show the king coming down over here. They always went down through western Palestine. There was no instance of their coming down through Eastern Palestine and therefore some said, here you have two places named here on Eastern Palestine, the route they came, and there never was an expedition from Mesopotamia that way, and therefore this story in Genesis 14 is just a fictitious imaginary story. Well, they examined it and they found that in addition to these two places, a third mentioned in between the <sup>Zuzims in</sup> two, Ham, now what is that? Well, professor .....nagle of University of and Dr. independently noted on the map of western Palestine among the hundreds of villages named there was this little town of Ham there. There is this little village among many villages over here and there is the name Ham still preserved by a village over in ~~the~~ between Asheroth Karnaim, and Shaveh Kiriathaim, and the name Ham is the second one in between the two here. Now it could be that there actually was an actual line, like a route over there at that time. Well, in 1929, I went with there, professors colleague, prof. of university and

and Dr. Albright of John Hopkins, we went on horseback with Prof. Lee of Ynching Univ. of China. The four of us went over through this section here and we were anxious to investigate this property and so we came to this area where this little village of Ham was located on the map and when we came near that village we looked up and right over here only about a mile from the village we saw a small hill which by its shape ~~looked~~<sup>was</sup> very definitely . And as we looked at it it was easy to see that though it was fairly small, we could make out the outline of a triple line of fortification on the top. Three walls on the one town, showing that it was evidently a fortress which required very strong protection and now we had evidence, we went up to it and began to examine it carefully and we found

and we found pottery where from before the time of Abraham, and from most periods . And so we found evidence that there had been a continuous settlement there since before the time of Abraham. A settlement of his time. There was a strong ancient fortress there completely buried, ~~but~~ There has been no excavation done on it, a strong ancient fortress in use at the time of Abraham, and right there the name of Ham has been preserved through the ages and is used by an Arab village there tofday and it was right between these other two places and here it says that they came and smote the Rephaims in Ashteroth and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim and so the evidence of the <sup>pottery</sup> there and of the tale go together with the arrangement of the names here and the preservation of that name there to show that we have <sup>he</sup> re in this record, not somebody's imagination but an actual record of a campaign that took place in the time of Abraham and that is an illustration of the importance of this matter of the and the pottery, the two foundations upon which all subsequent study of Palestine rests. Now our time is past, so I think we should leave any questions for next time and so let us assign the next four chapters until we meet Tuesday afternoon. (end of lecture)

in our discussion of Palestine about the works of Petrie and we note that

the two great discoveries that Petrie made, the importance of the Tell and the importance of Pottery. They have made a tremendous difference in all work in Palestine since that time. We are of course, tremendously interested in any tell in Palestine and you never know what one of them may reveal. You can get a great deal of information simply by studying the surface and learning something about the pottery and seeing its relation to other places. I showed you how much we learned about Ham just by a brief visit one afternoon, just from the study of the pottery ~~up~~ and down. Now naturally this sounds rather to a person who knows nothing about it and then archaeologists began to talk about the importance of pottery, other people began to ridicule it. From a few pieces of broken dishes, how could you get this information? They ridiculed it, they thought there absolutely nothing to it and were very sceptical and ~~it is~~ hard to convince and it was many years before people were entirely convinced of the ~~the~~ validity of pottery ~~digging~~ dating. Professor W. F. Albright, who is professor now in John's Hopkins University, who from 1920 to 1929 was director of the American school of Oriental Research in Jerusalem then of the leading experts in the study of pottery. He was there ~~for~~ for many years, he excavated different places, he studied all the excavations of others and he learned to know the ~~pottery~~ pottery very thoroughly from different places, but there were those who were very critical of him and who thought that he was using a good deal of imagination and so he was glad of a test which came about. When I was with him in 1929 on the expedition in which he discovered Ham, he told me about this test which had taken place just a year before. It seems that professor Gladstein who was later professor of the University of Liverpool, was then director of antiquities d(end of record)



are not quite so as Jericho G..... and some of his theories but he got back to very early periods and found some very interesting things there in Jericho. I think as far as that evidence goes, as yet, I think that we still have to say that Damascus is the oldest city of which we have such evidence in the world today, I mean the oldest city that has continued to exist up to the present time. That wouldn't rule out Jericho as the oldest city. The oldest city as it continually existed to the present time is doubtless Damascus. Samaria was another place where excavation was carried on in 190<sup>7</sup>, this time by U.S., by Harvard Univ. There they found the palace of King Omri and the palace of King Ahab and the palace of Jeroboam the Second. And many interesting things at Samaria including a good many pieces of pottery with writing on, with ink, records, receipts they were, from the royal treasury. Lists of material, lists that are not very interesting. They were rather dull, but they give a lot in information when you fit them together and . There was some excavation by a German at Schechem in 1913 -14, which has never yet been published and it is one of the most promising cities, so it is very unfortunate that it never was published. And then, in Jerusalem, in 1911, they discovered the Soloam inscription. The Solome inscription there at the mouth of the tunnel which Hezekiah dug to bring the water of Salome into the city in order to protect them against the Assyrians. And since Jerusalem was then wanted by the Turks, this was cut out from the rock in the tunnel and taken to Constantinople and it is in the museum there today; the inscription, it was the then the earliest inscription we have<sup>d</sup> in Hebrew. We have older ones now, but taken from the time of Hezekiah. Now just before the outbreak of the first World War there was a sea captain who came and bribed a Turkish official and got permission to dig most anywhere he wanted to and he had a Finnish with him who used a crystal to gaze into it and determine just where he should dig and what they should find and they bribed the Turkish officials and actually got into the dome of the rock, the place where probably Abraham offered Isaac, where there is a rock there with a

mosque over it, one of the three most sacred places of the Moslems in the whole world and they dug in that rock. They thought there was some treasure under it and they dug in there in the night and the word of it got out and they escaped just in time and for a time they thought every Westerner in Palestine would be killed because it aroused the Moslem feeling very greatly, but Dr. Albright says in telling about it, that whatever ~~this~~ disadvantages of Capt. Parker as far <sup>as</sup> his honesty was concerned, at least he was a gentleman and so when he conducted this excavation, he let P. Vicent be present during the excavation and see what happened in the recording and so Vicent published a book he called underground Jerusalem telling about the excavations that the Parker expedition had made and we learned quite a bit about ancient Jerusalem from it. But all of this was on a far lower level scientifically than what was possible after the war. And that is why I made a division here. C. was Palestinian research from 1890 - 1900. Very little was possible during the World War, naturally. D. is Palestinian research since 1920 and in 1920, a new period began in Palestinian research. A new period began for five reasons. The first of these was the greatly increased number of excavations. After 1920 most of the countries of the world were anxious to excavate in Palestine and there were a great many excavations carried on in the next 20 years. But a second factor just as important as this B was the factor of cooperation. They all worked together except Petrie. Petrie as a matter of principle, when he excavated he didn't want to be confused by what anybody found anywhere else and so he worked very much alone and didn't cooperate with ~~any~~ others and the result was that while the others learned a great deal from what he discovered, they feel that he is wrong on a good many points and they revised his results to fit with what they think work out in a comparison of many different places. And probably he'd find something that he wouldn't have found if he had been looking for the same thing that people found elsewhere at the same time, probably in his overall conclusions, had to be revised a good deal and more than they would if he had worked with cooperation.

The other nations all worked in cooperation at this period and when the great thing that made for cooperation at this period was the American School of Oriental Research in Jerusalem. The American School of Oriental Research got the idea of trying to develop cooperation and it was a very excellent one and they were instrumental in the organization <sup>of</sup> ~~the~~ the Palestine Oriental Society. The Palestine Oriental Society. I remember when I first got in Jerusalem in 1929, the next day there was a meeting of the Palestine Oriental Society in the American School of Oriental Research and how interesting it was. Here they came in, the D..... in their long white gowns, the Jesuites in their black gowns, the Jews in their ....., the British in their particular costume, (laughter), the different people from different countries, they all came together for a meeting and each spoke in his own language, one would speak in German, give his theory on a certain thing. A man would answer in English. Someone would bring up a suggestion in French and they discussed back and forth and they brought in their results and compared them and it was very interesting and very helpful to each one and there was developed an idea of cooperation which carried on through most of the period between the wars and was tremendously helpful. Each excavation made greater progress in understanding by learning something of what was learned in other ones and of course in order to do this they had to learn to have confidence in one another. It is a thing that in one way had its disadvantages and yet was necessary if you were to have this cooperation. It became a fixed rule, something much not be mentioned publicly until the excavator <sup>a</sup> has mentioned it and so the result was, a man was excavating and someone comes over who belongs to another nation, another group of excavators and he doesn't try to hide something so that they won't know about it, he shows him everything he has, he knows that they won't mention it until he has published it and of course, this is expensive and sometimes very slow, and it is rather exasperating when you hear a man discussing something and he will say, "Now, I'm sure that this means such and

such" and you will say, "Why?" "Well, I'm not free to tell you." "Why?" "But I am sure that is the result." And you know what he means is that he has been something similar at another excavation, but the other man hasn't published it yet and he musn't say a word about it until the other man publishes it, at least not in a public way. It had a great disadvantage, but is far better than if the other man were to cover it over. I remember a representative of one of the great Universities in the country told me how at that time he went into an excavation carried on by another great Univ. in this country and the man in charge of the excavations was showing him around and he was explaining everything to him, the assistant to this man hid around the corner and took pictures which he could send back to the university in this country to show how the head man was just letting this fellow from the other University know everything, letting him know all the fine things they were discovering and in that particular case, the head man was a man of sufficient standing that <sup>when</sup> when he said/he sent a wire and when the other man objected and he said, "I resign immediately", if so and so is not allowed to have access to the work", the Univ. stood behind him and changed their whole attitude that they had taken before and there were many touchy situations, but there was a cooperation developed that meant that progress in Palestinian archaeology was far greater than it could possibly have been before. You had people from nations which had just been fighting each other, people who would be very antagonistic in general. People of different religions, different attitudes, but they learned to work together in Palestinian excavations and research. Then C the third feature; Better Government relationships. Under the Turks -- the first feature was Increased number of Expeditions, the second was cooperation and under that I mentioned the foundation of the Palestine Oriental Society and the part the American School of Oriental Research had in its foundation. There were schools here of all the different countries and of course incidentally schools of the different Roman Catholic groups and the opposition between the different countries and the different religions were no greater than the

opposition sometimes between the different Roman Catholic groups. in Palestine the Franciscans who are not particularly educated on the whole and every little find they could get a hold of they'd keep and they would almost worshipfully tentative would believe almost any story about it and then the Dominicans who were very advanced scholars and very scientific in their attitude and try to discover exactly what the fact is and then you had the Jesuites who were often rather suspicious of the Dominicans and it used to be that the Jesuites magazines used to tell about the Dominicans, some of these things they would debunk which had been great~~x~~ shrines, the Dominicans ~~the~~ questioned this and questioned that and the way the Jesuites would write about them, you would begin to think that the fires of the inquisition would soon descend upon the Dominicans, (laughter) and then they say, though that for about ten years there the Dominicans were able to avert this attack because when it got too strong in some article of the Dominican magazine there would be a mention of the chief of the Jesuite order and then at the foot there would be a footnote which would say, "It may be recalled that this man when he was in Palestine once expressed doubt as to whether the Holy Sepulchre, the Church of the Holy Sepulchre, really was the place where Christ had actually been buried." And of course, that ~~it's~~ the point on which the Roman and Greek Catholics and these are absolutely synonymous. You can't question than anymore than the of the Scriptures and when the question was raised as to whether some Jesuite accepted that, they had to lie low until his death and say nothing more against the Dominicans. (laughter) And there were all these different oddities in which you will find in any scholarly people, jealousy, and hate, is terrific. I have heard people say when they find out something about a church squabble or a disagreement between Christians or some kind of jealousy or something, that is really inexcusable and shouldn't be among true Christians, I have heard them say, "Oh, unbelievers wouldn't be like that. You don't find a ~~spot~~ spot like that in the unbelieving world." Well,

they are absolutely wrong when they make that statement. There is plenty in the Christian world that shouldn't be there, but it is nothing compared to what you find in the unbelieving world of unbelievers. No matter how beautiful ~~side~~ front they put out on, when you get into the real situation, that is what you find, and nowhere more than in our ~~X~~. A man said to me once that it was very difficult to work in the field of Egyptology, because he said so seldom are there two Egyptologists in one city and if you do find two they are usually bitter enemies. You have nothing to look forward to in the way of money, nothing in the way of a chance for advancement in life and consequently the man who goes into archaeology without a bold desire to do something for the Lord and simply as a , the man who goes into it from that viewpoint soon is apt to get so obsessed with a desire for personal fame and personal recognition that I have found that there are certain individuals that I had to be very careful to keep my ears closed when they made any remark about the thing that I was working in because if they thought that I even heard them say anything about it if I was writing anything, I would have to have a 15

very very jealously watch their reputation to be sure they get recognition for everything that they could possibly to have discovered. And it is a very very touchy field and so I think that the American School of Oriental Research gets great credit for the part it plays in securing this wonderful cooperation in this very difficult field from this viewpoint which did so much for the advance of our knowledge of Palestinian archaeology between the wars. (end of record)

the new conditions in 1920 in Palestine. I believe that I have assigned the lesson already for today. Now last time we were noticing that after 1914 or 18 war, there was quite a change in Palestine. Now, of course, the thing that made the big change in Palestine was the change of government. Previous to that time, Palestine was a part of the great Turkish empire. The Turkish empire had been conquered by the Turks, maybe 500 years before that. <sup>Previous to that,</sup> The Arab world was a comparatively advanced section of the world. During the middle ~~ages~~ its culture was doubtless superior to that of Europe and in many ways its culture and its standards were superior to those in the early part of the middle ages. Certainly its intellectual achievement were much superior to those of the middle ages of the west part of western Europe in the early part of the middle ages. Now, the church came in about 1300-1400 A.D. and gradually covered this area and they introduced a despised rule which made it very difficult for ordinary to go on. It was very difficult to carry on ordinary business because you never knew when the certain official would come in and would take a large part of what you were producing or put new arbitrary regulations upon you and the result was that the Arab world slipped back and from a viewpoint of civilization they slipped back, I would say, at least 50%. They slipped back into a very backward situation under this arbitrary Turkish despotism in which the officials were all sent out from ~~the/it/the~~ Constantinople, subject only to the rule in Constantinople and with no control, local control, over them and so the whole Arab world sank back to the situation ~~to~~ which it has been until comparatively recently in this area and before the 1914 to 1918 war, it was necessary to deal with the Turkish officials about everything and the expeditions that here were ~~for~~ individual ones from went in/different countries hostile to one another and even from one country hostile to each other and it slowed up progress although very substantial progress was made. Palestine went ahead of any other section of the Arab world, even before the 1914- 1918 war as the result of the coming in <sup>of</sup> some

Jews there was small 3 There ~~was~~/~~was~~ were not to bring a certain amount of money in and also , of course, there were pilgrims from various Christian sects who came and established headquarters there. There were Franciscans' monastaries all over the land. There were some schoold of the Dominicans, some headquarters of the Jesuites. There were various protestant groups from various countries. There was a group from America, known as the American Colony, people who expected the Lord's return very soon and wanted to be in Palestine when He came, who went over there and established the American Colony, a rather enterprize which everyone put their money entirely into the organization and they lived together there and they soon became among the people most familiar with the conditions in Palestine. They were comparatively well educated Americans and th y traveled extensively in the land and while they didn't do intensive research work of any sort, they did individually learn to know the country very thoroughly and they made real to the knowledge of the Botany, for instance, of the country, to the Geography sections and so on. They also established a home there which to this day is perhaps the nicest palce in Jerusalem, at least, in the ancient section of Jerusalem, to live. Well, these various groups that came in and through them there was an increase in the economic standard and in the general standard in Palestine way ahead of any other section of the Arab world even Before the 1914-18 war, but since the war, conditions are very different as resulted. Palestine was under British mandate and the British tried to put things on a basis of judging each problem by itself and trying to decide what was best for the country and best for the satisfactory handling of the problem. Peace was established in Palestine, not anywhere as near as complete as in Roman days ~~in~~ or in any other time since Roman days in the history of Palestine. And under the British control they tried to set up a government in which there were three official languages, English, Arabic, and Hebrew. They permitted the Jews to come in and establish colonies, build up a headquarters



for themselves there and the conditions were such that people and enterprise could move forward. (question 6) D. Palestinian Research since 1921, General conditions. And I have ~~s~~poke already of three of the conditions, and I was giving something of the background of each condition, these general conditions. I mentioned last time the increased number of expeditions. Now, of course, this was due to greater interest all over the world in Palestine, but also due to the British control which made it easier to carry on work there. I mentioned last time the cooperation and this of course, was due to a great extent to the work of the American School of Oriental Research in Jerusalem, but also the British government there established conditions that were conducive to cooperation, much more so than under the previous situation. I mentioned C, last time, Better Government Relationship I guess everything I have said this morning could be placed under C, the one we mentioned last time. It does underly all of these to some extent. The governments, as I mentioned last time, the government of Palestine since the war was under British control and a British no longer put it in the hands of officials who would give the right to excavate to a man if they liked his looks or if he gave him a good bribe and take it away when they felt like it, and so on. The whole matter of archaeology was put under an expert of archaeology and he was given the function of overseeing the work and of determining who should be allowed to excavate in Palestine and he was supposed to be on the basis of a man's knowledge and man's fitness to carry on the work and having sufficient funds to do a proper job of the thing that he undertook. Those were the two qualifications which were necessary and to this day this same condition prevails. (Question) Under the British mandate at the end of the 1914-18 war, mandates were given to different countries, different powers, over ~~various~~ various conquered areas. They were supposed to take these areas and develop them into such a situation that they would be ready for independence. That was the idea of the mandates and that left it to each power to determine just how much self government should be given them from time to time with the objective

of eventually giving complete self government and in fact independence. Now this varied tremendously with the different countries, how much was given. And with Palestine the problem was particularly difficult because in Palestine you had the Arabs who had been there for many hundreds of years and who felt as if the land belonged to them and you had the Jews who were coming in and who were buying up land and establishing themselves and the Jews wanted to make it their land and they all thought it belonged to them. Now, if you had given self government, the Arabs would simply have voted the Jews out. You would have had a vote of twenty to one against allowing anymore Jews to come into the land. You would have had exactly what you had in South Africa where the early settlers (dutch) voted to not permit the ~~Dutch~~ <sup>British</sup> to come in even though it was under British control and they gave the self government and that was the result of it. It was under British control, but an Englishmen would have to live in the country 25 years before he would be allowed to apply for citizenship because the people already there voted that it would be that way. Well, the Arabs would have voted to forbid the Jews to come in in any great number, in fact, would have voted that those already there should not have any rights, but they were not given that self government by the British. The British were anxious to develop the situation where the people could have self government, but the British had obligated themselves during the war. A noted Jewish scientist had invented TNT and in order to get the use of it to win the war, the British had made him the promise that they would establish in Palestine a Jewish homeland and the British had very cagely worded their promise. They said that the Declaration promised that they would establish in Palestine a Jewish homeland with the understanding that nothing would be done that would in any way interfere with the rights of the people already there. And of course, this was absolutely impossible. You couldn't give it to the Jews and also leave it in the hands of the Arabs. It was absolutely impossible and the declaration was worded in such a way that it would make both peoples feel that the British were helping them, so

the Jews helped to win the war and the Arabs revolted against the Turks and did what they could to help win the war and they both felt that they had what the British had promised what they wanted and afterwards the British couldn't give either of them what they thought the British had promised and they hadn't actually because they so cagely worded it, but the result was that they gave to each of them half of what they thought they should have and as a result the both of them hated the British after that. So instead of making friends of both they made enemies of both as a result. But during this period the British were inclined to develop self government. And the British government included both Jews and Arabs as their governmental representatives and they did everything possible to develop self government except that under the conditions it was absolutely impossible. You simply couldn't possibly have it and the only way that the Jews could eventually win a situation where they could have democratic rule and at the same time have it be a Jewish land would be to drive the Arabs out which they did a few years ago, out of  $\frac{5}{6}$  of the land. (question) I meant to say that the country was more peaceful than it has ever been in all of history under Roman rule that it up till the last years, now it is quite peaceful as long as it keeps the distance away from the line that separates the two provinces, but you get too near the line, you may be shot at, of course, but if you are away from that line, today, you are safer than you have been anytime since Roman days. That is Palestine today. Under the British it was not, I'd say, not nearly as safe as it is today, nor nearly as safe as it was under the Romans, but a great deal safer than it has been at any period in between. The British established pretty good control about as well as could be under the conditions, under the circumstances. I've seen them in 1929 when there would be a mob of several hundred Arabs milling around in the church of the Holy Sepulchre and things would be such that you would just expect a riot, and it would look as if somebody would surely be killed, and then a great big brawny British constable would come

in there and wave his arms around and knock this one over and that one over and in a few minutes you would have just one constable had established complete peace and order in the place. Well, of course, it wasn't just the ruthless way the man worked, it was the fact that everybody knew that behind him there was strong power that would come in if he wasn't obeyed. And between the two of them they seemed to keep pretty good peaceful conditions (laughter) and of course, in addition to that the people, the British rule, was not arbitrary. The people knew that if anything happened, they knew that they would be given a reasonably <sup>fair</sup> treatment through it all. There was the power and also the justice which the Romans introduced. I think they probably would have made a success of the situation. They did as good a job, I think, as any foreign power has ever done for a contragreement. I think they probably would have made a success if the condition had not been absolutely impossible for anyone to make a success. You have one group who had lived there for centuries and they felt it was their country and they were entitled to keep it and you had another group which would come into it and felt it was their country and they wanted to get it and you cannot have the satisfactory situation with something like that. Eventually there was bound to be war as there was. (question) The Jews today have 5/6 of the land of Palestine, that is the state of Israle, is 5/6 of Palestine. 1/6 of Palestine today is~~y~~ taken~~y~~ over by Trans-Jordon, and they call the whole country now "Jordon". And Trans-Jordon is ruling that country; it is full of their ~~pele~~ policemen. They have established a peace and an orderliness that is superior to anything since Roman days so long as it is clear you are not a Jew. I walked out to , the home of Amos, and on the way I stopped for a~~x~~ rest by ~~x~~ a little headquarters of some Beeins- Bedoins....(end of record)

a Jew. A young Christian fellow from Bethlehem and made it, a Christian Arab, and he told them no, that he was a Christian. And they said, how do we know. Maybe it is our duty to do something ~~about~~ about this. (laughter) Well, if he is a Jew we had better capture him. The others said that we ought to kill him. I don't know what decision that they might have reached on the problem, but this fellow found the answer. He said, do you think he would be with me, if he was a Jew? Oh, of course not. (laughter) And after that we had no more difficulty. So the Arab section is one ~~that~~ in which there are absolutely no Jews today and it would be, a Jew wouldn't live there long if he went into that area today. Now, over in the Jewish section today, there are some Arabs. In that section 5 years ago 3/4 of the people, perhaps more than that were Arabs. Today, maybe 1/10 of the people are Arabs. The rest have been driven out and are living in refugee camps now, I guess, for nearly two years, in Syria, Jordan, Lebanon, in little bits of tents that the U.N. have given them, a whole family crowded in there. They have been that way for nearly two years. And from present indications will be fro the next twenty unless world conditions change. It is a very very disagreeable situation, but 1/10 of the Arabs who are still in Israel are practically all Christian Arabs. There is one great Arab section within the area that is still Israel and that is the section around Nazareth and Nazareth and the surrounding area is almost entirely Christian and when the war came between the Jews and the Moslem Arabs, these Christians didn't want to mix in at all, they just wanted to stay out of it and so when the Jews had conquered all the territory near there and driven all the Arabs out, when they got near that area, it was announced over the radio that the Christian Arabs sent a messenger to the Jews and told them if they wanted to take Nazareth and they should simply come in there and that they were simply sitting at home and taking no position in the war and not raising any opposition and so the Jews just took over Nazareth and the area and today the result is that in Israel

you have a section with a good many Arabs in it and they are mostly Christian Arabs, but you have no section of Jews in trans-Jordan except just where the Hebrew University is and the Hebrew Hospital, they are in the Arab section, and the Jews can come once a week with an escort and go in and out, but that is all. They (question 3 1/3) Well, that is what they don't know either. And nobody else does. There are thousands of people in exactly that condition in Europe that would like to come to America and a few have been permitted in and a good many of them are Jews, and then some other people, who come to America, but I believe our gov't requires that in each case that there be somebody here certifies they will not become a public ~~charge~~ charge and there is a job for them here and a job which does not replace but a new job, an extra job, so well, that is a slow process and we have taken in the Jewish organization in this country and found jobs like that for a good many thousands of Jews. The Roman Catholics have for quite a few Roman Catholics and some Protestant organizations have for a certain number of protestant from Europe, but it is only a drop in the bucket to the number of people who are left in Europe. And this is way beyond Europe and you have all of these people driven out of the Arab section of Palestine. They are in a semi-desert section. They have to walk 8 or 10 miles to ~~pull~~ <sup>pull</sup> up little scrub branches of trees and bring them in to make fires to keep themselves warm through the winter and last winter they had heavy snow and near zero weather and it is an extremely difficult situation. But there is just nothing that can be done about it as long as the situation remains as it is today. It is a very unfortunate situation, but it is ~~and~~ not exist

5 . We are speaking now of this period 1920-40, the missions then were very different though it was a situation which would inevitably lead to the present situation unless some drastic change was made and the British never like to make any drastic change. They always like to take the immediate situation and see if they can along with it and

hope that it will work out eventually. And they do very well in handling immediate situations but they never seem to look very far to the future. (question 5 1/2) How do you mean getting along? The Arabs had, many of them are well to do. Many of them have fine homes, very fine furniture in them, and what the Arabs say is that the Jews took their homes and that they have took the furniture in them and sold it to give the money to Jewish relief and the Jews are living in the homes now and I have only heard the Arab's side of it, and I don't know what the Jews would say about it, but naturally the homes are no <sup>good to them</sup> ~~different~~ once they had crossed the line and they couldn't possibly get back to them. (question 6 1/3) Well, there is this. The Arabs had 500 years of Turkish suppression which has destroyed a tremendous amount of their initiative and their knowledge. But that is <sup>more true</sup> ~~applied~~ in other sections than Palestine because Palestine had this big step forward in the last 40 years and there are a great many Arabs who have a great deal of initiative in enterprize in Palestine, but these are all pushed out now of the good section of Palestine and where they are is full of historic sights, but it is mostly a very barren section with practically no water and there is very little that could be done in that section and then they are thrown out of the area there and they are in Arab countries round about largely which are still very backward, still suffering the result of the Turkish rule and so they are people who inherently have a great deal of ability, many of them. Many of them are people that with a little of education and direction and with a place to live where there was some to do something would develop a very high civilization. Some of them are remarkably able to but as it is now there is ~~no~~ chance for that. I don't think that there is really anything that we could do. (question 8) Well, the Jews are not Christians and I think it is well that we remember that. They do not claim to be Christians and in fact they~~s~~ are very anxious not to be Christians. Their attitude, most of them, are not believers in the Bible

The Higher Criticism has been very effective among the Jews and the Higher Criticism is taught in the Jewish schools in Palestine. The Jews are fulfilling prophecy by returning to Palestine in unbelief. And it is a thing that you would have thought impossible 15 years ago. There were 15 years ago a few little colonies in Palestine of Jews from very poor countries. They ~~had~~ have come to Palestine to have a better chance and they were supported by wealthy Jews in America and elsewhere who were interested in the idea of having some Jews living in Palestine and these poor Jews want there and tried to live there and build up their colonies and the well to do Jews in America and in Germany and in other countries of the world 15 years ago would never have thought of going back into Palestine. Why should they go back to that little country? They were getting along and prospering and happy in the regions in which they were living. Particularly in Germany where they were rapidly getting ~~the~~ control of the country. A large part of the money and influence in the position was getting into their hands and they were not the least bit interested in Zionism. The orthodox were to some extent but the unorthodox were not the least bit, except perhaps as an interesting charity to some other Jews or something of a national pride at having some Jews living in Palestine and then came the persecutions of the last years and it has completely changed the situation and the result is that the Jews have crowded in there since 1932 when Hitler took over in Germany. They crowded into Palestine by ~~th~~ thousands and with the Jews crowding in and many of them people who were fleeing for their lives and it is a fact that when a person is fleeing for his life, he is not very apt to stop and think now I want to be sure that I am perfectly fair to everybody else. It is not a characteristic of refugees as a rule, particularly on non christian refugees to be looking out of the welfare of ~~the~~ others and they crowded in and this was their homeland historically and their people have lived there two thousand years or so and the Romans had taken it away from them and now they were



going to go in and take it back again and naturally they were going to take it back from whoever was in there. And of course, they went in and

and this did enter into the situation about 1925, Jews would come in with a lot of money and they would buy land or wealthy Americans would give them land and they would buy land/ Arabs who had lived on the land and made a meager existence off from it for 300 years would receive more money than they had ever dreamed of possessing. They would move into a city, they would live on the fat of the land for a year then the money would all be gone and they's day, where is our land. We want our land back (laughter) and there was a good many cases where that would happen, exactly that and you had feeling in those years and in 1929 you had Arab riots in which hundreds of Jews were killed and some of their colonies were burned. There was one which I had stayed in over night, and a month later during a riot, it was burned by the Arabs in the area round about it and there<sup>e</sup> were these situations that developed and the Jews looked on the Arabs as a very backward people, and the Arabs looked on the Jews as a very degenerate people. That is the Arabs were very strict Moslems, and I found in 1929 when you would go into their villages, there would be woman with their long veils over their faces, very modest and so afraid to have anything to do with any strange man. That if you asked them the way to the next village, they would tell you the opposite direction just to get rid of you as quickly as possible and not have any danger of spending time talking to a strange man and they had what they considered morality and decency which means the women being all hidden away most of the time although the women did all of the work and the men were very modest in a way far more than our people are in certain regards and at the same time if you came through the village in the morning it would be hard to get directions because the women were busily out getting water and working and they wouldn't tell you anything, they wanted to get rid of you. If you came in the afternoon, it was fine because the men were all out sitting under the trees chatting and they would be glad to tell you the exact

directions and tell you the whole history of the place. They were very sociable and very pleasant. But then you would go down the street in a Arab village a few miles and you would come to a Jewish colony and there in this Jewish colony you would see the Jewish girl looking for all the world as if they were in the heart of Brooklyn. Their faces all painted up and their skirts above the knees and the contrast was just impossible, these two right next to each other, and the Arabs naturally couldn't understand it. The Jews seemed utterly immoral and degenerate while to the Jews the Arabs seemed utterly simple and a great many of the country Arabs were, although among them there were people Arabs that showed a great deal of initiative. And today as you go across from Palestine into trans'Jordan there is some country that is a little better than Palestine, than that part of Palestine, but not much, but you find there they are building, ~~the~~ and things are moving ahead and the Arabs who had managed to take any of their money with them are really building things, going places, but the land is very unsatisfactory and the people are crowded in and there is not much use for it. Well, during those years then there was an impossible situation politically, but there was a situation from the viewpoint of archaeology that was not bad in those years. It of course, had its disadvantages for archaeology. I remember when I was in Palestine in 1929 Harold , a British student of the Scripture, a Jewish, (British) a lawyer who loved Palestine. He told me anybody was very unfortunate who loved anywhere than in Jerusalem. He was there in Jerusalem and just a month after I left, the Arab riots broke out and heard that there were two Jews outside the gate of Jerusalem with the arabs around and in danger of their lives, and he called his chauffeur, who was an Arab, and he got in his car and he tried to rescue them. A mob gathered around the car and opened it up and said, "who's here?" and the Arab chauffeur said, "This is an Englander", but answered and said, "I am a Jew." They pulled him out and beat him to death with stones and then ten years

later, left all his money to these Moslems, to the Arab  
. He was by no means a nationalistic Jew, (end of record)

A British Archaeologist, a very excellent man, in the disagreement between the Jews and the Arabs. He was one evening on his way from the excavation of Lachish up to Jerusalem to have dinner with the high commissioner and on the way they were going through a desolate section, and he found the road was blocked. He got stuck in the road so his car had to stop and they were stuck up with guns, ordered him out of the car, ~~walked~~ <sup>walked</sup> ~~locked~~ him into the woods a little way and shot him and nobody could figure any reason. He was not known to have any enemies and nobody could figure any reason, the only thing they could figure was that he was taken for somebody else. But in this way, Dr. Albright wrote his obituary and he said that as long people loved the Bible, so long shall the name of James Lewellyn a man who did so much in the three or four years of his activity there in Palestine in the archaeology field. Well, now those are instances of how it interfered with archaeology. But yet the British governmental situation was such that it was the golden time of archaeology in Palestine with those 20 years. It was a period in which you didn't have a lot of people coming in there and digging up, looking for something ~~to do~~ without the ability of doing it decently. A person had to get permission from the director of antiquity and he saw to it that you knew something about it to do it properly, and you were not molested in your work. You were enabled to go forward without arbitrary government regulations coming in. You were protected and the work could go forward and then when you finished your work, the director of antiquities would come in and look over your work, everything you had found and pick out a represented half of it which was to stay there in a museum in Palestine and he would let you take half of it to your own country and he coordinated the work of the different expeditions. It tremendously increased the value of each one of them. There were good government relationships of archaeologists from this period. Just an interesting example of that. Dr. Nelson Gluek who is <sup>ic</sup> ~~is~~ <sup>was</sup> director of the American School of Oriental Research for several years. In 1932, or 33 he made a trip down through the Jordan valley clear south to the mouth of

the Dead Sea, not the Dead Sea, but the Red Sea. And when he came back he took several weeks on his trip with donkeys and camels and stopping here and there and <sup>learned</sup> ~~thptp/tp~~ a great deal of tremendous importance knowledge of ancient Palestine. He got back to Jerusalem and he told me that when he was back there after dinner a day or two the High Commissioner invited him to dinner and he had dinner with him and told him something of what he had seen and the man said, would you like to see this from the air? And he said well, surely that would be excellent. Well, you be over to the airfield at 7:00 A. M. tomorrow and we will have one of the military plains make a reconnaissance and carry you down to where you went and back again. So he went over there and had the whole trip in one day what he had done in several weeks, but having had the close study of it on the ground, it integrated them and showed the relation- of things, tremendously valuable to him to have this opportunity. Then, he said, as he was getting into the plane, the officer incharge said to him, by the way would you be interested in any pictures of any of this. Oh, he said, I would be tremendously interested in pictures. Well, he said, we don't have authority to make pictures for you, but the government desires pictures of of all this country as much as possible that seems to be work while so anything you see that you would like a picture of , you simply tell us and we will photograph. And then these go into the archives, but then you can write the government and say, I wonder if you have in your files a picture of such and such (laughter) and so he pointed out 150 different things that he wanted photographed and then when he got back he sent a list of a hundred and fifty different requests to the government and they had pictures of everyone of them. (laughter) So that you have a friendly attitude on the part of the government here. During the world war this was in Palestine most of the time and of course, no regular excavation could take place during that time. They were preparing for defense in case conquered Egypt he would of course have come out through Palestine. They were preparing for defense and establishing fortifications here and there and all that. There was more peace in Palestine during the world war than there had been

any time since in recent years because then the British actually enforced Peace. There was absolutely no disturbance during those years, but during that time, Glick was there in the American School and when they were digging over the country building fortifications and all this, any time anything showed up that looked as if it might be something ancient, they would simply phone Glick and he would rush out to the place and see it and study it and that way during those years a good deal was learned that was important archaeologically even without any regular archaeological expeditions, and that was, of course, because a man who was thoroughly at home in the field was there on the grounds and because of these excellent governmental relations which existed from 1920-1944,45. Well, this point about Better Governmental Relations is a very important point. It was excellent then in Palestine and probably it is still there in the two sections of it. You can't cross from one section to the other, but in either section, it is probably . Of course, occasionally you get something in no mans land. They told me that I wanted to see

6                    where they had excavated down beyond Hebron and there is the tall and there is a rope that goes right up to it and it is very easy to get out and some of the people from the American School had been there last year once or twice. They said, it is inno man's land. You leave with the line between there is a section raising from a block in which there is a half a mile in here that separates Israel and Jordan and it runs up and down through the land and they say that it is in that area that you are not apt to be bothered.                    7

. Well, just the next morning we heard that some Arabs were trying to get across at their field which was part of it was in the no man's land, and when they tried to get across the Jews on the other side saw them in no man's land and shot them and so five Arabs were killed. And since my time in Palestine was limited and there were other things (laughter) I decided to <sup>1</sup> get go. So there is that disadvantage now in between the two lines. You just can't get in there. But aside from that the situation is thoroughly good, I think, for archeology

On  
now in Palestine, that is the governmental relations. The Jewish side, you would receive every help, but there is not much over there to excavate but what there is you would receive every help and on the Jordan side, the gov't of Jordan is very cooperative. Unfortunately the northern half of the Jordan side <sup>is</sup> in the hands of Syria and the government of Syria is less cooperative and they wouldn't even let me go in to look at that country near the Dead Sea there because of military order and you couldn't even get near it. While the Southern part on the Jordan, they would let you take pictures of just about anything you wanted except the Jordan River. That was forbidden, but most anything else they were very cooperative. But during those twenty years the relations were especially fine except during the periods of the riots in which there were a few bad periods, but on the whole things were very good. Now, D. Great Expeditions, another feature of this period, a third feature; these are the general conditions of this time. (question 9) Palestinian Research since 1920. #1 is general conditions and under that we notice that these three and a third one which was very helpful was the presence of certain great expeditions of Palestine. That is the it is helpful to go and take a small tell, the site of an ancient city and excavate it and it is, I think the most fruitful excavations are the small ones because there a man can survey the whole thing. Can see everything in its relation to everything else and he can get an understanding in a few months, perhaps, in a few years the history of this small city through its whole history and so the most fruitful expeditions are the small ones, perhaps, that is medium sized ones, rather than the great tremendous ones. The great tremendous ones in proportion to their expense are not nearly as valuable as the small ones, but the great ones are tremendously important not only for what they discover, but for the help they give in understanding the results of the smaller ones. And so it was very fortunate that during this period there were twenty great expeditions in Palestine. The first of these to be sited was the expeditions of Beth-shan. We mentioned Beth-shan, you are familiar from I Samuel. Bethshan is the town which guards the way from the Jordan valley across the plain Exr/.....

It was a great ancient fortress which existed in very early times. It does not go in Israelite history beyond the time of David. At that time it was abandoned for a time then later on re-established. So there is considerable there of history, not a great deal, but considerable. After that time it became one of the cities of the Decapolis, one of the ten Roman cities ~~which~~ was here at Bethshan. They called it ~~rather~~ rather than Bethshan, but it was a place ~~where~~ there was a very ~~long~~ large city and there it was a very important city and it was one of the Egyptian headquarters before the time of the coming of the Israelites. It has many relations with Egypt and with Mesopotamia. It is such a tremendous job to excavate a place like Bethshan that it could never be done by an ordinary excavator. It takes a great deal of support back of it. The Univ. of Penna. Museum raised a large amounts of the funds to work at Bethshan and ~~carried~~ carried on work there from 1921-3, 24-9, 29-31, and again in 33. I am not asking you to remember those dates but to get an idea how long a period it extended over. Twelve years with some intermission, they were excavating there at Bethshan. Well, now, in an excavation like that, they found certain stele which means a slab that has got an inscription on the front of it, pictures in it, a memorial, it usely is to something. They found some of these with Egyptian writing on, Egyptian pictures on, they gound a number of things which threw a great deal of light on the history of Beth~~h~~-shan and the history of Palestine, but the most useful thing about it is that you get a great deal of pottery and you get a number of houses and you get a number of graves and a great many specific things which can be definitely dated to particular periods and then wehn you find a little evidence at some other place you have enough here to compare accurately and to date it with them more definitely and so the great amount of material from a place like this which can be definitely dated is tremendously useful even though it is not very exciting. It doesn't give proportion to its amount of expense, it doesn't give as much information as a smaller ~~place~~ <sup>conclusive</sup> whrere you get less information over a longer period, but a smaller place cannot be satisfactorily without



the evidence of what you get from these larger excavations. Now there were three of them during that period that were outstanding. The first one was at Bethshan, the next was at Meggiddo. The work at Megiddo began in 1925 and was continued until 1937 with some intermission. There was very little intermission at Megiddo. The work at Megiddo was carried on with money furnished by J.D. Rockefeller Jr., ~~who was~~ with the Oriental Institute of the Univ. of Chicago. Rockefeller gave the Oriental Institute about 12,000,000 dollars and they carried on great excavations in different sections and they spent their money like a drunken sailor. It seems as if there would be no end to it. It meant that there was a good deal of wastage in money and at the same time there was a good many things done that were worth while that probably wouldn't have been done if you didn't have just a ~~an~~ unlimited funds to do them with and as long as Prof. Br....., the head of the Oriental Institute lived, the money came in in great amounts and wonderful things were done and it was just poured out lavishly and then Br..... died and Rockefeller didn't know who was to succeed him and he decided ~~to give~~ <sup>he had given</sup> enough money for the time and so they had all these great works in different parts of the world and they had to stop and <sup>slow up</sup> try to get along with what they had and with what gifts that came into them, and they sold off an awful lot of what they had and it made a tremendous change. ~~There was a man~~ <sup>The men</sup> at the Oriental Institute on the whole feel that it was a change for the better, the general situation was much better ~~than~~ when you were watching your money and spending it carefully as in the previous situation when Br..... had all he wanted and ordered the rest of the men around like labor in the work, but yet it was a great thing for archaeology that they had all that money. Br..... was able to establish these great excavations in Egypt and Mesopotamia and in Palestine and this one in Palestine at Megiddo was at a ~~place~~ which continued in history right up to the ~~first~~ Persian period from very early times. It is the place where 15 speaks of Armageddon, and of course, Armageddon means the hill of Meggiddo, the Hebrew word is hill (end of record)

individual sites in Palestine. When I visited in 1929

1/2

they had their great expedition of houses they had their trade photographing equipment with splendid rooms for everything connected with Adam, for drying, for surveying, 3/4 you really thought you were at a modern mining town instead of at an excavation. The scale was beyond what you would find at any other excavation ever visited, but of course, there was much done with this and they had good directors. The work was excellently carried on and Megiddo gave us even more information than Bethshan because it covered the period of later Israelite history when Bethshan was not in use and thus you have hundreds of examples, thousands of examples from each period and you can see how not only in their dishes but in their manner of living, in the housing, and the architecture of their temples, and the sort of things they used in every type of things connected with

1 1/2 There has not been a great amount of writing discovered but some has been discovered, but people unfortunately were near enough to Egypt to have good papyrus and they didn't have to write on clay like the Babylonians did but you were far enough away from the dry climate of Egypt so that the papyrus would not last for years, so we don't have a great deal of writing, the third of these great excavations is Lachish where James L. Sparkey and we will speak about that tomorrow. (end of lecture)

different expeditions even from the same country<sup>a</sup> after Government relationship and then we noticed great expeditions and among great expeditions there have been three, Bethshan, Megiddo, and Lachish at which there has been a very large amount of excavation done and thus we have learned a good deal about many features of the life of different periods and in each of these great excavations one could spend at least a year of study of what has been found in them. There would be a few things that are striking and of great importance. The great mass of the material would be material which is most important in interpreting the discoveries from other places. You all know something about these three, you know how Bethshan, you know the location of Bethshan, you know some of the important things that have happened there. You know the location of

Megiddo, you know its importance in the N.T. History. I didn't ask you what happened there in the O.T. History and somebody mentioned to me the one thing that perhaps most celebrated, the most famous that happened at Megiddo

3½ at Megiddo. Megiddo guards the pass from the coastal valley over across into the plain of Ezra and if you come up from Egypt you have to leave the Coastal valley and get across, if you are going over to Assyria or Mesopotamia, you have to leave south of Mt. Carmel. There is not room enough for an army of any size to stay on the coast up past Mt. Carmel.

early as the time of the third, a great Egyptian pharaoh, who ruled before the Israelites ever came into Palestine, we read that when he led a great expedition up into Palestine, the enemy tried to cut him off here at Megiddo and he describes in his account how there were three passes through the mountains and he picked the most difficult of the three, the one that was so difficult that they never thought anyone in their right mind would attempt to go through it and like Hitler, he took a great chance and with great adventure stepping forward he carried out the plan that he had planned, the direct opposite of Stalin.

gives us the description of these three, and if the Canaanites had known his character, they could easily have stopped him and but they thought he was like Stalin instead of like Hitler and the result was that he defeated them and overcame them. Now, later on we have King Pharaoh of Egypt coming up to ~~take~~ fight the Assyrians and at the same area King Josiah thought he would stop him and he came up there with just a small band of Judeans and his group was not large enough to meet the mighty power of Egypt and he was killed and then in the N.T. we have our references to ~~Manegeddon~~ and there are other references of Megiddo, but these are the ones that are best known to Bible students. Now Lachish is not in the northern section of Palestine as Bethshan and Megiddo are, but in the Southern section. It is quite far south. Petrie thought he was excavating Lachish, but he wasn't. It is not many miles away from where Petrie was excavating. Petrie's work in 1890 was called the Lachish expedition. Any book written up to 20 years ago will call it that, but it was 25 years ago when

Prof. Albright who was director of the American School of Oriental Research in Jerusalem, 1920-29, decided that the tell where Petrie had dug was too small to be Lachish and studying the different tells down there and examining the pottery of them and their relation to one another, the geographic situation and so on, he decided that a hill called Tell  $6\frac{1}{2}$  was Lachish rather than where Petrie had excavated and about 1925, Dr. Albright presented this theory that nobody paid any attention to for 20 years, they kept on calling Petrie's work the Lachish excavation and then Petrie did some excavation in Palestine again and his successor trained under him began the excavation of Tell E.... and there they found the written evidence that it was

and Albright's conjecture made on the basis of study of location and study of pottery ten years before was proven to be correct and so any book written just about 1935 will refer to Petrie's work as Tell..... the actual name of the place rather than Lachish, the erroneous name of what they thought the place was and we will speak of this new great excavation at Lachish where the most important ever conducted in Palestine, one which would have given us nobody knows how much of tremendous value, had not the man who was directing it, a very excellent excavator, J. L. Sparkey been killed as I described to you last time and after that, the work was carried on for a short time and then was given up so there is much yet to be done at Lachish. Lachish was the second most important city in Palestine. KING Senacharib, the great Assyrian ruler, far across the desert in Assyria, in his palace put up a great plaque on the wall, a great which shows Lachish in the land of Judah which shows the armies of Senacharib attacking this great city of Lachish which shows that overcoming it, knocking down the walls, the people marching out of the city of suppliants with their hands raised above their heads and the king passing judgment as to who should be killed and who should be taken off to slavery from among the people. Now, King Senacharib was ruler of an empire many times as great as the kingdom of Judah and King Senacharib had conquered many cities far greater than Lachish. He had done many things that would seem to be out of all proportion to the achievement of conquering

Lachish and yet this is the great wonderful monument which you find in his great Palace in Assyria. Does anybody have an idea why Senacharib would select Lachish for this great monument to show victory over, rather than one of the far greater cities in other countries that he had conquered? How many of you have an idea? There are only two or three? Well, how many of you know anything about King Senacharib? Raise them higher, I can't see. About 1/3. How many of you know who King Senacharib is? Mr. Durham, who was King Senacharib? Well, you should all do one of three things. You should read Byron's poetry or you should read the book ~~of~~ of II Kings or you should take the 2nd semester course in O.T. history (laughter) and I think perhaps that the little who know about Senacharib in this class ~~believe~~ we'll leave this particular thing until next semester and go on to . But

10½

the importance of the excavation at Lachish.

Now I am not going to go over the many different excavations that have been carried on in Palestine, our time is too short. I am not going to even mention them except as we touch upon them in connection with our history. I will just mention at this point that the word which we call Palestinian Excavation is not confined to Palestine, to quite an extent the same methods apply to Syria to the North and I mention this that Prof. M. Glick who is now president of the Hebrew Union College in Cincinnati, was director of the American School of Oriental Research in Jerusalem from about 1932 or 32 until he became president of the Hebrew Union College about 1946. In his early years there in Palestine Glick went over across the Jordan into the trans Jordan region and over there he did a great deal of exploration ~~judging~~ studying the pottery, he came to be quite an expert on interpretation of pottery, studying the pottery on many different tells and greatly widening our knowledge. He has written a book about the country across the Jordan, and another book on the Jordan itself, and he followed the Dead Sea valley south of the Jordan as I mentioned last time telling about his later airplane trip to this same area he went clear down to the Northern end of the Red Sea and he excavated there at a mound there right by the end of the Red Sea which we will look at in connection with the

history of the later period of Israelite history, but I am not going to take time even to mention these at this point, but we will go on to <sup>d</sup> D. and, I have to give e before I give capital D, small e is the presence of specialists. I shouldn't forget that because ~~f~~ that is well worth mentioning. That is one factor after 1920 which was helpful in excavation and that is in Palestine there were certain individuals who stayed there all the time and studied excavations in archaeology. Now that means that where the work wasn't done by men who came from America just absolutely without much previous experience. There were many who did that, but after this time there was Clarence Fisher of Norristown, Pa, who went over there in 1920 and stayed there practically all the time until his death about 1935 and he was the director of the Bethshan excavation the first two years, and he was the director of the Megiddo excavation the first two years. He was on the ground there, constantly studying Palestinian archaeology and he became a great expert in methods of excavation and in the study of pottery and so on and every excavation in the land had the benefit of his advice and his experience and there were others like him. Dr. Albright was there from 1920-29 and went back almost every year afterwards until the war for a month or two and his knowledge was available to all the different areas, not only was it useful in archaeological matters but personal matters. I remember when Shiroh was to be excavated in 1929, there were two and they would work along very nicely together for a little while and then they would get to fighting and then one of them would come up and tell Dr. Albright in Jerusalem his troubles and the other would come and Dr. Albright would go over and smooth over their feelings and try to straighten things out and then they would go and work another two weeks and his influence this way was very helpful in helping the men to go along together and to continue the work, but he was a real specialist in the study of pottery and interpretation of Palestine and there were a number of individuals this way whose presence helped all the different excavations. Just to show how thoroughly it helped, I will tell one interesting incident. There was a man in Calif. a

professor in a Modernist Theological Seminary, who made some lectures back in the 20s in which he tore the Bible to pieces and particularly the Book of Daniel, and a young man afterwards, a young college student who had studied Dr. Robert D. Wilson's work quite thoroughly challenged him to a public debate on the matter of grounds on which the professor ~~would~~ was foolish enough instead of standing on his ~~feet~~ dignity to accept the challenge. Well, he accepted the challenged then he found out what material the young fellow was familiar with, and he was a very bright chap anyway, and he saw the situation that he was put in a rather ridiculous light and he backed out of it.

record  
(end of ~~lecture~~)

flf

Now, under these circumstances, you can well imagine, a man without experience in this field (skips)

decided and he went over to Palestine and excavate one of the great cities of ancient time. Now, under these circumstances you can well imagine a man without experience in ~~excavate~~ excavations in Palestine, a man with a little money with sufficient name back of him that he could get  $\frac{1}{2}$  yet he might have just messed up a tell and wrecked a lot of evidence that would be of real value and done harm and not gotten anything  $\frac{3}{4}$

but fortunabely before beginning his work he went to the American School and asked advice where would be a good place to excavate and Dr. Albright told him of several places and one of them in particularly interested him because it was right on the main road north of Jerusalem and he liked the sound fo that one and then Dr. Albright told him that some ~~people~~ people thought that is Mizpah, but I don't think so, but there are others who do, so they named that expedition the Mzpah expedition and so the Mizpah being a well known Bible place, all their mail was sent to the Mizpah expedition and he devoted the rest of his life proving that this place was Mizpah, but when he asked Albright's advice on help and Albright recommended these various specialists in the land to him and here is the fortunate thing, the man brought these various specialists to help him, he got quite a number of them, and the result was that when I visited the tell where he was excavating in 1929, these excellent specialists were directing the work and they were bringing in their finds and they had a little expeditin house there on top of the hill and every car that went by, and ~~they~~ <sup>I</sup> used to say in those days that if you stayed in Jerusalem long enough you would see everybody of importance from America because they all managed to get to Jerusalem somehow or other and that year they were coming in by the dozens from all over the country and every car that went nath there you could see this hill and up on the top you would see the excavation going on and so they would all stop and go up and see it and most excavators try to get as far away as they can from roads so they won't be



bothered with visitors and so they can devote themselves to doing a good job, but this man was right beside the road and there he was in his expedition headquarters there shaking hands with all the visitors and having them sign in his guest book (laughter) and they all went back to America and ~~they~~ told how they had met one of the great ~~exp~~ archaeologists of the world. It helped his prestige immeasurably, but the unfortunate thing about it is, that ~~he~~ didn't actually direct the work, he let the specialists do it and so while he was receiving visitors and raising his prestige, back of him on the mound there was a first class job being done and there was a really good excavation carried on. Now without the presence of specialists that sort of thing would have just been another mound wrecked as many of them have been at different times. These are the five important features of the Palestinian archaeology between 1920 and 1939. Very important features which contribute so much to the great advances that were made in this field. We could go into a great many very interesting excavations that would be very much worth while but our time this year is rapidly passing ~~right~~ and we are going to go on to D. Light on the Patriarchal history from Palestinian archaeology. Small e was the last one and this is E then. Now, here also we will have to be brief and hurried because our time has gone more rapidly than it should have this semester, but our history in the Bible in the period of the patriarchs begins with Abraham coming out of the Ur of the Chaldees and we will refer to that in connection with ~~that~~ brief introduction to Mesopotamian archaeology next semester, but it is described where he went from there up to Haran, the city which you all, of course, mentioned on your paper that you turned in to me, and then he went from Haran on into the land of Palestine across from the Northern desert there along the Euphrates River and then came back down from the North into Palestine and then we read in ch. ~~7~~/12 how he came into the land of Canaan and he passed through the land <sup>and</sup> the Canaanites were then in the land, a statement that many have taken as throwing question on the Mosaic ~~authorship~~ authorship of the Book of Genesis, but there is no reason why it should because it is simply pointing out the situation when Abraham came down

there. He didn't come into an empty land, he came to a land in which there were strong people round about him and people of warlike disposition and here we read that he in vs. 8 he came down and he removed unto a mountain on the east of Bethel and pitched his tent, having Bethel on the west and Hai on the East. We usually call this Ai. The H would have come in through the Septuagint from a rough but there is no H in the Hebrew. It refers to Ai and then from there he went down into Egypt and then he came up out of Egypt and we find ~~after~~ after that that Abraham moved back and forth in the land of Palestine. We find him sometimes living up north here near Schechem up in this area, and we find him living down here near Bethel and Ai and we find him living down at Hebron quite frequently  $6\frac{1}{2}$  near Hebron and when Jacob left Isaac to go to the land of Mesopotamia up there at Heron to see his uncle. When he left we were told where he was and where the previous things happened and we have about two chapters describing events that happened in this place, but there is only one mention of the place when told how he left it. And in the previous two chapters you will question where did this happen, what was the name of the place and you all know that it was Beersheba. Now Beersheba is way down here in the south. Well, now this is interesting isn't it that Abraham was sometimes up here and sometimes here and sometimes here and sometimes here and it shows that his life was a seminomadic life. We don't find him moving down here except in the famine when he went down to Egypt. We don't find him moving down into the Jordan valley. He would go to these places for particular purpose, but he lived back and forth up and down here and so did Isaac and so did Jacob. On this hill country of Palestine. And so we find various places mentioned in which he lived at this time. Now, that we know how to recognize a tell, and now that we know how to tell from pottery when a place was occupied, it has been interesting to try to locate the places mentioned in Genesis. And everyplace of importance mentioned in Genesis in Palestine has been located and an interesting thing is this. As you go on later on in the O.T. History you find places like Shiloh and Samaria other

places that are mentioned there, that are not mentioned in Genesis and some of those later places have no remains earlier than the later period, but every place mentioned in Genesis except one, there has been located <sup>pretty</sup> ~~find~~ definite evidence of actual occupation at that time. Now the one that has not been accurately is Hebron and no one raises much question about Hebron because it is called the city of 9 and it is in a valley where four little streams come in. It is a place for ideal situation and it would be very strange if there wasn't a time ~~there~~ at any particular time there, but it is a rather large area and it is rather difficult to find all the remains that are there particularly when you have a thriving and a very modern town there today. Probably the greatest Jew haters in all the land are the people of Hebron and have been that way for many many years and it is a place where you have all these different houses scattered <sup>difficult</sup> through the valley, a typical place to examine and study thoroughly and as I say there are about tumultuous a people as any arab village in Palestine anywhere. One of them claimed to me that he ~~is~~ had personally with his own hands killed 15 Jews when I talked with him this summer, another one thought he was boasting and said it was only 12, but it is not a good place for excavation. (laughter) but it is a place which in view of the general situation it would be strange if it would be left without a town for any long period. Now this is the only place where there is this much question about it. In all the other places named in the Book of Genesis we have actual pottery evidence of a settlement at that time. While in places like Shiloh and Samaria and many other places named later, we do not have any evidence before the later period. Now some of the later places were also in use in the time of Genesis 10 $\frac{1}{2}$  but every one of these there is evidence of occupation at that time. If the book of Genesis as the critics claim had been written hundreds of years after the time of Abraham, that would be very strange indeed. If one of you ~~would/care/to/try/to/accept/it~~ were to side to describe a man in 1850, visiting American university then, you would have to do some research to know

which universities ~~were~~ in existance then. If you were even 11  
Wilmington inthe last 25 years and you were to try to describe Wilmington  
15 years ago, you would have a difficult time remembering which buildings  
were here then and which weren't, what the time is when these different

were established and anybody to have written Genesis at the time of the  
later Israelite kingdom and went to all of these places, it would be strange  
indeed if he didn't mention some in his imaginary stories that had not come  
into existence until the later period. However, that is not the case, a pret-  
ty good evidence that Genesis was actually written down by Abraham and his  
and written directly at the time when it occurred. I don't mean  
to say that it was written in the present form, for that came from Moses,  
but doubtless Abraham and the patriarchs wrote down most of whatwe have in  
the book of Genes~~is~~~~x~~. Now that, of course, is very important evidence from  
Palestinian archaeology on the dependability of the narrative in the Book of  
Genesis. Now we find Abraham went down into Egypt in ch 13 he came up out of  
Egypt and it says here that he came up into the south, which we have already  
mentioned is the Megga, the southern part of and there we read that  
there was strife between Abraham and Lot and we read here that when the strife  
reached the point, Abraham suggested to Lot that they divide the coun-  
try between them and in ch. 13 we read here how they were up here between  
Bethel and Ai and Abraham invited Lot to select where he wanted to live and  
Abraham would select the other area and we read that Lot lifted up his eyes  
and beheld all the plain of the Jordan and that it was well watered every-  
where. "And Lot lifted up his eyes, and beheld all the plain of Jordan, that it  
was well watered every where, before the LORD destroyed Sodom and Gomorrah,  
even as the garden of the LORD, like the land of Egupt, as thou comest unto  
Zoar." And up until 1925 this didn't seem at all to fit the situation there,  
but we know that by discoveries and tell s in this area and pottery there, we  
know now that at the time of Abraham this reagion here which is today a very  
desolate area and has been ever since before the time of Joshua was an area  
which had forty or fifty towns in it and which meant of course, that they were

using the water there for irrigation purposes and that it was a very fertile and flourishing region (question 14) No, they didn't stay in the south, they came up from the south and they came, we read in vs. 3, "he went on his journeys from the south even to Bethel, unto the place where his tent had been at the beginning, between Bethel and Ai." So he was right up here between Bethel and Ai 14½ and from there you look down at the Jordan valley here and then you look along . It is a good story to tell in Sunday School in America how Abraham was so unselfish and Lot was so selfish, but as you go there today and find this just doesn't seem to fit a bit. Dr. Harris and I stood there awhile there this summer and we looked across here and you couldn't find a more desolate looking region in the world than the Jordan valley looks today. There is nothing in it that seems to be attractive, nothing. The reason is because it is an area in which there is no green. (end of record) ot 9/1

I don't know whether the region would support a what we would call today, an agriculture but at least it was good enough to support these forty or fifty towns at that time, so it was a very nice section, nothing like it is today. (question 14) I don't believe that there is anything definite along that line, but when you think of its being abandoned as early as perhaps 1600 B.C., when you think of 3600 years with a good many cloud bursts and changed in that length of time, I don't know whether there would be much evidence. You occasionally, you don't have much rain there, you occasionally have a cloud burst up on the hill here and you have a tremendous amount of water pouring down over the hillside and it wouldn't take many of them to destroy evidence 2 . (question) The evidence for this was first discovered in 1924. Previous to that time it had been considered by all modern students that this area was a definite area in all periods and it didn't fit at all with this story here, but in 1924, Dr. Albright and a group of students from the American School of Oriental Research went down there into the valley and they looked for tells down there and they found pottery and examined it and they found no pottery from much after the time of

Abraham, although great amounts from before that time. In 1929, I was one of a party of four, four men from four different continents, with Dr. Albright who was born in South America and we four were traveling on horseback through the Jordan Valley and we found several tells there on which the pottery came from a very very early period, nothing after the time of Abraham. Some of them stopped earlier than that. And up here south of the Sea of Galilee along the Southern edge of it there, there is a place where we call Beth....., the city of the moon, a place which runs for half a mile along the southern edge of the sea and the degree of the town rises up well, it is pretty near as high as this building and from the top it just looks like a long long hill

3½ the southern end of the sea and then you start to look at it you see bits of pottery all over it and you find that all the pottery on this comes from before 17,1800 B.C. There is nothing there that is after the time of Joshua, absolutely nothing, except a small room and garden stationed on top, nothing since that time, but it was a large and important town before that time. Now, this of course, is evidence we can get once we know how to use pottery for dating and once we know how to recognize a tell. We have those in our hands without excavation, but resting on the results of excavation elsewhere for we can date these various times and so it was a number of expeditions between 1924 on, but the result was between 40 and 50 towns located in the Jordan Valley, all of them from this early period and Jericho would have been at the time of Joshua just about the only town left in the Jordan valley and so that this description of vs. 10, Lot lifted up his eyes and beheld all the plain of Jordan, that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt as thou comest unto Zoar. It describes the situation as it appeared at the time of Abraham, and so this story here exactly fits with the situation then and would not have fit even in the time of Joshua, or any subsequent time and it is impossible to imagine anybody having made up such a story at a later period, but evidence 5 think things

could have been so utterly different. (question 5 $\frac{1}{4}$ ) Well, of course, it is a rather hilly section and I imagine that there would be a place there where you could see clear beyond the Red Sea, but at least we could see to the edge of Dead Sea, (question) You, see it is quite a drop, a drop of several thousand feet and though it is not actually there, it is fairly steep. (question) You can see on the map here that between the ground on that and on the ground on this that that is quite an area, there is an area there at least two or three miles wide, but there is the steep hills coming down on both sides several thousand feet, it looks very steep as you look from the Jordan Valley and then there is a fairly flat area

and then there is quite a drop down to that inner valley in which the Jordan River flows and in that you have the river and then a valley that is ranging from perhaps  $\frac{1}{2}$   $\frac{1}{4}$  of a mile to  $\frac{3}{4}$  of a mile in which the river flows and the rise is not more than a couple hundred feet from there on to the main plain. (question)7 Altogether possible that a good bit of it could have been, or, of course, coming down a distance

(question) I don't know of any evidence

and I think I would have heard of it if

there had been. There have been a great many cloud bursts in that area and in course of 3500 years and one cloudburst can make a tremendous change. You take the New Testament Jericho, several miles away from the O.T. Jericho south of it, and the N.T. Jericho you have a very advanced, sophisticated city, a Roman city of the time of Christ and there in that city you had, it is up on the river quite a bit, but you have a little stream that comes down ~~the~~ the hill to it, just a little tiny thing. They took the water and made fountains and all sorts of pleasant arrangements, but when they began excavating there they found the whole thing was just covered with big rocks. They excavated, and told me that they took out of it rocks by the tens of thousands and thousands of thousands. Just tremendous numbers of these rocks which of course had been washed down from the height above and probably just a few cloudbursts. And there was a period of before that (question 9)

That is, of course, possible, but I don't think that there is enough evidence to make it likely. It seems most likely that it is a matter of irrigation and of course the comparison made like the land of Egypt, the land of Egypt is very similar. You have a desolate barren region through which the river flows and from that river in Egypt you irrigate and you have very fertile country. (question) 9 3/4 No, it is a matter of making hypo..... I

don't think we should preach but I think and we see which the facts fit best and in this particular situation I would not say that there are sufficient facts to disprove the possibility, but I think they look more in the other direction, that is it assumes the change of which we do not have evidence.

but much more, I doubt that we have sufficient evidence. (question 10) Well, Abraham was also, the crop

It is a phenomena of moving in a rather limited area back and forth and utilizing the land at one time and then another time, which we find described here, and of course, nowadays you wouldn't expect a person to do that because there are more towns up here, but you could easily do it down here, but at that time it was the reverse, this is where the big towns are and up here there was more wild (question 11) Yes, vs. 10 here says it was a well watered area

before the Lord destroyed Sodom and Gomorrah, now that leaves us and we pretty good evidence. Supposing that there were a fertile region down here, highly developed many towns, a great deal of irrigation, very successful, then Sodom and Gomorrah was built. You have a large portion, not just these two towns, you have these five cities, 12 they were destroyed in this

and some people think it is a rather unhealthy place to live, so some might move away, but in addition to that you have a good many people and you have irrigation ditches which becomes a swampy area instead of the water is not flowing through them but it settles, holds the water, makes a certain amount of marshes. It is a breeding ground for malaria, and pretty



soon it actually becomes malaria and the people either die off or move  
~~away~~. That is a hypothesis, but an extremely likely one. I heard that  
 hypothesis first advanced up here at Megiddo. 12½ who

was a director of an excavation up here at Megiddo in 1929 the  
 Megiddo was one of the greater cities of the ancient world right up to the  
 time of the Persian conquest and after that it was unused, and he said, "What  
 a strange change, what is the reason?" And he explained it on the basis that  
 with the Persian conquest up there in that area where it is around Megiddo,  
 it meant the depopulation of the area and it meant that in that area where  
 there was a good bit of 13 developed

and the marshes and the malaria came in and the people were either killed  
 off or they moved away, the few that were there. And he said that when the  
 university of Chicago began their work at Megiddo, they found it a very un-  
 healthy region and they set to work and did some drainage there and they  
 did away with most of the malaria and it is certainly as good logic that the  
 same thing in the Jordan valley happened, and of course it could have been  
 a conquest that killed the people 13½ I

think the other is a more likely, but at any rate whatever the explanation  
 the fact is clear. We have the cities there we have the tells there, we have  
 the pottery there, we have nothing but Jericho after the time of Abraham and  
 Jericho only up to the time of Joshua, so there is a situation exactly fitting  
 the background of . Now this mentions Sodom and Gomorrah

here and we wonder about Sodom and Gomorrah, where are they. Well, one city  
 is given by this statement like the land of Egypt as thou comest unto Zoar,  
 and later on we find that when Sodom and Gomorrah were destroyed, that Lot  
 said, "Can't you save this little town for me. It is just a little one, the  
 town of Zoar." And suggests he won't destroy Zoar and there is a  
 town called Zoar down here near the southern end of the Dead Sea, and that would  
 suggest that Sodom and Gomorrah was down in this area at the southern end.

When in 1925 there was a Dr. Kyle who was Union Seminary and  
 Dr. Albright was the leader and there were others with them, and they went down

here into the land of Moab and they went down hunting to see if they could find out something about Sodom and Gomorrah and down here they found that the southern end of the Dead Sea, this area where the sea is only ten or fifteen feet deep, and the sea has covered much more territory in the last hundred or 150 years than it did before because that shallow in the southern end is where it overflowed when the water gets high and ~~since~~<sup>so</sup> there is a possibility that Sodom and Gomorrah are buried down in here. Well, now this would seem to suggest that it might be so, that if you have five cities here and you have five little streams that run into the Dead Sea. Well, now

15 $\frac{1}{4}$

(end of record)

thousand feet above the Dead Sea on a fence there they found a ,  
 that it is an area not of an actual settlement but an area in which people  
 must have stayed for a month or two each year for a long time. There are  
 the remains of like booths. Places for people to encamp and stay briefly  
 and yet there is tremendous amounts of pottery there showing that for a  
 period of a great many years people would camp at that place and it is  
 a very good suggestion that it would be a festival place where they came  
 to have some festival or which might last a month of two each year and  
 this place, at this place, the pottery stopped altogether at about the time  
 of Abraham. There was a great deal of it there and it stopped altogether  
 then. And so, here's the fact. It is a place where people were not set-  
 tled homes but encampments that over many many years and they are stopping  
 at about the time of Abraham. Now Dr. Albright and Dr. say that  
 that might mean that from these in the plain, the people would  
 come up for a festival each year and that when the cities of the plain  
 were deserted, naturally there were no more festivals there and conse-  
 quently they stopped at the time that settlement stopped. You cannot  
 examine the settlements below, for they are under the Dead Sea, and you  
 can't even prove that there were settlements there, but there is evidence  
~~that~~ there that would make it extremely likely that there were settlements  
 there and that this is the location of <sup>Sodom and Gomorrah</sup> ~~thousand~~ particularly  
 1 3/4 and the  
 preservation of this name down here. Now everybody just about has  
 accepted this except the Jesuites and the Jesuites decided that Sodom  
 and Gomorrah were up here instead of down there and they excavated over  
 this side of ~~the~~ Jordan River. They found two tells there together  
 which they thought were probably Sodom and Gomorrah and  
 they excavated into them and found ~~the~~ some very interesting pictures ~~the~~ <sup>and some</sup>  
 ancient remains and said "This is Sodom and Gomorrah", and it is the only

case where excavators have put a later date than other people have put on their discoveries, for in most cases the excavator wants to prove his place is just as old as possible, but here, all other is at least 27 or 2800 B.C., a very early time. And the Jesuites

their insistence that it was a thousand years after that for quite awhile, but nobody else would follow and I believe that now they have given it up. It was a very interesting place to find, but it is much too early to be Sodom and Gomorrah and so there is no evidence now pointing to any place except down here and there is good evidence to suggest ~~that~~ the presence of a number of towns down there which disappeared at just about the time of Abraham, very good evidence to suggest that and the presence of the stream here would make it possible and extremely likely that there would be towns here. Well, next you have ch. 31-34. (end of lecture)

We have gone behind and we have a great deal to cover. We recognize E.- The Relation of Palestinian Archaeology to the Patriarchal period. We are not going this time to look at any other archaeology, but we will introduce the other main fields of archaeology later and then come back and relate them to some extent to this period, but we looked at the cities in Genesis in general. We noticed the discoveries in the Jordan valley, and in Genesis 13. We jumped then to the story of Sodom and Gomorrah. We had already previously referred to the discovery of Ham and the light it throws on Genesis 14. And in connection with Gen. 14 you remember it refers to Melchisedec. ~~king~~ king of Salem, at the end of the chapter and we have evidence that Jerusalem, which is doubtless the same as Salem, was in existence at this time and the name of the king there is Melchisedec, and we have written letters and a period somewhat later than this, but not more than a couple of centuries later <sup>when</sup> ~~that~~ the King of Jerusalem and the King of Egypt, and that King's name is a similar name.

It is not this man, of course, it is a different man, but it is the same type of name which is found. Now as you go on through the story of the Pentateuch, or of Gen. you find the patriarchs moving back and forth on this hill country and you will note the same places occur and reoccur as they move up and down along that backbone of the hill country. We have one incidence which takes us quite a bit remote from here and that is when Jacob goes up to Mesopotamia. You will notice that at that time Isaac was living at Beersheba, far to the south, 10 or 15 miles south of where Abraham had been near the Oaks of Mamre which is not far from Hebron and that Jacob went from there north to Bethel, which we have already located on the map and somewhere near Bethel he camped and there he set up his pillar, you remember, and it was there that God gave the vision to him, and then he went from there over to Harem, the place where Abraham had lived until his father died. Then when he comes back, you have a number of places mentioned after he has come a long distance Laban pursues and catches up with him and Laban catches up with him and then Laban hunts for the teraphim in his tent which he thinks has been stolen, and has been, though Laban does not find one and then they set up a pillar and they promise that neither of them will cross over this boundary stone to hurt the other one and so they call the name of the place Mizpah, Watchtower. Now, this Mizpah, from which we get our beautiful Mizpah benediction, which tells us that we will not hurt each other when the other is not looking, (laughter) this beautiful benediction was written at this place is Mizpah. Later in Israelite history there is a very famous Mizpah which is a different Mizpah and a point to remember. The Mizpah which is so important in the book of Samuel is not the Mizpah where the Mizpah benediction comes from. It is north of Jerusalem a few miles and the Mizpah where the benediction was written is over across the Jordan River. How do we know that? We know it because it ~~is~~ describes how Jacob crosses the Jordan after that experience. After that experience Jacob

sees two camps . He divides his people into two <sup>camps</sup> and then he sees a camp of angels, and there are the angels in his camp, so there are two different reasons why there are two different camps. And then he says the place Mahanahum, which means two camps. Doubtless the name was there already. He is not naming it for this, he is remarking on the appropriateness of the name and this same word Mahanahum you also notice in II Sam. as the place where David stayed when he fled from Absalom . The very place where Jacob had been just before his experience with the angel. Over across the Jordan there beside the J..... river. And so this connects up the two different stories there and you also note about it it is not giving the name to the place, it is observing how fitting the name is. The critics say we have two different accounts of the origin of the name. Two different documents, but actually what we have is not the origin of the name at all, but the fitness of the name as he thinks of the name and notices the two things which connect up with the fitness of this name. And then after that he comes to Peniel, you remember. Peniel and Peniel are both of the names used there. In either case it means the <sup>face</sup> ~~place~~ of God and that is where he wrestled with the angel and then Jacob comes down into the Jordan valley and he comes to S....., a town down in the Jordan there, a town which was deserted before the time of Joshua. And then he comes from there across the Jordan and on up and goes up into central Palestine. He does not immediately come back to Beersheba. It was 20 years before when he left, that Isaac had been to Beersheba, that Isaac had gone up and down through the land at different places. I think that is all <sup>we</sup> ~~you~~ will take up at this <sup>time</sup> of the relation of Palestinian archaeology and geography to Genesis. We will note other interesting features in relation to other parts of the Old Testament later on. So we will go on to III. The Patriarchal Period. Gen 12-50. I don't know whether we can cover that this afternoon or not. I think it would be very good if we could. We have spent a great deal of time on the first few chapters and

I think it is wise that we should because there is so much discussed and so vital. But we cannot spend an equal time on all parts of the Old Testament and the rest of Genesis is comparatively well known and it is not so much a point of discussion and argument as the early part, it is the part that is quite well known and though I have here enough notes to keep us busy for as much as six weeks we will see what we can do in one afternoon and <sup>how</sup> far we can get. And so I will just mention the main heads of it under III. Under A, the Historic Background. I think the historical background at the time of the Patriarchs of Mesopotamia and Egypt, we will look back to when we take up something of the archaeology later on, instead of going into the details now of that background. The Palestinian background we have looked at. B is Abraham, and under Abraham we have the one general outline of the material aspects of his life and this goes into these points of archaeology particularly in connection with Abraham. We have touched on some of them, (laughter) the spiritual history of Abraham, and the spiritual history of Abraham you have been studying in writing these accounts of these different chapters. You have noticed, of course, his call. You have noticed exactly what God's command was to him. God say to him in Mesopotamia, "Leave your home and come and I will give you a land and this land will belong to you and your posterity foreverd". Was that the vital point of the call of Abraham? A promise of some land? <sup>soon</sup> How does the land come in and how much is it stressed? That is a matter that I have asked you once or twice before to look at. It is perfectly clear in the text, we won't have to look at it here particularly, but the different features of God's covenant you have looked at and I hope you will have well in mind. You know that the covenant is given in chapter 12 and repeated and stressed further to Abraham ~~for the~~ in chapters 15 and 17, (question 12 1/2) A call from Ur, left Ur, but stopped at A.... on account of his fathers not wanting to go through. He stayed there until his father's death. (question) No, the perfect in the Hebrew may

be taken either way. It is something past. It may be perfect, it may be pluperfect, but we have a reference in the New Testament as having been ~~called~~ called in Ur of the Chaldees and we are told before that that he had left Ur to go into the land of Canaan, so that I think, from the Old Testament we could conjecture that it was in Ur, but in the New Testament we can be quite sure it was U<sub>r</sub>. (question 13) We will get to them in about 10 minutes. But, here in God's covenant with Abraham, in chap. 17, we have the point given that, the command given of circumcision. It is explained in the New Testament. The seal, the sign which was given to Abraham of Abraham's state. A sign of his having been redeemed, as he, as Christ said, he looked forward to the day of Christ. He looked forward with joy that Christ was coming, and that through him he was to be saved, and the precise details of it he didn't understand as we can understand, but he received the sign and seal of his engrafting into Christ, the seal of ~~the~~ 14 . Well, then the high point of Abraham's faith, you already know what that is. I believe that you have already had that chapter today. How far did we get today? 34. Well, this is 22, but you all know how it was. You have had it in Sunday School many times. The high point of Abraham's state is Heb. 11:17-19. He sacrificed his own son, the one through whom the promise was to come knowing that God was able to raise him up and he did receive him from the dead in a figure. Abraham had completely given him over to God and God gave him back and God never remains in our debt. Whatever we give to God, He gives back far more than any of us could possibly give to Him. And yet, we all of us, time and again withhold from God matters that are very very small.

(end of record)

Then E. is Abraham's . Well, the points under spiritual history I wasn't going into all of them..A. was his call, B was the altar, C. was God's covenant with Abraham, D. was the high point of Abraham's faith and



E. is Abraham's L..... The L..... you know what they are. The interesting point here is that Abraham failed at his strong point. We are any of us apt to fail at our weakest point, so we must guard our weakest point, but we don't want to get overconfident about our strong points. What was Abraham's strong point? And it was at the point of his faith that he failed. God had promised that God would do for him, the seed he would give him and the blessings he would bring to the seed. God had repeatedly given him this promise and yet Abraham did not trust God to bring out the promise of the seed. There was the instance with Hagar there, which may have been a fall or not, but the real l..... of course were with Abimelech and with Pharaoh, where Abraham lied about his wife and said that she was his sister. Now was that a lie? It was just a little white lie. It almost brought death to many people though. It led to a great deal of harm and it was what many people call a little white lie because it led to a great deal of harm to others and it led to a full lie on the part of / . It is perfectly all right for him, he can go this far and he can stop. Well, to someone 2 , and it is proved that it wasn't perfectly all right for Abraham even apart from what God had done down in Egypt and in the land of the Philistines where God had rebuked him and where ~~of~~ it is only the mercy of God that kept the people there from receiving terrific ~~damage~~ harm as a result of Abraham's little white lies. Isaac told a full lie because his wife was not his sister. Abraham's was his sister, but in not saying that she was his wife, he was concealing something that was vital and important. The point of the relationship which should certainly not have been concealed and so he failed to have faith that God would fulfill the promise in protecting Sarah and protecting him and used the arm of flesh in the wrong way. He failed at his strongest point possibly also in the case of Hagar. We cannot be so sure in that case for there is no rebuke upon him for it in the case of Hagar, it is strictly carrying out the custom of the day. It is certainly

not an example, but whether it was a definite sin under the circumstances, it is questioned. I want to add certain particular aspects to notice. I think the relation of Abraham to the people among whom he travelled there, the people whom he visited in the land of Canaan is something that is important to notice. I have a ref. here to Mk. 9.38 at this point. We read that John answered him saying, master we saw one casting out devils in thy name, and he followeth not us: and we forbid him, because he followeth not us. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. The question is not if <sup>s</sup> someone with us, but is he with God? And the outstanding instance of this, of course, is Abraham's relation to Melchisedec, king of Salem, who was not a Jew, not of the covenant, not who was in the reaction Abraham was, but who Abraham recognized as one who was priest of the most high God and to whom Abraham gave tithe of all that he possessed and Peter said to Cornelius, he said, I see that God is no respecter of persons but that in every land those who do his will are accepted of him.

(question 5) Yes, there is no record in Genesis of his ancestry, he was not a priest because of having come from the line of levites or certain ancestry. His ancestry is not important in his priesthood, nor is his length of his life, where he comes from, how long he lived, all these matters are not vital and God does not tell them to us in Genesis. He simply tells us about him and who he is and what he did. And so, the author of Hebrews gives him as an example of the fact that God may have a priest who does not get his priesthood by virtue of coming in a certain relation to other people, a certain line, as levite did, but that Jesus like Melchisedec is one who is outside this line of the priesthood, who is far greater than the Levitic priesthood and in fact these things which ~~are~~ of Melchisedec are true only in the sense that they are not recorded in the Scriptures are actually true of Christ that his life is eternal. That of course is exegesis of Hebrews rather than of Genesis but

it is important at this connection. Then, G. Abraham's meaning for us.

1. He is the one through whom God gave the promises and prepared the way to Christ. That is, the most important thing about Abraham. God gave the promises to him. God prepares the way for Christ through him. God opened up the way to bring into the world this Saviour through bringing Abraham out of the land of Chaldeans. But then, he is secondly an example of faith and faithfulness and this is stressed in Hebrews 11, 8-19, and James 2. 21-24. The faith of Abraham. Now in this matter of faith we could have a, spend a long time on it and I hope you will at various times in the course, but I notice that there is a very excellent summary of the essence of faith. A very excellent summary of it in the Schofield Bible on page 1302-1303. A passage which puts in brief a summary of a great deal of scriptural teaching and I would recommend to you the statement there of the very excellent one on this subject. It is in connection with the chapter on faith in Hebrews. We have spent less time on some earlier points we might spend two days on it now, but I don't think that it is necessary and we go on to C which is Isaac. And you all doubtless know the main features of Isaac's life, and if you didn't before, you have recently studied it but in connection with Isaac, there are one or two features to note that are not obvious on the surface. As anyone thinks of the book of Genesis, you think of Joseph, of course. Joseph, as the man of purity, Joseph as the one whom God used in such a wonderful way to save his people through the famine and to prepare them a place for them in Egypt. We think of Joseph, but then we think of Abraham, also. Of course, perhaps more than of Joseph, and then we think of Jacob, but Isaac, doesn't occur to most people so much. You don't hear so much about Isaac, except perhaps in connection with the birth of Isaac, or with Abraham's sacrifice of Isaac or of the promise being through Isaac, or how God sent the servant of Abraham to get the bride for Isaac in Genesis 24, but Isaac is an individual doesn't stand out to us. He simply is the least between two strong characters. Abraham and Jacob are strong vivid individuals that

Each of them stands out with wonderful originality, a distinctness from other characters and Isaac seems in a way to be a pale copy of Abraham. About the only time he is referred to much in his own life is in the Episcopal marriage ceremony which so many people are so anxious to have when they are married which contains that beautiful parable statement that "may this couple live together in harmony and happiness such as Isaac and Rebecca lived in" and all we know about the ~~married~~ life of Isaac and Rebecca is that she deceived her poor old husband (laughter) She pulled the wool over his eyes, or rather put it on Jacob's hands (laughter). I fear the Episcopal marriage ceremony at this point was selected more with an eye to beautiful sounding statement than to one which would be a ctually a wish that we would want to wish on anybody. But, I think he was just a pale copy of Abraham and he is. He copies Abraham's strong points and he even copies his weak points. Most everything that Abraham does, Isaac does also. He follows in the footsteps of Abraham, but he constitutes the necessary ~~link~~ between the two. There are the ~~three~~ patriarchs, Abraham, Isaac, and Jacob, and Isaac is the link. Where Abraham 10 Isaac , where Abraham ~~lives~~ camps, Isaac camps. Abraham blesses his children, Isaac blesses his children. Abraham and Isaac does the same thing only with ~~less~~ excuse. He is, in a way, a pale copy of Abraham but he is a necessary link in this chain. And if you don't have ~~the~~ originality of Abraham, or of Jacob, far better to be a copy, like Isaac. and do a good work, as Isaac did and carry on and lead on for the next step as Isaac did, then to step off like Esau or like some other and try to make the path that is not the path of God's choosing. So we can go on now to D. Jacob and under Jacob #1, is the General outline of the material aspect of life which we will notice more probably in connection with archaeological relation to different countries. You know of course that a. is youth in Canaan, b. his time in Mesopotamia, and then his trip

back from Mesopotamia, we looked at just recently and then c. is his return to Canaan, and that brings us up to the question that Mr. Field asked; Let us see, what chapter is that in now? 31, and your question was about vs. <sup>49</sup>53. And there we have the wonderful mizpah benediction given; "The Lord watch between me and thee, when we are absent one from another. If thou shalt afflict my daughters, or if thou shalt take other wives beside my daughters, no man is with us; see, God is witness betwixt me and thee." This last part of the benediction isn't usually recited in our churches along with the first part of it (laughter). It is an interesting instance of taking some words completely out of context and using them for a meaning that they do not have in the Scripture at all. It is a beautiful meaning which we put into it, but it is not the meaning of these words here. And that is doing despite to the word of God. The Bible is not a collection of beautiful Psalms from which we receive some magical virtue from repeating. The Bible is a collection of thoughts expressed in words which express those thoughts correctly and accurately but ~~not to~~ <sup>must</sup> be interpreted in the light of the context and these particular words do not mean anything like what people mean when they ~~read~~ cite them as a benediction and they are not a benediction. There are two people who cannot trust each other, urging each other to try to be honest while he is away from him and remembering if I don't see you the Lord sees you. (laughter) And so they put up a pillar there and Laban was afraid that Jacob would come over to hurt his sons, cross over beyond that pillar and Jacob was afraid that Laban would come over beyond the pillar in order to hurt him and take his daughters away from him, so Laban said to Jacob, "Behold this heap and behold this pillar which I have cast betwixt me and thee. This heap be witness, and this pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm. The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob swore by the fear of his father's God." For fear. It is a word which perhaps the dread

of his father, Isaac. He swore by the one who meant so very much in the life of Isaac, the one who was Isaac's God giving him blessing and also promising him punishment when he should do evil. And so Jacob swore by the fear of his father, Isaac. But they both swore by the God of Abraham and of Nahor, and Nahor was Laban's father, the brother of Abraham. Now the unfortunate thing is, of course, that the word God is the plural form, Elohim and that doesn't mean purely as 15 it means diety, but it is a plural point, not a singular point, and it is used in the Scripture occassionally for the Gods of the heathen and someone might say the Gods of ~~the~~ Abraham and the Gods of Nahor, the Gods of their father judge between us. I don't remember what the tense is, (end of record)

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And now we come to this question here "shall judge". I don't remember whether judge is singular or plural, but (laughter) which verse is this? Gen. 31:53 - "The God of Abraham, and the God of Nahor." The God of their fathers, just one judge between them. Well, that would suggest the plural use, ~~of~~ the ordinary use is the singular, where God, even though the word itself is plural. Now, you might, conceivable, since it is a plural form, use the plural, but it is usually used in the singular. God created heaven and earth. God is plural, Elohim, but created is singular. And so here when you have plural, it does not necessarily suggest it means the gods of Abraham, and the gods of Nahor, but it does at least suggest the possibility perhaps that they are different gods. The God of Abraham, and the god of Nahor judge between us. It suggests that possibility at least. Well, this is an oath to both Jacob and Laban and of course, what matters to Jacob, as we are told very specifically, he is swearing by the fear of his father Isaac, the god of his father Isaac, and the God of Abraham, which is vital to him, but the god of Nahor is mentioned as vital to Laban. I don't think that we can prove from this that Nahor was not a believer in the true God <sup>or</sup> that Laban was. I don't think that we can prove it, that is too much to rest on the ~~plyr/yl~~ 2 1/2

but at least it looks in that direction and, of course, Abraham was called out from a land of heathenism, we know, and it doesn't speak of the whole family being called our, we just don't know much about the other members and so there is that little vowel then that looks as if it were plural, but that doesn't prove it. That doesn't mean that an oath by Nahor's god had anything to do with Jacob, of course, but it does mean that Laban took the oath on that which he felt would . (question 3)

Yes, I was going to mention that on the spiritual history of Jacob, but under the time in Mesopotamia, here, would come, certainly, the matter about the cattle. We are told here that Laban said, you shall receive the cattle which have a certain color. And then, we are told that Jacob put certain things in front of them and then we are told that the cattle were very largely of the colors which he was to secure. Well, now, when you get on here to the time when he meets Laban, right after Laban makes that terrible charge that he has stolen his household gods and of course, Jacob is indignant at being accused of such a thing that he would never of thought of doing. When Jacob ~~had~~ told Laban, pretty straight, what he thought of him and Jacob told Laban, Chap. 31.8 - "Your father has deceived me, and changed my wages ten times; but God suffered him not to hurt me. If he said thus, The speckled shall be thy wages; then all the cattle bare speckled: and if he said thus, The ringstraked shall be thy hire; then bare all the cattle ringstraked." Well now, Jacob here, does not say "I was pretty and I ~~fixed~~ fixed it up so that the right kind of cattle would be born," but he says, "God caused it to be this way". And so it doesn't look as though Jacob felt that this particular scheme of his had ~~had~~ a great deal to do with the . Jacob doubtless thought that he was influencing the result in that way, but if he looked back he doesn't mention 5 . He says, "God blessed me in causing that this should be the kind ". And so I think that we can say this, that it probably shows something of Jacob's attempt to do something that he thought would influence the bearing of the cattle,

But, that as he looks back on it, -he realized that it was God who had done it and he was, at least, very skeptical as to whether his scheme had anything to do with the results. (question 6) You, mean that Jacob really thought that he had done it, well, now, someday we will see him and we can ask him what he really thought. (laughter) But, what I mean to say is that Scripture doesn't say that what Jacob did produced a certain result. It says that Jacob did it. That is what it says. It says that there was a certain event which occurred. This other statement is given. Now whatever Jacob thought in his heart, I think that this statement corresponds to what the actual fact was, that God blessed him and that God did it. And he may have thought that what he did contributed to it, he may have not have, but he certainly was not infallible in any wise. What the Scripture says about science is true, but what Jacob thought about science is not necessarily so. (question) The present, I shouldn't say present, 7 since I was in college, 20 years ago, at least, and it was very definitely that acquired characteristics are not trans..... and that there is nothing which you can do which influences the character of an . That was the theory on which all agreed 20 years ago. Now it is altogether possible that 20 years from now, they might take a very very different viewpoint, but I don't think there is anything in the Scripture that requires us to say that there was. I don't think the Scripture proves either one way or the other on this point. I think it is important that we try to see what does the Scripture say. When the Scripture clearly teaches something that is certainly true, but let us not read into the Scripture or infer from the Scripture something that is not clearly there even ~~through~~ to get our own ideas out of it or to try to make it fit any present tendency in Science. Because science moves forward constantly and changes a great deal. It was universally believed, I think, by educational psychologists 25 years ago, that training in one line does not help you a bit for another



line. A professor in college said if you study French it makes it easier for you to learn more French and if you learn mathematics it makes it easier for you to study more mathematics, and if you study history it makes it easier for you to learn more history, but ~~no~~ no ~~one~~ one helps in the least bit in getting the other. Training is not transferable from one field to another and so that being the state, I was much interested about 10 years ago to pick up a little digest of one of these examination books that sell for about a dollar, that give a summary of a field in Educational Psychology and to read the statement here, I got it out at the University of Chicago, and I read the statement in it and that of the experiments that have been made, 95% of them, when carefully examined, demonstrate at least a part of the training one secures in any field is transferable to almost any other field. 95% of the experiments demonstrated and especially it makes a big difference if you are learning mathematics just in order to learn how to answer some questions and put them on a piece of paper, it may not help you a bit when you go out and try to measure up the earth, but if you were really, with the idea of getting principles and getting something that is transferable, it will help you in Hebrew and Greek and Botany and every other field because the methods of study and the methods of interpretation are all definitely transferable particularly when you get them you try to make them transferable. We had a student in this class about 6 years ago, and then he dropped out for financial reasons and took a job with the Power and Light Company for awhile, and lightened up his courses here for a period of time, and they put him to work going around studying where the different wires were and making a history of the Company, and how all this had been run through its history and they gave him a job that they thought would take about 10 years and he could make a good start on it, and in a year and a half he finished up the job to their great amazement and he told me that the facilities which he used in doing it was using the principles that he had learned in Old Testament History class. (laughter) Well, the reason

I mentioned this about the book on educational psychology is that it went on to say, "How can it be then, since the experiments demonstrate this, that a few years ago, it was universally thought that the experiments proved exact opposite, and it said that the reason is that forty years ago everybody studied Latin and Greek and it was theory of Education was that you would get a general discipline of your mind by studying these languages, something that would train you for work in any field, and then people ~~typed/typed/and~~ came around who hated these languages and wanted to change their education and make it more practical and they were so convinced that this whole business of general discipline was valueless, that every stone that they looked at, they came to that conclusion, even tho' we now know that 95% proved the exact opposite of what they derived from it. But I thought that was a mighty interesting example of how it is possible for good scientists with a prejudice to utterly misinterpret the experimnt and you can come to conclusions whi h when you get a little further enlarged are proven to be utterly wrong. I would not say, that there might not be something in what Jacob did which we might not find sometime had so thing relating to it, but I do not think that we are in a position to say that that is necessarily the case and I am inclined to think that it is not; because the Scripture doesn't say that God revealed any facts of Science to Jacob, nor is there anything to indicate that this is a well known thing at the time, or Laban certainly would have been on to it. Certainly the whole suggestion is that Jacob did something that he thought would have an effect, there was an effect, but what it told about it later is that God did it and I don't think we have to say that this was a result of his doing that anymore than Moses lifted up his rod and made the waters. (question 12 1/2) Yes, that was a very interesting question whi ch no one knew the answer to up until 1926, then the discovery was made in Mesopotamia which ghrew considerable light on it and we will take up a little of that in the archaeology of Mesopotamia later on. How many here are familiar with that ? The one that was

very widely discussed at this time, the meaning of the teraphim, the household god, why Laban was so anxious to get it? Will you raise your hands a little higher, I would like to get an idea, about a third, I think. That is what I expected, for there are about that many who have had soem archaeological work before, but we will go into it later on. If we did this today, we wouldn't finish Genesis at the end of the hour. Now there is the return to Canaan land, there is Laban and the Teraphim, and what happened to the teraphim eventually? Gen. 35 tells how they were buried, which we, knowing of their significance were very glad it occurred. And then the meeting with Esaue here, and then d. is the long life in Canaan which Jacob had afterwards, a bit of which comes in the story of Joseph and eventually he went to Egypt with Joseph. So much for the general survey of the material aspect of the life of Jacob. #2 is the Spiritual history of Jacob. That is, it is very well, know, thas spiri- tual history of Jacob,. As a youth he showed is grasping character, but also he showed that Heb. 12.16,17, that he had an eye to see spiritual values. Esau thought less of the birthright. What does this amount to? Give me something to eat, I'm hungrgy , you can have it it you want it. Lest there be any profane person like Esau. Esau, in many ways, a more attractive character than Jacob, but Jacob saw the value, he saw the spritual value. He saw what was real far more than Esau ever did. Esau was 14 1/2 and he was not put down as a bad man in any sense, but Jacob was the one who was the less promising in many ways, but the one who had the spiritual insight and the one whose life, God himself, eventually completely turned around. Now, as to the purchasing of the birthright, and the trick by which he got the blessing from Isaac, it has always (end of record)

And God had declared it and it was known and whatever we say about the ring-streaked cattle in this stage, this much we can be dogmatic about. What Jacob did had nothing whatever to do with the results. It was predicted and planned and definite from the very beginning that Jacob was the one to whom the line of blessing was going to come, but it would seem that Esau, like the bluff hearty good natured son, Esau, and didn't care near as much for Jacob, and Esau was the older and even though he was only a few minutes older, and Isaac treated Esau as if he was the one who would receive these and may have definitely intended that he would give them to him. He may have definitely intended, not that he would give them, but that he would do his best to give them to him, and perhaps, I have heard it suggested that he thought about the exegesis of the Hebrew passage where it says the "older shall serve the younger" and he puzzled over that and he said how can we interpret that as the youngest shall serve the older, and how will we interpret that way. Now, he said, "This isn't English. In English the order of the words makes a big difference. IN Latin you have a case ending which is the object, but in Hebrew often it is difficult to be sure which is the subject and which is the object. The order sometimes changes around." And ~~Isaac~~<sup>Isaac</sup> tried to convince himself that the prediction meant something different from that which it means on paper, and Jacob, instead of trusting God and believing that God would fulfill the prediction and would give him that which was supposed to come to him, instead of doing that, he tried to use these clever means of . And his means had nothing to do with the results, but one day, when Esau was pretty hungry and he wanted something to eat. Jacob said, "Well, give me your birthright, and you can have something to eat." Esau said, "What is a birthright to me?" "If I die you take it." And when Esau thought so little of the birthright as that, it simply the reason why God had not designated Esau as the one to whom the birthright should be given in the first place. And then when Isaac was there in bed and he was pretty deaf and he was pretty

blind, and he was very very aged, and he felt that he was thinking over these things and thinking, "Oh, I think it must be Esau". Now, of course, Rebecca is very fond of Jacob, but Esau is a much better character than Jacob, it must be Esau really, and he was thinking that way and then when Rebecca deceived him and Jacob fixed himself up this way so that a man in his condition could be fooled and with his hardness of hearing at the time, he could be fooled and made to think that it was actually Esau even though it sounds like the voice of Jacob, yet he could be fooled, and after it was done, you don't find him getting very angry about it. He realized that it only was what God had predicted and that his  $4 \frac{1}{3}$  that could be interpreted this way, and his feeling that he would be justified in going ahead on this basis, simply had not worked out at all. And he did not get terribly angry at either of them. Esau was good and angry. Esau was the sort who would get very angry quickly and get over it quickly, but Isaac was the one who, if it ~~had~~ real  $4 \frac{1}{3}$  would have reason to be very very angry, but he realized that it was  $4 \frac{1}{3}$ . He realized that he had no right to give a man a blessing, but God might use him as an instrument of revelation, but it was God who would give the blessing to him. And so we have Jacob  $4 \frac{1}{3}$  and Jacob was not a man who sought often  $4 \frac{1}{3}$  all the time. He made his plans, but he possessed plenty of determination and plenty of hard work. We find him up there with Laban, and we find him working very hard and toiling very hard and very long for a great many years. He was a man who had these lasting characteristics,  $4 \frac{1}{3}$ , but he was a hard worker and on his way back from there, at Penuel, his life was turned around when he wrestled with the angel and when God gave him a survey of his whole life and showed him the mercy of God all through it and the way God had been leading him so finally at the end of his life, Jacob lead <sup>said, "The Lord</sup> me through it all". Well, we won't get over Joseph today, I see, but we will take Joseph next year and Merry Christmas and Happy New Year to all of you. (end of lecture) Now, last time we were discussing

# 2. the Spiritual History of Jacob, under D. We looked rapidly at the physical account of David's career and the two aspects of his life. We did not go much into detail on this because a good many of the points of detail would bring us into archaeological material relating to Mesopotamia in Egypt and we will look at that material in general next semestre and then come back briefly to some of its contents. We are interested in present, simply in noticing the important geographical details and material details as given in the Scripture in order that we might have them well in mind. And then we looked at #2, the Spiritual History of Jacob, and we noticed his youth grasping, struggling, trying to get things and yet seeing values trying not merely to get the things of immediate <sup>importance</sup> ~~purpose~~ but having a vision into the future, trying to get things of ultimate spiritual significance. His attitude was wrong, but he realized that there was something there that was worth striving for. He was not like Esau who lived merely for the day. Often the character who is less concerned with trying to accomplish something seems more pleasant and easier to get along with and a person may be a much finer character, and he may have a much better attitude toward others or he may merely be a lazier *character*. He may be easy going because of *some* *quantity* *or* easy going because of lack of interest. I think there is a difference right there between fundamentalists and modernists. I have often heard it said, modernists are much easier to get along with than fundamentalists. Fundamentalists are always fighting about little things. Modernists are much more tolerant, much more charitable. That statement is not true. Nevertheless there is a certain element of truth in it. But the element of truth is this, that with the fundamentalists it is a matter of life and death, whether this is God's word. To the fundamentalists it is a matter of life and death, whether Jesus is actually God or not, whether he actually died on the cross for our sins or not. And to the modernists, these are old fables and superstitions and if the modernist had been closely

connected with these things and had been brought up in such a way as to  
 at one time<sup>o</sup> think they were true  
 lead them ~~to~~ and now he has turned away from them, he is apt to be  
 very bitter and have a very intense attitude regarding it ~~and~~ but if he has  
 not had this experience in his background he is apt not to have an attitude  
 of much real zeal one way or the other on these things. He is apt to feel  
 well, if somebody wants to believe old superstitions, what is the harm. If  
 he wants to believe that Santa Claus is a real man, why should I get excited  
 about it. If he wants to believe that Jesus Christ died on the cross,  
 well what is the different. Lots of people have fool ideas, and conse-  
 quently if you think of these as fool ideas and that is all, it is easy to  
 be tolerant of them just as you are tolerant of other ideas people have.  
 And if a person thinks they matter, then he cannot help feeling strongly on  
 it and you are more apt to show unpleasant qualities toward others when it  
 comes to dealing with something that you think is vital, and so to that  
 extent real often you will find two men and you say, "I like the fundamen-  
 talist's belief, but I like the modernist attitude". That is what the people  
 say. Well, they don't really. It is the modernist's indifference which  
 leads him on that point which seems to have a pleasant attitude. You  
 take this same man and take something that he is really concerned about and  
 his attitude in most cases will not be the least bit more pleasant than the  
 attitude of the man who these and on the other hand there are a  
 great many modernists who have come out of a background where they have had  
 some realization of the importance of these things and the bitterness that  
 you find among them, the strong feeling, is every bit as great as you will  
 find on the part of any fundamentalist. The Lord wants us to have a kindly  
 attitude toward others. He wants us to have a tolerant attitude toward  
 other . He wants us to deal with people in such a way that we look  
 at ideals without letting our emotions too much affect our attitude toward  
 the individual. He wants us to do that and it is a difficult goal to try  
~~to~~ for. ~~The~~ And it is a much harder goal to reach when you are dealing with

things that are really vital to you, things that you are concerned about than it is otherwise. But don't let anybody tell you that the modernist has a better attitude than the fundamentalist. It simply is not true. There are many modernists who are much concerned about these things and there are those who are not and therefore it doesn't show their real attitude, their real feeling on those matters. Now Esau was easy going. He was a pleasant sort of chap. He was easy going unless you interfered with the things which greatly concerned him. And it so happened that the things which concerned him vitally were his immediate . The enjoyment he got out of his hunting, the good food that he enjoyed to eat, the pleasant things of life. As long as he had plenty of them he was easy to get along with and very pleasant to . But when he reached the point when he was really hungry and he didn't see how he could live an hour or two unless he could have something to eat, he was ready to throw away all the vital things of the future in order to get them and the Scripture speaks much more highly of Jacob who saw the importance of the spiritual realm and was anxious to get something in it, even though Jacob's attitude at this time was entirely wrong. Jacob was converted later in his life. Jacob's attitude changed later in his life. But all through his life, Jacob had a realization of spiritual values and that is a very important thing for anyone to have. We notice also that Jacob was characterized by his determination and hard work. It is easy to think that the person that is easy-going is a nicer person to get along with, but. God doesn't want us to be disagreeable, he wants us to be people that are determined to accomplish something. He wants us not merely to be good, but he wants us to be good for something. He wants us to be sound, but he doesn't want us to be all sound. He wants us to really be striving something along the lines in to accomplish which he directs us and Jacob, all through his life was characterized by his determination and by hard work. Now, we notice that on his way back from Mesopotamia, he had that very strange experience at Peniel. An experience which we do not fully understand. There are many attempts to explain



it and many interesting suggestions that are made, but I think we must say this that we do not fully understand anyone's conversion. There is that which is individual and peculiar to one person in the revealing of the any man with God or in the incidence when God takes a hold of a man and turns him to himself. We cannot make a pattern and say that everyone much exactly conform to this pattern because they do not. Individuals differ, but the elements that are characteristic of all conversions can be found there in Jacob's experience at peniel. It was God's initiative. God came. God showed his wonderful grace in taking a hold of Jacob and turning Jacob in a direction contrary to that in which he wished to go. We talk a great deal about salvation by faith and that is one of the great things of the Scripture, but ~~we are apt to misunderstand~~ ~~the scriptural understanding~~ it as we think of it as meaning that we have this wonderful thing called faith and because we have that wonderful thing God therefore might save us. But we do something. This wonderful ~~thing~~ faith that is given us is what saves us. That is the exact opposite of what salvation by faith means. Salvation by faith means we do nothing at all, but it is God's wonderful grace which comes in and sves us and we simply rest in the grace of God. We simply take that which God gives us. We permit God. We do not permit God, we can't help it. We simply rest in what God does. God takes our lives and changes them and molds them ~~and~~ in accordance with his grace. And God took Jacob here at Peniel and changed his life around. At Peniel, the name of which means the place of God. Jacob saw God. Not because Jacob was looking for God then. There are individuals that are looking for God and God may in his wonderful mercy permit them to see him. He may give them an experience of himself, but Jacob at this time was not so much looking for God as he was looking for a way to escape Esau (end of record)

That was the time when in the midst of his fear, God entered in and changed his life. Fear never converts anybody, but fear may put a person in a situation

where he is willing to look in God's direction. You hear stories of men who were on rafts in the sea in danger of their lives and would turn to God and were marvelously saved and you hear of other stories of men who were on rafts in the sea and made all kinds of vows as to how entirely different their lives would be if they ever escape, to escape and were rescued and their lives a week after they were rescued were exactly the same as they were before. Fear doesn't convert them, but the fear makes people ready to look in the direction in which God will look at them and Jacob was fearful and God met him, but it was God's initiative, God turns Jacob's life around and God lead Jacob and at the end of Jacob's life he said to Pharaoh, "The Lord has ."

(question) 1 1/2 You don't mean at Peniel? You mean Bethel on his way up to Mesopotamia. There God intervenes, similarly as in this instance, in a different way. Jacob was there sleeping and Jacob was there in a mood, a somewhat open mood. He had just left his family, he didn't know when he would see his family again. He was alone there and as he slept there, God gave him the vision and he saw the ladder and the angels of God descending and ascending and God gave him that vision and when he woke up, Jacob said, "This is the very gate of God called Bethel." "The House of God." And he said, "If this God will be with me, then He will indeed be my God." Now the words can be taken as a vow. If God will do this for me then I will do this for God. But he doesn't say what he will do for God, he simply says that God will be my God and that is just as possible to take it as saying, "If God is going to do this for me then how foolish it will be for me to look to any other God, for me to think of any other than this God as my God." I don't think that we have evidence for Jacob's realling following God after that, for I think his real conversion is at Peniel rather than at Bethel, but I think that God gave him there a realization of God's presence and power and made him

more ready to see God as look back at Peniel. I think that in the lives of, there are individuals whose lives just make a complete alteration 3 1/2 but that is not true in most cases and in most cases there are several spots and several instances that God causes them to look to some extent in His direction and in many many cases you can't tell at what point the real conversion is, although I think that in Jacob's case we can tell actually it was at Peniel. Now after Peniel, then Jacob came on the Schechem and there he had experiences with his sons in which the wickedness which had shown itself in Jacob's grasping youth, showed itself in his sons in their grasping youth. And then we have his grief over Joseph, the end of his life was ~~the~~ filled with sorrow. God turned him to himself. God made him a vital part of the progress of God's plan of redemption and the preparation of Christ, the vital link between Abraham and Christ. He gave him a very important place in God's

but the end of his life was not happy. That is, the part up to near the end, the latter part of his life was not happy because of his tremendous grief over Joseph. God gave Jacob material blessings, but he did not give him true happiness except during a very brief portion at the end of his life. He was one whom God used, one to whom God gave a great place, in His kingdom, one whom God used as an instrument to show us a great deal about how God deals with him, but the actual joy of Jacob was largely confined to the latter, very end of his life when he was too weak to appreciate to the full or to his eternal life with Christ. This terrible grief over Joseph was the thing that Jacob could not control in any way. Jacob had striven to get the spiritual values. He tried to seize the birthright and to seize the blessing which God had already said would come to him, and which were intended for him.. There was nothing he could do about it, but he tried to seize them in his youth, but now he finds that in spite of everything he could do, that which meant most, ~~perhaps~~ for happiness was simply taken from him when his sons turned against ~~him~~ one of them and sold him

into slavery and so the greatest pleasures and the greatest joys of life simply cannot be received by our striving, they must be given by God's grace, by God's providence, by God's blessing. God wants us to strive, and he wants us to struggle, and he wants us to work hard, but he wants us to do it in order to advance his kingdom and in order to advance his purposes, not to advance our own project and our own securing us spiritual values, but to advance our own service to him then he will give us the spiritual joy at such time as it suits his plan to give them to us whether in this life or in the future. I referred a few minutes ago to that verse Gen. 48.15 where Jacob said where the Lord had shepherded him all the days of his life. He looked back and he saw that even before his conversion, the Lord had been leading and he had been struggling against God's plan, also, and he had often been struggling in his own purposes to accomplish what he wanted and that God had lead and directed him and controlled and God had brought him to the place where he was. Now I want to very briefly mention at this point the prophecies in Gen. 49. Gen. 49 is from the viewpoint of Hebrews, the hardest chapter in the book of Genesis. You can read most of the book through with a little knowledge of Hebrew without a great deal of difficulty, but when you come to chapter 49, it is a good chapter to leave until 2nd or 2nd year of Hebrew. That is for two reasons, one is that it is poetry, and poetry is always harder than prose and another reason is that the sections of it are comparatively disconnected. There is little context. Because they are not connected one with the other, but he is taking each of the sons and he is looking forward into the future and telling something about it in poetic and often rather cryptic language and so it is a difficult chapter, now just as to the general purpose of the chapter, ~~we~~ the general import, we must have an understanding of what the blessings of the patriarchs were. The blessings of the patriarchs was not something like an inheritance that a man can give if he chose. They were not something that a man might use to help one son or another son, something that he wanted, Not at all. They were the opportunity that God gave these men

to give a glimpse of the future to them. The blessing that God gave through the Patriarchs was a glimpse of something that was going to happen to them or to their descendants. And so God permitted these different Patriarchs at times to tell something of how God was going to lead and what God was going to do in the lives of their children and here in chapter 49 he starts telling about his sons and you might think that he was going to deal with their immediate lives but then as the English has said, I may tell you that which shall befall you in the last days. And this leads most interpreters to jump from one extreme to the other instead of dealing with the sons themselves, they think he is telling of what is going to happen 3000 years later and they think that everything here mentioned must relate to the very end of the human race and they find that there are one or two definite predictions that relate to Christ and so they think that they must come at the time of Christ and afterwards and then they get into all kinds of difficulty in trying to determine what is meant by these different predictions. I saw a thesis once presented in another seminary in which the man who wrote the thesis took this chapter for his subject for an M.A. thesis and he started in and went through ~~and~~ different theories people had advanced in interpretations, and tried to show how they differed from one another and his conclusion was we don't know what any one of them mean, you never know what prophecy means anyway. If it tells something about Christ and the N. T. says it is fulfilled that's that, but if it doesn't, it is just a statement that had no bearing upon it. Well, that is just throwing up your hands and saying that we can't do anything with it. And if you give me a textbook on advance electronics to read, it would perhaps be wise for me to throw up my hands and say I can't do anything with it, but if I really want to do something with it, the things to do is to take a little more elementary sections and go through them and learn the principles and the <sup>same</sup> thing is true of prophecy. It is very easy for people to take something/difficult advanced prophetic statement and try to interpret it and they get into all kinds of va ll and then when you compare what

they have done and you say look here you can't know anything about it. Well, that is true if you started just into the advanced 11 without taking up the preliminary material. There are many people who have studied difficult prop~~h~~hecies of the Scripture. There are very few who have tried to study the easy course of the prophetic discourse. To a large extent they are left by the side and neglected. So if you are going to understand the difficult portions, you must have studied the simpler portions YOU must take the easy things and get the principles. You must learn the way of God's dealing in the easier things and then go from that into the more complicated things and you get the principles where it is clear how they were dealt with. Very few students of the prophetic books bother to pay much attention to the account of Elijah and Elisha. And yet you have in Elijah and Elisha and in the historical books you have historical situations 12 makes a statement and something happens, and you can see the whole situation in the prophetic books and you know just what was said and you don't have much about the situation, you don't know anything about what happened later and if you don't understand it, there is a great deal that you simply don't have the full facts and you can infer a good deal if you know what happens in the cases where you do have the whole story. And so in Elijah and Elisha and the prophetic and historical books are in my opinion the correct place to begin the study of the prophetic books of the O.T. Now in this particular case here, those words "in the last days" are very much leading. They are an English translation, a literal translation of the Greek translation, but I doubt if the Greek translation here is a very exact translation. The Hebrew, I think, translated a very well rendered "after a time", after a while, in the 13 of days, that which comes beyond the days. Now that might mean two or three weeks have passed and then after that something will happen, it may mean two or three years will passed and then after that, it may mean two or three centuries and it may mean two or three milleniums, but the emphasis is on

passage of time and then it comes. And if you interpret it that way, it is perfectly simple to see what is said here is something of the future history of these tribes beginning after a time, and often here, the after awhile, is after they left Egypt and went back up into Palestine and you find there are a good many of predictions here that can be found literally fulfilled work in Palestine and I feel that a great many more

13 3/4 were literally fulfilled at that time if we knew the whole history of events during that period, but of course, we don't. We don't even have of those events. A lot of predictions here were very important for the tribes during that period, but this has not been recorded in the Scripture the entire fulfillment of it. A very interesting verse is v. 7, v. 5; "Simeon and Levi are brethren" and then he tells what was wrong about them, and then he goes on to tell what is going to happen to them. "Cursed be their anger, for it was fierce; and their wrath, for it was cruel; I will divide them in Jacob, and scatter them in Israel". And you find that the tribe of Simeon when they went into Palestine ~~in~~ and was given the extreme southern end of the territory, but before long they disappeared.

(end of record)

They disappeared as a tribe "They were <sup>id</sup>dived in Jacob and scattered in Israel". The curse then upon the people of Simeon was a fulfillment of that right here. But he says here upon both Simeon and Levi, they are both given a curse. But in the case of Levi in the wilderness when the people turned against God, the Levites stood with Moses and they stood for God in the wilderness against all their brethren and the curse into

1 and the Levites were similarly divided in Jacob and scattered in Israel. Simeon was given the tribal area in the beginning. Levi wasn't his tribe was already scattered, but they were scattered for blessing, blessing to them and blessing to the people around them. They were scattered as God's representatives all through the land. Their towns were scattered here and there but there carrying on the servants of God and

representing Him. And so the exact statement here was a curse for one and a blessing to the other. It was a statement which was given as a rebuke and as a curse for the wickedness of the two men, but as it was carried out the descendents of Levi followed God and the curse was turned into a blessing and no one can ever say, "I can't myself because of my heredity, because of the unfortunate situation I am in. There is nothing I can do." No one can ever say that. The situation can be turned into a blessing if one truly turns to God. Now, we will not, in this course, take time to look further at these predictions here, nor will we say more about Jacob at this point, but we go on to E. Joseph. and under Joseph, #1 The General outline of the material aspect of his life. Most of you are very familiar with the life of Joseph. Probably more than with any other character in Scripture. If you are not, you can easily gain such a familiarity from reading these chapters for the main events are very clear and very simple. As you know, he was favored of his father. He was the favorite son and it is strange indeed that one who was so favored as Joseph was and so obviously favored by his father does not seem to have been spoiled. At least we find such very splendid characteristics of him that it is difficult to find any sign of his having been spoiled at all. There are those that would think that there is such an evidence in his dream, but I think that this is a misinterpretation of the dream. In the dream he sees ~~some~~ himself as supreme and the other bowing down to him. Well, that is the situation that he was in. That is the way his father treated him. But he does not interpret the dream himself here, it is the others who interpret the dream. The first dream where they were binding sheaves in the field, and "lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf." Now the brethren interpreted it and said, "Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words". But he hadn't said he was going to reign over them. He had a dream and he had



a vision of that which was going to happen in the future and in deed they did bow down 4 . (question 4) The Scripture says that they were from the Lord and you know that they were from him. Abraham Lincoln, they say with authority, many times during his life ~~was/xxxxxx/xx/~~ as president dreamt the same dream. He would see a ship coming along and he would dream that he saw this sailboat, beautiful sails flapping in the wind as it was coming along, and the next morning he would come down and tell his dream at the breakfast table and a little later a courtier would come in and would say that there has just been a big battle and a great and certain crisis had occurred and these seemed to come just before he got news of an important crisis and ~~dm~~ then they say that one night he dreamt and the next morning he would say he had the dream of the ship again and he said that he hadn't had it for awhile, and this time the ship came into port and landed. And that night he was assassinated. Now that is told in Lincoln's biography. And there are people who have dreams which seem to tell something of the future. There are people who have feelings and impulses that give them some ideas. Personally, I think that when anything like that happens to me, it is with . When I get particularly worried about some person, I always know that person is going to be all-right because if something happens to anyone that I am much interested in it always come 5 1/2 with //. Anything of that sort never happened with me. I would say that most your dreams are the result of what you have eaten. (laughter). They are the result of the experience that you have been having and I think that most of us, the less attention that we pay to dreams, the better. But at this time, the Scripture was not yet written and God dealt with those people in particular ways in which it is not necessary that he deal with us. We have the Scripture and it is God's desire that we study the Scripture and learn his principles and that we apply those principles and follow them. And therefore, the element of the supernatural intervention is at an extreme minimum in our lives because

it is God's will that we should learn to follow Him simply with His eye as he tells us in the Psalm. If He can lead us with His eye, that we are so filled with His word we understand the principles so much that we act in accordance with his will, but those people didn't have the full Scripture. At the time of Joseph they had very little of it and at various crisis, God has intervened in marvelous wonderful ways and particularly in those days as he was preparing the way for the coming of the Son and see the beginning of the outreach of the gospel in the world. I would not say, personally that God might not in any particular situation intervene in a similar remarkable way today. I would not say that it would not happen, but I would not venture to say that it is an extremely unlikely thing. I think that if you have a strange dream that you are doing the right thing rather than the wrong, I would be extremely sceptical about its having any particular meaning. I would think rather of the experiences that you have had which have been combined in some peculiar psychic way ~~of~~ in order to give you that particular experience or to check up on what you have been eating and see if that might not have some relation to it. But in the case of these men, undoubtedly God gave them dreams which gave them visions of the future. Now we have that story of A. Lincoln, I would not say that it wasn't similarly a somewhat psychic experience that he had, there are other similar stories, but I think that it is in a different area from this sort of thing. Here it was a definite divine intervention. In four cases we have no right to expect such divine intervention. We have the words and God is far more interested in our studying the word and applying it than in any particular specific thing that we do that might require a divine on His part. But here he did give Joseph these two dreams and they were fulfilled in the main, that is the basic idea of them was fulfilled. running over them later, he had over them, he had the rule of Egypt and they were mighty glad to have his dominion over them protecting them from the fa . But some people interpret this simply as a picture of the conceit of Joseph, and I don't think that conceit

would have been at all unnatural or strange in the situation, but I don't think ~~it~~ that they are an evidence of conceit in view of the other characteristics of Joseph which we have shown in the history. I don't think that these dreams can show conceit, but I do think that God did give this dream in order that they could later look back and see how God had his hand in the whole thing and direct results. In the other dream he said, "Behold I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me. And he told it to his father, and to his brethren and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?" The first one just had the brothers in it. But now this one has the sun and the moon in it. "His brethren envied him; but his father observed the saying." His father wondered, can there be something to this. Well, now was this dream literally fulfilled, his father and his mother and his eleven brothers, as the eleven stars? Well, his father and his brothers bowed to him indeed in Egypt, and all eleven of them lived to that time when they went to Egypt. His own mother, Rachel, died in Palestine. Leah was the head of the family. When she died we don't know. Whether she was there in Palestine or in Egypt, we don't know. But at least his own physical mother did not bow down to him, but it may be that the head of the family and the woman the head of the family did bow down to him, so we cannot say that this was absolutely fulfilled or not, but the general import of it was very definitely fulfilled. His father and his brethren later did bow down. his childhood a favored childhood, and yet I think a unspoiled one and then the sudden change when his brethren took him and sold him into Egypt and they sold him to this company of Ishmaelites who came along and took him down into Egypt and some people find a contradiction in vs. 28; "Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver; and they brought Joseph into Egypt".

Some people say that that is a contradiction that must show two different documents that have been pieced together and if the two contradict, what kind of a silly thought it was to try to piece them together and so they saw some Germans coming by and so they pulled him out of the pit and they sold him to the Frenchmen. (laughter) Very evidently if it were two documents, and pieced together, the man who pieced together did not ~~do so with~~ <sup>think there</sup> any contradictions in the statements, the Midianites and the Ishmaelites. Suppose you say that they looked up and saw some Texans coming by and they pulled him up out of the pit and sold him to the Americans. There certainly would be no contradiction there. (laughter) Are the Ishmaelites a portion of the Midianites here? Or are the Midianites merchantmen, who were in the Ishmaelite caravans here. So as to the exact situation we simply don't know, but we have no reason, no right to say there is any contradiction, but we certainly have no right to say that there is such a contradiction as shows two different documents because if there were two documents they were not so considered by the man who put them together into one. The exact situation we do not know. We do not know the full exact meaning of what sort of group was the Midianites and what sort of group was the Ishmaelites. These names are often 13 as our word American. What is an American? Well, you go up to Canada and they will say, Oh, there is an American. Well, aren't the Canadians Americans just as much as we are? Isn't Canada a part of America? Over there in Germany one time I went into a store and a man said to me, "Oh, you are from America, are you? Well, there was a man just here from America, perhaps you know him?" Well, I said, "Perhaps I do. What town is he from?" "Let us see", he said, "Yes, Rio de Janeiro." (laughter) Well, I could tell him even without knowing the man's name that I had never met him. The term America in one sense includes all of South and North America, and in another sense it is used to include only the U.S.A. because our specific name as far as I know, the only name of a country that has the word America in it. The United States of America. The rest is the ununited States of America, I suppose.

But the terms, the way that these national and racial terms are used

you have to have pretty specific information to say that there is a contradiction. You laugh when I spoke of the German's coming back and their selling to the Frenchmen, and yet I ran on to some folks in Nebraska and they told me that there was a large group of people out there and everybody called them the German Russians. Now, they were certainly as much removed from German Russians 15 . Yet these

people there were considered by these people as German Russians. I suppose they were Germans who had lived in Russia for a few generations and thus had migrated to the U.S. We need to know a great deal more than we know about those times before say this is a contradiction. But

at any rate this was a caravan of traveling merchantmen who came by and they took Joseph into slavery and they <sup>carried</sup> ~~drove~~ him down into Egypt and then in Egypt he is sold as a slave into Potifer's house and there in Egypt, he, by his industry and by his he rises to a position of trust in the house and then to the contrary he finds himself thrown into prison, and there we find the wonderful thing that he does not become

(end of record)

Then we had him in prison for a long time. He's , he's calling to two officers there, does a very fine favor for them; one of them is restored to leadership in Pharaoh's kingdom, and yet he forgets all about Joseph 3/4

. And so it seems that misfortunes come to him one right after the other and then one day as he is there in the prison and it looks as if he is going to spend the rest of his life there, there is a sudden change that takes place and he is exalted from being a slave who is a prisoner to ruler of Egypt. It all sounds, of course, in a way very fantastic, but it is not at all. It is contrary to what most people experience, but there are individuals who experience remarkable things in their lives as this one. It is not the least bit impossible, though very very strange. And now we have Joseph as the head of the land of Egypt there carrying out his plan to save the land from the famine. We will note later on how the background of the story of Joseph in Egypt, how many different details of it, not the details of the actual events but the details of the background fit in with the discoveries made during the last century of the condition of life in Egypt. (question )2

What do you mean by height? (answer)and they help us to understand better the details of Christ's life seeing them compared. I remember once when I was teaching a course in Babylonian and I presented a certain dramatical situation and a student in the class couldn't see any sense to it, how perfectly ridiculous. How can a language have such a dramatic teacher as that. Well, I didn't know how to show him that it wasn't too ridiculous and I happened to recall that he a year or so before studied a year of Arabic. And I said, "Well, look here, over in Arabic you have exactly , you have such and such a thing." And he said, "Oh, yes, of course,well, sure engough it is." And there you have an analogy to Arabic and that made it easy for him to understand to see the naturalness of the thing in Babylonian. And it is

3 1/2 to take things familiar to us and use them to represent to make it easy for us to understand things that aren't. And so the Lord uses all sorts of types and figures in order to make it easy for us to understand great super

natural things and certainly there is much in the life of Joseph that is similar to great events in the life of Christ and the Lord wants us, -I believe to use anything that is a good example and similarity or type ~~for~~ of the great spiritual truths that He wants us to present. But I think it is vital that we distinguish between a type and a teaching. If God says this is so, that proves it, that is that way. Now, a type, is not a proof that something is so, but is an illustration. <sup>y</sup>ou cannot prove anything by an analogy, but you can illustrate something by an analogy. The fact that that gramatical situation existed in Arabic didn't prove that it did in Babylonian, not at all, but if illustrated it made it easy to understand and ~~then/it~~ <sup>anything</sup> you find in the Old Testament or anywheres else, that is similar to something in God's spiritual economy, similar to something in the life of Christ may be used as an illustration, or a type and is very valuable that way, so long as we use it as something to illustrate and do not try to prove anything by it because you cannot prove anything by a type. Now, it is n't any easier for us to understand Christ's humiliation, He who ~~lost/did~~ <sup>left</sup> the joys of heaven <sup>to</sup> come down to us to life on earth by thinking of Joseph who on a much smaller scale, not by his own intention, but because God did it, left the place of preference in his family and was sent as a slave down into Egypt. It is a little easier to understand it ~~a/little/better~~ perhaps as an illustration and easier to understand Christ's exultation by understanding something of the exultation of Joseph and so many events in the life of Joseph, I think are helpful 5½

. But then when somebody says, "Well, Joseph married a Gentile wife, and that is a type of Christ and the church." I think that is carrying things to absurdity. That is a purely accidental similarity, I would say. I think that is the most important thing to remember about types is that they are illustrations and only illustrations and do not in themselves prove anything. I think that if we remember that, definitely, <sup>then</sup> there is the thing that we do not need to fear about going to far or not far enough because after all the vital thing is what is the teaching, not what is the type. They type merely helps to illustrate. But if you illustrate the attitude that you prove

something by the type, once you get that attitude, why then there isn't a type anywhere that is exactly like Christ or exactly like the spiritual teaching God wants to give us and therefore if you take the type as proving something no matter how careful you are in the use of types, you are in danger of getting off in ~~falling~~ to terrible absurdities and false teachings. But that is the vital thing. Not what is the type of this, but what is a type, and the answer is that a type is an illustration. As long as we stick to that idea, we are perfectly safe. They are God's means of teaching and of preparing our minds to make it easier to grasp truth that He wants to give us. I heard a sermon once in which a man ran through the names of the cities of refuge and from the names he drew spiritual lessons and it made 7 in which to handle these spiritual lessons and the lessons were all derived from specific teachings of the Bible and it was a very nice and helpful sermon but he had tried to prove these things from these types it could have been very dangerous, names of such types because they do not prove anything, but they may often be useful illustrations. Now, the next time I wish you would take the first 15 chapters of the book of Exodus and simply note the main events, note the main events and note the geographical places where important events occurred in the first 15 chapters of Exodus, for next Thursday. (end of lecture.)

Idea of what strikes you (question) There is a certain amount of overlapping but there is a great deal that doesn't overlap and if you put it under 3 instead of 1 why we won't quarrel about that as long as you get it one place or the other. Now we have been running through only that we went very slowly on the first few chapters noting those problems that are particularly vital in dealing with people who have difficulties and questions about the Bible and trying to get an understanding of the exact meaning of the first few chapters of Genesis. These latter chapters are far easier to understand and which are well known as a whole and we haven't felt it necessary in this class to take much time on them. We went very rapidly over them and we were speaking about e. Joseph, last time and we had noticed the general outline of the material



aspects of his life and noticed certain features of this and there are certain others that we will look at later as we touch a little upon Egyptian and Babylonian archaeology next semester. And then 2ndly we all left out the spiritual history of Joseph rather briefly. We noticed that he was the most perfect character in the Old Testament. A man, characterized by great humility, a man particularly characterized by trust in God and no matter what happened, he was ready to do what he felt the will of the God was and to be satisfied with what God sent. He was just as much at home in Pharaoh's palace as he was in any of the other places where he had been. He had no difficulty fitting into any situation and yet he seems not to have become embittered when he was in Prison to no fault of his own, but to have perfect trust in God in the midst of that situation. The way in which he <sup>tested</sup> ~~trusted~~ his brethren in order to see whether they were really sincere and really changed was very interesting in the latter part of the chapter. I don't think that we need to go into it here. I think it is well to note that particular point though in case you ever studied it from that aspect which is one which you can very easily study at any particular time because it is not particularly difficult and in this course with the whole Old Testament History to go through we want to devote ourselves particularly to problems that may be of some difficulty, so we will not spend more time on Joseph but we will go on to ~~IV~~ IV. The Deliverance from Egypt. And under that A. The background of the deliverance. Now, the background of the deliverance is impossible to go into fully without going into Egyptian archaeology and we are going to look at that a little as a separate subject next semester, so we will come back to that then, but I want to say about that a little bit and a little more about the general relationship. It is interesting that Moses wrote the first five books of the O.T. and yet there is such a sharp break between Genesis and Exodus. We have the book of Genesis finishing with the Israelites in high favor and then we have Exodus beginning with the names of the children of Israel and Joseph died and all his brethren and there ruled a new king over Egypt who knew not Joseph. How long was the period expressed in vs. 7 of chapter 1 of Exodus. "The children

of Israel were fruitful and increased abundantly and multiplied and waxed exceeding mighty; and the land was filled with them. Now there arose up a new king over Egypt which knew not Joseph." Vs. #7 seems to show quite a large length of time. It doesn't tell us anything about that time except ~~that/so~~ the growth of the children of Israel. It doesn't tell who were changes in the dynasty of the Egypt, it doesn't tell whether the Egyptian attitude toward the Israelites was changed, it doesn't tell anything about the tumults and wars and upheavals in the land, it merely says that the children of Israel waxed great and multiplied and waxed exceeding mighty and increased abundantly and then there arose a new king over Egypt which knew not Joseph. But the attitude of the King here after is very very different from the attitude of the kings before. Before they had been so very friendly to the Israelites and so very appreciative of what they did. Now such changes as this can take place within the dynasty. They can take place in one king to the next. They can take place in one president to the next. They can even take place within the administration of one president. We have had that happen in the U.S. Such sharp sudden things can take place, but it suggests that there was possibly more of a change than you would normally expect the change from the kings great favor to the kings disfavor to the people here. And that fits in with the evidence that we have ~~that~~ from archaeology that there was at about this time a complete change of dynasty in Egypt and it is most likely that this change of dynasty corresponds here to the change from the Pharaoh who was such a friend of Joseph to this Pharaoh who did not know ~~of~~ Joseph. It is most likely that the Pharaoh when Joseph went down were an Asiatic group of conquerors who were ruling Egypt, who ruled for about 150 years and that when these kings ~~were/who~~ were known as the H..... were driven out the new king who took over in Egypt rather naturally did not like the people who had been especially favored by the previous dynasty. That is not certain, but it fits in very well in the general chronology and if that is the situation, that is, if that is the time referred to exactly then we can see very naturally how these things have taken place. But the new king of Egypt who did not know Joseph would be very

hostile to the people. If you have been to the Univ. of Penna. Museum of Philadelphia in the Egyptian section there, you will see monuments there which will depict the attitude of the ancient Egyptian 15½ . You will find evidence of their great cruelty. You will find that their pictures will show a Pharaoh grasping a number of his enemies with one hand and brings his fist ~~down~~ down upon them with the other hand, (end of record)

In the front of the door which was in front of the and it showed the king of the Hittites lying there fastened to the ground so that everytime Pharaoh would go in or out of his palace he would step across it a representation of the king of the Hittites. In the Egyptian hieroglyphics there is what we call ideographs or particular pictures which represent just about every Egyptian word must have one of these in front of it to show the general class of things signified if you refer to a country you have a picture that simply says country to show the name of a country and nearly every word in Egyptian must have such an ideograph in front of it. Now in the case of foreigners ~~wherever~~ where ever they refer to a foreigner the Egyptians have a sign which means foreigner and this sign represents a man with his hands tied behind his back and blood streaming down from his forehead. That shows a foreigner as they like to imagine that all foreigners will eventually be. And that is the attitude of the ancient Egyptians toward foreigners and it gives an appreciation of the cruelty described in the first chapter of Exodus. They were very friendly with the Israelites when they were helping them, when Joseph was helping them through the famine, but these Pharaohs who were in charge at this time the Pharaohs from whom these inscriptions come were men whose rule was characterized by great cruelty particularly to those that they considered belonging to other races.

Then in ancient Egypt we have great building operations. There has hardly been anything in the history of the world that is superior in the amount of tremendous building to what the Egyptians did. The Israelites had nothing to do with the building of the pyramids. When the Israelites were in Egypt the pyramids had been standing there about as long as it is from now back to the time of King Charlemagne. They were very very ancient when the Israelites went into Egypt. They had nothing to do with them. But the amount of effort that went into the building of the pyramids gives an idea of the great building operations of the Egyptians and other building operations that were carried on when the Israelites were there. One of those great pyramids has over a million blocks of stone in them and these are blocks that average further across than the length of this table and they are a cube of that size and with no modern machinery it was a tremendous job to cut out those stones and to bring them there and to place them and some of them up, very high up in the air, the great height of that tremendous pyramid. And this work must have taken hundreds and thousands of people to do this tremendous job merely to make a burial place for one king and there are many pyramids, not quite as large as this one, for various kings. At the time of the Israelites in this period of Egyptian history they were not building pyramids but were building a great many large palaces and many temples and many of them are still standing today in many parts of it in a very good state of preservation. In the great temple of which was built about this time, I stood on the side of one of those columns and there had to be three of ~~them~~ <sup>us standing</sup> around to reach around and there were maybe two hundred columns in that one section, that one hall of the temple of . The building operations were prodigious and tremendous which the pharaoh's carried on and particularly which they carried on at this very period that is the period of several centuries, within which time the Exodus of the Israelites. We do not know exactly when the Exodus of the Israelites takes place. There is no monument there to tell about it. It is a very strange

thing, they didn't put up a big monument in order to say that this is ~~for~~  
~~the~~ to celebrate the fact that the Israelites won their freedom from them

5

and were entirely free. It is just as

strange as the fact that in Paris there is no big monument celebrating the  
battle of Waterloo ~~from/whom/the~~ in which Napoleon was defeated although

there are many monuments there which tell of great victories which they had  
in other battles which they carried on. You wouldn't expect the Egyptians

to put up a monument to celebrate this event and so you wouldn't expect to  
find much there which would specifically refer to ~~the/Israelite~~ it 5 1/4

This is particularly the case because of the nature of the Egyptian  
materials which we have. The Egyptians had the finest writing materials

which were found anywhere in the ancient world. They had papyrus reeds  
growing abundantly along the banks of the Nile from which they could make a

very fine paper, much better than the paper which we have today and they had  
abundant quantities of it, but paper doesn't last anywhere and in Egypt some

of it has remained that was buried in tombs, some of the great classic writ-  
tings of ancient Egypt are preserved to us through school boys copies that

were <sup>poorly</sup> ~~fully~~ made and buried with the schoolboy and we have found them and  
otherwise all the copies of these great classic writings have disappeared.

But the Egyptians put up great monuments and they chiseled and  
these monuments and these great inscriptions, hundreds of them are put on

the monuments with the chiseled sharply into them the pictures of the  
different hieroglyphics giving these stories of the greatness of their kings

and naturally nothing was put in that kind of an inscription if it wasn't  
something they wanted to celebrate and glory in and have people hear about it

so that Egyptian, while we have more material from it than from almost any  
other ancient country, it is not altogether satisfactory. It is not like

Babylonia where you have a great deal of all sorts of material that people  
wrote for any purpose. There is here only those things ~~that~~ preserved that

people wanted preserved except just those things that are buried in the tombs,  
with some of these schoolboys and occasionally with some of the pharaoh's .

So that from ancient Egypt the ~~the~~ things that would have preserved a record of the Israelites are not there and we have no way of telling exactly when they left Egypt. There are some people who are very insistent on one exact date or another but there is no evidence to prove actually one or the other of these dates now. We will go into that question a little later~~k~~, more at length, but I just want to bring out that fact now that while we know the period within two ~~for~~ three centuries we do not know the exact time and consequently we cannot relate it ~~to~~ exactly to the particular individuals in Egyptian history. There was an Egyptian queen,  $7\frac{1}{2}$ . She was a great ruler in Egypt, she was actually the king. Her husband was a nobody until after her death, when he seized the throne and became another great king. But while she was living, she was the king and in order to show that fact, she always is pictured with a long beard because the long beard was a sign of kingship. It probably was an artificial beard which she put on and ~~she~~wore in order to indicate that she was the king and suddenly she disappears and after that he is the great king and nobody knows what happened to her~~e~~. )laugh~~e~~r) She had put up one very beautiful a great high of one piece of stone out with inscriptions on the side showing some of her great exploits and while her husband after her disappearance was anxious to remove all signs of her greatness and he went through the great temple she built and had her picture eradicated although the rest of the pictures remained, her picture is just erased out ~~pr~~actically every place. This beautiful was too heavy to destroy so he just built a brick wall around it so it couldn't be seen, now of which is gone and we have the lovely which shows greatness. Now there are people who have written books describing how as the princess who found Moses and they tell us all about her how she was the princess who found and brought up Moses and that of course is pure imagination. I would say there is one chance in a thousand that she was the one. It is entirely possible, but it is equally possible that she wasn't and that is far more likely. We do not know the exact period when the Israelites came out of Egypt although we know

the approximate time when it was. We will look a little at the career of some of these individuals next semester, but the background as you learn something of this material, it helps you to make more vivid the description that you find in the Book of Exodus ~~of~~ of the bondage under which the Israelite  $9\frac{1}{2}$ . The of the Egyptians combined with their tremendous building operations and their desire to a greater amount of cheap labor for them did a perfect background for the situation that is described there. We shall now go on to B The course of the oppression. We will not have to spend much time on this. I am calling your attention to it as an interesting thing to observe. In Exodus I we have Pharaoh beginning the oppression. He is afraid that if the Israelites gain strength they will be too strong for them and they will join with some enemy and hurt the Egyptians and therefore they put taskmasters over them to afflict them with their burdens. Now we read in vs. 11 that they build treasure cities for pharaoh and two cities are named Pithom and Raamses and this name Raamses leads many of the people to feel that it must be one of the kings names Raamses who was the king when the Israelites were delivered. Well, it might suggest that, but it certainly does not prove it. They say how could a city be called Raamses before Pharaoh was called Raamses. How would you have a city of that name before you have a king of that name. Well, it is not likely, but by no means impossible. You could have a city of that name before you have a pharaoh of that name. We know that Raamses the II built great cities which he called Raamses. We know that, but that doesn't prove that there were not cities of that name before in different sections of Egypt. Alexander the Great gave the name Alexander to perhaps 50 different cities and 50 others he named after his father Philip, Phillippi, etc. and that doesn't mean that there is no city named after Philip or Alexander before that time. We have dozens of places named Washington after Geo. Washington, but in most cases they were named after his time, but there is no reason why there might'nt be a place which was named Washington before the time of Geo. Washington, so this is an evidence that looks toward the time of King Raamses II. Raamses I was a man who

reigned a very brief time and consequently 11½ /under consideration at this time. The grandfather of Raamses II. But Raases is the name of this city and Pithom the name of the ohter city which they built for Pharaoh. And then we find the more they afflicted the more they multiplied and grew and the Egyptians made the children of Israel serve with <sup>rigour;</sup> and made their lives bitter ~~and~~ <sup>with</sup> hard bondage, in mortar, and in brick and in all manner of service in the field; all their service, wherein they made them serve, was with rigour. It seemed to the Israelites that things couldn't be any worse and then it got worse and it kep t getting worse and worse and carried on and very oft that tis the case in life. Things seem like they cannto possibly ~~go~~ <sup>go</sup> on, they cannot possibly get any worse and then they may get twice as bad and it is a strange thing and very often it is easire for us to stand the terrific problems of life than the easier problems. The little things, the loss of , the disagreeable things that come to us, they get us down terrifically And then we get a real crisis and we find that we stand up under it and we step forward and we seem to have reserved power that we never expected ~~was~~ there and I think it is a mighty important thing that is to make your life worth while to learn to call on the reserve for the little things and not let them get you down too much. The 13 can get worse and worse and yet they can go an awful lot further and here we find them going' on and the course of the oppression is worse, one of constant increasing and in ~~rigour~~ and you think that it is just about the very end of possibility and yet it continues for another eighty years because Moses was born and lived forty years in Egypt and went up into the wilderness and was there forty years and then he came back and the Israelites were still under the oppression. So that the course of ~~events~~ <sup>the oppression</sup> was ~~one~~ long and hard and of disagreeable treatment over a long period of years and in chapter 5 we find the straw taken away from the people in an effort to make it still harder for them and to keep them from grumbling 14 . And so the course of the oppressinn is getting worse and worse and yet carefully safe guarded so that it doesn't actually mean the destruction of the Israelites



but rather their use for the building was 14. Now C. The Figure of Moses. (end of record)

ot 100

And Pharaoh's daughter says I have brought him up out of the water and therefore I will call him Moses, ~~which~~ <sup>but the word Moses doesn't</sup> means drawn up out of the water. That is the error that leads people to misinterpret the Bible at many points and then you can very easily be shown that the Bible is full of mistakes when you approach it from that erroneous viewpoint. The proper names of the Old Testament do not more than a comparatively small number of cases represent the particular idea that is given as the reason for the name. That is ~~is~~ <sup>is</sup> to say they didn't take an idea and then say, "All right, let's express this idea", and that is the name. The idea is that they took a name which might be a name in common use and they would apply that name because it sounded a little like something that would suggested this idea and therefore seemed rather appropriate and that is the case with a great many of the names from the O.T. and once you realize that fact, there is no problem, but if you don't realize that fact, people will make out that the writers of the Scripture were absolute numbsculls, the crazy things they were imagining in connction with these names. 1 1/2

a lot of nonsense is an argument which went much too far. When you take a great influence and you bring an argument against it that has that efect, what it menas is that you are misunderstanding. ~~The~~ <sup>th</sup> things are not quite that foolish. is an argument to show that ere is a mistake in the midst of a lot of good material ~~which~~ could be a real argument against the inspiration of Scripture and this argument is used by modernist. It is used a good bit, the argument that the names are, do not mean what it says they mean. Well, they are not supposed to. (question 2) No, if you derive Moseh from it would mean it would be the active one drying up, not one drowned, 2 1/2

, but the name Moses is a name we find in Egypt. We have statues of men named Moses in Egypt and a king Raamses probably the name was pronouted Ramoseh, the acutal pronunciation

was probably, the word Moses was before, Ra standing for the sun God. It is a rather common Egyptian name and Moses has a rather common Egyptian name which is selected from the commonest Egyptian names, but is an appropriate name in this case. It is suggested by the fact he is drawn up out of the water and so we give him a name that sounds a little bit like that, but it is a rather common Egyptian name and the use of it in this place here is a further corroboration of the definite Egyptian background of the story. This actually did happen in Egypt. It isn't just something that somebody imagined up in Palestine. (question 3 3/4) There were some of them, of course, who knew Hebrew, certainly, and Pharaoh's daughter called his name Moses and she said because I pulled him out of the water. Whether she knew Hebrew and thought it was quite appropriate for a Hebrew child to have an Egyptian name that sounded like a Hebrew word, was applicable, or whether the suggestion was made to her by one of the maidens 4 1/4

but it is true that suggests itself from first sight he hears an Egyptian woman giving him a name and it is related here to a Hebrew word, but I don't think it is a difficulty 4 1/2 when you don't know the facts We don't know the full facts. It is very foolish about something to try to explain them in a certain way and say this is how it was because maybe it wasn't that way. You can say if it was this way, that explains the situation. There is no problem there because it may have been exactly this way and that solves it. Then you have an answer to it that solves it, but there may be other answers that would equally solve it, and it may be one of those. In order to show something that is not an objection, all you have to do is to show that there is one possible way in which it might be explained. You should not say this is necessarily the correct answer because we just don't have the full facts. But we know that it is not an evidence of error in it because that is one way in which it could have been and there are other ways in which it might have been answered. Now Moses then has this good Egyptian name, but he is an Israelite brought up in Egypt. We are not told much about his education here in Acts 7 we are told that he was learned in all the wisdom of the Egypt-

ians. It would be natural that Pharaoh, the son of Pharaoh's daughter would be given a good thorough Egyptian training. It seems most reasonable to expect then that he was a fairly trained man. Now, of course, a hundred years ago many people thought that the Bible couldn't be written by Moses, nobody could write in those days, but as a matter of fact we know that many people could write in those days, but certainly a man trained in \_\_\_\_\_ would be able to write, certainly a man trained in all the wisdom of the Egyptians. And we have writing both from Babylonia~~l~~ and from Egypt that goes back a thousand years before the time of Moses, abundant writing. (aquestion <sup>6</sup> ~~7~~<sup>1</sup>) Well, they didn't have in those days formulas and refrigerators, other arrangements. How would Pharaoh's daughter <sup>nurse</sup> ~~have~~ the child? She would have the secret and send to the drug store and get the formula because they didn't have them. (question 7) How do you mean advanced age? What is your evidence of that? Vs. 10, The child grew and she brought him to Pharaoh's daughter and he became her son. Well, how long did he grow? (laughter) Did he grow six months or two years, or how long was it. Well, it doesn't say. At least she nursed him well, and conditionally that he appeared strong and it didn't seem as though he would die apart from the woman who was able to nurse him and so his mother nursed him. In those days when a woman could not actually nurse her child herself, it is necessary to get some other woman and in fact up until comparatively recently it was a very common practice for a woman to nurse the children of other woman who couldn't provide the milk herself. According to the Roman history, you know; Romanous and Remus, the founders of Rome <sup>were</sup> actually \_\_\_\_\_ by \_\_\_\_\_ when they were children, but that is probably \_\_\_\_\_ 8 (laughter) Well, now then, Moses was then brought up and trained in all the wisdom of the Egyptians and that is an interesting thing about Moses here. There are instances where a man with no training and with seemingly little ability is tremendously used of the Lord. <sup>There are</sup> ~~For~~/instances where men with a great deal ability and with no training is greatly used of the Lord but such instances are very few. ~~There~~ are enough of them to make it clear that the Lord is not dependent upon human beings.

The Lord could use Balaam's ass as his spokesman. (imperfection in record) (laughter) but he does not do it ordinarily. Ordinarily you will find that the people who have been greatly used in the work of God have been people who have been thoroughly trained and thoroughly prepared for the work to which He calls them and when we take a man like Moody who had fine business training and tremendous ability but very little specific training for his work, when He takes a man like that and uses him a great way, you will usually find that he gathers around him men of very thorough training who carry on his work after him or carry on different details aspects of his work under him. But great leaders have practically all been like Moses, thoroughly trained in Egypt. The Apostle Paul, thoroughly trained in the knowledge of his day, both the heathen learning and the Jewish learning of his day. Men like Augustine, Calvin, Luther, Wesley, men who have been very very thoroughly trained and so here are the Israelites in bondage and difficulty and God does not send to bring the Israelites out, He began to train a man to do the work and it took 80 years to train Moses for the work and the Israelites continued in their difficulties and in their bondage for 80 years until Moses was trained and ready to take them out. We always are in a hurry, all of us. We want to do the thing right today or tomorrow. Moses 10½ but the Lord prepared the work thoroughly and then proceeds and does it well. (question 10½) We do not know. That may not have been very long. That particular thing didn't occur until after Moses came back and that was after the 80 years and how long the *straw* was kept away from them, we don't know. You see, there is this disadvantage in that, that the removing of the straw from them would make their job a lot harder and so it had a good purpose from the Egyptian viewpoint, but it would make the bricks not so good, and also it would make it so they would have to work harder in order to try to do as much, but they probably wouldn't get as much done anyway and after all the Egyptians weren't just going to hurt themselves in order to hurt the Israelites, so we don't know how long they kept it up. They might have kept

buildings which were made with  
itup for awhile. (question 11½) There are bricks from this time which are  
made with good straw and made without any straw in the same building, and  
that proves that such an incident as this, that is to say, the starting with  
good straw and then continuing without did occur at approximately this time  
but whether they relate to this particular incident or not is something that  
can't prove, but at least it shows that the ~~incident~~<sup>cid</sup> is not the  
least bit impossible or contrary to that which might have happened. Such  
a thing did happen. Whether it is this thing or not. (question 12) At  
first they went and got their own straw. Well, then they begged for straw  
and he said there is no straw given you, but it diffnitely say what the im-  
plication is. Whether they had to go ahead and make brick without straw. It  
doesn't definitely say. The implications 12½ . That  
is getting a little bit ahead of our present situation. That is after Moses  
comes back from Midian and we haveen't sent him off to Midian yet. We are  
speaking about his thorough training which he had and then after 40 years  
of this training we find in vs. 11; "when Moses was grown, that he went out  
unto his brethren, and looked on their burdens: and he spied an Egyptian  
smiting an Hebrew, one of his brethren." And now Moses was impatient. Moses  
was going to do everything right away. He was going to solve the whole  
situation. He was going to all immediately two  
directions. They are either going to solve everything right today. They  
are going to get every thing done at once or they say that there is nothing  
they can do about itand they just go off and take care of themselves. And  
most people are in the latter class. And a few who are in the former class  
are certainly much more commendable then the many in the latter class, but  
God doesn't want us to be in either of these classes. God wants us to do  
the things he wants done in such a way that they will get done and not fall  
and get discouraged trying to do something way beyond our poweres and get  
dis couraged and give up altogether. And so Moses, now began to try to

Egyptian smiting a Hebrew and he slew him and he hid him in the sand. And the next day he went out and now he is the deliverer of the ~~the~~ Israelites. He had killed an Egyptian who was pressing them and so he saw two men of the Hebrews fighting together and he said, "Why are you smiting your fellow?" And the man said, "Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian?" And Moses thinking that he was the great deliverer and they should all immediately recognize it and be greatful 14½ . And now we all have. We try to help people and you immediately take it for granted that they will appreciate your help and if you are going to help them because of their appreciation of their help, you had better quit right now and go into some other profession because you may get and you may not get much of it. That is not the thing that is vital. The question is are you doing what the Lord wants. You can be sure the Lord appreciates the people who you help will appreciate it in eternity, but the possibilities are that the one for whom you do the most will have the least appreciation of it in this life. And Moses here finds the attitude of the people and immediately he fears and he . And here you have Moses commendable, trying to do a good thing, (end of record)

He determined to go out and do the thing right immediately and get it done which is, of course impossible. We must decide how it can be done properly and now when his first attempt fails he flees. And his flight off into the wilderness, now is something from the viewpoint of Moses life, was of course a confession of faith. It was a confession of sin. It was a confession of failure, a confession of inability to do the thing he should. His life was ruined. He was to be the great leader in Egypt and he lost it all because of his associating himself with the Israelites. He could have kept away from them. He could of gone on and been very happy ~~be~~ and prosperous, but he had associated himself with them and done it in such a way ~~and do~~ that nothing has been accomplished and now he is away. He is in the wilderness. He

is hiding there. There is no hope in the future for him. (question 1 1/2)

was an attempt to liberate one individual, at least. Now, there is no evidence that he intended to go out and kill all the rest of the Egyptians. (question 1 1/4) It is not stated, but at least he was definitely liberating one from the immediate situation. He was doing that. And what would be the point of that if it only meant the man 1 3/4

He may have not thought the thing out, but it was to that extent

. (question 2) Well, of course, we do not know about that. How he knew his racial background. But at least he doubtless knew that he was an adopted child and it would seem very probably that the mother who had raised him to that extent had a certain part in his bringing up. (question) We don't know. We just don't know. Now it would

be entirely possible to bring up a child in Egypt and not have him know what his background is. We don't know. It may be just . We

just don't know. Maybe all this time he thought he was Pharaoh's daughter's son. (laughter) We don't know. Anyone in a situation like this has a lot of

power in many points and absolutely none in some others. It is altogether possible that he had and had failed. We don't know. But that is

an interesting thing about . Unless you are absolutely top man in some- thing you will find a great many things you can do and a great many things

that are very very restricted and anyone else can't tell just what they are. You have to learn by experience. (question 4) Murder is premeditated - killing

someone. This is not premeditated as far as the evidence goes. (question) In anger it is not . (question) Moses then fled into the wilderness

and from Moses viewpoint this was failure. But from God's viewpoint it was part of God's plan. God uses our failures as part of his plan. We may

make a failure which is something that is terrifically interferes with our work. Which cuts down terrifically the accomplishment of our lives and on

the other hand every one of makes many failures and God knows them all in advance and it may be his plan to put our failures into his plan into such

a way that by means of them he prepares us for far greater use than we might

have been otherwise. At any rate that is what happened here in the case of Moses. Moses had forty years of full training and all the wisdom of the Egyptians. Somebody said that Moses learned to be something in forty years and then he spent forty years learning to be nothing. Well, there is a large element to that. He learend ~~to/learn~~ 5 1/3 he want to the extreme and God had to push him back and he learned humility in the forty years in the wilderness. He acquired characteristics which were necessary if he was to carry on the work properly and it would have been very difficult to acquire them in pharaoh's palace. So that in the development of Moses character these forty years were very vital. Moses was not ready for them. The same is true of the Israelites as they were on there way to Canaan. God said at Kadesh Barnea, March up into Canaan and take the land, and the Israelites were afraid and they refused to obey God and God said, All right you were born in the wilderness here, you will all of you die and a new generation will come up and it was the failure of that generation, definitely. It was sin for which they were punishable and they were punished, but it was also part of God's plan. There should be a new generation which had not known Egypt which should go into the land. It was part of God's plan and here it ~~was~~ as God's plan that Moses should be a man of forty years of this other experience on top of the first forty years before he was ready to do the remendous work that God had for him to do. You might say why couldn't John Wesley when he graduated from Oxford and was the great highly trained young Englishman, why couldn't he go out and build up the great movement of England which he carried on. He wasn't ready. He came over to Georgia as a missionary. He thought he made a terrific failure of it. He got into difficulty here in America. He had problems and troubles. He found himself into a situation where he was ready to listen to the voice of God and in a way in which he would not have listened to it when he first came out of Oxford and John Wesley was prepared for that experience that God gave him when he went back from here and the work that J. Wesley did in one day in later life, the accomplishment was ~~with~~ more than all the years in Georgia



put together, but it wouldn't have been probably without the training that he had first. (question 7½) Yes, forty is a round number. It is a general term for a period about that length of time (question) the day of captivity using the 70 years, a round number, sometimes it is just a round number, other times it is exact. It was after the Jews rejected Christ and Christ was crucified, it was forty years before Jerusalem was destroyed and in the providence of God there are doubtless ways in which things fit together ~~with~~ with remarkable exactness, but there is a great deal of it which we cannot possibly know. There are so many factors beyond our knowledge that when we get beyond the things that are clearly stated in the Bible I think we are apt to run ~~into~~ into speculation but there are doubtless many things that have a real meaning and purpose in the way things

8½

There

Moses time in

the wilderness was not merely for his own spiritual development. He learned a great deal in the wilderness that was very vital for a man to lead the people for 38 years of wilderness journeyings, so it all was a very vital of God's (end of lecture)

To Miss Russell, here which applies to Church History. I think it can be mentioned profitably right here. She told me that the books that we put on the Reserve Shelf for Church History are disappearing from the room and we have enough books for everyone to do the assignment all right - but ~~not~~ not enough that anyone can have the book when they are not using it. There are not enough to go around that way. I figured it so that I thought four people could use the book a day to get , and certainly it can be done for that amny, but now somebody takes it and it isn't in use, and so we really ought to have the books checked right in the room there so that when you are not using it someone else will have it and at least someone will have the peace of mind that knowing when they can't get it, seeing somebody actually using it. She says that it is easier to study in a room on a fairly long reading section and of course that is true, and I wouldn't see any harm in using it in your room if it was arranged with her in advance and if it was

brought back immediately after being used. But if you take it without arrangement with her, then ~~if~~ of course, no one else knows where it is and there is the danger of you yourself being interrupted or something and just laying it down and leaving it there and then someone else has to come to class without your assignment and you wouldn't want someone else to fail the course on account of your negligence, so I wish that you would not take them out of the room at all unless with special arrangement with her and be sure to bring it right back as soon as you are through with it. Now we were speaking, and by the way, somebody told me yesterday that one of the assignments, the one on the city of God was 187 long and I think that they must have gotten the digit wrong, it must have been 87 instead of 187, (laughter) Each of these assignments are supposed to take about two hours. In the big books, there are the two books with different sized pages. In the big book you certainly ought to be able to cover sixty pages in the two hours and I wouldn't think it would be much more than that in the assignment. In the little book there is such tiny pages (laughter) certainly not over a hundred pages. So if it gets beyond that length just stop at that point. Now we were speaking yesterday about Moses and we noticed that we just got to Moses flight to Mid~~e~~ian and of course Moses flight to Midian was failure on his part. He tried to do a thing and he failed and he fled, but it was part of God's plan. A fellow asked me a question after class the other day which I think is worth spending a minute on at this time. He asked if there was such a thing as God's second best/? Is there God's best plan and then God's second best plan? Well it all depends on how you look at it. If you look at it from a viewpoint of God's plan for the world, of his plan for the universe, certainly everything is best. There is no second best for God. God does everything the very best. But if you look at it from the relation of God's dealings with us, then certainly the very best would be if we never . The very best would be if we simply always obeyed his law, if Adam had not fallen, if we were all living lives that are in accordance with His will. That would be the best. And so anything that we experience after Adam's fall is not best, but 10th

best or 100th best. As far as we are concerned, that is not God's fault, that is our fault. God chose to give us the opportunity of following him because we love Him rather than that he press the button and made us do it. He gave Adam a choice and he gives us a certain power of choice that is tremendously injured by the fact that Adam sinned and its affect upon us. And so from the viewpoint of ourselves, I think we can safely say this. That any one of us whenever we make a mistake, whenever we do something that is wrong, whenever we commit a sin, we can say that that certainly is not God's best. And we can say that our lives certainly don't from our viewpoint would be better if we had not made that mistake, if we didnt commit that sin. If we did not do that thing that was wrong, our lives would be better and our lives are definitely inferior because we fail to follow God as we should. And there isn't a person here who could not improve their service to God and their life 20% today over what it was yesterday by doing certain simple things which would be definitely 14 ;/3 by which you probably would have difficulty to ~~think~~ think of what they would be. You could improve and if you did, your life today would be far better than it would without them, but it wouldn't make yesterday better than it was. We certainly cannot say that our lives from our viewpoint are as they should be. They are very far below, but it is the result of our sin. But on the other hand, God in his plan for the universe utilizes our weakness and our sin. He utilizes our mistakes. He makes the wrath of wicked men to praise him and of even of sin of righteous people to praise him. He utilized it all as part of His great plan. 15 as you look back and you see places where you have failed in your (end of record)

But it is also possible in the providence of God that ~~He~~<sup>you</sup> may be able to look back and see how He used your mistake for His glory and how as a result of it He fits you for something that you could not have done otherwise~~s~~ wise. The sin and the very life

(record skips)

and made him the one that is who God used to so very great an extent. And so when we consider and look it from God's viewpoint, you don't know how exactly our failures and our shortcomings, our sins <sup>a</sup> may enter into his particular pattern and it may be that you did <sup>if</sup> not, were not guilty of your sin, He might use you in a different way. It might appear to you inferior, it might actually be superior in His sight, but it might appear to you inferior and that particular thing you might utilize somebody else to do, but he utilized your sin and your weaknesses as part of his great <sup>plan</sup> ~~plan~~ ~~which~~ but His will for you is that you avoid them and that you do exactly what is his will 2 . Now that, I think, is a few words which fit in view of this situation of Moses. Moses fled into Midian. Moses started to do the task in his own strength in his own self-righteousness. He saw a tremendous need and instead of falling on his knee and praying God to help him to fit himself to perform the need and to learn to perform it in the way in which it could be performed, he jumped right into the task immediately when he was unfitted to perform it, he jumped into it in a way that he could not perform it. He jumped into it in a way that only he could not perform it now, but that would tremendously handicap him for any <sup>performance</sup> ~~such~~ ~~service~~ ~~of~~ ~~God~~. Because once of it in the near future. He was tagged as having done this sort of thing he no longer had the opportunity of developing himself to be the leader that will deliver the Israelites from bondage. It was a sin, it was a mistake, it was wickedness on his part, it was failure, He fled into Midian. But in God's plan his <sup>being</sup> ~~dwelling~~ in Midian for 40 years developed qualities in his character which were vital if he were going to be God's great leader. Now he might have gotten those qualities in Egypt. He might have learned to pray

and to trust in God to get those qualities without having to be in the wilderness, but the way he did get them was through the desert experience and in addition to that he learned the desert. He learned the life in the desert and he learned many many things there which were invaluable in the leading of the Israelites in the 40 years of the desert. And so it was part of God's plan as we look back on it, but the one he used as his leader in bringing the Israelites out of the Egyptian experience and the desert experience and should have had the experience of a great mistake and a great failure so he tried to do a good thing in the wrong way, to have had that experience which helped to fit him for God's leading later. So as I say, he could have gotten that experience much in a different way. I remember that when I was in my late teens a number of friends had sudden attacks of appendicitis and it impressed me very much and I became very much afraid of the operation and the misery which came before me in that particular way that it had come to the friends. And I began to pray that the Lord would keep me from having anything like that and then I got to thinking it over and I decided that that wasn't the prayer. I decided that the way to pray was that God would enable me to be responsive to Him and to learn the lessons that he would like to 4½ that it may be necessary to teach through suffering. That he would enable me to learn the lessons in some other way as one certainly can. If He was subject to God and responsive to God. But that if I do not thus respond to God that he then give me what ever suffering be necessary to give the lesson he wants. And I think it is true that whatever comes into the life of the Christian has a purpose in God's plan. I think that God can give us in a much less disagreeable way all of the blessings that he can give us through disagreeable ways, but we have to be more responsive than most of us are to get them in that way. And so I have tried ever since to pray in that way that God would enable me to learn the lesson without the disagreeable experience, to learn the lesson without it, but above all that he would give me the lesson and that he would not fail to give me the lesson because I did not <sup>get</sup> ~~give~~ it without the disagreeableness. And we

know that what he sends, he will send despite the 5½ if we trust Him and look to him whatever comes. (question 5½) You know that if there is any sin in you you are not doing God's best. You know that. You know that so long as you are following your own selfish ideas any of the time as we all do a good bit of the time, you know that to that extent you have gone vedy very far short of God's best. It is one of the greatest hindrances to the Christian work. The way that people observe the lives of others whom they hear give wonderful presentations of Christian truth and then they look to their lives for a representation of that and perhaps they expect their lives to hold a standard that is humanly impossible, or perhaps they expect a standard that is way superior to what they ever think of having. Perhaps they are unreasonable often in this. Never the less it is true that there is a large element of reasoning in it that if our lives at every step were responsive to God ~~and~~ in the little things of life as well as the big ones we would be doing God's best and no one of us here, I don't think anybody's doing it, that I know of, is doing God's best, but few are doing his 100th best while most of us 320th best. So if we have the conscienciousness of sin in our life and of failute moment by moment and day by day to do exactly what he wants, we certainly are not doing his first best and the vital question is, whether you are working in the Nebraska or Indo China or in Tibet or in Kansas City that is not the vital question. The vial question isn't even whether you are a minister or a preacher or a business man, the vital question is that step by step and minute by minute you are living for God's glory and <sup>peaking</sup> ~~speaking~~ His meth~~od~~asages as he wants them spoken. And if you are, he will lead on these other points in the way that is in accordance with his willl (question) No, but there is our response to God which varies with every individual. Salvation is entirely of Grace. Justification is entirely of God's grace but sanctification in the Christian life is something in which our wills are extremely importznt whether we cooperate with God's grace or not in our lives and no one of us can . (question) 8½

could happen four times as fast as it does if we were less, if we

were not struggling so hard to get it, if we were more submissive. Well, with Moses here, was certainly not doing God's best in 9 but what Moses did God used for his glory and it was part of God's plan. The brothers of Joseph were certainly not doing God's best in selling Joseph into Egypt, but God used it and when they came down to Egypt eventually Joseph said God sent me down here in order to prepare a place for you to be safe through the famine. It was part of God's plan. It was used for God's purposes even though there was sin and wickedness and there was failure that entered into different steps in it. Well, now Moses is in Midian for these forty years and then in chapter 3 we have the call of Moses and now we have the great change in his attitude. Moses of his first forty years as a young man was impetuous and was ready to step forward in full confidence of his ability and do whatever he thought was needed. First he was going to deliver the Israelites and oppression of Egypt and then he was going to cause them to live in perfect peace and harmony among themselves. He was ready to do anything. He ~~was~~ has got the strength for everything. Well, then he gets slapped down once or twice and finds that he can't and then after that he won't touch anything. He goes from one extreme to the other. It is just the opposite of what they say about amateurs. I have often heard that if a person is an amateur singer, player or something, and they are at your house, you try to get them to perform for you and you can't get them started. They just won't, they are too modest, they are too bashful, they won't touch it, No, they are not good enough. But once you get them started you can't stop them. (laughter) They will go on forever. They will go on to one extreme to another. Well, Moses did it the opposite way and we all do. We are ready just to do anything and then when we find that we just can't do anything, then we won't try to do the first thing. We go from one extreme to the other and God wants us to find what we are capable of and to do that and if we do it he will give us capability to do more. (question 11) No, that is interpreting the Scripture as a whole. I am not reading anything into it, that isn't implied in the Scripture, and I think

in the light of the life of Moses as a whole, that that interpretation of these few words here is altogether definite, in fact, even apart from that the fact of anything else, read vs. 11, "Moses was grown, and he went out unto his brethren, and looked on their burdens; and he spied an Egyptian smiting an Hebrew, one of his brethren. And he looked this way and that way, and when he saw there was no man, he slew the Egyptian, and hid him in the sand." Well, now we are not reading anything into it but trying to make sense out of it as it stands as we have to do with any in any language. What does this say? Does this say that Moses was a pugnacious sort of a fellow <sup>who liked</sup> ~~with a fight~~ to kill people and he went and decided to kill the Egyptian. That is not the idea here. Does it say that Moses was careless and killed an Egyptian? What it says here is that Moses tried to deliver ~~h~~s, the other Hebrew who was being , doesn't it? This man was being smitten, ~~h~~this Hebrew by an Egyptian and Moses saw it and it doesn't say that he said that he must protect this man, I must help him, but if that isn't what he thought then there is no sense in the narrative whatever. That is ~~e~~very evident what he thought. Now, some people would do that and they would see a man smiting another and then they would look one way and then the other way and then they would say this man has some good jewelry on and if I kill him I can take it and they would look one way or the other and when they see that nobody was looking they would kill him and take the jewelry. Now it would be absurd to read anything like that into the story. Moses had a motive. That fact is told that what he did and how he did it, the motive is obvious in it. The motive is to deliver the Hebrew. Now it doesn't say here that Moses is starting out to deliver all the Hebrews, no, nor does it say that this man <sup>a friend of</sup> was his. Now maybe this was a special friend of his and he was only interested in this one man. We might read that into it. I think in the latter of the story we are just about that it was just a Hebrew and a brother of Moses in the sense that all Hebrews are brothers of Moses and Moses saw a Hebrew being smited by an Egyptian and Moses said I am going to deliver this man and



he slew the Egyptian. Well, now it doesn't say that Moses started out and said I am going to deliver all of the Hebrews, and it is rather obvious that he didn't. If he had any sense he wouldn't kill one Egyptian to deliver all the Hebrews and he certainly had a good deal of sense, but what he was doing was that he was trying to solve the immediate situation that was part of the whole picture. There would be no in arrestin one Hebrew if immediately the Egyptians would cbose in and mistreat that Hebrew twice as bad as he did abefore. It was an evident attempt to resue a man who was in difficulty in a way which wouldn't have complicated things and it was a part of an attempt whih would accomplish nothing unless he went ahead and rescued all of the Hebrews so what I said, I think, is not really anything

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but it doesn't mean that Moses had a  
(end of record)

study and learn this whole situation and when the time comes I am going to the Hebrews out of this, I am going to deliver them all. But he attempted immediately to deal with the first ~~of~~ that he saw and he did it in a way that he couldn't do it. (question  $\frac{1}{2}$ ) Yes, Stephen tells us something about the inner heart of man but I think that what he tells us you could get , but Stephen, I think there gives a per- haps you read any verse of Shriptide you do not have the answer simply by quoting those words. They are not magical words. The is what is the idea in them. To get the idea and to study into it and see what the motive, the purpose, what the outreach of it is. Well, it is very easy to read over it and a very valuable I think is made agaist reading into Scripture something that is not there. But we want to read out of it what is there and then it is always good to look to other ~~k~~parts of Scripture and see if you find elsewhere in the Scripture something that corroborates and check what you have read out of it and shows that is the correct thing you read out of it and we have here in the N.T. the evidence that that is what Stephen read out of it exactly what I just read out of it and the fact that Stephen was at this time not giving an

ordinary talk but he was standing before the judgement there just before his death and ~~he said words~~ that the Holy Spirit thought <sup>he said</sup> ~~that the~~ words

2 it is pretty good evidence that this is the correct interpretation to them. But a very valuable caution is raised, let us be very careful that we read out only so that we don't read anything into it and it is difficult, it is a difficult thing. Interpreting Scripture is not a simple task. It is a difficult task, but it is a most absorbing task there is because it is the way to learn God's will for us. (question 2 1/3) No, I didn't say that, but Stephen said it. (laughter) I would in fact that particular feature, I would hesitate just how much we could read into that particular statement there and how much we could take out of that particular statement of Stephens. I think this is undoubtedly true as you read the statement here. That Moses saw the Egyptians smiting the Hebrew and he said, I am going to rescue this Hebrew and he killed the Egyptian and then the next day when he saw two Hebrews fighting, he thought he had a right to help the Hebrews and have them quit there fighting among themselves. Well now, he being brought up in the knowledge of God, there must have been at least in the back of his mind, the idea that this was part of God's plan. Now whether ~~Stephen's~~ statement would lead us to think that God had made an actual revelation to him before this 3 1/3

I don't think that we have to get that out of Stephen's statement, if we did it would seem to be rather strange in line of the fact that his having so evidently made such a here, I am inclined to think that he started, certainly the way was not God's way, but I would incline to think that the aspiration perhaps in his soul, but not explicitly given to him by revelation of God up to this time. (question 4) I think that is going a little bit far in the latter part of your statement. The people were under this oppression and they certainly needed to look to God for help, but not to fight among themselves and anyone who it seems might be delivered from God they should have ~~got~~ had a different attitude towards him

than this Hebrew had and he should have had a different attitude toward Moses in the wilderness than they did, certainly that is true, but Stephen said that Moses supposed they would have known  $4\frac{1}{2}$ , he doesn't say that they actually did know, and went against it at that time, that was in Moses' mind. Well, we will go on from there into the wilderness then and we have many interesting problems in this section here and we want to look at the different problems enough to get something of a clue to the answer, though we will not be able to spend enough time on it or go into it as fully as we might because of the amount of ground there is to cover, but we want to atleast look at a good many problems. Chapter 3 begins there with Moses' forty years later and when God calls on him ~~later~~ to serv~~ice~~ce, we find Moses making all kinds of excuses in the succeeding chapters. He just feels his insufficiency and he just is not ready to step forward, not ready to try, not ready to do anything, but before that we have God making his revelation to him and we have a very interesting statement in chapter 3:14. There Moses said, "What is his name". "The God of your fathers hath sent me unto you; and they shall say to me, What is his name? What shall I say unto them?" And God said unto Moses, I AM THAT I AM: and he said" I heard a modernist give a great sermon once at a YNCA camp and he said that htis would be more correctly translated in the Hebrew I Will be what I will be, and it showed the unfolding and developing of the evolutionary character of the God of the body. I will be what I will be. Well, that is a mis-interpretation of the Hebrew tense. It is the imperfect of the Hebrew <sup>if</sup> tense and you always interpret <sup>an imperfect</sup> ~~it/in English~~ as the future, why you may be lead into that conclusion. It is not of course the correct ingerpretation here. God said to Moses, Asha asha asha. And he said Thus shalt thou say unto the children of Israel, Asha hath sent me unto you. And then we find them calling the Lord by the name that is spelled with the letters ( ) which is a perfect to the same thing only it is in the third person instead of in the first person and so the name is given, the name of God to the people. I, imperfect 7 the continuous I am, I

continue to be. I continue to be what I continue to be. That is he is the self existing one, and the other word ( ) possibly the ( ) represents the same root, the root ( ) of ( ) in lexicon means to happen or to be  $7\frac{1}{2}$ . The idea of being is secondary later developed. It is that God. Someone, I heard once, interpret it God is the one who causeth everything to happen. He is the one who is himself self existent but he is the one who causes events. He is the one from whom everything comes. He is the one who controls all things and here particularly the name is given, as a name to be given to the children of Israel who he is going to redeem, to deliver out of Egypt. It is a prominent name of God in his close relationship with his people. In the N.T. they quote this name simply using the word that the septuagint uses to refer to it, the word ( ) which of course to every Jew who knew it in the Hebrew or at least in the Aramaic, the Greek was simply a reminder of what was in the original. And so it reminded them of this name which has this particular meaning. It does not mean the dominating one, ~~but~~ God' is the dominating one, God is the Lord, he is the master, but that is not what this particular name means. And so the N.T. reproduces it simply with an indication of it and the A.V. similarly indicates it with the word (LORD ) ~~impossible~~ sometime with GOD in capital letters and instead of trying to pronounce the sacred name of God it gives GOD or LORD in capital letters and I think it is good when you read it to be sure you read it in a tone that indicated clearly that it is capital letters and not our English word Lord. Which is an entirely different word, which has an entirely different idea. This is the personal name of God. God is a name of a type of being, a God, a man, but this word is the personal name of God. It is like you might say Abraham, the man, we give this name to God. Well, he reveals this name here to Moses and he tells him to give this name to the Israelites. Now the name is used in Genesis. I don't think that there is any reason to think that the patriarchs didn't know this name, but ordinarily God revealed himself under the other name of El-shaddai, the nourishing one, the one that cares

for them, but this name the name of God ~~Yah~~ as redeemer, they probably knew it already for it is used a good many times in Genesis, but now it is to appear in its full significance, the significance of God the great controlling one, ~~Yah~~ the one who begins all things, that he is going to be the redeeming God of his people, to bring them out of Egypt. And so He reveals the name here in ch. 3:14 and we doubtless have a reference to this passage in John 8:58. There we have our Lord Jesus Christ . When the Jews said to him "Thou art not yet 50 years old and hast thou seen Abraham", Jesus said unto them, "Verily verily I say unto you, before Abraham was, I am." The very same word we find back here, I am that I am. Before Abraham was, I am." And when he gave this claim that he was the very God of Israel then they took up stones to cast at him and so we have this reference

11 which is the fact of sacred name of God. Now in chapter 4 we enter a very difficult subject, one on which I think we ought to do a little clear thinking. Perhaps some of you have already done it in connection with the other courses. I am sure that a good many have not and under those circumstances we don't want to take too much time on it, but enough to try to make the concept clear. In chapter 4 we have a word given which is used frequently in the English Bible but for which there is no exact Hebrew equivalent and that is the word miracle/ The beginning of chapter 4: "And Moses answered and said, But, behold they will not believe me, nor hearken unto my voice; for they will say, The LORD hath not appeared unto thee. And the LORD said unto him, What is that in thine hand? And he said, a rod. And he said, Cast it on the ground and he cast it on the ground, and it became a serpent: and Moses fled from before it." Well, now this is what we call a miracle. We find over in vs. 17 there is a statement after this having him put his hand in his bosom and having it become leprosy, we find in vs. 17 he says , "Thou shalt take this rod in thine hand, wherewith thou shalt do signs." Vs. 9 is the same, "And it shall come to pass if they will not believe also these two signs, neither

hearken unto they voice, that thou shalt take of the water of the river, and pour it upon the dry land: and the water which thou takest out of the river shall become blood upon the dry land." Now in both cases it is called signs. And this Hebrew word signs is often translated signs in the English, but sometimes translated miracle. In fact this word ( ) is more commonly, / that is the word miracle represents this word more than it represents any other word in the Hebrew. There is a sounding word ( ) which occurs only nine time, if I remember correctly, in the O.T. which is also translated miracles. But sign is translated here far more often than miracle so that the translateing of it is introducing a theological concept here, and the question is do we have this particular theological concept taught any verse in the Scripture. Well, what is the purpose of this, these signs? These were indications that God had spoken to him. These were indications to the people that he was indeed God's messenger. Now what kind of a sign, what king of an indication is this? in order to prove to the people that you are God's messenger. Well, there is no sign that will completely prove it. There is no doubt of that. There is absolutely nothing that you can do that will be a sign to enable a finite mind to be sure, absolutely sure that you have received this from God, because the finite mind by human nature is . If you had an infinite mind, it would be very easy to give such a sign. But a finite mind, there is no particular sign which in itself is absolute proof, and therefore God gave him one sign and He said, here is another sign and if they won't believe these two signs then hee is a third sign. Why isn't one sufficient. " (end of record)

Well, here comes Moses, a man who has been in the wilderness. He has done something that they do not understand. They have no way of knowing just how he would be able to learn how to do these things and they would say, Well, it looks as if he is telling the truth. He said God gave him this. We do not know how else he could have gotten it, it looks as if he is telling the truth. Well, here is another sign. This other sign is an accumulated evidence, but in the Christian minds in the medieval period looked at this and thought about it and said this was not the complete truth unless except it were by the immediate power of God, otherwise it doesn't prove it and therefore they said a miracle must be defined as an event from the external world wrought by the immediate power of God and intended as a sign or attestation. Now if you leave out the part about the immediate power of God I think you have a good indication of what it really is. It is an event in the external world which is intended as a sign or attestation. Well, the very word (  $1\frac{1}{2}$  ) means a sign. It is an event intended as a sign or attestation, but what makes it to be a sign or attestation. Well, if you cannot conceive how it could have been done except by the immediate power of God then it becomes a sign to that extent to you. But to say that it must necessarily be wrought by the immediate power of God or it is not a miracle, is introducing a concept for which there is no scriptural 2 . And there is no particular scriptural teaching anywhere about them. After all ~~if~~ God holds all things in the power of his hand. God controls everything and everything that happens God has planned long ago. Well, now isn't it just as much an evidence that God is in something if he causes army forces to come together to produce something so that a certain thing happens right at the time he says it is going to happen. Isn't that just as good an evidence as it would be if he simply all of a sudden reaches out his hand and changes the universe around and does something different. For an infinite mind we might say that it is absolutely definitely the immediate power of God impending nothing else, but for the infinite mind you don't need anything. You know it all already. These signs are intended for the finite

mind. Moses was going to those people there and doing something that was supposed to be an evidence to them and the Hebrew word sign is used as the token on the door when they put blood on the door, a sign. It is used here where God said to Moses this shall be a sign to you, you shall worship in this mount. In other words you look forward when the time comes you come right to this place with the Israelites and you say, My, that is exactly what God said, that is a sign. And here is a sign for you to give, you cast your rod on the ground and it becomes a serpent. There is a concept that God has made a certain definite natural world and having made this world, that is that. That is one separate thing and then that is distinct altogether from this thing which he has made and then if God reaches his finger to this world that is a miracle. Well, it is not quite as simple as that at all. We don't know where the limit ends between the natural world. We don't know what God has made to work in a certain way, ~~we/d/h/x~~ and God never made anything and just left it. God controls and directs it all the time. And so this statemetr by the immediate power of God gives something of an idea but is a statement we must be careful. A miracle may be something, a sign may be something which is just as much a creative act of God as the original creation or it may be something which simply is the working together of the forces he has put here on the earth in order to bring a certain result at a certain time. It is the means which God is using to bring a conviction, an intellectual conviction to the mind of a certain person and it may be anywhere along the line and if ~~for~~<sup>he</sup> wanted to give us this particular concept, he would have given us a special word for it, but he does not in the Scripture. There is this word ( )5 mostly, ( ) a few times, but ( ) ~~in~~ itself doesn't always mean something that is supernatural. Now that is perhaps a general introduction into the subject which is purely in a theoretical way but we will notice as we go along various instances where it applies actually and there will be some who will feel rather agreed as we apply this to the individual instances, but I am convinced that it is perhaps not as helpful. People like to be prejudiced and



like to see something actual black and white that is separate and different, but I think that if we are going to interpret the Scripture as it stands, we must recognize that this is the fundamental 5 3/4. That the sign is not something that is necessarily by the immediate power of God. We don't know. It may be. But a sign is something that is beyond our understanding and therefore that it is an evidence that God is working and it is . Now these two then would seem to be something that is strictly outside of human ability, these two signs that were given to Moses here. And they certainly were something that there is no way to know how he could figure them out apart from the divine revelation and they were intended to convince the people, but if they didn't convince them sufficiently then there was another sign given and even after those he had his difficulties with the people. Well, now perhaps I should have left this material about the miracle until a little later when we get into some of these particular miracles, as we get into a good many, but please keep it in mind and you will look next at the next thing in the story. But first before the next incident, the matter about the spokesman. Moses said unto the Lord, I am not eloquent and in 4:10 the Lord said, who made man's mouth? If I have told you to do this you will be able to do it if you really try. If you will really do your best and do the Lord's will when I command you to do this then you will be able to, but Moses said, My lord, pray thee send by the hand of him whom you will, but don't send me. The anger of the Lord was kindled and he said that we will give you Aaron to speak for you and so Aaron was Moses spokesman for quite a while and finally Moses got up his courage and later on you find him doing most of the speaking for himself, but for quite awhile Aaron is his spokesman which is certainly, we won't say God's second best here, but it was one step lower than what would have been before. It was one step down Moses was to go and speak himself, he actually refuses, and God instead of doing 8 with one of us when we make all kinds of excuses, and just saying all right you go and do what you want to and I will use somebody else, in this case God stops to Moses weakness and provides.

I don't think that we are justified as taking this as an example of evidence that God will necessarily stoop to our weakness also. Here was a situation for which Moses had been prepared all this time and Moses showed this great weakness and God stoops to his weakness. Most of us are not that important in 8½ and most of us if we ~~don't~~<sup>won't</sup> bother and get busy and learn to speak for ourselves we needn't expect God to send along some unusual way in making up for the deficiency. God has given us the material equipment to learn to speak. He has given us the tongue, he has given us the brain, but most of us don't bother and that is one of the reasons why the work of God goes so slowly these days. So many people get up with a very very fine message carefully worked out and they give it in a tone of voice that puts people right to sleep and naturally nothing is accomplished. God told Moses ~~ghat~~ that God had made his mouth and it was up to him to use it, but God stopped to Moses' weakness and God sent Aaron in his place and Aaron was Moses mouth piece. And then, let's see, we have three minutes left, maybe we have time for this very interesting incident in ch. 4:24-26. Now let us not read anything into this incident, but let us read out of it what is in it. Let us not just pass it by and say well, we don't understand it, let us see if we can understand it. Why did God put it here? What is the purpose of it? Moses is on his way to Egypt and "it came to pass by the way in the inn, that the Lord met him, and sought to kill him. Then Zipporah took a sharp stone and cut off the foreskin of her son, and cast it at his feet and said, surely a bloody husband art thou to me. So he let him go: then she said, A bloody husband thou art because of the circumcision." We have a book in the library that arranges the documents of the hexateuch, of the first five books according to their original documents, the J and the P and the E documents and in that book there is, and on this passage it says here we get a glimpse of the original character of ( )10 before ~~he~~ he was taken up by the prophets and made the great God of Israel. And here is a little passage that comes from the early primitive conception of ( ), he was a friendly God of that went on a terror occasionally ~~what~~ that killed any

one who got in his way and Moses was here in the inn and ( ) came in and Moses was in his way and he was going to kill him and Zipporah knew that the sight of blood might satisfy him and so she circumcized her son and the sight of the blood appeased the thunder god of and she said that surely a bloody husband art thou to me and so God let Moses go and she said a bloody husband thou art because of the circumcission. Now that is the modernistic interpretation of the passage and I don't think that we highly except that interpretation as the correct interpretation but I think that we ought to give some thought to this why is this story here. What does God mean by it. What is its purpose, what does it indicate, what does it teach? Does it have a meaning for us? But I feel that we have to live till Thursday to finish. (laughter) (end of lecture)

Chapter 6 for today pertaining to the questions 11-15 is Monday and 15-20 is Tuesday and that completes all the assignments up as far as next week Tuesday. (laughter) Now we last time at the end of the hour had gotten Moses part way to Egypt and there as he was in the inn on the way to Egypt we found that God went on a wild terror seeking to kill whoever might get in the way and ~~doing~~ Moses happened to get in the way and so he was in danger of being killed and Zipporah knew that when the thundergod was raging around the only way, that he could be appeased was if he saw blood and she cut off <sup>a</sup> ~~the~~ portion of her son and cast it at the feet of the God and the God was appeased and he let Moses go at least for the time being and so he let him go and she said a bloody husband thou art because of the circumcission and here we learn something about the early 13<sup>th</sup> idea of before these stories were put together and the writers' elements on it, but this one somebody overlooked. Well, I told you ~~that~~ that is not my opinion of interpretation However, it is here in the passage, the story here. This is God's word. Moses was writing under the inspiration of the H.S. in telling these incidences then what he says must be true. There must be a meaning in it. Well now the

Bible is not a collection of magical words. If you grab up a few words and you say 14 wonderful and they give you a great blessing just to hear those words. There are many wonderful verses which are wonderful not because of themselves, but because they summarize the pieces of facts. Because they give the conclusion that is carefully elaborated and developed and presented. Sometimes I wonder when the 14 evangelical students was first begun. Before that they had an interseminary conference and the representative from Princeton Seminary, my roommate and I heard all about him later that at the meeting they said what were the 14 1/4 ? They had representatives from Europe, and of some of these other seminaries present, what shall we unite on? Let us imagine now that we are getting all the churches together on a good solid basis and what basis can it be and they discussed this basis and that basis and they couldn't agree. (end of record)

the only begotten son, and the other one said, Oh, if you exegete this passage properly, you get that idea out of it and so you could take that for a foundation because when we repeat John 3:16 we think of the ideas that we know are contained in it and we do not get all of those ideas out of the . The verse sums up the teaching of much of Scripture. We get the ideas out of Scripture and we acquire them, we compare them, we analyze them, we see what these words mean and they are wonderful words, but standing absolutely alone there would be many many different possible ways to interpret them and you could interpret them in such a way as to get rid of almost any ~~idea~~ one particular idea you have. The question is in the light of context what do they mean and it is quite evident and easy to determine what they mean. But this passage is a bit more difficult than that. You have to go beyond the immediate words. You have to think what is the significance of the words here. Well, it says the Lord met him and sought to kill him. Well, the Lord met him, doesn't mean that he happened upon him here, it means the Lord came to him, the Lord seized upon him, reached

him, now it is a conscious deliberate effort of God. God is 1½  
and this influence was such as to make it evident that Moses life was in  
danger, and the Lord was doing something. They had no doubt that the Lord  
was acting. It was God's presence that was active and God was doing some-  
thing which threatened Moses life. Well, they did not consider it, of  
course in the light of the rest of Exodus as just like getting in the way  
of a man or animal or something, getting in the way of something that has  
crazy ideas, they believed in a God of reason and so it is perfectly clear  
that what they understood that there was some reason why Moses life was in  
danger because of some unfaithfulness to God. That was evident. Moses might  
be perfectly safe as long as he was not attempting to be a leader and go  
along and you can be an ordinary Christian, you can do this and you can do  
that, and maybe Satan won't bother you and maybe the Lord won't particularly  
concern himself about you. You don't do much harm, you don't do much good.  
You just move along that's all, but once you step out to take a place of  
leadership in God's work, you are a marked person. You are a marked person  
whom Satan is going to lead astray if he can. He is going to injure you  
if he can. He is going to interfere with your work going forward and you are  
a person of whom God requires fidelity. You can get along with carelessness  
and slip shodness in a way through this life when you don't accomplish much  
for the Lord, well, you are just one of the mass of Christians and that is  
all. God doesn't like it. He would rather you would step out and serve him  
and rather you would be sanctified and go forward in the Christian life but  
you are just not. But when you step forward and you are a leader and you  
are doing God's work, God expects you to maintain a standard that is an  
example to the people. He expects you to maintain a standard that seeks to  
know his will

a good many other things and  
seeks to try to represent what his desire is and God may even have to cast  
you on the scrapheap if you are a leader in His work and you are causing  
harm and detriment to the work of God because of your failrue at some point  
which perhaps wouldn't seem to be so much harm if you were just an ordinary

individual. God would not desire it, he wants you to do better, but it wouldn't perhaps do the same harm if you were just one of the mass as if you were upon a pedestal leading. You have got to have a different  $4 \frac{1}{2}$ . There is one sense in which double standard is certainly wrong. Every Christian that follows God's law and every Christian is expected of God to stand up to his standard, but there is another sense in which the man who is a leader has to maintain a standard that is higher than what is necessary to be maintained by the ordinary person if he is going to accomplish his work. Now you remember that over in Samuel we have the story about when David started to bring back the ark, they disregarded God's command that the ark was to be carried on staves by the Levites and they put it on a cart and they started away and the ark started to tip and the men jumped up to steady it and the Lord smote him dead. It was an example again that in an important thing as that that ~~bringing~~ up the ark, God wished his commands obeyed to the letter and it didn't mean just in every~~thing~~ individual alike, God would smite a man dead for some breach of the ceremonial law. God does not deal with us that way as ordinary individuals, but He uses serious measures sometimes with those who are leaders or would be leaders in the work of the Gospel. Well, now here that must apply in some way here. On the way in the inn the Lord met him and sought to kill him. Something happened ~~that~~ they both recognized, this 24th verse as you see is one which we cannot take just word for word, we have to say what do the words mean? and the words mean that something happened that they knew was the Lord's direct activity and that if they moved meant danger to Moses. We are not told why or how exactly, but we do know this that their interpretation was correct. You and I may get into some situation we think there is a supernatural reason for and our interpretation may be utterly wrong. And such things are often true that people read into things meanings which are not there. Our truth is in the wor~~ld~~. - We must interpret the word and apply it. I remember one case of a man who was called to go and candidate for a work up in Canada and he started up into Canada and when he got half

way he lost his nerve. He was a seminary graduate. Not of this seminary. He was half way up htere (laughter) a good Christian man, a very great lover of the Scripture. He got half way to Canada and he lost his nerve and turned around and came back and he didn't go on. Well, he said he was sick and wasn't feeling well and I expect he was. I think his nervousness ofer the trial and everything upset him and he came back and then he was here a little while and he went and candidated in a church in this country and there he was called and he was a good preacher and he gave good sermons and the people liked him, but he had absolutely no  $8\frac{1}{2}$  . None, whatever. He made an announcement about one of his people that was a student in a school somewhere. He told about it and somebody told him afterward that he looked sour when he said it. Well instead of laughing it off, he tried to prove to her that she was taking the wrong attitude towards him. She was wrong in reading things into his expression. He talked an hour and a half and made an enemy instead of passing up the thing as easily as he could have and there were a lot of little things like that and finally the situation got pretty bad and it was his attitude on little things purely, and it got so bad that he just left the church and told them he would resign if they did so and so, and they did it and he resigned and he left and he got a job as a salesman somewhere and did excellent and for the next number of years he was in secular work, but he never was happy. He was a good preacher, he knew the Lord, he knew the Scripture, he had wanted to serve the Lord, but he had made a failure at it and so when he came to some~~one~~ and when he talked with them and they told me about it and he said to him, you know, he said, I think my mistake was, he said, I am not in the path that the Lord wanted me. I was halfway up to Canada and I turned around and came back and I didn't go on where I should have gone and now the only thing that I can do is to go back to Canada. Well, you see, he was very wrong there. What he needed to do was to learn some tack and learn how to handle people and that which was there and it didn't matter whether he served the Lord in Canada or in U.XS. or in but what mattered was how he served the Lord, not

where he served the Lord. Well, we are all inclined to find ~~some~~ the hand of the Lord in some little thing either here or there or in the other place where the Lord doesn't ordinarily speak that way so if one of you tells me that the Lord tries to kill you ~~while~~ one of these nights, I will tell you the chances are you ate some food that you shouldn't have eaten or something and that your interpretation is probably entirely wrong, but in these days these days case it is given by inspiration of God and when it says the Lord met him and sought to kill him ~~it/means~~ we know that the interpretation is correct. We know that they interpret it that way and that they were correct in interpreting that way. We don't know how they were sure, we don't know what would make them sure, but they were sure. Well, now what happened. Was Moses taken desperately ill, was there something that happened that just made it evident that he seemed to be on the point of risking his life and they know it was the Lord's doing, we do not know how it was. But another thing is ~~strange~~ plain, - from what follows this is plain that either the critics are right that the sight of blood would appease the angry , which is utterly contrary to the <sup>teaching of</sup> Scripture 11½ or else Zipporah knew what the reason was for the danger to Moses life. She knew what was required to remedy it and she stepped in and she did what was necessary. Now it seems to me that this latter is the only possible alternative. She stepped in and she did what was necessary. She performed the circumcision it was evident that the failure to circumcise her son was the reason why Moses was in danger of losing his life. Well, now, we can tell one more thing about it. When she circumcised her son, she didn't do it very happily. What is the meaning of this? She cast it at his feet and she said surely a bloody husband art thou to me, she said a bloody husband because of the circumcision. I think it is very plain that she is showing her attitude about the whole matter. She has got to circumcize the child or lose Moses, and she prefers to circumcize the child rather than to lose Moses and so she does it, but she doesn't <sup>like</sup> ~~have~~ to do it. She is unhappy about doing it. And so she makes this statement that she does and then Moses can go on and



meet Aaron and can carry on the work of leadership of God's people to which God has told. So we see here that Moses who carried out the leadership which he should have, it was necessary that his son be circumcized, we see that Moses had put off the circumcison of his son and thereby had disobeyed God's command, that God's followers should perform the command which he had given ~~that~~ and to circumcize his son, we see that the reason that he hadn't circumcized the son was because Zipporah had 13½ and the man had given into his wife and had followed her desire on this and no harm had come God had talked to him and given him his , but now Moses was stepping forward to take leadership for God and it was necessary that Moses carry out the righteousness of God and to fulfill the command that God had given and so this is dramatized here in this scene. It is made clear to us that God insisted on the carrying out of his command by the one who is to be a leader. Now I think it is easy to imagine what the situation must have been. Zipporah must have said, Oh, I don't want to circumcize the child. Wait until he grows up. Wait until he can make up his own mind. Let him be older and to think the thing through. He can decide for himself. Let him decide whether he wants to be circumcized for himself. (laughter) but Moses said God's command is on the 8th day that the child of God's people is to be circumcized. God has said that this commandment is to be carried out. We should carry it out. Zipporah says, oh, let's wait until he is older, he can make up his own mind and he can do what he wants to then and so they put it off and they didn't do it and nothing happened until God ~~told~~ <sup>called</sup> Moses to a position of leadership and at that time there was real danger of the work being tremendously hampered because of the fact that God's command had not been carried out to circumcize the son of . If that is not the purpose of it, I don't see any sense in it here unless you don't 15 unless you are going to take what men say, I don't see what it can possibly mean except that when God commands (end of record)

of his faith in the Christ who he knew was yet to come, as the \_\_\_\_\_ and seal of his cleansing from sin, as the evidence that he was united with Christ who died for him on the cross and as the sign of his entrance into the family of God, that God commanded him then, he said, your children are to be circumcized, and they are to be brought up in the knowledge of the faith they are to be taught ( machine skips could not distinguish)

to them blessing generation ~~a~~after generation and this is the sign of the covenant w~~h~~ich you are to perform and Moses had here neglected the sign <sup>of</sup> ~~and~~ the covenant. (question 1) Well, the confession that we got later when the father comes and talks with Moses is that \_\_\_\_\_ right with him. He is one whom God sends to ~~him~~ them to be a leader and so I don't think we have, Midian is not a God, it is a region and so I think that we have every reason to think that he was to be, I don't think we have any reason to think that

1½ . There is nothing to suggest that. (question 2) She says surely a bloody husband thou art to me. Well, that is not impossible but as you look at the text, I wouldn't think likely. We have no mention of the son as yet, do we? But I mean in the immediate passage, and you read this passage, vs. 23, you should immediately look at the previous verse and see if the context of vs. 24 vs. 23, ~~it~~ is not. Vs. 23 ends. "Behold, I will slay thy son, even thy firstborn. And it came to pass by the way in the inn, that the LORD met him, the son even thy firstborn, and sought to kill him. Then Zipporah took a sharp stone and..." Is that correct? ~~Do~~ Everybody agrees, I am sure, that verse 23 is the end of a paragraph and a paragraph is related to the paragraph that follows in that it tells what ~~it~~ happens before Moses starts the journey and the next paragraph tells what happens on the way, but vs. 23 is not related to vs. 24 except as the end of the previous paragraph, it is telling about Pharaoh's son and so if it is directly related, then it means that on the way God met Pharaoh's son in the inn, and the Lord sought to kill pharaoh's son. Well, now it is perfectly

clear that it isn't that. 24 starts a new section. It is Moses we have been reading of before, Moses who the Lord has been talking to telling Moses what to say to pharaoh, telling Moses to tell pharaoh that God will kill pharaoh's son if he doesn't let God's children which is Israel go, and wehn Moses is going to give this message to pharaoh, it is important that Moses fulfill all righteousness and give his son the sign and seal of the covenant which God has commanded him to give. (question 4) What chapters? Whyere abouts That is a very interesting suggestion which, if it is true, I am inclined to think the critics must be right because unreasonable

4½, oh, his lips, (laughter) Oh, his lips were not yet circumcized, and that is exactly the way with us today, we have answered the call of God and we have received the sign of the covenant and we have been cleansed from our sin and justified, but sactification is a long along process and everyone of us should say, I am a man of uncircumcized lips and everyone of us should look to the Lord to cleanse our lips and our whole being, but the sign of the covenant, Moses certainly

5 whatever, the sign of the covenant had not been given to the child and so Moses was unfit for leadership and he was in danger, of course, and his life was in danger, now if there was any mention of the son previous to 24, I would see no ofjection to saying that the Lord was going to kill the son so that Moses would at least not have a son in whom God's command had not been carried out when this happened, but that would not seem reasonable to punish the poor infant for it, it would seem more reasonable to punish Moses for it, after all it was his fault, not the sons fault, if he listened tohis wife's urging and refused to carr~~ied~~y out God's command (question 6~~00~~.) You mean I have gone to far

in my presentation, actual . I didn't mean to say that it would be utterly unreasonable, but it certainly is more reasonable for the fa~~ther~~ther to be punished than the son and in the case of David the taking away of that son, there are a lot of things 6 1/3 One of them is this, the son, of course, wasn't punished, he was simply and that was the

punishment for the father, David, who was tremendously devoted to that son, and it was terrific punishment for him to lose the son, but the son, in his whole life would have been under a  $6\frac{1}{2}$  . That particular son was an illegitimate son, he was the son of David's terrible sin, he would have been under a stigma all of his life, under the circumstances he probably was better off that the Lord had to take him and David said, I will go to him, and he looked forward to being reunited with his son. But in this case we have nothing like that of course, this is simply a matter if Moses is going to be the proper leader of God's people, well, then Moses must fulfill God's command and must give the sign and seal of membership in the family of God to those to whom God has commanded that ~~God~~ it shall be given. (question 7  $\frac{1}{4}$ ) There is nothing in the passage to suggest that. It would impress me that the reason; now, if Moses was so sick he couldn't do anything, that is entirely possible, but that is no reason for in such a case as that. The impression I would get would be that Zipporah was refusing to give permission, kept refusing and now when she comes up to the crisis, she gives in completely but not with very good grace. (question 8) Normally it should have 8 but Zipporah was the one who was evidently , and under the circumstances Moses was probably not in fit shape to do anything. (question 8) What chapter (17:13) it is a very strong command that God gives here, very strong command and of course, doubtless they were expecting he would be circumcized when he became older, but Moses as the leader, he must be one who is carrying out God's command fully in giving the sign of the covenant to the child in the right place. Well, now, if you ~~sterm~~ it that way, it gives a good sense, it fits in with the whole situation, it shows ~~the~~ standard which God requires of his leaders, loyalty to His word, and of carrying out his commands. If you interpret the way the critics do, it fits in ~~with~~ into their approach to the Scripture. I don't know of any other way to interpret it except . Well, after that Moses comes thne to the people. vs. 27-28, a separate paragraph that tells us Moses meeting

Aaron and then we have 29, Moses and Aaron meeting with the people. Now after this we will run through rapidly now just the rest of Moses life. We deal with him as a man in C. Moses steadfastness before pharaoh was the most striking quality of Moses. The way he stands true to God, before pharaoh and the way he leads the people in this difficult situation when the people say to him in vs. 21: "the Lord look upon you, and judge; because ye have made our savour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us." And that is the experience that we all will have if we ~~truly~~ truly serve the Lord. You do something for people. You do a tremendous lot for them, and it doesn't come out quite right, and they blame you for it and they blame you and think that you should; why it is just like the silly attitude that some people have taken in recent times in criticizing ~~the~~ MacArthur because the army had gone up there to the end of the territory and some people criticize him and said that spoiled the whole thing, utterly fantastic. And that is exactly what you are going to meet in your service and what Moses did, he didn't answer them back but Moses felt keenly about it. You notice what he did, he went to the Lord in prayer, and he said, Lord why have you so evilly treated this people and why have you sent me, because, he said, since I came to Pharaoh to speak in your name, he has done evil to the people, neither hast thou delivered thy people at all. He went to God in prayer and he was feeling pretty miserable because the way the people, instead of any appreciation of what he had come to do was blaming him for the whole situation. Utterly unreasonable, but he had to face, as anyone will who serves the Lord and leads people, he had to face misunderstanding, he had to face criticism which was some of it utterly unjustified, other parts of it were true criticism, his failure, and we all make failures, but the people making the criticism probably make far worse failures if they had tried to do the job that he was doing. Criticism under the circumstances, in all of the excellent way he was doing it were certainly out of place. But Moses in the face of all that showed a meekness, a tremendous meekness and when we read later on that

Moses was the meekest man in all the world. Some people say that Moses couldn't possibly have written that statement. They say how could Moses have made such a statement of himself? Why they say, if he made that statement, a great theologian said, if he made that statement, he would be the most egotistical man that ever lived. He said, that must have been written by a later writer. So he includes that the whole Pent. was written by someone in the time of David and not by Moses at all on the basis of that and one or two statements like it. Actually you will find that that is just what the case is, that what Moses put up with with the people, that the criticism that he got and didn't answer back against, the treatment he received and simply went forward being true to God and not allowing himself to be upset by it is a marvelous <sup>not</sup> . Well, now one of us would say he was the meekest man 13 if we were writing a book about ourselves, but what one of us would not possibly write an objective book like the Bible, in fact no one else has ever written a book that is as objective as the Bible. Moses points out his weaknesses. He points out his errors, he points out his sin and he also points out his strong points. The writers do that all through the Scripture. They tell you of David the great hero, and they show David's sin. They tell you that they glorify Israel, their own land that they love so much, and yet they speak in the strongest language of the sins of the people. There is no other nation under heaven that has a book that they glorify and praise that speaks of <sup>their</sup> a nation with 1/10 of the criticism that you find of Israel in this book that the Israelites have admired and loved all through the ages. The language it gives about the people is perfectly terrific. As you know it is God's book and it is only because it is God's book that the people would ever think of repeating such a book as this. It is objective in its statements. It tells 14 and it makes this true statement about Moses. It tells this good feature about him, and it also tells us his mistakes and weaknesses, but his meekness in all of his dealings with the people is almost unbelievable. Another feature of Moses that is outstanding is his intercession. He is our

great example of intercession. When God says to Moses, let me destroy this people, let me wipe them out from the face of the earth, and I will make a people out of you a great people from you, Moses prays to God in Ex. 32 there is one good instance of it and there are many others where Moses prays to God and intercedes for the people and prays that God will turn away his wrath from his people and Moses says here in Ex. 32:31-32, "Oh, Lord, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin; and if not, but me, I pray thee, out of thy book which thou hast written." The intercession of Moses is unselfish and pleading for his people, is one of the great examples of intercessory prayer. In the whole of history there is hardly anything to be compared with it. Then, of course, there is Moses' sin. 15 Moses is understood by <sup>some</sup> people in a way which you could interpret whatever you want (end of record)

meekness, his point of patience, gives way. It is at his strongest point his point of humility before God, of honoring God he gives way and takes the credit for himself and even from Moses God cannot take that. Even from Moses who is honored above almost anyone in the Scripture, even from Moses who was so to the Lord, it is necessary that God shall punish this sin in order that it be evident what God thinks of sin, in order that it be plain his attitude towards sin. And we have a story of it in Num. 20:2-13 We have the people there complaining, and complaining and blaming Moses for bringing them out because there is no water there. Previously God has given them water out of the rock and previously God has given them so many blessings but now when things go wrong the people forget all about it and Moses and Aaron go and fall on their faces before the Lord and the glory of the Lord appears to ~~them~~ them. And in vs. 8; "Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock; so thou shalt give the congregation."

Now what does God mean when he said "Thou shalt bring forth water to them out of the rock." <sup>He meant</sup> You will be ~~me~~ my instrument to bring water. He didn't mean Moses had the power to bring water. If you take the words exactly as they stand would suggest that, but in the light of the context we know that what they mean is God is going to give Moses to be his instrument to bring; "thou shalt bring forth unto them water, so shalt thou give....." And Moses took the rod from before the Lord, as he commanded him and Moses... and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock?" And his sin is that he does not glorify God - , but that he takes the credit to himself in this situation and when we compare it with all of Moses great goodness which he , when you compare it with the wonderful qualities that Moses in our sight it seems a mighty little thing that he would have lost his patience this once and that he would this moment taken the glory for himself. It seems a mighty little thing to us in comparison, but the Lord didn't want people to worship Moses great as he was, and he didn't want them to put Moses up on too high a pedestal, great as he was, one of the greatest men who ever lived, because he simply was a representative of God's glory and a wonderful man whom God wonderfully used, but there would be if it was not made perfectly clear to the people of Moses failure and Moses sin. And so the Lord God did something to Moses which didn't hurt Moses at all. He did something to Moses which did not take away from the great things that Moses had or from the great accomplishment that he had done. He did something though which Moses hated to have happened and it was such a disappointment to Moses, that it made its span as something that can fulfill his purpose of being an example to us and a warning to us of how God hates sin and how he wishes us to glorify him and to be humble before him and so we read that in vs. 12: "Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them." And then we find that over in Numbers 27:14 we find the mention there : "And the Lord said unto Moses, get thee up into this mount



Abarim, and see the land which I have given unto the children of Israel. And when thou hast seen it, thou also, shalt be gathered unto thy people, as Aaron thy brother was gathered. For ye rebelled against my commandment in the desert of Zin in the strife of the congregation, to sanctify me at the water before their eyes; that is the water of Meribah in Kadesh in the wilderness of Zin." And then in Deuteronomy 32:51 we have it referred to again, "we have the statement made where he is commanded to go up there, "Because ye trespassed against me among the children of Israel at the waters of Meribah-Kadesh, in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel." Doubtless a reference to the same act of God in telling Moses that the end of his life was at hand. He was to go up on the mountain and to look upon the land but he was not to go into it. The Scripture tells us what happened. It shows God's wonderful act and his works, -but it also is given for a revelation of the character of God and in the wonderful meekness of Moses we have the revelation of God's character. In the wonderful character of Moses we see what God could do and did do to a man that was devoted to God, but even in this case, God wished us to see the thought and to see the failure and to see God's punishment of the failure in order that we should realize what a terrible thing sin is and rebellion against God even when contrasted with all the great, the one thing among all of the great things that Moses did. But the actual punishment, you see, is more something of an example to us, than something that actually hurt Moses. It was a disappointment to Moses, yes, for he would have liked to carry the people into the promised land. He would like to have lead them in, he would like to do that, but it was of course God's will that someone else do it and so this is thus serves its purpose to us in showing ~~that~~ of sin, but didn't really hurt Moses. (question 6 3/4) Well, where do we read ~~that~~ the rock would be smitten but once? How many nails were there in the cross? (laughter) I mean he could have struck ten times 7 rather than once, maybe the twice

would stand for the two arms of the cross. I don't see why the type isn't just as good with two strikes as one. (question 7  $\frac{1}{2}$ ) Well, now (hits the pulpit twice) isn't that one smite? It may be actually two touches, but only one act isn't it? (laughter) (question) Speak unto the rock that it bring forth water. I think that is quite evident in the context that he is saying here that you are to go out and be my representative in causing water to come out of the rock. Actually he doesn't mean the rock can bring water and that you say to the rock, and it'll do it, nothing of the kind. It is simply a way of commanding Moses to go out and bring water out/ of the rock as he has done before. Which only means that Moses goes out and makes the motions and God causes the water to come forth. (question 8  $\frac{1}{2}$ ) Yes, but he took his rod with him. He said, take the rod and go. He was supposed to touch the rock evidently or there wouldn't be much point in the rock . I think the details of it are not the vital thing anymore than with this fellow whether he should go to Canada or to South America or where, in order 9 the important thing is what he does, the important thing is the attitude of the heart toward God. The important thing is whether it will glorify God in our lives and in our statements and in our examples and in this particular case, Moses lost his temper and he took credit unto himself for that that should have been God's credit. I mean, that is perfectly evident in the story. Now, it does say, he smote the rock twice and what does that mean? Well, there are two ways of interpreting, one is to see what the idea of smiting it caused, it's impatience. He doesn't go up there in a dignified way, here is God's command this is what God is going to do, God is going to bring you water, out it comes. He goes up there and he is in anger, he is impatient, he is out of sorts, hits that thing twice and it simply is an indication of his temper, 10

and to say that God would watch whether you hit it once or twice would ~~be~~ be the thing. My what lone you have to walk if that's the way that God treats us. God gives us his command He expects us to obey it but it's the heart attitude and not the detail that is involved. In that ~~instance~~ instance there that we just had about the circumcision, my wife feels that it indicates that when a person today does not have their child baptized that they are disobedient to God and that they can't expect God's full blessing upon us in His service. Personally I take a more charitable attitude, that if people misinterpret ~~the~~ the Scriptures or misunderstand I think that after all there are far greater I think that if we're putting our stress on the great things of the deity of Christ and salvation by His blood and giving that message, God will ~~me~~ forgive us for misunderstanding some of these things ~~and~~ that arent made crystal clear. I think that if a person understands the Scriptural teaching on this point and realizes that their child ought ~~to~~ be baptized and then neglect it why then certainly they couldn't expect the Lord to use them in any great way in Christian ~~work~~ service. I think that the Lord forgives our misunderstandings, and I think that our stress ought to be on the big things or the Word and we're doing the big things that He ~~wants~~ wants us to do. ~~It's~~ It's hard to say what are big things and what are small things in our interpretation of the work for what seems to be small often has results that are big but to my mind this is certainly of far less importance in our age at least than the ~~great~~ great things of leading people to look to Christ and to Him alone for salvation. The type of forms and ceremonies are a little more important in that age ~~then~~ they are now for this reason that people in that time didn't understand the ~~full~~ full story of Jesus Christ as we do, they didn't have the Gospel as we do they didn't have the Epistles and there-

fore the types that God gave carried to them lessons perhaps in a way that was more vital than the forms and ceremonies are to us for instance in circumcision He gives the details of the ~~fn~~ and all this, but in baptism He doesn't even tell us what the mode is He doesn't go ~~in~~ into those details, it doesn't matter so much in our age, the vital thing is that we have (laughter) .

In this case the vital thing is not in whether Moses ~~smote~~ the rock once or twice, it seems to me that perhaps it ~~is~~ is not such a great error in itself, but it's a step in the direction in a very harmful attitude toward the Scriptures. It isn't whether you do a thing ~~rightxxx~~ once or whether you do it twice, it's what is the thought of the , and the thought ~~is~~ of the is Moses attitude here and his failure to glorify God not that at some point he perhaps didn't do a thing exactly the right way. (end of the record)

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We notice how vital it is that in a man as great as Moses that in a man as outstanding as he is and as seemingly remote from sin and from evil in his life we saw how important it is that we shouldn't get any false impressions about him and so the Lord punished him for a sin and he deserved punishment for a sin but I think that there is a special point in it that we should realize that he was one of the greatest men that ever lived and one of the most Godly men that ever lived he was a sinner like unto us and so here was this sin that might easily be passed over but we are given to understand that as a result of Moses' sin Moses wasn't able to enter into the Promised Land. Well in case you might say How very arbitrary of God here is this man who has done so

much, he has worked all these years, he has just worn himself almost dead with the terrific effort of leading these people out and caring for them, he stood for God alone against most of the people, he has interceded ~~with~~ <sup>for</sup> the people with God, he has shown such a wonderful attitude and yet here he has lost his temper, once he makes a mistake once he takes the credit to himself which belongs to God and for this one case God says Moses, you can't enter into the promised land, you can't lead the people in. Isn't it a terrible way to treat Moses? Well maybe it is, if you interpret the Scriptures as meaning that just because Moses ~~on~~ one occasion failed to give God the glory, when he was giving God the glory so wonderfully on all these other occasions, just because one one occasion he made a slip and there's plenty in the background and situation to make it understandable ~~to~~ how he would make a slip, just because of that God gave him a terrific punishment. Well I think; that if we look a little deeper into it we find that this is an altogether superficial interpretation of the situation. It is not because Moses makes one little slip that God gives him a terrific punishment, not at all, Moses is implicated in the sin that is upon the human race and as a result of the sin upon the human race, most people have to die. God delivers us from the eternal results of our death as a result of what Jesus Christ did on Calvary and only being redeemed by the death of Christ on Calvary does not have to suffer eternal death, but he is implicated with the rest of us in this world of sin and there is death in this world. Well now some you might say like Enoch and Elijah were taken up into heaven and didn't pass through the experience of death. Yes, but in Moses case here the terrible punishment given Moses isn't to pass through the terrible experience of death

stop  
it to have a ~~XXXX~~ to his work; it is that he cannot lead the people into Palestine, for in this world of sin every single one of us has a stop to our work. That is true of every individual and it is a result of our sin, it is a result of the sin which is in the world, and it is a result of sin which is in us. We make great plans and we know what we would like to do and it would take us a few thousand years to do it satisfactorily and a few years go by and our strength begins to fail and we find ourselves weakening in this point and in that point and eventually we have to give up. Some of us are cut short by a sudden death our work is cut short, others have what I think is a much worse fate and that is to have a terrific illness come on that leaves you years of invalidism in which you cannot accomplish anything in this life but a but which ever happens for all of us there is an end to our accomplishment to our work in this world and Moses was along with the rest of us in that. Now this one particular slip is not so important for the slip but for the revelation of the fact that wonderful as Moses was and great as his character was in ~~some~~ many ways he nevertheless was a sinful fallible human being and as such he was subject to death as it is set upon all the human race and his work must come to a stop at some point. He would love to have led the people into the promised land, not just out of Egypt and after they were in the promised land, he would have loved to protect them from their enemies and to lead them ~~them~~ in a knowledge of the Lord and to them and on any point at all it would be danger if you would take Moses away if you stop what's going to happen. You still them, there must be a break somewhere, and the work to which God had called Moses was the work of leading the people out of Egypt and leading them through the wilderness and he called

another man, a younger man for the work of leading them into the Promised Land. And so it was a point of God's definite plan that Moses should not lead the people into the Promised Land, you can't say that if Moses had just been a little more careful just held himself in check this time as he had on so many other times, he wouldn't have had the disappointment, he could have led them all in - No, the discipline is part of the discipline that we all get as a result of sin upon the human race and the fact that Moses is included in this sin is indicated in this one case where the sin came into visible definite expression into his life. The punishment was not a punishment which is a special type, it was merely that he remained subject to limitation of human life that his work had to stop before he could carry out the further part of the task of bringing them in. And so I think that the matter about Moses sin and about his punishment is largely a matter of teaching us and showing us the true situation rather than that Moses had a particular great punishment or that he made one particular slip. I think the idea that he hit the stone twice instead of once had anything to do with it is rather silly, it nowhere says how many times he is to hit the stone, there's nothing said about that before there's nothing said afterward in relation as to how many times he hit the stone no reference made to it. Question Answer Now if God had just said hold the rod, don't touch the rock on any condition, just hold the rod and speak He probably would have said so. If we to say that because Moses didn't infer when God didn't say smite that therefore unless this is different from the other and you mustn't ~~mix~~ smite why we'd all be in a pretty hard position trying to fulfil God's commands. (question)

8 But if he is going to punish us terrifically for something we do and if he is going to make it clear to us in front of the world that he has punished us for that, we can be sure to two things. One, that he

will tell us in advance about it and second that he will make it evident to those who know of the punishment the reason why we are being punished. We can be sure of that. God might have wanted him to smite, or might not have wanted, it wouldn't matter, but if his punishment had something to do with his msiting then we can be mighty sure that God would have given us the detail of the command to that extent, that we would know of. (question 8 3/4) He said, must we bring <sup>water</sup> ~~God~~ out of the rock for you? It means that he took to himself the glory . He didn't sanctify God, he said, must we bring it . It was the matter of his speaking which is fully understandable in view of the anger and irratation that would naturally come in the midst of all the situation here, the wonder is that it didn't show up more often. As men go there are very few would show as little of it as he did and yet it is definitely sin and shows that he is still implicated in the suffering of the human race and in the death which means the end of hid project of this time. (question 9 1/2) His ministry came to some time after this. It was quite a bit after this, but at that time, he said, that because you did not sanctify me at this ~~point~~ <sup>d</sup> you are not to leave the people into the land and so he told Moses to say good by to the people and we have several chapters of his saying good by before he went up on the mount and died there. No one knows his grave. No one knows where he was buried and so Prof. of the Univ. of Berlin reached the conclusion that therefore the real situation must be that the Jews rose up in anger against him and killed and he was martyred, and then Professor the founder of the Institute of Psychology read what said and being a great old testament scholar, whatever he said must be the truth about it, and so decided what was the true origin of monetheism. He wrote a very interesting book about Moses and monetheism and in the book he tells us, one of the last books that ever wrote, he tells us in the book how Moses was an Egyptian, an egyptian nobleman and he knew the



Egyptian King who some called a great king and others called the first monetheist in history and from him Moses learned the idea of monetheism and 11 and then when the Egyptian people turned against Moses, this Egyptian nobleman went to a group of ~~people~~ Hebrew slaves and he taught them the wonderful teachings he had learned from pharaoh and teaching these wonderful teachings learned from them, pharaoh who is now deceased, he lead the people out and delivered them from bondage and lead them in the wilderness and there in the wilderness, Floyd tells us the people rose ~~against~~ Moses and killed him because Saline said that is what happened and of course the Bible says no one knows where he is buried and so then Floyd explains it that they having killed him had selfconsci~~ousness~~ and it affected the minds of the race, of the Jewish race, and that would pass on and on from generation to generation for about five centuries and then about five centuries after that, Hosea and Amos, the great prophets of the 8th century B.C., that came into full consciousness and brought back to their realization of the wonderful teaching that the great Egyptian Nobleman, Moses, had procured ~~from~~ the pharaoh and so they taught monetheism and that is how the Jews came to be monetheists. It is one of the last books that the great psychologist ever wrote. (question 12) Yes, that is very interesting and let us turn to that and get the exact words before us, the, in the book of Jude we find a statement made in which he says in vs. 8 ~~1st~~ "Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. Yet Michael the archange, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, the Lord rebuke thee." Now we find nothing in the Scripture about Michael the archangel contending with he devil about the body of Moses or that the Lord rebuked him. There is an apocrophe book in which such a statement is made and there are those who say, well if Jude quotes an apoc~~rophe~~ book

this way, that shows that he thinks that this apocrypha book is God's word and ~~stoo~~ independable. But this doesn't say 13½ a certain fact. It doesn't say anything of the kind. It doesn't even refer to the book. This refers to something as a fact. Now there is no reason why apocrypha books could not contain recollections or which might be true. The only thing is that as long as these are in apocrypha books, you have no way of knowing whether they are true or not and therefore we cannot put any face upon it as being true. Anything that is true and that God said was important that we should know is in the Scripture. The Roman catholics say that Mary after her death was taken into Heaven and they say that she was bodily taken up into heaven that way. They say that rests on tradition and the church now says it is a point of doctrine. 14½

there have been great churches to that great doctrine so the great body of the Roman Catholic church has believed that before now, but the Pope has now said that it is a doctrine that every Roman Catholic must accept (end of record)

Mary's body was not taken up into heaven. We have no way from the Scripture that her body was taken up into heaven. We have no way of knowing it wasn't taken up into Heaven. Enoch was taken up into Heaven bodily, why not Mary?

Well, the Bible says Enoch was, and the Bible doesn't say Mary was. That doesn't mean Mary wasn't. That doesn't mean Mary wasn't. It just means that we don't know anything about it. say she was or she wasn't, but in this particular case, there you have this tradition, and whether the tradition goes back to the 12th century or the 5th century A.D. or back to the very time of the apostles is something which is extremely difficult to prove, but the Pope says it is authoritative that the Roman Catholic means it is true. 1' something in the apocrypha books may be true, it may not be true, we don't know, and therefore we would be very silly to things . It can give an interesting suggestion to investigate, to study, to see if there may be some

truth to it, but if we don't find proof some where we had better say a-  
 bout it, well, I guess I just don't know. Well, now, in this case Jude  
 refers to something as a fact. And something that people had heard but not  
 from the Bible. Now that does not mean that the book from which they  
 had read it is necessarily inspired or true or or anything else in  
 the book is true, but it does mean that this thing to which Jude refers is  
 actually fact. Now, of course, there is no great importance to us knowing  
 the devil tried to do something with the body of Moses and Michael the  
 archangel interferred. I mean, that sort of thing doesn't affect our lives.  
 There are belief in any particular worry it would give the Lord would 2  
 , but here what he is trying to do is to say that a man has  
 speaking evil we had better realize with what we have to deal. And  
 here is an evil . Here is a wicked dominion, the prince of the power  
 of the earth. The prince of this world and yet even the angel could con-  
 tend against Moses only as against the devil only as God gives him the power  
 and God gives him . And if we go out in our own strength to contend  
 against the devil we are sure to fail because we have no strength which is  
 sufficient against the devil, but if we trust in the Lord and rely upon  
 Him, then we can go forward in absolute lack of fear of the devil because  
 he cannot hurt if we are truly following him. Well, he is trying to bring  
 out that very important truth of our relation to Satan and that is very  
 vital for us to know and this is an illustration about it about a fact  
 in connection with Moses, a fact which we would not otherwise know to be  
 true.. It is not particularly important in connection with Moses, but it  
 is important as an illustration of the attitude we had better have in re-  
 lation to Satan. Now the Pent. tells a little about this, the teaching and  
 understanding about Satan is largely left for later books and God didn't  
 go into that particular 3½ (question)

There are three reasons why you can quote. You can quote a statement from  
 someone because he has expressed an idea beautifully and for that you can  
 quote from any pagan literature any statement of philosophy, any fiction

anything you ever want to show that an idea has been beautifully expressed. That doesn't prove the idea, but you can simply quote something that is a good expression of an idea that we know from other sources to be true, only you can quote from any sort of literature as an illustration of something which you know to be true. You know this is true, you observe it in life. Now if Shakespeare tells us that King Leo did a certain thing that doesn't prove anything to us about human nature, proves absolutely nothing, it is Shakespeare's imagination. But if it corresponds to things that we have observed it may drive it home and be helpful and therefore a quotation from Shakespeare is very helpful because it brings to our attention something that we have observed in life and haven't clearly understood and from that you find a quotation from any sort of fiction is very useful. But there is a third reason why we may quote and that is to prove a fact. If you want to prove that it is possible for a person to jump over a great cliff and land at the bottom safe and unharmed, you won't say King Leo in Shakespeare's play, jumps over the cliff, blind man falls to the bottom absolutely unharmed and you want a proven fact even that it is possible for a man to jump off for 2 feet and fall down and think he has fallen a tremendous distance, you won't quote from Shakespeare, but that is what King Leo actually did and the people talked to him and said that they ~~they~~ saw him 6. You could use this to bring to mind things that you are, but but you don't quote King Lear to bring to ~~mind things that are~~ prove a fact because it is not fact it is ~~mind things that are~~ imagination. If you want to prove that Geo. Washington was once president of the U.S. you don't quote some literary work, you go to historical documents and here if he wants to prove that Satan is a dangerous adversary whom a man dare not approach in his own strength he doesn't say why even Shakespeare in his play that even an angel can't oppose him, then you say, who is Shakespeare, and what does he know about it. It proves nothing and the fact that he refers to this, not as an illustration, not as simply an expression of a truth, but as something which is drawing forward

a fact as evidence to us. It would lose its value for that purpose if it were not a fact and so our \_\_\_\_\_ does not in anyway say that that is a dependable book ~~which~~ but does say that this is an actual fact, this thing that is here. I think that is very important in connection with quotations and even N.T. use of O.T. quotations. We should ask ourselves, is he quoting something as a fact. Is he quoting something as an illustration? Or is he quoting something simply as an illustration, as a method of expression and it is possible for a N.T. writer to quote the O.T. in any of the three ways. But if he quotes in 7 $\frac{1}{2}$  just like the Apostle Paul says in titles, he says, one of their own \_\_\_\_\_ are always liars and he gives that quotation \_\_\_\_\_ well that is not a fact, that doesn't prove any \_\_\_\_\_ but it does show that somebody at that time recognizes this to be the character of \_\_\_\_\_ 8 and Paul says, Don't blame me for it if I feel that way toward him, I discussed it with one of their own men \_\_\_\_\_. Dr. Zweimer I heard tell once how he was in the Turkish empire before the first world war and he was in a copy house there selling copies of the Bible, the gospel, sections of the Bible and a number of the Turkish officers were buying them and he was getting quite a thriving sale of them and thinking that it would get some of these men to reading the Bible and then he said, the proprietor of the copy house who belonged to the Greek orthodox church said to one of these Turkish officers, what is that book you are reading? He said that is not a good book. I am a Christian and I know Christian books and he said that is not a good book, referring to the protestant literature. He was a Greek orthodox, and that these Church officers ought not to read it and so he told them that is not a good book. He said one of them came around to Dr. Zweimer and said, I would like my money back. I don't want this book and the other one said, ~~and~~ it too, and another and another and he began to lose all of his sales and he began to wonder what he could do about it and when he found out that the source came from this proprietor and it so happened that the proprietor was a <sup>Cretan</sup> ~~Greek~~ and so he turned to one

of the officers and he said, Well, no wonder that *man* doesn't like this book because this book tells about his race, and he says here, look at this, and he turns to Titus and they looked at Titus and they said that Cretans are always liars and slowbellies, (laughter) and the Turkish officer says that is right, he says, that must be a pretty good book. (laughter) And so a quotation from a heathen source quoted by the apostle Paul was used to get Mohammedans to buy the Scripture. Well, now, Moses then was buried and nobody knows where he was buried. Nobody knows his burial place and so we read here that the archangel disputed with the devil over the body of Moses and I can well imagine that what the devil would like to see done with Moses' body was not to have it be destroyed, but to have it brought back to the Israelites in order that the Israelites could embalm it and put it up into a wonderful place where ~~why~~ could worship it and think of this great man who had done so much for them and adore his body. And ~~that~~ <sup>that</sup> is what Satan would be happiest to have done to the body of one and have them put him up in place of the Lord and so John Calvin when he died, guarded against any such thing and gave very strict orders to be buried in the middle of the night and nobody was to know where he was buried and so his body was buried and there was no mark to indicate it ~~whatever~~, simply because he didn't want to run any danger that these people whom in the latter years of his life had hung on his words and were tremendously interested in all the truths that he had 11 would run any danger of giving ~~him~~ an honor that was born to God alone and so he tried to avoid that danger. Now God saw to it that the danger was avoided in the case of Moses, having his body disappear as far as the Israelites were concerned. He stood on the mount and we are told he saw the land into which the people were going. He looked up and down through the land. But his feet as far as we know never stood <sup>1</sup> on the land of Palestine until at least 1200 years later. And at least 1200 years later he stood on a different mount in the land of Palestine and instead of looking from the south east and across up to the Land of Palestine, he now stood at the Northern section of the

land and looked down across the whole land of Palestine, you all remember that instance, of course. Now E. is the struggle with Pharaoh. D was Moses. We ran through his life rapidly, his character and now we go back to look at what happened when he got to Egypt. His struggle with Pharaoh is E and under that is 1, the attitude of the Israelites. We need not linger over it, we have already referred to the lessons we have derived from it. Moses was not there to serve the Isrealites, but he was there to serve God. If he had been there to serve the Israelites, he would have stopped long before and that is true of all of us. It is so easy to become discouraged about the attitude of those who <sup>we</sup> are trying to help and many a person begins a great work of service, a great work of human betterment or even a great work for God, and then stops because he finds no proper gratitude, no proper interest, no proper willingness to follow his leading and he stopes and gets discouraged and says, Oh, let them do as they want, and he goes off and forgets it, but the fact of the matter is, if a person is serving God, his eye should be on the Lord and on him alone and it should be his application ? 13 and he should know that he would get these things. He should know that hese attitudes will come because all people have sin within them and in addition to that he has sin within himself which shows that trait where he doesn't realize it and ~~the~~ a violent reaction and hostility on the part of those who, if they were able to over look his fault would be thoroughly supportring him and never taking an attitude 13½ , but the important thing is, what is God's desire, not what is the people's desire and that is vital to remember. What is the people's need is what is tremendously important, but what is God's desire is the thing we should . (question )14

Yes, we don't know the full history of it. We have the statement in Stephen in the Book of Acts where he says that Moses thought they should have known that he was the one whom God was sending to deliver. Now whether that means that Moses deliverately set out to deliver thann, in killin g the Egyptian, or whether it means that Moses suddenly seen the Egyptian oppres-

sing the life, was filled with wrath and got the feeling in him, well, now I must put a stop to this. God has given me this wonderful opportunity, I have always  $14\frac{1}{2}$  and I should step forward and put a stop to this, we just don't know. But atleast it was in the back of his mind if not in the front, that he was going to deliver his people. And in the front, for he was going to deliver this particular person. We are not given any reason to think that he was tremendously innocent in this one as a person. He seems to be interested in that one as an Israelite who was being oppressed. (end of record)



But you can hear about a million people starving somewhere, and you'll say, My isn't that too bad and you'd go on and eat your big dinner, but if instead of hearing of a million people starving somewhere there is a hungry person across the street you                      What we see, the individual is the effective thing and all mission boards know and instead of going and trying to tell people here's a tremendous missionary work for which you should give money they come and say, Here is a missionary to whom or for you should give money they try to put an individual. They try to tell you of a particular case, they try to get a specific

And in this case, Moses might have heard about all the suffering of the ~~Egypt~~ ~~Egyptians~~ Israelites from the Egyptians but here he saw one of them, he saw it happen and he said I'm going to do something about that but he wasn't ready and he tried to do it in the energy of the flesh. Number two is the character of Pharaoh and we should realize something of his power and authority so I'll make that a small A under this point. The power and authority of Pharaoh. He was the greatest ruler of the day; he was the most powerful ruler of his time; he had a tremendous empire and in this empire, he was absolute; there was no ruler anywhere in Mesopotamia who had anything like this power that the Pharaoh of Egypt had at this time. In Mesopotamia the kings were leaders of the people who had a great deal of authority but nothing vital could be decided without there being called a council to decide it. They could not send their armies over across the seas unless they had the willingness of the people, the decision of the council. They had not that power                      They were in a way, constitutional monarchs, that is fully developed in the January 1951 issue of the National Geographic Magazine, they even have pictures of it, bringing out this situation in Mesopotamia. Now Egypt was utterly different. In Egypt, they referred to the Pharaoh regularly as a great god.

His inscriptions speak of him as a great god. When he died they say, the great god has ascended into heaven to join his brethren, the other gods. The people who are subject to Pharaoh in Egypt, worshipped him; that is practically unknown in Mesopotamia, occasionally a weak king tried to bolster up his power by trying to make people think that he was a god and usually but they are not used by most of the strong~~king~~ kings of Mesopotamia, they are contrary to the general attitude, but in Egypt they are part of the whole system. Pharaoh is considered and treated as a god. There is a worshipful attitude of his supporting - You have pictures in Egypt that show a great battle and they will show Pharaoh a great picture of him with big arrows, or bow and arrow shooting arrows and then in front of him there will be a thousand people pictured a thousand of them together not being as large as the Pharaoh along. He is represented as the great and powerful figure of Egypt. Rameses II tells about the ~~xxxx~~ battle of Kadesh which was almost another rout for the Egyptians and in which it was prevented from being a rout and as he tells in copy after copy of the great glorification of that battle ~~xx~~ it sounds as if it were Pharaoh's own personal intervention that changed the battle and prevented the ambush of the Hittites from meaning a destruction for the Egyptians and turned it into what he called a great Egyptian victory. Here he was represented as a great god and so treated and his power within his tremendous empire at this time was absolute. And so God, in sending Moses to appear before Pharaoh and to ask for the setting free of the Israelites was going against the great god of the day, the most powerful political figure of the day, He was setting himself up against the other one and making the comparison and that is important to recognize. It is not a story of a little group of people being freed from some place where they are in difficulty, it is a story of the great discourse of the day being met head on and compelled to . It is exactly as if

someone today were to face Stalin in Moscow and to demand some tremendous step be taken effecting the relationship of that power which holds half the world today under its complete domination. Except that Stalin has not yet been made a god, Lenin has; Lenin is practically worshipped; his body is embalmed and preserved there in Moscow for people practically to worship; Stalin's picture of course, there are probably a dozen copies of it in every Russian headquarters of any kind of any satellite in the world. He's treated as near as a man can be treated as a god without actually being one; that probably doesn't come until after his death, but Pharaoh was actually treated so during his life. And so to fully understand this story, we must recognize the tremendous power and authority of Pharaoh. But there is a second aspect of Pharaoh; (a) His power and authority, (b) His personal attitude. Now let us suppose that God were to desire to that God is God, that God is supreme; that even the greatest earthly power was inferior to God. That no human being can call himself a god would prove that no one is even worth mentioning in comparison with God and we were to say, "I'll prove it to you". Here are these people subject to Pharaoh the greatest person on earth, the greatest god in the eyes of the people of the earth. Now I will prove it to you, I will free these people from him. And so suppose Moses went up to Pharaoh and say, Pharaoh, God says you must let these people go. And Pharaoh was to say, Well, I don't want these people anyway, I'm getting tired of having them around. Sure, take them, go ahead. Well, that would prove nothing about God's power would it? It would prove nothing whatsoever of God's supremacy over Pharaoh; it would be a little on the part of Pharaoh. It would be Pharaoh feeling himself so far over, that he could afford to do silly things, and people get into that frame of mind often when they are absolute, and that is why Stalin keeps

a Politburo in Moscow so that he can call these men together and discuss what he does with them and that will give him a little slow up from doing hasty things. Of course if they actually oppose him on it and he ~~thinks~~ thinks it important he just shoots them, and puts other men in their places. But he gives them the opportunity to discuss minor things and to show him up is a helpful thing in keeping his authority and power strong. Well, now Pharaoh didn't have anything like that, he had no one who would dare speak to him and say you are wrong you are foolish, there was just nobody in a position where he could do that. And so there is the possibility that Pharaoh might destroy this great evidence to the world of God's power and supremacy over the greatest by simply giving in and saying Oh, You can have them, what do I care. And so we find that God said that I am not going to permit this to happen, I'm going to cause that Pharaoh will be stubborn, I'm going to ~~cause~~ cause that Pharaoh show in his actions the true attitude of his heart. And in his outward dealings in this particular instance he will show the inner attitude which is true of him in the great bulk of the actions of his life. I will cause that he be obstinate and that he just doesn't just give way to his whims and say Oh you can have the people, what difference does it make. and anyway, I'd like to be rid of them. We found that when Moses was up there in the land of the Gideon that God said to him in Exodus 4:20 He said, When thou goest and return unto ~~Egypt~~ Egypt, see that thou do all of these wonders before Pharaoh, that I will put in thy hand and then he didn't go on to say that as soon Pharaoh sees these wonders that you can do He'll say, All right, I see you represent God you do these wonders, you take them and go. No, He said, see that thou do all these wonders before Pharaoh which I have put in thine hand, but I will harden his heart that he shall not let the people go. He said, When you go to Pharaoh and present these things and these evidences of your wonderful power that God has given you, and when you make he said, Do not feel terribly discouraged if Pharaoh

doesn't prove to be in a happy mood that day and say All right take them, don't feel discouraged if you do not win success right away, because actually I'm going to prevent you from winning success right away. I am going to cause that they shall be optional. The shall not be like putty which is torn this way or that and is moved according to the whim of the moment but that he shall show his true attitude in what he does in this particular field. That there shall be a firmness in his heart so that in this particular object there will be shown that which is characteristic of him in . I will harden his heart. And so he makes this statement to Moses before he ever goes down there into Egypt. Now we have in the Bible a good many cases where there is reference made to the hardness of Pharaoh's heart, I have them all listed here, I haven't counted them, but I'd say off hand about twenty cases where reference is made to Pharaoh's heart being hardened. The very interesting thing about it is that this was actually is the one Hebrew word which is translated as hardened in English, the word is used in this particular case in Exodus 4:21 and in the next case where it occurs is in Chapter 7:3 where it says Pharaoh's heart is hardened and there it is *hashaw* that is used. The one in Chapter 7:14 another reference is made to Pharaoh's heart being hardened and *chaveth* is the word which is used - to make sharp, the **woné** means to make firm, one means to make heavy, they're quite different but they are all in the physical sphere to represent a fearful fact, and a spiritual fact is a definite idea and the translators of the Authorized version thought that this one English word, they could express this idea here. Now very quickly in the Bible, you have one Hebrew word which four or five English words are used to translate. Where you have these different Hebrew words and they are translated **ways** **an** **it** different **words** in other passages but when they refer to Pharaoh whether it says his heart is heavy; whether it says that he makes his

heart burn; whether it says he makes his heart sharp, they are all translated hardened to give you the modern English expression to convey the general idea that these various It is not the idea that his heart is made ~~wicked~~ wicked no one of these words have anything to do with the idea of wickedness, neither to be heavy which is the root from which k glory comes nor to be sharp, nor to be firm, neither of them have anything to do with wicked. In fact they are all words which are fine words that are used about a good man. He is sharp, he is ~~pointed~~ pointed in his determination to do what is right, he is firm and steadfast; in his determination to follow God; he is heavy with words, with the understanding of God's purpose. The three can be used of a good man just as well as of a bad man. They mean an attitude of determination, and attitude of inflexibility, and attitude ~~x~~ which in the case of a good ~~man~~ man we call determination, in the case of a bad man we call stubborn. And in this case, of course, it is the latter. Here it is that Pharaoh ~~he~~ showed his true character. The hardening does not affect Pharaoh, it causes him to reveal his and to destroy it and it is God's ~~purpose~~ purpose that there shall be a display here of a ~~conflict~~ conflict between the greatest figure of the age on earth and God the true God. 4

In order to show God's supremacy over Pharaoh; in order to impress the Israelite people with God's power, with God's majesty, with God's greatness, with God's goodness to such an extent that the impression will remain with them through their days. And so we find this English word is used so many ~~times~~ different times in expressing these different Hebrew words. Right at the beginning we have ~~x~~ it stated in Chapter 4:21~~k~~, in Chapter 7:3 God says to Moses I will harden Pharaoh's heart. But then after God tells Moses that he will ~~hard~~ harden Pharaoh's heart (turn the record) and He won't let the people go, then we read that Moses did

his wonders and Pharaoh hardened his heart, then a plague came, and the people were in terrible misery in Egypt and they and Pharaoh said I'll do whatever you want just give us relief from the plague and they were given relief and then after they got relief Pharaoh hardened his heart and did not let the people go. And so about ten times we have the translations that Pharaoh hardened his heart and in these cases all three of these words are used, sometimes one, sometimes the other. But when we get to chapter 10 after chapter nine there's only one more case where he was told that Pharaoh hardened his heart but there are eight cases after that where we read that God hardened Pharaoh's heart. So you see that about half the cases God hardened Pharaoh's heart about half of them say that Pharaoh hardened his heart but first two are God's predictions that he is going to harden Pharaoh's heart, and then Pharaoh hardened his heart and he insists on his stubborn determination to do what he wants and you might say that he insists on it until his stubbornness gets to an end and he gets to the point where he says that he might as well get rid of them, and then God steps in and hardens his heart in order that the concept shall continue until the point where it is made clear to all the world that God is superior to even the greatest figure of the day. The God had predicted in His wrath, God planned it in His wrath in fact we are told in the New Testament that Pharaoh had even been brought into existence and given his in order that he might be able to display to all the world the futility of fighting against God, Now it is of course for this purpose did I raise thee up in order to and so as Paul says Whom He will, He hardeneth and on whom He will, He will have mercy. When a person is wicked, when a person is sinful, God may use their sin and their wickedness for His own purposes. He makes even the wrath of God

He causes the stubborn one who is going on shall continue in the way he is going in particular point where

becomes undrinkable. Now fish that have been caught in the pools will  
of course die of the 13½ . Frogs naturally find their way  
from the water to the dry land and may easily be so numerous as to be a  
nuisance. The pools breed quantities of mosquitoes and these in turn pro-  
duce distressing forms of skin disease. Thunder storms accompanied by  
heavy hail are rare in Egypt but they do occur and are naturally 14  
(laughter) 14½ the miracle which the  
quotes will consist of nothing more than the coincidence of all of these  
events and their exceptional severity. Now that last sentence as I say,  
has a tone to it which I do not think is correct or right, although it has  
certain facts in it which are ~~right~~ valuable, even the last , but the  
previous sentences point out that everyone of these plagues except the  
last one is something that is associated with that land and which occasion-  
ally occurs ~~there~~ to at least some extent and sometimes very <sup>se</sup> verally.  
The plagues then are all of them things that do occur to some extent in  
Egypt (end of record)



elected from all eternity, to compel them to accept Christ as their Saviour.

Now #3, The plagues themselves. I would like to point this out that you

10½

now here is pharaoh in Egypt and pharaoh

in Egypt has set himself up against God and refuses to allow God to have

His way in the relief of God's people. Now under those circumstances what

should God do in order to cause pharaoh to recognize God's power and to

let the people go. Well, one thing he might conceivably do would be to

cause a great hord of polar bears rush down from the artice region and would

rush across the land of Egypt. (laughter) One thing that he might do would

be to cause that the Nile river would suddenly instead of flowing down hill

to flow up hill and to carry the water of the Mediterranean Sea uphill

which would lal be salt water and would bea terrific plagae upon the Egypt-

ians. That is to say there are all sorts of and unnatural things

which could certainly be done by the tremendous power of God if that was

what He chose to do. But the interesting thing is that the plagues we find

are which were typical of thatkind of country. They were all of them

things that occurred in that sort of region. They were typical of a coun-

try like Egypt, typical of a desert semi-arid region, typical of the gen-

eral situation there. In fact, there is no one of them which did not in

some way or other occur at some time in the history of Egypt. Perhaps not

to a great extent of these particular plagues, perhaps not as intensely as

these, but so some extent. T. H. Robinson, the English theologian, in his

History of Israel 1932, p. 85 makes a statement about them of which of the

fact that I am going to read to you all but the last sentence is quite true.

The last sentence has a tone in it which I think is quite unjustified. But

except for the last sentence that I am going to read to you, it is quite ture

to fact. He says none of these plagues except the last; what is the last

plague, the death of all the firsborn of Egypt. None of these plagues

except the last ~~is~~ contains anything strange or abnormal. All are events

may which naturally take place at the end of the inundation of the Nile. The

stagnent water left as the River goes down often rest/addens with 13½ and

and prevented that lesser consideration ~~to~~ should turn him aside from going for ward in the line of his true nature, his true attitude and his true desire. And so after he reached about the middle of the plagues and pharaoh gets to the point where he might say, well, what is the use of all this bother about it all, all this trouble over these israelites, let's let them go and forget it that God made him stubborn, to go ahead and to stand right to the end from the attitude that he took in the beginning. God hardened pharaoh in order that Pharaoh might be a true representation of that character, which was the character of pharaoh, which represented all of that part of the word which is contrary to God. He raised pharaoh up into his position for the purpose of showing forth the true nature of sin, the true nature of ungodliness, the true nature of hostility to God and of giving this great exhibition before all the world, of the superiority of God to the greatest force in this world. Now it is entirely wrong to draw from this teaching or the teaching in the N.T. that God makes any man wicked. The Scripture never features that God makes any man wicked. God does not desire that any man be wicked. He desires that all men should turn to Christ and be saved, but for those who are set in the wickedness of their heart, if they do not turn to Christ and be saved, there is an inevitable hardening. God causes that everyone go forward constantly in one direction or the other. You never stay still. Those who do not except the truth, he gives over to believe a lie. Those who refuse to accept Christ go on in the direction in which they have set their feet in order that their wickedness may be more clear to themselves and to the world. And so God is not the author of evil. Every man is punished for his own sin, but God uses the wickedness of sinful man for his own purpose and God prevents the little incidental factors ~~which~~ <sup>should</sup> ~~become~~ becloud the true situation. He raised Pharaoh up in order to indicate this. He uses the wrath of wicked men to , but he desires that all should come to Christ. He gives the opportunity freely to all to accept Christ as Saviour and He sends his irresistible Grace to those He has

How were the ten commandments given? Did God give them to Moses? Did God write them on something and the people read them? Did God cause that the people should look up and see them written in the heavens? Did God cause that the people should actually hear a voice that actually spoke these commandments? or what was the method that God used to give the ten commandments? I will not answer any questions until after I have collected the papers, and then I'll be glad to do so. We will not take chapters 21 to 25 we will not go ahead right now on this section of Exodus, but we will devote the lesson for Thursday to a review lesson, partly in review for the examination but I only suggest that you review for Thursday specifically review these ~~chapters~~ twenty chapters and have a rather definite idea what is in the chapters; have a rather definite idea of the contents the main contents of each of these chapters and of course you can start your review of the whole semesters work for the final exam which will be a week from next Friday. Well now we were discussing last time, the struggle with Pharaoh and at the end of the hour we were speaking of number (2) The hardening of Pharaoh. And we noted that God said to Moses I will harden Pharaoh's heart, then we notice about ten times Pharaoh hardened his heart and then we have ~~and~~ about ten times that God hardened Pharaoh's heart, and so we see that the stubbornness of Pharaoh was partly ~~the~~ the outworking of his own nature, his determination to stand for what he wanted and to pay no attention to what God wanted but we see also that God caused him to go forward in the direction in which his character propelled him 7<sup>1</sup>/<sub>2</sub>

it fits in with God's ~~x~~particular purpose. But it is at this place of the character which is in the sinful man. It is important to note that there God condemns people because of ~~their~~ ~~x~~ their sin, He punishes us for the sin that is in us, the sin that we received from Adam and the sin that we richly deserve for the sins that we commit ourselves. God gives mercy freely entirely of his own grace to those whom He chooses to extend His wonderful grace. God does not say that I'm going to arbitrarily destroy this man, No, but destroys us on account of our sin, those who are following in sin and continuing in sin have eternal punishment but those to whom God shall choose to have mercy have nothing to glory of in themselves because it is entirely of God to choose to show mercy to them.

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Now we had chapters sixteen to twenty of the book of Exodus, so if each one of you would take a peice of paper and write your name on it, we will have two very simple questions about the chapters. They are rather simple questions and yet there is in them questions of fact which you should have noticed in the reading of them, ~~x~~ if you didn't notice them, don't feel ~~xxx~~ too badly it won't mean a failure for you if you get one of the two. The first question relates to the fifteenth chapter and the question is this, What did Manna taste like, one sentence ~~xxx~~ should be quite sufficient for that, and you either know, or you don't know so if you know, its one sentence, and if you don't why just leave a blank. Now the second question is this, Well if you don't know the answer to the first, make a guess if you wnat to, but label it a guess and put, I guessed. Therewas a great deal about meana in these chapters but what was it, what did it taste like? If it tasted like castor ~~p~~ oil, did it taste like roast beef, what did it taste like. The second question is this

easily have caused the earth to change its rotation and cause d ~~it~~<sup>it</sup> to go in the opposite direction. He could have caused the polar bears to come down and he could have caused the Nile to go in the opposite direction, he could have caused anything to happen, which he chose. But what he did choose to happen were things which do happen in Egypt, in that same region. That was what God chose to happen and of course if we take <sup>the</sup> a Scriptural word about it that these are the signs that God gave, we have no difficulty whatever with them. God who controls all things caused certain things to happen which were signs of his ~~presence~~<sup>displeasure</sup> and of his ~~presence~~<sup>if</sup>. But instead of taking the Hebrew word signs, we substitute for it the English word miracle and we substitute the definition that a miracle must be something which is wrought by the immediate power of God, then we have to say that everyone of these first 9 plagues cannot be anything that ever happened in Egypt before, it must be something utterly different. Something that only a supernatural power of God could produce and could not come about in any other way. And if we thus insert our English word instead of the Hebrew word and insert the other idea instead of the idea that ~~we~~<sup>r</sup> present, we then cannot help wondering why God didn't do something similar to the grotesque and

instead of doing things that were typical of the land of Egypt and that do occur at other times. I think that it is very important that we see just what the facts are and the facts are that there are certain elements here which are definitely supernatural elements in the plague. Certain elements that show God's hand, but it is not a matter of God doing the bazaar and unnatural things which necessarily reverse the laws of nature. God has made all the laws of nature, he controls them and he can cause them to work in such a way as to 2 And so we find certain supernatural aspects in them. Now #1 of these is . Everyone of these 9 plagues occurs. Well, they occur in intensified force. They occur much stronger than they usually occur in the land of Egypt. #2 These plagues occur in Egypt but sometimes you can make a pretty good guess when they are

going to occur and sometimes you will be entirely wrong about them. <sup>#2</sup> ~~#3~~ is Prediction

~~Egyptian~~. God enables Moses to save when they would occur. It is a definitely supernatural <sup>Roosevelt</sup> to predict with accuracy is one of the hardest things in the world to do. ~~God~~ set to work in the depression and <sup>Roosevelt</sup> to improve the economic situation of the country and things began, and he said that we are going to make everything better and he <sup>Roosevelt</sup> and things began to improve and then after they improved they suddenly began to back and then they went down aways and then they come up again and after they came up again, Roosevelt looked back to the depression and said we planned it that way. Why it would have carried a lot more force with it if he had stated ahead of time and told us that that was the way that he had planned. Prediction is extremely difficult. (question 4) Yes, well that is anticipating next year course in the prophetic books just a little bit. But I think a oword about it would be worth while right here. It is a very good suggestion Mr. Blomquist, the word prediction in the ordinary use for just saying anything about what is going to happen in the future, while the word prophecy we use as r ule about some divine act, but I would like to mention this, the prophets are foretellers as well as forecasters. In fact they are primarily foretellers. The prophets do foretell, but they are primarily foretellers and there fore in the portion of the prophetic books, I like to use the word prophecy for giving God's message, whatever that message may be. God give s the prophet a message and the prophet passes it on<sup>e</sup>. That is prophecy. Now that message may be entirely denunciation of sin. It may be entirely an exhortation to turn to God, it may be entirely pointing out God's goodness in the past and the reason why people should be true to him now. Theree are many things which may enter into it. One thing which may enter into it is the telling about the future and for that reason in order to distinguish it that way, I like to use the <sup>word</sup> prediction in connection with Biblical studies, for it simply to mean to tell what is going to happen in the future. And of course anyone can attempt to predict, but a person is pretty apt to fail, references made to the waather. I remember one

time I had four days free and I had three days work to do and I wanted to take a walk for one day. So I said, alright, I will look in the newspaper and see what the weather will be tomorrow and I will take the walk tomorrow if it is good weather. And the newspaper said rain tomorrow, so I stayed home and studied. And then that night I looked at the paper and the next day was to be rain so I stayed home and studied for both of those days. And it was perfect weather, just perfect. So the second night I looked in the paper and it said rain tomorrow, so the third day I stayed home and studied, and again it was a beautiful lovely day. Well, I had one day left and I looked at the paper that night and the paper said, clear and bright tomorrow and so the next day I went walking and after about three hours it began to rain and it poured for the rest of the day. Now if the weather forecasting service had only had the strength of their convictions and stood by their prediction of rain, they would have eventually have hit it, (laughter), but instead they changed their conviction  $6\frac{1}{2}$ . Of course there are sections in the U.S. where it is very easy to predict weather, but in this section where many currents come together it is extremely difficult. Now this is not a prediction of our weather system here, but this is to point out that prediction of any sort is extremely difficult. Human beings try to predict and they don't realize how difficult it is because when Drew Pearson says something that comes six months later, he tells it to all the world that it is exactly as I predicted and so ~~when~~ <sup>says</sup> nothing as in other things he predicted that didn't come true and that people have forgotten all about. I just happened to hear him once last May when he predicted that on July 24th the armies of Russia would march against Yugoslavia. And now later on he may discover it was 1954 he really meant instead of 1950, but the way he spoke it sounded like it was this summer, July 24th. Now, I haven't heard anything at all about his telling people how wrong he was. They forget the wrong predictions, but when human beings try to predict, they are 9-10 against them. It is extremely difficult to predict the future of any sort. There are so many elements that enter in and things happen so very very

7/2

differently than we expect and so when God prophesies he is telling us what his will and is and it is not his will that we know all about the future and so he doesn't give us all the details of the future, but he makes certain specific predictions to give us a seal and an evidence to the fact that he was talking and of course to prepare us of certain particular things which he wants us to ready for and so for that reason I prefer the word prediction here rather than prophecy as 8 back situation. Even though prophecy is only what God does and prediction might be done by a man, might be tried by a man, and once in a while he will hit it right, he can't help occasionally hitting it right, but in most cases it is apt to be wrong. There are just too many factors that enter into making successful predictions in most cases. I remember in Northwestern Univ. about 10 years ago, an IQ examination to entering students and they picked the top 5% and they gave dinners to these 5%, and there were all sorts of things they did for them, for this little group, because they said these are the people who are going to be outstanding students, the outstanding members of . And then somebody noticed that 2 years later, these few whom they had selected and given their dinners to, there were a few of them who were indeed the top leaders of the time, but there were an equal number who had dropped out of school, several who had flunked out, and there were quite a number who were absolutely mediocre in their work. There are other factors which enter in ~~in~~ which we have no way of telling and while we can make better success with prediction if we get more scientific methods and learn more about it, there is always an uncertain factor and a very great uncertain factor when we try to predict events in the future. Well, now here are 10 plagues and every one of them Moses predicted what was going to happen and it came as he predicted. Some human being might have predicted two or three of them, and hit it right, but for a human being to hit more than 2 or 3, out of the 10 would be extremely unlikely and so this is the second supernatural aspect of these,.. prediction, as God permitted Moses to predict



what would occur and to give it correctly. Now a third supernatural element in these plagues, is discrimination. The plagues fell on both sections of Egypt which were inhabited by Egyptian, and the land of Goshen was exempted from the plagues. That is brought in a number of . The place where the great mass of the Israelites were was exempted from the plagues, a discrimination in their application and of course this is particularly the case of the last plagues. That the first born of the Egyptians are all killed and the firstborn of the Israelites are spared, providing of course that they had performed the Passover . There is this great element of discrimination. Now there are two other elements that we might note about these. #4 is orderliness. There is an orderly arrangement of the plagues. There is an increasing intensification. They came in such an order as to present God's message. And #5 There is a Moral purpose, of course, in them as they came. In the account of them, they were plagues against the Egyptians. They were plagues against the Gods of Egypt, against the Egyptian false belief and false attitude. The orderliness and moral purposes are two additional features of the plagues which were put there by divine control, but the three, intensification, prediction and discrimination are the three elements that you would not find in any succession of plagues, that you might find in them one or two, but not in the whole succession. Now perhaps in intensification, we should include not only the fact that each of them were greater, but that they all came together in a space of two or three years, but they came one after another in this fashion. God caused these natural things to appear in such a way as to convey his message, to occur more severally than usually. He gave Moses to predict when they would come and he caused that the sections where the Israelites were should be given a certain immunity from them. (question 12 $\frac{1}{2}$ ) No, I don't mean to say that everyone of them had this specific discrimination, but it happened in a good many cases. I wouldn't infer; if it happened in all the other 8, you might ~~then~~ say perhaps it did, you might even say probably, but it certainly couldn't 13 . (question) 13 That is Pharaoh would not have known it, if God had not told

him. That's prediction; telling in advance what will happen. If I tell you that there will be an examination a week from Friday, that is prediction, that is telling something about the future. Now in a case like that the chances are 99½% correct, (laughter) but that is because I have opportunity to have a personal hand in the fulfillment of the prediction. (laughter)

(question 13½) No, I think that the Egyptians worshipped the various forces of nature and these various forces of nature were overcome, but when it comes to trying to stress particularly something whom

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a general fact but it is not in every case that everyone of them represented a particular Egyptian God that is not the case. But it is generally true and . (question 14½) No, I don't believe so. I don't think it was actually

whether it was God's

blood or human blood, I think that it simply means that it looks like blood and and that we do have occur in the land with the growth of the little substances which come in stagnant water, it does occur and turns it that way and makes it disagreeable. Well, in a way, you might say they are similar to blood, organic matter, very similar to blood, but whether it was actually animal or human blood, or anything like that I don't think the Scripture . (end of record)

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actually had flowing human blood or animal blood (question) No, I would say this, exactly what is the serpent? I mean I don't think that it goes into the biological situation. I do think this that Moses had something in his hand which was doubtless ~~and it began~~ and Moses took this thing and he threw it down and it began to writher around and he was scared of it, Well, somekind of a snake it would seem to have been. Now as to the exact situation there as to whether it was an actual serpents of the types that are described in biological studies or what kind of wood that was in the <sup>rod</sup> ~~rod~~ that we just don't know anything about, but we read of course that the Egyptians turned their rods into serpents 1½ Moses the

Egyptians turned their rods into serpents. I have heard the suggestion made that the Egyptians had learned some way of paralyzing the serpent so that it looked like a rod, it was stiff, and they would bring it out of that

1 3/4 and if there is naything to that I don't know, but that the Egyptians actually had the power<sup>to</sup> ~~na~~ take a piece of wood and change it to living organic matter, that I don't believe. But it says that the Egyptians turned rods into serpents. That is what it actually says, and it means that the Egyptians actually did something which appeared to pharaoh exactly like what Aaron did, exactly the same, but of course, Aaron's rod , the serpents and . (question 2 1/3)

I read a statement not long ago, I guess it was ten years ago, there was a man who had said as a former presbyterian missionary in Syria wrote a little book published in California, telling about the anti-Christ that he had met in Syria , and he knew him and he described this man and told how this man was going to himself in the next five years and so forth, and make himself visible to the whole world, and he said that this man would just reach out his finger and wood would set fire he was seen raising people from the dead and all that sort of thing and then he went on to say some of the things he did, ordinary miracles like the~~x~~ sages of India 3 1/3

Now, what he told about the man who was going to be anit-christ doing all these wonders, that is not impossible, but I would~~n~~~~t~~ require a lot more proof than his immediate word if there is anything to it, but he went onto say how the sages were doing all these things . That immediatly put him in the realm of the fantastic. Any such things we hear in our day it is well to be extremely skeptical, extremely skeptical. Changes are they trickery and fraud. Now Satan could do that if he choses today, bur ordinarily there is plenty af trickery and fraud in the world for his purpose. Now it is altogether possible that Satan may enable those Egyptians to do smething that was actually in the sphere of the supernatural, but it is rather unlikely. I think it was much more likely that it was fraud. The actually turning of wood into living animalmatter is something which I don't

think is extremely likely could ever be done except by the actual action of God himself. I would not think that ordinarily he would choose to do that if there was another way that would the purpose of his will. We just don't know, but we know that something happened there that impressed the Egyptians as being far beyond their strength, beyond their power and we know that in the face of these great plagues that something happened which was so intensified that came in such a series and which Moses predicted in such a way that it is pretty hard to mistake the conclusion that there was definite supernatural action involved. (question)

5 Well, I would think it very very likely that God actually caused this piece of wood an actual serpent. I would think that likely but I wouldn't be dogmatic, I mean I wouldn't rule out that it is absolutely impossible that if there was anything to their having actually serpents that looked like rogs, I wouldn't rule it out as impossible,

5½ God might have let Aaron to do the same thing, but it shows I wouldn't rule that out as utterly impossible, but I would say it is very unlikely. I think it much more likely that God caused actually a piece of wood to become an animal, but I certainly don't think the Egyptian did, and I think it extremely unlikely that God would permit Satan to do it for the Egyptian, <sup>un</sup>likely but not impossible. (question 6) Well, we don't know. There are all kinds of possibilities. We don't know what God might do. All we know is what is stated in the Scripture. When it says in the Scripture that something turns to something else, it may mean that it took on the appearance. It doesn't have to mean that there is an actual change of substance. You need your complex to decide exactly what (question 6½) Well, whatever these words mean is absolutely true. It is inspired, they are actually true, but it doesn't mean that the superficial interpretation is necessarily the correct one. It does mean that it is wise for us to be very careful about departing from the lateral sense of the words unless we

have some evidence for it. I think that very definite. And it seems to me extremely probably that when it says that the water was turned to blood, that it means that the water became red and became like blood in that respect rather than it actually had the various qualities of human blood, or elephant's blood, etc., (question 7 $\frac{1}{2}$ ) Well maybe it is I, maybe it is I, I don't know I just think it unlikely. I wouldn't insist that it wasn't natural blood. (laughter) 8 (question) No, I don't say a sign is without the immediate power of God, I say that the sign is something that God chooses to happen in any way that he chooses to . It would be a sign if God causes the world to turn upside down. That is a sign. But if he turns me into a dog and then changes me back into a man, then that is a sign, but if he causes something that may hanker to anything (laughter) somebody shall be able to predict when it will happen and to do it in a number of cases, that 8  $\frac{3}{4}$  and God can choose to use any kind of sign that he wants to use and God certainly does, the Scripture teaches it on certain cause things to happen which are so utterly different from the ordinary course of nature that it seems extremely likely that in those cases instead of using the normal fashion of implanting certain forces in this world which agree which will bring about the result he wants at the time he wants, but in these certain cases he has caused a definite interference with the normal course of nature, but that he does that a great deal is contrary to general . I don't mean to say that he doesn't do it occasionally, and I certainly don't mean to say that he couldn't do it any time he chose, I merely say that ordinarily he doesn't choose to do that sort of thing. (question 9 $\frac{1}{2}$ ) Yes, I think so. Of course there is the one big argument between the Roman Catholic and the Lutheran and the Protestants where it says this is my body. The R. C. says that means that the priest has the power to take a piece of bread and to change it into the actual body of Christ and that is actually the body of Christ, which he has and which he breaks and it is actually Christ's body. That is the belief of the R.C. church. Now Martin L. said I don't believe for a

minute that is 10 . Martin says this says this is my body and therefore it must be actually Christ's body and therefore he says Christ body is in with and under the bread. And so when he said this is my body, he didn't mean the bread, he meant that which is in and with and under the bread is his body and therefore in the communion service it is actually the body of Christ there though the bread is still bread but 10 1/2 other

. Now most protestants feel that when Christ said this is my body, he meant that this thing represents the idea, it presents to you what is to be done with my body, which is broken for you, and to us it seems very unlikely that when Christ was sitting there at the table with the disciples and took the bread and said this is my body, that he meant that they should think that actually this body was not only there sitting but also in his hand being broken. That is what you might say the word in the ~~Greek~~ extreme literalists mean by there point after point in the Scriptures where if you take that interpretation you get into ~~other~~ utter nonsense. When I was in we had a professor in philosophy there, he is now professor in the Univ. of Chicago divinity school who had a tremendous influence among the students and he used to start each year with this big course in philosophy and he would say, "How many of you here believe that the Bible is to be taken literally? And most of the class did. Because most of them came from orthodox Christian homes and then he would say all right, "You believe the old Testament to be taken literally." Well you read in the O.T. that the people are going to go into a land flowing with milk and honey. Does that mean that there is milk and honey flowing through the streets? Well, the class said No. Oh, then you don't take the O.T. literally? Well, then he would say, "Now maybe there is somebody here who doesn't take the O.T. literally but who takes the N.T. literally," and most of them are hesitant by this time but there will be a few who would raise their hands." And so he would say, "All right, you take the N.T. literally. Well, when they ~~got~~ brought a message to Jesus from Herod, Jesus said, Go tell that ~~fox~~ . . . . ., Now does ~~that mean~~ that Herod was a four footed beast?"

And they would say, "No." Well, then they didn't take the N.T. literally, either. And then they would forget the Bible a minute, now that we have disposed of the Bible, now we can deal with human blood, and settle the problem of the blood. Well, the reason that those people could have their faith destroyed ~~so~~ so easily as that was because they did not have a clear understanding at all what we mean by saying that the Bible is the word of God. We don't mean that you take every word of it literally like any other document, it is full of figures of speech, but those figures of speech often present the idea much more clearly than the ~~literal~~ literal statement looks. They have definite literal meanings and when Christ says, "Go tell that Fox," He didn't mean that Herod was a four footed beast, but he did mean that Herod those qualities which we ordinarily associate with a fox, of wiseness, of subtily ~~strying~~ trying to do things to his own advantage and that sort of thing. He was applying certain characteristics to him and the language is used just as in the ohter book and if you take the Bible and don't try to ~~see~~ treat it's work in a different way that you would treat the words in another book, but try to see exactly what 13 3/4 do mean in the light of the context, you find that you have God's truth and it will stand up against any ~~trials~~ investigation that can be properly but if you insist upon taking a word in an absolutely literal way in every

the way you wouldn't do with another document you read, you can get into all sorts of . Now when it says the water was turned into blood, it may mean that that water became some actual kind of water and God could certainly do that if he chose. It may mean that, but it is my impression in line with the statements of Scripture elsewhere and with the general attitude of Scripture it is my impression that what it means is that the water looked like blood, where the water became undrinkable, that the water was made rather useless that is for the people 14 1/2

Now that is my impression there. I incline to think that is the correct interpretation of this verse, but if someone takes the other I that inc .

have no objections. You may be right and I wrong, in this particular case. The important thing is that we recognize this. It shows that some terrible thing happened that God predicted that this terrible thing would happen, that it was not something that was a blessing, but something that was a punishment, something that was disagreeable for them, something that was an indication of the divine power. Now if it was actual blood there, I think it was unlikely, but that doesn't matter. (question 15) Yes, we might do that next time.

(end of record)



But to pick out the firstborn out of all the land of Egypt who died in that night to discriminate beyond any chance or accident. And so this last plague ~~was~~ is one which could not ~~possibility~~ be doubted it was actually the hand of GOD, and the hand of God in a way to cause more misery than any of the others. Question: Is there any other record of that particular plague? Answer: No, of course as far as we of today are concerned we have only this ~~description here~~, Scripture, we have no other evidence about it. Now perhaps just a word there, I'll speak about it a little more about it next semester, we're going to look a little more at Egyptian archeology, but I should say this about Egyptian archeology that most that we have of Egypt is what the people wanted us to have. The Pharaoh's put up monuments to celebratetheir great victories and that's what we have today where he didn't put up to celebrate their great victories, most people do, but of course sometimes there are things which would tell us these things and tell' us of weaknesses. Now in Egypt there's very little to do that, though there would doubtless be great evidence in the delta somewhere in Egypt of the defeats and miseries ~~and~~ of Egyptians at different peridds, but the delta is an area that is growing constantly as an overflow of the Nile, and as you go down there low in the delta region, as you dig down very far, you get into watery region that wouldn't be well preserved and it's very expensive to excavate and you go further south away from the sea and it's dry and easy to work and you find a tremendous amount of valuable maberial consequently, we just aren't able to say what might be, but in that other section where it is easy to excavate what we have are largely tombs add monuments put up and there it tells us what they wanted people to know and so Professor Pete who was an utter sceptic and a scoffer so admits it would be possible for such a tremendous calamity as that described in the losing of the Israelites from Egypt against the will of the Pharaoh to happen and leave no

trace, but ~~as~~ she thinks of that lightly, he says worse catrosophes than that have ~~happ~~ happened to Egypt and left no trace that we can discover, that is from the nature of our material. No trace that can be discovered would mean at present available, of course if you have half a billion dollars available to investigate that problem, you certainly could find many many

to the evidence that we have and we might be able to get an answer.

But with the amount of material available for research it is only natural to spend it where you get most results and ~~in~~ the delta region is not such a place, and so our knowledgè of the first born rests entirely ~~from~~ from the statements from the Word of God and for the Christian that is quite sufficient but for the unbeliever it is not an ~~and~~ answer for this particular miracle.

WE have in the plague an exhibititiøn of the majesty of God and we have the revelation of God as S@vior particularly in connection with the last of the plagues, and the last of the plagues has balled up with it somethingx that deserves a separate heading, D was the struggle with Pharaoh, and E is the Passover. ~~It is introduced very incidentally but actually it is of great importance~~

~~importance~~ . The Passover which comes in is introduced incidentally

The Israelites are told what to do introduced very incidentally. But actually it's a matter of tremendous importance, something ~~which~~ lasts far longer than any ~~one~~ of the other things and at this time it is an introduction to one of the great features of Israelite religion. So E, the Passover, Number one, the meaning of the word. The word the Hebrew word means to leap, or to jump over, or to spare, and the Passover celebrates, God's sparing of the Israelites, God's leaping over, God's passing by the door He passed them over, now that is a most remarkable thing. Where a people being delivered from the land, from opression in Egypt and rescued and brought out into safety should not have as a great commemorative occasion the feast of the deliverance, the feast of the rescue, the feast of the escape from Egypt but should have the feast of the Passover, the feast of God's passing over the ~~Israelites~~ Israelitesk and not including them in the punish-

ment upon the sins of the Egyptians. It is a most remarkable thing, you'll find hardly anything like it in any other . Our great national day here is the 4th of July on which we celebrate our declarence of our independence from British tyranny; there's no mention of any of anything wrong with us in any shape or form in connection with that day which celebrates the foundation of our nation. It is the deliverance of the gallant Americans from the oppressive tyrannical British, that is the whole thought of that day in its origin. Now you take the French, their great national day is Bastile Day and Bastile Day they celebrate the day when the people rose up and destroyed the great prison which was being used for the oppression of the people. That is natural to the natural human being, that you will celebrate the time when you have done some great thing, when you've made some great accomplishment, or even when there has come upon you some great deliverance, but that's not the thought of the Passover, although there's plenty of reason for such a thought at the time. It is the greatest thing in Israelitish history, deliverance from Egypt, freedom from the oppression of Pharaoh, yet that isn't the title of the Passover, nor is it primarily represented by the symbolism of the Passover. It is a most remarkable thing. It is utterly unparalleled in the great national celebration of other countries. There are people of course that look upon the Old Testament as simply the book of the glorification of the Jews, it's a great Jewish national book, and when I was talking with a young Jew once from Philadelphia and I mentioned something about some great thing in connection with the Bible in the Old Testament I mentioned another great thing about the Passover, Oh Yes, he says,

and he felt that this was the great book of the great Jewish literature. Well we have great books of literature of many nations but you will not find a nation in the world, I believe, that had a literature that speaks about the people, the nation that produced the literature in one tenth of the criticisms of them that you find so frequently in the

Old Testament. It is a book that was given through the Jews, but it is not the Jews book, it is God's book. And the condemnation of the Jews for their sin over and over in the Old Testament repeatedly, is something that is unparalleled in the national literature of any other nation, it is the sort of thing that may be written in other nations, but the people cast it aside and forget about it. We don't put it up on a pedestal and glorify it. It is a great evidence of the fact that this is not Jewish national literature but it is God's literature He gave through the Jews showing His attitude toward all people and showing the sin ~~of~~ of all the nations and showing equally much the sin of the Jewish people and the sin of the Israelites, the sin of the Hebrews, and so we have this great festival, the greatest in all ~~history~~ Israelite history celebrating the great deliverance which stands at the beginning of their national history and the central theme in it is God's passing well and over rather than punish them for their sins; it is a recognition of national sin and the recognition of individual sin. But another remarkable thing about it, our national festival in all our country are times when we celebrate something which we as a nation have done and we think of ourselves as one grand unit standing together against all the wickedness of the other nation. But here in the passover, you have the individual note ~~being~~ being right there in the beginning of Israelite history, each individual family must partake of the Passover and must make the mark of the blood on the door ~~as~~ as a sign that they have made the sacrifice, that they had done that which God had commanded. They were giving the indication to the angel, not that they were the ~~but~~ but that they were ~~the~~ one who was doing as God commanded as His means of provision whereby he was passed over that family in his punishment for sin. And so there is a recognition ~~for~~ of the need of individual salvation and a recognition of the readiness of God ~~to~~ to provide that individual salvation in response to that which He orders, to the means of salvation which He provides, the acceptance of ~~the~~ the indication in advance of the wonderful mercy which He ~~show~~ show by the sacrifice which he will

provide. The lamb without blemish, the lamb slain for the household. Now number (1), the meaning of the word, ~~the~~ Number (2) The Historical purpose of the occasion. God caused that in this ~~is~~ tremendously important and excited time of the leaving of the Israelites from Egypt, they would take time to stop and to view these things in order to impress these things on their minds, God knew which families were Israelites and God knew which families were true to Him. He knew which ones would do His will, He didn't need to have some blood to look at in order to know; the purpose of putting the blood on the door isn't in order to tell the angel so the angel wouldn't make a mistake, the purpose of putting the blood on the door is to ~~present~~ <sup>on</sup> impress the individual Israelite and the individual Israelite family the fact that as we are only under the blood that we can be saved; the fact that we need the individual salvation; the fact that we are sinners just ~~as~~ as much as the Egyptians and except as we avail ourselves of the means of salvation which God provides, we must suffer the same fate as they did. And so at this time which made ~~an~~ such an impression on the imagination of the people and effected their recollection for all future ages they were given this ceremony to be carried on year after year, century after century as an object lesson, as a type of these great vital matters, so that is the historical purpose of the ~~occasion~~ occasion. Number (3), the Sacrifice. The center of the Passover, of course, is the sacrifice. And it is stressed and stressed very strongly, the nature of the sacrifice. <sup>Now</sup> the sacrifices of the Israelites as described in the Bible are fundamentally different from the sacrifices ~~of~~ of Egypt, or the sacrifices of Mesopotamia. Those sacrifices are primarily the sacrifices of Cain not of Able that is to say they ~~are~~ ~~the~~ idea of the sacrifices of Egypt of which there was a tremendous number was that a present was given, an offering was given, some vegetation was brought, something that had been saved up was presented to the country or to the spirit of the dead, or to the God, the particular god. It is a making out of present that is the

sacrifice primarily in Egypt or in Mesopotamia. The idea of the shedding of blood of the central feature of the sacrifice is not present in the Egyptian sacrifices, sacrificial system. That is something which is different from Egypt from which they came out ~~from~~, but it is something that is in the Biblical presentation because of God's intention to make clear to ~~them~~ people, that without the shedding of blood there is no remission of sin. The sacrifice in accordance with God's command is the very center of the Passover. We find it described fully in Exodus 12 where we have the account of the slaying of the lamb without blemish and the eating of the sacrifice and the putting of the blood on the door, one lamb per household. We have some important references to it in Exodus 34:24, Numbers 9:7, and then we have, of course, there are many but I'm giving some outstanding ones, Ex. 34:24, Numbers 9:7 and then in ICor 5 we have the New Testament explanation of the meaning of this Passover sacrifice. We take I Cor 5:7-8 Purge out therefore the old leaven, that ye may be a new lump as ye are unleavened the removal of all ~~unleaven~~ from the houses, the ~~is~~ sign of the ~~removal~~ ~~of~~ removal of all evidence of sin. It is not sufficient to say, Christ died for me, and then go out and live as you did before, if you sincerely accept His sacrifice for you, you are anxious to have the sanctification which He is ready to ~~be~~ provide. You are anxious to get rid of the leaven out of your heart of all that stands for malice (end of side

For even Christ our passover is sacrificed for us; ~~first~~ therefore let us keep the feast not with old leaven, neither with the leaven of malice and wickedness; ~~but~~ ~~is~~ with the unleavened bread of sincerity and truth. Now, I'll not take time at this point to discuss naturalistic explanations which after all are based purely on theory, with no evidence for it, the theory of an attempt to explain on some natural basis how the people would have gotten started having such a ceremony as

this, we have the explanation given from the Bible, and if you're not going to accept it you can make all kinds of theories and you can try one and try another but after all, it's easy to let the imagination run. The question is, ~~What~~ what is the evidence and there is no evidence to prove any such ~~these~~ theories to be true, but the Bible ~~shows~~ tells us how it started and what it means and it is pretty hard to think of people establishing such ceremony like this merely on a natural basis. So we will mention number (4) the importance on meaning of the Passover. And of course that is quite obvious ~~from~~ from I Cor 5:7-8. ~~There is~~ <sup>There is</sup> much more meaning than the ceremony than would have been apparent to the Israelites that night when they were making their rapid preparations for the passover. There is much more than may have been realized by the Israelites at many times in their experiences but it is packed in there so that the picture of salvation and what it means and what is necessary and it is there for the Israelites all through their history to see, before ~~them~~ <sup>to realize it</sup> ~~realize it~~, to study it, and eventually, if their eyes were open to see Christ, the Lamb without blemish and without spot, and of course ~~the~~ <sup>for us</sup> ~~meaning~~ of the meaning of these passages is of tremendous importance today to drive home to our hearts and minds that which is the very center of our religious life, our redemption from sin, going forth unto even from the deliverance from Egypt which was wrought by the power of God and by that alone. From the Departure from Egypt and escape to the Red Sea. Now the people left Egypt and they started away as Pharaoh told them Get out, Get out in a hurry, Go quickly, and they started and they started and they went on and we read that they found themselves closed in in the land and they couldn't get any further by going back and going around and then they looked and they saw Pharaoh and his forces coming after them. And so we have the account of that situation where God led the people get entangled in the Red Sea get thrown back to the point where it seemed as if they couldn't get out ~~without~~ without coming back and

going around and Pharaoh was coming behind them. We read in Chapter 14:8 The Lord hardened the heart of Pharaoh king of Egypt and he pursued after the children of Israel. The Lord made Pharaoh's heart stubborn, Pharaoh had said, I'll let you go, get out as quickly as you can, Pharaoh said, the people are entangled in the land the wilderness has shut them in, he said I will go and I will bring them back into slavery.. And so Pharaoh comes after them and they are in this situation which God let them get into under that He might again impress upon the mind the great lesson of His power and His leadership and of their inability to go without Him. And so in verse 13 we read that Moses says to the people "Fear not, stand still, and see the salvation of the Lord, The Lord will fight for you and you will hold your peace. Then the Lord said to Moses Wherefore criest thou unto me? Speak unto the children of Israel that they go forward, but lift thou up thy rod, and stretch out thine hand over the sea, and divide: and the children of Israel shall go on dry ground through the midst of the sea. What does it mean through the midst of the sea? Does that mean underneath the sea? it probably means sea on both sides, through the midst of the sea, it a place for the Red Sea/ They would go on dry ground through the midst of the sea and so we read on in verse 21 that Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night and made the sea dry land and the waters were divided and the children of Israel went into the midst of the sea upon the dry ground, and the waters were a wall unto them on their right hand and on their left. Now when Christ said of Herod, Go tell that fox, He didn't mean that Herod was a four footed beast nor did He mean that Herod made the sort of sounds that a fox makes. He was using the word fox as a figure to show what Herod was, to show his character. Now when we read that the waters were a ~~like~~ wall to them on the right hand and on the left, does that mean that these waters were changed into a wall? that instead of having any water there, you had a wall



with wall paper on it? Or does it mean that the ~~like~~ water took on some of the qualities of wall? Does it mean that even as Herod had certain qualities typified by a fox that the water had certain qualities which are characteristic of a wall so that it is a figure of speech, that the waters fulfilled the functions of a wall. Is that what it means? Or which of the two does it mean? Well, it would be either one certainly it could mean either, we have to read the context and see which one it was. But we find that the way that it happened was that the Lord caused the winds, the sea to go by a strong east wind all ~~that~~ that night and made the sea dry land and the waters were divided. Now somebody has said, This is perfectly silly it is utterly impossible because if you had such a terrifically strong wind blowing through there that it held the waters up on both sides in a great wall because of this great force of air going ~~thru~~ through that nobody could walk through it would just knock you over when you started and tried to walk through. Although that is evidently not what the wind did. But the wind caused the sea to go back all that night and made the sea dry land and the waters were divided. Well we have the words here, we have the account; we know that just as the Israelites were there, as they needed help, God gave them help, and He gave them help by means of a wind, and a result of giving of help was a division of water so that the water was a wall to them on both sides and they were able to cross through the sea on dry ground, not under the sea but it means where the sea was, it means with sea on both sides. Now T.H. Robinson gives an interpretation of it which in his language falls again as in the last sentence of the previous thing which I read to you from him ~~into~~ into a rather sneering attitude which is certainly utterly wrong, and yet I think he has some facts here which are important to consider and I think the facts not interpreted as he interpreted them but correctly interpreted are of importance as giving us what I think is the most probably explanation

of what these words mean. But of course it would be perfectly easy for God if He chose to simply reach down and pick up the people and put them over on the other ~~side~~ side, He could have done that very easily, or He could have picked them up and put them down in Palestine someplace, or He could have done it any way that He chose ~~to~~ but the way that He chose to do it, was to cause a wind to make the sea go back and ~~in~~ make the sea dry land so it sounds as if the wind was the factor which God used for the purpose, so if <sup>interposition</sup> was something that was a direct supernatural ~~act~~ of God it would sound as if that was the creation of the wind rather than the turning of the water into the wall, or making water in some supernatural way to stand upright in stead of leveling out. It would sound as if the wind was the factor which God introduced, that God produced for the purpose that God used it. Well, now I'll read what Robinson has to say. He says we have no means of knowing for certain where the crossing took place, the sandy stretch between Suez and the southern end of the Bittar lakesis raised only a few feet above sea level and ~~it's~~ it's probably wholly or partially covered with water in ancient times. Shallow water of this kind may easily be driven back by a strong wind, leaving the sands bare. With the dropping of the wind the water returns coming probably under the sand first as it does in many such places with the tide, and forming a quicksand in which the wheels of the chariots would first sink. Finally as the dry space filled with water the infantry and the others would be caught and drowned. Now so far it seems to me very reasonable, now he begins to show his attitude. He says we must remember that for the most part, Israel was unfamiliar with the sea, and movements of this kind would almost inevitably appear miraculous. There can be little doubt that some unusual coincidence facilitated the escape of at least a portion of the tribe and that this was ever afterwards remembered as the first great interference of Jawway on behalf of the people. Now you see his attitude toward the end is utterly unChristian, utterly wrong, but that doesn't mean to say that the

facts he alleges might not be what it meant by the account. We're not told as we said that God ~~k~~ lifted the people up and put them over there, and he caused that they should suddenly disappear from this spot and be at another, there is nothing said about His causing the waters to freeze so that there were two perpendicular walls on either side of them, ~~it~~ it was not cold that was the agent which God used here, it was wind, and the statement that the Scripture makes is that the Lord caused the sea to go back by a strong east wind all that night and made the sea dry land and the waters were divided. It impressed me as the most colorful interpretation of it, but you have an area there which is somewhat like this, so that the water comes here, and you have over on this side ~~six~~ eight feet of water, and you can't tell as you look at that ~~water~~ water which sides are comparably shallow and which sides may be six feet deep, you can tell, particularly when you come to it there, and you haven't been there very long and you're looking around for the best way to go and you look around and you see the Egyptians. Now under those circumstances, God sent them over and told the people to stand still and see how the Lord will give them victory. The Lord will deliver them when they go through the sea on dry land. Then God caused a great east wind to blow all through the night and so the wind blows and the water is blown in this direction and the result is that the water heaps up over ~~here~~ somewhere so that to the level it is higher over there than over here and would naturally occur from such a wind and the level over here comes down to about here. And the result is that this protrudence under the water, this irregularity in the water is now dry land and there is water on both sides so that Pharaoh's troops can't come in here and attack you, or in here and attack you, there is a wall there preventing him from doing that, there is water ~~at~~ there protecting from both sides, there is no way he can get at you except by coming directly this way from behind. And consequently the people are able to walk across on dry land and then when Pharaoh's armies

start to pursue them through ~~the~~ here, the winds stops blowing, the waters come back, the chariot wheels are caught in the sand mired there and they are covered over. Now that seems to be to me that what the verse here describes rather than the water stood upright or anything like that.

Question <sup>14</sup><sub>2</sub> What is a wall? Is a wall something that is upright, or is a wall something that is a barrier? I think that the wall here is not perpendicularity nor hardness, but it is impassibility, that on both sides there is water which makes a protection, a barrier, or a wall.

(question 15 <sup>1</sup><sub>4</sub>) (laughter) Yes, because that is what this verse says.

"And Moses thretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided." Now, it sounds to me as if it were the wind that did it. (end of record)

According to my diagram of the coast is flat and only shows one dimension, two dimensions. It shows the, you are one of the children of Israel heading down toward that and that is to the right and to the left of you and straight ahead. That merely is a  $\frac{1}{2}$ , and of course in this direction, it would extend quite a ways too naturally. (question) 1 No, it isn't water flowing, it is a lake. (question) No, they crossed in the middle of the lake. You see, it is not a river, it is a lake. The Red Sea, but it isn't Red Sea in the Hebrew, it is Sea of Weeds, the word is ( ), Sea of Weeds. It is translated in the Greek as Red Sea, but the Hebrew is the Sea of Weeds. And it means simply a lake there that they came to, a body of water, and any lake, if you have a strong wind blowing in one direction, you will find that the level of the water is higher at one end of the lake than at the other and if the water was blown by the east wind, blow it over here, a mile or two over this lake, you might have the water over there several feet higher and then the water would level out again when the wind was not there driving it over. (question 2) That is the 15th chapter which you are reading, which is the song of Moses, the poetic song of Moses in praising the whole situation. In vs. 8, "the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, and the depths were congealed in the heart of the sea" You see that doesn't mean that God had a nose there that was , it is a poetic praise to God and from that poetry, you may get further light on it definitely, but it is much more apt to contain figures of expression than the account of the event. The real one made. But it will contain more inevitably ~~elaborately~~ in a song such as this. (question 3) Well, the flood means a great body of water. The word flood simply means a great body of water, a lot of water. (question 3) I will have to look up the Hebrew on that, I don't know. I mean this particular word is rather uncommon, I couldn't say. (question 3 1/3) No, I would think it likely that that particular place they would be going north to South or South to North, that particular place,

because it speaks of the east wind blowing. Now, of course, it might not be, but as you go through this wilderness you go different directions to go to places naturally that is a general line of direction. (question 3 3/4)

Yes, but not right here now. You see this is a big lake. It could go several miles in this direction and the water from this part goes over towards that side and would be that maybe a mile over here 4 1/2

but over on that side it could be quite a bit higher than here because . (question 4 1/2) Yes, but the Scripture says that there was water on both sides. Yes, there was an obstruction. (laughter)

And so if the water was on both sides, it would seem that ~~if~~ if the wind was blowing <sup>it</sup> in the opposite direction that on this side it would be a depth as on the other. (question 5 1/3) Well, that is just like the question

of the fox. When the Lord said, "Herod, thou fox," we know then, that he didn't mean of course the four footed beast. Well, now you can use in Scripture ~~ay~~ as a figure. I mean that there is hardly a word in Scripture than ~~but~~ you will find some places used in a figurative way. You do not have a succession of words all used as figurative. That wouldn't make sense. ~~passgges~~ passages primarily literal, but in the course of it there

may be individual words used in a figurative way and when it says the waters were a wall to them on this side and on that, they were a wall to them.

It is like where you read that God says to Moses, he says, you go and you will be a God to pharaoh, and Aaron will be to you a prophet. Well, now Aaron wasn't a prophet and Moses wasn't a god, but he meant that ~~SMoses~~

toward pharaoh, to pharaoh, Moses would seem like a god because he would have the qualities of a god, he would be one that would be able to do things far beyond could be, so it would look that way to pharaoh, and he

meant that Aaron wouldn't be a prophet, Moses was the prophet, but Aaron would be Moses' spokesman just as a prophet is God's spokesman. He used the word God in the figurative sense, and he uses prophet in the figurative

sense. He says you will be a god to pharaoh, and ~~phax~~ Aaron will be a prophet to you and here he says the waters were a wall unto them. It doesn't

say the waters were a wall. They didn't change into metal, or into wood or something. They didn't become a wall. It could be easy to get waters perpendicular, all you have to do is freeze them, but that is not what he says, they didn't become a wall, they became a wall to them, that is a protection for them on both sides. Well, now if someone wants to think of what probably happened here, instead of this the Lord made the east wind blow these waters up perpendicular and these perpendicular here and you have two perpendicular piles of water on both sides of you between which you walk, why I can't see any great harm in thinking that, but it doesn't seem to me that is what the Scripture says. It seems to me that what the Scripture says corresponds ordinarily to what I've . (question 7½) I can't think of any other way. So that actually where you stood on the shore you were lower than the water, and the water was higher and you were lower because the wind was blowing. I know they could do that in Long Island, it could conceivably do it over in (question 8 ¾) Now I would think that this might have been 20 or 30 feet here, but I would think that three or four would do just as well. (question 9) Yes, probably it was more than three or four because it drowned the Egyptians. Probably it was at least 8 or 10. Well, now I am merely trying to take the verse in the Scripture and see how to interpret it. It says that the Lord caused the sea to go back by a strong east wind. The word back is not in the original. The Lord cause the sea to go by a strong east wind and made the sea dry land. Well, now that seems to me to require that they were going from North to South or South to North because I cannot see, it is not merely that it would be difficult for them to walk with the wind hitting them from back or front that was strong enough to move water to make two walls. I don't see how the wind would do it anyway. I can't imagine a wind going against the lake directly in such a way as to make two walls of it. God could certainly cause the waters to be frozen and you have a like that, but that is not told ~~what~~ <sup>what we are</sup> happened. (question 10) You mean instead of its being so wide but narrower? Shallow, it is covered with water or-

dinarily. (discussion 10 $\frac{1}{2}$ ) Yes, and it might be that way instead of this. It might be narrower at the top and getting wider, be sort of triangular across, but covered ordinarily. There may be a wall on both sides as a wall to them. As a protection to them from the waters around. (question) 11 At this particular spot I would think it likely they would. Because the East Wind did it, but of course that doesn't mean that when the Scripture says the east wind it doesn't mean that the wind would have to come from due east, it might be a southeast wind or it might be a traveling northwest. We are not told the exact direction of the wind, but I would think that most likely they were traveling more or less at right angles to the wind. Although as Mr. Zumbach points out, the wind could have been from directly behind them and then there would be just a little shallow place first to go through and then after that they would be on this triangular piece. (question 11 $\frac{1}{2}$ ) No, we don't. Well, there is quite a lot of country through there and it is hard to know exactly where it would be, but Robinson found a spot that he thought fit rather naturally with what it may have been. I think a good many places might have been, (question 12) but of course when it comes to making soundings and seeing where, you have shallow places like that under water most anywhere you want to go. You will be going in a lake or a bay and you come along and all of a sudden your ship, if you have a boat that takes any depth, all of a sudden it grounds and that is why we have charts made to show where the shallow places are to avoid in navigation. (question 12 $\frac{1}{2}$ ) Oh, the Red Sea is the Greek translation of Gaza, the Hebrew is the Sea of Weeds. We don't know just where it is, but there are the bigger lakes up north of the Red Sea which would seem most likely to be the place and I would think it likely that here it wasn't more than a half a mile or a mile in fact. (question 13) I don't know, it comes mighty fast. (laughter) (question ) The Red Sea as we know it is a very large body of water, not so terrifically wide, but long, and it has two long branches like a Y. A very long thing that reaches a very long distance and in the portion of that that is near here, which most doubtless



fits the description the most in that, and it doesn't say Red Sea, it says the Sea of Weeds. But, of course, the matter of names for lakes is a matter which varies from period to period anyway greatly and there are many different names given to natural places. We don't have any marker to put there at the time to show just where it is. We aren't sure of it, we have the ~~description of it~~ Scriptural account of the type of thing which happened and if you read what the wind did something like I did or what Mr. Zumbach suggested, seems to be a carrying out of what this verse here says. And I don't know of anything else that did. It doesn't seem to me that to say the waters were a wall to them means that the waters stood up perpendicular. I think it would be very easy for God to make them stand up perpendicular, if he wanted. All he had to do was to cause them to freeze there and make them ice, but  $14\frac{1}{2}$  and we have no right to

at the time. (question  $14\frac{1}{2}$ ) Not particularly. Why what pharaoh said in the beginning was they are entangled in the wilderness. That is what he said this, and I would think it was entirely possible that the Egyptians had planned out the whole thing 15

they would go clear ~~ground~~ and headed the , but the account we have they suddenly decided that

quickly they hadn't dreamed of such a thing as this happening and it might happen again or a several hundred years later, but at least it doesn't happen often enough to be something that a person would stand on and count on and here it happened just at the time when it was needed.

(question)

(end of record)

The author of it is a great student of Science. I believe he studied Educational Psychology (laughter) and Science to great lengths according to the description. I didn't see anything that ~~lead~~ <sup>led</sup> me to think he had any particular amount of scientific training in ~~his field~~ <sup>astronomy</sup> or in physics or in archaeology and my impression is that his knowledge in those

things is largely second hand from reading what other people say without himself having done any great amount of work in this field. The impression I get of ~~the~~ <sup>his</sup> stories, is that they are theories of which it would be pretty difficult to say they could not have occurred. It would be altogether possible that such momentous happenings in the, among the heavenly bodies could happen as he describes, but they are too remarkable and unusual to be accepted without very definite evidence. With what evidence of others have worked in it, you have <sup>n't</sup> very definite evidence about the fact which he assumes in it and it seems to me that he goes way beyond what we have any evidence on. And as it is it only explains a certain, comparatively small amount of the events in Scripture if  $1\frac{1}{4}$   $3/4$  were true, they don't relate to the flood at all, for instance, or certain other aspects of Scripture statements. According to his theory the world used to revolve from west to east and then it changed and went from east to west in Joshua's time. Well, now, I would think if that was the case that in ancient records and pictures we would have pretty definite evidence of the sun before that time rose in the west and set in the east and I don't know of any archaeology scholars who believe that to have been the case. Now it might have been the case and we just not realize it, but it seems to me to be too tremendous a thing to take simply on the basis of the suggestions of a man who doesn't seem to be a specialist in this at all, and so this is the sort of thing that might personal recommendation is that a person stay away from and be very leary of and there may be something to it but let us get a lot more evidence and be absolutely sure before we anything on it or amke anybody think the truth of our religion rests upon theory, ~~because~~ There has only one man persented and he not a specialist in that field. That is the impression I would have of that book. (question 3 1/3) Because he read it in a hurry. Well what would be the difficulty with that? (discussion 3 3/4) Yes, well now I think there are two points in the question that Mr. Palmer has raised and I think it is' very good for us to glance at. (question ) Oh, yes a whole lot of difference. (laughter)

There are two points in the question that Mr. Palmer has raised that I think it would be good for us to take note of. And what is this that at first <sup>sight</sup> you will find numerous apparent contradictions in the Scripture. You can find them anywhere at first sight as you can in any book. Add if in 3/4 of the cases you will find that where people find contradictions or discrepancies that on close examination you find that they simply had not read the passage carefully. You will find that in the bulk of the cases that is true. <sup>(alarm goes off, much laughter)</sup> Somebody must have put this up here to wake you fellows. I hope everyone of you will follow this example at home. (laughter) That is one thing to remember about apparent contradictions, it is ~~not~~ following the passage carefully, you will find that in most cases they disappear on examination. ~~Every~~ often, for instance you will find the statement made which on close examination is simply giving the meaning of the thing, or giving the future interpretation or the way in which it is to be used in future days. Now in this case Mr. Palmer has raised, we are told that the people are to leave the land of Egypt in haste. God is going to permit them to leave suddenly with nothing holding them back. He is to make pharaoh to permit them to go with nothing holding, but it is to be done ~~peace~~ hastily. Pharaoh gives the word and out they go and consequently they ~~are~~ are not to take the time to raise the bread. They are to go in haste and we read in vs. 34 "The people took their dough before it was leaven." We read in vs. 34 in this chapter. That was a feature that showed the haste of their going. Then we read in the command that is given that if they are observing the passover, in all their habitations they shall eat nothing but unleavened bread. The command is related to the situation. Now that is one point we are to notice in connection with what he said. There is another which is also interesting and important which is quite different from this. He spoke of haste as being the only thing apparent here and yet later on we seem to think it rather as having another meaning 8 . And that is very important in the understanding of the ceremonial or memorial. The ceremonial and memorial reminds you of

the original debt and consequently the fact that at the passover they keep all leaven out to indicate the haste, you can bake up flat cakes in a hurry. You don't have to take the time for it to rise. You don't have to take the time to mix the leaven with it. It is a memorial of the way in which they are rushed out of Egypt in haste when the deliverance finally came. That in the memorial God also has spiritual lessons and God causes that this removal of leaven which originally indicates haste shall come to indicate the removal of that which is sinful, the indication of all that in the heart, in the home which is to be taken out. And so in any case of a ceremony, you have two things in it, perhaps, you have simply a memorial of an event, and you have to have a spiritual typical representation of a lesson which God wants to give and so this being the case why it may seem to be a contradiction, but as you look closely you find that there are the two aspects and you will find them in just about anything. The ceremony is not the important thing. The important thing is what it signifies, but the signification may sometimes have these two different aspects mingled with it. Looking in the back of the room I see that the alarmclock was by several . There is room up here for six or eight of you if you would like to come up here. There is plenty of room here. You will hear better I believe. Now Mr. Palmer's question of course dealing with last semester's work but it is very closely connected with things we are going to discuss this semester. Most of you were with us last semester. We have a few who are new this semester who are in this class and in that connection I would like to mention for your benefit that we have been looking at the history of the O.T. history and have now gone up to the 20th chapter of Exodus. We have been arranging it under an outline and we are going to continue with the same outline that we have arranged. For those who were here last semester we expect them to be constantly reviewing, we will constantly be referring to material of last semester. It is a four course rather than a half year course, but for those who come in at this time, we will give them some special work to take

the place of the reviewing so they won't feel left out and they will be able to get their full value out of the semester. (laughter). Now another thing to mention about is that this course requires Hebrew in process as a prerequisite, and as the semester goes on we refer more and more to Hebrew words and we will be using it. But in this course it is not a feature that takes a great part of the course and consequently I always make a practice of permitting individuals who do not yet have the Hebrew to take the course with the understanding that before he receives his final credit, they have some extra work to do to make up for what they miss, by not having the Hebrew portion of this course. It is not a great amount but it  $11\frac{1}{2}$  their credit in this course until that is done. So that the few who have the Hebrew in the process should not feel that you are terrifically hampered when we discuss things that you don't have the Hebrew background for. We can't go very far into the Hebrew here because half of the class have only started this last semester and consequently we have to be very restricted, but there are places where 12

from the Hebrew. One other thing, we have two in the class who began it two years ago, in the middle of the year and are now taking the other half they didn't have or we didn't <sup>get as far</sup> ~~give it to~~ this semester as far as we did then so there will be a little overlapping, but I don't think that will hurt them, we will expect them to know that portion extra well. And one more thing I ought to mention is the lesson for next time. For next Thursday, I'll not assign the numberization of the words of the Ten Commandments. I hope a good many of you know that already, but I will ask you to know the order of the 10 commandments. So that you will know what each commandment is talking about, each of the ten commandments. The order of the 10 commandments and then to read two passages, ps. 119, 97-113, and Ps. 19:7-14. Now these two passages you will find deal with God's law. I want you to look at these two passages and to write a brief discussion of them. I would like you to gather from these passages just what is the purpose of God's law. Do these passages indicate that God's

is that which if we fail on some point & we are lost and if we manage to carry it out fully we are saved? I shouldn't say we, I should say those to whom it is addressed. Is that the purpose of it? Is God's law something that is spiritual, that is meant for an earthyl people that is not a <sup>good thing</sup> ~~IX~~ but is a ~~IX~~ and an injry from which they would fain escape. Is it a burden under which the Psalmist groan? Or does he feel that God's law is a good thing? What is his attitude toward the law of God in these verses? Waht different ~~IX~~ views about it? You won't have any review~~ing~~ to do about next time so you can put the two hours on it, besides learning the ten commandments and the study of these two passages and bringin Thursday at our class Thursday morning the statements of your conclusions. And then we will begin now with ~~IX~~ ~~IX~~ V. Israel in the Wilderness. We will call it Israel in the wilderness in our discussion in class we have just come up to the crossing of the Red Sea, the flight from Egypt and the excape to the Red Sea and now there is quite an important change in the hsitorical situation and so we take up this heading. (end of record)

in the wilderness which runs through the rest of the passage. And the importance of this section can be divided into two aspects. One, the historical importance. It is important for us to know how these facts occur. It is important for us to understand how God took the people after they left Egypt and how He~~x~~ brought them into the Promised land. It is important for us to see the fact that these things actually did occur and that the~~xy~~ are not contrary to that which is historically proved. Of course, if we believe in God, we know that God could easily if he chose, simply lifted these people up out of these places where they ~~they~~ were oppressed in Egypt and have laid the~~m~~ down in the middle of Palestine. He could have easily done that, but that is not what God did. God acted within human circumstances. God intervened in some ways contrary to and superior to the normal working of events of this world, but in the general he acted in the midst of human circumstances. And consequently it is important for us to understand that this is a historical event which has many great similarities to many other historical events even though there are certain points at which God intervened in supernatural ways. In a historical situation, that details of the action are tremendously important and vital for any Christian to know. When I was taking graduate work some years ago at the Univ. of Penna., the head of the Semitic department there made a statement to me one day. He was very much irritated, disgusted, because the instructor in History in the same university had made the statement in his class, Hebrew History, that the Hebrew language is something that Christians had invented in order to throw mystery around the foundation of their religion. That in a University in which there was a department in Semitics, advanced scholars teaching the details ~~of~~ of these historical matters, this historical language. He was tremendously disgusted about it, he himself 3 stated to me that a great part of the liberalism is superficially denying things that we know nothing about. Well, now there is no great advantage <sup>to the cause</sup> ~~because~~ to the cause of Christ in our taking the opposite extreme and just superfi-

cially affirming things without understanding them or knowing what they mean. It is vital to know that this Bible is not ~~just~~ built on kindly combined myths or legends. It is not something that is made up out of whole cloth, it is absolute fact, that God did work in these ways, that these things occurred, that you can trace back ~~to the~~ the history of Israel and the separation for the coming of Christ to these steps here described. And then there is a second reason why  $\frac{1}{2}$  this section by the history is important. #2, Spiritual lessons. The Bible, all of it, ~~is~~ <sup>food</sup> for all God's people. Some of it is food for particular kinds of particular situations, but in all of it you find the principles that are vital for God's people in their life and in their actions. And so in any part of the Bible you will find spiritual lessons which are vital for each one of us. We may be lead astray if we try to interpret these spiritual lessons without understanding the historical situation and knowing the factual matters involved. But we can devote our attention exclusively to the historical situation and pass right over the spiritual lessons and receive no value from them, but God wills that we take time to study it from that viewpoint and to see what it means for us and this is a section that is especially filled with spiritual lessons. We will not, of course, attempt to deal with the lessons now, but we will look up ~~many~~ <sup>ough</sup> of them as we pass through them. But I will simply mention A. here, that it has many spiritual lessons for the church as a whole. In Acts 7:38 we find that Stephen made the statement before the Sanhedrin referring to Moses, "This is he that was in the church in the wilderness." He ~~refers~~ to the fact that the church was there in the wilderness, that Israel was the true church then. It was a church of those who were professing belief in God and salvation by the means which God provided and so in this section we have many lessons for the church as a whole, and in B, we have lessons for the individual believer. There are a few sections of the old Testament which are more important for the individual believer than this section which runs from Exodus 12 to the end of Deuteronomy. It is a very important section because it is the section which deals with the



wilderness journey of the Israelites and this wilderness journey of the believer. The believer like the people of Israel have been redeemed

6~~1~~ . The bulk of the people of the world are in Egypt. They are under the oppression of sin. They are in a ~~difficult~~ situation from which they can't escape and from which they do not want to escape except occasionally when the oppression becomes so severe that most anything would be preferable. They are in a disastrous terrible situation, the end whereof is death. They feel the terrible need of something better, but they are so tied to it that it required a supernatural intervention to cause them to really be ready to step out and to leave and ~~it~~ to make it possible for them to leave. The Christian is not in Egypt. He has been delivered from bondage, he has been set free, he has come out of Egypt and there are many Christians who think of themselves as back in Egypt and have the feeling of peril that they make some little infraction of the law that will land them in misery and eternal suffering, they feel if they <sup>as</sup> were back there and their behaviour toward God and his law often is like that of the people under the oppression of Pharaoh. We need to realize that if we have believed in Christ we have come out of Egypt, that with our deliverer, we are free, that we have a permanent salvation, ~~that we have as Moses said~~ we are entirely away from it, as Moses said to the hosts of pharaoh, you shall see them ~~no~~ more. They will never again return to your jurisdiction. And that is very important and a great deal of worry and suffering and misery comes in the life that many Christians, not so much in these days, when general indifference is so common in all types of human society, but in many ages of the world history and for some extent today, this is a danger and a trouble that bothers many Christians. They do not realize that they are out of Egypt, that they have been delivered, that Christ has redeemed them. They have passed through the passover, they have passed through the Red Sea, they have come out of Egypt and so there are many spiritual lessons in this section which deals with those who have come out of Egypt. Now, there is not only that aspect, there is the other aspect/ they are in the wilderness journey and they are on

their way to the promised Land. And I think you will find more trouble with Christians who today in our particular day of more individuals, are making an error on the other side rather than on the first side. They are not so apt to think they are still in Egypt as to think that they have already reached the Promised Land. And they expect that they are going to be in the Promised Land and they look around and they find they aren't and then they become discouraged and some of them begin to long for the leeks and the garlic of Egypt and others of them blame it all on the people around them and think they are living in the Promised Land and it is only the other people who have fallen short. And the ~~offici~~ Epistle to the Hebrews tells us ~~very~~ clearly that we are like Abraham, those that seek a country, that our citizenship is in Heaven, but we cannot expect in this wilderness journey to find things as they will be in the Promised land. We have come out of Egypt. We are entirely free from the dominion of sin. We have been redeemed from the control of Satan. Our eternal salvation is assured as we have believed in Christ and have come out from Egypt. We will never return, but we are not yet in the Promised Land. We are those that seek a country. We are heading towards the Promised Land, but as long as we are in this life, if the Lord tarries, we are in the wilderness journey. We have God leading us with the pillar of cloud and the pillar of fire ~~that~~ rather than the close personal intimacy that you can have when you see Him face to face and know Him fully. WE are in a transition state and the Israelites were in a transition state at that time and <sup>historically</sup> consequently there is hardly a thing in the history of the progress of the Israelites from Egypt to the promised Land which does not, which is not filled with spiritual lessons for the Christian, showing him the dangers he will fall into, showing him the misconceptions that he can get, showing him errors and mistakes that he must avoid if his life is to be fully used as the Lord would have it to be used and fully satisfactory to himself. There is so much on the general importance of the provision of the wilderness journey. Now c, note in general, things which refer both to the wilderness journey of the church

and of the individual believer. Small c under 11½ the foundation, note in general the foundation of the wilderness journey , and that we must never forget. The Israelites in the wilderness journey are always under the shadow of the deliverance from Egypt. They always are rejoicing in the deliverance from Egypt, or should be. It is something that is a vital constant factor in their lives. It is not the only factor. They do not stay on the of these, it is always look what we have come out of, and spend their whole time there, they move on and we should in our Christian life. We should move on. God did not call us to just salvation. The first was the whole thing, there is more to do and he didn't tell us to spend all our time in it is simply getting others across that first, but most vital dividing line. Note that is very very important as it is the foundation. It is constantly to be kept in mind. It is constantly to be stressed, but we move on beyond, but we never leave Him. We will find the most orthodox creeds you ever want to find

13 . Many a minister will find the most orthodox ~~preacher~~ creed you want and yet you can listen to his sermons Sunday after Sunday and you would never suspect that these were the things that he believed. I remember back in Los Angeles one time, I was taking some notes in the Bible institute of Los Angeles and they had some ministers come in to tell about their particular denomination and they had the past or of the targets Presbyterian church in town come in and they asked him to talk about doctrinal creeds and he did and he gave a very fine message, but he began with showing us that at one time people had come to him and said, we wish you would give us some doctrinal sermons. We would like to know what we believe. And he said that he told them, do you think that I want to empty my church, why 14 thing, why I would empty my church. And they said, Well, give us one or two, and he said that to his amazement he started in giving them doctrinal sermons and the crowd increased and so he decided that he might as well keep on giving them. Well, there was a man who had found

all the creeds you want in the 14 but the impression he gave to us  
 was what would get the people into the church.  
 God doesn't want us to not care whether we get them in, He wants us to get  
 them in, He wants them to come. But the purpose for the minister is not to  
 entertain people and keep them coming, but the purpose of the minister is to  
 give them what they need and the one thing that they need to is the  
 knowledge of how to be saved through the Lord Jesus Christ. And I have al-  
 ways felt that if you will hear a minister two or three sermons and in  
 the course of them you do not hear a presentation of the way of salvation  
 thru faith in the shed blood of Jesus Christ, and that alone, I have always  
 felt that he can find all the creeds he wants to find, but the question of  
 whether he believes in these creeds is something that I am apt to suspect  
 is negative (end of record)

How can you speak to people who need this message and not make it clear?

I always feel that a truly Christian sermon must at least once with-  
 in the sermon somewhere bring out clearly that fact that salvation is  
 through Christ's death, and that only, must make that point clear. A mini-  
 ster should at least once ~~at/xxx~~ in every two or three sermons devote a good  
 bit of the time in making this clear to people. The foundation of our wil-  
 derness journey is the redemption and we can never leave this foundation.  
 #2. We find in the wilderness journey that there is a goal and that this  
 goal, we are they that seek a country. God has an objective for us. He  
 has something toward which we are to go. It is very vital that we do all  
 we can to lead souls into his kingdom, that is extremely vital. But that is  
 not the whole thing, and not in our individual lives either, for each one  
 of us he has a goal in our wilderness journey. Once and for all, but sanc-  
 tification is a process and he does not want us after having preached ~~us~~  
 to others to be ourselves a cast-way. By that he does not mean that we  
 lose our salvation. If we are saved once, we are saved eternally. But it is,

He has a vital purpose for each one of us, our development, our sanctification, our direction toward the goal that he has in mind for us. And so He has direct, He has preparation necessary, He has a definite purpose for each one of us in what we are individually to do and how we are to progress in the wilderness journey. And so it is vital that we have the goal in mind for each of our individual lives and to give others direction how they may head toward the goal that he has for them. #3 All through this account of the wilderness journey we find God's care for His people. God gives them water out of the rock. He gives them supernatural manifestations of remarkable care . And it was a difficult and tremendous thing to take a great number of people like this through the wilderness from ~~Israel~~<sup>Egypt</sup> to the Promised Land, but it is even more wonderful to take human beings who have been cursed by sin and who still have the influence of sin in their lives and in their outlook, to take them to the promised land. It requires supernatural care and the resources of God's care for our spiritual lives are and abundantly present, and it is vital that we see the examples of how he cared for his people, inspite of their unfitness and unworthiness, and when we apply them to our lives and learn to get the manna that he desires to give to us, and to get the supnatural care for our spiritual lives that is absolutely necessary if we are to make our journey successful. #4 4

of our wilderness journey, we find near the beginning of it the giving of God's <sup>law</sup>~~love~~. God gavethe law to the people and told them the principles that he wanted used in law. He told them how he wanted them to live. He went into considerable detail on points of special difficulties. He gave them the principles and a great many specific details ~~and~~ in showing them how their lives should there be conducted in accordance with God's law. And the Christian cannot simply direct his life according to the way he feels, or according to inferences from a few vital basic facts. He has the word of God. He has God's law as his guide, giving him his direction, giving him the principles, giving him the matters that God wants him to have in his

journey. And the Lord said to Joshua, this book of the law shall not depart out of thy mouth. Thou shalt meditate in it day and night. The Christian cannot ever live a satisfactory life simply by the repetition of three or four or even a dozen wonderful verses in the Scripture, vital as those verses may be. He needs all the Scripture. He needs the whole of the law that God has given. It is a wonderful provision that God has made for our wilderness journey, giving us His Word; as our book of principles, our book of direction, our book to show us what is vital for our . And so it is, this wilderness journey of the Israelites is exceptionally important for the Christian because it corresponds to the period exactly where we are and of the situations where we are and as we learn the principles from it we find much that makes it easier for us to understand the hand of God and his purpose in our own lives. (question 6) You cannot make any type

there always is a point which will bring out the vital and then there are the others that do not exactly correspond. Now in Hebrews the apostle says that we have gone thru the Passover, we have passed through the Red Sea, and he says, Let us not be like those who murmur and of whom so many died in the wilderness. I would think for the Christian life that these were examples of the terrible results which you might say could fall if we were not eternally redeemed in Christ. That is, God wants us to ~~depend~~ trust in Him and rest in Him and know that we need never fear the loss of our salvation. But He does not want us to have the idea that all that <sup>doesn't</sup> matters I can do as I please, that is not His object at all. The terrible results of sin are in what happened to the Israelites in the wilderness and they are the results which won't happen to us if we did not look to Christ constantly for help and direction and for leadership, but if we are truly saved we will ~~be/keep~~ keep on looking to Him. We may have lapses, we may seem to fall back, we may have terrible periods of falling back in our Christian lives, but if we are truly saved, God will bring us out of Egypt and turn our faces again toward the Promised Land. The Israelites at times were <sup>marching</sup> ~~not~~ in the direction of Egypt, but they eventually reached the promised land. Now

those individuals there, I think are given us as an example of the danger and the importance of it rather than that we need any of us fear the fate which is

8 . Now there is a fifth point under this to note in general at this point. That is the duration of the wilderness journey. How long was the wilderness journey. Well, it was until the people were ready to come in. The people marched out of Egypt and it was an 11 days march. They could have gone right into the promised land. God had the power to overcome the Canaanites. Caleb and Joshua said, God can open up the land to us, let us march into it. Moses said, Go forward and the people refused to go forward. God said, You have refused to follow God's will, ~~behold~~ the whole generation shall die in the wilderness and they spent 40 years in the wilderness before they went in. But this does not mean that God started out with a wonderful plan and had to revise his plan because they didn't come up to it. It was all a part of His plan. His plan had in it the effect and the result of sin which is in the world and the people were punished for their sin there, but his plan was in addition that they should be ready to go into the Promised Land when they wanted to. His ~~was~~ was that the nation as a nation should be first and cleansed by the dropping by the wayside of all those who were infected with Egypt. Even Moses himself remained in the wilderness. and did not enter into the promised land. And it is God's will that before any one of us actually in the promised land, that we drop by the wayside the many thing very very dear to us which have come with us out of Egypt, which we cannot shed, simply it is not the way that God is working in this regard in our lives, but we must be shedded along the way until we reach the place where Egypt is entirely gone and it is a new creature, not merely a new creature in essence, a new creature in the sight of God, but a new creature completely sanctified throughout ready for the eternal destiny that God has for us. And so the duration is according to God's definite plan and the Israelites left behind those marks ~~of~~ and traces of Egyptian life and culture which could not be eradicated physically from this generation. They were left behind. It was a new generation which went in as in the individual

Christian. It is an entirely new creature made over, not merely in essence before God as we through salvation, but made over completely, which enters into the Promised Land. The duration is according to His plan and so ~~so~~ we can pray that God will keep our feet in the direction that he wants them to go, to keep our eyes on his purposes for us, will keep us remembering the foundation of his wonderful redemption that he has provided, but we will know why point after point where that comes into our lives, which we do not like and we can't see any reason for it and we just think, why on earth could this happen, we can know that it wouldn't happen if it wasn't God's will for us and that it has some meaning, some purpose, some place in our sanctification in our preparation toward entering into His Promised Land. The individual in his life can know that everything that comes in is part of God's purpose and God's plan for ~~for~~ him and has a meaning and a lesson that is important, but the question is, will he get the lesson from it. Will he behave in it as God wants him to. Will he step forward as rapidly as God wishes him to in the situation which comes around and of course none of us do that fully, but we want to learn to <sup>do it</sup> ~~do~~ more and more fully. It is one of the discouraging things to read how in the life of the Israelites, the same incidents happen over and over. They say, we are thirsty, and they say, we are going to die here in the wilderness, and God gives them water out of the rock. And they rejoice and praise God for it and in a little while you find them saying all over again, we have no water, we are going to die of thirst, we and our animals, there is just no hope and God has to give them water all over again, and you say what silly people, can't they remember what God did for them before, how can they lose their trust in <sup>+</sup>Him so badly, and yet you will find individual Christians, people who are glorying in the salvation that God has given them. People who are rejoicing in salvation through Christ, who will just worry and fret about the things that come into their lives/ and the situations they face and as if God had no part. As if God hadn't brought the water out of the rock for them wonderfully in the past and wasn't perfectly able to do it



immediately if that was His particular will for them. But if he permits a ~~thing~~ to come into their lives, He has a purpose in it and if we have to pass through it we can know that he has some meaning for us 13½

and it may be that many of these could be escapes if we would be more responsive to his will and learn his lesson without having to go through the hard experience which are necessary in most of our cases in order that we shall these . On the other hand there are times when he gives some of us the wonderful privilege of going through experiences that are very difficult for us in order that we may be able ~~to~~ more effectively to serve Him in our dealing with others. And that we may be able to show forth what He can do in our lives and how His wonderful grace can work in us and bring blessing to many others through us. We may not know the whole reason of these experiences that he gives us, but we know that the duration of it all is important to His plan and that He controls it at every single step. 14½

the importance of this section. D, God's care for His people. This deals in general with the substance from chapter 13-ch.20, but we touch upon the principles which ~~it~~ relate to a great ~~of~~ many sections to the book of Numbers and then we will pass through it rather rapidly, our time is not very (end of record)

God's care for His people. #1 God's pillar of fire and cloud.

first part

(cannot get record because needle slips on first part)

The Christian can know of God's presence and know that He is leading, and directing. #2. Facing difficulties only when ready. God does not give us all the strength today that we will need for the whole year. He fits us and makes us stronger in order to be ready for the things that are to come, but his supernatural grace comes when we reach the situation where we need it.

Ex. 13:17. "And it came to pass, when Pharaoh had let the people go that God led them not through the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt." But God led the people not the direct way but all that round about way through the wilderness, and you say why on earth, didn't he go right straight up and it would have been so easy. Well, they weren't ready. They weren't ready to meet the difficulties. God had to get them ready first before He cared to take them up there. And so He let them have what seemed to them to be a round about way, but he was preparing them to face those difficulties . The supernatural power came when it was needed, but the direction was in his hands. #3. It is filled with object lessons like the deliverance from the Red Sea, object lessons of God's wonderful ~~grace~~ grace which has meanings and blessings for each one of us. #4. bitter The water sweetened by God's provision, Ex. 15:23;26. The bitter waters are there and we will often find them. Here God provided the means of purifying them. God could have had them pure before they got there so they wouldn't be any bitter waters there when they came, but he had spiritual lessons there for them. He purified the waters in their presence in front of them. They saw it happen to give them the spiritual lessons. And we will have many similar experiences in our lives. Ex. 15-23-27. Oh, I forget the clock is five minutes fast and so we have another five  $\frac{1}{2}$  minutes before class is through. #5 *The quail* and the men. He provided the food for them

and not merely the food that was in abundance and plentiful and sufficient, the manna, but he provided the quails for variety, which he gave them when they murmured. He provided a different type, 3 3/4 and He gave it in such abundance that they were tired of it. He gave plenty of variety. He provided all that they needed and we can know no matter how hard journey ahead the is, God has the provision and can make it. It may be His will that we 4 . The people didn't sit in their cabins or in their tents and all of a sudden the manna fall on the table and landed in the dishes, they had to go out and get it. God sent the quail and the people had to go out and strike them down and clean them. He has a part for them to do in it. They might have to work very hard to get it, but the provision is there and is sufficient for them, and he did not expect them to take so much time in getting it that ~~if~~ they would not be able to do the other things that He wanted them to do. It was proportional to their means. #6. The waters provided. Ex. 17: 1-7 The smiting of the rock. Now you ask about that, does that mean that all of a sudden God supernaturally created water so that it would come out of the rock, or does it mean that there was water there in the ground, there was a spring there, there was plenty of water there already and had been ready for centuries perhaps, all that was needed ~~for~~ was to break a thin layer of rock and the water would gush out and God lead Moses to strike it in the right place to open up the Spring and let the waters gush out. You ask which it is, and some would think that it was wonderfully supernatural that God created the water on the spot, but almost blasphemous to think that the water was there all the time ready for a little obstruction to be broken through and the water would come out. Well, I can't see how it makes the least bit of difference in our knowledge of God's wonderful power which of the two is true, nor can I see how we have any way of knowing which of the two it is, because ~~He~~ does not tell, He gives us no specific statement about that. He says that Moses struck the rock and water gushed out of the rock. It doesn't say ~~where~~ the water came from, but if he just suddenly caused molecules in the air to come together and form water at that spot or

whether he caused water to come out of the rock that was already in back of the rock waiting to come, he doesn't say, about whichever it was it was the same God who did it, the same God who had it ready at the place where it was needed, the same God who caused Moses to strike at the same place, and above all, the same God who had lessons to give the Israelites in the event, and in the situation and the wonderful thing in it was the giving that God ~~is~~ able to provide and that he does provide for his people. And then #7 is victory over Amalek. There was the strife with the Amalekites in ch. 17:8-16. They did not go by the way of the Philistines, where they would meet the mighty armies that were not yet ready ~~who~~ to meet the mighty armies. They had a group to skirmish with, which perhaps in later days they would have looked on as a rather small outfit, but this time, it seemed like a great obstacle, and it was a very great one indeed in the present state of preparedness. And when they met this group there, God gave an example to them of a spiritual lesson which is for us. He had Moses hold his hand up and as long as his hand was pointing to God, the victory game and when Moses hand came down, the others won. He gave them the lesson there that it is not the lesson that they were supernatural powers in Moses arms, and it was vital whether he had them up or down, but the lesson is that God can give victory in ways that are not in accordance with our understanding or our ~~and~~ and when our attention is entirely focused on Him, we can accept victory in ways that we would otherwise never have. He gave them the wonderful lesson theme, the lesson that we are saved once and for all, but it is necessary for us to constantly keep looking upward, that we constantly look to him and that we constantly have His front in us. We cannot live a single day satisfactorily without Him. And everyone of us will forget this. Everyone of us, like Moses, will drop the hand and we will become <sup>tired</sup> ~~depressed~~ become indifferent, become discouraged, and Aaron and Hur held up his hand and helped him in it and He wants us to help one another, to keep looking up and to keep drawing us to Him. (end of lecture) The lesson for Monday and Tuesday has two parts to it. The first part would run for all of Monday's lesson and perhaps 2/3 of Tuesday and this is

it. Outline Ex. 20-30. Lists its narrative portions. List all moral laws or verses that contain moral laws, civil laws, ceremonial laws. Now we will discuss what those three mean here this morning. But if you would just note it down, I want to know out of Ex. 20-30, excuse me 20-40, a day and a half rather, outline the content of these 21 chapters and list what is narrative, what is moral law, what is civil law, and what is ceremonial law. It is not a very long assignment, it covers a lot of material, but it is fairly simple the thing that you are to do with it. Be at least to ch. 33 by Monday, have that much at least done by Monday and hand in the whole thing Tuesday. Now the 2nd part of the lesson which applies to Tuesday only has two phases to it. For those of you who are now in 2nd year Hebrew, here is the question, Did Moses ever do what the Hebrew verb in graven image represents? Now is that clear? Isn't it? Supposing I were to ask you did Mr. Scriber ever do what the verb in stolen goods represents? In other words, did he ever steal? And of course, you would say, no, immediately. Well, it won't be quite so simple to say yes or no on this. You will have to look for evidence. I didn't ask you the English verb, because that is the Old English and none of you were living 200 years ago, so probably no one in the room knows what that English word means, but the Hebrew verb, the people with 2nd year Hebrew will have no difficulty in looking and then determining this. Now I would like to have you write out your answer to this Tuesday and if you turn in an income tax return, you are always expected to tell who helped you in it. If you had an agent help you, you have to specify about it. So I would like to have you tell me in addition to this, how did you get this result? Tell me what you did to get it, and if anybody helped you living or dead (laughter) state what the source of help was if you had any. Or if you did it yourself, state how you did it, and the materials that you used in reaching the results. Now that is for those in 2nd year Hebrew, and I believe in another month the first year Hebrew could do this assignment, but today perhaps it is a little ahead of them, and for all others than for those who have second year Hebrew., we give a different assignment. It is this. Look

at the word "kill" in Young Concordance. Find out and write out what verse in the O.T. are translated kill. Now if you had had hebrew you would of course write it in the Hebrew, but if you have not had Hebrew, it will be satisfactory for the purpose of this particular assignment for the two or three who just entered this semester to write them out in the transliteration that is given in Young's concordance. And what verb is used here in the ten Commandments to mean kill. What is the word? Is it katel, or what? And how is this word translated elsewhere in the O.T.? Is it always translated kill? How is it translated elsewhere? Young's Concordance will tell you. Not on the same page, but elsewhere in the book and as you look at the ways that it is translated elsewhere notice what is the vital significance of this particular word. In other words if it says, "Thou shalt not kill." Does that mean that you cannot step on a fly? Does it mean that you might not kill a worm? Does it mean that you mustn't commit suicide? Does it mean that you must not execute a murderer? Does it mean that you must not kill an enemy soldier in war? Does the word "kill" cover all of this. Our English word 'kill' does. In India they do not, of course, have our ten commandments, but they have something somewhat similar to this command in the religion and I understand that in South India when a walks down the street, he has servants going before him with sweeping up the road in front of him to be sure that no little worm or insects that we know he might step on them and inadvertently kill them because if he killed he would break one of the great commandments and probably in the next life he would be incarnated into an animal himself if he were to commit such a heinous sin. Now is that the meaning of the commandment in the 10 commandment Thou shalt not kill. Well, you can't tell anything about it by looking up the English, the question is what Hebrew word does it represent? And if one had no Hebrew at all they still could get a satisfactory answer to this question by the use of Young's Concordance.

(end of record)

is the easiest way to get this particular answer even now. Now there are other ways just as good perhaps for those who have had Hebrew. For those of you in second year Hebrew I am not assigning this about kill, but if you are interested is aroused in it, in about 2 minutes you can do this part of the assignment just for your own curiosity. (question 3/4) No, the outline is not a very detailed outline, because you have 21 chapters for three hours. It is not a very detailed outline. It is an outline that will show you what is there and if you have ten chapters dealing with very definitely the same thing you can run them together. For instance, if you have ten chapters dealing with the climate of Wilmington, and you find that the first five of them climate in the city, and the next five the climate of the suburbs, you would just put down climate of Wilmington, 10 chapters, within the city 5 and outside 5. And if it should go down the streets and take the streets one by one, you wouldn't need to go into that much detail in this particular assignment. In all of this there is not a great deal of detail but you get the big vital feature of it, but then this other question, what is narrative, just what verses are narrative, what verses are moral law, what verses are civil law, and what verses are ceremonial law, you will not have any difficulty in writing them out separately within the limit of that time, in fact less time. You will see that when you look at them. (question 2 1/3) No, the word in is outside the phrase. What I want is the verb in the phrase, "O Lord, whatever it is graven image". Now if you say in English, stolen property, the verb is stolen. If you say graven image, the verb is grave. Now that is a good Old English word, verb, grave, and anybody in the time of Queen Elizabeth would have read this and would immediately have known exactly what it means, but it is shameful to relate that there are thousands of Americans have repeated this command as if they knew what it meant and had no idea in the world what the word grave meant, but they never used it, it is not a modern word, and one should either not repeat it or follow it up and see what it means, but of course, it is not particularly

important to us what this English word means because after all it is only a translation, but the question is what does it translate? And in the Hebrew, then it translates, what is the verb that is involved. I didn't say the verb, but the verb that is involved in it. When you look at it you will not have any difficulty in seeing what I mean. Now we were discussing Yesterday; oh by the way, the other part of the assignment today, the discussion of Psalm 119 and 19, it is too bad Mr. Mare didn't speak over the radio yesterday instead of today, and you could have taken down the answer that he gave over the radio to this question. This morning was a little late for that, but that paper will either get to me at the end of the hour or preferably turned in at the office, either way, just so we get this this morning. Now in our discussion then, we were just at point #8. We mentioned very briefly these seven, the victory over Amelek. God's care over the people. Bringing them into a strife, into a crisis, which was severe enough to give them a very severe testing but which was not like that of going thru the land of the Philistines where they would have met far greater enemies than Amelek. It was something that was suited to their particular capabilities and we do not to ask God simply to give us ordinary peace and quiet all the time. That is not why we are here. <sup>or</sup> What we are here for in this life. We are here to receive training and to receive development, but we want Him to give us tests that will be up to our ability and a little beyond them, because that will stimulate us and develop us and that is what he did here. He gave them a test ~~for~~/~~less~~ less than if they had gone through the land of the Philistines through which He did not lead them. He gave them one which was a little above their ability, near enough to their ability so that they could really accomplish something in it, and yet enough above that they learned ~~the~~ utter dependence upon Him and He gave them visible evidence of it. He had Moses hold ~~up~~ his arms up and had them see that when Moses held his arms up, they won, and when Moses arms dropped, they lost, and it was simply a means of showing them that it was God who was giving the victory and Moses' holding up his arms was merely an evidence to them, it was not the



means of securing them at all. It was an evidence to them and then when Aaron and Hur held up Moses arms it was an example to us the importance of holding up one another before God and helping one another in our trials ahead.

(question 6) Oh, it wasn't magical. If you lift your arm and this happens and then put your arm down and that happens, but God did it. God told him that He would do it in relation to this thing simply as an evidence to him of His power and of His presence. Moses couldn't have lifted up his arms if God hadn't said that. He couldn't have lifted them up another time and

6 1/3 . The arm of Moses had nothing to do with it except as an implication from God. In connection with the lifting up of the arm I think that it is worth mentioning here that the important thing for us all to remember today. ~~is~~ Here was Moses, the great man from God. Moses, who outlived everyone here. Moses, who when he was an old man, we read, his eye was not dim and his strength was not weakened. You would say of all men that need any help from me, Moses is the last one. Moses can help the rest of us, there is no reason why we should help him and yet Aaron and Hur had to help him to hold Moses arms up. And when you find yourself in company of someone who seems to you spiritually to be way ahead of you, to be way beyond you, to have gone far beyond anything you ever attained and will attain for a long time, it is very easy to do ~~w~~one of two things; to look simply for a blessing for yourself from him and God may give you wonderfully blessings from him or simply to feel that well, here is someone that there is no reason in the world that I should try to be of help to. He is so far beyond me that I can't do anything for him. I will just relax and never thing of any opportunity to be of Christian witness ~~o~~ or Christian help to him. That very person, yet, who is so far ahead of you, may be having a spiritual crisis or a spiritual problem, which the right word from you might help him solve, and the right word from you might give him, might point his eyes back to the Lord from which they have wandered ~~from~~ for the moment and might be the turning point in some great crisis that you know nothing about and at

least not telling you of it. God wants us to strengthen one another and to ehlp one another and you never know when the weakest of us may be a very real and substantial help to the strong, and even Aaron and Hur, who under other circumstances were ~~by themselves~~ far inferior to Moses, on this occasion had the opportunity of being of tremendous help to Moses in a task that they could not possibly have undertaken themselves. When Aaron stepped forward and tried to say he was just as good as Moses, God intervened and put him in his place, very definitely, as you remember in Numbers. We have others trying to say that they were as good as Aaron, and God put them in their place. God had given particular gifts and particular duties and he had some of these people for these duties, but nevertheless, the man who had the lesser duty and the lesser talent, might nevertheless find that the first <sup>service</sup> ~~gift~~ that he had was one of the most extreme importance and that whether he was faithful or not in his service might humanly speaking determine the wble course of the . Well, so much for this brief glance at #7. One more we will briefly glance at in God's care for His people. One which is less known than these. One which we take not from Exodus, but from Deuteronomy. It is the preservation of the <sup>clothing</sup> ~~children~~ of the people, the preservation of their clothing, and I've no way to explain it except as a marvelous intervention of the power of God causing that to happen which would never happen under ordinary circumstances. In Deut. 29 when the people were about to enter the Promised Land, shortly before Moses death. Deut. 29:5 Moses said, "And I have led you forty years in the wilderness: your clothes are not waxen old upon you, and thy shoe is not waxen old upon they foot." The marvelous care of God for the people and in these circumstances where their clothes could not be replenished, He provided that they should last and that they should be preserved. The marvelous care of God for the people in the wilderness as we look at these eight instances. Anyone of them we could spend much longer on, but we have a very long section to cover so we move on rapidly to C, the giving of the law, and we find out in Exodus 20, we rapidly looked over the sections ~~to~~ from Exodus 13-19, now after this

19-20, we have the giving of the law. And under that very briefly #1, How it was given. How was the law given? Of course, everyone who was here last semester knows that the 10 commandments were given but the law was given in the first instance, that the first presentation of the law was by direct word of God to all so that all the people heard Him speaking. They all knew that that was what was happened. Deut 4:12. We find it very clearly brought out there, where Moses says to the people, "And the LORD spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice." And He declared unto you His covenant, which He commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." God wrote the commandments on the tables of stone, but He did not give them that way in the first instance. He first gave them orally so that all of the people heard them before the mount. (question) Deut. 4:12 He declared that commanded the commandments in such a way that all heard them and then He wrote them upon the tables of stone so that they would have them preserved. We need both steps. We need to hear the truth and we need to preserve the truth. It is good for you to hear the lectures but ~~not~~ for most of you it does little good unless you take good notes down and preserve them after you hear them. But the first step is to hear them and God gave them the commandments so that they all heard them. That is told us in Ex. 20 in the account of the giving of the ten commandments, but it is not brought out quite as explicitly there as here in Deut. Vs. 1

"And God spake all these words, saying," And then verses 18 and 19,; "And all the people saw the thunders, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die. And Moses said unto the people, Fear Not; for God is come to prove you, and that his fear may be before your faces, that ye sin not." God has just declared the commandments, and they did not wish to hear further directly from God except through the mouth of Moses. So direct word of God to all was by God's writing. We notice that in Deuteronomy 4:13 that he wrote the ten

commandments. And in Deut. 5:22 we find that he says: "These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And he wrote them in two tables of stone and delivered them unto me." Moses raised the two tables of stone and God wrote upon the stone the ten commandments and Moses took them down out of the mount. So B then is God's writing. C, the third way that God gave forth the Law was by God revealing to Moses. God revealed to Moses. The people said, let God speak to you and then you tell us, and Moses went up into the Mount. Well, immediately before Moses went up into the mount, in ch. 10, the Lord said unto Moses, Chap. 20:22, "And the Lord said unto Moses, Thus thou shalt say unto the children of Israek, Ye have seen that I have talked with you from heaven."

(end of record)

..... You are doubtless most of you familiar with the material in it, and you never can get the full value out of its ~~MESSAGES~~ lessons for you. God's care for His people. No. 1 -- the pillar of cloud and fire. A definite leading .....1..... and the Christian can know of God's purpose and know that he is leading and directing. And No. 2 Facing difficulties only when ready--God does not give us all the strength today that we need for the whole year. He fits us and makes us stronger in order to be ready for the things that are to come for his supernatural grace comes where we reach a situation where we need it. In Exodus 13:17 "And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt." And God led the people not the direct way but all that round about way through the wilderness. And you say, "Why didn't they go right straight on through" Well, they weren't ready. They weren't ready to meet those difficulties. God had to get them ready first ~~EX~~ before he cared to take them up there, so he led them by what seemed to them a round about way, but he was preparing them for things of difficulty up there. The supernatural power came when it was needed, but the direction was in his hands. No. 3 It is filled with object lessons like the deliverance from the Red Sea. Object lessons of God's wonderful grace which has meaning and blessing for each one of us. No. 4 The bitter water sweetened by God's provision Exodus 15:22-27 The bitter waters were there, and we will often find it, but here God provided the need of purifying it, and God could ~~NOT~~ have had it pure before they got there, so there wouldn't have been any bitter water, but he had spiritual lessons for them. He purified the water in their presence in front of them to give them a spiritual lesson. And we will have many similar experiences in our lives. Exodus 15:23-27. Oh, I forgot the clock is five minutes after, and we have another five minutes. NO. 5 The quail and the manna He provided the food for them and not merely the food that was abundant and plentiful and sufficient the manna, but he provided the quail for ~~WHATEVER~~

for variety when they murmured. He provided a different type ....4..... to give them plenty of variety. He provided all that they needed and we can know no matter how hard the journey ahead that God has the ~~XXX~~ provisions. It may be His will that he make it a little hard to get. The people didn't sit in their cabins or in their tents and all of a sudden the manna fell on the table and ran in the dishes. (Laughter) They had to go out and gather it. God sent the quail and the people had to go out and get them down, clean them, and bring them in. He had a part for them to do in it. They might have to work very hard to get it, but His provision was there ~~XXXX~~ and was sufficient for them, and he did not expect them to take so much time in getting it that they would not be able to do the other things that he wanted done. It was sufficient for their needs. No.6 The water provided--Exodus 17:1-7-- The smiting of the rock. Now, you ask about that--Does that mean that all of a sudden God supernaturally created ~~XX~~ water so that it would come out of the rock, or does it mean that there was water there in the ground there was a spring there, there was plenty of water there already -- had been ready for ~~XXXXXXXXXX~~ centuries perhaps-- all that it ~~XX~~ needed was to break a thin layer of rock and the water would gush out and God led Moses to strike it in the right place to open up the spring and let the water gush out. You ask which it is and some will think that it is wonderfully supernaturally--God created the water on the spot .....5 $\frac{1}{2}$ ..... think that the water was there all the time, ready for the little obstruction to be broken through and the water to come out. Well, I can't see how it makes the least bit of difference in our knowledge of God's wonderful power which of the two is true, now can I see how we have any way of knowing which of them is true, ~~XX~~ because God does not tell us. He gives us no specific statement about that. He says that Moses struck the rock and water gushed out of the rock. He doesn't say where the water came from, whether he just suddenly caused molecules in the air to come together and ~~XXXXXXXXXXXXXX~~ form water at that spot or whether he caused water to come out of the rock which was already in back of the rock. He doesn't say. But which ever it was, it was the same God who did it, the same God who had it ready at the place

where it was needed--the same God that caused Moses to strike at the same place, and above all, the same God who had lessons to give the Israelites in these situations. And the vital thing in it was giving them the lesson that God is able to provide and that He does provide for his people in giving us the same lessons. And then No. 7--The victory over Amalek-- There is the strife with the Amalekites in Chap. 17:8-15. They did not go by the way of the Philistines where they would meet the mighty army. They were not yet ready to meet the mighty army. They had a group to squirmish with which perhaps in later years they would have looked on it as a rather small obstacle. But at this time, it seemed like a very great obstacle, and it was indeed in there/<sup>present</sup>state of preparedness. And when they met this group there God gave an example to all of us and a spiritual lesson for us. He had Moses hold his hand up and as long as his hand pointed to God the victory came. And when Moses hand came down the others won. He gave them the lesson that it is not the lesson that there was supernatural power in his arm, whether it was vital whether he held it up or held it down, but he led them that God ~~EX~~ could give victory in ways that are not in accordance with our understanding or our desires, and that when our attention is entirely focused on Him, we can expect victory in ways which we would otherwise not. He gave them the wonderful lesson that we are saved once and for all, but it is necessary that we constantly keep looking upward--that we constantly look to him--and that we constantly have his strength in us we cannot live a satisfactory day without it. And every one of us will forget this. Every one of us like Moses will drop our hand and become indifferent. We will become discouraged, and ~~XXXX~~ Aaron~~M~~ Hur held up his arms and helped him, and he wants us to help one another to keep looking up and to keep drawing our strength from Him. I think now our time is up. We will continue next time.

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Maybe I'll give it for two times since there isn't so much time between Mon. and Tues. The lesson for Mon. and Tues. has two parts to it. The first part which runs for all of Mon.'s lesson and perhaps a half or two-thirds of Tues.

is this. Outline Exodus 20 to 30--list it's narrative portion--list all verses which contain moral laws, civil, laws, ceremonial laws. Now we will discuss what those three mean this morning. So if you will just note it down that I ~~XXXXX~~ want to know out of Exodus 20 to 30 excuse me 20 to 40--that's two days-a day and a half rather- outline the content of the 21 chapters and list what is narrative, what is moral law, what is civil law, and what is ceremonial law. It is not a very long assignments; it covers a lot of material but it's fairly simple the thing you are to do with it. Be at least to Chap. 33 ~~XX~~ by Mon. Have that much at least done by Mon. and in your hands and turn in the whole thing Tues. Now the second part of the lesson which applies to Tues. has two phases to it. For those of you who are now in second year Heb. For those in Second Year Heb. here is the question. Did Moses ever do (would you write that down please) what the Hebrew/~~verb~~<sup>words</sup> in graven image represents. I think that is clear isn't it. Suppose that I were to ask you ~~XX~~ Mr..... ever do what the/~~verb~~<sup>word</sup> in stolen goods represents? You would say did he ever steal? Of course you would say "no" immediately. (Laughter) It isn't quite so simple to say yes or no on this. You have to look for evidence. Did Moses ever do what the Heb./~~verb~~<sup>word</sup> in graven image represents? I do not give the English/~~verb~~<sup>word</sup> because that was the old English and none of you were living 200 years ago, so probably noone in the room knows what that English/~~verb~~<sup>word</sup> means, but the Heb. ~~verb~~<sup>word</sup> word the people with second year Heb. will have no difficulty in looking up and then determining. Now, I'd like you to write out your answer for this for Tuesday and if you turn in an income tax report you are always expected to tell who helped you with it. If you had an agent helping you you have to specify it. So I would like you to tell me in addition to the answer to this: How did you get this result? Tell me what you did to get it, and if anybody helps you, living or dead, (Laughter) state what your source of help was if you had any. Or if you did it yourself state how you did it. State what materials you used in reaching this result/ Now that's for those who are in second year Heb. I think in another month the first year Heb. students could do this assignment, but today perhaps it's a little ahead of them. So for them and for all others than those who have



second year Heb. we give a different assignment. It is this. Look up the word "kill" in Young's Concordance. Look it up. Find out and write out what verb in the O. T. are translated kill. Now, if you have had Heb. you will of course write them in the Heb. If you have not had Heb. it will be satisfactory for the purpose of this particular assignment for two or three who have just entered this semester to write them out in the transliteration that is give in Young's Concordance. And then what verb is used here in the Ten Commandments? What is the word? ~~XX~~ And how is this verb translated elsewhere in the O. T. Is it always translated kill? How is it translated? The Young's Concordance will tell you not on the same page ~~XXXXXXXXXX~~ does it give this information but elsewhere in the book. And as you look at the ways that it is translated elsewhere notice what is the vital significance of this particular word. In other words, when it says "Thou shalt not kill" does that mean that you musn't step on a block. Does it mean that you musn't kill a worm? Does it mean that you musn't commit suicide? Does it mean that you must not execute a murder? Does it mean that you must not kill an enemy soldier in war? Does the word kill cover all of those? Our English work kill does. In India they do not of course have our Ten Commandments, but they have something ~~XXXXXXXXXX~~ somewhat similar to these commands in their religion. And I understand that in South India when a Brahman walks down the street, he has servants walking before him with a broom sweeping up the road in front of him to be sure that no little worm or insect was there that he might step on, because if he killed hewould break one of the Ten Commandments and probably his next life would be reincarnated into some lower animal himself. Now, ~~XX~~ is that the real meaning of the commandment in the Ten Commandments, "Thou shalt not kill." Well, you cannot tell anything about it by looking at the English because it doesn't tell. The question is what Heb. word does it represent? And if one has had no Heb. at all, they still could get a satisfactory answer to this question..... End of O 120

O 121

..... although there are one or two other ways just as good perhaps

for one who has had Heb. For those of you in ;second year Heb. I'm not assigning this about kill, but if you are interested for your own curiosity.... , but your assignment is the other. Yes, sir? Student.....

AAM: Yes, we meet tomorrow at 8 o'clock. Student..... AAM: The outline is not a very detailed outline. 21 chapters for three hours~~X~~. It is an outline which will show you what is there and if you have ten chapters dealing with very definitely the same thing you can lump them together, but if you have ten chapters dealing with the climate of Wilmington and you find that the first five of them discuss the climate in the city and the next five discuss the climate of the suburbs you can just put down climate of Wilmington ten chapters within the city five and outside the city five. AND if it should go down the streets and take the streets one by one you wouldn't need, to go into that much detail.in this particular assignment. It's not a lot of detail, but you are getting the big vital features of it, but then this other question: What is narrative? Just what verses are narrative? What verses are moral law, civil law, and ceremonial law you will not have any difficulty in writing them up ~~XXXXXXXX~~ separately within the limit of that time. Perhaps less time. You will see that when you look at them. Yes? Student..... AAM: What I want is the verb in the phrase. Now, as you say in English stolen property the verb is stolen. But as you say graven image the verb is grave. And that's a good old English verb. And anybody in the time of Queen Elizabeth would have recognize this and would immediately have known just what it means. But it is shameful to relate that thousands of Americans have repeated this as if they knew what it meant and had no idea in the world what the word grave meant, because they never use it. It's not a modern word. And one should not repeated it or one should find out what it means. But while it is not particularly important to us what this English verb means, because after all that's only a translation. The question is: What does it translate? ~~XXXXXX~~ What is the verb that is involved? ~~XXXXXX~~ When you look at it you will have no difficulty in seeing what I mean. Now, by the way, the other part of the assignment today your discussion of Psalm 119 and 19. It's too bad Mr. Mayer didn't speak over the radio yesterday and

you ~~would~~ have taken down the answers he gave to this question. This morning was a little late for that but that paper either give to me at the end of the hour or separately just so we get <sup>it</sup> /this morning. Now, in our discussion yesterday we were just at point no. 8. We mentioned very briefly the seventh the Victory over Amalék. God's care over the people in bringing them crisis which was severe enough to give them a very severe testing, but it was not like that of going through the land of the Philistines where they would hve met far greater enemies in battle than Amalek. It was a suffering that was suited to their particular capabilities and we do not want to ask God simply to give us ordinary peace and quiet all the time. That's not what we are here for, but we're here ~~XXX~~ to receive training and to receive development. But we want to ask him to give us tests that will be up to our abilities and a little beyond them, that will stimulate us and develop us. That's what he did here. He gave them a test for less than if they had gone through the land of the Philistines where he did not lead them. He gave them one which was a little above their abilities, near enough to their abilities that they could really accomplish something in it and yet enough above that they learned that they are utterly dependent upon Him and he gave a visible evidence of it. ~~XX~~ He had Moses hold his arms up and he had them see that when Moses held his arms up that he won and when they dropped they lost. And it was simply a means of showing them that it was God who was giving the victory and Moses holding up ~~XXXX~~ his arms was merely an evidence to them. It was not of course, the means of security at all. It was an evidence to them. Then when Aaron and Hur held up Moses' arms it was again an example for us of the importance of holdingkup one another before God and helping one another in our tasks before the Lord. Student.....

AAM: Well, it means it wasn't magical. If you lift you arm and this happens, God did it, but God told him that he would do it in relation to ..6½.. simply as an evidence to them of His power. Moses couldn't have lifted up his arms if God hadn't have said that. ~~XXX~~ The arm of Moses had nothing to do with it except as an indication from God. In connection with the lifting up of the arm I think that it is worth mentioning ~~SX~~ an important thing for

us all to remember today. Here was Moses, the great man of God. Moses, who outlived Aaron and Hur, Moses, who when he was an old man we read his eye was not dimmed and his strength was not weakened. You will say of all men that need any help from me, Moses is the last one. Moses can help the rest of us. There's no reason we should help him and yet Aaron and Hur were helping to hold Moses' arms up. And when you find yourself in company with someone who seems to you spiritually to be way ahead of you to be way beyond you, who have gone far beyond ~~XXXX~~ anything that you have attained or perhaps will attain for a long time, it is very easy to do one of two things. To look simply for a blessing for yourself from him and God may give you wonderful blessings from him or secondly feel now here is someone there's no reason why I should be of help to. He is so far beyond me. ~~XX~~ I can't do anything for him. ~~X~~ I'll just relax and never think of any opportunity of being a Christian witness or Christian help to him. And yet, that very person who is so far ahead of you may be having a spiritual crisis or a spiritual problem which the right word from you might help him solve and the right word from you might point his eyes back to the Lord from which they have wandered for a moment and might be the turning point in some great crisis which you know nothing about that he's not telling you about. God wants us to strengthen one another and to help one another and we never know when the weakest words may be of very real and substantial help to the strongest. And even Aaron and Hur who under other circumstances were far ~~XXXXXX~~ inferior to Moses on this occasion had the opportunity of being a tremendous help to Moses. In the task that they could not possible have undertaken ~~XXXXXXXXXX~~ themselves. When Aaron stepped forward and tried to say that he was just as good as Moses God intervened and put him in his place very definitely as you remember. We have others in Numbers trying to say that they were as good as Aaron and God put them in their place. God had given particular gifts for particular duties and he had appointed these people for these duties. But nevertheless the man who had the lesser duty and the lesser task might nevertheless find ~~XX~~ that the service he had was one of the most extreme importance. And that whether he was faithful or not in his service

might humanly speaking determine the whole course of the gospel. Well, so much for this brief glance at no. 7-- One more that we will briefly glance at -- God's care for His people. One which is less known than these. One which we take not from Exodus/<sup>but</sup>from Deut. s/ It is the preservation of the clothing of the people. I know of no way to explain it except as a marvelous intervention of the power of God causing that to happen which would never happen under ordinary circumstances. In Deut. 29 where the people were about promised land shortly before Moses' death. Deut. 29:5 Moses said, "And I have led you 40 years in the wilderness! your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot." The marvelous care of God for the people. Under these circumstances were there clothes/<sup>could not</sup>to be replenished. He provided that they should last, that they should be preserved. The marvelous care of God for the people in the wilderness . We have looked at these eight instances. Any one of them we could spend much longer on, but we have a very long section to cover so we move on to after they did see the giving of the law and we find that in Exodus 20. We have rapidly looked over the section from Exodus 13 to 19. And now after the 19 and 20th we have the giving of the law. And under that very briefly No. 1: How was the law given? Of course everyone who was here last semester knows that the Ten Commandments were given--that the law was given in the first instance--that the first presentation of the ~~EXHIBIT~~ law was by direct word of God to all, so that all the people heard him speak. They all knew that that was what was happening. We find it in Deut. 4:12. We find it very clearly brought out there. where Moses says to the people " And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice." "ANd he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." God wrote them upon two tables of stone, but he did not give them that way in the first instance. He first EX gave them orally so that all the people heard them there. Yes? Student..... AAM: He gave the commandments in such a way that they all heard them and then he wrote them on the tablets of stone so that they would have them preserved. WE

need both sets. We need to hear the truth and we need to preserve the truth. It is good for you to hear the lecture, but for most of you it doesn't do a bit of good unless you take good notes and preserve them after you hear them. But the first step is the hearing, and God gave the commandments so that they all heard them. That is told us in Exodus 20 in the account of the giving of the ten Commandments, but it is not brought out quite as explicitly there as over here. Vers 1 "And God spake all these words saying," and then verses 18 and 19 say "And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die." God had just declared the commandments. They did not wish to hear further directly from God but through the mouth of Moses. So A then was direct word of ~~MM~~ God to all and B was by God writing. We notice in Deut. 4:13 that he wrote the ten commandments, and in Deut. 5:22 we find that he said "These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added not more. And he wrote them in two tables of stone, and delivered them unto me." Moses gave the two tables of ~~MM~~ stone and then God wrote upon them the Ten Commandments and gave them to Moses and Moses took them down out of the mountain. So B then is God writing. And then C -- the third way in which God gave portions of the law is by God revealing to Moses. ~~L~~ The people said "Let God speak to you and you tell us" and Moses went up into the ~~Y~~mount. ~~MM~~ Well, immediately before Moses went up into the mount in Chap. 20--The Lord said unto Moses ~~MM~~ Thus, shalt thou say unto the children of Israel in Chap. 20:22--Ye have seen that I ~~have~~ talked with you from heaven .....End of record.

Later on Moses went up into the Mount and brought back the . I would rather say, revealed to Moses, because part of it was God talking and part was probably showing him things. He may have shown him, for instance, a picture of a plan of the tabernacle. There is no reason to say that he necessarily gave it all in words. He may have given some of it in blueprint, or in pictures which Moses saw, but He revealed it to Moses. It came from God's mind to Moses' mind either in words or pictures or in such ways that God chose to give it. And so these are the three ways that the law was given and then #2 I formerly entitles parts of the law, but I am tempted to change it to kinds of law. Now that doesn't altogether suit me, for I don't think of a word that gives exactly the sense that I mean hear, in such a way that is clear as this and not something else. I don't mean that you take a whole <sup>aw</sup> line and you break it up into 1,2,3, sections. I don't mean that. I don't mean that you take the law and you divide it up into those sections that deal with man's relation to God and those that deal with man's relation to man, or some such division according to subject matter. My division here in #2 is according to types of law and the word type would perhaps be good here, except that it has other meanings that don't fit in this particular <sup>conne</sup> section here. Our English language is such a difficult one to lecture with and try to be clear because almost any word that we use has two or three possible meanings and it is very hard to be sure that you have picked one that someone won't understand to mean a different meaning altogether because the English language is such a poor language for the transmission of thought. But you don't understand the Hebrew well enough for me to use the Hebrew language (laughter) so we will have to stick to it and do the best we can. But there are these three ~~kind~~ different types and kinds of law and I will entitle them, A. Moral, B. Civil, C. Ceremonial and you will find examples of all three in the assignment for next Monday. Moral Civil and Ceremonial. Now God doesn't say, now I want to give you a moral law. Now I am going to give you a civil law, Now I am going to give you a ceremonial law. He doesn't say that, but it is not a Scriptural

terminology, but is an observation of ~~the~~ Script, but all three of these types of law are given, but there is a different purpose and a different significance and a different duration to each of them from the other and therefore it is helpful for us if we classify the law under these headings and one of the laws may have two or three aspects, that is not common but it does occur. Usually a law, you can say, is one of the three, sometimes it has aspects under two of these and even under three. Now let us think for a minute, what do they mean? What do we mean by a moral law? Well, a moral law is something that is right because it is right. It is part of the constitution of the universe. Abraham said, shall not the judge of all the earth do right? That doesn't mean that there is someone or something superior to God. God is supreme. But that doesn't mean that God will change the moral law. The moral law is in the very essence of the being of God. It is the way that He does things. The moral law is what is right and God does everything right and he presents what is right. And it is right because God does it and God does it because it is right. But a moral law is that which is essential and lasting and permanent and fixed in the very nature of the universe. Well, now, there are certain principles then that are moral principles and the moral law cannot be made by any man nor can it be abrogated by any man. A man may observe it. He may discover what it is, He may try to follow what he has discovered. He may misinterpret it. He may express it wrong, but that doesn't change the nature of the moral law. The moral law is fixed, although no man has ever altogether understood it. We understand certain portions of it and we may learn to understand more about it and it is vital that we understand as much of it as we can and it is extremely vital that we can follow all of it that we can understand. But the moral law, then, deals with the great principles of ~~great~~ right and of wrong. Now the second type of law is Civil law. Well, you might say it is morally wrong for one man to drive his car in such a way that he makes it difficult and dangerous for other people to drive. That is morally wrong. It is mor-



ally wrong for one pe~~er~~son to take up all the road and make it impossible' for others to get by. It is morally wrong for ~~th~~ one to drive so fast that he is a danger to life and life of others by reason of himself. Those are morally right and wrong. Well, now then you say, "A car shall drive always on the right hand side of the road." That is not a moral law, it is a civil law.. You could just as well say, they do in Engladd, a car shall always drive on the left hand side of the road and it is no more moral to drive on the right hand side of the road as we do than it is to drive on the left hand side of the road as they do in England. One is just as moral as the ohter. It is not a moral principle. But it is a civil law. Well, now some people get the impression that a civil law is anything the government decides. The Government decides that it is nice to do this and that is a civil law and everybody has got to obey. Well, that isn't really the case. A civil law in a way may be anything that the government decides to maek, but actually a civil law should be and usually is an attempt of the government to apply the principles of the moral law to a particular situation, to a particular local, or a definite type of situation which may change and does change, <sup>from</sup> ~~some~~times to time. It is no more moral for the Americans to drive on the right hand side of the road than it is for the English to drive on the left, but it is utterly immoral for the English to come to American~~y~~ and to drive on the left hand side of the road all of the time, or for an American to go over to England and drive on the right hand side of the road all the time. Either one of those would be utterly immoral. It would be obstructing gtraffic, and it would be creating danger to those around. It would be an ~~and~~ obstinate selfish disregard for the welfare of the people of the community. It would be immoral, so an act would be immoral in Engladd which would be moral in America or vice-versa. Because the act is not per se, no act is per se, moral or immoral - it is its relationship to other acts and to other situations that make sit moral or immoral and civil law deals with the situation. Civil law says under these cirvimstances, in America to drive on the right side of the road is the moral thing

to do. It is the moral thing to do because it is vital that we all do one or the other. And we can arbitrarily select either one, but then we make a civil law to carry it out and thus we are carrying out the moral principle, and so properly a legislature in a godly community, a legislature would be concerned with two things. First, what is God's moral law. Second, what are the reasonable ways of making civil laws to carry out this moral law in our community. That is what a legislature should consider. As a matter of fact in this world which is Satan's kingdom, our legislators concern themselves rather with what sort of thing would appeal to my constituency and get me reelected rather than what is the way to carry out the moral law of God to a proper civil law. I don't think it was that way in the early days of our republic. They were interested then in making civil laws which would carry out what the Bible told them to be the correct moral principles. Well, now in the Scripture you will find that there are civil laws which are like this of going on the right or left side of the road. Laws, which, it isn't morally important whether you do it this way or that way, but it is necessary for the welfare of the community that a decision be made and ~~that~~ one is selected and that is carried out. You will find civil laws of that type. And you will find civil laws which are more closely bound to the moral law, that is to say, it is quite obvious in some cases that there is a certain principle of the moral law and that that principle of the moral law is represented, carried out in our situation best by certain requirements. In our situation, these are required. So you see then, the civil law and the moral law requires to be just so, in a certain circumstance and the civil law may be one way or the other, but to carry out the moral law properly you should select one of them. The civil law then is changeable. There may be civil law for the wilderness that doesn't fit at all in the light  
10 land. And there may be civil law in the settled land that doesn't fit in the wilderness. The civil law may be changed from one century to another and even from one year to another. It varies with circumstances. It should be an attempt to carry out the moral law, it is not

always that, but it is always variable depending on circumstances and situations. There is no reason why a person today should take the civil law and try to follow it today. It is not applicable to our circumstances. There is no reason why anyone today should feel free from any portion of the moral law. It is applicable to all circumstances, it is part of the constitution of the universe. Now there is a third type of law, ceremonial law and ceremonial law is altogether different from these two. Ceremonial law does not relate the way in which people shall treat one another, the way in which they shall live together in harmony, the way they shall handle controversies or troubles that come up among them, it is not something that is described the details of it, as required by the moral law. It is a different sort of thing. A ceremonial law is something which God institutes as a ceremony which he wishes his people to perform and the purpose of the ceremony is to bring certain truths to their attention. It is to stress certain things to their minds. Now a ceremonial law may be very important at one time when God wants a certain idea stressed. It may be very important under a certain circumstance when a certain idea is vital other circumstances. It may be His preference that this ceremony be abandoned altogether or be laid aside for a period. Ceremonial law may change from time to time as God's desire of impressing certain truths may or not change from time to time. It is not permanently fixed in the constitution of the universe like the moral law, and in addition to that the ceremonial law is not something that does something in itself. It is something that represents something, which conveys an idea, which impresses something upon the mind. Now if a person is losing sight of the fundamental idea which the ceremonial law represents, it becomes very vital to stress that ceremony and to bring back again to that person the idea that God wishes to represent. But if a person puts his stress upon the  
and forgets the thing it represents or misinterprets it, it may be His desire to do away with it altogether. In the wilderness the people were bitten at one time with poisonous snakes and God cried that Moses should

put up a brazen serpent and that the people when they were bitten could look to the brazen serpent and recover. It was a way of showing them that the bite of ~~skil~~<sup>sin</sup>, that the misery that is the result of sin is something that can be cured only by the provision which God made and Jesus Christ shows us the full meaning of it when he said in John 3 that as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up and whosoever believeth on Him should not perish but have eternal life. It was a presentation, in symbolic form of a very vital lesson. It was to bring this thought to the people's mind and it was done in the wilderness, but later on, the people began to worship that serpent and they forgot what the brazen serpent represents. They forgot the lesson, the idea that it contained and they worshipped the thing, itself, and Hezekiah showed his loyalty to God by taking that brazen serpent and destroying it utterly in order to remove from the people something that had become to them a snare and a source of evil. A ceremony ~~is~~ then is good or bad according as it brings to the mind those matters that God wishes to us through the mind, and a ceremony in itself is absolutely nothing. A ceremony without thought of what it represents is absolutely worthless. But the ceremony as a means of representing something in a spiritual sphere may be extremely important and of course the ceremony before the coming of Christ were far more important then, than any ceremony after the coming of Christ, because we knew so much less of the details of God's plan and of God's method of salvation and therefore it was necessary that we use these ceremonies 15 to present the ideas to our minds and to give us the impressions that God wishes us to have, many of which we cannot (end of record)

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the death of Christ on the cross for our sins without knowing many of the details about it. We look back on it and we know a great deal of the details and consequently the great amount of the ceremonial law is looked forward to the death of Christ and has been done away with and we have instead of it a

very very little ceremony that is ever referred to in the N. T. Not one thirtieth as much ceremony is even suggested in the N. T. as it is in the O.T. That doesn't mean that ceremony may not be an excellent thing now, but it is something that we can be more free about. We can use a means of impressing on people's minds the great truth for we have full authority to chose right there, we can go back to it, we can see it, we can study it, but in their case it was more to impress His ideas on the minds and consequently there are these great details of ceremony that is given in order to carry out God's purpose. Three different kinds of law. If you build a tabernacle and you have various specifications in it. Just how all this is to be done, there are men to take a spiritual ideas or prefigurations of what God was going to do in the future and impress ~~i~~nto people's minds ceremonial law the instructions how to build the tabernacle that will carry out these laws. You have all this vast amount of ceremony in the O.T. and it is very important for them and what it means is very important to us. But most of what it means we can find explained clearly enough in the N. T. and our impression can be focused on the explanation rather than upon the ceremony. (question 2) Well, only this difference, that the ritual and the ceremony as used in the O. T. times was prescribed of God. ~~I~~<sup>Theirs</sup> is not specifically described in the Bible. It is prescribed of God specifically in order that it shall bring ideas to the mind which the people would not fully understand perhaps and which can be suggested and presented in this way, some of which we understand and more in the suggestion. Now that purpose could not at  $\frac{1}{2}$  present exist and so God has not fully prescribed any ritual today. And even those that He has suggested are comparatively few today. Well, now, today, if you can make a high episcopal ceremony which will take the great meanings of the Gospel truth and of Gospel teachings and of Gospel, the important spiritual truths and present them to the mind and impress them and guide them home, I would say was an excellent thing, but if a person sees a ceremony and thinks of ceremony and not of these spiritual truths it becomes like the brazen serpent that became to be worshipped. I would imagine that many

of those elements in the High Episcopal ceremony have been wonderfully used of God at times to convey great blessing to those who have thought what those particular mean, but I fear that in a good many cases it has become merely an end in itself and has lost its significance and then becomes extremely harmful when that happens. The ceremony is not so necessary now. We can worship God in the plainest of circumstances, satisfactorily today. We don't have to have all these things because we have the full presentation. We can also use ceremony which help to impress on our minds and drive things home and that would be a great help to us, but when we do we must be careful for there is a tremendous danger. If we get to thinking that the vital thing is that you do this ceremony, you do this in this particular way rather than that way, instead of saying the vital thing is that you know the truth that this ceremony represents, that you realize your relationship to Christ and what He means a very dangerous 4 . Now you could have that danger, of course, before, but there was more justification running the risk of the danger then when you didn't have the full understanding and explanation of it, which we have today. Now, of course, in the Roman Catholic church there is a ~~difference~~ great deal of ceremonial and this ceremonial has this danger of people thinking of the ceremonial instead of the thing that is signified, but in addition to that, there is the fact that a great deal of it signifies something that is not Scriptural and that is not true, and so a great of the Roman Catholic system is not that you have so much ceremonial, but that a great deal of the ceremony represents things that are unChristian. (question 5)

Yes, I think you could say that. That's rather broad circumstances. Like there is in Los Angeles. There used to be as you went to whrer I lived in Highland park as you went into the center of town, you went thru a tunnel and on that tunnel there was a big sign which said, 100.00dollars fine for riding or driving or propelling any vehicle through this tunnel at a rate faster than 8 miles per hour. And for many years that sign stood there and I never saw a car go under there under 40 in my life. (laughter)

When that sign was put up, automobiles were probably not even 6  
and the sign stayed there and the last time I was out there I was glad to  
see that somebody had become progressive and had taken down the sign. But  
the sign was completely out of date. Circumstances had changed. Now there  
was some reason, I don't know what, why they thought it was tremendously  
important at one time that you shouldn't go more than 8 miles per hour thru  
it, but circumstances changed such that it would be very harmful if you wer  
to go as slow as 8 miles through it and circumstances change and, of

and, of course, it is much safer to ~~the~~ take the revelation and  
then to interpret the circumstances. We may mistakes in interpreting, but  
we have to attempt. (question 6 1/2) Yes, I will say that definitely. I  
was meaning that no act was per se moral law. The think that makes  
the act belong to the moral law is its relation to other acts or other  
situations. The act by itself is not. For me to take a knife and stick it  
into the chest of one of you would be an immoral law, but for a surgeon  
to do it, might be a very moral act. (laughter) The act itself is neither  
moral or immoral, it depends on who does it and why it is done and what are  
the circumstances. So much then for the general explanation of this  
matter now. #3 The decalogue. The ten commandments, the foundation of the  
moral law. The ten commandments, you will all agree, are primarily moral  
law. We all agree that most of the ten commandments are moral law. I think  
that you will all agree that the ten commandments are the foundation of the  
moral law, but all the ten commandments exclusively moral law? Well, if you  
take not simply the ten in this condensed form you all give to me just now,  
but in the full form that is contained in the Scripture, there are in some  
of them sections that ~~are~~ go into civil applications of the moral law.  
There may be even ceremonial law involved, but the 10 commandments primarily  
moral law. Now somebody asked which version of the ten commandments did  
we want. There is a preamble. The Lord thy God is one God. That preamble  
that you consider to be the first commandment. Christians consider that as  
only the preambb. Then what we consider as a second dommandment, the Roman

Catholics and the Lutherans and the Jews consider to be part of the first, and then when we consider the 10th, the R. C. and the Luth. divide it in two, the 9th and the 10th. They are just different in the ways that we say which just exactly, how to divide the ten commandments. There will be three or four different ways. I expected to give our reform away in your paper, but if you specified one of the other, it is perfectly all right. (question 9 1/3) It all depends. There was no sign on it and we haven't discussed it and I believe you used to belong to the Lutheran church, didn't you, so you may very well have given the Lutheran one and I will remember that about you and any other one who has a Lutheran background I will take it into account. (question 10) Well, you might say it doesn't make any difference, but it says there were tne. It says these are tle 10 and then it gives us a body of material. Well, now when you say here, 10, and you have a body of material, we would be very lacking in curiosity in trying not to decide just how you would divide them into the ten. But I quite agree that it doesn't matter which of the one's we use as long as we have that material there. Now the chapel service we thought of having up here this morning, but we will not, we will have it down in the church building, and I trust none of you will break your arms or legs on the way there. I think if you are careful....

(end of lecture)

Today is an extra class to take the place of one later on when I will be away and consequently there is no assignment today, but there will be one on that date when I will be away. In our discussion yesterday we ~~change~~ came to #3, the Decalogue. Now this word is a more accurate word than our English statement ~~and~~ ten commandments because the phrase, ten commandments never occurred in the Scripture. Now what is the difference between decalogue and ten commandments? Deca is ten, isn't it. Well, what is loga? Decalogue means 10 words. The Scripture says that he wrote the ten words. Now, of course the Hebrew word may be just a combination of letters that make one brief unit but it may be a phrase, a matter, an expression, a thing. So it doesn't mean just one individual word. It does not



specify that they are commands. They are words of God and the word of God is naturally to be obeyed, so that being God's word throughout, they naturally are to have to us a force of commandment. But that doesn't mean that everywhere it must necessarily be what we would usually ~~th~~ speak of as a command. Well, now that our problem of knowing just exactly what is each of these ten words is somewhat complicated. We know that the of them is. There is no difficulty whatever. We have here in Ex. 20, we have this statement beginning with verse 2 and ending with vs. 17, a very delimited and is the ten words that God gives and then we have over in Deut. we have it repeated with a few comparatively slight changes, but the basic matters are identical. And so we have this material here and in the Scripture it is called the ten words. Now the important thing is that we take this as basic law which God has given, that we study it, that we understand it, that we apply it in the say that He wishes it applied. That is what is basic and vital. It is not extremely vital that we say here ends the second word, and here begins the third. That is not vital, but then he calls it ten words, we would be very lacking in curiosity if we didn't divide and wonder what made up each of the ten words. Now, on this, the had had a certain viewpoint which no group of Christians has exactly followed. This is merely on the matter of the division, on it. When it comes to what is the 14 1/3 of it is, we all agree. It is in the Bible. It is said. That is God's statement. These are but yet how to divide into , the Jews say to begin; I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." All right they would say that was the first word. That is the first word of God. The Christian group have always considered that as a preamble to the ten words, introductory to all of them and not a separate word by itself. They consider verse 2 a preamble to all ten. And certainly as this would apply equal to all ten, it He is is is who gives us the commandments and He has done in the past warrant attention to what He says 15 . And so (muffled to end of record

The Lord thy God visiting the iniquity of the fathers upon the children  
y  
upon the third and fourth generation of them that hate me and show mercy  
upon thousands of them that love me and keep my commandments verses 3-6  
fourth verses which the Jew consider ~~beginning~~ as being the second word, and  
then there's no difficulty in seeing how they make out the rest of them.  
They would take the third as Thou shalt not take the name of the Lord thy  
God in vain and so on, the fourth, remember the Sabbath day, and so on, the  
fifth Honor thy father and mother and so on, the sixth, Thou shalt not kill  
seventh, thou shalt not commit adultery, the ~~eight~~ eighth thou shalt not  
steal, the ninth Thou shalt not bear false witness and so on, the tenth  
Thou shalt not covet. ~~So~~ Those are the ten words according to the Jewish  
division ~~division~~. Now no good ~~did~~ I hear of that follows the Jewish ~~div~~  
vision into the ten words we've read. All the Christians have  
considered that the first verse is a preamble and introduces simply the  
ten commandments, and actually there's no commandment in the ~~beginning~~ ~~verse~~  
It is a word though and so it can be considered one if you want to take it  
that way. But the first things I want to consider that as an introduction  
as to the whole ten. Well then, that being the case, the old Christians  
have considered that is all groups of Christians have considered that  
Thou shalt have no other gods before me is either the first commandment  
or the beginning of the first commandment. The first commandment starts  
there according ~~to~~ to the Christians. But then you read on in the next  
three verses 4,5,6, Thou shalt make unto thee any graven image, or any  
likeness of any thing that is in heaven above, or earth beneath or the  
water under the earth, <sup>T</sup>Thou shalt not bow down thyself to them, to serve  
them for I the Lord thy God am a jealous God, and so on, which the Christians  
have divided on. The Roman Catholics say, this is a part of the first comm-  
andment. Thou shalt not have any other gods before thee or make any images  
or anything like that that's to other god bow down before, that's a very

logical condition. And the Roman Catholics and the Lutherans take a very very logical ~~z~~ view point, Where all these verses ~~xxx~~ verses 2-6~~xx~~ are of one commandment and at this point, nothing can be said against the logic of the Roman~~x~~ Catholics and the Lutherans, and they agree on it with the Jews because the Jews have exactly the same commandment here as the Roman Catholics and the LUtherans except that the Jews say This is the second commandment The Roman CAtholics and the Lutherans say no ~~xxx~~preceded the preamble <sup>agree</sup> this is the first commandment., but they ~~xxx~~ad it as one commandment. Now the Greek Catholics differ. The GReek Catholics say no, there are two commandments here. We've not yet ~~xxx~~ reached the point in Chunch History where there was a split between the eastern and western half of Christomdom, and of course in the western half, the Bi**h**hop of Rome said he was the supreme head in the church and everybody should ~~xx~~ obey him, and the eastern half they said no the Bi**h**hop of Rome is a patriarch and has great authority in the west, ~~xx~~ but in the east we have our patriarchs of Antioch and Constantinople and Alexandria ~~x~~ and they are perhaps second in  to the Roman Bishop, but equal to him in authority and superior in their area to ~~xxx~~ any authority that he would have. He has no more right in their area than they have in ~~xx~~ his area and start to give commands. And so differed over that, but the thing ~~xxxxx~~ came to a crisis when they had a great differance over images and the eastern church ~~agreed~~ the Greeks said, it is wrong to wor**h**ip, you should have no ~~xxxx~~ other images in the church~~k~~ look at this commandment Thou ~~hixk~~ shalt not make unto thes~~x~~ any ~~gxxxxxx~~ graven image or any**thi**ng likeness of anything that is in heaven above or in earth beneath, thou shalt not bow thyself to them nor serve them, and by next Monday, you'll know what the graven image is, that's not our present question he's speaking about any image here, or if you take the rest of the verse together You shalt not make these nor bow down to them and so the Greek~~k~~ went into the churches in the east ~~and~~ destroyed the images and the west insisted on keeping them,

in the churches, and that was one of the big things that entered into the division between east and west. Later on the Greeks departed from their position on which they had separated and they now have images in all the churches in the Greek Catholic churches but at that time, that was one of the big divisions. Well it's very natural that the Greeks understanding

said that this was two commandments, the first is against having any other god, but the second is against false worship of God, it is against worshipping him under the form of another. But

most scholars today think they are not supposed to represent a false god, it was supposed to represent the god of Israel. They feel that the calf of Jeroboam put up and said, these are thy gods oh Israel which brought thee out of the land of Egypt but this he meant to represent Jehovah the God of Israel and not a false god, and they say that he was breaking not the first commandment Thou shalt ~~xxx~~ have no other gods before me, but the second commandment Thou shalt make any image and bow down to it. And so the Greeks say these are two commandments, the first and the second and in the west the Lutherans have followed the usage of the Roman Catholics and the Jews, but the reformed churches have at this point differed from the Lutherans, and the Reformed churches have here said here are two distinct & commandments they have followed the usage of the Greek Church and so you have that difference today between Lutheran and Greek churches and Lutheran and Reformed churches and I must say that as far as this point is concerned it is ipretty difficult to make a decision. ~~Yes~~ You can make a good argument either way here, you can make a good argument that this is one commandment You are to have one ~~commandment~~ God here below, you are not to worship any other god, or any idols or anything like that, and I think on the other hand you could make a good argument and say this little brief ~~statement~~ statement is one command, Thou shalt have no other gods ~~before~~ before me and then these other three verses together they make another commandment which is that you mustn't worship an image whether that image

is ~~xxxx~~ intended to worship a false god, or whether it is intended to worship a true god, you mustn't worship with an~~x~~ image, you must worship God alone and of course we found in Israel that when Hezichiah destroyed the brazen serpent he was not destroying a false idol, he was destroying something that God had institut~~ed~~ God had ordained, but the people were worshipping it and consequently should be destroyed. You can make a good argument either way, You can say yes but when the <sup>U</sup> began worshiping it they were making another god besides that, they were making ~~an~~ even if ~~an~~ You could argue either way, and so on this present point I would say that you'll have a mighty hard job proving whether the Roman Catholics and the L<sup>U</sup>therans on one hand are correct or whether the R<sub>e</sub>formed churches and the Greek Cathlics on the other hand are corr~~e~~ct, and if you study the four verses and seek to follow them, I don't think it makes a great deal of difference at this kpoint whether you call this one commandment or two commandments. Mr. Kraak did you have a question?

The Scripture does not say this is one commandment this is another. And so up to this point now we shouldn't take too much time on this, because this is not a very vital thing how you are going to divide it, but I think you ought to know what the opinions, up to this point we've noticed we have a first verse that doesn't command anything, The Jews say that's the first word, we say the words are commandments~~x~~ that the preamble to all ten, I mean Christians~~say~~ say that, and I think our position there is more logical than the Jewish, I don't think it ~~matters~~ matters particularly, but I think that we are more logical than they are. Now as to whether you have as the Jews say a second commandment in the verses 2-6 or whether you have, the Roman~~x~~ Catholics and the L<sup>U</sup>therans agree on the first commandment, but you take that as one commandment on one hand or whether on the ~~the~~ other hand you say this is a tw~~o~~ commandments as the Greek Catholic and the R<sub>e</sub>formed churches~~x~~ say, I don't think that you can say either is necessary

at this point. It is a question then on which on the matter of it itself you cannot decide, context must enter into it, you must read the context and see if that gives you light. Always look at a passage first and see what you get from it and if it is clear, contexts cannot change it and must not change it, but every sentence in every language has ~~one~~ more than one possibility of meaning and if there are two possibilities which are vital at all, there's a difference between them if it does not ultimately amount to the same thing then go on to context and see if it will help you decide and in the end you may decide it doesn't matter, on the other hand context may show you. Now we look at the next commandment and every one agrees Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain. That the Jews say is the third word, The Roman Catholics and the Lutherans say it is the second word, the Greek Catholics and the Reformed Churches say it is the third word, but we all agree that it is a unified commandment, there's no question there. All right then, lets go on to the next one, Remeber the Sabbath day to keep it holy and then you have verses 9, 10, and 11 elaboration of this relation to it but verses 8,9,10, and 11 are one commandment and no one ~~siff~~ differs on it. ONLY is it? And the Jews and the <sup>Greek</sup> ~~Roman~~ Catholics and the Reformed say is it the fourth commandment or is it as the Lutherans and the Roman Catholics say, it is the third? Well it is one commandment anyway. Now verse 12, Honr thy father and thy mother that thy days ~~might~~ may be long upon the land which the Lord thy God giveth thee, now according to the Jews and the Greek Catholics and the Reformed Churches this is the fifth commandment; according to the Roman Catholics and the Lutherans it is the fourth commandment, they take it the fourth, we take it the fifth but we all agree that it is one commandment, there's no difference here. The next, thou shalt not kill, we all agree that is one commandment. Thou shalt not commit adultery, we all agree that's one commandment, whether it be the seventh, or whether it be the sixth. Thou

shalt not steal, we all agree, one commandment whether it be the eighth or the seventh, Thou shalt not bear false witness against thy neighbor one commandment whether it ~~be~~ the ninth commandment as the Jews and the Reformed Churches and the Greek Catholic Church or whether it be the eighth commandment as the Lutherans and the Roman Catholics say, but now, comes a difficult point. We have one verse left, verse 17, we have one verse left, and according to the Jews we have completed nine words, according to the Greek Catholic and the <sup>U</sup>Reformed Churches we have completed nine commandments, but according to the Roman~~d~~ Catholics and the LUtherans we have only completed eight commandments, now how are you going to get two more commandments out of verse 17? Well we'll have to do it. Well why not say there are only nine commandments, you can't say that because the Scripture says that there are ten words. There must be ten, that is Scripture. Well now then according to the <sup>U</sup>Lutheran view and the Roman Catholic view, verse ~~x~~ 17 must be two commandments. Well we say, all right Thou shalt not covet thy neighbor's house, there's one commandment that's the ninth one, Thou shalt not covet ~~thy~~ neighbor's house~~x~~, now the tenth commandment is Thou shalt not covet they nightbors wife, nor his manservant nor ~~his~~ maidservant, nor his ox nor his ass, nor anything that is thy neighbors. That's the tenth one, well now the Greek Catholics and the Reformed Churches said no, this is the commandment against coveteousness, this is one commandment, tenth commandment~~x~~. if you say two commandments the ne~~igh~~bor's house shouldn't be coveted as one and if you covet his wife or his manservant, or his maidservant or ~~his~~ ox or his ass, or anything that is his except his house where does the furniture belong? with the house, or with the ant~~hy~~ else? It might be the whether it is the ninth commandment or the tenth commandment. But there are two different kinds of coveting making two different cmmmandments, and some say ~~xxxxx~~ it is much more honoring

to woman kind than the ~~reformed~~ view, because they give the wife the separate commandment instead of throwing her in with the house as we do. They can do that if the wife was first and then the house, it would be easy to give a commandment to herself but if it is it's the house actually not the wife that gets the commandment itself, but when the wife is thrown in ~~in~~ with the manservant and the maidservant and the ox and the ass (laughter) and so it is an argument but not one that stands up on examination. But now there is one very strong argument against this position, and that is that it doesn't divide very logically. ~~xxxxxxx~~ Covet seems to be one specific thing here, which covers whatever you covet and to divide it up to make the house one thing and the rest another, doesn't seem very logical, as a matter of fact, in the Scripture the word house

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certainly ~~xxxxxxx~~ means everything that appertains to a man, that is to say his family, his wife, his family, his property, his possessions the whole thing is his household, he is the head of the house, and that is spoken of as his house, the house of DAVID is not the building he lived in, but it is the whole family situation including personal and property. And then in the normal use of the word house in the Old Testament, the word house includes everything that follows and covet ~~thy~~ thy neighbors house is a general statement which is particularized beginning with the most important thing, his wife, and then going on to other ~~xxxx~~ features features of the man's household. So that it is not very logical to divide this last one into two commandments. And then going back to the statement that after all it is much more honoring to consider that coveting the neighbors wife is different from coveting his house his manservant, his maidservant, his ox and his ass and other things ~~that~~ that are his, although we decided that it doesn't work out because the wife is in the middle neither



one end or the other in addition to that it is a little hard to make a sharp difference between Thou shalt not commit adultery and Thou shalt covet thy neighbors wife. The two would seem so closely bound together that there doesn't seem to be a great deal of reason to give, Thou shalt not covet thy neighbor's house a separate section. Well now, or else you might say, Thou shalt not steal or else that would refer to the rest coveting is the first step toward stealing, and this is the first step toward the other but it doesn't seem so very reasonable to think that you have to have to commandments about . Now the matter seems to me to be clinched when we look at the parallel passages. We find that thirty eight years ~~xx~~ after God gave the commandment in Deut. 5 we find that Moses stood before the people shortly ~~ty~~ his death and Moses reminded them of the fact that they had heard God speak all these words and then Moses goes on to repeat the words which the Lord ~~had~~ had spoken, and the words which the Lord had spoken are here given in Deut/ 5 beginning with verse 6 and continuing through verse 21 and it is almost identical with Exodus, a few minor changes. But it is almost identical, the order of the material is identical in most instances, it seems that the changes, the small differences ~~which~~ which seem to be small differences to bring out some other aspect of meaning, not in any way to contradict and there we find that Moses said after the commandment Neither shalt thou bear false witness against thy ~~xxx~~ neighbor he said, neither ~~xxxx~~ shalt thou desire thy neighbor's wife, neither shalt thou covet; thy neighbour's house, his field, or his manservant or his maidservant, or his ox, or his ass, or anything that is thy neighbour's, and so as arranged here wife comes first, and the house comes second and the arrangement in the other place the house comes first, and the wife comes second. Now if these were two distinct commands and when God spoke of ten words, one of these was the ninth and the other was the tenth we surely would expect that the order of the words would have

been kept distinct in the two places that that at least, would not be confused and we find most confusion of any other ~~words~~<sup>order</sup>, although we have some minor ~~difficulties~~ differences within the hortatory material about

and so it seems to me that this is a clinching argument in addition to the others I have mentioned which would seem to me to show that on this point the Jews and the Greek Catholics and the REformed Churches are logical in saying that the commandment on coveting is one commandment and not two commandments and if that is the case, then the Roman catholics and the Lutherans cannot be correct because in that case it only makes nine commandments.

Mr Dayton? No I would think that in this case he is possibly after thirtyeight years of experience with the people in the wilderness where there was very little property for them to haggle over, very possibly Moses in giving them felt constrained to put first the ~~element~~ element that had caused the most trouble among the people. Question

Certainly, you can include everything under the house, now you can think of the wife as being sufficiently important as to be kept separate from the house, but in both places the wife were put first, I think it might be a good argument possible could be made that the wife had a separate commandment for herself but when you have the wife in one place second, and in the ~~other~~ other place first it looks to me if it was not a distinct order, and as to whether the wife would come under the house or not I don't think that that matters so much, I don't see reason for having one commandment that would include the house and the other that would include both the wife and the other things in the house. Question

Mr. Buswell. You base this argument on the fact that the commands would have been kept in order the way God gave them? Well if God said, I give you ten words and then Moses repeats, here are the ten words which God gave I would think that he wouldn't take two of the words and mix them up together and put half before and half after the other one.

Mr. Heil?

Deut. 10:4 said that he wrote on the tables according to the first writing the ten commandments. Now I'm going to look at that because it's my impression that the word translated command there is words.

Many people say, why should I learn Hebrew or Greek, those scholars can make a much better translation than I can make, those men who have given us the Scripture and that is absolutely right, you can't, ~~but~~ you can't expect to make a better translation than they make, but there is no translation of any book that represents it exactly, because very seldom does one word in a language, correspond to a word in another language. There is usually some difference in the meaning, a word is not a word is an ~~and~~ and consequently you cannot say that in most cases here is the name of the word this is just exactly that Hebrew word, we don't have it. Of course it is true that the Bible having been used so much it has entered into the warp and woof of our language, <sup>and</sup> and we've taken over and we've developed the meaning of a great many words out of the Bible, but that is much less ~~than~~ than it was a few years ago, but our world has gotten away from the influence of the Scripture, ~~which~~ to a very large extent, but the words have a different significance and you can look at the passage and with a comparatively small ~~amount~~ knowledge, of the language, you can see 11 3/4 well, how are you going to translate the into English? Well, the matter, what does matter mean? What matter anyway? In English it is rather vague, matter, isn't it? 12 but yet matter has significance to us that doesn't have. The difference between mind and matter, there is no difference .There are significance in this word matter. There are circumstances where that might be the best place to put . might be the best place to put it. Now it inferred the that is a type of a of presentation and I quite agree with Mr. Watson that matter, that word doesn't exactly focus in English and the writers of the A.V. thought these are the

ten commandments God gave, that word means the ten commandments, and perhaps they were right. The last commandment is nearer

if you just said the ten matter, well maybe that is good but it seems to me pretty vague to the average English speaking person, I don't think and there is case after case where you have a word and you know exactly what that word means, but you can't find a word to express it in our language. I remember over in Germany when I was first there, I was talking to my landlady and I saw a man go by and I said, "Oh, there goes a friend of mine." "Oh, is he a friend of yours?" "Well, yes, I was introduced to him yesterday." "Oh," she said, "You were introduced to him yesterday and you call him your friend?" Why, she was amazed. Well, now in Germany the Germans have a word and it sounds like our English word friend, and you look up in the dictionary and it says friend, but the German word and the English word are so different that she was utterly amazed when I said that the man was a friend of mine and I had only met him the day before. "Well," I said, "What would you call a person you had met yesterday?" "Oh," she said, "an acquaintance." Well, now when does this person become a friend, what is the difference? "Oh," she said, "A friend is a person whom you address in familiar terms. You say you, instead of thee, you use the familiar form of thou instead of ~~thee~~ you." Well, we don't have it in English, so the distinction doesn't exist. To them it is a very marked classification. Well, now, there are these people that live in this next apartment to yours. They have lived there for twenty years and you've lived here. Every day or two they went back and forth and chatted and had drank coffee together, and so on. I said, "Would you call them friends of yours.?" "Oh," she said, "No, just very good acquaintances, I wouldn't call them friends." I said, "How many friends do you have?" "Oh," she said, "I had one, but she died." (laughter) So, you see the word 'friend' to a German, "a friend that sticketh closer than a brother." A friend, to them, is a very intimate relationship.

It is almost more intimate than a relative. It often is more than a relative. A friend is a real close relation, 15 but it is someone with whom you have an intimacy. Well, now in English, we don't have a word for . Well, now when you are reading in German and he says that man is my friend, the only way we can bring it out in English is to put a warm tone into it, like "friend"(laughter) that is a vague idea, but it holds and to translate German into English a paragraph here and there of explanatory material to tell just what they mean by these words which sound like ours but they actualy1 meaning is so different from ours and you find that over and over and over in German. It is the most important even in the French in the German language (end of record)

In fact that is true of x the great bulk of things that you will find. I've known of some people/ who are so much determined that it's vital that in all of our church services every little detail be exactly as the Scripture prescribes it, but the Scripture doesn't prescribe every little detail. I ~~may~~- know one man who was very much against singing of secular hymns. We shouldn't sing hymnal words, we must only sin the song, so he wanted to sing only the songs in his church and he got a ~~book~~ book to sing them with which had the songs, not as they are in the King James, in the beautiful language of the King James but twisted around to make a metric~~al~~ version which would be fine if you make a good version, but it was atrocious in that particular book, the English of it was terrible, and he was insistent upon so many little points ~~at~~ exactly how it should be and then he got to thinking this, What more do we have in the Scripture for preaching in human voice, we should present the Word of God and we shouldn't use ~~our~~ our own human voice. Well you can see where that sort of thing leads you. God gives us His teaching, and He wants us to present it in any way we can that would make it known to people and in the days ~~that~~ before we had the full details of Christ visible for us, He ~~is~~ laid out in great detail a great many ceremonies and in order to present a theistic mind, and ~~god~~ drive them home, we don't need that today, we have and that sort of thing now. Question:

Well it varies tremendously depending on the circumstance, you have to know the ~~heart~~ heart to know what the true situation is, but then you take the words that are used, the very fact of speaking so lightly of God, having such a superficial attitude of God, of using His name in such light ways it certainly is , now if the person doesn't realize the significance in God's sight it ~~is~~ certainly isn't so bad as someone who does. I remember being at the Presidion in SanFrancisco, and the fellows around there training, the language they used actually was terrific, and I remember a young fellow that came in there from a good moral home, I don't know if

a good Christian home or not, but a good moral home, and he had never heard such language as this in all his life, he came in there and he heard this language all around and in about a week, he began using a little of it, and at the end of the month why he used ~~practically~~ <sup>twice</sup> as much as anyone else in the camp. I remember one of the fellows saying My won't it be interesting to see him when he gets home, He'll say, Mother, pass~~d~~ the blankety blank butter, and they were quite amused to see what a portion it had become of his vocabulary. Well in that case he went into it with a background very different from it, he was shocked by it at first, he deliberately faced it, which is quite different from a person who had just slid into it without being ready to

He faced the thing and gave into it and he was more ~~much/more~~ responsible in God's sight than someone who had simply never realized its true significance. Of course, it is all a degeneration from the idea of actual doing something with the Word of God, using it as a means for your own selfish purposes. As it is now it's merely a means you might say, of letting off emotional feeling, but surely one could find a means that wouldn't dishonor God at the same time. Now the ~~first~~ <sup>fourth</sup> commandment begins very strangely. In Exodus 20, what is the ~~first~~ <sup>fourth</sup> word of the ~~first~~ <sup>fourth</sup> commandment? In Deut. 5 what is the first word of the ~~first~~ <sup>fourth</sup> commandment? What is the first word of the fourth commandment? in Deut 5 Now what a difference. Is one a matter of will, and the other a matter of intellect? Is that the difference? I don't think ~~is~~ so at all. Keep the Sabbath day to sanctify it is a statment you might say of the law, here's God's law Keep the seventh day, keep the Sabbath day, that is the commandment, Now here we have a commandment in Exodus that is more than a commandment. In addition to making a commandment it contains an interesting inference. Remember the Sabbath day. Now you say, here's what I want you to do, I ~~will~~ want you to do this and I want you to do that and don't forget to do this, remember this. The implication is that he is not now giving them, in any sense a new commandment, it is that he is ~~is~~ presenting to them a reminder

of something which they have always known was part of God's law and he is simply taking up into the unified presentation of the law something which is already familiar. It's an old commandment repeated. Remember the Sabbath day, now keep the Sabbath day, that would be perfectly all right give the law, and one feature of the law is ~~g~~ ~~x~~ the keeping of the Sabbath day, but here he simply reiterates what was previously known. Remember the Sabbath day to keep it holy. Does the Sabbath day begin here at Sinai? Is this ~~hy~~ where it starts? It is not. If it was he would say, There is something I want you to do. I want you to establish a sequence of days so that every seventh day you'll set aside for certain purposes, that's not what he says. He says Remember the Sabbath day to keep it holy<sup>y</sup>. Evidently then, this is something that the <sup>y</sup> people had known long before was God's law and they are now merely reminded of it. The Sabbath didnot begin at Sinai, it is not simply a portion of God's law to Israel. It is a part of God's universal law given long before this time, familiar to the people and stressed to them this time, and placed in its proper place along with the other commandments which he gave them at Sinai. Remember the Sabbath day to keep it holy. Well now ~~knw~~ we know that there is a reference to the Sabbath day though not an explanation of it, it's not a command specifically given, but reference to it back in Genesis 2, in what is properly the last part of chapter 1 but it comes after our unfortunate verse division here andso it<sup>y</sup> is placed in chapter 2, and God blessed the seventh day and sanctified it because that in it~~x~~ he had rested from all his work which God created and made. There is a statement there of the foundation of it, it rests back upon creation, it was given in the account of creation, and when we get over here to Exodus 16 before the giving of the law of Sinai~~x~~ we found there in Exodus 16 the statement was made about the verses 4,5 that the people were to ~~bring~~ in the mannah and the sixth day he gave them twice as much as he gave them on other days, and the seventh day then they were not to gather



any. And in verse 25 of Chap 16 we read And Moses said Eat that today; for today is a sabbath unto the Lord: today you shall not find it in the field. Six days /ye shall gather it; but on ~~the~~ seventh day/ ~~sh~~ which is the sabbath in it there shall be none. A reminder to the people of the law with which they were already familiar. We find the reference to the ~~will~~ to the week already in the book of Genesis in chap 29 verse 27 where Laban said, Fulfill her week and verse 28 and Jacob did ~~so~~ and fulfilled her week, and in that case it was a week of years of course that is the weeks of years modeled after the week of days, and so while the week ~~is~~ is not something that we find in other lands/ it is something that the ~~people~~ willingly put out of their minds and when people now days turn away from God, one of the first things they are apt to ~~forget~~ forget is the Sabbath day and ~~God's~~ command for it. In other words it was a part of God's command a part of god's will from the very beginning and definitely so before the giving of the ten commandments at Mount Sinai. Now you have here the presentation Remember the Sabbath day to keep it holy, six days shalt thou labor and do all thy work. There is a professor in the Pacific School of Religion who says that most people talk a great deal about verse 8 and verse 10, but they overlook verse nine and his students say that this is one verse that this man really believes in. Of course I know that there isn't much else in the Bible that this particular man believes but he does believe this. Six days shalt thou labor and do all thy work. He says that if we're to have God's blessing, ~~where~~ we must not merely rest on the seventh day but we must work on the six, Mr. ~~Kirkwood~~ Kirkwood? (question) Well as to whether the previous commands before this one had been specifically given before I don't know, Thou shalt have no other God's before me, I'd say that would stand to reason, I don't know that it has ever been expressed, Thou shalt not make any graven image, bow down or serve them, there's no specific presentation of it ~~in~~ anywhere before, Thou shalt not ~~take~~ the name of the Lord thy God in vain, is similar, but when we come to this fourth one

he evidently wanted to stress that this is not a new thing but that this was something that was already known. Of course it is true that the ten commandments are the presentation of the moral law of God and the moral law is inherent in the structure of the universe, the difference ~~between~~ between right and wrong is established from all eternity and consequently it isn't that this is you ~~say~~ say now, here are the rules, you are not to park in this particular block, in this block you can park for one hour and no longer, you are to drive on the right hand side of the street and other things that you can make it this way or that way, this is the law today, tomorrow you may do it a different way, the ten commandments are not that way<sup>1/2</sup>. The ten commandments<sup>1/2</sup> are the moral law of the universe, they are in the structure of the universe, ~~they~~ they are the difference between right and wrong, and consequently a person should be familiar with all of them, but when we come to this one, for some reason he felt it desirable to stress that one, that this was not a new thing, that ~~it~~ this was something like the others was inherent in the structure of the universe and which was familiar to them already and he's merely stressing it to keep them remembering. Mr. Buswell? I can't see how that word remember

If I say we're going to establish a new system, tomorrow I want you to get here on time, but now if I say, remember to be here on time, that implies that you already know it, the result is the same but there is an implication that isn't in the other. And when he says Remember the Sabbath day he implies<sup>1/2</sup>, you can't remember if you don't already know it, like the negro who said, How can I mo-lasses, when I haven't had any lasses yet. You have to already know if or you can't remember it. It doesn't change the commandment it's just an implication. Mr. Bates (question) And if in Deut

5//~~it~~ which is identical with this, most of the commandments are word for word in Deut. 5 to what we have here. And if here it said remember and there it says remember, if here it said peace and there it said peace, I wouldn't feel quite so convinced that ~~it~~ there is a real importance to th

the fact that this particular word is used. 15 a differ~~d~~  
 word is used than it is here. It seems to me that there is some reason  
 for the difference and the normal thing, the natural thing ~~to be~~ would be  
 that at the first time he gives it he says people, and the second time  
 he gives it he says any number the last  
 time he gives it, he simply gives the commandments, here they are, here is  
 what they are to do. But the  
 first time in one case among them instead of giving it in its

he ~~is~~ puts in this other word remember and he is reminding them  
 of those experiences in the wilderness when the man who went out and tried  
 to gather manna on the Sabbath and it didn't work and He is reminding them  
 of God's original creation, and he is reminding them of all this. (question)

(end of record)

We don't know, at least the essence of all of these commandments. Certainly  
 there is no question, but the essence of all these commandments was known  
 to them, there is no question about it and the ~~the~~ essence of these, of  
 most of them, the essence, you might say, is known to all people, but when  
 the people were in Egypt and the people around about them would say, Yes,  
 worship your own God, don't worship some other god, and they would say,  
 don't put something wlse in the way of God. The Egyptians have all these  
 statues of these gods, but those statues that represent them, they don't  
 think that statue here, select the being and this  
 statue is a means of 1 1/3 but the statue and to  
 misuse the implications with their Egyptian gods they would

and stealing and killing and committing adultery and so on, they  
 would be known to people, but when you come to this point, the Egyptians  
 didn't have any . The Babylonians had something somewhat simi-  
 lar, but not exactly. It might seem to some of the Israelites, well, now  
 here is something, what business does this being . These  
 other~~e~~ things are known to everybody. These are great moral principles of

the universe, but now here is a specific little matter of ceremony about taking a particular day and treating it in a certain way, what is the idea of putting this in. God says remember this. This is nothing new, this is a part of it. This is something that I need to remind you of, because while the people all around you will recognize the others they may not be familiar with this. In fact, in Rome, we know, that they ridiculed the Jews for the keeping of the Sabbath. They thought it was very silly. Why should people not be willing to work seven days? Why should they take one ?

The Romans ridiculed them. It was one thing that made it difficult for the Romans, for the Jews in those days in Rome. When you have the word here different from any other, and different from Deuteronomy, you don't want to build too much upon a word, but we want to see whether there is an implication or not, and if we find what may be an implication of it, then we look through the Scripture to see if the implication fits with a piece in the Scripture elsewhere and if we had no reference to Sabbath before this time and we have no reference to it in Exodus here, or anything until you get here, Well, you might say, now he is giving a brand new command here. It is a new thing, apart from the covenant, why ~~don't~~ then did He put in the word 'remember'? we can't understand the reason for it, but the implication is that it is not a new thing, it simply is a reiteration of something that was already known, as of course, the other side too, but in this you might not think it , and so He puts the word in, and you look back and you find the evidence that it was already known. (question 3 1/2 )

Yes, a very good question. What is our relationship to it? Well, what is our relation to the other commandments here? That is an interesting and an important question. What is the relation of the Christian to God's commandments and what is his relation specifically to this commandment? Are all the other 9 affective today? And this one not? Is that the case? Or are no one of them affective today? Or what is the situation? Well, those are rather basic questions and I don't know whether we should plan to discuss them fully at this point. We should discuss the large general questions. We

want to do it before we are through, but as to the relation of this to the others, there is one thing I want to ask. What about those three kinds of law that we mentioned? Moral law, civil law and Ceremonial law? Are the ten commandments maral, are they civil law, or are they ceremonial law? Well, I think you could say the ten commandments are moral law. But that doesn't mean that they are only moral law. There may be elements <sup>of</sup> ~~that~~ the other types of law involved in them. And when we take there is a moral principle there that it is God's will that there be a rythmn in life. That things do not go along exactly the same, that there is a quite  
5 at which you turn aside from the ordinary things of life. There is a certain part of it to be devoted exclusively to His service, and not only that there is a certain part of it devoted to and changes in the situation and looking back over what you've done and looking ahead of this time, there is an interruption, there is a period of looking back, of looking ahead, a period of looking to Him exclusively, there is a moral principle there, which He has established in the constitution of the universe. And they say that even with material things, that with regular rests you accomplish more with them than without it. I read that some cooperation have said, that if we have a third world war they are not going to do like they did in the second world war, and to put their time in on a seven day basis, they said that they found in the last war that when they started working seven days a week, at first they increased production and there was quite a bit more produced in the week, but before very long, that the workman were actually producing less in the seven days than they had previously been producing in the six days. This is the way God established it. This is a part of the constitution of the universe and so it is part of the moral law. But it also is part of the ceremonial law. The ceremonial law is the giving of the means by which we are to worship God and those principles which we are to use in driving home to our mind and remaining, of things that he <sup>us</sup> wants us to remember. And here we have the Sabbath day which reminds of the

fact that God created the world in a orderly fashion. That it is divided into six stages, six definite stages, which reach a climax in a seventh point in which ~~It~~<sup>He</sup> ceased from His labors, and looked back over that which he had done. It is a reminder to us of God's creative activity. It is a reminder to us ~~of~~ that there is a goal in God's creative activity, that it looks forward to an accomplishment, to an end, to a purpose. It is a reminder to us of the fact that in the ~~of~~ constitution of God's universe there is a purpose. In other words it is eschatological, it shows an end, it shows a goal, it shows a purpose, that God in His creation has not just created the world just to go on and on and on and on, but that it goes on and reaches the goal for which He has established it and then there is the sabbath law. And so we have a purpose of driving home to the mind certain truths of God's character, of God's purpose, of God's method of working and we find these driven home to the people's minds all through the O.T. dispensations and we now find that it is vital that the same truths be driven home to our minds, but there is an additional truth connected with them today. There is the truth that Christ after He had accomplished His great work of dying for our sins on the cross, that He ceased from His labors. He said, it is finished, and he went into the tomb, he ceased from his labors and then on the first day of the week, He came out from the tomb, He came out from the tomb as proof of our justification, as proof of the accomplishment, that is the foundation of our Christian religion and so it came to be changed in the early days so that we no longer observe the 7th day but we observe the first day and we remember the moral principles and the ceremonial principles that are involved in the seventh day and we add to them this most important thing of the ~~the~~ centrality of the resurrection of Christ, ~~the~~ the foundation of our lives. (question 9) The question, of course, is in all of these commandments. The question is, what is the moral' law, what is ceremonial law, what is civil law. Ceremonial <sup>God gives</sup> ~~the~~/~~the~~/~~the~~ for the purpose of driving truths home to us, and He may change ceremonial

law under different circumstances and different situations. Civil law is the enforcement of the moral principle or should be and it will vary with different situations. Now in the N.T., the moral principle of the sabbath, is preserved and maintained and stressed again in the N.T., the moral principle of it, but the civil law of it, is something that is subject to change, and the details of the Jewish tradition as to how the Sabbath is to be kept or how other ceremonies are to be carried out is something from which we are free and in which we are not to be in any way in bondage to Jewish tradition and we do not have in the N.T. an explicit command of the change of the time, but we have the evidence that it did occur in apostolic days. That the Christians who at first observed two days, then came to put it all upon the one day, and it is pretty good evidence that it is not contrary to the Lord's will that that change should be made for He in no way intervened to suggest they were doing wrong. (question 11) No, I say the Jewish civil law would be the laws like you have among the Jews today where I was reading just the other day where there was a meeting of Jews somewhere and they were meeting on a Saturday evening I believe, and the meeting finished, and they went out of the building and the Janitor had gone home, a gentile janitor had gone home, and I read in the paper, they were quite upset, they didn't know what to do because it is against the present Jewish law to do any work such as lighting a fire or putting out a fire on the sabbath day, and here was a light and how could they turn out the light on the sabbath day and yet, being good Jews they didn't want to leave a burning light on (laughter) so one of them went out on the street and he came across a very kindly Gentile and asked him if he would be good enough to come in and turn out the light. I read that in the paper. Now Christ said, you made the word of God to no affect through your tradition, but what He meant wasn't that the principles which were being carried out were wrong, but He meant that there was tradition which these principles all sorts of little details so that people paid their attention to the details rather than to the principles. They were not keeping the sabbath day any better

because they wouldn't turn the light switch. It was a matter of making more of the details of the thing instead of the great moral principle that God was presenting. Now here we find that it is later on given how far they are to walk ~~for~~<sup>on</sup> the sabbath day. There was a sabbath day journey. Now that is civil law. That is the way in which in the agricultural community, in which people were engaged in physical labors through the week, on the sabbath day there was to be a cessation of physical labor and it is restricted to a comparatively little physical exertion on the basis from which they were to have their rest from physical labor. Now in the case of a person who was doing mental labor, ~~it was~~ a long walk might be one of the best ways of resting 13~~d~~ but it should be a rest from mental labor. (question 13 $\frac{1}{2}$ ) Well, that is part of the ceremonial law rather than of the moral you might say. Then too, there are ministers who ~~very~~ definitely break the sabbath working seven days a week, but under the circumstances the seventh day is their busiest day, that is the day when they do most of their work. Well, to carry out the sabbath principle, they should take some other day in which they take a complete break and a complete change and get the rest. (question 14  $\frac{1}{4}$ ) Yes, well, did He change the significance of it or did He point out another feature of it. (question 14 $\frac{1}{2}$ ) I think that is important about all of these commandments. The commandment is not a particular way of doing little details. The commandment is a great moral principle and if you have the spirit and of the moral principle, you will in the circumstances in which you find yourself. And the circumstances will change in the means of application but the moral principle remains firm and vital. Now I think our time is up. (question 15) No, God never changes the moral law. When it comes to the civil law, when it comes to the ceremonial law, we find Him stressing details of ceremonial law Christ, not after, but when it comes to civil law there seems to have been a great deal of liberty in the O.T. for people to use their brains of applying the moral law.

(end of record)



Well, now the Hebrew and the Greek are very different in their usage, and the ten words, what it says is words, not word in our English language, perhaps matter, but that may <sup>t</sup> be too . Actually they seem to be commandments. They are what God gave and wanted us to follow and to obey and nine of them, at least, are definite things 1 so that it doesn't seem to me that it would be at all wrong in saying that what He has given is definite commandments for us. But we can't say

. The Jews want to say that ~~the~~ the preamble is the first, well, I would say this way, if you can find ten distinct commandments it would be reasonable to say that is what God has given, ten commandments. If you can only find nine real commandments then you might say that there is a presentation of an idea which is vital, which is not a command, but might be one of the ten words. And so it seems to me that actually the Jewish view is much more logical here than the R.C. or the Luth. view, because they divide up what seems to be very definitely one commandment. There is no definite logical division of it at the end, and they break it up into two. It seems to me the Jewish is more logical than that. I think that the reformed view is somewhat more logical than the Jewish in that it has all ten of the words to be actually commanded and not merely words or matter. It is somewhat more logical and that it is much more logical than either the R.C. or Luth. But of course, the vital thing is very definitely not how you divide it, but what you do with the divisions that you have. And I want to say a little bit about them. The first word, as the Jews take it, I don't think there is too much to say about it, it is the beginning of the introduction of them all. It is the ground on which God gives these things. He is Jehovah, their God. He is the one who has redeemed them. He is not saying do these things and I will redeem you. He is not saying do these things and see what wonderful blessings you get from them, He is saying, I am the one who has redeemed you and it is on the basis of a relationship which God already has with them and in relationship to what he has already given them and to the redemption

He has already ~~g~~ presented that he is giving them this law that He wants them to do. He is not here saying, Now if you want to be saved here is the way to do it. You follow these commandments and then see what I do. He is not saying that. He is saying, I have redeemed you. I have brought you out of Egypt. I have given you wonderful blessings, and here is what I want you to do. It is gratitude then to God that ~~it~~ is presented. It is the claim of God as our redeemer, as our Saviour, that it is presented, rather than an offer to us that if we will do something, then we may hope to receive his favor. So the first is very important, but I think logically there be nine commandments, at least it is logical to think we have ten commandments, here, when it is spoken as ten matters, or ten words. Now, the first commandment then is that thou shalt have no other gods before me and, Of course, it says in this commandment that there isn't any other God . Some will say that there is no monetheism in this command. This commandment they say is perfectly consistent with their being ~~no~~ other gods. This one doesn't say that you are to believe that there is only one god. It isn't talking about what you are to believe but what you are to do. He is saying nothing else is to take precedence in your life, in your heart, in your mind over me. Nothing else, no god of the heathen, no image, no idol, no desire of your own, no friend of yours, nothing that means a lot to you is to take the place of a god to you. Thou shalt have no other gods before me. It is a practical command, and it is not a doctrinal presentation. It is not a presentation of monetheism here, it certainly does not contradict monetheism, nor does it assume that there is any other god, but neither does it stress that there isn't any other god. It does state that as far as you are concerned, your relationship is to only to the one God, no other god is to take a place of precedence before him in your mind or attempt 5 . Well, now if we divide it into two commandments, it does not seem to me to be absolutely necessary here, but it does seem to me to be necessary at the end we have the covenanting of one commandment

and therefore if the peramble is not the accepted word, it would seem to me that we must have two/. If we make that division, then the second commandment here is against false worship and that would include worship of others, but it would also include worshipping God under a likeness. Now, of course the Mohammedans take this second commandment in its literal sense, and it is part of the Mohammedan religion in its literal sense. Thou ~~shalt~~ shalt not make unto me any graven image or any likeness or anything in heaven above or earth beneath or in the water under the earth. Therefore they say, sculpture is wrong, painting is wrong, anything that makes a likeness of an actual thing, or personal or a natural animal is wrong, they say, and while the Eastern Mohammedans in Persia and in through there have not followed it the way the western ones have, you will find that in Egypt and in Palestine and in those great Mohammedan lands that they avoid all fiction, and all representation, and it is the most marvelous thing in Jerusalem to go into the dome of the , that great Mohammedan mosque on the sight of Solomon's temple which took the revenue of for eight years from Egypt to vuild, a very expensive thing, built in the middle ages by the Mohammedans and to find that it is one of the most beautiful structures anywhere in the world. It is not extremely large. It has a big open space around it, occupying a great part of the area where Solomon's temple was, but it is most exquistiely make. The art of it is wonderful and yet not a picture in it. It is entirely geometric figures, they strictly followed the command, taking it in the literal sense, thou shalt not make any image or likeness of anything. Well, we do not feel that this is to be taken that way. We do not feel that. It actually means what it says in the most literal sense. Thou shalt not make ~~of/like/~~ any image or likeness. We feel that verse 5 should be gaken in close conjunction with it. What it is saying is that you must not make an image or a likeness in order to worship it. Thou shalt now bow down thysel to them nor serve them. Let no emage or likeness is to be made as something to worship and we feel that the R. C. come mighty close to the breaking of this command and that

many of the individuals actually do break it, although the church officially states its belief in such a way as to be very careful to avoid breaking it. But as you get away from the \_\_\_\_\_ and get the attitude of the great

bulk of the ~~ppp~~ people, I fear that it would be very hard to avoid

8 a great many of them actually do break this command. They bow down and worship statues and images whether supposed to represent god or supposed to represent god's people. (question 8) Yes, worship is similar to bow down. Well, is worship used in this verse here? It says bow down or serve them. The word here translated bow down is also translated ~~the~~ worship. It means to take an attitude of adoring reverence before one whom you ~~des~~ regard as divine. People sometimes say let us worship God with our collection. That is not worship. That is ridiculous. It is an act of service to God which God desires. We have altogether too little real worship in our churches, we have much emphasis on the service of God, and that is right and fine, but the attitude of adoring contemplation of God, of bowing yourself before Him and meditating upon and adoring His greatness and His goodness, the attitude of true worship is something that God has commanded and which should be a very great factor in our lives. It is something ~~that~~ which He has promised real blessings to us if we do, but most of us are too busy to bother. ~~to/gb~~ We go to him and ask for some present or some gift, if we are real thoughtful we will thank Him for the gift He gives us, but if we would take the time to actually worship Him as He desires us to be. It is something that 9½ blessing, but on the other hand there are those who worship not only God, but perhaps more than God in pictures and so on and we could learn something from them

actually worship, but we should direct our worship towards God and not toward anything of any likeness even a likeness of the Lord Jesus Christ or of one of his great saints, or even of his blessed mother.

(question 10) Well, even so, thou shalt not bow down thyself to them or serve them, \_\_\_\_\_ it has the image in between. (question)

I don't think \_\_\_\_\_ I don't think they would. I think they

use two different words. I think they say that it is wrong to worship the virgin Mary, I think they would say that, that only God, only Christ, can be worshipped, but they would say that the virgin Mary can have great reverence, great reverence

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but I

think that they technically would deny her any actual worship. (end of lecture) The ten commandments or the ten words or matter, it is pretty hard to know just exactly how to express it in English, the idea is very clear, but we don't happen to have a word that is exactly the same as the meaning of this Hebrew word ( ), but we have tried different in the divisions of them last time and I think it is important that everything you look at in the Scripture, to notice that there are some things that ~~some~~ aren't <sup>so</sup> ~~naturally~~ clear, there may be differences of interpretation, there are other things that are absolutely clear. Which way of the three are you going to divide these in ten words, not particularly important, but less you include everything that is included in them is tremendously important. Now we looked at the introduction to it which we do consider to be the first of the ten words and it is extremely important. I think an argument might be made for making it the first of the ten words on the ground of its importance. It tells what we have here. God tells those who are grateful to him for redeeming them what he wants them to do. He gives them the pattern that He wants them to follow. He shows the type of life that He wishes for those who He has redeemed from bondage. This doesn't tell you how to be redeemed, but it tells you how you are to live after you are redeemed. Well, now the first of the commandments as ~~the~~ the reformed interpretation takes it, is just verse 3, Thou shalt have no other gods before me. We spoke of that briefly last time, an extremely important command., one which does not merely mean a divider of not outwardly worshiping gods of other names, <sup>of</sup> gods, but not putting anything else in the position of a god in your life or in your heart. You must have no other gods before Him.. Then verses 4,5,6, whether we take them as we do, as a second command, or as the

Roman Catholics and the Lutherans do as part of the first command, are extremely important in either case. Wrong worship, not to worship a thing which represents God to the point where it becomes an end in itself. God is a jealous God. Jealous even of those matters which represent ~~Him~~ Him if they to us become so important that they blot out His face.. I heard a statement made some years ago that if you could go down to the corner of a city and you could blaspheme Christ and God, you could take the name of God in vain and you could take the name of Christ in vain, and you could say all sorts of wicked things about Him and it would be very unlikely that you would get into any trouble, something that you would not like to hear what they said, but they would pass you by. But they said, if you would go to the same corner and would start speaking harshly at the Presbyterians and the Baptists or the Methodists of some other church or the Roman Catholics you would probably get knocked down among other things. Now whether that is a true statement or not, I do not know, but at least, it is typical of the fact that it is so easy for us to put objectives in a place that is prominent, ahead of 15 . The secondary objectives are important. They have their right place, and it is an important place, but it is important only because it comes from that that is primary and first, and if our love to a certain church even to a creed, even to the teaching of the Bible, even to the Bible itself, would get into the place that would become more important to us than our love of God and our desire to follow Him, it would then be something indeed of which God would be jealous. Something that we were putting ahead of Him, something at which we were bowing down and serving Him, and even though it was His,

(end of record)

a great deal of ours is Bible worshipper and if a person did worship the Bible instead of worshipping God, that would be utterly false and wrong. The accusation is a verible accusation to make, but I don't think that it is true. I do not think there may be some people yet who put the Bible

up on the shelf and look at it admiringly and never read it, but worship the Bible, but I don't think that there are very many of them. And the people the modernist are speaking of are not that sort of people at all. There are people who are using the Bible as a means of knowing God. There are people interested in God, but the Bible is God's inspired and infallible way of coming to know Him. We believe that is entirely true and free from error, but we do not worship it and I don't think that we have much to fear at this point of worshipping the Bible, but it is all so easy for us to put a human organization or a human objective, or a human instrument or a human institution which should be occupied by God alone. Anything that comes between us and Him is wrong. Anything which points us to Him is good. Anything which is a means of making His truth known is good so long as it remains a challenge, but oh, how easy it is to become an end in itself <sup>for it</sup> I think that those, perhaps perhaps no greater danger than this, than each one of us to watch more carefully than that we avoid falling into this, which will really be an infraction of the spirit. Here, I think the command is against farce. I don't think it is against making pictures or against making images, but it is against laying down the instrument of worship to something that comes between us and God. In the time of Christ, the Jews would not hesitate to make pictures, in their synagogues. We have a synagogue in Capernaum which has been excavated, which comes from not the time of Christ, but not very long after, probably the 2nd century, but in that synagogue at Capernaum we find pictures on the wall of fruit trees, pictures of the candle sticks, pictures of various things from the temple. There is art work on the walls of this synagogue. People did not consider that this commandment was against art, but only that it was against bowing down and worshipping representations. In later times, the Jews took the commandment more like the Mohammedans do - I believe, as far as their religious life is concerned, and later synagogues do not have pictures and representations of any sort in them. They followed the same

tendency which we find so readily in our protestant churches, that when we get away from the spirit of God's teaching, it is so easy to put an undue importance to various <sup>features</sup> of the letter, making them in a way in which they were not intended. As long as the protestant churches put Christ and His atonement at the center, they occasionally use the symbol of the cross, but it was not something that was tremendously stressed. But you will find that among the modernist churches which have given up altogether belief in the saving power of Christ, there is a tendency to put up <sup>and symbols</sup> and to stress that sort of thing much more. Now the next commandment is the one that we usually take as the third commandment, Thou shalt not take the name of the Lord God in vain, for the Lord <sup>they</sup> will not hold them guiltless that taketh His name in vain and this in its original meaning has rather disappeared from modern civilization and consequently we do not ~~have~~ <sup>get at</sup> first sight its real significance. It is a prohibition against magic. It is a prohibition against using the name of the Lord for vain purposes. It is a prohibition against trying to use His name as a means to ~~expect~~ <sup>beg spells</sup> or secure for us the things that we want, using His name as our magical instrument. It is originally then, a command against magic, against using the ~~name~~ <sup>name</sup> of the Lord for a vain purpose. And right there we get into what is, I think, basic in all relations, the difference between religion and magic. We may not have magic in that form today, but we have magic in its reality, in its essence today. Religion is you trying to find what the deity wants you to do and how you can worship Him in line with His desire, his magic as you try to make the deity do what you want Him to do for your interest and your purpose. There are people today who do not have much belief in the Scripture or in His teachings, but they think to have it preached and taught because it makes a better civilization, it makes for better order, and it will clean out some of our child delinquency. Many a person who has no belief in the Scripture will give money for the preaching of the Gospel because he thinks it is good for the community. He is using it as a means to get something that he thinks is



it  
vital and to that extent is ~~not~~ magic and not religion. He is taking the name of the Lord God and using it for a purpose of securing ~~his~~ his end rather than in order to carry out God's purpose. I read a story in a very Godly lately, I don't know whether I told it in this class or not, if it was, it is to stress a little different point. I came across it a few years ago in a very godly paper, the account of a person whose family were away, the father and mother were away in a truck, they were carrying a lot of stuff in a truck and the children thought now, we wonder if there is danger that the parents might have an accident and might not get home and so they prayed and I read in this very godly paper, exhorting people to pray and giving instances of fulfilling~~ing~~ ment answers to prayer, and they prayed that God would protect the father and mother and bring them home safely, and then the time came when the father and mother should get there and they didn't get there and an hour or two passed and then they arrived, and they said, oh, how fortunate we were, they said, the truck went over the bank and turned over and was completely demolished and all the stuff destroyed, but it really seemed miraculous, we fell out the window as it went over and landed safely on the soft grass and neither of us was injured at all. And the children said, oh, why didn't we pray for the Lord to save the truck as well as the parents when we were praying. (laughter) Well, that is magic, that is not religion. Prayer is something that you could do that would get you what you wanted, and if only you said the right words and thought to include the truck in it, why they would have been saved as well as the parents. That is not Scriptural prayer. Scriptural prayer is a child coming to his father. It is the one whom God has redeemed coming to the one who knows better than he does what is good for them, and asking him for His blessing and seeking to do those things that God wants him to do and whether we say the words in just the right way or not or use just the right form, does not make a difference in what God does, it is our attitude toward God and ~~not~~ there are scores of ways of saying things that He has given us to impress on our minds the things that he wants us to have, but

the vital thing is our relation to him and not whether we do the thing in just the right way to get just the right results. Many a person has an attitude toward salvation that gets mighty miracle magic rather than religion, who has the attitude that if a person will only say a certain word he is saved. You just say this and you are saved. Well, salvation is not anything of the kind. Salvation is the heart attitude toward God. It is something that we cannot earn, that God gives us, but the essence is the heart attitude, it is the change of viewpoint toward Him and it isn't simply saying yes to certain words or even repeating certain words. (question) 9 ~~17~~ Yes, from the use of these words in Scripture as a whole. (question) Yes, ~~to~~ use it for vain or wrong ungodly purpose. It doesn't mean for, it means for purposes that are not God's purpose, for nothing, for wrongness, for that which is contrary to His will for us. It is an exhortation against magic. Now, of course, in our day it has degenerated until we have something that in our days you might say in a way worse from magic in the middle ages it was customary when a person wanted to hope for something, they would invoke God to give them the blessing, or they would call upon God to show His wrath upon the person who they thought was contrary to what they want. That was a form of magic, it was calling upon God to do this thing for your own selfish interest. Now, when you get to use that phraseology with no thought of its real meaning, and simply use it in the light way as a means of a tool, why it is the same thing, you might say, carried a degree worse, because it is simply regarding God in a very light and meaningless way and so it starts with magic, our cursing and swearing of today is a development from magic, but it is a development in which people have lost faith in its having any efficacy and it is really accomplishing anything and it takes a superficial attitude toward God altogether. Now, of course, the great bulk of the people who swear and curse today are simply repeating phrases that they have heard other people say, and not thinking of the significance, but, when they do think of the significance, ~~regardless~~ that is what it is. (question 11) Yes, well, I think you refer

to the say in Numbers where a man accuses his wife of faithlessness and there is no evidence one way or the other and it is laid out there that there is certain things she is to drink, certain water that is to have the scrapings from the altar or from the ground around the altar and this material she would drink and the priest is to pray that God will cause that she will be upset and misery if she is guilty and that she will not if she is innocent. Now, that of course, was a looking to God to give an answer to the question of whether she was innocent or not. I had a doctor who worked out a theory about the particular types of material that ~~is~~

the ark and under the ark, the particular chemicals that would be involved, and he has a theory that there would be some specific ~~result~~ material result from the drinking of that particular material, I don't know whether we know enough about it to know but what the passage teaches is not the people could not compel God to do something but that God laid out a means by which He promised to make it possible to either clear the woman of unjust charges, or to convict her of just charges even where there was no

. I think one instance of real magic from the Scriptures is where the sons of Elah said when the Philistines were defeating them, Let's take the ark of God and if you have the ark of God there in the battle then of course the Philistines can't possibly hurt us because God's ark is there, and so they bring the ark out into the battle and they went out with the ark and said now we can't help defeating the Philistines, we've got God right here in the ark, but it wasn't God's will that they should defeat the Philistines. They were doing it as magic, trying to use it God's instruments for their own purpose instead of putting themselves in line with His purpose, and the result was that the Philistines completely defeated them and destroyed them and killed the sons of Eli and took the ark captive, but after the Philistines had the ark captured, it was not God's will that they should keep it and God interceded to make the Philistines into such misery that they decided to send the ark back. It is the diff-

erence whether it is God's purpose you're seeking, or whether ~~xxxxxx~~ it  
is a means of carrying out the purpose that you have. Question.

(end of record)

And we notice that in that commandment there is a moral principle, a moral principle ~~and/of~~ <sup>in</sup> of rest ~~and~~/rhythmn. There is a moral principle there of setting a certain portion of time aside exclusively to the Lord. There is a moral principle there of observing this reminder, of course, that ~~gates~~ over into the Ceremonial law. Perhaps you had better put that other under the ceremonial. Then the Ceremonial would perhaps be the reminder aspect, reminding one of God's creative activity. Reminding of the fact that God's activity is orderly and that it has a goal. That it is not just aimless activity but that the six days of creation looked toward the seventh, the day when He ceases from his labor. And, of course, the N.T. combines that with the remembrance of the resurrection of Christ. Christ the goal of our life, the return of Christ, that toward which our age moves, that the resurrection of Christ is the foundation of everything. And so we put it at the very beginning, the very beginning ~~of~~ upon which all of our life is based. (question 2) Well, in most of these laws, you will have no difficulty in telling whether they are civil, ceremonial or moral. This is one of the few cases where you do have difficulty. The reason you have difficulty here is that because there are all three in it. It has a moral principle in it which perhaps is sometimes overlooked, but which I think we are justified in saying is definitely there. It also has a ceremonial aspect which is a very important part of it, both before and after the coming of Christ and therefore it is very easy for that aspect of it to become <sup>most stressed</sup> and then in its application there is civil law. So in this law all three are there, usually only two, but whenever you have a moral law, you may have civil laws going out of it as a means of a promise. (question 3) Yes, that is true (discussion) Well, as Mr. Buswell has pointed out, there is no separation of church and state among the Israelites. God was the ruler, they were God's people, it was God's kingdom, and therefore what was contrary to God's will was every bit as important as what was contrary to the means of people getting along well together in their ordinary pursuits of life and so there isn't a sharp distinction there

between civil and ceremonial, but I would say that in general there the ceremonial is that which takes religious knowledge and has a particular way ~~to~~ of doing them. Usually with a purpose of expressing certain ideas which are to be impressed upon the mind. Well, now, you might say that this is very close to the civil in that it is something that God does for a purpose and would change when the purpose changes, but the civil ordinarily is that which man is rather free to change as he chooses in order that his object in them should be to apply the moral law. A group of people does not have the right to make any sort of law they want, the law which the overwhelming majority of the country might pass, but which would be immoral. The people had no right before God to pass laws which were not intended to be in some way an application of moral principles to the light of the community and in back of any law that is a just law, there is a moral principle which it is being attempted to carry out and to apply. But in the application judgment must be applied and judgment differs and in the application condition varies ~~from~~ time to time and therefore civil laws are always subject to change, moral principles are immutably established and never changed. And in the Sabbath law we have the moral principle which ~~is~~ the foundation of the universe which adheres in the ~~the~~ constitution of mankind and in the constitution of the universe as God has made it. But the moral principle is not so obvious there as the ceremonial aspect of it, which, of course, is a very important aspect, both before and after the coming of Christ. And then the civil aspect of it is brought out in many different ~~places~~. Where there are civil laws and the civil law is not so much in these cases to carry out the ceremonial aspect of it. It is not so much to impress on people's minds this lesson as it is to enable them to properly secure from it the rest that they need and so the civil laws are somewhat variable and we find a good many of them in the O.T. connected with the sabbath laws as we have civil laws <sup>also</sup> connected with some other moral principles. (question 6 1/3) Yes, as to our present attitude, it is a rest upon the practice of the N.T. church. A

practice which was a change in practice which was made during the days of the establishment of the N.T. church when the apostles, appointed of Christ, were very definitely in supervision and direction of things as they went on and the Scripture was being written and if a vital error had been made we would expect the Lord to make that clear in His word. I don't know whether there is much more we need to say about it. I have here a list of maybe 50 verses on it which, if we were further along in our material, I would take time to look up all of them with you, but I think perhaps we will pass on. Maybe I will mention two or three N.T. references, Romans 14:5,6, Galatians 4:10, 11~~1~~; Col. 2:16,17; Hebrews 3:4. In Hebrews we have considerable stress on the Sabbath principle. There remaineth therefore a rest for the people of God. Now we will go on then to #4. No, I want to look at the other commandments, some of them briefly. I don't want to take much time on them. This is number 4, #5, we should glance at. Honor thy father and thy mother, that thy days may be long on the land that the Lord thy God giveth thee. The N.T. says that it is a first commandment with . It is the first one which has a specific promise connected with it. That thy days may be long upon the land which the Lord thy God giveth thee. You might say that in a way is a variation of the Golden Rule, to do unto others as you think they should do unto you. If you would like a long life, why do what you can to help your parents to have a long and happy life. Honor thy father and thy mother that thy days may be long upon the land that the Lord thy God giveth thee. You notice that he does not say Obey thy father and thy mother. In the N.T. we read children obey your parents. Some parents get the idea that their children no matter how old they are should obey them, but there is no suggestion of any such thing in the Scripture. A parent has a duty to keep the child from lying, 9 to his right upbringing and help him to develop himself to be an independent member of God's family, but when a person is of age, he has not only the right, but the duty and the responsibility to make his own decision and if wrong decisions are made and his life is ruined, he cannot in the end give the excuse that I was doing what my parents

told me to do. When a man becomes mature, he reaches the time when it is necessary to make his own decisions and he cannot shift the responsibility for them upon onto his parents even though he would like to do so and even if they would like to keep on assuming responsibility for him. If the man says nothing about ~~his/own~~ a grown person obeying his parents in any regard, obedience is to the Lord, but there is honor which is due and properly due to the father and the mother. The most silly thing that in the in the Presbyterian church of the U.S.A. ~~and~~ of the members of the Independent Board, they had to have a moral principle on which to try ministers for belonging to the Ind. Board for Pres. foreign missions, and they couldn't say what we are trying for you is trying to spread the gospel. They couldn't give ~~that~~ as it wouldn't sound very good for a reading, so they put it under this command. They said they were disobeying the 5th commandment, honor thy father and ~~thy~~ mother, 10 $\frac{1}{2}$  the church

the faith of the father and the mother. It was so absurd, it was the rule on which they were put out of their churches and expelled from the church was for of this commandment, but it is so absurd ~~that~~ a ~~they~~/claim that it is no wonder that in the Harlem Memorial Church in Phila.

when the sexton of the church was appointed by the Presbytery as the prosecutor for the members of the church who were in the Independent board, and he read his speech, which probably had <sup>one of them</sup> ~~been~~/written for him. When he came to

say they had broken the commandment he looked down at the paper and he misread the number of the chapter and he said they had broken the commandment as contained in Ex. 19:12 and he misread the 20 and so he opened the Bible and he read the commandment they had broken and thou shalt set ~~down~~ bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death. And he went right on with his speech and never noticed that anything was wrong. (laughter) The other responsibilities to obey the commandments whether we have a responsibility to interpret them reasonably. Now that leads very naturally to the next commandment



Thou shalt not kill. And to those of you who are not in 2nd year Hebrew, I assigned that for today. Thou shalt not kill. I asked you to look up in Young's Concordance and see what is the, what other uses we have for the word that is here translated kill and what other words are used for it in the O.T. Now those who are in 2nd year Hebrew and consequently know something of ~~methodology~~ methodology and the study of words, why they had a harder task to            for today, if their curiosity was aroused including 3 or 4 minutes they probably did this assignment as well, but to those who are not that far in Hebrew, I thought it was a fair assignment for these in addition to the outline for yesterday and today. And so we take the command that is translated in English, Thou shalt not kill, and our English Bible has the word 'kill' in it a good many times. How many Hebrew words does this English word represent Mr. Gilchrist? Ten Hebrew words. And does it represent the Hebrew word that is translated here more frequently than any other, would you say that? It is not, is it. I noticed that there is a Hebrew word (    ) which we all learned in beginning Hebrew meaning 'kill' which is translated 'kill once' and that is not the one which is translated. There is the word to die, in the  $\phi$  (    ) 14 meaning to cause to die which is used a good many times, ~~but~~ a very general idea, or there is the word (    ) to slay, which is used a good many times and is translated kill, then there is the word (    ), which is very different from the one used here. What is the difference between (    ) and the (    ) of    ? Will someone tell me that? (    ) we know is used a good many times. Surely everyone here knows what    means by this time. (question) (    ) is to kill an animal and it is also translated sacrifice because it is used in connection with sacrifice. It is also used to just kill, as an animal, but it is ~~always~~ only translated kill about five or six times. It is usually translated sacrifice, but it means to kill an animal. Well, this is not the word used here. It is not a command not to kill an animal. There is another word (    ) which also means to kill an animal, the word used for a butcher today, a word taken from this (    ), but it is not that word. It is not the common

word for slay, and it is not ( ) to put to death. (end of record).

ot 131

To strike or to smite and then occasionally it in the process means to strike so hard so it is sometimes translated 'kill.' Really to smite or to strike would be more exact rendering. Then ~~there~~ is the word ( ) which is also used for killing animals. That word is used in Jewish ceremonies today. ( ) is a participle of it and is used today and is set apart for ceremonial killing. ( ) What is the particular word used in Exodus here? ( ) The last letter in it looks like a which often is hard for us to distinguish from a ( ), the two look very similar. But a very important thing to remember is that in the Hebrew ( ) are practically never confused. They evidently set them very carefully apart in their language. And this word ( ) is translated kill six times in the O.T. And in these six times, how many of them refer to animals? How many of them refer to suicide? None of them do. They are always used as sequel to someone else. Now is this word ever used except in the meaning here translated? How many know the answer to that? Everyone 2

Is this word ( ) which is translated 'kill' in Exodus 20 and in Deut. 5 in the ten commandments in both places, is this word ever used in the Bible with any other meaning?, any other translation? How many know and have looked it up and know? It should be everyone who is not in 2nd year Hebrew have done it. Now, if someone doesn't know how to do it, why they should find out because it is a very simple thing to do. In Young's concordance you look in the back where it has all the Hebrew words listed with their translations and as it occurs in the A.V. } And the Young's concordance makes it very easy to transliterate them into latin letters and it is not a very scientific transliteration. worry about that because its got a certain representation here and then it is arranged under that under that, so anyone who can read English letters can look up Hebrew words in one Concordance. And you look in the back here and you have this

word (        ), not (        ) which is like the        which means except or accomplish, but this is (        ) and we find that there it is translated kill six times and murder once, but in the participle it is translated manslayer, murderer, and slayer, and in the (        ) be slain, and (        ) murder, and the participle murder used twice, slain once and then the participle translated slayer once        4        . So in every case there we have the note of slaying or of murdering and if you look at the instances under these different heads, you can look them up in Young Concordance, or if you look under this one, where it is translated kill by the translators of the A.V. it speaks of the revenger of blood, killing the slayer, the one whom should kill his neighbor ~~אֶת־הַרֵעֵךְ~~ under        , hast thou killed and taken possession Elijah said to Nabar, said to Ahab after Nabar had been ~~מִתְּחַלְּלֵי~~ murdered. It would seem to have a meaning of killing according to a plan and as a result of hate. It would ordinarily have that meaning. There are one or two cases where it is used as one killing his neighbor unawares. Well, it would seem to mean accidentally kill someone, but it appears to others as intentional murder. It is used also in cases where the killing is in the result of a feud, someone else has killed a relative and the revenger of blood seizes ~~the~~ the one and kills him and this word is used, so it is always used of a human being and it is usually in connection with hatred. It is never used of animals, it is never used of suicide, it is never used of war, it is never used of the action of the state in killing a criminal, and consequently the command in English, thou shalt not kill, is ~~אֶת־הַרֵעֵךְ~~ truly translated. It is far too broad, a vague meaning, way beyond anything that the Hebrew word here says. ~~When~~ you translate it thou shalt not kill, you make it into an act instead of a situation and no moral principles relates to an per se. There is no act which is per se right or wrong. It all depends on what the circumstances are and the manner in which the act is performed. And in the case of this word,

it would be much better if it had been translated Thou shalt do no murder, Thou shalt not murder, for that is what the word really means as used elsewhere in the Scripture. The Scripture does not say thou shalt not carry with, in thou shalt not steal, it means carry wood that belongs to somebody else, like unless you are doing it at his request. The act of taking anything is not immoral. There is nothing in the world that a person cannot entirely properly lift up and carry from one place to another, or take to himself under proper arrangements with the one who owns it. Thou shalt not steal means taking something that does not belong to you. And this commandment does not mean, not put an end to life, it means not to put an end to life under conditions that it is morally wrong to do so. And our English word murder comes rather near to expressing the idea. Not exactly the idea, but rather near to it. It has nothing to do with war. It has nothing to do with capital punishment. It has nothing to do with killing of animals. (question 7½) I would say so, yes. It would seem to me that I know of ~~know~~ cases in Scripture where this word is used in connection with , they always used a different word. And consequently, while I think the case is not quite so clear as it is in the other case, because in the matter of animals, other words than this are always used, now suicide, of course, in the human being. In the case of war, God explicitly commands it under certain circumstances. In the case of capital punishment, it is explicitly commanded in the Scripture. In relation to suicide, it is of a human being, and there certainly is no permission for it anywhere in the Scripture, and therefore I would not be ready dogmatically to say that this verse does not apply, for I certainly would not think that the verse alone would be, one would be warned necessarily that it related to that. Because the idea of murder, while suicide maybe self murder, yet, I don't think it is quite the normal use of this particular word. (question 9) You mean that it was just translated kill in the general sense? That would be a very interesting question. You will find

Waltz's Polyglot in the library, it's a very heavy book, and you can look enough to look into that, first you look up this verse you will find there that he gives two or three different translations The Septuagint and two or three other Greek translations that give the Old Latin, that gives the Syriac and the Armenian and several versions and you'll have no difficulty in seeing what they all say because under each one of them there's a Latin translation, and you'll be able to see exactly, if you'll look it up and bring it to report . All right, I don't know how it is translated in the ancient versions ( ) it is not a proof on anything but it is suggested and maybe important for the ancient versions do with any work. Now this is extremely important what an ancient version does with a word, if the word is one that occurs rarely in the Scriptures because in that case you have little evidence of exactly what it means, but when you have ten words translated in the Scripture and when these words are used a good many times as we've just pointed out then you have sufficient evidence in the Scriptures to compare Scripture with Scripture and learn what it means. That is the thing that determines what a word means. The versions show you what somebody thought it meant, and this person may be someone who got his Hebrew second hand or lived long after it had become a dead language and so the versions are nothing of the importance that the comparison of passages and so in this connection I consider that purely a matter of interest, but it is a very interesting matter. So when you get a rare word in the Scriptures then the versions are just about the only thing you have to decide, and then they become of real importance. Now then the other part of the assignment today given to those who are in second year Hebrew went back to the second commandment and so right here perhaps we ought to refer to it. Thou shalt not make unto thee any graven image, the English translates it, and I asked you what is the verb, I asked you did Moses do what the Hebrew verb connected with this verse represents. Now the most Hebrew words are derived from a verb, not all, it has been an error in Hebrew study sometimes in the past of trying to derive every word

from the verb, in fact it is the great error of any sort of linguistic study that people get so interested in the fact that they find certain principles that apply very widely that pretty soon they start making principles and trying to make the Hebrew writers, or the writers of other languages always write in accordance with their principles, then they find that they don't do it. They find that the trouble is that they don't understand really the situation in the language, the way to understand is not ~~to~~ to make up principles and say the language has got to follow them but to study the language and see what principles are in it itself. And so when we look at English and find that a great many nouns are derived from verbs a great many a building is something that is built, an ~~an~~ automobile is something that moves ~~moves~~ by itself as ~~far~~ as the formation of the word is concerned, and a great many English words are derived from verbs ~~that~~ but by no ~~means~~ means the majority of English words. In Hebrew, the majority of nouns are derived from verbs and consequently it has become customary in Hebrew study to usually take the verb form as the root and then derive words from it. (

) because in most cases that is the fact but by now means ~~an~~ in father, - in son, in house and in a great many other common words they were very definitely nouns originally and not verbs, but the majority of Hebrew words are derived from verbs. And so you look up this verb, the graven image and what did you find the word was from graven image? Mr. Bates Who remembers the exact words? Now that noun is derived from the verb katal, and you might say that instead of saying ~~an~~ a graven image we said a graven queen, there's nothing of the idea of image in that word the idea of it is the idea of graven. It is something that is graven, we've found two kinds of images in the Scripture, graven images and molten images and the word molten is derived from the verb ~~and/the//~~ ( ) and the word ( ) then is a graven term. Now that word graven I'm using the old English ~~word~~ word which is never used today and which nobody knows what it means unless they ~~to~~ look it up in an old English dictionary.

I use the word referring to a Scriptural teaching, that's the way that many of us use it, in referring to a Scritpural teaching ( ) in that one case where I came across this ~~usage~~ use of it I wondered if you were using it correctly, in that particular case, But at least the way he uses graven here does not correspond to the Hebrew word

(end of the record)

Now of course our English word ~~engry~~ engrave, comes from grave and engrave ~~is~~ is ~~the~~ to grave into, to hew into, to make marks down into. But grave isn't ( ) so a graven image is an image that is made not by taking some mud and putting it in the floor and smel~~ling~~ing, but an image that is made by carving or cutting. You can do that with wood, or with ~~sl~~ salt it might even, in some cases be done with metal, but it's much more difficult than the ( ). We ~~refer~~ then not to the material that is in it, but the way in which the material is ~~handled~~ed, and did Moses ever ~~ax~~ ) anything? Yes the English Bible says Hew thee two tablets of stone and Moses hewed two tablets of stone and that's the word ( ). When God wrote on the tablets of stone the ten commandments, but in that case~~d~~ the word ( ) was not used of the engraving or of the making the marks on the ~~commandments~~, on the stone, the word means to carve or to hew, and so Moses did that which is involved in the graven image but he didn't do it to the image, he did it to the ten commandments. ( ) Aaron we find said I ( ) and out came this calf and the fact of the matter was that they put the gold in to the mold, the golden calf was not a graven image, it was a ~~not~~ molten. Question: Well then, we looked at the sixth commandment Thou shalt not kill which does not mean to perform the act of hitting someone, it doesn't mean to ~~perform~~ the act of bringing life to a man, it means murder, Yes? No because it ~~continues~~, or any likeness, Thou shalt not make any graven image, that is the commonest type of idol worship and ther~~er~~term, the commonest type might be used in a general sense of all, or it might mean specif~~ic~~ally only the one/. If it stooped there, somebody could say, Thou shalt not ~~make~~ any graven image, which covers the principle~~d~~ of making images, they would apply to molten as well they would come under the big ( ). But he goes on and he says, or any likeness of any thing, Thou shalt not ( ). ~~Question~~. I think the fifth verse shows that the fourth ~~meas~~ an image for the purpose of worship~~d~~. I don't think it is a condemnation



of statues, though some of the Mohammedans think it is.

5

(question)

5 1/3

engineering is

a very interesting question and they were way beyond what we moderns are apt to think of them as having gone. There were many regards in which the ancients were extremely good in engineering lines, but in Egypt at some-time before the time of Moses, the smelting of metal in a closed mold is one of the greatest

5 3/4

I know

but there is considerable evidence

and of

course we have abundant references in the Scripture

the

old attitude toward the Scripture was to assume that everything of civili- zation was modern and that wherever you have a feference to a war or a suggestion of anything, that implies that people had advanced knowledge in any way, it must show that that passage is late, that they actually didn't have it in early times and thus as you turn to the book of Judges for a second, we find an interesting illustration of this, ch. 8:13 -

"And Gideon the son of Joash returned from battle before the sun was up. And caught a young man of the men of Succoth, and enquired of him: and he described unto him the princes of Succoth, and the elders thereof, even threescore and seventeen men,"the Hebrew says 77 men, and the old English says threescore and seventeen men. I remember one student said to me it is a strange thing how much briefer Hebrew is than English. He found one word in the Hebrew which it took four English words to represent. The four English words were ' threescore and ten', and the Hebrew word just said seventeen. Well, now in this case it is 77 men. He describes them, and so Gideon brought this description of these seventy-seven men, we read here and the young man that he caught here described them to him. Now who, here, has a Hebrew bible with them now? Mr. Kim has one right here and Mr. Kim could you find quickly Judges 8:14? Could you read here, I will read the English and you follow until we come to the work that

I want you to get. Vs. 14. And caught a young man of the men of Succoth, and enquired of him: and he ~~described unto him the princes~~ what, yes, the ( ) and Mr. Wildeman what is the route of ( )? ( ) and how would you translate it? Yes you are right Now the word ( ) Occurs maybe 150 times, I don't know how many, but a great many in the O.T. And in practically every case it is translated

9 except in the book of Joshua where it speaks about the border of the tribes and in this one case here and in most cases it is translated described. Now as you read this in the English, Gideon said to the young man, he caught this young man, he asked him, and the young man described the princes of Succoth. Well, what the Hebrew says is that he wrote down the princes of Succoth. 77 men I am sure if I were in Gideon's place I would have asked him to write them down rather than just tell me about them, for if I heard him describe 77 I wouldn't probably remember any of them in a few minutes, but why then does our English version says he describes them when the Hebrew says wrote down and that is the same Hebrew word that is translated write just about everywhere else. I can think of no reason for it except the 17th century skepticism. That is to say that the translators of the A.V. when they came to this they said, well now, here is just a young man at random in this little town down on the Jordan valley and Gideon catches this man up the country there, and he seized the young man and he asks him and he gets this information from him. Now would the young man, caught at random like that, write down what 10 as early as Gideon? Anybody could write to say nothing of a man just caught at random there why it must really mean that he just described, so they said that he described. But the Hebrew doesn't say describe, it says he wrote down and it is an evidence that at that time in the Jordan valley literacy was much more common than it is today. The evolution in that region has gone backwards instead of forwards from that time. (laughter) Writing was quite common at that time and all through that area and he could just take the young man at random

and say, here, write this down and the young man wrote down what he wanted. And it shows us the advanced stage of knowledge in that regard in that area and new evidence has come to light, much new evidence to show that the picture that it gives of civilization at that time is entirely true. A great many people take it for granted that everything that Christ said, must have been written down a few decades later as people tried to remember it. Well, how do you know that there were not people there with notebooks? What reason do they have to say that there weren't? Enrolled at that time, men had factories where they would have a hundred slaves and they would read to them and the men would all write it down and in that way they could prepare a hundred books faster than we could make the lines and set up the linotype for a book in America today. Of course, since you've got your \_\_\_\_\_ up here, you can make a few thousands, but they would have a hundred of them put out like that. Writing was very common as early as the time of Gideon. And we find that in many aspects of technical understanding the people were as the rule very advanced, but of course, in other regards they were what we considered very backwards. They didn't have any atom bombs or automobiles or telephones, but they did have some things that in some regards are ahead of what we have made in modern times. There are certain lines in which we haven't discovered the secrets of the ancient Egyptians and perhaps they are not vital enough for us for a great many people have worked on that particular line, but there are points in which their civilization was more advanced than ours is today. And \_\_\_\_\_ the Israelites going up through the wilderness would make a ~~very~~ molten image of a calf, is pretty good evidence that they were not just a bunch of savages. It shows a pretty high knowledge along a good many different lines. (question 12 $\frac{1}{2}$ ) A graving tool, I don't remember the particular word there, whether it is (( \_\_\_\_\_ ) or some other word is used there, but they doubtless had various types of tools that they used for it. I would imagine that it would be something like a chisel, that they would chisel off a section, but I don't know. Well, now the seventh commandment; Thou

shalt not commit adultery. It is very good that in this case it has been translated in the English in a way that does not describe an act, but which refers to a relation. Because that is a situation regarding all the commandment. There is no act in itself is right or wrong. In the early Christian church, we say early, we mean a few centuries after the birth of Christ, but very far back from now, there were large portions of the church which in reaction against the prevalent licentiousness, and the life of low morality of the Roman empire, took an attitude as this which were reserved to all sexual relationship, that is not what the verse refers to at all. And in the Roman Catholic Church, it is today considered, that the mark of very great holiness that the young girls that are in their early teens will take a vow of chastity for her whole life, and that she may be held up as a great saint, in fact, most of these Roman Catholic saints.

That is one of their great 14½ that is not that. The commandment has nothing whatever of that sort of a suggestion. In this, as in relation to sovereignty, in relation to all these other things it is a matter ~~of something~~ relationship, it is a matter of whether things are done in ~~proper~~ proper fashion and under proper circumstances. And that which God has established as a part of His 15 there is no where in the Scripture anywhere a suggestion that could be considered as per se wrong. Some people take the <sup>verse</sup> ~~verse~~ in sin did my mother conceive me, from one of the Psalms, as proof that all conception is wicked, utterly 15. Of course, David is pointing out the great truth of original sin, and wickedness that is in his heart and life and which is true of all but it has no relation whatever to a misunderstanding of that which God has established and so I am glad that in the 13th verse here the translation made is one which gives a very accurate idea of what is involved rather than let the 15 give a very general statement that covers all sorts of things that are not (end of record)

steal is very clear to all. It means to take something that doesn't belong to us. It doesn't mean simply to carry or take away or transfer ownership, but it means to take without proper <sup>authori</sup> ~~organization~~. No. 16, Thou shalt not bear false witness against thy neighbor. The N.T. says that all liars will be cast into the Lake of Fire. But the Commandment does not speak in terminology that says that it is utterly wrong to say anything which does not give an absolutely precise and complete presentation of truth. Because that is impossible with the ~~ency~~ <sup>ency</sup> ~~of~~ <sup>of</sup> ~~language~~ and the difficulty of knowing situations fully. The commandment here puts the stress on the intens~~ity~~ to do harm. That, of course, does not mean that we know~~ingly~~ say what is untrue is ~~false~~, it is permissible, Rev. makes that very clear when it speaks of all liars being cast in the Lake of Fire, but the commandment puts a stress upon the heart. Thou shalt not bear false witness against thy neighbor. Thou shalt not say things about your neighbor which are calculated to injure him and not true. (end of lecture) Ceremonial element involved in it. Now we look at Honorable Father and they Mother and we looked at the 6th, Thou shalt not kill, and we noticed that that is not a very good translation. It is much too general, it is not the meaning of the Hebrew word. Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear <sup>false</sup> witness against thy neighbor, we were speaking of at the end. And we noticed that the commandment as given here involves two things. It involves the falsity and it involves the <sup>involves the fact that</sup> against. It is not in accordance with ~~truth~~ and it involves the fact that there is an intention of malice involved in it. This is because these 10 commandments are not an attempt to state, they are all the details of a perfect ideal, but they are to bring out those great moral matters which it is vital for us to take of the foundations of our moral and spiritual life. And in that relation the matter of truth and falsity, is one which is a very sometimes an extremely delicate point. Rev. 20 says all liars shall be cast into the Lake of Fire, but it is sometimes difficult to define just exactly what a liar is. You can take a true statement

which is absolutely true and yet which gives an utterly false impression. You can say words that are verifiably just exact, but the impression given is wrong. There have been teachers in the Roman Catholic Church, they are not in the majority by any means, but there have been teachers who have claimed that it is all right to say something that deceives somebody else provided that the whole words that you said were true, even though part of them were not audible to the other person. Thus you could say, somebody could say, Did you take something out of that barn? And you could, Why I didn't even enter that barn, and under your breath, you could say, During the last half hour. And they wouldn't have to hear it, but what you said was absolutely true, and you were not a liar. Now there have been leaders and prominent leaders in the Roman Catholic teaching course that have held the fact that that was justified and the Jesuit order has been widely accused of holding that as a part of its principle. It denies that its principles go as far as that, it denies it very definitely, but they do go a certain distance in that direction. The matter though, if your duty is to give everybody else a full and complete idea of anything that is in your mind at any time that they take a notion to want to know about, you can spend all your time explaining and reexplaining and going over what you said, because the human language is that that it is very hard to make an exact confession. I think the Scripture definitely teaches that we are to speak the truth at all times and that we are not to attempt to deceive, but a great part of the heinousness of deceit rests upon ~~the surface~~ its purpose. A great part of it, and this command says - bear false witness against thy neighbor - and a person may say something which is fantastically untrue, but say it with the idea of a joke and it is probably not the right thing to do and in some cases very serious injury results from it. Nevertheless, something that is verbally correct and only gives an impression only slightly contrary to fact may be done in such a way as very seriously to injure someone else with malice . And the motive in any acts of human beings is a very large part of the basis for judgement and so this commandment

does not say in any way that at any time, it is permissible to say something that you know to be false. It does not say that, but it does put the stress upon the matter of injuring someone by something which is at variance with the truth. Thou shalt not bear false witness against thy neighbor. IF a person is accused of something serious and in danger of being punished for it and you know that he is not guilty and you merely keep quiet, you can be bearing false witness in that way. And you may be breaking the commandment more seriously in that way than you would in another infringement of the commandment which ~~involves~~ <sup>involves</sup> very definite statements contrary to the truth. (question 6 3/4) I would say that if this commandment stood absolutely alone, it would be pretty hard to draw from it much conclusion as to the duty of absolute truth at all times, but in the book of Revelation we have the statement that all liars shall have their place in the Lake of Fire which is a very very strong statement and ~~which~~ <sup>which</sup> doesn't stress the matter of the injuries then, but the matter of departure from the truth. And it seems to me that we have to bring that into consideration, in considering the ethical matters, but these ten commandments do not attempt to deal with these things in a full way. They attempt to give us certain great vital principles which are fundamental and it is an important matter having your word being so dependable that when you say something people will know that when you say a thing it is true. The attitude which the early quakers took had much in its favor. They refused to swear to the truth because they said, we will always speak the truth. It is not necessary that we take an oath that this is true, as if ~~we didn't~~ as long as we didn't take the oath, we could say anything we wanted to. Everything we say is true and the early quakers got such a reputation for truth that people would simply say well, will you affirm that this is true and if he would affirm it it was considered sufficient because of his religious profession and because of the reputation of the quakers for truth. And as a result right in the Constitution of the U.S., it is stated that a

man has the privilege of affirming instead of swearing, but that doesn't mean that somebody simply doesn't want to swear so he affirms, it means that a person of a            which considers that they have such a reputation for truth that their word is just as good as somebody's oath, they can make that statement and I believe the law holds that they affirm just as much as they would hold someone else for taking the oath, but of other people they take the practice of making them take oaths            that you can't trust their word except when they are under oath. Well, now the matter of being one whose word is dependable is certainly God's desire for us, but the great stress of the commandment is using words in order to in jure somebody else, the great stress of this commandment is on the

. And the, and I think this should be said that while it is a vital and important thing that the Christians word should be dependable and that if he makes a statement the people should be able to depend upon it, that this is not the great objective of            that is there are other factors on other matters which are tremendously important and I think that there is this that can be said that the objection to the requirement to tell the truth does not mean that we have to ~~give~~ disclose all of our affairs to anybody that asks of them. There are people who have a right to ask and it is our duty to disclose them to those people and under those circumstances, there are other people and other circumstances which have no right to ask certain questions and neither do they have the right then to ask a question in such a way that we have to give them an answer whether we want to or not. The O.T. has a number of cases where a man was told to make a true statement which was a vital thing in his activities but was far from being the principle reason or the principle thing and he gives this statement to people who have no right to ask about the principle thing so God sent Samuel to anoint David, the purpose of Samuel's going to David was to anoint a man to succeed Saul. That was God's purpose. God set David apart for it. It was not God's intention that this should be revealed



to Saul at that time. And therefore God sent Samuel to do this and Samuel said to the Lord, if Saul hears I have gone to anoint another king he will kill me, and the Lord said to Samuel, You say that you are going to Bethlehem in order to hold a sacrifice. Now the statement was entirely true, for he was going there to hold a sacrifice and he did hold a sacrifice there. Nevertheless it was an evasion because it was not the whole truth, it was not the primary purpose of his going, but it was a concealment of the primary purpose of his going to individuals who had no right in enquire what was the primary purpose of his going. And so at this point, the point of concealing they were evading questions of people who do not have a right to inquire regarding these certain points and on that there is often great difficulty in determining exactly what . And I would say that in general, it is far better to error on the side of being so clearly mistaken that nobody would question that you have told them the truth. Then it is far better to do that than it is to run any risk of making a statement that errs a little on the other side for the sake of 12 . Well, now, we could take a month on this, I don't think we had better take (question 12 1/3) Yes, in that case there are a number of considerations here, one is this, Rahab was a heathen woman who was not a member of God's people, who was not acting under the command of Moses for Joshua. She is held up to us as an example of one who saw that God was with the Israelites and that their conquest was part of His will and who decided to throw her lot not with those to whom she was related by blood but with those to whom she saw were God's people, and that about her is very praiseworthy and is praised in the Scripture and given a reward and she becomes an ~~ancestor~~ ancestor to the Lord Jesus Christ, but that does not mean that she was a character who we can take as an example as we can take the Lord Jesus Christ, and particularly while she was still a heathen woman, not even yet merely moving in that direction giving help to the Israelites. That is true and perhaps that is sufficient to rule her out as far as a source of decision on

this question is concerned, but nevertheless, I think we also can say in connection that it was not her duty to reveal to those who were opposed to God and Israel, to reveal the circumstances which would have at their mercy and destroyed their life of those who were doing God's will. I think we can say that that therefore she was certainly justified in making any proper evasion. Well, now whether her evasion went beyond what was proper or not, the Scripture doesn't state specifically, (question 14 ~~13~~) Abraham told a white lie. He told something which was true, for she was his sister, and he thought it was just a little white lie that wasn't going to hurt anybody, and so he told it, but as a matter of fact it is concealed the most important fact about her, that she wasn't merely his sister, but concealed the most important fact and the fact that people have the right to know, because it would naturally tremendously effect her relation to Abraham and to her and what seemed to Abraham to be merely a white lie almost caused the death of pharaoh and Abimelech and the Lord told him that they were almost dead men as the result of what he had done and he tried to excuse it on the ground that

I realize that you are not altogether trustful in the matter ~~and~~ if you make you will be spared , but you almost caused very serious injury to other people, with what Abraham thought was a little white lie. (end of ~~the~~ record)

and said the same thing about his wife which was not true at all, and so it had very serious

$\frac{1}{2}$

supposedly

(question)

Yes, now that question takes up a whole big field. You can say here is a young man and he comes from a Christian home and he wants to serve the Lord and he goes to a so-called Christian college and he gets into a class in philosophy and the professor begins to ridicule the Bible in a very subtle fashion, as I have seen it done and I have seen young fellows with the finest of Christian zeal as far as anybody could see outward, going to this ~~class~~ <sup>college</sup> with a great reputation for a great Christian School and I have seen them in this class gradually lose their belief that there is anything true in the Scripture and I have seen them go out into a life of sin, a life of reproach to everything that is right, and you might say, well what does that person have to do with it, after all the professor , well, the Lord doesn't let  $1\frac{1}{2}$  the fact of the matter is that he takes it into consideration very definitely, and a man who deliberately sets out to disobey God is punishable in the Lord's sight far more than the one who is lead into it through someone elses lies or someone elses wickedness. But there is responsibility in everyone of us not to follow 2 not even to follow anyother human being's statements, but

and to find out what the fac ts are and <sup>go</sup> to on them. And so Eve tried in the temptation to throw, ~~Adam~~ threw the blame onto Eve and Eve through the blame onto the serpent, and God dealt~~/~~ with the serpent and then he turned right back and dealt with Adam and Eve.

We cannot escape the consequences of our wrongdoing because someone else has lead us, but it is true that God deals differently with human beings today. (question 2  $\frac{1}{2}$ ) Yes, David was the head of the people, he was the leader, the king, the representative, David had great victories in war. He had succeeded in destroying the enemies

the enemies that were holding the people down, he went on ~~/~~ and conquered the land round about and made a great empire. Then he said, we haven't got a now we are going to number the people

and we are going to study the situation so thoroughly that we can use all the energy that we have to go on and made still greater conquests and bring glory to ourselves and doubtless the great number of the people shared in David's attitude and the numbering of the people which was contrary to God's command, was contrary to God's command, was contrary to God's command because it was something that a totalitarian ruler would come to use for an aggressive purpose and simply for human pride, vain glory and not for God's purpose and consequently the people were doubtless along with David in it and David lost the great part of his army and the great part of his strength as the result of it and was injured in the point in which he had sinned in the matter and doubtless a good many people were implicated in it too. Although as far as the people are concerned, I wouldn't say that in the individuals case that it was so much a punishment

4

there are divisions and epidemics at times and we can't say that everytime anybody dies it is a punishment of God upon him, but in this case the cutting down of the usable force of the people was definitely a

Now in your chapters for Monday you will see the people numbered and you will be interested in seeing what punishment God brought upon Moses there for numbering the people. (question)

4½ Yes, and there is a question there which is a little difficult to this point. Just as to who these midwives were, we don't know. They certainly are not set up to us as necessarily examples of

no human

being is perfect, but there was a point here of their disobeying a powerful ruler in his wicked designs and opposing them. And for them they were regarded; but it doesn't say that it was God's will that they should tell the untruth. (question)

5½ There is great danger in any decision that we that is in the conduct of lies, there is great danger. There is danger; it would be much easier if we could just sit back and be perfectly good because we didn't do anything good or bad, but we have to do things and the Lord wants us to accomplish things; he wants us to be his instruments for carrying on his work here and the minute you set out to try to do some-

thing you come into all kinds of that are very difficult to decide. There is a great danger and once you enter into activity you have points on the one hand where it will be easier to just sit down and do nothing, and that is not accomplishing anything and on the other hand there is a way to do it that is perfectly right, but if you don't find that way, there is a danger of doing wrong. Now once I begin, for instance, to teach a class, and I decide that I am to occasionally going to spring an unannounced test, I enter into this danger immediately because I have to decide this question. Now someone for instance 7 well now do I have to say the next test is on such and such a day? If I do that; Someone will say are we going to have a test next Tuesday in this class? Are you going to be away next Tuesday somebody says? (laughter) Somebody asked me a question like that. Well, it is not his right to question me about what I am trying to do and where I am going to be, is why his right to ask whether there is going to be an announced test and furthermore if I tell him, I am doing an unjust and wicked act, because if I spring a test, it is only fair that it be sprung on everybody and it would be utterly unfair to tell one or two people unless I told everybody about it and therefore I have a duty if it is going to be sprung unannounced to conceal it from everybody. Now, when somebody asked me a question, the answer of which would reveal the situation, I have to either give up the idea of giving unannounced tests at all or else I have to write a statement to him which will be true but which will not give him the answer to the particular thing that he is trying to detect. (laughter) But I am saying that Abraham had a difficult thing to decide and he decided wrong. We all have difficult things to decide and we have a duty to decide them right, but you remember the old story about the man who hired a coachmen and he asked how close to the edge of the precipice can you drive and not go over the edge? And one man said I can go within an inch, and the next one said I can go within a half-inch, and the third one said I don't know, because I always keep as far as possible from the edge and the

man doing the hiring said, that is the one I want, the one ~~who~~ doesn't take chances. I will hire him instead of the other two. Well, now if he was always ~~decide~~ drive on big wide roads, that certainly ~~was~~ the wise thing to do, to ~~take~~ the man who was always careful, but I am not sure that that question necessarily proves whether a man was careful or not, but if you are going to drive in places of danger, you would like someone who had been through some places of danger and has an idea how near he can safely go. To keep well over in on the inner edge all the time is good as long as it is possible, but there are times when the road is narrow and you have to make a decision and it is vital to know how to make the right decision, and we cannot make as our whole object in right, that everybody I ever taught to I am going to give a whole and complete picture of everything and unless we do that some people are sometimes going to think that we have told them an untruth. I have had this happen. I have made the statement. I don't expect to give a test next week. I have made that ~~statem~~ent and I have made that statement with absolutely no intention in my mind of giving a ~~gest~~ (laughter) . Then I have looked over a paper of something that has come in and I have decided that now it is about time that there ~~is~~/ was an unannounced test and I have forgotten that I have made that statement and I have given the test and I have had people think that I have told a dileberate mistruth in this connection. Well now, there are many cases which people are going to have a misunderstanding about, and the question is just how often is it necessary that we take our time trying to clear up all such matters or whether it isn't right that we decide before the Lord how to keep just as close as we possible can to the standard of truth, but to act in such a way that we will accomplish through Him. We have the problem to decide. Now Abraham in his situation had a circumstance which it was people's right to know. This woman was his wife and there was a situation there of relationship between them which was wrong to conceal. It probably is wrong for any one at any time to conceal the fact of marriage. A secret marriage is ~~prob~~ably just as bad as what Abraham did. It is something that people have a right to

know. And under those circumstances, Abraham should either keep our ~~to~~ of Egypt or trust the Lord to protect him in Egypt. But if Abraham had sometime up in the land of Mesopotamia told the people there that he didn't like Egyptians, it wasn't his duty when he got to Egypt to tell anybody, now, I don't like you, he would have a perfect right to take as pleasant an attitude towards them as he could, and when statements were made about Egypt, if he detested the flies there and if he hated the terrific heat there, if he would be much wiser for him to talk about the beautiful sunset and about the attractive things and just keep quiet about the the other matters. (laughter)

(question 11 3~~3~~/4) You say, if he had just been protecting someone else, it may be his duty to protect someone else. Now as to whether that duty would ever ~~ever~~ involve making which is contrary to fact, I wouldn't want to say. I certainly am not ready to say that 12

it is a matter that the individual will have to decide. But I believe such a serious situation as that is no warrant ~~to~~ for telling somebody that you like their hat just because you are afraid you will offend them if you don't, when actually you think that it is the most terrible thing you ever saw. (laughter) That is a statement which is contrary to truth and for a purpose which certainly is not the least bit like . In no way whatever. Well now we could spend a month on this, but I think that we have touched upon the main principles and I think that if any of you will meditate upon these principles and think them through a good bit and examine the Scripture on them, I think you will find them helpful. As far as my understanding of them is concerned, it is a result of thought over a good many years. Now possibly if you will think over these for a few years you will find ways in which you can improve my understanding of them and I will be very grateful to have them from you, but I don't think we have the time now to take a month or so on it as much as I would like to do it. But we have touched upon all that I think of what are the basic principles involved in them. And so, perhaps, (question 13 $\frac{1}{2}$ ) Well, then shall we go on then to the next commandment, Thou shalt not covet's thy neighbor's house, thy neighbor's wife

or his manservant or his maidservant. Now this is certainly a far more difficult command than the command about lying, about giving false witness. Take the false witness not that way, but take it lying, take it, say anything contrary to truth in any way, shape, or form, to give anybody any possible misunderstanding and it still is easier to manage than this 17, or this 10 commandment. Thou shalt not covet, literally, thou shalt not desire. Are you completely satisfied with what you have? Will you ever wish that you had the amount that stature that somebody else has or the amount of strength he has, or the amount of brains he has, or the amount of money he has or something else that is his? That is if you take this commandment to the extreme, it is something that is absolutely impossible for a human being to live up to. Of course, the monks try to live up to this. They go out into the wilderness and will say, I don't want anything. I want absolutely nothing. I want to just live here with as little as possible of everything. One meal every two days, and then a couple of crusts of bread and no of any kind. (laughter) No human companionship, just abstaining from anything, I don't want any sort of desire. Well, that is not the idea of what the Scripture presents. God wants us to desire. Covet earnestly the best things, the Scripture says, and the Lord wants us to desire better things in every way. He wants us to be advanced and improvement. It is the main spring of all activity and he wants us to have it, but he wants our desires to be placed on that which is to the advancement of his kingdom and his purpose

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Seek ye first the kingdom of heaven. If you seek first the kingdom of God and His righteousness and then you will be able to live without wishing you had anything to eat or anything like that. He didn't say that. He said, and then all these things shall be added unto you. He said, the God who has made the sparrows and not a sparrow can fall to the ground without His knowledge. He knows what you need. He knows your need. He knows



that which is necessary for your life and for your happiness, for your continuance in this life. He knows that and He can take care of that if you will prefer his honor, his glory, his purpose, his desires. And there are too many people who are so moved by the desire to have just as good as the next person has in regard to the physical things of this life that even though they maybe sincerely in their heart desiring to serve the Lord, they will let all sorts of things, and at all sorts of points, let that matter decide, the matter of what it means to them, decide what decisions they are going to make. There is many a man in a church who sees the hand of God leading him to go to another church just as soon as he hears that the salary is quite a bit bigger than the salary in the church where he is. Well, now, that doesn't mean that he wants you to go to the extreme, that I have known some people who take it who say, well now, I must take the church with smallest salary and to take the situation that has the least of this worlds good. That is a monastic idea and I don't think that is the idea of the Scripture. The idea of the Scripture is to decide really which is the greatest opportunity for service to God. Which is the situation in which you can most effectively serve Him and salary enters into that. It is not something that is left out, but it is one of the lesser considerations and sincerely decide on the basis entirely upon where you can more truly and effectively serve the Lord and when you decide that, the Lord will provide for you just as many of the things of this world as He desires you to have. And so this commandment is a difficult one because it strikes not of our external acts but of our internal motives, as a matter of fact, that is true to a large extent of all the commandments. The thing that is vital in them is our internal motives. It is our true desire, it is what we are really trying for, whether we are really trying to work for the glory of God or whehter we are really trying to get that that which feeds either our personal lust for the flesh, our personal comfort, our personal enjoyment of the physical things of this life, or our personal pride. And some of the men who are freest from seeking personal pleasure

in this life as an end in itself and some of those who are freest from the sins of the flesh as we describe them, are finding that they fall at this point of human pride which is after all, one of the worst of all, the seeking of your own prestige and of your own reputation. God can take care of that too. I remember hearing Dr. R. A. Torrey, the great evangelist, say at the end of his life, tell this story, He said that one time a man said to him, a man much younger than I am and engaged in mission work, I believe at the time, Torrey, he said, you realize that you and I are the two men who will be most used of the Lord in America today? And he said, that he turned to the man and said, Don't you ever say such a thing and don't even think it? He says that if you get the idea that you are so important ~~as~~ to God's service, it is your praying, your standing is so great that you are justified in making a statement like that, he says, the Lord can lay you on the shelf so quick you won't know what happened, and he said, that within a year, that man absolutely disappeared from any . He doesn't give the details. I don't know what happened, or what the situation was, but in a year, he had completely disappeared from interested in Christian work and he said that when he told the story, we wouldn't even know the name of the man if he were to mention it because although the man had been very prominent, he had just completely disappeared from sight as a result of his giving over to this desire of personal pride, personal prestige and personal honor. Now the Lord won't allow you to do that. The Lord may use a person regularly, and to a very very great extent, but you may be sure that it enters into God's judgement at the person. He may not seemingly give him any rebuke in this life, but you may be sure that there will be some . And the commandment here is very very similar to the great commandment that Christ made, it is to put Christ first and it doesn't mean you notice something and you say, my, wouldn't it be nice if I had that, and it doesn't mean that. It means that your interest is so fixed upon God's will and upon God's purposes in fulfilling His great desires in this wicked age, that it is comparatively indifferent you have these good

things of life. And it doesn't mean that you necessarily will be without them. God may choose that you should live a life in which you have very little of these. He may choose that you should glorify them by the happy way in which you submit to all sorts of privations and troubles in life and on the other hand He may choose that you have a smuch or more of these than the next fellow. We don't know His will. But His desire that these not be the primary things in our lives. Seek ye first the kingdom of God and His righteousness and all these things will be added unto you and they certainly will, but whether it will be in this life or whether it will be in the next we do not know. (question 6 $\frac{1}{2}$ )Exodus 20?, Well, what do you think Ex. 20 means? (discussion)Well, all of these are , it is true, but the is involved. You might say that the very first, Thou shalt not have any other gods before me woudl ~~not~~<sup>carry</sup> as a positive but you do not make a god of your desire for a house or for a manservant or for a maid-servant or some particular thing. the the Lord would be your guide and your say in your life and if you are going to say I won't covet my neighbors house, but I am going to covet the building of ours to be better than my neighbors, why you have as far as the command says (laughter)(question 7 3/4) I am rather skeptical of that (laughter) Well, now the #4 I was hoping to make big progress on today, but I see that we have only one minute

and so we will say the purpose of the law negatively, 1. It does not apply to Abrahamic covenant. Do you find evidence in Ex. 19 of that or not? How about galations3:6-18. Does that say anything about it? #2 It does not pre-ceed God's grace to Israel. What does Ex. say about that? #3. It was not the condition of Israel entering the promised land. You might say that is negative, but what does Ex. say? How about Jeremiah 7:23, does that say anything about that? #4 is which would determine Israel's continuance to be God's people. It was not that which would determine Israel's continuance to be God's people. In other words, he frequently tells that they will have deliverence after repentance and prayer from worship. He

doesn't say that they will not continue to be God's people. Anyway, even when they sin. He certainly doesn't say that this is is not represented that the means of securing salvation. It is not represented as the means of securing salvation. Now, if for further light on that, see what Exodus 19 says, and what Ex. 20 says, and if you don't find sufficient notes read the note on page 93 in the Schofield Bible. (end of record)

We began our study last time of Number 4, The Purpose of the Law, and I gave you certain headings under Negatively, I gave you the first four headings but I think we ought to say a few words about these even though I don't think it is necessary to linger over them. They are ( ) which are well known and are absolutely clear in Scripture, there is nothing the least bit uncertain in these five points which I mentioned as Negatively as to what is not the purpose of the law, they are clear in Scripture, they are recognized by all groups of people. ( ) we recognize them and then forget about them, we recognize that certain things are not true and ~~x~~ then we act as if they were. We recognize that certain things are ( ) and then we go right ahead as if they weren't. And so it ~~y~~ is necessary to repeat these, not as a matter of presenting anything intellectually new because they are clear and definite and actually known to just about everybody but in order to stress them because they are ~~vital~~ vital and it is vital that we do not assume that they are not true when they are therefore I want to take just a little more time on these five points.

What was the purpose of God in giving the law Negatively? Number 1, It does not supplant the Abrahamic covenant and we find that in Exodus 19. The chap. Ex. 19 begins when Moses said, Moses went up before God, verse 3, and the Lord said to Moses Thus shalt thou say to the ~~house~~ house of Jacob and the Children of Israel Ye have seen what I did unto the Egyptians and How I bare you on eagles wings and brought you unto myself Now therefore if ye will obey my voice indeed and keep my covenant then ye shall be a peculiar treasure unto me above all people for all the earth is mine and ye shall be unto me a kingdom of priests and an holy nation. He says nothing here about any of the five points that we have mentioned as negatively not being the cause of the law. And so this passage is introductory to all these points because he implied he is going to give them the law and he does not say that it is in any sense to supplant the Abrahamic covenant. There's no suggestion

anywhere in the Scriptures that the Israelites were given a choice, Do you want to continue under the wonderful covenant of promise to Abraham, or do you want to exchange promise for something else? Do you want to adopt a different relation to God? Would you be willing to enter into this different attitude ~~sp/that~~ ( ) or do you prefer to say ~~by~~ by the other? Nothing of the king is ever suggested. He says you have seen what I've done ( ) Now if you will indeed obey me and keep my covenants and be a peculiar people for me and a kingdom of ~~priests~~ priests here is what I want you to do , ( ) the Abrahamic covenant and that is brought out very clearly by the Apostle Paul ~~in~~ in various places, one example is Galatians 3:6-18 where he says, Even as Abraham believed God and it was accounted to him for righteousness Know ye therefore that they which ~~are~~ are of the faith the same are the children ~~of~~ of Abraham, the same are the Children of Abraham. verse 16 Now to Abraham and his seed were the promises made, verse 17 And this I say that the covenant that ~~is~~ was confirmed before ~~of~~ of God in Christ ~~the~~ the law what was four hundred and thirty years after can not disannul that it should make the promise of none effect ~~the~~. God gave it to Abraham by promise, the promise given to Abraham is still a promise to us today it is a promise to all of Abraham's seed and Paul says ~~that~~ that they which are of faith are the children of Abraham in all periods and he says that the law ~~is~~ four hundred and thirty years after the time ~~of~~ of Abraham ~~it~~ could not disannul the promise of God. That doesn't mean of course that the law <sup>trues</sup> ~~has~~ to disannul the promise of God, God never attempted to such a thing but people sometimes misunderstand the purpose of the law and think it in some way disannulled the promises of God. So A, it does not ~~suppl~~ supplant the Abrahamic covenat. 2, It does not precede God's grace to Israel, that was made very clear in the introduction to it in chap 19 where he says to them You have seen ~~how~~ what I've done how I've borne you on ~~my~~ eagled wings you have seen my wonderful grace to you and now here is ~~my~~ law, and we find in the beginning of Chap 20, it is the very ~~beginning~~ beginning of the ten commandments where it said, I am the Lord which brought thee out of the land of Egypt out ~~of~~ of the house of bondage, now if you will obey my

law, then I will give you wonderful grace and bring you out of Egypt. No, they are already brought out. God has shown His grace, He has given His redemption, He has performed His mighty works for them, before He gives them the law and in beginning to give the law, at least He states clearly that it is based upon His relation to them. It is not a means of entering in relation with Him. #3. It was not the condition of Israel entering the Promised Land. He nowhere here says if you will keep my law then you will be permitted to enter the Promised Land. No such thing is every stated. God brought them out of Egypt in order to bring them into the Promised Land. It was His will and His purpose to bring them into the Promised Land.. He nowhere says if they would obey Him they would come into the Promised Land. In fact Jeremiah says that quite the opposite is true and in Jer. 7:23 f -- "But this thing commanded I them, (when they came out of Egypt) Obey my voice, and I will be your God, and ye shall be my people; and walk ye in all the ways that I have commanded you, that it may be well unto you. But they hearkened not, not inclined their ear, but walked in the counsels and in the imagination of their evil heart, and went backward, and not forward. Since the day that your fathers came forth out of the land of Egypt unto this day I have even sent unto you all my servants the prophets, daily rising up early and sending them: Yet they hearkened not unto me, nor inclined their ear." In other words Jeremiah is saying, If keeping the law is the condition of entering the Promised Land, your fathers would never have entered the Promised Land. It was not the condition of entering the Promised Land. #4. It was not that which would determine Israel's continuing to be God's people. He doesn't say, if you won't keep my law, I will cast you off. He doesn't say, If you keep my law, why then you will continue to be the ones whom I will bless. He tells them in various places that when they have sinned then, He has set them into captivity, then if they will repent, and turn back to Him and confess their sin and ask for mercy, He will deliver them and will bring them back to the Promised Land. Deliverence is upon repentance and prayer for mercy,

it is predicted that they will fall and that they will fail and expected them. The ~~Law~~<sup>law</sup> is not given at that which will determine whether they will continue to be God's people. #5. The Law is not represented as the means of securing salvation. It is nowhere stated in the O.T. that if you will keep the law you will then be saved. There isn't anywhere in the N.T. stated that anyone ever had the opportunity of being saved through keeping the law. We are lost in Adam's sin. We are all afflicted with a sinful nature as a result of Adam's sin which makes it impossible for anyone to keep the law and God knows that very thoroughly, and He brings us the knowledge of salvation whereby He gives us justification, whereby He gives us freedom of the guilt of the law by His own act of unmerited favor and then by this He proceeds to cleanse us and to sanctify us and as a gradual process until that wonderful time when we shall be like Him when we shall see Him as He is and nowhere in the Old or New Testament is it represented that there was ever any other means of securing salvation. Nor is there the slightest suggestion in the O. or N. Testament that anyone ever did secure salvation by any other means except through the shed blood of Jesus Christ. A greater part of the space which is given to the law than ~~in~~ in the O.T. is taken up with the ceremonial law and specifically with the sacrifices which describes how they prefigured in advance what Jesus Christ would do on Calvary's cross and showed the people that the only possibility of salvation was through Faith in the unmerited grace of God, represented by the sacrifices which they would perform by signifying in advance the means which God would provide of saving them from their sins. There is a very fine note on page 93 of the Scofield Bible. I do not have my Scofield Bible with me at this moment. I had it with me last time and we didn't get to that note, to this point of the notes, and today I have a different Bible without this in them, but that note I sometimes usually at this point have read publically, but it is a very excellent statement of the fact that the people were saved, they were redeemed, they were brought out of Egypt before God gave them His law and then He gave them the law, not as a means



of salvation, but as that which they ~~would~~ if they should follow, they would be a peculiar treasure and a kingdom of priests and a holy nation, as stated in ch. 19:12. The man who wrote the footnotes in Exodus did a very excellent job in the Schofield Bible, in writing that note and there are very excellent notes at many many points in the Schofield Bible which give

11½

doctrines of the Christian doctrines.

in the understanding of Scripture. Occasionally we find them most written by a particular contributor who did not have nearly as good an insight and over in Galations somewhere there is another note which contradicts this point in Ex. 19. Whoever was the writer of the notes in Gal. there probably didn't realize he was contradicting the writer of the notes in Ex., but he says that Israel rashly expected the law, in that note in Gal., ~~that~~ sharply contradicting the note in Ex.. Israel was rash in doing what God wanted them to do. <sup>As if</sup> ~~Well, did~~ God gave them any choice in the matter whatever. God said, you have seen what wonderful things I have done for you, my redemption, my deliverance in Egypt, now here is what I want you to do for me. giving them my law. Now how was it rash for them to say,

all that you say ~~that~~ we will do? How was that rash? In fact, if they had done the opposite, it would have been ungrateful, it would have been a sign of utter right of <sup>in</sup> for Israel to have been any way

to refuse the law here . God was giving it to those to whom He had redeemed, whom He had brought <sup>forth</sup> out of Egypt, a statement of the law which He wished them to observe and the people for His great goodness to them in giving them the clear presentation of the type of life which He desired them to live. It is never represented in the Old or the New Testament as a means of securing salvation. Now B. Positively. What then was the purpose of the law? #1 It gave a comprehensive and detailed statement for the guidance of a nation <sup>as</sup> ~~that~~ God's own people. He says, You've seen how I delivered you from Egypt. You have seen how I have born you on Eagle's wings, now if you will obey my voice and keep my covenant then you will be a peculiar above all people and a

kingdom of priests <sup>and</sup> ~~in~~ a Holy nation. In other words He is giving a comprehensive and detailed statement for the guidance of a nation of God's own people. God dealing with one man Abraham, might tell Abraham specific matters for particular occasions, what he wants him to do and He will rebuke Abraham for his disobedience to those great moral principles which are clearly written in the constitution of the universe, over those matters that he had already revealed to Abraham. We did not yet have the written, but now God was dealing with a whole nation and it was His desire that every individual in the nation should not have to work out from the few moral principles of the universe the details and exact application and every point.

(end of record)

guidance as to the way in which God's people should live. It shows the path of sanctification and blessing. It was never meant as a means of salvation or what we must do if we are to be saved or what we must do if we are to continue to be God's people. The Roman Catholic idea is utterly false

(machine skipping) 0 - 1

watch your step and go to confession and get the proper indulgences and in every way make up for whatever sins you commit and you must have in order to be sure to get away from the sins you've committed, after that time that you may be sure that you go to purgatory instead of to ~~the~~ or that you may have only a few thousand years instead of many thousand years in purgatory. There is nothing about it in Scripture. The Scripture teaching is that those who God has redeemed are His own. That those whom He has saved from sin are saved.

That the witness of Christ is laid to their account, that His death on Calvary is in their stead and they are saved that their sanctification is a gradual process and that the light of blessing that God wished them to live can only be lived if they are listening for His

voice and seeking to follow His will. And so He gives a full statement of His law in order to show the path of sanctification, the path of blessing which He wishes His people to follow. #3 (question 2½) The law is a schoolmaster to show us ~~to/Christ~~ the path of sanctification and blessing, but that is not the meaning of that particular passage, we will mention it in a different sense, but we will come to that later. There ~~were~~ other uses of the law, these are the first two 3

It represented in typical and symbolical form great truths of God's nature and of God's plan so as to impress it upon the minds and hearts of His people. #3 It is represented in typical and symbolical form - the erection of the tabernacle, for one thing. It had a typical and symbolic form. It took great truths and made them evident to all. It represented typical and symbolic form great truths of God's nature and of God's plan. So as to impress them upon the minds and hearts of His people. The tabernacle was a good example of that. Here in the tabernacle we have a lot of details of it. God does not give the details today as to how He wishes out churches to be built. Some use one form, some use another form and there are all sorts of form. In these days we have the gospel, we have the full story of Christ. We can read it, we can study it, in full detail, and then work out our own method of presenting it to the minds and hearts of the people in order to make them living to them and sometimes it is best to have a church that is empty and cold and very unattractive in order ~~to~~ that there will be nothing to distract that thought from the word of God and paying attention to God Himself, and others make their church such that there is all sorts of pictures and decorations and elaborate things that are suppose to take the things of the Scripture and drive them home to people's minds and impress them upon them. And for one type of person, one sort of church is much more effective than for the other, which the other type is better. And God leads us free to work out the type of building that will be useful for our own purpose depending on the type of people

with whom we are going to have to deal. But in dealing with the Israelites He gave in His law precise commands and reasons for every detail of the Tabernacle and the reason for this was that they did not yet have the whole story of the life of Christ and of His death and the full detail of God's wonderful way of salvation and so He provided in the tabernacle a visible picture of it in order that from that picture there would be impressed upon their minds and hearts many of the great truths of God's way of salvation. So you have the various parts of the tabernacle which represent in a wonderful way, various aspects of the person of the Lord Jesus Christ and of His wonderful work for us and of His way of salvation through justification

5½

right into the very Holy of Holies

where we come into the presence of Him. The tabernacle is one outstanding work but there are many features of the law which fit #3, that is to say, #3 is a description of the ceremonial aspect of the law. Which did, of course, not apply to the moral law, but it is a picture of the ceremonial aspect of the law. #4. It provided a step forward in God's revelation to the individual. By widening his knowledge of the righteousness of God

It provided a step forward in God's revelation to the individual by widening his knowledge of the righteousness God requires. Of course, we need to know a few simple principles and then when we come to know more about God then it is vital that we learn more of the details of His will and as we proceed in grace and the knowledge of God we are naturally expected to advance in sanctification and that which might have been excusable error on our part before, becomes absolutely inexcusable because we are to move forward in our understanding of His righteousness and of what He requires. #5. It gave men a measuring stick. Now this is nowhere mentioned in the giving of the law, but it is something which can be observed about it and which the new Testament gives out clearly. It gave a measuring stick to show man his failure and unworthiness and necessity of a Saviour. It was not a means of salvation. It was not presented as salvation. It is never

is suggested anywhere in the O. or the N. Testament, ~~but of course~~ <sup>that, a person,</sup> if they would keep the law will be saved, 7½

It is given for an entirely different purpose and this particular purpose of the law is not mentioned in the O.T., it comes out, of course, in its actual application because you have the whole, tremendously involved system of sacrifices which is to impress upon the person's mind that they need a Saviour, they need redemption, they need the grace of God, but the N.T.

under the Greek word, of which an English translation was quoted to us by Mr. Field just a few minutes ago ( ) the word which was used of a slave, who took a child of a well-to-do family in Rome and conducted him to a schoolhouse where he would learn something. Our English translation, 'schoolmaster' is not a good translation at all for that word, though the word pentagogue has come to mean a schoolmaster and not . But is a ~~one~~ who guides or leads one who brings the boy to the school and Paul says the law is like the who brings the boy to school. That is to say, it shows his meaning. It brings them to the point where he is ready to get the answer to his . It is not answer to

It is something which means this indication of the sanctification and blessing, this picture of the righteousness God provides of necessity inevitably becomes a measuring stick even though that is not stated in the word in the statement on the surface, but it is given, and as we look back we can see it and Paul looked back and saw what it was and so how people were misunderstanding it in <sup>h</sup> his day, and <sup>then</sup> they should not have misunderstood it, that as far as salvation ~~of~~ was concerned the only function of the law would be that it would be a measuring stick to show a man his <sup>r</sup> failures and his unworthiness and his need of a Saviour and that when he would see how far short he fell of God's law he would realize his need of sacrifice, his need of redemption, his need of the grace of God and so the law becomes a schoolmaster, or ( ) to lead us to Christ. It becomes something that points us in the direction of the grace of God but

that is not its primary purpose, and that is never mentioned in the O.T. as its purpose. The O.T. gives its purpose is to show us the path of sanctification and blessing and show us the line along which we are to proceed if we are to those who are to be a peculiar people, a kingdom of priests and a holy nation. Well now. #6. (question 10½) [ITim. 2:9, There is a great deal of confusion which can easily come into the understanding of N.T. teaching on this point because of the fact that the word law in the O.T. is used in many different ways. Paul says that there is within me a law that leads me to witness and he means by that that there is a force. The word law is used in a number of different senses.

but

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Ø(laughter)

He said, "Some having desiring to be teachers of the law, understanding neither what they say nor what they have learned. For we know that the law is good that a man use it lawfully. But the law is not made for a righteous man but for the lawless and disobedient, ungodly for sinners, for unholy and profane, for murderers of father, murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for manstealers, for liars, for persons, and if there be any other thing that is contrary to sound doctrine." He says the law is good if a man keep it lawfully. He doesn't mean there if an unrighteous man a mur..... uses it lawfully, he means that if anyone uses it lawfully. The law is good if it is used properly, if used rightly, but the law as far as any means of salvation is concerned is not. A righteous man does not look for the law for salvation, a righteous man is righteous because God has redeemed him by the means of the law he figures in its picture of the sacrifice and then he looks to the law not for salvation, but he uses is lawfully

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as showing

him the path of sanctification and of blessing. The unrighteous man heeds the law and sees himself pictured in a mirror there and sees thereby that he does not attain salvation and so Paul says the law does not bring salvation to anybody. The law is good if a man use it lawfully. It doesn't

mean the law is the means by which the ungodless, the disobedient, the murders..... obtain salvation because certainly a man that had murdered his mother began today to keep the law perfectly the rest of his life nobody would ever suggest

13½

Paul's language here is just a bit rhetorical and he doesn't try to give the whole of his meaning here, but I think in line with his teaching elsewhere it is easy to see how it fits in and any just doesn't fit with the facts. (question 14) Well, I would have to interpret it in line with verse 8 also in which it says that ~~that~~ the law is good if it is used lawfully, what does he mean? Use it lawfully? Does he mean ? Well, then it must be that the law is a good thing for the righteous man because he uses it lawfully. But the only possible interpretation of vs. 9 is that the law <sup>if</sup> ~~is~~ to be used in an incorrect way, has no significance to the righteous man, but that it might be a help to the unrighteous man even if still

(question 15) They are not to steal, murder or commit adultery or have other gods before him or to break any of the commandments. (question) (End of record)

(answering a student's question 0-1) There are certain~~ly~~ regards

but the moral and ceremonial law of God is changed. But we will look at that later, a little further on. #6. Dispensationally, it was a step forward over the previous stages. It was itself later superceded by another forward step. Dispensationally it marked a step forward over the previous stages, but was itself later superceded by another forward step. (a) The law is a blessing not a curse. The law is a blessing not a curse. A person can be under the curse of the law. Now I will give you two or three references under this head. This is something that is perfectly clear to everyone who stops to think about it, and is something that is not realized and is often forgotten in discussion. The law is a blessing not a curse. De~~x~~ut. 4:7,8. "For what nation is there so great, who hath God sonigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?" And which you have been so rash as to accept. That would be absurd wouldn't it? He said, isn't it wonderful the law that God has given us, no~~t~~ other nation has been so blessed to be given such a law as this. It is a blessing and not a curse. It is something that God gives as a sign of God's wonderful love to them. Psm 147:19,20 - He sheweth his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so ~~e~~ with any nation: and as for his judgments they have not known them. Praise ye the Lord. - - Praise the Lord for His wonderful goodness in giving us the law, which we were so rash as to accept. Now Romans 9:4,5 - He is telling of God's wonderful goodness to Israel -- For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; Whose are the fathers, and of whom as concerning the flesh Christ



came, who is over all, God blessed for ever. Amen. // Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel: Neither, because they are the seed of Abraham, are they all children: but In Isaac shall thy seed be called -- because they who are truly of faith, they are the seed of Abraham, regardless, as Paul says, of the physical geneology. So the law is a blessing, not a curse, and being evident in these same passages, a sign of God's love. The law is a sign of God's love. And then (c) It is not merely external but spiritual in its intention. There are many passages that we might look in this connection, but we call your attention just to one passage, Rom. 2:28,29. - For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God. -- There are the people who take the attitude there were the Jews and God gave them a means of salvation, an earthly means by keeping the law, and here are the Christians contrasted with the Jew. The Christians are the higher spiritual people and the Jews are the earthly physical people. The Jews have to keep the law to be saved, the Christian is saved through grace. Now there is no such teaching in the Scripture anywhere of that, but Paul says he is not a Jew which is one outwardly. Here are people who are to the temple very solemnly wearing certain kind of clothes, all that they are not necessarily Jews. That doesn't make a man a Jew, he says, he is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh, but he is a Jew which is one inwardly and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men but of God. So the law, then was not merely external, but was spiritual in its intention as brought out in many many passages in the N.T. (question 7) Circumcision is one of the outstanding features of the law and when the Christian church was no longer under the O.T. law, one 1/2

of the evidences of it was that they ceased to                      circumcision as you correctly pointed out, circumcision did not begin at Sinai, it was given to Abraham before, but circumcision came to be considered as particularly a sign                       $7\frac{1}{2}$                       and it was Paul's great fight that the Gentiles do not need to practice circumsision, so it is a sign of the law, a representation of the law, even though, it, like all other features of the law really flow out of the covenant of God with                      and His blessings to him. (question 8 ) Well, that is in Galatians. Here is a very similar statement. Circumcision is not                      heart in spirit and not of the letter. It is a very similar statement. I would rather speak about this partiular one since we don't have the other before us. It is the spirit of the law which matters and not the                      . Now you cannot ordinarily have the spirit without the law. You may have the spirit without having correctly observed every detail of it, but you can have a great deal of the letter without having the spirit and the letter is absolutely worthless without the spirit. Like some people say, oh, I wouldn't tell a lie for anything in the world. They observe the letter of being truthful in their statements and yet they will do with somebody whom they think is perfectly silly and ridiculous and they fill like making fun of them and

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I know Mr. Capman, when they left this person who had been in a tour they had been on, they said, you have made an impression me that I will never forget. And now, the statement as it sounded to them sounded as if they were praising him when actually the other people were snickering behind their backs. It was a lie, though verbally it was the truth. But as far as the letter is concerned, it was true, but as far as the spirit was concerned it was another lie because it was calculated to give an impression the exact opposite of what was really meant. And so you cannot contract the letter and the spirit in a full way. The letter doesn't matter if the spirit matters. You can rarely have the spirit in anything without having at least a part of the letter, and if you truly

have the spirit then you are pretty apt to have all the letter in most cases, but you can get a great deal of the letter without having the spirit itself, and that, of course, is never favored by God at any time any place. To say that the letter is what matters and not the spirit. Now the Moham- medans take the letter and not the spirit. They consider that it is commanded that they must fast for the 10 For a whole month they don't eat. There is not a single day of that month on which they touch food, nor water. They don't touch food or water on any day of the month of . But as soon as the day is over, and you hear the go out announcing that the day is over, if you are in Moslem Jerusalem, you will hear the cry, Praise the Lord, the day is over, now we can eat. (laughter) So they proceed to feast during the night and then the next day they fast again all day and thus . And in Roman Catholicism and in Jud- aeism they're are all sorts of exactly like that which are observing the letter and ignoring the spirit and they are absolutely worthless, so in that regard we can say, the letter kills, that is if you are trying to carry out specific details of the letter without any interest in spirit, any interest in purpose, the letter kills, but if you are going to observe the spirit of almost any law, you will find that if you fully observe it you will as a rule carry out the 11 (question)No, that was not the purpose of the spirit, but the Holy Spirit was given to the man who built the tabernacle in order that he could carry out that portion of the law. God bestowed His spirit upon him and made him a cunning worker in all sorts of metal in order that he could carry out that phase of the law. As we look to the H.S. for blessing we will make a progress in sanctification through and apart from it we can not attain it.

But that of course, is 12  
 Now. (c) it is not merely external, but spiritual in its intention. In fact, it is primarily spiritual. Paul says, he is not a Jew who is one outwardly, he is a Jew who is one inwardly. Circumcision is that in the heart in the spirit and not in the letter, whose is not of men but of

God. But (d) it is a forward step in training. The law is a forward step in training. It is a step forward in showing us how we can live as God wants us to live. What are the details of the working out of His righteousness in our hearts and in our lives. It is a step forward in training. He gives the simple commands to Abraham, there is the comparatively simple method of leading and then we have now the nation involved and we have the more detailed law given in order that people can study the details of God's law and can work out better understanding of the sort of lives that God wants us to live. It is a forward step in training. (e) It is also a forward step in testing. Now, this of course, gets nearer to the aspect of it which Paul describes as a schoolmaster( ). God has used through the ages various means of testing humanity and of showing the failure of humanity, the inability of humanity 14 the wickedness of humanity, the fact that humanity deserves the punishment which he is going to give 14 And so God at various periods have used various methods of testing humanity and of making evident and clear his righteousness in dealing with humanity, as he does here. It is a forward step in testing. He tested Abraham by the very simple personal relationship with him and the Israelites

. He tested the people here with giving them the law in full detail and they failed. He tests people in our age in giving them just the simple means of coming and excepting that which we can understand more fully since it has already happened, and our age has failed miserably and in the millennium He will give us a situation in which everything external will be such as is calculated to promote righteousness and peace and people today say, oh I can't help it my companions How

I am not responsible, it is just the situation that I have been in, so what Well, that is no excuse before God and He is going to make that abundantly clear in the millenium when he will have all the external circumstances to be such as conduce goodness rather than wickedness and promote an external attitude

of righteousness on everyone's part and yet relief for a little season you will find that there is a great multitude which is ready to fall. Even under that dispensation, as under the earlier dispensation that man has failed and has failed miserably. (end of record)

ot 139

This is not a word which occurs in this in the Scripture but it is a word that has been used for more and meant by a dispensation, a period in which God has a different meaning some have written and spoken in such a way as to lead others to think they mean that, but no true Christian has ever that God at any time has ever made the possibility that any individual would ever be safe in any other way because it is clearly taught in the Scripture that there is no other name given under heaven whereby a man has ever been saved or ever can be saved or ever will be saved except through the Lord Jesus Christ. It is unity of the covenant all through the ages and a dispensation is not a period when there is a different method of salvation and just about any writer on the subject who is a Christian will make that clear. Some, I think is right, although no one is fully consistent and some of us will say a thing and then write as if we didn't believe it in other portions of our writing, but that much is clear in the Scripture that Christ, the light of the world, the Son of God is the one who takes the sins of the world away and is the only one and no one was ever saved and ever will be saved from Adam down to the very end of the millenium except by belief in the Lord Jesus Christ and what He has done as the means of salvation even though it is not always possible to know the full details of but as Christ said, Abraham saw my day, and was blessed and without fully understanding what it was, the Israelites brought a lamb, and as Paul says, the blood of bulls and goats could not take away sin (the writer of the Hebrews says) he says, they did not get rid of sin by the blood of bulls and goats, but it symbolized that in which they had faith in the provision of God was

going to make, that they didn't fully understand, but that they knew they could symbolize and so we have the unity of the covenant as very clearly brings out. We have the unity of the covenant and we have salvation in one through one person and through one means at all times, but there are different periods, different periods in which God uses various means of testing humanity and of making evident man's state and man's sin and these different periods are very generally been called dispensations. Now, how many different dispensations are there. Now #7 is a beautiful number, a number which is much stressed in certain portions of the Scripture and therefore there are many who feel that if there are going to be dispensations there ought to be 7 dispensations and I remember the young man hearing a lecture in which the man stood up and described the seven dispensations and gave a discussion of them and it was very interesting and he found it very logical and then I heard another equally noted Bible teacher <sup>give</sup> another lecture the next month on the 7 dispensations and the arrangement was different from that which the first one had made and when it comes to dividing up into seven dispensations you will find that there are points in which you have to arbitrary twist in which you have to do in order to get seven dispensations. God, nowhere says that everything is going to be arranged exactly in seven. It may be that there are only seven dispensations, but He has not given us any clear evidence of such a thing, that there are seven specific and distinct dispensations. He has given evidence that there are distinct dispensations, at certain points the division is absolutely clear, but there is no question that there is a separation, that there is a distinction in the dispensation that preceded the death of Christ and that which follows. There is no question that there is a distinction between the present dispensation and the dispensation which will come in with the return of Christ. We have there at least three and definite and distinct dispensations. Now before the giving of the law, just where you are going to draw the line is sometimes rather difficult to say and the lines are not strictly clear and the Lord does no where says that there are just so many dispensations and are arranged

just exactly this way. He has no wheres said that. And there are some that hold that all human beings regardless of viewpoint or approach have a tendency to try to get everything to 5 systemetize arrangements, and where things don't fit they force things into the arrangement. I don't know of any school of thought that doesn't tend to do that in certain places, but I think that that which is most honoring to the Lord is for us to see what is clear in the Scripture and stand upon it and where things aren't clear to try to push them into a groove, but to say at this point I don't know, the Scripture doesn't make it clear. Now, I see that we are going to over and if Mr. McLatchie can ask the questinn tomorrow at the beginning of the hour we will take it up(lecture ends)

Today, I believe that we have chapters 1-14, wasn't it. Maybe it would be good if you would close up your books and take a piece of paper and put your names on this paper and underneath that say what is the place where the turning point great in the wilderness journey occurred? That is the great turning point in the history of Israel during this long period. I don't mean the whole of Israel, but the history during this period. Yes it is the fourteenth, what is the .(laughter\_)

6½ I mean what is the name of the places, what is the location of the, (question) (long pause and collection of papers) And the lesson for next time is the next five chapters. It is the next five chapters, 15-19 for Thursday and if you get into legal sections, please note that you may not have many answers to the questions that we had for 11-14 that we did in the legal sections, but in ~~some~~ such a case, you can always indicate which verses deal with civil law, which was moral law, and which was ceremonial. That will be a substitute that will tide you over. 15-19 for Thursday. This morning just before I left to come over the phone rang and I lifted it up and thought I heard a fire horn or something, but it proved to be Dr. Harris who wasn't

(laughter) He evidently overstrained his voice yesterday, and it sounded to me like rather bad larengitus and he asked me to announce that he

would not be in his classes today, (much murmurings and discussions) Now yesterday we were speaking at the end of the hour about #6 and under that about (e), that it was a forward step in testing and under that we noticed <sup>9/2</sup> that the different periods when different methods of application are used, are spoken of as dispensations. If you will take the Schofield Bible and read the introduction to it you will find in there a discussion of what is meant by dispensation and it is pointed out there that what is meant in that book by dispensations is periods ~~in~~ which people are tested in different ways. But as to the method of salvation it is common throughout all periods. There is one covenant, there is one method of salvation, no one was ever saved in any way except through the Lord Jesus Christ and never will be in any way for there is one name under heaven <sup>whereby</sup> ~~that~~ man may be saved and that is the name of Lord Jesus Christ. There is the unity of the covenant through all periods and some have so stressed the unity of the covenant that they have overlooked the differences of dispensation. As the result of that there has been confusion and misunderstanding at various points and ~~then~~ others have reacted against that and have so stressed the differences at different periods that they have <sup>failed</sup> ~~not~~ to put proper stress on the unity of the covenant and thereby have been lead to make many statements which are self-contradictory, contrary to one another and often if carried out logically extremely harmful. And so on this as on so many other points it is very dangerous and harmful to go to an extreme one way or the other. One must find the correct situation in regard to it and it may not be an exact point, but there may be an area within which you somewhere the exact situation is in regard to this. There is diversity in the Scripture. There are differences in dispensation. On the other hand, there is unity in the Scripture. There is one method of salvation. The Scripture is all given for all of God's people at all times. Some parts of it have special relevant to the people at one particular time. The detailed commandments about how to perform the sacrifices were of great importance in order that the priests could perform every detail exactly right and it was very vital



that they performed every detail exactly right because otherwise they might miss some point that carried a lesson, a prefiguration of how those who believed in Christ would be saved through what He would do. Now that we know the full story of what Christ did and we have the full meaning clearly and do not need these particular types and ceremony. It is not nearly so important for us to be familiar with every detail of the sacrificial rule of the Book of Leviticus, but they still have great value for us with their picture of the sacrifice <sup>of Christ</sup> and with the things that they stress about it. So every part of God's word is of importance of value to all the people throughout all ages, else God would not have included it in His word. Some parts of it are of tremendous importance in one period or in one particular situation and some in another situation and some which may at one time have been a tremendous importance to God's people may at present be not of such great immediate relevance, but may be <sup>con</sup> that in the future. Now thus far in what I have said I have touched upon two distinct aspects of this matter, of dispensation, because there are two lines along which these errors may be made although in both of them equally serious errors may be made if the proper point is not noticed and that one goes to the opposite . But these two points are one of them imagining that God has or every suggested one method of salvation for His sinful people. After the fall of Adam there is only one way of salvation and that way was when it was declared that the seed of the woman would bruise the serpent's head and that one way is the way by which Adam was saved, if he was saved, and we believe that he was, it was the way by which Abraham was saved and the way by which everyone of God's people who have every been saved . Through all the ages and from now on to the very end of the millenium. And the other point in this connection is the <sup>danger</sup> ~~great injury~~ of dividing up the Scripture into divisions in such a way as to think that certain parts of it has no relevant for God's people at particular times. There is a group that has a lot of churches in Chigago, North Congregational church, and which has quite active meetings <sup>c</sup> and in different parts of the country who follow an

English people named Bullinger, an Englishman who was a very acute student and he worked out some very excellent things. He made very fine distinctions of the Scripture at points where 14 1/3 and some of the erroneous parts of Bullinger's teaching had been stressed by this particular group which is often spoken of as Bullingerites and they hold meetings in different parts of the country and have quite a few outreaches here and there and they cling to a good many points that the true gospel teaches. There is much that is good in what is presented, but they make their central emphasis on something that is definitely unbiblical. They divide the N.T. up into five or six different dispensations and they have, when they get through with it the principle about are all that have that have any relevant for the Christian and they have three or four dispensations between the time of Christ and the present and certain books of the O.T. are of no value for us and if we quote a prayer from the words of our Lord Jesus Christ, they will say that is one of the different dispensations that has no relevant to the Christian. Our Lord Jesus Christ said to one of his disciples, when you pray, here is the way you are to pray. (end of record)

But that must not lead us to go to the opposite extreme and put all the Scripture on a dead level in such a way as to confuse it. I have known people to whom the very word dispensation has been an \_\_\_\_\_ and who have considered if anyone used this word dispensation or ~~sp~~ was in any sense a dispensationalist that such a ~~person~~ was per se very wrong and the \_\_\_\_\_ tell you that many people who have taken such an attitude and who have been very great admirers of Charles Hodge have evidently never read his works because he insists on at least four dispensations. (question) 1 (laughter) It is very hard to know what ones, what one would mean by it there is a sense in which we should all be \_\_\_\_\_ right now. Our life should be hid with Christ \_\_\_\_\_ we should be enjoying the great blessing of God's people during this age and there is a great

\_\_\_\_\_ which we should be entitled but it is something to which all of God's people at all times have been entitled if they would lay hold upon it tho it has been much harder for people to do so before the writing of the N.T. because they knew not the way that is clearly explained in the N.T. even though it was prefigured and given \_\_\_\_\_ in the O.T. Just what she meant, I don't know, but it may be that she had hold on a real truth that was given in such away and such a time \_\_\_\_\_ It was evidently something which would be only applicable now or which would put her in a position which she could look down on other Christians which is never true. The more advanced we are in spiritual things the more humble we should be \_\_\_\_\_ (question) 2 1/3 Yes, well then very likely

the glory that she imagined she had was an erroneous one. I think that if a person has the true glory of Christ they will never \_\_\_\_\_ except for purposes of gathering data and that not very often \_\_\_\_\_ an unbelieving \_\_\_\_\_

But the Scripture clearly commands us not to forsaking the assembling together with others of God's children and the true Christians will seek out a place which is not merely a church building but is a place where God's people gather and worship \_\_\_\_\_ and when anyone thinks they are too good to go to church, the probability is \_\_\_\_\_

the witness is 3 (question) Now that may be one of their claims. They have several similar to that, but I have never studied it through very thoroughly. They write quite a good bit, that is true, but they do not have anything

3½ The trouble is it is an approach carried to an extreme, an approach which has an element of truth in it, an element which can easily be carried to an extreme, and also an element of truth which can be neglected and we notice Charles says that there are four dispensations and we all must agree that there are four dispensations. Now whether there are four or more is a matter on which things may differ. Hodge is very definitely wrong when he makes this age of grace the last dispensation. You can only do so by twisting a number of different passages in such a way so that if you carried it through logically, you would twist others in the same way, you would be rid of the bodily resurrection of Christ salvation through Him. But I don't think that Hodge on that particular point of Eschatology ever devoted a great deal of time and study 4 1/3 to that particular matter with such a tremendous amount of work and with such excellent work that other that both he Warfield neglected that aspect and simply laid it aside and touched upon it comparatively slightly but in both cases

~~And~~ and so when he speaks of this as the last dispensation he is definitely wrong but he he speaks of the fact that before the coming of Christ was a distinctive he is simply giving a generalization which is necessary if one is to understand. There are differences of dispensation, there are at least four dispensations, that the number seven ~~xxx~~ is applicable here it is extremely questionable. In order to get seven you have to twist things around a bit and I question very seriously if. But the important thing is not how many dispensations ~~that~~ there ~~are~~ are, the important thing is when are they. And they are not periods in which something is given of God which is of

no relevance to other periods ~~but~~ because everything that He gives us, that He caused to be given in His word is important for all periods, and they are not periods in which man was offered salvation by any different method because salvation has always been and always will be by the one method, the simple faith in the shed blood of the Lord Jesus Christ. The trouble with this word dispensation as it is with a good many other words is that people put it up ~~with~~ ~~as~~ ~~an~~ ~~ax~~ a banner instead of something to study and there are some people to whom if you are not a ~~dispensationalist~~ dispensationalist you are anathema and there are others to whom if you are a dispensationalist you are anathema, and in both cases the question as to just how to interpret the word is often very hazy. If we examine exactly what the Scripture says on this particular matter I don't think

Now this was then E, now F, a small F, and this is very important. F is the law while giving greater knowledge. You've seen that the law is a in the sight of God's love. It is spiritual, it is a forward step in two ways and so all that is resume that the law while giving greater knowledge, but now we go on. by its very nature lead to either of two harmful consequences, can a good thing lead to harmful consequences? God gave Adam the power of deciding whether he would obey God or not and the good thing that God gave Adam, the freedom of the world could lead to the fall and to sin. A good thing can lead to ~~harmful~~ harmful consequences there is always that danger in any good thing but there is no reason to avoid the good thing, there are too many of us that avoid good things because we see bad possibilities in them. We should take the good and use it for the Lord's ~~good~~ glory. Now the law while giving knowledge might by its very nature lead to either of two harmful consequences, Number one exter<sup>nality</sup> knowledge, and this is what is sometimes spoken of as following the the ~~letter~~ <sup>letter</sup> instead of the spirit. Exter<sup>nality</sup> knowledge that is a danger which is very great in connection with any kind of law. A law is an attempt to secure a certain result, it is an attempt to lay down a principle, which

will follow out into a definite result, but the ~~the~~ difficulty is that you would have to put your principle in human words and ~~the~~ human words are a very weak instrument and when people go by the ~~letter~~ letter instead of the spirit what we mean isn't that you should abandon the letter and follow the spirit, there's no such thing; if you follow the spirit properly you will ~~properly~~ properly follow the letter but what it means is they take aspects of the letter which may be misunderstood or it may be applied in such a way as to leave the true spirit of meaning out of it and thus to get something that is utterly contrary to its purpose. A good example of externality is the case of the certain ~~in~~ in Africa who was zealous who went about in bands in North Africa and who opposed so vigorously those who differed with ~~the~~ them but they never used swords because Christ said to Peter, Put up thy sword, and so following the word of the Lord Put up thy sword they never used swords but they ~~used~~ clubs. Now that of course is the thing that is so easy to ~~fall~~ fall into at any point. You take something and to apply its letter in such a way as to move its spirit, as to say, ~~it~~ it's the spirit and not the letter that matters and to abandon or ignore the letter is utterly false but to ~~see~~ see ~~the~~ what the true spirit and purpose of any statement is and to seek to carry out that purpose is the right thing in all cases and in all relationships and there are instances in connection with the Scripture or in connection with any law where we may find it necessary to abandon the work to even go against what was the apparent letter in order to reach the true meaning, the true spirit. Now such cases are comparatively rare and when we follow such a case we are taking upon ourselves a great responsibility of interpretation and we may easily miss it there, and sometimes it is safer to follow the letter just as printers do but when you send a book to be printed the printer takes what you write and he linotypes and the result is that he has this type which is made which he put those things which you've written on to the type and then he takes a ~~piece~~ piece of paper and put it over and take a proof of it and they send it to you. And you look

over the proof and see what words he's misspelled and mark them for him to correct and in each case of correction he has to do the whole line over and ~~that/operations/~~ my observation is that usually have to do one line in six over because he's very carel~~ess~~ about misspelling the words, he just doesn't bother about them, and of course he has to do ~~it~~ it over what ever you mark wrong, and you don't have to pay for it, for its up to him to do it the way you said, but if you decided that you didn't express yourself just right and you ought to make a change then for doing that line over, you have to pay and pay heavily because that is an author's correction and that is very heavily charged and there are always author's corrections, but you try to keep them to a minimum. Now there's this about it, ~~it~~ I've heard it remarked and it's been my observation also that while the ~~it~~ ~~it/it/it~~ printer may take what you write and misspell any conceivable way and you have to go over and over to catch all the things~~it~~ that he but if you should misspell a word in what you've done he would assume that you spelled it that way for a purpose, that was part of your intention and do it exactly the way you did it and then if you tell him to change it that is an author's correction and therefore of course you have to pay for it. In other words he follows the the letter very very closely. Now you see the danger there, if he didn't follow the letter very closely he could easily make a change at a point where you ~~it/it~~ spelled something a certain way with a definite purpose, you mean it to be this way, I've given things to typists occassionaly~~y~~ not in recent years, but I've given things to typists which have been returned to me with something on where they have chaged the thing because they thought it wasn't the way I meant it, and it didn't look sensible to them and sometimes their judgment has been faulty on the matter and the way I put it was exactly the way I did mean~~s~~. Now if I had mis expressed myself or if I had masstated I was very very thankful for this suggestion or correction or the change, but if I exa tly and if someone misunderstands what I mean and does it another way and you may not even notice it in reading ~~it/it/it/it~~ the proof until the last minute, or you may not at all it's rather irritating

and so the safe thing is to follow the letter but the wise thing, the proper thing to do is to seek what the spirit is and then to follow the letter but to follow the letter in such a way as to carry out the spirit, the spirit because after all the purpose of the letter is to present the

Now you see with any law that you make there's a possibility for under certain circumstances the letter can be exactly followed and can get just exactly the opposite of ~~the~~ what the spirit or the purpose is. And it is possible to put so much stress on the details of the letter that you simply overlook the thing that is the real purpose of the statement in other words that is it's spirit and so there is this danger in law, by its very nature, it doesn't mean that law is bad, it's much better to have law than it is not to have it. Without law, civilization would be in a very bad situation, but any law you make there is this danger of externality in interpretation

and it is a danger into which the Roman Catholic Church and the Jews both have fallen very very severely. It is one of the outstanding errors of those two groups ~~is~~ is the externality and application of the law, I remember hearing about a monk in Moscow who when he became a monk took a vow that his hands would never touch money, they would never again touch money, he took the vow of his hands would never again touch money, but before he became a monk he had been a great gambler and after a short time as a monk he found the urge of gambling returned upon him but he had taken this vow never again to let his hands touch money and consequently he had a new gown made for himself that had very big sleeves and he developed with a little practice the ability to pick up the money in his sleeves and hold it there and he became one of the outstanding gamblers of Mexico and was known wherever gambling was carried on ~~as~~ as a very shrewd and careful and outstanding gambler but he never broke his vows, he never picked up money with his hands, he always used his sleeves. Now that is externality. Again I avoid that it is something similar when you read in the paper right nowadays of a Jewish meeting

end of ~~word~~ side.



as a definite purpose and it doesn't mean specifically and exactly this way to be carried out. So that is the danger of all law, it is inherent in the very nature of law, the danger of externality and when people go to an extreme on this point in externality, and when they interpret law or pay such attention to the little minute details of it that they neglect and lose the spirit and the purpose of the law there is a very helpful reaction that could very easily become unhelpful by going to the opposite extreme and taking an attitude that the details of the words do not matter. Now Paul never went to this extreme, Paul never took the position that the details of God's law do not matter, he never took that position, but he did become extremely excited ~~xxxxxx~~ and rightly so over the externality shown toward the law and over the attitude of carrying out the precise letter while ignoring the spirit and our Lord Jesus Christ also became very excited about this matter, and the result was that each one of them used language in rebuking the externality of people's attitude toward the law which can easily be misinterpreted to show an attitude of dislike toward the law ~~per se~~ or of opposition of any attempt to see what words mean. So then for Number one, externality, Number two Another danger which can easily follow from the giving of any law but a danger which should not follow, it is a danger inherent in the nature of the law. And this second danger is the danger of Lack of freedom, and attitude of fear rather than of love. The danger of lack of freedom the danger of the attitude of fear rather than of love. Now it was not the purpose of the law to destroy people's freedom and it was not the purpose of the law ever to produce a harmful fear in the heart, there is no reason why God's law should ever produce an attitude of anxiety or fear within a Christian. Of course there is a ~~truth~~ true fear, there is the fear of God which we are ~~to~~ commanded to have, it is all in reverence before God, there is the fear of breaking God's commandment, the fear of displeasing Him, it is something that we are all commanded ~~to~~ to have. But perfect love casts out fear and this doesn't mean the fear of God

, it means an attitude of anxiety, or hesitation. Have I made a little mistake here, Have I done this just exactly right? Did I miss this thing? And that is not what God desires and the O.T. law was never intended to cause a lack of freedom or to engender an attitude of fear. But it is in here that the nature of the law, that it may do so, and it did so in many cases, the misinterpretation of the law given and consequently this was another point which the apostle Paul stressed at various times, that a wrong attitude toward law relates to a life of freedom and could lead to an attitude of fear which is not God's desire for his children at any time whatever. Now you find Paul using with the greatest praise for God's law, describing it as a blessing to Israel; speaking of the man who performs the law of God and has God's blessing as the O.T. constantly speaks. You will find Paul in other places speaking of the law in such a way as taken by itself might ~~be~~/~~it~~/ lead people to <sup>think</sup> that he thought that it was ~~an~~ awful curse that God had put upon the world in giving his law and a very foolish thing that the people of Israel at Sinai to rashly except God's law. Any such decision is based upon misinterpretation of the real meaning of Paul's words and upon taking a particular emphasis which is vital and true and tearing it out of proportion and disregarding other aspects of Paul's teaching. The law then can lead to these consequences and did in <sup>N.T.</sup> O.T. times in the present Jewish body and in the Roman Catholic Church, but that doesn't mean that law is bad, it means that we must avoid these dangers which are and it is, of course, one of the glories of the present dispensation that it introduces means of emphasizing the freedom of the Christian from these two harmful consequences and emphasizing the privilege of the truth of being entirely free from these consequences, if he should be and the Jews also should be if ~~se~~ they interpreted the law correct. I guess that much then will cover #4 the purpose of the law. #5 The relation of the Law to the Christian. Under that we should note(a) the unity of the Church. (1) Salvation is always is through

Christ! ~~That~~ That is anyone who is a member of God's church at any time from Adam on to the end of the is saved through Christ and through Him alone. Number 2, The believers in all ages form one organism, not one Federal Council or one National Council, not one unified material organization, but one organism~~s~~ is formed by the believers, by those whom God has saved, in all ages and in all dispensations, and that of course is very clearly brought out by the Apostle Paul in Romans 11 where he speaks beginning in between verses 17 and 24 Romans 11:17-24 he speaks about an olive tree and he's not talking about an olive tree even though he talks about an olive tree. If anyone takes all the Bible literally they interpret it that ~~he~~ he was actually talking about an olive tree~~s~~. Of course no one can take the Bible literally any more than they take any other was written entirely literal, but you must seek to see what it does mean and the great bulk of it would be literal but it will contain figurative expressions that any literature or writing does. And the figurative expressions will always contribute to clarity not to obscurity. And so here he says in verse 17 if some of the branches be broken off and thou being a wild olive tree were grafted in among them and with them partakest of the root and ~~a~~ fatness of the olive tree, now here we have definitely something from the agricultural sphere except for one word. We lost the word thou and it's strictly an agricultural presentation. Here is an olive tree and some of the branches of this olive tree have been broken off and some other branches ~~of~~ ~~a~~ from a wild olive tree have been grafted in among these branches and both sets of branches are partaking ~~of~~ the root and fatness of the olive tree. They are both partaking ~~one~~ one is gone and it has been replaced by another, no such thing, it doesn't say that one has been knocked off and another put on, he says some of the branches are broken off and branches of a wild olive tree have been grafted in among them and with them are partaking of the root and fatness of the olive tree and the ~~one~~/~~thing~~/ only thing that is to make us think is's not literal but figurative is that he says Thou and he is quite evidently not speaking to an olive branch. He's talking to some human being and we find back in verse 13

he says I speak to you Gentiles because as I am the apostle of the Gentiles I magnify my office, and so quite evidently he is here talking to Gentiles Christians, he is not talking to all the Gentiles, he is talking to those Gentiles who have believed on Christ and he says that Thou, those Gentiles who have believed on Christ are from a wild olive tree but are now grafted in among the branched of of different ~~of~~ olive tree and with these branches are ~~taking up the room~~ partaking of the room and fatness of the olive tree with them not after them, not succeeding them, but with them. There is a unity there and a combination in which the branches of the olive tree have been mostly from one race before but now some of them are from a different origin but have now become by a grafting, part of the same tree, that is one tree. And he says in verse 18 Boast not against the branches; if you boast you don't bear the root, ~~but~~ <sup>the</sup> root bears you. You say then the branches were broken off that I might be grafted in ~~but~~ let us turn away from the Jews and turn to the Gentiles, they're broken off and we're grafted in but Paul says because of unbelief those branches, not all the tree by any means, but those branches because of unbelief were broken off and you were standing by faith, do not be proud, but fear because if God didn't spare ~~the~~ the natural branches take heed lest he spare not thee. Behold therefore the goodness and severity of God, we'll skip the next two verses as not being too verse 23 as rather german to our present point, They also if they abide not still in unbelief shall be grafted in for God is able to graft them in again; for is thou were cut out of the olive tree which is wild by nature and wert grafted ~~by the root~~ contrary to nature into a good olive tree; how much more shall these which be the natural branches be grafted into their own olive tree? For I would not brethren that ye should be ignorant of the mysteries lest ye should be wise in your own conceits; that blindness ~~and~~ in part is happened to Israel until the fulness of the ~~of the~~ Gentiles be come in, and so all Israel shall be saved. And so the picute here is very clear, there is one olive tree and from this olive tree certain branches have been broken off and others grafted in and after the fulness of the Gentiles comes the other branches

will be grafted in again and so all Israel will still be saved. And so you have as Paul presents it one continuous organism, not a race, or an organ not an organisation, but an organism. One continuous organism, God's testimony; and the multitude of God's people an organism which began with Adam and which includes Abraham and Jacob, which includes the people of God in all ages and included all who were saved through the Lord Jesus Christ whether long before His coming or long after His coming. The believers in all ages then form one organism. so much for (A) Now (b) Although the same truths are vital in all ages, with the one organism, we need the same truths, if we were saved in the same way, we need the same truths, if salvation in the ~~the~~ same is the organism is the same, if the relation to Christ is the same, we need the same truths; so although the same truths are vital in all ages, the manner of presentation may change for any of three reasons. Although the same truths are vital in all ages and we are saved in the same way as Adam and Abraham and David were saved exactly the same, and the same ~~truths~~ truths are vital in all ages but the manner of presentation may change for any of three reasons. That was (b) we'll put under this 1 of one of the three reasons is a change in external circumstances. They had a tabernacle in the wilderness and this tabernacle was used of God as a center for His worship and as a means of typifying to the people salvation through the Lord Jesus Christ and that the Lord Jesus Christ would be for the people, and then after Jerusalem was taken a great temple was built and God put his blessing upon the building of this temple, there was no new dispensation, there was no great change in God's economy but there is a change in external circumstances. ~~The~~ The ~~people~~ people had wandered through the wilderness, the people had had a life in Palestine somewhat nomadic subject to frequent conquests, frequent fleeings, frequent changes of their headquarters of their worship but now they are established in one place and the temple is appropriate than the tabernacle was before. And so changes of external circumstances may lead to the manner of change in the manner of presentation. 15

This other thing is that is the matters which are vital and that these be shown in some way that still preserved the main purpose but which (question 15) Yes, a matter of presentation of the truth, details of words that are details of the law, so that the manner of presentation of the vital truths of God's salvation may be changed on account of a change external surface then (2) changed on account of progress of revelation. Now we see through a glass darkly at one time, which later an account of further revelation from God, an account of the progress of revelation and now made clearer and it is not made necessary to portray them in the same way (end of record)

That is just another word on the change of external circumstances in an agricultural community, in Israel the ~~things~~ people doing heavy manual labor all week. There is a stress in the civil law about the Sabbath that they are not to

1

to avoid

manual labor, they were not to make and ~~labor~~ of a Biblical type on the Sabbath day was forbidden because the Sabbath day was a day of rest. Now when a change comes in external circumstances in such a way that a person's activity is primarily during the week an activity of nerves and of mind

the way of honoring God's sabbath and resting oneself is not any longer primarily a matter of rest of the physical body, it is a matter of rest of the nerves and of the mind

the same

type of activity in that regard as we did through the week, but further does not do physical labor on that day ~~that~~ and didn't on the other days either

2

the

external circumstances may change the vital thing is the principle thing involved. And I mentioned

progress of Revelation of course,

but as things the meanings of presenting them may become less vital

account of the revelation as it progresses

never means that any previous revelation of God is shown to be false. God doesn't tell us one thing and then later change it, but God gives us a certain amount of knowledge and he later gives us further knowledge and in the light of the further knowledge we may see where we may have misinterpreted the

of the knowledge previously given, but if we would

take it exactly as He gave, we will find that it is entirely true, every thing He gave, only it was incomplete, and, of course, what we have now is incomplete. We will never know Him fully until we see Him as He is, that day when we know even as we are known. (3) The occurrence of the event typified.

The typifying of an event in advance may be intended to present certain great principles, certain great purposes, and these great matters

God is going to

when they have occurred, it may be desired

a different method of observing them ceremonially as used or even this particular aspect of ceremonial law be laid aside altogether since and it is no longer necessary since we now have the whole story and the full detail. (C) Application <sup>of</sup> ~~to~~ these principles to the Christian. The moral law is always binding on all people at all times. The great moral principles of God's universe can never be . They are always binding and it is vital that we study God's law for the light it gives on them. Now the great body of them are repeated in the N.T. There is stress on the moral law of God in the N.T. on most aspects of it and we can get further light on it, further understanding of it as we study it in the O.T. as well. Well, of course, there is the civil law and the civil law is application of the moral law, the particular circumstances and these may change in an individual life, they may change in the situation of a community, they may change in the situation of a country, they may change in the particular points that involve economy and so civil law is extremely important but is subject to change from time to time and then in ceremonial law, particularly the progress of revelation and the occurrence of the event typified may cause a change in ceremonial law. There was one great change which was made which was not explicitly commanded in the N.T. but which the N.T. church under the leadership of the apostle carried out gradually, but within a few years, was definitely and completely carried out. That is the change from the observation of the seventh day to the observation of the first day, observing the vital principles of the sabbath, observing its vital purpose, but binding with it the understanding of the resurrection of Christ and observing it on the first day. Now there are two which are specifically commanded in the N.T. One of these is the substitution of for the passover of the Lord's Supper. Christ is our passover and in the Lord's supper we remember exactly the same principles as those which were observed by the Jews in the Passover, but we use a different form, a different, as being more fitted to our greater knowledge of the precise details, for more stress to be made upon the external details perhaps unless



these be made upon the particular lesson and meaning which perhaps would be more 6 than it is in the Lord's supper. The Lord's Supper brings out more definitely the relation to Christ, than the other does, then of course, circumcision, which was the central entering right of the Jewish church, the sign, a seal, of the faith that Abraham had in God, the sign of God's cleansing of him and by virtue of the sacrifice of Christ which was to occur, and had been substituted since the time of Christ, Baptism which means exactly the same thing which circumcision meant. And so we have these as still valid, the ceremonial law is still valid although changed. don't observe Baptism at all. And the Quakers do not baptize, and the Salvation Army, I believe, do not baptize, and I think that all three groups are in error on this point. I think that the ceremonial law is binding on it, but now that we know the full teaching on these things, the most vital thing is do they have the truth that these symbols signify. If they do have, I believe the Lord will overlook far more readily the fact of their error on the sin, than ~~they~~<sup>he</sup> will the error of someone else who misinterprets the meaning of the symbol even though he observes. Well, now we will continue there next time. (end of <sup>tu</sup> lecture). The children of Israel found a man who gathered sticks on the Sabbath day. That, of course, is an historical event thus far, and they brought him and they put him in the guard house as it was not yet determined what would be done to him, so they are up to this point, inquiring what is the law? Now the Lord gives the law. A man shall be put to death. All the congregation shall stone him with stones without the camp. This is an indication of the particular punishment given in this particular sin in these particular circumstances. That would be civil law. That is, it would varie tremendously according to the circumstance, the punishment. The moral principle, that when God has given the command that they were not to gather on the Sabbath day, when he had laid down this law from Israel, that the moral principles here are assumed rather than stated. Here you are dealing with civil law on the basis of the already established moral law.

It would stand to reason that they would not stone everybody that gathered sticks on the Sabbath day at anytime anymore than God's strikes dead everyone who tells a lie . But here at the beginning of the Christian church it was vital that God's great standard of purity and truthfulness within the church be made evident and clear to everyone by giving that striking manifestation of his hatred against ungodliness and lying in the death of Ananius. And here in this early wilderness journey where God was stressing the importance of the things that were to be ~~thought~~ followed, it was important to take a striking case and deal with it right immediately. It does not lay down a permanent law and it is not the declaration of a moral principle, but it is the civil application in this moral principle in this particular situation. And, of course, even in ~~the~~ additin to that, when a man does a thing like that on the sabbath day, there are various considerations that should enter in. Now, here, he is not giving a final law, but he is stating that this particular man is to be treated in this particular way and all the circumstances of his mind, heart, background, everything are in God's mind when he gives it. It is very definitely civil law, rather than, the application of the particular particular circumstance rather than the declaration of great moral (question 10) No, not at all. Not any more than is his intnetion to let people go free ~~the~~ people who lie to the H.S. in this age. God, at the very beginning of the church, He wished to make manifest to all of us the nature of His hatred against lying and of his hatred against misrepresentation in the things of God and therefore put Ananius and Saphira and made a definite example of them showing in the way he treated them ~~the~~ treatment which we all deserve and which would follow upon us all if it were not for the mercy of

and this is similar. It is not a matter of here is an exact punishment for an exact sin, it is not that. You won't find that in this life anywhere. God will do that in His time. But in this life, to a very great extent, governmental action to a very great extent, are for their effect upon others rather than that it is an exact manifestation of justice

in this particular case. And in these two cases, Ananias the Lord did not go a bit beyond the deserving of the man, we all deserve the punishment and the fact of the shortening of the life here is a very small part of the punishment  $11\frac{1}{2}$  but it didn't go a bit beyond <sup>the actual</sup> ~~the actual~~ deserve, but it did go beyond the usual application which he does in cases and He went beyond it for a specific purpose. I think those are very good questions, and I think they are getting into the heart of some of these matters. Are there any further questions at this time. If not we will proceed further we were looking at the relation of the law to the Christian and the question that we have just been looking at illustrate the point that the law is not a matter of the exactly, just exactly follow these particular details but it is a matter of the application of the moral law and of the great ~~the actual~~ principles of God's dealings in the hearts of people and consequently it is a spiritual ~~the actual~~ matter and that there are any number of vital lessons for the ~~the actual~~ Christian in the sight of these laws and in observing just how and to what extent they apply to our own lives and so we notice that (a) the unity of the church, that the believers in all ages form one organism and salvation always is through Christ and therefore while there are different matters of presentation, yet there is a relevance to it of everything in the Scripture, a greater or less relevance to every one. And then (b) although the same truths are vital in all ages, the manner of presentation may change. Because the change of external circumstances are a progress of revelation or occurrence of the event typified, of course, particularly with the manner of the ceremonial law, although also to some extent with the moral law, that the external circumstances require a difference of application in particular situations and so also does the progress of revelation.

Moses permitted this for the hardness of

your heart.

He didn't mean that the hearts were a

great deal harder in the day of Moses than they are in the days of Christ and now everybody is much softer hearted and a different situation applies,

He didn't mean that at all. He just meant that a further revelation has been given, that we have more understanding of the things of God. That we can see more specifically and exactly the outworking of that which God has described and has typified and that therefore in the length of this, all the moral principles are exactly the same, that it is altogether reasonable that we are expected to show a somewhat higher ~~attainment in~~ <sup>attainment in</sup> our moral activities and in our moral standards by which we live. That might be expected of those who have less light and the application, see the application of these principles to the Christian, the moral law, of course, is always binding at all times upon everybody, but the application of the moral law varies to some extent, although the principles are always true and always vital. The civil law varies greatly and requires careful thought to see how to apply it in particular situation. The ceremonial law is a matter of taking the great truths and guiding them home to people's hearts and in the old dispensation the Lord gave the passover and the Lord's supper as two outstanding ceremonies among many that he gave are the two most outstanding, the passover and the Lord's supper, and the circumcision, too, of course, to drive home these ideas to ~~help~~ <sup>the hearts of</sup> the people, and he has given us baptism and the Lord's supper (question)

15 (end of record)

I didn't mean to go into the matter before the creation and after, I mean I don't know how much light we have on that, but as far as any period of which we have any knowledge is concerned, truth is always

taking that which is not ones is always wrong, doing that which is contrary to the great moral principles is always wrong at any time for anybody. (question 3/4) Well, as far as that is concerned, you might say perhaps, you might say it in this way, in Los Angeles when I was there ten years ago there was a law on the conductors must not shoot rabbits when they are riding along on the streetcar. (laughter) Well, now there are reasons why it would not be desirable for streetcar conductors to

be shooting at rabbits as the car goes along and there are moral principles involved there that will always be but as far as the application is concerned, when I was in Los Angeles, the city has grown up so extensively there are no rabbits within reach of the streetcars and that particular lawlessness the purpose of the law would apply

of other relation and other desires, but that particular civil application of the law is no longer of any special importance. Just what under eternal conditions, there are a good many of the laws which the particular situation will not be in existence, but I think that the principle would still be applicable in most cases 2 . Certainly the first commandments will always be valid, thou shalt have no other God before me and not to use the Lord's name in vain. Which under eternal

2½ (question ) It is a problem which for instance every minister in his life. Here is a minister and he says here is the law, people have to be married according to the law, people have to go through a ceremony, they will have to do certain things. Now the minister says it is sinful, sin, anything that the wicked man is sin. He is in sin in our regard. Well, what is the point of going through a ceremony with this man and having him go through the form with the church blessing it of being married when he actually is in sin in everything he does. What he needs is to accept the Lord Jesus Christ. What right does he have to come to a minister and ask to be married before he

. You might say the minister has no reason to concern himself with anything about the person who has not first accepted the Lord Jesus Christ as his saviour. Well, now, the Scripture clearly teaches us that that is true, but morally, a person is <sup>lost and everything</sup> ~~wrong in other things~~ he does is wrong unless he accepts the Lord as his Saviour, but that nevertheless there are certain standards which are binding upon all people, whether they are God's people or not and people are condemned if they don't obey them and which are necessary for ordinarily good orderliness even in a world in which sin is rampant and a minister has the duty to uphold right and moral principles

and to do what he can to make his community better and to do what he can to  
in show the external things what God's standards are and he should  
try to stress them more . But if he has a proper place, a place in  
the world is primarily that of leading people to accept Christ and then  
showing ~~tan~~ how to live after they have accepted Him, but it is not only  
that there is a definite adjustment of relationship to those who are not  
Christians. The church has a definite relationship, the individual minister  
has a definite relationship, the person who is going to live in the community  
which is under God's law has an obligation to quite an extent to conform to  
it and it is honorable that he should be brought in line with them to the  
point where he will see his sin and where he will accept Christ and become  
a full fledged member. One man said to me once, what do I care about pro-  
hibition. If a man is going to hell, what is the difference whether he goes  
drunk or sober. Well, ~~that~~ there is a lot of truth to that. What difference  
does it make if he is going to Hell whether he goes drunk or sober. But on  
the other hand, God has a purpose for Christians to exemplify righteousness  
in a world in which they live and to that  
people as they see them will see that these people are standing for what is  
right and will perhaps be convicted of their own failure and of their own  
falling short and brought to desire . It has a definite purpose,  
we have a definite purpose in trying to make this world as good a world as  
we can while we are here, even though our primary purpose is to lead the  
whole world to be received into the kingdom of God. All of these laws, all  
of these customs have, as Mr. Fowler put his finger on a very vital point  
here, and you will find a great many vital points in this, we could spend  
a year going through these laws and get much that would be of tremendous  
value for our lives today and for our service to Christ. I wish that we had  
the time to do it. But I think that you can pick up a good many things if  
you would go through them yourselves, while you are getting the main factors  
of it which I think are vital. (question 7) Baptism <sup>and</sup> the Lord's Supper are  
ceremonial laws. (question) Well, that is different. You don't find that

the stranger in Israel is circimcised unless he accepted the law, unless he realizes his need of a Saviour and desires to come under the provision <sup>that</sup> ~~of~~ God/~~s~~ made and that are presented in the sacrifices 7½ They would not circumcise a person who is just visiting. (question) I do think that when we undertake to say who is saved and who is lost, we can run into some very serious dangers. I think that is best to present the principles and in general to let the~~y~~ person, to place upon the person himself the obligation of making the discrimination who feel that the minister should examine the man and decide whether he is worthy of the Lord's supper and perhaps there is something to be said for that, but this is very important. The Lord's Supper is not simply passing out some grape juice to just everybody who feels like it, the Lord's supper, is for Christians, believing that they are lost sinners, deserving eternal punishment, showing the Lord's death until he comes by giving a visible example to the world, a symbol of their belief. That they are saved only by partaking of Christ and what he has done. Now, if a man does this un-<sup>than</sup> worthily he drinketh unto damnation rather unto salvation. It hink that is very important is stress that, but there is many a time when a person will seem to us to be a very very fine person who actually in his heart is on the path of perdition and it is pertty hard for us to be sure. The man ought to know, and the Lord knows, but another person can be deceived and the opposite of this is true too, a person can be a sincere earnest Christian in his heart and yet can be one that externally is hard for us to realize the true situation. There are some, as far as external there are some who find it very easy as the result of their background of their temperment of their training, of their general experience, find it very easy to live a life that sêems very excellent to bystanders that actually may be a life lived in selfishness and greed. And there are others who are moved with tremendous passions and tremendous temptations that don't even assail to ordinary person, and the Lord can give them ~~p~~victory over those, and the Lord will if they , but to how great an extent 10

is something very hard for the bystander to see. But to say that the Lord's Supper is something that just anyone can partake of, I wouldn't say that. I do say that a good argument can be made that it would be better to permit three people to partake of it to their own damnation, if we have warned them and they insist, than to exclude one who properly deserves to partake of it because we were not capable of making proper judgment. Well, now, this is, you see we are getting into the matter of civil law what shall be done as to determine who shall partake of it and who shall not. I don't think that is with most us a particularly a great problem today. If you were in a place like Geneva, when at the beginning of the REformation, Geneva as a city, adopted certain standards or take early New England in this country, and a person who did not partake of the Lord's supper was putting himself in the position before the community of dishonor. They would wonder what is the matter with the person? He would disgrace himself, more or less. Now in a situation like that, it might be wise and right to make a civil law in the church that a person should not partake unless the minister, or the elders had discussion with himself that they had some sort of credible evidence that he was . In our present day when it doesn't give any particular 11½ in most cases, I think that we still are not absolved from the duties of making very clear to the people the responsibility that they take not to make a false statement, but I think that we can very well . civil law in relation to the ceremonial because the situation varies. Well, now this is a very important matter here, if there is anything else you would like to bring up and say a word about it, (question 12). A man is looking for an excuse if does not genuine satisfactory excuse. The thing is that the man or the community according to the situation. As you study the question of how the moral law applies to the situation. It is not actually a simple matter. All the moral principles are not simple . They are confused by the situation of our present world. They are so confused that it is often difficult



to tell and the duty is upon us to study them and to find out where

. If we are looking for excuses, we will find excuses anywhere, but if we are looking for a true presentation of what the moral law is, then we are, you will find that the Lord will help us. Now take in this country for instance, I shouldn't say so much about world wide conditions today, but when I was studying in Germany, in this country, I some very very fine <sup>Christians</sup> in this country. 14

and I did not feel that it was a sin in her case. Now there are cases where it is, but there were cases where there were women who would dress up with a lot of flashy clothes and vivid coloring on their face and they would be fine Christian people in this country. Now, over in Germany if you saw a woman go that way on the streets, everybody would immediately conclude without question that she was a fraud, because nobody there would think of dressing that way in Germany. I remember going to the American Express Company over there in Germany and we got in there where there were maybe 30 American woman standing around and when he saw these altogether, he was horrified. (laughter) He had never seen anyone in Germany dressed that way except and if you go down the streets in Berlin 20 years ago, you would see one and another and another and it was just utterly different from the German woman and their faces 15

Well, now, under those circumstances, there I would say would be very very wise to conform to the German (laughter) very very wise. (end of record.)

in which the general attitude and what people take from it, what they consider it to mean makes a big difference in what we should do about it. Now, I don't think that the Lord wants us to look like scarecrows, I don't think that horrors the Lord in any way shape or form, I think he wants us to do that which will fit in with the general attitude of our area, but avoiding anything

3/4

morally wrong or suggesting .

Now it is not a simple thing that a person can simply decide right off hand. You have got to consider circumstances and situations. But the great moral principles are in all cases. (question 1) Well, now I would agree with Paul on that, rather than . (laughter)(discussion)

Paul very clearly felt

and it

was exactly . There is no such .

But Paul discusses that rather fully in Romans. (question 2 1/2) The Lord does not want us to have an attitude of fear on little minor points. The Lord wants us to do the best we can and leave the results to Him, but the best we can is not being done unless we give a certain amount of serious thought to it and it is true that there is practically nothing that you can do but will offend somebody and it is not a person's duty to be too much interested in what everybody else thinks. We are interested in what the Lord thinks not what everybody else thinks. But I think we should keep our eyes open for one thing to what there is in a practice which is inherently harmful regardless of the attitude of the community. Now there is a point. You will find that today among Christian groups of people, people that are absolutely thoroughly Christian, you will find that in their amusements you will often find them doing things, which if they would stop and think about they would recognize them as wrong, but there is so much in our whole civilization that we just don't realize and I think that we have a duty to think through all of these things and to decide for ourselves whether there is something in it that is intensively harmful and that we should avoid. I think that we have a very definite duty there. But then, we have the other matter about it of thinking what impression is it going to make on people as a whole of our

particular area or our particular civilization and I don't think we have to conform our lives to every particular individual or even every particular group of individuals to what they may think. I think that would be utterly contrary to God's will. We have to think what is the purpose involved in it and then we can find some people that have a strong feeling against something, I think that we should stop and think the thing through and decide for ourselves. First place, is the thing definitely wrong and we haven't realized it? Well, if so, well, then let's make a change. Second place, does the thing bring offense because of its suggestion to civilization or the way a good many people regard it and consequently even though <sup>not</sup> wrong in itself, it is something that we ought to avoid. Thirdly, is the thing something which is not wrong in itself, and something that does not do harm in the impression it makes on our community, but which people have a rather ~~slightly~~ idea in regard to it. Now, if we come to the third conclusion, I don't think that we should enter into a big argument or make it a big point of issue, but I think that we should simple in a quiet way go ahead and do what we feel is in accordance with God's will, and not be too much concerned about what people are going to think. (question) 5/1/2 You are right. The principle as stated is absolutely correct. Just because Satan has taken a thing over is no reason why we should give it to him. On the other hand if Satan has so taken the thing over that as it is used in our civilization it is connected in everyone's mind with the harmful aspects of the thing, it might be wise <sup>the</sup> course for us to avoid. I think personally that it is important that we distinguish that from the matter of liquor. The Scripture definitely teaches that it is wrong, drunkenness. It is definitely contrary to the Lord's will. It is sinful for a person to become drunk. Well now that does not say that if you take a little bit of material that has alcohol in it into your system, is per se in any sense a sin against the Lord. <sup>+</sup> It does not say that, and it would be very foolish to let anybody think that you thought that that had become a sin. It has not become a sin. It never has become a sin. If your

taking of liquor has a danger of leading someone else into drunkenness, to that extent it may be sinful. Well, you have to consider the situation and circumstance, sivilization or period in which you live, what is the situation as far as this is concerned. If you are living in a community like it was in Germany before the war when there were thousands of people who drank a little bit of weak beer or weak wine, and you felt that you would like to partake in this which was the ordinary practice of the mass of the people who never thought of drunkenness or going to an extreme on it, I would tell anybody of being a sinner in that regard. Now in this country there are comparatively few who drink for purely social purposes, most drink not for the taste but for the kick. (laughter) What is the attitude in this country? Threfore in this country I don't see how there is any ~~exist~~ question that for the Christian in this country drunkenness is sin, but for the Christian in this country the wise and expedient policy is absolutely keeping themselves removed from any kind of liquor or alcoholic beverage. I used to feel that you could, when I went to Germany, dra a very shap distinction that way between the social situation in this country and in Germany in ghat regard. After I had studied there some time, I came to the conclusion that the distinction was still there as I thought it was before but not nearly so definite as I thought it was before because I ran onto cases in Germany whrere people considering that it was just a perfectly proper custom, everybody did it, took a little light wine, and thought nothing of it and certain condition became drunk very quickly when they never would have dreamed of it and I knew cases where they actually were mistreated by it as the result of their having no absolutely expectation of the thing, gotten into the situation that they never would have gotten into if they simply had stayed absolutely away from it. And when I saw the result of it as you would see it ~~on~~ the streets of Berlin upon people I couldn't help thinking that the course which would be the expedient course in this country would probably also be expedient and right course to take over there

even though the situation wasn't quite as clear in that regard as it is here. (question 10) Well, it is true that the person that drives us near to the edge of the precipice is apt to go over the edge and it is much better to stay a good distance away from it but on the other hand there is no reason you should hug the side of the cliff all the time. Each of us has a responsibility before the Lord to \_\_\_\_\_ and just where the \_\_\_\_\_ you can't make an absolute sharp line on each matter, you have to decide in the light of circumstances. I know people who, we had a student here at one time who came from a Quaker background and Friends came to see him and he was quite shocked at this fellow. Why he said, you let people call yourself mister, that is worldly pride.

Well, now in a community if it is mister is a sign of real standing, well, it might be a sign of worldly pride, but to refuse to call yourself mister in our present civilization is simple silly. There are a great many things like that. A person has to weigh each matter thoroughly and a person is responsible to God for his decision himself and he can't simply follow somebody else's

. I think the principle that the man you spoke of presents is a true principle, but tremendous \_\_\_\_\_ 12 \_\_\_\_\_ I don't think the thing of carrying it too far should lead us to go to the opposite extreme. I don't think that is honoring to the Lord, but

between that which leads ot \_\_\_\_\_ and distorted life which is not \_\_\_\_\_ unto God and that which leads to falling into real sin, it is better to go too much in that direction than in this, but I don't think the Lord wants us to err in either direction, he wants us to decide for ourselves what course you should take. Well, so much then to the relation of the law to the Christian. We are not under law in the sense that we have to walk little commands and say, am I doing this just right, is there danger that I have made a mistake here, is there danger that I have made a mistake there, we are not under the law in that sense. We are under the law in the sense that it is God's desire that we study the principles that He has laid down, that we study their application as He has explained it, that we study the

circumstances involved in situations and that we try in all things whether we eat or whether we think, to do it to the glory of God and try to be sure what will be to His glory and that we try to see how it applies to everything in the Scripture has a meaning for us and if we simply take a few verses and think that is all, we are not properly glorifying the Lord. Every word in the Scripture has a meaning and a value for the Christian. Well now B. The work of the spies and what follows. To my mind one of the most tragic accounts in the whole Scripture, one of the most dramatic cases in history, one of the most meaningful things for the Christian is the account of what occurred at Kadesh-barnea as described in the Book of Numbers. I don't think we need to take much time on it in class, because it is quite obvious as you read it but I do think that it is very important that we have it thoroughly in mind and that we apply it to our lives. They sent men to Canaan to spie out the land. Well, God knew all about the land, why did they need to spy it out? It shows us that although God knows everything and He will lead us with his it is His will that we use ordinary precaution and that we use the brains he has given us and we use the means he has given us to get the information we need in order to try to do things in accordance with his will. We ~~have~~ are not because of His wonderful leading from trying to find out eveything we can. But we know that there are many things that we cannot get the full information and we know that we are seeking ~~them~~ to follow them alike, he will lead us in the results. (end of record)

(This record is on the back of 150) There doesn't seem to be a 145

a separation for entering into the wilderness and under that #1 the death of the generation in the wilderness. You have noticed that in the Book of Numbers you are not told about some of the events just when they happened. You begin with events starting the second year after they left Egypt and you have a good deal told about events about that time and then you have kadesh-barnea and then the event after Kadesh-barnea and not specifically dated. But all of a sudden you find that you are at the end of the forty years. The material in there where the big jump comes in that regard. But we are told at Kadesh-barnea that there will be a 40 year period in the wilderness and we are told later on that Aaron dies after 38 years after they went out of Egypt and when you get to chapter 20 as you did at the beginning of your lesson for today and read about Aaron's death, we then are already 36 or 37 years after the events at Kadesh-barnea. There is a big space in there which is not specifically designated in the account. So #1 here the death of a generation in the wilderness and there are two factors we might note in that. (a) The murmuring, you remember how these people who had come out of Egypt were constantly murmuring on account of their hard lots. They lost the luxury and the things that they had in Egypt and they were murmuring because of the hard course of their life in the wilderness and it was necessary that there be a race to go into Palestine which would compare Palestine, not with Egypt, but with the wilderness and very often the Lord has to do that with His people. We get so tied up with the affairs of this world and with the things that are for this brief life span here that the Lord has to take everything away from us for a time in order that we can be happy with the things He feels are for our good in our life and service to Him in this world. And so the murmuring and the discontent, seeing the earthly things as being so very great as something that could not be ended by the death of the generation but the whole prospective of it was changed and when the people entered Palestine instead of see being a land here which was on the outskirts of civilization, a land here which had plenty of fertility in spots and which had very good qualities

here and there and real possibilities, but certainly was not in the class with one of the great centers of world civilization like Egypt, a place whrer things almost grow themselves, so very fertile, and the constant rejuvenation from the Nile, instead of that they go into a land which they compare with the desert where they had lived for 40 years and compared to the desert it was a land flowing with milk and honey. It was a land of utter joy and prosperity in comparison with what they had been through. You might say that in comparison Israel today is like that. Israel 30 years ago except for a few people in Russia and in Poland wher~~ere~~ were in rather bad circumstances, the Jews as a whole were getting along in countries like Germany and oter countries, getting along excellently and gradually becoming masters of the country, acquiring more and more of the property and more and more of the leadership in all of the different lands. They had everything that anybody in the country had and a great deal more and had no idea of going up to Palestine, which was something that didn't appeal to them at all. They were willing to give a few pennies in order to support the refugee Jews which come from different sections of the world and go to Palestine, but the thought of going themselves was something that would never have entered into their head. And then came the persecution and suffering and misery that they went through in the last 15 years and now Palestine has becoame to them the Promised Land, the land of hope, it is the land toward which in the last 10 lyears millions have been turning their eyes and

. (b) is the end of Egyptian influence. Now we spoke under (a) of the end of the comparison of the Egyptians as far as the luzury was concerned, but it was not only desirable to get the people out of Egypt, but to get Egypt out of the people and the generation which had come out of Egypt was, of course, very much of an Egyptianized generation. Now the end of the Egyptian influence, in a way, you might say it was too bad to lose all the arts and crafts. Of course, that happened in the time of the flood, too, they were good artists in iron and copper and civilization had ma@ great progress before the flood and while Noah was a good religious



leader he doesn't seem to have been a great engineer and as far as we know he wasn't skilled metal or anything until after the flood and along these lines it took a long time before they made progress up to the point that had been reached by the generation before the flood. They had to start all over again in these lines and the arts and crafts were largely lost so when you examine the archaeological remains of the Israelites when they first came into the land of Palestine you find that as far as the external trappings of civilization are concerned, the arts and the crafts were far inferior to what the Canaanites had before and far inferior to what the Israelites themselves learned in succeeding centuries. They lost the arts and crafts of Egypt which was in a way, too bad. It ~~did~~ put them back in material regard definitely but they couldn't very well keep the arts and crafts and lose all the Egyptian religion and Egyptian life was so permeated with the Egyptian attitude toward its God's which went into every factor, every phase of the different life. It was necessary completely to lose these before coming into Canaan. And so the death of the generation in the wilderness was a part of God's preparation of bringing a generation into Canaan which would be fitted to do what He wanted in that land. Now there is one thing right there that is quite interesting, that in this section of the Bible we do not have much stress on the after life. In the N.T. we find a great deal of stress that the life is not a vital thing, but that afterwards is what is vital. You will find here very little of that in the O.T. particularly in the early part of the O.T. And it would seem most likely that the reason for it is that the people in Egypt were under the influence of an attitude which tremendously exaggerated the importance of the future life and which considered the future life under such a distorted viewpoint that it was necessary to make a clean break from it. It was very difficult to simply cleanse it and purify it and improve it and so for a long period here you have very little stress laid on the after life. It is clearly believed in and it is clearly touched upon but it is not stressed or dwelled upon or talked about much and so the great exaggerated Egyptian idea of an after life which can be greatly influenced

by what you do here or more by your surviving people do here, an attitude which is largely present today in the Roman Catholic Church, that attitude was not in Christianity ~~and~~ until the R.C. got over into that tremendous stress and the idea that we can do a great deal to help our relatives and friends in the after life, before that and apart from that it was quite unknown to Christianity and it was quite unknown in Judaism, but was very common in ancient Egypt. A great part of a man's endeavor and time and effort in ancient Egypt was spent in making sacrifices in order to improve the lot of his ancestors. In order to help the ones who had recently died, and who had gone to the after life, you had to supply them with everything they needed there. You had to bring offerings of all the things they would need and sometimes you could fool the spirits of the after life and bring pictures that would do just as well, so you often find pictures and images put in. Sometimes, for instance, if a man dies, you could take his horse and kill it with him so that he would have a horse in the after life and then they decided that maybe they could fool the spirits and put in a picture of a horse, so you have pictures of all these things they were supposed to in some way give them ~~the~~ the equivalent in the after life. You have food put there and clothing, and all sorts of things. It was a tremendous distorted emphasis in Egyptian civilization and this ~~is/other~~ sort of thing that is hard to simply remove at will once you have gotten your mind filled with it, but the generation dies and the new generation had never been under that influence although of course, they could have heard a good bit of it from their parents and so the very idea of the afterlife God clearly taught is not stressed in the early part of the Bible. #2. The preliminary campaign, the great conquest of Canaan was something that was left for Joshua, but the life of Moses was not entirely a peaceful life and particularly the last few years of it. Now they began to move forward and to head up at the end of the 38 years in the wilderness, they began to head up toward Canaan, their first military difficulty there, their first sight of the fact that they

would meet opposition and difficulties from others even before going into Canaan comes in Numbers 20 when they sent a very peaceful letter to the people of Edom and reminded the people of Edom that they were the sons of Esau, the brother of Jacob and Edomites had been quite well off. They had stayed taken this territory near Mt. down in the southeastern part of Palestine where Esau had gone and they had become very prosperous and very well to do down there and Jacob as they pointed out had been in Egypt and had there come into bondage and now they were free from Egypt and were coming back to his won land and wished his brother the Edomites to give them passage through, they said, they were going on the kings highway, the march through the land, We will pay for the water we use, we will provide our own food, we will buy at regular prices anything we need, we don't want anything but just to get through. But the Edomites didn't know whether that was a very safe thing to do to let this group in there. It is a lot easier to keep a group outside of the land than to resist them once they get inside and made a motion contrary to what they and while it is true that the ancestry was related to Jacob and Esau, yet we have no evidence that the Edomites had remained true to the Lord. It seems that they had been worshipping other Gods. They didn't have their religious bond with them. They had no teaching of loyalty to in their own religion and for that reason they distrusted the promises of the Israelites and so they refused to let them through and told them that they could not come through their land and so the Israelites at this point, instead of fighting, made a circle around which made a much longer trip to get up towards the land. And now as they go around the land of Edom, they came to 13 You read about that today in chapter 21. The king of the Canaanites over in the Southeastern portion there of Palestine, southeast of the Edomites resisted the coming of the Israelites and the Lord aided them to overcome. It was a substantial force but much inferior to the power of the Israelites. There we have a parenthesis which bears religious importance reserves the heading that for the purpose of the outline here we will simple put in ( ).

(question) In the outline we are in captol E, Preparation fro entering into Canaan, small 2 preliminary campaign, small b the <sup>defeat</sup> ~~part~~/of Araat at and add to that in parenthesis(the serpent of brass 21:5-9). Religiously it deserves a whole heading to itself. It is a very important matter, but as it is told here, it is given in a historical setting, it is in the midst of these campaigns as the people are moving forward going around the land of Moab and Edom, to compass the land of Edom. (end of record)

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We read that there the Lord sent firey serpents among the people and they bit the people and most of the people died. Now why did the Lord send the firey serpents among them here? Does it mean that the Lord created firey serpents for the purpose whtch killed a lot of people or does it mean that He lead the people through the area where the firey serpents were or does it mean that He caused that the people going through the are a where the firey serpents were should not receive the special protection that He would otherwise have given them. We, of curse, have no way of knowing between those three possibilities. We are told that the Lord sent firey serpents among the people and that means that it was God's definite and certainly it was God's will that it should happen but the serpents are in that same area today, venomous serpents and a good many of them. If you have read that very interesting book by T.E. Lawrence, the seven pillars of Wisdom, a book which takes its title from the Book of Proverbs and has nothing more to do with Proverbs than taking the title from it, the account of his fight between 1914 and 1917 in the wilderness there as he lead the Arabs against the Turks. You have doubtless been impressed ~~of~~ with his account of their going through a region in this general area wh~~er~~ich would seem perhaps to be the same region and his account of the various number of these venomous serpents that were in that particular area. He tells how they would <sup>camp</sup> ~~stay~~ there on the ground there at night and the serpents would come up and would lie right against, lie straight against the body, and the result was that the first man to get up in the morning would have to get up with very great

care, very quietly so as not to disturb the serpents and irritate it so that it might bite, and then after he was up, he would take a pole and go around and would pull the serpents away from the other men in order that they could get up. ~~because~~ He tells there ~~is~~ of two young Arab fellows that were there with the group who were always playing practical jokes and these two fellows were constantly, and they would say, oh, there is a serpent and they would jump and there wouldn't be any there, so after they had done that a dozen times finally he gave them a good strong scolding and told them they mustn't do it anymore and then after awhile if he was sitting in one place he noticed one of them kind of snickering and looking at the other and the other kind of snickering and winking at the other and they didn't say anything and he began to wonder what the matter was and after a while he looked down and right beside him was a great big serpent all coiled ready to strike, and he said

3 (laughter) and it is a very vivid picture it draws of the difficulty of going through that particular area and avoiding the serpents there and the Lord lead the people through that area ~~there~~ and when the people were murmuring again and they bit the people and much people of Israel died and the people came to Moses and said we have sinned, we have spoken against the Lord and against thee. Say unto the Lord that ~~he~~ take away the serpent from us and Moses prayed for the people but the Lord did not take the serpents away. It is a picture of our life now. We have prayed, O Lord, to cleanse this world from sin. We pray him to remove from us war and strife and difficulty and trouble and God is going to do it, but no yet. He is going to create a peaceful world upon this earth here, a world in which everything external will be conducive to righteousness, but His present purpose is that we shall learn something from the privations and the difficulties and the trials that we go through which are of course are much worse for some of us than others and for others sometimes, but God has a definite purpose in it and so He keeps us here and He has this definite purpose, but it is His will that everyone of us shall find personal deliverance and personal redemption and personal freedom as we look to him and

for that which He provides. And so he gives the Israelites at this time a symbol, a type, or a sign of what He was going to do and He had Moses take copper and make a serpent of it and put up this copper serpent on a pole so that if a serpent had bit anyone when he would see this copper serpent and look to it, he would live and a person could look to that which God provided and find deliverance through it. Up at Penn State yesterday afternoon in the question period, one of the boys asked me, man fell and sin came into the world. He said, why didn't God send Christ right away to atone for us and do away with it immediately. Well, it is the same situation that is here. Why didn't God take the serpents away right away? Well, I gave him an illustration about the Seminary in answer. I said, every now and then a student comes to me and tells me just how the Seminary ought to be run, and I said, very often I give them suggestions that are very good and for which I am very grateful and try to follow them, but nine times out of ten when a suggestion is made, I say, Well, now if I were to do that this would come, if I would do that, it would cause this difficulty here. It wouldn't work out for this reason and nine times out of ten the suggestion that is made is something which I knew immediately for I perhaps had considered that very thing before and knew immediately many reasons why it wouldn't work out at all and yet until it is explained the person says why on earth don't they show a little sense around this Seminary, I would do it this way. Well, you can't explain everything. You can't take time to. But in the situation where you are trying to direct the thing and handle it, you have far more in your mind than anyone can have who is merely an onlooker or a member. Now I said the difference between a student and an administrator of the Seminary is not one thousandth as great as far as the experience is concerned, and knowledge, than the difference between anyone of us and the Lord who created the Universe. And when it comes to the reason for his plan, the reason He works things in a certain way, there are times when we can see the reasons. There are times when we can understand just why He does it this way, but there are a great many times

when we can't and a great many times when we simply haven't the intelligence or the knowledge to know all the factors that are involved. We can't possibly, but we do know that His knowledge is far greater than ours and more important, of course, we know that His goodness is far greater than ours. We know his purpose of love in everything that He does and so a great deal of what we find in the universe we simple have to accept as being for the best or God wouldn't do it that way. And when the serpents came in, God could simply have not had the serpents to come in the first place or he could have removed the serpents immediately but instead of that He chose to provide a method of individual salvation, to provide a method where the individual should learn to trust God more, where the individual in the difficulty would turn to the Lord and would look to the serpent up on the pole and he couldn't fully understand how it could save him, we can't fully understand the atonement of Christ, we can only understand certain aspects of it. There are certain aspects of it very very clear in Scripture and we can't understand those, but the full understanding of it we simply cannot do, but we know this that it is God's will that when we look to Him we live. The Lord Jesus Christ used this as a type of himself in Jn. 3:14, that as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth on Him should not perish but have eternal life and so it is a wonderful picture of God's method of individual salvation which was given in the wilderness there with the serpent and it is no wonder that they treasured that serpent and they kept that brazen serpent and they carried it with them in the wilderness and they carried it with them into the land of Palestine and they greatly treasured and loved that wonderful memento of what God had done in the wilderness and they all kept loving that serpent until it came to King Hezekiah and this king took the brazen serpent and destroyed it and it tore it up into bits and why should a good king take a thing that had been a symbol of God's wonderful love to the people and tear it up and destroy. It shows that the people had reached the point where they

were putting the serpent ahead of God and were worshipping the serpent and so it was necessary to destroy it and any symbol that reaches that point in our lives, we should use the symbols right that God gives us, but we should use them as pointing to the thing they stand for, as pointing to the Lord Jesus Christ, as pointing to God's will for us, but any symbol, no matter how great, no matter how fine, if it becomes a primary factor to us, it is then, necessary that it then be destroyed. I talked to a woman one time. I was in a city some years ago where there was a little independent church and some folks who were very good friends of mine were taking a great interest in this church and ~~the~~his friend was playing the piano, and the mother was teaching Sunday School and they were taking a very very great interest in the church and a short distance away there was a big Presbyterian church in which there was modernistic teaching being carried on and the woman told me how ~~much~~ disgusted she was with the preaching that had been given and what an awful thing it had been for the children so now they were going to this small testimony there and getting the word of God. I said to her, well, so now you are a member of this small church. Oh, no, she said, I am not a member, I was born a Presbyterian and I am going to die a Presbyterian and so it was necessary that she keep here membership in the church where unbelief was being taught and where the Word of God was being torn to pieces, because she was born a Presbyterian and she was going to die a Presbyterian. Now I think it is a mighty good thing to stand for Presbyterian truths and I think it is a mighty good thing to uphold those wonderful teachings which our great Presbyterian ancestors loved and stand for the things what are connected with them, but if being a Presbyterian and being connected with any denomination or any particular lesser thing like that becomes more important than standing for the word of God and putting Christ first, it becomes an idol, it becomes something that may even raise the point where like the brazen serpent, like that wonderful serpent, it will be necessary that God utterly and completely destroy it if it becomes for us an objective which



takes a major place to us. And so this serpent of brass, I hate to put it just in parenthesis, but that is the way it is given here, it is given here as just four verses in the midst of the account of the enemies which barred the way of the Israelites and the way that God lead them through. So then they march around Edom and Moab and then we come to see the conquest of Sion, King of the Amorites and this conquest of Sion, is begun in this same chapter 21:21 and here we find that they come to a group that is rather hard to locate as a whole, though this particular part of it is easy because the name, Amorites, seems to be a name that covers a very large portion of the people of Palestine at this time, but there was a section of them that was under this king Sion, as described in v. 21 here. The Israelites asked Sihon, king of the Amorites, to let them simply march through and they wouldn't injure anything, they would just march through, but Sihon sent people to attack the Israelites and drive them back, but Israel smote Sihon and his people with the edge of the sword and possessed his land from Arnon unto Jabbok, even unto the border of the children of Ammon. And so here in verses 21-24, we have the account of the conquest of this section east of the north portion of the Dead Sea, this section which was formerly a part of Moab and had been conquered by them, vs. 26 tells us, by this group of Amorites and now the Israelites took it away from them. And then G. North of that there was a much larger area, this river Jabbok, you remember is so important in connection with the life of Japheth, is a little south of halfway of the distance between the Sea of Galilee and the Dead Sea on the eastern side. And the territory that of the Amorites had taken from the Moabites which the Israelites now conquered is right up to the Jabbok river and then north of the Jabbok river there is a region that is called basin and the name basin continues all through the O.T. We find it in the Psalms and the reference(end of record)

was a very splendid land for the raising of cattle, and some of the largest cattle were in that land of Bashan and Og the King of Bashan came out against the people and came out to attack the people there and they overcame this large and extensive and very highly developed ~~of~~ area of ~~B~~Bashan and area which is one of the very finest spots of Palestine but which has rarely anything like the state of advancement that it had at that ~~the~~ time. It did under the Roman empire for a brief period, Question That's an area that I wanted to go into this summer but they told me that Damascus was a military area and nobody was allowed in unless you made request and it would take a few months so I gave it up and went to another section. But it's a very wonderful section if it is properly developed but it has been rarely properly developed and you can see the reason right now. It's the border right now between Syria and Israel it's no-mans land there. We look down through the eastern edge of that our car stopped every few miles with the road blocks and questions about who was in the car and what the situation was, its border land now; between Syria ~~and~~ TransJordan and Israel, and it was a border throughmost of Israelite history between Syria and Israel, a region without natural frontiers, consequently a region difficult to defend. But if you ever got peace in that region it could be come a very highly developed section, it has perhaps even greater potentialities than the land of Canaan itself and ~~of~~ under Og, Og seemed to have a power that was sufficient ~~of~~ to protect its people therefore a great period of two or three centuries at the most. We have a brief period there of high sivilization in this area but then wiped out by the Israelites at this time, the Israelites of course resettled it but they never were able to protect it properly. So the conquest of Og king of ~~B~~Bashan in ~~Chap~~Chap 21 and then of the preliminary campaign mentioned, there is one more which for logic sake we perhaps ought to mention at this time, although it is not mentioned yet in Numbers, it doesn't come until ,Chap 31 in Numbers and that is the campaign against the Midianites, which we find in Numbers, N<sub>u</sub>mbers 31, the

first few verses. But now right at this point we mentioned after the campaign, I don't think our present outline will give it a separate heading but we should be familiar with it, after the conquest of the Midianites this group of Midianites that opposed them in Cahp 31 we find that Reuben and Gad and half of Mannaseh in Number 32 asked for permission to live there in TransJordan, they see this lively country and what a mistake they made, very often it is the wise thing, very often, last night in Phileadelphia I got into the train coming home and I was pretty tired after ~~3~~ three heavy days and a long trip yesterday and it was the train that goes to Norfolk, and I came down the stairs and there were a few hundred sailors rushing down the stairs for this train and I rushed into a car that was completely empty but there were about five sailors ahead of me and a couple of hundred behind me I guess and I saw a seat that was empty that had a good light above ~~it~~ it, but there were fifty other seats up in the car and I thought I'd better grab onto the first one, good seat I came to ~~it~~ and I jumped into that seat put my baggage up in the rack and sat down and all ~~of~~ ~~the~~ the way from there to here not far from Phileadelphia during a half hour, I sat on a seat that almost burned me up. I ~~was~~ ~~not~~ wished that I hadn't grabbed the first seat ~~and~~ and had taken a little bit of time looking for another seat. The ipeople of Reuben and Gad and half of Manasseh saw this wonderful country of Bashan and these great extensive pastures lands here, and these fine old cities that they had taken ~~from~~ from the people of Bashan and from the land of Sion king of the Amorites just ~~of~~ south of Bashan and they said what a wonderful section this is, they said now they ~~say~~ say that Canaan is a land flowing with milk and honey, it supposed to be very very wonderful and doubtless it is, but they said, we've never seen it and after all there are a lot of us and not so much territory up there, how do we know what we'll get over there, let's take this now, and so they came to Moses and they said Moses, Can we have this section for our heiritage right here? ~~§~~ And Moses said Now the people have come up here in order to conquer the land of Canaan

How are we ever going to take it if you just drop off and leave us? Well, they said, we won't do that, they said, we will establish our cattle here and our sheep, we'll make homes here and only keep a small section of it at present and leave a small force to protect our people, leave our families, and we'll go over and help conquer Canaan and we'll take part in that conquest and then we'll come back but when the land is conquered, let us have this as our section our territory. And so the Lord gave permission and the thing they asked for, they got and it was the tribe of Reuben, the first born son the tribe of G<sup>d</sup>, and half the tribe of Manasseh, which asked for this and they got the wonderful country they asked for, but it proved to be a pretty hot seat. It was a region that was exposed to the enemy, it was a region where there was no insulation, no protection, and the result is that the Reuben and Gad and half of Manasseh had at times a prosperity surpassing that of most sections of Canaan but over the ~~per~~ course of the history of the whole they were in a very unsatisfactory situation because they were constantly ~~in~~ subject to raids from the desert and raids from Syria and time after time in later history, the people of Israel had to go over into ~~to~~ Gilead there to try to deliver some of that section from the nations that had it and all the outward ~~visible~~ excellence that was so visible was hardly worth ~~mentioning~~ mentioning in comparison to the very unsatisfactory feature of it which was not obvious in the first place and so God gave them what they asked for and it was a very very fine land but it didn't mean that they had anything like the place in later history that they might have had. If they had just asked the Lord to give them what He has wanted them to have and put Him first and been satisfied to take what he would assign them knowing that in the end that what he had given them would be for the best. Some of us feel that we have to work in some American city and some of us feel that if we don't go to the ends of the earth we aren't properly serving the Lord but God may have a particular place for each one of us, which is much more important and He may give us, if we insist that we should work here, or we should work there, God

may give us a desire in that and may use us very definitely but He perhaps would use us much more if we would make the vital questions of how we are serving and would leave the question where we are serving in His hands for His direction as He chooses. Now number 3 we skipped over as far as the chapters are concerned but I did it to put the preliminary campaigns together. Number 2 All these preliminary campaigns, A, B, C, D right up to the end of Chap 21 and then I put in E just for completeness there we jumped ahead to 231 and 32. We go back now to chap 22, Balaam Number 3, Chap 22-24 which you studied for today but which we won't have time to discuss until tomorrow.

Number 3 Balaam, and that is a very interesting story and one that is rather unique in description. It comes right after number 21, we were examining and then we jumped forward to take a brief look at something similar in nature and E. It comes right after D of 2. We have here this account of Balaam and we are not told anything before this about Balaam, we simply here have his name and we know that he was right near the Moabites Mr. Leroy would ~~not~~ you say? How ~~would~~ many of you would think that he was right near the Moabites raise your hands please. How many think he was some distance? The ~~script~~ <sup>king</sup> of Moab sent representatives to get Balaam and that would suggest that he was some little distance at least but just how far he was it is pretty hard to say he was far enough that the messenger was invited to stay with him overnight but that wouldn't necessarily prove that it was a very great distance. He asked him to stay overnight so that he could ask the word of the Lord on the matter. So that I don't see how you can say that he was very distant and now on the other hand he ~~wasn't~~ <sup>wasn't</sup> right next to them. We don't know just where he came from but it was far enough that the king of Moab sent messengers and far enough that he thought that it was necessary that the message state that fact that the Israelites had come, that he assumed that he didn't know about. Of course ~~in~~ a lot of times in a letter like that you state the facts even if they are already known, but there's a little implication that he was a little distance from them, just where he was we're not told, he was in

the land where he was at Pethor, we don't know where Pethor is, by the river of the land of the ~~children~~ children of his people, and we don't know where that is, so that we may discover something sometime that will tell us exactly but at present all we know ~~that~~ is that Balaam was a man that lived some ~~distance~~ distance away from Balak far enough that ~~the~~ the elders of Moab and the elders of Midian were sent to get him and to bring him back to get him to curse Israel. Now what god did this Balaam worship? Question

Balak king of Moab had brought me from Aram out of the mountains of the east ~~the~~ word Aram is more of a designation of a people than of a place, this Aram Mahorion, Aram is the two rivers which is the region which Jacob got his wife ~~from~~, now the other meanings were a people that were quite widely scattered the use of the word Aram here would suggest that it was were Aramian people were and that fits with the general picture that it is north and somewhat east of Moab, but just how far it doesn't give us much light. Aram was a very large people and they were all spread over and at this time they weren't a particularly well organized people, later on the kingdom of Damascus which we call Syria

they suggested that he was in the direction of Damascus now this verse I appreciate your ~~attention~~ calling our attention to it, it also says the mountains of the east and that would seem to suggest the mountain region and would seem to suggest that it was eastward somewhat at least, now it wouldn't be westward that would be it would have to be either in the north or in the east and so it fits with the general ~~picture~~ ~~impression~~ impression that we get from the first chapter but it doesn't give us enough

But the place is named Pethor in verse 5, of chap 22 but the reference to the reference to the river which ~~which~~ suggests that it might refer to Mesopotamia and the river Euphrates

but to the westward section of it and yet not necessarily because ~~it~~ of course there are other rivers so that

But who did Balaam worship? What God did he worship? MR. King Over in Jude we have another reference which I think would be very good to call attention to right now and if you don't find answers to our questions

in the passage in Numbers, it is always good to look in the New Testament and see . And so in this case we look at the book of Jude and we find in Jude that it refers inverse ~~to~~ 11 to the way of Cain, the error of Balaam and the gainsaying of Core~~s~~. Now what is the saying of Core Mr.

end of ~~side~~ side 148

He claimed to be a better worshipper of the true God than Aarom, he claimed to be the Lord showed he wasn't but ~~xxx~~ he claimed to be. He the true God that worshipped the true god the way he wanted instead of the way God said. Korah claimed to be a worshipper of the true god that's not saying he knew God but he made no claims to worship . His claim was to be a leader of this people in their worship of the true god and he said there's no reason that you should have to follow 'Aaron in this, why should he have exclusive rights, we are just as much the sons of Jacob as he is, we have ~~just~~ just as much a relation to God as he does, there's no reason why we shouldn't have the priesthood as well as he, so Korah was a worshipper of the true God. Now it says Woe unto them for they have gone in the way of Cain , was Cain a worshipper of Baal, who did Cain worship? Cain brought sacrifice, whom did he bring it to? He brought the sacrifice to the Lord, the Lord was displeased with his sacrifice which irritated Cain greatly, there is no suggestion of Cain worshipping any god except the Lord, the trouble is that he worshipped him in the wrong way, he wanted God to do what he wanted instead of his doing what God wanted so did Korah, but ~~he/doesn't/height~~ neither of them made any claim to worship a false god. Now in verse 11 of Jude in between these two references to the two that worshipped God in the wrong way we have the mention of the error of Balaam now it might be as far as this verse is concerned that Balaam was shipping but it would seem a little more logical if that were the case to put him at the beginning or the end wouldn't it of the two, rather than right in the middle of the two who were false worshipping the true God, and what it says there about Balaam is the ~~we~~ error of Balaam for reward and you'll find a man who says I believe in Buddah or in Mohammed

and comes into one of our cities and tries to get people to follow him or tries to present an atheistic belief and start in call it the first church of atheists ~~and/or~~ or something like that you wouldn't say that he was doing that for a reward because in one of our cities his reward would be slow in coming but if he takes a position in the church which was built by good Christian people in past years who gave money in order to have a place for the Word of God to be proclaimed and he gets a good position and a good salary and really doesn't believe anything of the thing that he is supposed to believe in that church then you might say that he was doing it for a reward rather than to serve God so it seems to me as far as the statement in Jude is concerned the suggestion is that Balaam was planning at least to worship the true God rather than he was worshipping Balaam but it doesn't say he was, as far as Jude is concerned it doesn't prove ~~it~~ he wasn't worshipping Baal except the suggestion about it, and now do we have any evidence right here in Number about what God he worshipped? Question (Mr. Buswell) Do you think it is good evidence that since Balaam talked about the Lord and all the way though he calls on the Lord and Numbers makes no mention of the fact that it is a different Lord, it just goes on telling about the same thing? Dr. Macrae, - - Well now, is it a different Lord? Is there any evidence whether it is a different Lord or the same? No there's no evidence at that time. Let's turn to Numbers 22 and Mr. Buswell has pointed out the fact, the very vital fact in this connection that the word Lord occurs a lot of times in the chapter, Do any of you have a Bible that the word Lord does not occur in chap. 22? Does anybody? Well now, whose Bible is correct? There's a vital difference isn't there, some of you say Lord and his doesn't, well now look at your Bible, at the word Lord, is there anything unusual about the way the word Lord is written? It's all in capitals isn't it? Now the word Lord occurs in the Old Testament usually all in capitals occasionally with the first letter capital and the rest small, sometimes with even all of them small and when you have the word Lord written in the Bible with the word small, it



means the ~~יהוה~~ Hebrew word Lord, when you have the word Lord written in full capital letters it means that the Hebrew has the name of God, not the word Lord at all, but the name of God and the Hebrews, after the time of the exile we don't know ~~יהוה~~ how much later that would have begun, but sometime they began having a very great fear of taking the name of God on their lips for fear of taking the Name of God on profane lips and therefore when they would to this they just say the Name and all they would just simply say the name I will inquire of the name, that didn't make such very good sense, the name unless you knew just exactly what they meant so some of them developed a habit instead of ~~יהוה~~ <sup>saying</sup> the name of saying the lord when they came to the name of God, so our English Bible has got it just exactly turned around, that is to say, the Word God in Hebrew is a common noun, just like you say here comes a horse, a common noun, a horse, and a God is a common noun. Now of course we believe there is only one God but in ancient times there were many people who ~~יהוה~~ believed in other Gods and when you refer to one of them we say today what gods did the Romans believe in, what were the gods of the Babylonians? Who was the god of the Egyptians, we use the word god as a common noun just as you would use horse or animal or man and of course if you take it you can use king as a common noun ~~יהוה~~ who is the king of England, how many kings are there in power today, but if you address <sup>one</sup> you might call him king. You wouldn't be calling ~~יהוה~~ him by his name, you would be using to address someone who was a member of that class, or you can speak to a horse and say horse, or you can speak to a little boy and say little boy, but that is not his name. Well now, of course, if you become convinced that there is only one God then when you say God, you only say it to that one, and so rather naturally it comes to be a term used only in that connection but still it is a common name, a common noun used as a title. However, this word that is represented in Hebrew by the letter ( ) which ~~יהוה~~ our revised version presents as Jehovah, we know it wasn't pronounced Jehovah, but nobody knows how it was pronounced for sure. A guess is made that it was pronounced and that is a pretty good guess. A few years ago, the

critics thought it was yahoo, and that wasn't quite so good a guess, but for a few years they insisted and all the books written about that time for about a period of five years, all the critical books referred to it as yahoo, but before and after that the critics just called it \_\_\_\_\_ and they referred to \_\_\_\_\_ in their discussion of their critical theories of how people became to believe in. \_\_\_\_\_ was a thundergod of Sinai, that would go on a terror and kill anybody that got in his way, and all those ideas which make some of us hate to say the word \_\_\_\_\_. And yet it may be the pronunciation, at least fairly near to it. We don't know. Now Jehovah, we know is not the pronunciation, but the thing that impresses me is we don't know the exact pronunciation of any word of ancient times. We probably couldn't. We have no idea how Geo. Washington pronounced his name except that he didn't say Geo. Washington. Some people have said that if Geo. Waxhington talked today, we wouldn't understand a word he said. I don't know whether pronunciation has changed quite that much, but pronunciation changes little by little and in the course of a century it changes a good bit. To me it is very silly to try to say \_\_\_\_\_ and \_\_\_\_\_ this sort of thing of reading the Bible \_\_\_\_\_ in 300 years ago they said \_\_\_\_\_ instead of loves. If you are going to try to pronounce those few sounds the way they did, why not pronounce them all. Instead of saying I have, say ehavah. Which probably was more or less the way they said it. The e's were all pronounced when the A.V. existed and pronunciation was altogether different than it is today. I think it is much more sensible than that sound that they wrote as th, we pronounce \_\_\_\_\_ when we read it, but now in this case we don't know how this name was pronounced, but it was a name. Now if you say Lord or the Lord and you put it in capitols, it is perfectly plain to anybody to whom it has been explained, that what you mean is not a common noun like the Lord, or many lords, but it is the name of God, a specific name and it is in no sense a common noun. There is no other meaning whatever, except that applied to him for it is his name. Bof, of course, in English when you say the Lord, we think of well, there is the lord of Turkey, and there is the lord

of China, there is the lord of the factory and there is the lord of the manor, and there is a thousand lords and this is the Lord. That isn't it at all, it is the exact opposite. It is the proper name that refers to God and to Him alone. So our usage in our A.V. is ~~it~~ a very good system provided you always use it properly and when you say it you ought to say capitols, of course, nobody will think you mean a common noun, but will recognize you mean the meaning of God. Our word God is all right if people understand it is a common noun of which He is the only one and consequently very good to use in that way. Now that is the confusion here. Now the R.V. tried to remedy that confusion by using the word Jehovah which is a name and nobody would take it for anything in the world but a name and represents what the Hebrew has a name, but of course, it isn't the original pronunciation of the Hebrew, we know that. Whatever it was, it wasn't Jehovah, but it is a name that carries to us the idea of a name and it is interesting that the A.V. on several occasions uses the name Jehovah in the A.V. For instance, when it says by thy name Jehovah was I not known to them, the A.V. to be consistent should have said by thy name LORD was I not known to them, but that didn't sound very sensible, so they made it by thy name Jehovah, and you will find Jehovah four times in the A.V. but everywhere else you will find it represented either as LORD or as GOD. Sometimes they do it that way. If the common word lord occurs right next to it, they will make it god, only they will put it in capitals. So whenever you see a word in all capitols, you know that is the name of God which the revised version represents as Jehovah. Now in this chapter you will find that he says to them that I might see what the Lord will say, and it is capitols and the angel of the Lord stood in the way and rebuked him and vs. 18, he says, I can't go beyond the word of the LORD that will be my God, which the R.V. will say Jehovah my God. It is the name of this particular god who was the God of Israel and so whatever anybody may guess as to Balaam's attitude toward the Lord, the God of Israel, the God the creator of the universe, the fact is that the claim he made was that

this was the God he worshipped. The claim was that he believed in this God and he says, I cannot go beyond the word of this particular God, my God, he calls him, to do less or more. And so that is his and we do not find this word used and we practically never find it used except as the God or Israel, except before there was an Israel Abraham used it, Melchisedec didn't, he spoke of him as a name which we understand to be another name of god. But it is used by Job, by Abraham, but except for a few cases, it is used exclusively by people who were of Israel and here Balaam uses it and speaks of him as ~~this~~ God. Was he God who Balaam claimed to worship repeatedly in these four chapters, is the same God, the God of Israel, and he calls him by name? And if some of you read the four chapters and studied them in your lesson for yesterday and didn't realize that fact, that Balaam was claiming to worship the God who was the God of Israel, the same God and claiming to do what that God wanted and to stand for the word of that particular God who he said was his God, if you didn't realize that, well, what is going to happen to the poor people in the congregation who don't have your experience and ~~tryed~~ to read the A.V. and don't get the idea across. I mean if you folks don't, what situation ? I fear that the two the A.V. is a sort of a beautiful thing which our ancestors loved and therefore we keep following it. It is a beautiful thing and a wonderful thing, but the vital thing is that we get what God stressed rather than what were the words that people loved 300 years ago when they taught a language that is very very different than the languages that we have today. But if you know what these four chapters mean, what the A.V. meant to mean by it, or if you read it in the Hebrew, of course, you wouldn't expect the first year students to all read it in the Hebrew, it would be perfectly clear to you that he is saying to worship the same God that the Israelites did. (question 15)

(end of record)

Instead of being impressed with the wonder of God who was willing to give them such a <sup>the</sup> ~~terror of the danger~~ ~~danger of the terror~~ instead they were impressed with the ~~danger of the terror~~ which would have to be met in order to take the land, and although they had God's definite promise that He would give it and that He would lead them and although He gave them the order to go forth and to take it, they fell back in terror and declared that they could not possibly do it and refused to go forth as God commanded and then the thing that impressed me so much when they refused and when God told them, all right you stay back here, and every one of you who have been a partaker in this sin will die in the wilderness your children will wander in the wilderness 40 years and a new generation I will take into the land, then for God the terror which had so scared them that they forgot about the greatness of God and thought only of the glory <sup>of the thing</sup> that they could have had. And they said, we will do what the Lord wants us to, we are going to go up and take the land and Moses said, you have had your chance, and you have turned against it and it is gone. disobey the Lord by trying to go up and take the land and so the thing which would have been obedient to the Lord on one day, was obedient on the next. The opportunity was there one day and gone on the next day. One day if the people had marched up and attacked Canaan, they would have been <sup>obeying God</sup>, the next day the people marched up and attacked Canaan and they would have been disobeying God. God's will as to detail varies from time to time with the particular circumstances. The great principles are the same, but the details are apt to change. The people had the opportunity and they failed to take it and now there was no way in which they could possibly get back that particular opportunity again. It was gone forever, but the was something quite different. The thing for them to do now was to follow his command and go into the wilderness and learn there the lessons that He had for them and follow His will there, and we are told that wonderful opportunity and now when

they said, no, that is what we want, we have got to get it, they tried and they utterly failed and there is many a Christian who has a wonderful opportunity <sup>in his youth</sup> and turns his back~~#####/###/#####~~ on it and fails to obey the Lord and do his will and later on in life decides that he wants the thing he could have had in his youth and devotes himself to trying to get it and wastes a lot of his life trying to accomplish something for which the time has gone. The time is gone, the opportunity is past. If he wants to serve the Lord you can't tell, we can't tell when the opportunity is past, it may still be, sometimes the Lord will permit us to do the particular thing, but if not, if we turn fully to the Lord, he has something else, not as good, but something definite for us to do and when we have lost one opportunity, the thing to do isn't to spend our lives in trying to get back something that is lost, but to see what now is God's will for us and what is the path of service and blessing now, and <sup>in the life</sup> a person can turn to the Lord and be used of him from that time on, but we needn't think that we can act as if the past didn't exist and we need not think that we can make up necessarily for that from which we turned aside. Now, of course, the application in individual lives is something that is complicated and requires study and we shouldn't jump to conclusions regarding any particular specific situation but the general principle is a very vital one and we see here how it worked out for them. One day the Lord would have lead them up and given them victory over everything, but the next day, the Lord said if you go up you are <sup>against</sup> the Lord you will be defeated and driven back and they were. To me, the comparison of those two chapters and the vision of the Lord saying one thing today and the other thing tomorrow and dealing in opposite ways with them as far as the external circumstances are is a very striking and vital thing. But I don't think that we need to go into detail on the thing, you have studied it and it is very important to remember and to <sup>apply</sup> ~~it~~ in our lives and we will go on to D the preparation for entering into Canaan, tomorrow. (end of lecture.) 31 vs. 16 Yes, vs. 16 of ch. 31... Behold, these caused the children of Israel, through the counsel of Balaam, to

commit trespass against the Lord in the matter of Peor, and there was a plague among the congregation of the Lord.... There is a suggestion of ch. 31:16, that Balaam had given advice whereby people had been lead to commit trespass in the matter of Peor, and this matter Peor is discussed elsewhere where it tells about (you have the exact verse?) ch. 25:2 and they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods. And Israel joined himself unto Baal-peor: and the anger of the Lord was kindled against Israel... but that ~~might~~ matter of the sin of Baal is not what I had in mind in our particular question of now. It might be necessary to bring it in connection but here you have these four chapters and in these four chapters was Balaam a true prophet or was he a false prophet. How many said he was a true prophet? Most said true. How many said he was a false prophet? A few said that he was a false prophet. Mr. Wildeman on what ground did you say that he was a false prophet. (answer) No, the advice was in the last place. (answer) Well, these things have been pointed out after the events of these chapters, later on we find Balaam giving wicked advice and causing sin. In these chapters we find ~~attempts~~ attempts of Balaam to evade doing what he knew was his duty. But how did Balaam know what was his duty? How did he know that (question)? Where is that? 24:1 .... he went not as at other times, to seek for enchantments, but he set his face toward the wilderness... Well you would have to see exactly what that word enchantments mean 22:7 points back to that, the.... and the elders of Moab and of Midian ... Well, it is pretty hard to go too much on those particular words. Just exactly what the word means you would have to check in the Hebrew and see, but he says here he didn't go previously to seek enchantments, we will say that there is a suggestion here that some method was used that might be contrary to the normal procedure at least, like Elisha did. Remember when Elisha was with the kings over in II Kings, Elisha was with the king of Israel and the King of Judah and the great hosts and they were making a circle around the dead Sea and coming up against the land of Edom from the south and they got into a difficult situation and the king of Judah said, is

there a prophet of the Lord here that we can enquire and the people said yes, Elisha is here who used to pour water on the hands of Elijah and so they called Elisha and they said, Elisha can you tell us in this situation what is the word of the Lord and Elisha said how can I say anything in front of that wicked king of Israel and they said, we are in danger of Persihing and can't you ~~get~~ give us the word of the Lord and Elisha said call a minstrel and Elisha said, let him play, and the minstrel played and after he had played awhile Elisha declared the word of the Lord. Was that enchantment? He had to have the music before he could hear the word of the Lord, now was that enchatment? Well, that, I think, is a vital thing, but we haven't come to kings yet, so perhaps we shouldn't make a decision on that now, but at least we have Elisha doing something to try to get the word of the Lord in connection with him, you have something similar with Samuel and yet nobody would say that Samuel and Elisha were not true prophets. (question 10 $\frac{1}{2}$ ) Well, if the man is without sin, you would say he is a true prophet. (question) That is the question, if a man has to be without sin to be a true prophet, there is no true prophet that ever lived, but a true prophet, is a man to whom God speaks, isn't that what a true prophet is? A man to whom God speaks? How else would you define a true prophet? If by a true prophet you mean a man who is without sin, why we don't have any anywhere in the Bible and if by a true prophet you mean a man who is a believer, a man who is true to God as far as he can be in the limitations of this life, ~~there~~ every Christian leader through the ages has been a prophet, and that is not the sense of the word used in the Bible. It has a different sense, it just doesn't mean a man that is trying to follow the Lord. What does a phophet mean. What is a prophet? In Deut. 18 we have a discussion of how we are to tell who is the true prophet and who isn't and that is very interesting and I don't think that is extremely important in our present point to go into detail, we will go into that detail next fall in the discussion of prophesies, we will go into details, but the general question 12, What is a true prophet. I think, though, perhaps that we can do it even more simply than



that by looking at Ex. 7. What is Exodus 7? Here we have a prophet. Who is the prophet in Ex. 7? Who is the prophet there and who is the prophet with Aaron, Aaron was not God's prophet, he was Moses' prophet, what does that mean? Aaron was Moses' prophet. Yes, the next word tells us. ~~אֲרֹן~~, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet. In other words as far as Pharaoh was concerned, Moses is like a god to Pharaoh. That is Moses speaks but not fight to his ear. How does he speak, why Aaron is his prophet. vs. 2... Thou shalt speak all the I command thee: and Aaron thy brother shall speak unto Pharaoh, ... in other words Moses is God's God speaks through Moses, Aaron is Moses' prophet, Moses speaks through Aaron. Now, of course, a prophet is not someone that speaks for anybody else, it is someone that speaks for God and so he says, I have made you a god to Pharaoh. That is, you are in relation to Pharaoh as a god speaking to a prophet, but he really isn't a god, Moses, and Aaron really isn't a prophet, he is in the position similar to that of a prophet. A prophet is a man who speaks for God. A true prophet is a man who receives God's message and gives it out. A false prophet is not simply a man who doesn't receive God's message, and you might say that we are all false prophets. A false prophet is a man who claims to receive God's message but isn't doing it. He is a man who pretends to be a prophet but actually isn't. That is the difference between a true and a false prophet. It doesn't mean whether the man is a good man or not, or it doesn't mean whether he is free from sin or not, it means whether he actually does get information from God or whether he just pretends to. (question) The ass was then a true prophet. I would say so definitely. The word prophet is used of a man, ordinarily you don't have an animal being used in that way, but I would say that the ass was for that brief time a true prophet, because he gave God's message except that of course it isn't represented of the ass, here is what the Lord wants you to know, the ass talked in his own person, he said he rebuked him for what he had done to him, but of course, God permitted him to do it so to that extent I would say he was a true prophet. (question 15) The serpent was Satan's prophet.

Well, that is one of the tests given, yes, one test given, but even if the same thing.. say we had better look at that.. Deut. 18. Now look at Deut. 18 vs. (end of record)

*[The following text is extremely faint and illegible due to low contrast and scan quality. It appears to be a continuation of a document or a list of items, but the specific content cannot be discerned.]*

is not the matter that is in Deuteronomy. In Deuteronomy it says the prophet which shall presume to speak a word in my name which I have not commanded him not to speak or that shall speak in the name of other God/s, oh, yes, vs. 21 says; And if thou say in thine heart, How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him. But if a prophet says the Lord says that this is going to happen and then it doesn't happen, you know that he didn't speak from the Lord, but over in Numbers there is another place 1

but there is another place in which ~~the/pt~~ it says if a man says what is going to happen and it happens to happen and then the man goes ahead and says let us follow false gods, you are apt to say in that case that it was pure accident that it happened. (question 1½)

No, they didn't say that it would come right away. They propheside that other things would come right away. The test of a prophet, you can't always tell whether a man is a true prophet or not by seeing what he says comes to pass because many of them don't predict anything at all. A prophet is not one who predicts the future. A prophet is one who gives the message that God wants given. Now if that message includes prediction of the future and the prediction of the future definitely relates to something fairly soon and the time comes and the thing doesn't come to pass, 2

false prophet. But if a prophet doesn't make a prediction relating to something that happened in the <sup>near</sup> future, then you don't have that particular way to test him and so very often people found that it was difficult to tell who were the truth prophets and who were the false ones. It wasn't always easy, but there was a difference. There were true prophets and there were false ones. (break in record) it says if a man predicts what will happen and it doesn't come to pass, he is a false prophet, it is a negative test not a positive ones. There are times when we have doubts, but now as far as Balaam here is concerned Balaam said to these men - they came to Balaam, he is

way out there. He evidently knows nothing about these people of Israel and they come and they say we want you to curse these people and in vs. 11 we read ch. ~~of~~ Deut. 22, they come, maybe I can defeat them and you curse them, now you come and curse them. In vs. 12, God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for they are blessed. And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land: for Jehovah refuseth to give me leave to go with you. There is no evidence that they at this time knew that the Israelites were Jehovah's people, but there is evidence that Balaam here believed that the Lord told him that he should not receive the rich reward that is offered him because it was not the Lord's will that he go and do this. Well, where did he get this information? 3 3/4 lucky guess? Well, people don't ordinarily make lucky guesses that are contrary to their own advances. That's what Balaam . The people went back to Balak and said, Balaam won't come. Balak said, oh, he said, 4 He won't come because he thinks that he can get more money out of us. Well, he says, it is important, it is worth more money. All right you can go back and tack twice as much ~~to~~ to him. And they went and then in vs. 18 we read that Balaam said, If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more. Well, he wasn't yet at this point seeking for reward. At this point he was seeking to know what the Lord wanted and the thing that he said the Lord said to him was something that was contrary to his own interest and it is pretty hard to explain this other~~wise~~ than to say vs. 12 is to be taken as literally true that God said to Balaam, that God gave Balaam a specific message and that Balaam passed on this message and that makes Balaam a true prophet. He is one to whom God talked. It does not make him a perfect man, it doesn't even make him necessarily a saved one, but it does make him a prophet which is one who ~~gives~~ receives a message directly from God and passes that message on. He was God's means of revelation and so in ch. 22 here at the beginning of ch. 22, either Balaam made guesses which were merely guesses which were guesses

contrary to his own interest or else he was at this point a true prophet. Well, then when Balaam started out we find that the Lord said to Balaam don't go, I don't want you go go. I don't want you to take these people

. And so Balaam said he wouldn't go and then the people came back with more reward and Balaam said even if Balak would give me his house full of silver and gold I won't do anything except what my God, Jehovah tells me to do, while he said, tarry this night that I may know what the Lord will say unto me more and that is just what a great many times Christian people do today. The say, here is the evidence, here is scriptural evidence. Here the situation, here is what the Bible says, I know it is what I do, but lets pray about it a little more and see if we can't get another answer. Let's go a little further about it. After all think what ~~vs/vs/vs~~ 6 1/4

Think what the ~~feffect~~ effect would be on us. Think what opportunities that we might lose if we follow the clear simple word of the Lord. Let us pray a little about it and see if the Lord will give as a different answer. And so that is what Balaam did. <sup>They say</sup> It is wonderful that the Lord ~~vs/vs~~ for an out and out stand for him, but How do I know that is His will for me. Wait until he shows me, let us pray about these things. And so, Balaam said, I have got to pray about it. I'll take the night and pray, you stay, and we will see what the Lord says. And then we find that the Lord said in vs. 20, the Lord says, if the men come to call thee, rise up and go with them. Now how did the Lord say that.? That is one important thing about our writing, Writing presents words, but it does not present tones. I find it myself the most difficult thing to write anything I am satisfied with and I think one reason is that I have done too much talking. I have done most of my presenting of material with this book and I have gotten into the habit of saying a great deal of what I say with emphasis and with the artiuclation and with the question in your voice and all that and when I write it out, it doesn't make sense. You have to write in such a way that people don't need your voice to understand what you mean and so it becomes almost a different language if you are accustomed to speaking a goo deal and using your voice.

And the vital part of spoken languages is the tone used and the emphasis that you try to punt into exclamation and all of that. Well, now, when we read we sometimes forget that and don't think what is the tone you have here in vs. 20. What did God say to Balaam? God says If a man comes to call thee rise up and go with them, but yet the word which I shall say unto thee, that shalt thou do/ Here is what I want you to do Balaam. <sup>U</sup> You go with them. If that is what He says he has contradicted what he said earlier. He contradicted what he said. And so I think that we have to say that ~~the~~ in writing the tone is not represented. But what ~~is~~ presented here is something that God said, and there is a tone in anything that you say. You can't reproduce it in writing. But when you say it there is a tone and so God Said, Well, He says, you insist that what you want, you are praying, you are insisting oh, God is there some way that I can get this reward? Just look at all they are ready to give me? Think of what I can do in the Lord's service with it. If I could have all this money to use in the Lord's service, all of this here, why should that If I don't go somebody else will do it. Why shouldn't I have that money. And so the Lord says, Rise up and go with them, but the word I say unto thee, that shalt thou do. The Lord said, all right if that is what you insist on doing, then go ahead, but he said remember as you go you say you are going to be true to me, well now be true, but the Lord's first message was to stay absolutely clear of it, have nothing to do with them. They want to do that which is contrary to the Lord's will. Well, now, he says, all right, go with them, but keep your stand, keep true to the Lord. Now, after the Lord has given this, now if vs. 20 is a command, vs. 22 following is absolutely inscrutable and ununderstanding. If vs. 20 is the tone I just suggested then the following ~~words~~ verses are clear, because vs. 22 says God's anger was kindled because he went. Now what kind of an inconsistent God is this who kindles his anger when Balaam does the very thing he told him not to do in vs. 20. God said to Balaam go. And then it says that God's anger was kindled because he went. (question 10 $\frac{1}{4}$ ) Well, maybe, but here the

men have come all this distance and they are there and they are in this house and they are waiting to know what he is going to do and they are offering him all this money to go, and if he hadn't gone with them they would have

too, and I don't think that we can say for sure under the circumstances that they didn't . I just don't think we know . It is just not believable that they would just go on and

not call him after they had come all that distance to try to persuade him to come and then go away and leave . So I rather question

(question 11) I think that if that would enter in the Lord would make it clear.

I think the thing is, the Lord said don't go and then when he sees all this money, this wonderful opportunity, he says well, I had better go. Who knows, all of Moab might be concerned if only he would go and present the word to them. Think of what this might mean and besides he would get all this money besides. (question 11½) That's right, I don't see how we can possibly understand these chapters except by saying that Balaam really wanted to do what the Lord wanted, to the extent that when he went down there he stood for the word of the Lord. He presented it and it made Balak so mad he was ready to hit him, and he said you have lost all chance of reward by this. I called you to curse the people and you have belssed them. Now go ahead and you don't get any of these rewards. And so if we didn't have the later chapters, if we only had 22-24, I would feel that we must say Balaam is a man who showed remarkable in standing for the Lord in the midst of serious situations, but the word shows us here that God's word to Balaam was don't go with them. You are not to be on their side, you are on the other side. That is not where you belong. Don't you go with them. And Balaam said yes, it is a wonderful opportunity so let's think about it a little more, let us pray, can I go with them add the Lord said, all right, if you feel that way go, but stand by the word of God and Balaam said, Oh, of course I wouldn't go contrary to the Word's word and he meant it, but still he saw the money and then Balaam started out and the Lord made the ass speak in order to show Balaam again that what the Lord wanted

was that Balaam shouldn't go and that he should refuse to go and cooperate with these people who were trying to do that which was definitely contrary to His will and then Balaam, the most remarkable thing is that after that when Balaam went, Balaam stood for the Lord's word right straight through this but the end of it was that he didn't convert any of them and he didn't win their friendship, Balak was angry at him and said you don't get any of this money we promised you because <sup>you</sup> ~~we~~ haven't done what we want and then after that <sup>w</sup> ~~he~~ had the evidence that when Balaam he hadn't really stayed as the Lord wanted him to in the first place that lead to the path of blessing, he had gone and shown remarkable and now here he didn't have the money, he didn't have anything and evidently ~~he~~ thought up a way, God was blessing the people, he thought of a way 14 and when we start in going a little bit away from the Lord's will, most of us go a lot faster and a lot further than Balaam did, but in the case of Balaam even though in the end, he kept going in the direction he had gone to the point where he actually did that lead them into sin and say that he went into the way of seeking reward.

(question 14½) Yes, I think there is an apparnet contradiction which is re-½ solved with the explanation (question) Well, there is three possibilites. The thing is hopelessly confused or the explanation I have given or

. Now I don't know of any and to me  
(end of record)

doubtless will have it in first class condition by this time with that little lee-way I gave you unless you did as I heard one man did who spent the time studying in a big commentary on this material which of course is equally good. Now we had only started on the discussion of Balaam last time. We spent most of the hour on the question was he a true or a false prophet. And you might say that this depends on what your definition of what a prophet is, and how you interpret that word true. If you interpret the word true prophet as being a perfect man, Balaam was not that but neither was Moses nor St. Paul or anybody else. There is variation in character among them. As to which



is the best of the prophets, the best character, certainly Balaam was clearly taught in the N.T. is not in the running for any such standard as that. Just as a man, he was a failure. Whether he was a failure to the extent that he is lost or whether he is one who is saved as by fire, the Scripture does not say and so we are free to guess as much as we want provided we label them as guesses and not are dogmatic about them. But I do not think the question of whether a man is a true prophet means whether a man is a perfect man ~~for~~ even whether one is a saved man. Though I would ordinarily think it likely that one whom God used as a prophet would be from among those who are saved. I would expect that as at least the normal thing. Now in the case of the prophet, I think we should look to the Scripture for the definition to know what a prophet is, and so if you want to know what a prophet is according to the law of first occurrence, we look at the first occurrence of the word in the Scripture and you find it in Genesis. Well, let us find this reference Gen. 20 where Abraham had lied to Abimelech and Abraham has just told a lie and shown that he was not a perfect man by any means and Abimelech had taken his lies and the Lord said in 20:6 -- And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart: for I also withheld thee from sinning against me: therefore suffered I thee not to touch her. Now therefore restore the man his wife; for he is a prophet, and he shall pray for thee, and thou shalt live: and if thou restore her not, know thou that thou shalt surely die, thou, and all that are thine--- Now what do we learn about the meaning of prophet from this verse. About all you learn is that he is a man connected with God in some way. A man, perhaps, whose prayers might be unusually advantageous. It is clear that he is not necessarily a perfect man because Abraham has just been criticized by his great sin so if there is a law of first occurrence that the way to tell what a word means is to find its first occurrence in Scripture ~~it doesn't seem to~~ it doesn't seem to work very well in this particular case and that to make me skeptical as to whether there is such a way. (laughter) However, I think a better law in this case is the second occurrence (laughter) because if you look up the

accordance with God's will. By no means. Was everything David said in accordance with God's will? David was a prophet. He is spoken of in the N.T. as a prophet. He is even called a man after God's own heart and yet if anybody thinks that David was inspired of God in everything that he ever said. What about the time he wrote a note to Joab and he said Joash put this man in the forefront of the battle, put Uriah in the front of the battle where he will surely be killed and yet he was acting in connection with his sinful wicked plan at the time. He was doing the wicked act of murder that any man has every done. Just as wicked as if he himself had thrust the spear into Uriah, the husband whom he had wronged. And yet David was a true prophet, a man who gave us those wonderful prophecies of Christ that we have in the Psalms, a man who was even called a man after God's own tongue. He had many errors. He fell into sin. He was human as we all and perhaps more than most of us in many respects, but he was a man who was redeemed by the Lord Jesus Christ and a man whom God used as an instrument of a revelation. Now in the case of Balaam then, I don't see any possible doubt that Balaam was a true prophet. Now is ~~it~~ a true prophet something that one is and he just is that from the beginning of his life and he always is that. I don't think that is necessarily in the world. It could be, God could choose that everyone who was going to be his true prophet, he makes such at birth and he is always so. He told Jeremiah that God chose him before he was born and set him apart for a time. It could be that everyone who is a true prophet of God is a prophet and that is that and he always is and he never is any different, but that is after all an assumption and an assumption has no place in my opinion in scientific investigation. We must get the facts and see what conclusions come out of the facts. However, as we look at the facts we find that men that God greatly used at times fell into sin and at times did what is wrong and we have many instances in the Bible of men who were used of God very definitely and explicitly for a brief period and are otherwise not mentioned in the Scripture and I see no reason to assume that these men were set apart all their lives as prophets different from other men. It

God gives him, he, then surely, is a true prophet. And so in the case of Balaam ~~that is~~ the question is was he a man to whom God spoke or not and as we begin the account of Balaam here, we find that what Balaam claimed, what they thought of Balaam was that he was a man of , he has some kind of supernatural power, but as far as Balaam is concerned, what he says is whatever Jehovah says I will say and I cannot do anything except what He desires, I cannot go except as He gives me permission. In other words Balaam claimed to be a true prophet of God and his claim was that he would do what God wanted and he wouldn't do what God didn't want him to do. And then we find that when he got down there and he had the opportunity to receive a great deal of money by giving things that Balak wanted him to do, and there is many and many a preacher who knows the word of God and will sign all the creeds you want that he believes but who finds it more advantageous for himself to give the thing that the people want him to give with whom he associates. Balaam still could have believed, you might say, and said something that Balak wanted that didn't contradict the truth, but he doesn't even do that. He doesn't say anything that Balak wants whether it contradicts the truth or not, he says what God wants even though it sharply contradicts what is for his advantage and it is explicitly stated here in ch. 23:4. God met Balaam and Jehovah put a word in Balaam's mouth vs. 12 He answered must I not take heed to speak that which Jehovah has put in my mouth Vs. 15 - and Jehovah met Balaam and put a word in his mouth and said go again to Balak and say thus-- And we find these statements repeatedly through these chapters that Balaam claimed to be giving what God has put in his mouth and the writer of the book does not say Balaam is mistaken or is pretending but he actually says without explanation or any words explaining it away in any way, he says the Lord met Balaam and Jehovah put a word in his mouth. Well under those circumstances, I do not see if we take the word ( ) the way it is used in Exodus and in the Bible in general, I do not see any profitable explanation out of these chapters other than to say that Balaam was a true prophet. Now that does not mean that everything Balaam ~~ever~~ said was in a

accordance with God's will. By no means. Was everything David said in accordance with God's will? David was a prophet. He is spoken of in the N.T. as a prophet. He is even called a man after God's own heart and yet if anybody thinks that David was inspired of God in everything that he ever said. What about the time he wrote a note to Joab and he said Joash put this man in the forefront of the battle, put Uriah in the front of the battle where he will surely be killed and yet he was acting in connection with his sinful wicked plan at the time. He was doing the wicked act of murder that any man has every done. Just as wicked as if he himself had thrust the spear into Uriah, the husband whom he had wronged. And yet David was a true prophet, a man who gave us those wonderful prophecies of Christ that we have in the Psalms, a man who was even called a man after God's own tongue. He had many errors. He fell into sin. He was human as we all and perhaps more than most of us in many respects, but he was a man who was redeemed by the Lord Jesus Christ and a man whom God used as an instrument of a revelation. Now in the case of Balaam then, I don't see any possible doubt that Balaam was a true prophet. Now is ~~it~~ a true prophet something that one is and he just is that from the beginning of his life and he always is that. I don't think that is necessarily in the world. It could be, God could choose that everyone who was going to be his true prophet, he makes such at birth and he is always so. He told Jeremiah that God chose him before he was born and set him apart for a time. It could be that everyone who is a true prophet of God is a prophet and that is that and he always is and he never is any different, but that is after all an assumption and an assumption has no place in my opinion in scientific investigation. We must get the facts and see what conclusions come out of the facts. However, as we look at the facts we find that men that God greatly used at times fell into sin and at times did what is wrong and we have many instances in the Bible of men who were used of God very definitely and explicitly for a brief period and are otherwise not mentioned in the Scripture and I see no reason to assume that these men were set apart all their lives as prophets different from other men. It

would seem to me that a prophet is any man whom God specifically used as an organ of redemption and he is a prophet in the true sense in the time that he is being used in that way. We talk about how Pres. Washington cut down a cherry tree when he was a boy and we talk about what Pres. Hoover does now. Actually those men are presedents when they are in office whether it be two years or four years or 8 or 16 years, but they~~s~~ are presidents while they are in office. We extend the term to them by courteous~~y~~ when we refer to them as individuals at other times but a man is a prophet while he is a president, while he is in office and he has the title only by courtesy when he is not actually in office and I would incline to think that that is the case with a prophet. God may choose to use as his organ of revelation anyone whom he selects for that purpose and that one is a true prophet as long as God uses him in that way and we ~~hope~~<sup>hope</sup> that he would continue to be a godly man but we have no guarantee that he will and we certainly have no guarantee that he will be used of god continually as a prophet, as an instrument of revelation. Well we started to look a little bit at the detail~~s~~ of this account. We don't want to spend a great deal of time on it, but we notice in ch. 22 there that ?Balaam said I will do whatever the Lord says and the Lord said don't go and Balaam said Oh, you say I can't go and Balak considered he wants more money. The man of the world says every man has his pride, by offering him money I can get him. He simple is looking for more. That is true of the man of the world~~f~~ but with the true Christian he should look for what is God's will and not how much money there is in it although most Christians are influenced by worldly considerations more than they ought to be and so we find that when they came back Balaam said if Balak would give him his house full of silver and gold I cannot go beyond the word of Jehovah my god to do less or more. A wonderful statement and God had already told him he is not to go. He could have gone on and said now therefore I am very sorry, I appreciate your compliments that you have paid me in coming and making me this offer, but I have to do the Lord's will and there is nothing that I can do to help you. If it would be convenient for you to stay over night I would

be glad to give you my hospitality, but if you are in a hurry you can go right along now, but instead of that he said I cannot go beyond the word of the Lord, now therefore I pray you tarry ye also here this night that I may know what the Lord will say unto me more. It is a time when seeking the Lord's will is unbelief. It is disloyalty to the Lord when he had definitely had revealed his will for you to say, I have got to have more evidence. If you sincerely don't know the Lord's will, you should wait and know his will before you ask. You should not let any other human being tell you what the Lord's will for you is, it is God's word alone that has the right to tell you but when you know when it is clear to you then to say no, I have got to have more evidence, then it is unbelief. (end of record)

or is seeing the lack of it in the other direction and so he says I have got to investigate just a little bit further. And so Balaam said, with this night. He felt that maybe the Lord will still let me go. He said no before and Balaam himself later on God is not a man that he ~~is~~ should lie, neither the son of man that he should repent and he said shall he not do as he do as he spoken and shall he not make it good. God had spoken, God had said, do not go with these men because I want to bless this people and not to curse them. But Balaam said, I want to take one more night and see if possibly the Lord would change a little bit from the previous message, or perhaps I will get a better understanding and so they stayed and then God said to him if the men come to call thee rise up and go with them and yet the word that I shall say unto thee that shalt thou do. Was this ~~is~~ God's expression of his command to Balaam or was this God's permission to Balaam? God's permission to go ahead and do the thing which he determined to do but yet in the doing it stand true to the Lord and it is true that time and again we fail to follow that which is clearly the path of the Lord's will for us, we turn in another direction and it may be that in that direction we can be true to the Lord and can serve Him effectively, but we are not apt to receive as much blessing from Him as if we had followed in the path of his direct will and so Balaam has permission from God, or is it a command. If it is a command it contradicts what is given before and it contradicts what happened immediately thereafter. If God commanded him that night to go and then the next morning sent the angel of the Lord to stop him from going that was a pretty inconsistent God and in any literature when you find someone acting in that way, if it is not a case of abnormal psychology but a description of a person or individual of some standing of their attitude you would say the two have to be interpreted in such a way as to be consistent together and not simple utterly inconsistent. And it is easy to interpret them consistently together, by saying that in verse 20 God is giving a condition rather than a command. And so God gives Balaam the permission. He says, all right, you have set your heart on going, if they come to ask you, all right, go with them, but the

word that I say unto thee, that you ought to give and nothing else. And so Balaam rose up and saddled his ass and went with the princes of Moab. And then God's anger was kindled because he went. God gave him permission to go, but God's anger was kindled because he availed himself of the permission because Balaam knew perfectly well that God had made his will clear and that that was not his will and so God's anger was kindled and the angel of the Lord stood in the way. Now the angel of the Lord was invisible. Now that is not told in vs. 22 when it says the angel of the Lord stood in the way. But you have to read into vs. 22 that it was invisible. Is it justifiable to read anything into the Scripture. Yes, when a thing is clearly taught a few verses later on. You have to read it into the verse before, (laughter) you cannot take it as just a group of words, isolated statements, you have to take them together and read into one part that which is in another. You have to do that in anything that anybody ever writes. You would have all kinds of contradictions and no matter who writes it. And so here you read into the statement in vs. 22 that which you derive reasonably from what is stated in the later verses even though it is not clearly stated any place that that is the situation. In vs. 31 the Lord opened the eyes of Balaam and he saw the angel of the Lord standing in the way. Pretty good implication that he didn't see him before but not a statement to that extent at that time and up to that it is merely implied and not stated that Balaam didn't see it. But the angel of the Lord stood there invisible to Balaam and he was riding on his ass with his two servants with him, and doubtless the princes of Moab behind them and Balaam was leading the way and they the angel of the Lord of the standing in the way with his sword drawn in his hand and the ass turned aside of the way and went into the field and Balaam smote the ass that turneth out of the way even as anyone would have done under those circumstances. And then the angel of the Lord stood in the path of the vineyard, another place where it was closed in and you couldn't turn aside and the ass saw the angel of the Lord and pressed herself into the wall and



crushed Balaam's foot against the wall and then he smote her as just about anybody would under those circumstances. (laughter) And then the angel of the Lord went further and stood in a narrow place where there was absolutely no way to turn either to the right hand or to the left and now the ass couldn't turn aside one way or the other. He couldn't even run his leg into the wall to get out of the way, nothing she could do /so she just lay down. Now it is rather irritating when a donkey lies down underneath you. (laughter) I don't know as I have had one that lied down underneath me, but I have been going up a mountain pass with a donkey laden with stuff and the donkey has laid down with all my stuff on it and it was very irritating. (chuckles) and I found at that time that that donkey had a great habit of doing that when it would get tired it would just lie down and it was very hard to get up again. You would have to take all the stuff off and stand her up and put the stuff off this side and repack it and everything and if when the donkey got half-way down and you gave her a good kick, it would stand up again. (laughter) And so when the donkey laid down Balaam's anger was kindled and it was very and he smokte the ass with a staff and the Lord opened the mouth of the ass. Some people think that the Bible is a book of fairy tales, a book like Aesop's fables, well here you have a donkey talking. Back in Gen. 3 you have a serpent talking. But I don't recall any other instance in the Scripture, they are isolated instances as far as I know. It is not characteristic of the Scripture that such things happen. Some people think that the Bible is a book in which you have some queer on every page. It is nothing of the kind. It is a book telling of God's relation with human beings and God chooses occasionally to do very very strange unusual things but that is not his ordinary course of procedure. Ordinarily he deals in line with the established procedure which he has put into the world. But here are two cases where he departed from it in this particular feature of allowing an animal to speak. In one case the serpent spoke for Satan and in this case God allows the donkey to speak that which is natural for one in the situation and the donkey said, what have I done to you

that you have smitten me these three times? And when somebody has run your leg into the wall and then has laid down under you why it seems like a rather superfluous question. (laughter) And Balaam answered, because thou hast mocked me. I would that there were a sword in my hand for now I would kill thee. And I think that most anybody who rented a donkey and started out on a trip on it and had that experience would feel just as he did and so instead of buying a donkey you had rented it, you would turn around probably and take it back and say I want another one, I don't want to use this creature. The donkey now answered with another argument which is vital in all experience, in everything that we do. The ass said to Balaam, Am not I thine ass, upon which thou hast ridden ever since I was thine unto this day? was I ever wont to do so unto thee? And he said, Nay. In other words this was not a donkey that Balaam had just started to use and was learning what a perverse creature it was and would like to kill it or get rid of it. This was one which he had used for a long time and had found gave him good service and therefore it was required by all the laws of reason and logic that when it began to act in an altogether and unusual and different way, he should say what is the reason for this. He should say there must be something involved or something that is contrary to ordinary situations, there must be some reason. If somebody comes to class here and is always prepared and is always answering correctly and turns in papers always on time and then all of a sudden I get a paper that is just terrible or all of a sudden they fall down like everything, I have an experience with them over a period of time and for me then, immediately to become very indifferent to what they are doing would be foolish, it is only reasonable to assume that there is some cause that something happens. I immediately wonder if there is some sickness or some trouble at home that has upset them and caused them to prevent them to do their normal type of work. You figure there is something unusual in it when a situation changes with which you have had experience. If it happens the first or second or third day of school and you haven't known this person

before you are apt to think it is characteristic of them and it may take a while to change your judgment. But when your judgment has been established by an experience of time in any particular result then it is reasonable and required that when a change comes you look for the reason to change and don't jump to conclusions and so Balaam should be criticized here for his hasty judgment and yet not overly so because while it is utterly wrong it is something that is very common and characteristic of most of us. (question 11<sup>1</sup>/<sub>2</sub>) I would say that if the donkey were always this way it could be righteous indignation, but if the donkey was a good creature which didn't do this thing ordinarily and did this once then it is unrighteous judgment because it was wrath without knowing what was the cause of the situation when there was good evidence that the situation was unusual. And so the donkey did just the right thing. She started in in her answer, she didn't say well now, why shouldn't I go on this way, here is this situation, here is this person in front of me, here is this thing. Well, we naturally would say, what kind of fool things are you making up? What sort of a queer excuse are you making for your perverse conduct? But the donkey started in where Balaam and brought to him something that was familiar to him that he had ~~in~~ in his mind that he knew that he should have thought of and he was ignored and that is a mighty good principle when you are dealing with any person. You should start where that person ends and bring them to their attention the things that they already know and show how they are inconsistent with what they already know and lead on from there to the other truths that they don't yet know. And so the donkey brings this truth to Balaam's attention that she has been a good donkey and one with whom he has had good experience in the past and therefore if all of a sudden she turns perverse, it is reasonable to ask whether there is some cause of it. (question 13) Well, I think that this is true, that our minds never comprehend all the facts that we know and our attention is focused upon certain things and upon other things and consequently if we deal with something ~~in~~ in accordance with our full experience we will deal with it one way, but we don't usually stop and think long enuf

to do that. We leave certain facts out of consideration. Now Balaam had left out the consideration her past habits. He was just angry and the situation here compelled him and now under those circumstances I can easily imagine why being excited about the situation to such a great extent it would seem natural to have it answer. Now I don't think it is. I think that it would happen to any one of us. (question 14 1/3) That is true he may have been very much surprized but I don't think that it is necessary to consider that. I don't think that we have any right to say we knew he wasn't surprised, but it is altogether possible that he was and it wasn't mentioned. But there is a discussion between him and it here that represents the ideas that were in the mind and when you hit an animal like that you <sup>are treating</sup> ~~assume that~~ it as a creature ~~s~~ which is responsible. You are assuming that it is.

(end of record)

and they will speak as if it could understand, which of course, is contrary to common sense. They know it can't and yet they will talk to it exactly as if it could and that is an assumption contrary to that it can understand you and that it knows what you are doing or else there is no sense in hitting it certainly, unless you assume that it gets the idea of what you are talking about and in the situation it is altogether possible that Balaam was much surprised and wondered about this and said well, / after all it is talking I had better deal with it myself. (laughter) I think it is equally possible that in a situation like this he just didn't realize it. (question 1) Well, I think that he may have done that but I think that when he was much excited about ~~why~~ the donkey had layed down under him, that was the thing that was bothering him, that was the real thing he was concerned about and he was willing to leave his questions of animal psychology until later. (laughter) The which was perfectly true. Now I have always treated you decently. I have never donw this until today, have I? And he said, no, that is right, you haven't.

(laughter) He realized then that he was wrong that he was wrong in the way in which he had treated the animal that he should have considered the fact, and then the Lord opened the eyes of Balaam and he saw the angel of the Lord standing in the way and for the man who had heard the Lord talk the night before and knew it was God talking, for the man who actually saw the angel of the Lord ~~with~~ with a sword drawn in his hand, for a man who had experiences like that, it would be very very unusual~~ly~~ thing of God causing the donkey actually to speak would be a lesser wonder than these others. And so the Lord ~~was~~ saw the angel of the Lord with the sword drawn and now Balaam bowed down his head and fell on his face and if the Lord had simply opened Balaam's eyes and had him see the angel ~~if~~ he wouldn't have been psychologically prepared for the situation. He would have been ~~he~~ Here

he is he is going ahead and what is the matter with this situation and now here is this creature getting in the way and causing more trouble as the donkey has been doing. There is a psychological preparation for it convicting him of his sin in showing him that he is giving away to his temper against the donkey. The same thing could be done by a human being. It might be a very good thing to happen under the circumstances. It could perhaps been done just as well by one of the servants speaking to him, saying well, why are you hurting the donkey. That's been your donkey for a long time and has it ever treated you that way before. It might have caused him to stop the same way  $3 \frac{1}{3}$  what business is it of yours. Let me deal with the donkey. Why don't you keep quiet and let me deal with the donkey and of course that particular reaction is prevented here by its being actually the donkey through him the Lord gives him . (question  $3 \frac{1}{2}$ ) And if we found donkeys talking a great deal in the Scripture, it would be a very great but here is an isolated case in Scripture. Here is the case of a man who is very angry and in the situation a true statement is given to him in the mouth of the donkey from the donkey. I think that we are justified in saying that what actually happened was that Balaam heard these words which he understood to come from the donkey. Now whether the Lord placed

a microphone down in the Donkey's throat (laughter) and he broadcasted sounds that would come out and do that or whether the Lord caused it by some ventriloquism he would have it, or that God changed this particular donkey's organs just for a few seconds and changed them back again, or whether there wasn't actually any sound at all, but that the donkey looked up in bewilderment and he saw the eyes of the donkey, the sounds came into his ear which God caused

I mean just what the Lord did, we don't know. And it would be foolish for us to insist upon one particular method or other, because certainly the Scripture does not teach that donkeys talk in general, nor that this one ever did any other time, but it does say that in this situation God caused Balaam to see that he was dealing wrongly with his donkey, that he was treating him unfairly and there is such a thing as decent treatment of an animal. There is such a thing as dealing fairly and justly with an animal that deals fairly and justly with you and he was caused to see that and to feel his sin and then when he saw the angel standing in the way, he saw the cause of it and he saw the fact that the Lord had a message for him which was being given to him in that way and many a time in the lives of every one of us when we find things that don't work out right and we get into situations we just feel like lashing out and hitting at somebody or something who are disgusted at it and if you stop and think you find that God has a message for us in it and God has a purpose in it, God is trying to stop us in our headstrong way of going forward doing what we want and to tell us to stop and think and consider what God's will is for you. (question 6) We don't know. God caused Balaam to see something and what he saw was really there. And had been seen by the donkey, but whether what he saw was something that was made up of atoms and electrons or what he saw was something which had a spiritual existence which was real, was just as real as anything that is here, as real as a house, but not made of material substance, we don't know, but it was something that was really there, which he saw that God had caused to be there to give him a definite impression and whether the opening of the

eyes was to see a spiritual thing that was there but wasn't made up of physical electrons or to see something that was made up of physical electrons which was invisible, (question 7) That is right. That is the big vital lesson in the thing, but the specific thing was that he did see the angel of the Lord. I think actually it must be recognized as being also there. That God caused him to see that fact, but the donkey hadn't simply been perverse but that God had caused something to be there to distress the donkey and for us to say that is absurd and silly that the donkey see something that Balaam couldn't see, after all, you can take a whistle and you can blow on it and a dog can hear it a block away and come running to you and yet a human being couldn't hear the whistle at all. So there are all sorts of things even in the physical sphere which might possibly be visible to a donkey and not visible to a man except as God chose to permit it to be. (question 8) The chief purpose of the incident, I think, is probably a lesson for us all. It is lesson for us that we should not make Balaam's mistake of following after what we want instead of what God wants thinking that we can continue to be true to him in it. Usually we won't be, usually we will fall but sometimes we will be true to God even though we have made a mistake and gone in the wrong direction, we may be true to God in that and God will bless us if we do, but the blessing is not what it would have been otherwise had we - I think you mean that in the particular section here while this is a smaller part of the larger lesson of which I just spoke, but Balaam here has started out to go in the way that he wants with God's permission but against what he knew to be God's will and desire and he started out in the way and God is determined here to make Balaam so conscious of the fact that Balaam will be doubly determined that he will stick to whatever God says in the process and that he won't go further and when he gets there he won't be giving in to the King's desire and do what is against the Lord's will. It is to impress on Balaam's mind the fact that he has done one bad sin in starting out this way, now don't do another just because

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It is to impress that on his mind.

That God here causes him to see that he is starting out, he is going in the direction against the Lord's will and the Lord says that I want you to speak my word only, not to go down there and curse them as they say, and he says well, if you go, be sure to speak my word, it is to impress that on the mind and then, of course, it has the purpose of bringing to us the lesson of watching out the application at point after point in the lives of Christian (question 10) Yes, he is told, now he has made his start, he has told the men he is going, that is accepted, that is taken, and it happens many a time, but many a time a person makes a mistake and the thing to do is to turn around in an about face, but there are other times when a mistake has been made and it is wrong, one is for it, but there is nothing done about it. It has been done, the thing to do then is to go ahead and from that point on to be true to the Lord and that was the situation here. The Lord makes the wrath of wicked men praise him and he makes even the mistakes of righteousness to praise him, but particularly after they have made their mistakes they resolve that from that time on, they will be true to all and so the angel of the lord, when Balaam saw the angel of the Lord, he was now in a penitent mood, rather than in an angry mood. He knew that he had sinned against the donkey and he saw the reason now and he realized that he had sinned against the Lord and the angel of the Lord said to him wherefore have thou smitten thine ass these three times? Behold I went out to withstand thee because thy way is perverse before me. Very likely Balaam as he came is saying my, isn't this fine. The Lord has given me permission to come to do this and, my, look at all those gifts Balak <sup>has</sup> ~~is going to~~ give me and there will be more when I get there and I am going to be true to the Lord and I am not going to do anything that is wrong, but my, think what I am going to get out of it. Think of all the good I am going to do and think of all the presents I am going to get, but after this experience he goes on and that is forgotten, and as he goes on now, the thought is I must be true to the Lord whatever happens. I must give his word and only his word. It makes a change in his mental attitude, not a change in what he thought he would do, not a change in



what he expected he would do, but a change in that which was implanted in his mind and upon which the stress was placed. And that made it much easier for him to stay true to the Lord as he went on. And so Balaam said to the angel, I have sinned, I knew not that thou stoodest in the way against me. Now, therefore if it displease thee, I will get me back again. And here he is completely penitent, completely humble, he is going to turn around and go back. Having gone this far, now, having made this step, there is not sin in the fact of going to these people, there is not sin in the fact of speaking to them, there will be great sin if he goes and curses Israel, and he has made this step, he has taken this, the thing is not sin in itself, but it is something that can easily lead to serious sin, but there is no 13

but he says be sure you speak just exactly what I say and nothing else. (question 13 1/3) Yes, very good analogy. Very good. I think so, yes, and yet on the end the ending was much like theirs, they died in the wilderness and so did he, he died in the conquest of the Israelites. He was not welcome as an ally and friend or anything like that, but he actually gave his support in the end to the . But there is a great similarity to it. I hadn't thought of that before. There is a remarkable similarity. They as he was told what the will of the Lord was, they, as he refused to obey the will of the Lord, they were given an alternative which is God's permissive will, another circumstance and of course there is this difference that when the Israelites saw that the wandering in the wilderness was the alternative, then they wanted to 14 1/4 what had been promised before then they repented, but in this case, he was humbly willing to give up the good thing which seemed to be ahead, but in both cases God said that is past, this is the thing to do and there are times when we can completely change what we have done in the wrong in the past and other times when the thing that we have to do is to recognize that our life is as having done the wrong in the past, but that the thing that we were to go ahead in the future was to make up for what was in the past. It varies with circum-

stance and so in this case, he goes on and when Baak hears that he is coming he goes to the city of Moab on the border of Ar and visits him and meets him and Balak said, why did you take so long coming? 15 great honour and Balaam said I am come to you but what good is it going to do you do I have any power to speak anything but what the Lord puts in my mouth? That is what I am going to speak, what good is it going to do you? You have insisted on my coming. Well, Balak, he is just looking for, he is trying to make me realize that this is a tremendous thing he has done, and to increase the amount of the reward, that is the way (end or record)

ing, the wonderful teaching that Balaam presented and then we have evidence

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And they went up to the place ~~where~~ where he could see up to the peak  
a very good sized section of the Israelites from this and then he went  
up there and our next chapter tells us how he gave the word that God gave  
him and said that Israel was going to become, in verse 10 who can count the  
dust of Jacob and the number of the fourth part of Israel? Let me die the ~~death~~  
death of the righteous and let my last end be like his and my my, you think  
how can it be, ~~if~~ he stands up here and makes this great statement, Let  
me die the death of the righteous, let my last end be like his and then he  
comes down and after it's all over, he tells them how to seduce the Israelites  
and cause them to be displeasing to God and lead them astray. How can a  
man do such a thing? Well it is, there is anytime a man there  
is a psychological ~~which can easily~~ reaction ~~at~~ which can easily come after-  
wards and one needs to watch out for it and when you are pouring yourself out  
in devotion to the Lord and exhorting people to obey him and serve him  
and come to believe on Him and when it's over and your tired, watch out that  
you don't fall not merely what might seem to you to be slight sin, not  
merely what seems to be like a little thing but some of the men who have  
been most used of God have fallen into some of the grossest and most terrible  
sins in the reaction after they have been giving the most wonderful statements  
and there are great evangelists in this country  
and true of some and it does not mean that they were hypocrites, in some in-  
dividual case it may be but it means that Satan is watching out for a chance  
to injure anyone who is serving the Lord and in the reaction right after  
you pour out yourself in service to the Lord right then Satan might grab  
a hold of you and you may do some terrible things if you don't watch closely  
but first we have these wonderful statements of Balaam  
which I believe that Balaam was perfectly sincere in making. Mr. Field?  
The lesson for next Monday is Chap 31-36 and the lesson for Tuesday is outline  
in general the Book of Leviticus and study specifically two of its chapters  
25 and 26 and of these two chapters there are simply ~~two~~ <sup>three</sup> questions that I  
want you to note. 1) Write out a general outline of each chapter, t at

doesn't mean getting every verse in but what are the main subjects involved  
 2) Note types of law in these two chapters anything that is legal, what is  
 it civil is it ceremonial, is it moral? and 3) note any predictions of the  
 future in these two chapters.

We were still speaking about Balaam, but we must finish up with him, it is  
 a very interesting subject and there's much more that we'd like to say about  
 his life and about what he said and I hope that in future years, you'll  
 study what he said and the various details of it what I'm sure you'll find  
 of much value but for our present purpose we've noticed the wonderful preach-  
 ing, the wonderful teaching that Balaam presented and then we have evidence  
 in Jude that suggests that his later life was not in conformity with the won-  
 derful preaching that he gave. Now that is true of many a Christian preacher  
 unfortunately in the history of the world it is true of a great many, it is  
 true that many a man speaks just as forthrightly and just as truly in his  
 younger days as Balaam did and then in later years drifted away into seeking  
 his own desires, his own pleasures, his own purposes there's many an instance  
 of it, but this does not mean that these men are lost it is pretty hard  
 to judge in particular cases whether a man has gone along with others and  
 preached the Word as a thing that is popular, a thing that people admire that  
 brings results but without any heart belief himself and has gone  
 back to a situation which his true heart attitude later, or  
 whether a man has lost his out and out stand for the faith and for Christ  
 but was saved and is saved as by fire Paul says we shall lose our reward  
 but be saved as by fire in such a case, and so we cannot judge individuals  
 and I say until a man is dead and gone, don't make a judgment on him whether  
 he's a saved man or not. He should know in his heart whether he had truly  
 believed on the Lord Jesus Christ for salvation and is born again  
 through him, but you can't tell by external appearances, you simply do not  
 know because you don't know his heart, God knows his heart and he if he  
 will inspect his heart and examine, he should be able to know it, we should

be able to have absolute certainty about our salvation, the Lord nowhere says that we can have absolute certainty about some other individual about salvation. Balaam speaks wonderfully <sup>as</sup> ~~as any~~ as any man that ever lived, these two chapters, these three messages are marvelous in their loyalty to God in their declaration of God's power, God's justice, and God's judgment of the necessity of absolute loyalty to him and Balaam repeats over and over of how no matter what they give him he will not go beyond the commandment of the Lord and do either good or bad. After reading these it's hard to believe that he could have done what is contrary to God's will later and yet Jude tells us that he did and so we have to believe it and we can take it as a warning to us as such. Not that we should bring our preaching down to the level of our lives not at all, but we should make our preaching in accord with God's word what God once said and then that we should pray that God will help us to bring the level of our lives up to our preachings and to hold it steady. The part of Balaam prophecy which is most frequently quoted is from the last portion of his message, the very last, in Chap 24:10 and he smote his hands together, and Balak said to Balaam I called thee to curse mine enemies and Behold, thou hast altogether blessed them these three times. Therefore now flee thou to thy place : I thought to promote thee to great honour but lo, the Lord hath kept thee back from honour. and Balaam said to Balak, Didn't I tell your messengers when they came to me If Balak would give me his house full of silver and gold I cannot go beyond the commandment of the Lord to do either good or bad of my own mind but what the Lords says, that I will speak. And now behold, I go unto my people come and I will inform you what this people are going to do to your people later on. This said advertize, it looks like an early form of advertizing but it doesn't fit with the thought at all, the modern English word does not have any application here in this verse. In old English perhaps advertize means to inform you and that's what advertizing should do but in modern usage, advertize is narrowed down to a specific meaning which it evidently didn't have in old English at least it doesn't have in this verse. So

now I go to my people cometherefore and I will inform you what this people will do to your people and this next phrase which is translated ~~of~~ " in the later days" we will probably take time next year in Poets and Prophets to look into this phrase and find its uses in the Scripture, but the Hebrew word exactly which are translated in the latter days are words which mean in the something of days. And the word ~~which~~ which is ~~the~~ used before the "of days" is the Hebrew word aharaim and that word is a noun derived from the adjective aker which means after and the after part you may say is the latter part of the last one but really what it means is the part beyond, the part on the other side, the part that is beyond the other parts, aker means after or beyond. If you say he comes aker me, you don't mean that he's my back parts, you mean that ~~is~~ he is in back of me. The word that follows aker is apt to be that which it is in back of or which it is behind or after or beyond and we have this word akaraim which in accordance ~~with~~ with etymology that which is beyond and it is used in the Psalm where he says If I dwell in the uttermost parts of the sea and you all think of the man going way off across the Atlantic or Pacific ocean until he's only three or four <sup>hundred</sup> miles this side of the other continent and there he gets in ~~an~~ a houseboat or swims around on a raft or something and he dwells in the uttermost part of the sea, but that's not what the Hebrews said, The Hebrews said the akerim of the sea, beyond the sea the other side of the sea even though I go over unto the other side of the sea, even there will the Lord leadeth. You see ~~the~~ the meaning that etymologically fits that is the other side or beyond or after is the one which makes more sense

but now, most interpreters of the Scripture do not as they should take the Hebrew word <sup>and see</sup> exactly what it means and then try to get the interpretation from it, it something ~~that~~ has been left by being used from many many centuries, we would simply adopt that even if they know the Hebrew well, they're apt to adopt that and not go back to that to see what the Hebrew really does say and consequently you will find that writers will say what is the latter days, well that must be the last days before the very end of the age. When we speak of something in the Old Testament as being in the

latter days in the last days it means just before the return of the Christ in the last days and then they find references in the Old Testament that tell about the last days and they say it is possible to use the phrase the last days in such a way as to refer to the whole time after the first coming of Christ and when they find the last days and the latter days that is used right after the exile and they say well its possible to use it in such a way that it comes clear back to the time of the and then they find the last days ~~was~~ used in such a way and they say oh well and finally you ~~don't~~ find that Joshua says I know he says to the elders that after my death in the latter days you will ~~find~~ turn away from God. What does it mean when Joshua says I know that after my death - way on six thousand years or more at the end of the age then you will turn away, or does he mean in the next verse that after my death, you will remain true to the faith for awhile but after a time you will turn away and actually the very next verse tells us how the Israelites remained true to ~~the~~ God as long as the elders lived who had been with Joshua in the conquest but after ~~the~~ their death they turned away and God sold them into captivity. And so the latter days, the last days, you might say can mean time at the end of the age and some will say in this case and then another will think that it was in this one but it's not a very logical way of taking it, and yet the last days, or the latter days include all of these ~~things~~ if you take it that way. But if you take it in accordance with the principle meaning of the word, what it means is here is a situation something is going to happen and then after it, something is going to happen, it is not relating it to ~~then~~ end, but relating it to now and after a length a time something is going to ~~it~~ happen. I think that we've already spoken about- the

45 Chapt of Genesis we've noticed how there that Jacob says that he will

what will happen to them in the latter days and so when I was speaking in another siminary a man who was head of the department there (end of side of record) and I was in the same department and so he asked me to look it over and give some preliminary suggestions a dnd so I looked over the paper and I found that this student took Genesis 49 and he said it is written in order to tell what will happen in the last days, at the end of the age, now what does it say, and so he took up each verse and showed different commentatörs, some this way, some that, some the other and he came to the conclusion that we con't know what any of it means, it doesn't mean anything leteral anyway it's just great spiritual truths there just as well not be any and there are those who interpret prophecy that way. It never says anything but what you know already, it just great spiritual principles you already know written in a language that nobody ean understand and therefore wt would have been just as well not to have any well of course you take that with a passage like that and then you go on and take all the predictions of ~~Christ~~ the return of Christ, of His glorious reign afterward and you interpret them in such a way that they mean nothing at all, they don't mean anything but what you find elsewhere and the conclusion is prophecy never gives you any knowledge, this is directly contrary to fhe teaching of the Apostle Paul who said all Scripture is profitable for doctrine. It didn't say merely the didactic portions of the New Trstament, he said all Scriptures as profitable for dictorine, but in this particular case, I think the fundemental error which has ~~led some~~ misled somany commentators is the fact that when Jacob says to his sons in chap 49:1 I'll tell you what will befall you in the last days they take that word last days as really what it means in the English, instead of looking at the Hebrew what will happen to you after ~~it~~ a time and as you go through the verses you will find that in the case of a number of them we know exactly what happened to the tribes after they came in to the land of Palestine exactly as what is described here exactly and in the case of others we do not know but as a matter of fact we don't know a great deal



about the history of the tribes in Palestine. During that long history after the Israelites came in to Palestine there are thousands of events that we don't know anything about. The Scripture goes through and tells us those of them that are vital in the history of God's relation to the people of the ~~the~~ and the preparation of the coming of Christ and therefore ~~it is~~ it is, I would say definitely if we knew the whole story of those days of those years we would see how everything in Genesis 49 followed exact fulfillment in something that happened in the life and career of one of those tribes of those tribes in Palestine, and some of them would say, we know exactly how they were fulfilled, the sceptre shall not depart out of ~~Israel~~ Judah nor a lawgiver from between his feet until Shiloh he whose it is shall come until the one who is entitled to reign shall come, now how did Jacob know that David would become king of Israel? It is a prediction of David a clear prediction of the fact that David becomes a ruler and comes from Judah and that they continue ~~the~~ their successors - continue as children of Judah and the statement of Levi there, that Levi I will divide them and Jacob and scatter them in Israel, the Tribe of Simeon was given the southern ~~the~~ territory which was a nice land but was exposed to the enemy and they soon drifted out and disappeared the tribe being scattered in Israel, Levi on the other hand who followed God in the ~~the~~ wilderness they were not given an area in the first place but were put throughout Israel as God's representatives. Instance after instance it is easy to see how the word was fulfilled in their time in Israel and probably would be easier with the rest, easier if we had the full story, well now then, why not take this word as the Hebrew expresses it ~~and~~ instead of taking it as the English has expressed it following the Latin and the Greek which it does not seem to give a very good rendering, the Septuagint renders it the last days and it does not give the idea of the original where it is difficult to translate from one language to another anyway, but it certainly doesn't fit in a great many of these cases, the phrase is taken up in the New Testament, the

phrase which is familiar to people from the Septuagint as the New Testament and we have the question where the phrase is used Does it represent what the original meant in the Hebrew or does it represent what these Greek words mean being now taken over and used in the New Testament in this sense, the sense of the Greek word. It doesn't matter which it means because when you get to the New Testament most of the uses do refer to the end of the age but in the Old Testament comparatively few. Question As far as I know all the translations and all the simply follow the Septuagint, but it doesn't make sense in Gen. 49 and in Joshua and in case ~~case~~ after case, of course you can think of this as you want, yes you can make ~~after~~ sense ~~of~~ out of it this way, just as some people seem to think that before Copernicus that people were rather stupid in not realizing that the sun was the center of the universe instead of the earth, they weren't stupid they were brilliant, what they did was taking the earth as the center, they studied the planets and saw how here's the earth and earth's this ~~planet~~ that goes around this way and here's this one that goes around this way and this planet goes fast up here and slow down here and they worked out the system with all sorts of mathematical formulae and they could tell you exactly where any year any time any planet was going to be and the wonderful system that they had worked out explained just how the planet moves in this direction and speeds up here and goes along and slows up here but its all according to a regular system of formulae which was very involved, it took great deal of time to figure out but Copernicus suggested the very simple idea that if you assume that the sun is in the center instead of the earth then instead of the planets sometimes going fast and sometimes slow and going in these strange elliptical arrangements that they go in more or less circular courses around the sun and at a ~~rather~~ uniform rate~~of~~ of speed and it made so much simpler an explanation that people didn't say that there's any proof that the earth is in the center instead of the sun, the sun's in the center instead of the earth, but they said that it made a much simpler explanation and consequently

it is most likely to be the true arrangement and it works out without all these complicated formulae. Well now here, you could take all this complicated arrangement if you wanted to say that it means the last days but if you take the Hebrew as it stands it's very simple

Questions. There's no way to tell, because the predictions which the Old Testament gives which relate to the time before the coming of Christ are not quoted and consequently the New Testament writer might have gone back and said He predicted this and this happened but he doesn't in anyone of these cases. He describes them as still ahead and he refers to them and gives the quotation and his interest is in showing the exact fulfillment of the Old Testament statements that he doesn't go into

The Septuagint translated this way, it doesn't mislead people about these particular things, the New Testament writer doesn't sit down to give you a full complete discussion of particular Old Testament passages but he tries to show you how they relate to his situation, how they advance the events which he's describing and he interprets them truly and correctly, but not completely. He doesn't attempt to do that. ~~And~~ And when he speaks of the last days that of which he speaks is definitely the last days because that is the only thing the New Testament does predict beyond this is that which we call the last days. Question.

If you want to say the last days is days that end at the end of the age and start anywhere you want to you can say the last days started with the flood because you can think of it as going through from the flood right on up to the very end but you talk about things that happened right after the flood and call that the last days and on another time you can call the last days that which happened after the first coming ~~of~~ of Christ. Another you can call the last days that which happened in the last ten years before the end, another you can call the last ~~that~~ days what happened after the Israelites entered Palestine, you can take any point and say this is the last days if you consider it going clear to

the end for after all, you're not talking about the end, you're talking about the beginning of this period you're speaking of. If you want to take it that way ~~it is~~ it is just like assuming that the earth is in the middle you can work it out in wonderful mathematical formula, it's perfectly all right, but the other is a much simpler way, to say as the Hebrew word said It is that which is beyond days that which is after a while and of course you see how well it fits with the Psalm across the swirl or across the ocean instead of going and living in a houseboat somewhere in the ocean the uttermost part of the ocean. See the word makes much more sense and the word from which it is derived aketh is used regularly of that which is behind ~~it is~~ me, not that which ~~is behind~~ is a back part of me, but that which is behind me. Further up we find that Balak uses the word in a place to mean the same thing, He says, let me die the death of the righteous and may my akareith be like his. Well does he mean may I die the death of righteous may the last part of my life be like his, or does he mean let me die the death of the righteous and may that which is beyond death be like that which is his? It seems much more reasonable to think that that's what he meant that he is referring to what follows death rather than that which is just shortly before. Question " Hebrew word ( ) at the region, you see it is derived from ( question 11½) I don't know whether we should take time for this right now because; you better look it up ch. 2, vs. 3 II Samuel - the word here used is not akareith that we are just speaking of, but it is the plural 13 now I don't know what to use in the English smote him with the back part of the spear, the back part instead of the sharp side, Abner with the hinder part of the spear smote him under the fifth rib, that the spear came out behind him; and he fell down there, and died in the same place; and it came to pass, that --- or did you mean the latter part, behind him? Do you mean whether the behind him means his last part or means after

(laughter) (end of record

that part of him from that which is I would think the latter  
part means that rather than that the was in  
the latter part of him, but the first part of it, the hinder part, I don't  
know what that means. I don't know why a man would turn his spear around  
and hit a man with the blunt end and I don't know what it means. It isn't  
but it is derived from it I don't know what  
it is, I will have to look into it. (question 3/4) Yes, but it takes an  
awfully big blow to make it actually go clear through and to do it with the  
blunt part so that it would come through, maybe that is right, I don't know  
but at least I don't think that this proves the common inter-  
pretation of or rather than the last part of (question 1 3/4)  
Yes, but let us bring that up a little bit later because this section that  
I have just began was introductory to the question and I would like to  
discuss that question, so will you bring it up later? The reason why I  
was speaking about this akareith was not because it deals with,  
not because it introduces you to Old Testament in general, for we  
will do that next year in the prophetic books, but because it occurs here  
in this phrase and misleads you if you do not the meaning  
of the word or at least notice the parallel to other passages in the  
Scripture which deals with compare it to deal  
with times only a few years after so that as we go on in this pas-  
sage this last great prediction that Balaam made, vs. 15, Balaam took up  
his and he said ... Balaam the son of Beor hath said, and the man whose  
eyes are open/hath said: He hath said, which heard the words of God, and  
knew the knowledge of the most High, which saw the vision of the Almighty  
falling into a trance, but having his eyes open:.. Now he stresses here how  
it is from God and God has given it to him and it is something that he  
wouldn't know himself but it is from God and therefore should be believed.  
And the reason he does all this, of course, is because he has previously been  
blessing Israel when Balak wanted Israel cursed and that was bad from Balak's

viewpoint, I mean it is not the most awful thing he could do, but

I am going to advertise you what this people will do to your people

. If you say, if someone were to say to Roosevelt if you at Yalta agreed to give Stalin a third of the world go on and conquer many other countries. Well, someone will say, that is too bad, that is unfortunate, we are going to be great and conquer all of this, it is ~~going to be~~ too bad but then, after all, Roosevelt might why shouldn't he get the but suppose he had gone on and said, if you give this to Stalin he will go on and he will drop atomic bombs on the U.S. and perhaps conquer the U.S. You'd feel very different than if he had merely said that he would conquer different countries. You shouldn't perhaps the Chinese and the Bulgarians and the Hungarians and the Poles and the etc. and a dozen other countries and subject them to tyranny and terror and misery is a thing in which we shouldn't sit by 4 1/2

but to say that our own country might be would arouse ten times the emotional feeling on the part of everyone that . And the Constitution of the U.S. says that a person cannot make a treaty except with the consent of the Senate, yet all the promises and agreements that Roosevelt made at Yalta, the Senate probably felt, oh a few of the other countries, we won't worry, but when they thought it actually involved this country, they probably would have made a fuss about it right then and said we have got to be consulted on these things <sup>1/2</sup> and the constitution requires we do. Well, now Balak here, hearing Balaam tell that Israel is going to grow great and be strong and conquer many nations, he heard all that, and he said, my I wanted them to curse them and he is blessing them, but that is not nearly the reaction if Balaam had said the people of Israel and going to conquer Balak's people, are going to destroy the people, or to overwhelm the people of Moab. That would be different wouldn't it? And consequently in the previous prediction he does not ever specifically say that, he doesn't go that far, but now at the very end, Balaam says, I am going to tell you what

this people will do to your people in the latter days and having made that statement he in vs. 16 stresses the fact that what I am going to say now is what God <sup>has given</sup> ~~is doing~~ and I can't help it. I have fallen into a trance, I am not able to ~~hope~~ do what I feel 6 but my eyes are open, I see the facts that He wants given, so now he goes on to advertsie to Balak what will be done; Israel will do to Moab and to the different people connected with Balak in the latter days. Well, now what is his answer? vs. 1<sup>7</sup>~~0~~: he says, here is what I see.... ~~but/bt/shall/come~~ I shall see him, but not now: I shall behold him, but not nigh:... that is to say it is after a time and it is after quite a time. It is not immedi- ately, it is not next year, and it is not hhe year after, and I am not talking about Joshua's conquest, Gideon's conquest, I am going on at least a cen- tury or two. I behold him not now.... there shall come a star out of Jacob, and a Sceptrre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. And Edom shall be a possession, Seir shall also be a possession for his enemies; and Israel shall do valieantly. Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city..... And so he predicts. He says, I am going to tell you what is going to happen to your people after a time by this people, what this people will do to your people, not in your life, not now, the Israelites aren't going to conquer you, but after a time something is going to happen. What is going to happen? A Star out of Jacob, a Sceptre will rise out of Israel 7 3/4 will rise out of Israel and will smite the corners of Moab and Edom will be a possession. These other countries names are mentioned, of course, but Edom and Moab are the two great powers that he says are going to be con- quered by this Sceptre which will come up out of Israel. Now those of you who were in the class last semester studied the descriptions of a con- quest of Moab and of Edom and who was it that lead in this conquest? Who was the conqueror who conquered both Moab and Edom. David was the king under

whom they were conquered, Joab was the head of his hosts. David was the king, the Star that rose out of Jacob, the Sceptre that rose out of Israel,

went on a long period under the Judges in which the Israelites would occasionally drive back ~~at the backs~~ of one nation of another. They would be in captivity and they were given their freedom, but they never thought that they would ever conquer any other nation. And then came the reign of King Saul and the Israelites were independent and sometimes under the Philistines, ending with the Philistines completely overrunning the land and who would think that out of this people, barely maintaining an

existence, 9 there would come a ruler who would be able to conquer the mighty nations of Moab and Edom and make them a possession subject to Israel. Who would think that would ever happen? But Balaam said to Balak, I am going to advertise you what this people will do to your people after a time and so a few centuries went by and then David came and David learned how to fight in a technical way which was unknown to ~~his~~ Saul, his previous successor. He may have been just as brave but he didn't have the technical knowledge that David had and the armies of Israel now altogether gained their freedom from the Philistines, but as you study carefully in II Samuel went on and conquered Edom and Moab and made them a possession, and Moab and Edom remained a possession for some time after David's time finally Moab gained his freedom, but Edom was held in subjection for a long time after Moab gained its freedom and finally did also gain their freedom. Well, that, then is what is predicted here and it is precisely and exactly what is predicted and was precisely and exactly fulfilled. (question 10) Yes, it described his vision, in his vision, he is looking forward to it.

it indicates that he looks forward to it and sees them, but not right immediately

Israel is not going to rise up and destroy Moab and Edom now. It is going to fight its way up to Palestine and conquer Palestine, but later on, not immediately but after a time the Star comes out of Jacob and a Sceptre comes out of Israel and smites the corners of Moab and of Edom also is going to be-



come a possession which means that Edom will be a possession . And then in ch. 24 it goes on down and tells how other people, the Amalekites, the Kenites are going to be conquered completely. The Kenites are going to last up until the Assyrian invasion vs. 23. He goes on and pictures the future going up clear to the Assyrian invasion here in vs. 22. Well, now as you see here is a beautiful phrase, a Star out of Jacob, a beautiful phrase, a Sceptre out of Israel and David was a Star and David was a Sceptre, David was a ruler, he fulfilled those things. He was like a star, he shot suddenly out of Israel that was . He shot out to the extent that he conquered all these territories very quickly and was never expected in his time, a star king, a scepter rose and conquered these nations round about . It was exactly and literally and completely fulfilled. Now, of course, the Scripture tells us later on that David is going to have a greater son who will follow him and will sit upon his throne, who will rule and it is altogether proper to say that would be said of David can naturally be applied if we want by analogy to David's/ greater and David's greater was even greater than David in all and will fulfill the wonderful promises of David. So if you want to use this in a figurative sense of Christ, there is no harm of doing it, but we should notice that the direct literal application of it is to David and that is all that it necessarily contained in it and it is not here in the context a prediction of Christ, but it is a prediction of David. I think that is right. The O.T. is filled with predictions of what is going to happen in the next few centuries here there and the other places and if you wanted to go through those and whenever you find a word that sounds like it might be taken out of the context and apply it later on and just leave those applying to situations in those times which you cannot twist to apply ~~the/br/de~~ to Christ in some way, why it is not a reasonable way to interpret O.T. Scripture, but if you take any of the <sup>pre</sup>ditions applying to those days, as many of them clearly do, then this one is specifically saying what that people will do to your people and it describes exactly what David did do, it is 13/2

13/only reasonable to say that is the fulfillment of the prediction. (question 14) I would not express it that way. I would say that it had its full and complete fulfillment in David, but 14 that David is going to have a greater part than it is altogether reasonable to say that anything that is said about David has an application to Christ, but to take the prediction as a direct application to Christ, is certainly 14 1/2 (end of record)

asked about the matter of Balaam being a worshipper of God and yet not being described of one of Israel's and it is something which may seem strange to some of us and to some of the Israelites who had anything that is not in the direct described here which is nevertheless described as worshipping the true God and we find that Peter could hardly realize such a thing. It just didn't seem to him possible. How could it be that

could be worshipping a true God when he wasn't a member of the race of Israel, he hadn't been circumcized and made a member of the race of Israel, and how could it be and he didn't want to go and see him and God gave him a vision and God said that that which God hath cleansed and when he came up there and met Cornelius, we find that in Acts 10:34, Peter said to Cornelius, Of a truth I perceive that God is no respecter of persons; But in every nation he that feareth him, and worketh righteousness, is accepted with him. Peter then was amazed that God was dealing with people who were not even yet circumcized and Peter didn't say, I see that the old dispensation is coming to an end, it used to mean that you had to be a member of Israel, but I see that now God is going to extend his mercies to the Gentiles. That is all true, but that is not what Peter says in this passage. But Peter says here is not something that is a new change but something that is a revelation of the character of God. I perceive that God is no respecter of persons, but in every nation, he that feareth him and works righteousness is acceptable to Him and then he goes on to say,

The Word ~~of God~~ which God sent unto the children of Israel, preaching peace by Jesus Christ .. I am going to give, ~~not that~~<sup>and</sup>, of course, in the Old Testament we have Abraham who was not an Israelite recognizing there something whom Abraham recognized as his God. We have Job described with no mention of any relation to Israel or the Israelite covenant, or the Israelite sacrifice on the part of Job. We have here this case where Balaam was a worshipper of God and therefore we have to say that what Peter recognized as being a truth is a fact that God in every nation those who follow him but that it is not the 3 on the nation but the nations turn their back on Him and the world as a whole turned originally turned its back more and more, little by little on Him until God gave his revelation of Israel in order to keep alive the knowledge of His truth which people had put out of their minds. But God 3 in a different way than through the Revelation of Israel, but this we know that there is no other name under Heaven whereby man can be saved but the Name of the Lord Jesus Christ. And if a man like Ghandi comes and hears wonderful but says, no, I will not accept Christ as my Saviour. I will take some of the great ethical lessons I get but I am not going to accept Christ as my Saviour and turns his back on Christ and then goes on, even though he has some wonderful ethical teachings and has some very fine spiritual ideas which he tries to connect up to the old India teachings and goes on that way denying Christ, there is no suggestion anywheres in the Scripture that such a man ~~is~~ is saved, but every suggestion to the contrary. (question 4) He came from the river of his people, the river of the land of (question) This people and your people, but now I am going back to my people. That is if he had gone to the Israelites, we have a right to read into that that that is what he meant, although until afterwards, but what he did and it isn't what say. There is one interpretation he might have meant by it if he wanted to conceal from them the fact of

he was going to them and yet actually had it 5  
 (question ) You sometimes hear it said that in China there is a memory  
 of the original revelation in that the 5½ and  
 made the sacrifice as to the God of Heaven, but that particular thing I  
 would recommend you not to repeat as evidence of the preservation of the  
 original revelation becaus when I heard more details on that, I found that  
 there were four offered, and I forgot the son of  
 or the son of but there are these four altars and the emporor made  
 sacrifices on each of the four altars and Heaven was not the leading one  
 of the four, so that is a case where a missionary had a sort of half-know-  
 ledge of and to take alone, it sounds wonderful, but it does  
 not actually prove any by the emporers of God (end of lecture ~~the~~)

the book of Joshua and specific study of the 1st two chapters., the general  
 survey of the book, just the main divisions, and then of course, study the  
 first three chapters for Thursday. Answer the questions about spiritual  
 lessons etc. Yesterday, we discussed somting about Balaam being one who was  
 not of the family of Israel, and what it meant, looking at references from  
 Ac<sub>t</sub>s and from the O.T. as to people outside the covenant of Israel. We  
 looked briefly at the question of how God's some-  
 thing of how he knew what God's will was and what we might know about it to-  
 day. We went on to the matter of the last days of Moses and we looked at  
 a, the appointment of the successor and we mentioned b, the addresses of  
 Moses that the addresses of Moses in the book of Deut. are recognized by  
 students of literature as being of very high quality, from the viewpoint of  
 oratory and literature and ~~expe~~ are absolutely oustanding. We notice that  
 the first address is b:6-4:40. In this address Moses makes a survey of the  
 past history of how God has lead the people, particularly how he has lead  
 them in the wilderness and shows them how God has been with them leading  
 and blessing is an intertroduction to his exhortation that the people should  
 follow him and should be true to God even after Moses is gone. The second

address in ch. 25 - 26~~7~~ begins with the repetition of the 10 commandments, the basic law of Israel and then continues with a discussion of various laws and distressing these laws. That's very different from the book of Leviticus. The Book of Leviticus is the book of law for the priests, it is the levitical book and in it it goes into minute detail on matters which are to be available for knowing exactly what to do under certain circumstances and particularly the matters that concern only the priests~~x~~. In Deut. here he is speaking to all the people and trying to impress on their minds the vital features of law that is necessary that they should know. It might be very much for someone to make a speech to the people of the UnS. be sure to get your income statements in on time and be sure to fill one out if you have any income and a few things like that, but when it comes to going into the precise details of the Income Tax for a person in the month of June to make a speech to the U.S. <sup>discussing these things</sup> would be an utter waste of time. Nobody would remember it by the next March. It would have absolutely no value to put them down in a book for people to study when the time comes is valuable. In June it would be worth while to stress things that you want everybody to know and remember, but particular detailed regulations should be studied when the situation arises without have it much place in a fairwell address as Moses gave it. And so you have a striking difference, this book of Deut. and the Book of Lev. There is a great difference apa . Moses is here giving oration to the people urging the people to be true to God after Moses' death and so he takes particular laws that people might be tempted to forget or to lay aside on account of the natural deprivity of human nature or on account of the laziness of human nature. He takes these and stresses them and urges them to follow these laws and to remember them. And so 25-26 is what the name of the book means, Deuteronomy, the giving of the law, but it is not a second giving of the law, it is a repetition driving home , a stressing to people's minds. Well, there is a third address in ch. 27 and 28 in which he tells them how after they go into the Promised land they are to make a cereomial upon Ebal and Gerezim in which they will

provide the curses upon the people if they leave God and blessings upon them if they follow Him and these various measures to drive home to their hearts and minds the law that God has given. This is, after all, one of the great purposes of the church services and of all of our religious faith. Our one purpose is to teach the great purposes to drive home to our minds, to impress upon us, then as we mention the brief address of the ratification of the covenant in ch. 29 and 30. Now we call this a repetition of the law, the second giving of the law, but it should be noted that it is not merely a repetition. There is a difference and the difference is partly due to the situation, and that is very, very vital, but that is to the fact of its being an oration to all the people rather than a book for people to look up in, although, of course, it will still have that latter point develop it, but there is another, the law was originally given in the 2nd year after leaving Egypt in the first month of the second year. There were at Sinai and the law was given. Now, in the 40th year after leaving Egypt that Deut. is given. 40 years have passed and in the course of 40 years there may be some change in the law naturally. There may be some matters on which civil law which would experience

desirable to put it a little differently or to change some aspect and stress some other features. 40 years has gone by and that is very important, but it is very important <sup>more</sup> for another reason than simply a lapse of time. <sup>13</sup> you a law that Moses gives on the 40th year after leaving Egypt would be quite different in some regards from a law that is given to the people at the beginning of the 2nd year after leaving Egypt. Why should there be any difference? How many would have an immediate answer that you might give? I hope that there are no backsliders back in there, but there are quite a few in this room, and everybody would realize it that in the 40th year, the 40 years of war and the is almost at an end and the second year the wilderness journey is at its beginning and why would this make any difference to the law. Supposing that you were in the heart of

Africa going through the jungle. Would there be much point in your learning traffic laws? Would there be anything gained in your learning how far ~~1/2~~ away from a fire plug you are allowed to park? 14 1/3 that you are in Wilmington, living here, would there be any point here as to just what arrangements you should make in setting up a camp, where you should get your drinking water, up stream or down stream, and so on? If you are out in the wilderness, those rules are very important, if you are here an entirely different group of rules are important. The moral principles are exactly the same. There can be no change in the moral law. The ceremonial law by virtue of ~~it~~ its purpose is not apt to be much change at the end of the wilderness journey at the end as it is at the beginning. It is possible that there may be some changes in view of the but the civil law was apt to be by being given to a people who are soon going to be living in settled towns instead of living in the wilderness as they had done for 40 years. (end or record)

of the entrance into Canaan and these may be put under 4 general heads.

1. Matters of Phraseology towns instead of previously men-

tions of the camp. The law is given at the beginning of the wilderness Journey and there was no particular reason to talk about towns. They are not going to be in towns in the near future, but they are living in these camps or near the camp and so they often refer to the camp. Now they are going to be in towns before long and now they refer to houses and towns and city gates and the various things that are important in towns. There are these vital changes in phraseology showing the near approach to Canaan. Now, of course, there are those who will say that these references to towns so this wasn't given in the wilderness at all, it was given to people who had been living in towns for many years. Now, of course, there is no point to an argument like that. It would be a very strange kind of law given to people who were in the next couple of months going into the land to live in towns, they would put a stress on the camp, would be a very silly kind of a law to give. Well stands it is given to tell people how to live who are just going to go into Canaan and it sounds exactly like that for the previous law has given stress upon life in the wilderness. Now a second point there are minor changes of law to adopt the situation to the new circumstance. All the animals were supposed to be brought to the door of the tabernacle to be killed for food. In the wilderness all the animals were to be brought to the door of the tabernacle to be killed for food. Everything was under direct supervision. You could watch for sanitary provision etc. very definitely and very easily and, of course, the 2 was all in one place, it wasn't very far to bring them in. But when they get into the land of Canaan, it might take three or four days to walk to the tabernacle, that would be extremely and so we find that in the new law they are told that they are permitted to slay animals for food in the town in which they reside. In the wilderness they are told that firstlings of animals must be offered to God on the 8th day. In Deut. they are told that the Sacrifice may be postponed until the owner comes up to the sanctuary.



at the annual feast. There are similar instances where you see that it is given to a people prior to be scattered over the earth instead of a people encamped close together. #2. In Deut. we find particular interest in the classes, the Levites, the strangers to protect them from oppression and from trouble. Now in the wilderness when the people were altogether, Moses had supervision to his representatives over everything that happened. When they are scattered about in the land and have no radio and no telephones, it takes two or three days to get communication from one section to another, it becomes very important even as it is important now to have provisions that will protect these people as they are scattered out in the wilderness. In the wilderness the Levites are altogether and it is easy to protect themselves under those circumstances and they are under Moses direct supervision. In the land the Levites are to be scattered through the land here and there but only a few together it is very easy for the people in the different areas to forget what they owe to the Levites and how they should treat them. It is necessary to stress this. It is necessary to stress what is to the relation to strangers. Suppose you have a hundred strangers in the camp, 100 foreigners, a hundred visitors, they are altogether in this big camp. Moses has supervision over the whole thing, you can be sure of that if any trouble comes or any difficulty comes from these strangers, you can be sure that Moses knows of it immediately, he is in a position to protect them, furthermore they are altogether probably as they are not in any particular danger of mistreatment anymore than anybody else. You get the people scattered out in hundreds of towns. If you have a hundred strangers in the land they are apt to be one or two to a town and it is very important then that the people understand what their duty of hospitality is towards strangers because it is very easy when you are in a land where you are the only one in a large area, if you are not careful, it is very easy to get into trouble. The law for protection of strangers and orphans, protection of people who might have killed someone by accident and the friends of the person that they killed would

of course, naturally be very indignant and the person might be subject to people who might kill him first and think about it later. Now that condition wouldn't happen when they were all in the big encampment. Moses had control over everything. The minute that any crime of violence occurred, his representatives were right there on the spot to do something about it. If you have the people scattered around on little farms and in towns up and down the land of Canaan, and you don't have that same supervision for them, and it is important that it be stressed what is to be their attitude towards

. Now these are three marks of entrance to Canaan. The 4th might be put under the second. It is really a part of the second, but it is sufficiently stressed in one chapter of Deut.12, it is worth remembering the chapter in this connection. It is sufficiently stressed there and sufficiently important in the future religious history of the people and sufficiently important in the history of the higher criticism of the country to be noted particularly as a separate point, and that point is, an insistence upon the fact that there is to be one altar where the sacrifices to God are to be presented. One altar, one place where they sacrificed. Now, of course, in the wilderness they sacrificed at many places. In camp it was in one spot and they sacrificed there. The encampment moved and they sacrificed there and wherever they encampment was, they sacrificed. The Sacrifice was always under Moses direct supervision, it was conducted by Aaran and the preists, it was in the one place, it was, there was no danger of great diversions of habits ~~of~~ developing, as two places would be widely separated from one another, there was no danger of utter misunderstanding etc. It was altogether there, naturally in the wilderness. There would have been no point at the beginning of the wilderness journey in stressing, now remember, all your sacrifices are to be done in one place. It was just there together, it was just naturally in one place. Moses had supervision over them. Now they would be going into the land and would be scattered up and down. What are they going to do? Are they going to have a little altar for every town? Sacrifices everywhere? Or are they to continue to have the

us~~er~~enity that they had in the wilderness. Well, Deut. gives an answer to that, of course. The question arises as they get up near Canaan, the answer is given before the need presents itself there. Moses said you are to sacrifice in one place in the land, a place where God puts his name is to be the place where the sacrifices are to be carried on. It is to be a centralized worship. They are to have their ceremonies annually in which they all come up to this one place. After all, it is not such a tremendous land but what they can do that. They can all come up annually and some of them more than once a year to this place and the sacrifices and the headquarters of the religious observances can be in the one place and so he devotes one~~s~~ chapter, ch. 12 to stressing this. Now, some people have thought that that was the whole purpose of Deuteronomy. It is not. It is confined to this one chapter. You have little, or nothing elsewhere about it in the book of Deut. But it is strongly stressed in the one chapter, it is important and it was an important mark of the near entrance to Canaan. Now, I hope that anyone in this class that <sup>has</sup> ~~does~~ not have the Pent. course last year will, next year, when we take this up in the Pent. course be ~~be~~ fully aware of what we have just said about the importance of the one altar in Palestine and its place in the Book of Deut. All those of you who were in the Pent. course last year, will be, of course, be prepared on our final exam to discuss fully the importance of this in relation to the whole question. (question)

9 $\frac{1}{2}$  No, that is not exactly what I meant to say. In the wilderness animals slain for food were brought to the door of the tabernacle and in the <sup>towns</sup> ~~the~~ they were slay for food, but sacrifices had to be at the one place. Now, of course, in the wilderness, you distinguish between sacrifices and the slaying for food because they were all slain at the one place. They were all under the supervision of Moses. But in the town, they can slay, naturally, you can't make them bring all that they slay for food up to the one place, it is too far, but the sacrifices are all to be done at the one place. (question 10) Size of the camp, No, I don't know how large it would be, but still it might be 8 miles across, but it wouldn't be too far to

bring their animals to kill. It would be a little bit of a journey, but not bad, not as if you had a hundred miles. There is no trains to carry it back. Well, now, those are the four features and they are very important and the 4th one, but they are all important in connection with the understanding of Deuteronomy, and they are all important in connection with the critical problem and especially the 4th. Now C is the Death of Moses. This was small b the addresses of Moses and now c we have the death of Moses which occurs at the end of Deut. and it tells about his death and it gives an estimate of his life, and it tells how no one knows where he was buried and this had been a big problem with people. The death of Moses here, how could Moses write the story of his death? How then, can you believe that Moses wrote Deuteronomy? How can you believe Moses wrote the Pent? How can you believe Moses wrote anything? Well, I think that it comes from much later times from people's imaginations. Well, of course, we don't have to say that Moses wrote the story of his death. We can believe that Moses wrote the Pent. and if we want to think that ~~Moses~~ Joshua wrote the story of his death after he died, we can believe that if we want to, <sup>The Bible</sup> ~~but that~~ doesn't say that Joshua didn't write it, but it doesn't say he did. And if you believe that Moses wrote all the Pent. except this little section at the end which was added afterwards, in fact, even if you believe that an occasional sentence was added for clarification here and there in the Pent. it does not affect the Mosaic authorship as a whole, but I don't think that there is any reason why ~~we should~~ it is necessary to believe that. What information do you have in this last chapter that Moses didn't know before he died. God said to Moses you are to go up into the mountain and there you will die, ~~the~~ the chapter says so Moses, a servant of the Lord, died there in the land of Moab according to the word of the Lord and he buried him in a valley in the land of Moab over against but no man knoweth of his sepulchre til this day, and Moses was a hundred and 20 years old when he died. He probably knew that and his eye was not dim, now his natural for and the children of Israel wept for Moses in the plains of Moab 30 days so the

days of weeping and mourning for Moses ended and Joshua, the son of Nun was filled with the spirit of wisdom .... And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face, In all the signs and the wonders, which the Lord sent him to do... Now you may think that these statements about unto this day and ~~they~~<sup>ere</sup> arose not one, means that these words were added long after, perhaps they were, but I do not see any difficulty in believing that God told Moses that was to be the situation and permitted him to write it. I don't believe that we have to ~~write it~~ believe it one way or the other. I don't see how it affects the Mosaic of the Pent. (question 14) Moses, I think undoubtedly had scribes ~~write~~, I don't think that, he may have written some of it with his own hand, but to say he wrote it all in his own hand, I think is very unlikely with all the work he had to do with the oversight of all the people and all this it would seem to me very unreasonable that he would fail to take advantage of that custom so prevalent in Egypt of having that he dictated to, but it would seem to me almost certainly that he would have been giving it to others to do the actual mechanical writing. (end of record)

or he may have given it to them as God said what would happen or Joshua may have told them what to write afterwards. After all he was in control after Moses' death. Now VI is the Book of Joshua and in the Book of Joshua A. Is the Conquest of Canaan. (question 3/4) Yes, I was just thinking of little c which came under 4 the last days of Moses which was under 5, the Wilderness Journey, and this is Roman Numeral 6, The Book of Joshua and in the Book of Joshua, A is the Conquest of Canaan and we have that as subject A under the book of Joshua because it does not describe the whole book of Joshua but by Thursday you will all know just how much of Joshua it does describe and what else is in the book. 1. The new Leader. We have already told about him briefly. Just for purposes of we will put him in here and tell a little more about it. What was the training of the new leader? Was he a man untried, simply taken from and put in this position of great

responsibility, no, he was one who had lived with Moses and worked with Moses and Joshua was fairly familiar with Moses' methods. He was well trained. Was he a member of the tribe of Judah? The sceptre shall not depart from Judah. Joshua, Was Moses a member of the tribe of Judah? What tribe was Moses from? Everybody should know, of course, that Moses was of the tribe of Levites. Not everybody would be expected to know which tribe Joshua was a member of, but Joshua was a member of the ~~tribe~~ of Ephraim, the most important son of Joseph ~~through~~ second in age. And from the tribe of Ephraim came Joshua and he is the new leader to bring the people into the Promised Land. His selection was according to the Lord's definite word shortly before Moses' death that is something that had been pre-shadowed long before when he had been working with Moses and leading under Moses and had taken a prominent part even though <sup>of</sup> no definite fixed responsibility or authority. Now what is the relation ~~to~~ of the new leader to God's word? Moses had already written under God's command a large portion of the Word of God. Five books of the Pent. Books, of which a portion of it we study a great deal of in our Sunday School and other portions we hardly look at. But the book of Deut. ~~the~~ one of the greatest books, we look at very little, but it is all very important. It is the foundation of the word of God and it is that of which God speaks to Joshua ~~and~~ when he says in Joshua 1:8, that verse that would be good for everyone to remember. It would be a good verse to memorize, to remember, and above all to observe in your life. Of course, you would take it as applying to the whole Bible. Joshua could only apply it to the first five books because that was all that was available to him. His relation to God's word then, Josh. 1:8. Then it is interesting that he is given a charge as he is installed, the Lord gives him a charge here and the charge contains in verses 6,7,9, and 18, four different verses an exhortation to be strong and courageous. Joshua had been second. He had been doing what Moses said. Now he is in the position of leadership and authority and his attitude will communicate itself to quite an extent to the attitude

of the other people. Then he was subject to Moses the proper attitude for him was one of respectful observance of Moses and trying to carry them out. Now that he is in command and the proper attitude is one of courage, one of strength, one that will inspire and enthuse the people. As an underling, it was his purpose to inspire them to follow Moses and to be obedient to Moses as the leader he should inspire them to courage and to loyal obedience to God and so he is commanded in these four verses that which is tremendously important for him and for the whole campaign. Be strong and be courageous, have not I commanded thee. Be not afraid, neither be thou dismayed ~~for~~ the Lord thy God is with thee whithersoever thou goest. And exhortation to be strong and courageous is not simply whistling in the dark. It is facing a difficult situation, but it is not facing it alone, it is facing it with God and if God is with you, you can face anything and if you are doing it alone, you are in difficulty no matter what it is you attempt to do. You cannot tell what tremendous errors you will make, or what difficulties you may run into if you leave Him out of account, but with Him, we can all follow the command here to Joshua to be strong and courageous. Now #2 is the general plan of campaign. This is something that I think is important for us to look at now. The land of Canaan is attacked. God could say to the people, march up into Canaan, I will cause that all the people will drop down dead and follow you. I will do better than that, I will lift them up and remove them out of the land. When you come in there is nobody there. There is all these wonderful houses, lands and everything and you must take them over and these wicked Canaanites are gone and the land is yours. God could have done that if he chose, but the Bible is not a book in which we have God's picture as doing all sorts of things that are utterly contrary to the normal working of this world that he has established. The Bible is a book in which God leads his people within this world the situations of this world and gives them strength to do the things that he wants done and occasionally he performs mighty works as a not to accomplish the works as a rule, but to give them a special sign that they will find it easier to

believe on Him and know that it is actually He that is acting and consequently he did not do that. God gave them strength to take the land and He gave them wisdom in entering into it and Joshua was a man with a spirit of wisdom and he proceeded with a reasonable plan of campaign to take the land. They did not simply march in and say, now God is going to open it up and we will walk into it, but that could have been done, but that was not God's will, it was not the way God did it. Instead of that, God had that they should work according to a reasonable plan of attack. Here is a map of

before the conflict. Now you remember that down here in Kadesh-Barnea, there is a question... you don't need to see the date because there is a question after the name anyway, it is somewhere in this area, we don't know exactly where, but down here in this southern area here the original idea was to march straight up and take the land and God <sup>certainly</sup> ~~simply~~ could do that. He could simply do that if he chose, but we know that was not God's will that should be done. At Kadesh-Barnea there was a test to the people's courage. A test to the people's loyalty to God and their willingness to follow him. At Kadesh-Barnea here the people showed themselves unwilling as God knew, of course, before that they would do, and they did not use this method that God could have used to give them the land. God, instead, caused them to go clear around and around the kingdom of Moab. Here they capture the kingdoms of Ammon and Sidon, they come clear up here north of the Dead Sea, then they go across and capture Jericho and then they go North a ways and they come up here near Mt. Ebal and Mt. Gerazim and then they come up into that area as you see they are in the middle of the land. There is about half of it north of them and about half south. And so the plan of campaign is not to attack the land at one end and give the people there the feeling that the land is being attacked by a great enemy, and that it would be very wise for them to try to get together and forget their little squabbles and differences, bickerings and disputings and join together at least until they had disposed of this tremendous menace that is facing them. Instead of doing that and unifying the people of Canaan by the attack upon them from the end,



they come in from the middle and they come in the middle and separate the land into two sections. Into two sections that had no means of communication of one another. Canaan is at this time divided into little towns, hostile to one another, constantly fighting and bickering. They could not immediately swing into an alliance to stand together, but if they were given some time while ones at the end were fighting the rest see what would happen, would overcome their bickerings and would join together to resist the invader, but God ~~that~~, of course, would give them ~~the~~ power to resist, to overcome, a complete united defence by the Canaanites, but instead of that they proceeded in such a way as to prevent such a united defence and they attack the land here in the middle and they seize a sizable bit of territory in the middle here. They, perhaps, already have a foothold in the middle there because you notice they came right up to this town Shechem between Ebal and Gerezim and there is no account of their having conquered Shechem and you remember in Genesis the sons of Jacob conquered Shechem though it is possible they had a foothold already in Shechem. Some of them had stayed and held that town all the time they were in Egypt, we don't know. Bible doesn't say, but at any rate they come in now, and they get this little section here and that way they can attack each side separately. Now, of course, if it was a unified area, that wouldn't work because if you would attack in the middle both sides would attack you simultaneously, but it is not, it is a divided area and coming in the middle it prevents them from getting together. (question 12 $\frac{1}{2}$ ) Did Joshua realize it, or did only God realize it, we don't know. It is entirely possible that God lead in this way without their understanding exactly what is being done. On the other hand, Joshua was a man who had spied out the land. He had gone through it, he is a man who had lead the army in previous battles. Moses, you know was up on the mountain, Joshua was leading the army while Aaron held up Moses arm. Joshua had been closely linked with Moses, he had doubtless heard a great deal of discussion which is not contained in the Pent. He had thought a great deal about these things, he actually walked through the land and seen it, thus one of the reasons for selection

of Joshua might be his knowledge of the land and his understanding of the strategy may have very well be one of the reasons why God selected him and on the other hand it is not so stated in the Scripture and it is probably that the plan was only in the mind of God and revealed to Joshua little by little. We just don't know. (question 13½) Whenever there is a direct command of God justified. In other words, people today make up all sorts of minor which they make into major and they have no warrant for it. The major end of man upon this earth is to know God and to glorify him and to carry out God's great purpose. Now, the idea that because a people have lived in a little area of this world for a few centuries, that they have a right to hold that little section of this world and resist the progress of the world, is something that is unreasonable. On the other hand it is utterly wicked for a large simply to desire for advancement and greed to overcome another . The idea of (end of record)

some things that are utterly wrong and wicked and other things that are right and proper and most of our of that type are the end which are not major and it has let that thing which today in most of the modernist churches and particularly in the Methodist church so stressed as if it were the great end of Existence, the prevention of killing pacifism or the right of taking of human life whatever. It stresses that that is the greatest thing in life. Now, that, of course, is utterly silly. The taking a life before it is God's will that that life is at an end, is utterly wrong, it is wrong because it is interference with the plan of God. The taking of a life to satisfy one's own selfish purpose is wrong, the taking of a life in private vengeance is utterly wrong, all these things are wrong, but there are far more important matters in the universe than whether a man's life which is limited to the most to 120 years and usually not over 80 or 90, whether that life is to only 30 years or only 60 or 90 there are other things far more important in the world than that, but the Lord ~~does~~ forbids us to commit murder but there are other commands every bit as important in the Scripture. The vital thing is are we serving him and the Lord definitely commands capital punishment, he definitely commands war in the Scripture, and he definitely commands ~~materialistic~~ <sup>imperialistic</sup> expansion in the Scripture but it is an imperialistic expansion of the people whom he has selected for a specific purpose to destroy those people who have sunk into such wickedness and sin that it is necessary ~~that~~ <sup>for</sup> God's economy that they be removed and instead of using bacteria, or other means that he could easily have used, he used the Israelites for that purpose. Now that, of course is getting it into a big question, the question of the extermination of Cannanites, which we look at a little later on, but the question that Mr. Wanstall raised is a very good one and a very vital one. You cannot take the Scripture and use it as a means by which you can decide just what of a lot of minor ends are the right and the wrong of it. The minor ends must all be related to your major end, and your major end is to do God's will and to serve H<sub>im</sub> and to establish in this world a light of the type that he would establish here and when we make

minor ends major in the end we result in destroying other important ends which even anyone would recognize usually as just as right ~~than~~ as those particular ones. The Scripture condemned wars of aggression and greed, very definitely, and it is wrong for a Christian to take part in such a way, but the Scripture does not condemn war per se because it definitely commands war under certain specific circumstances. Now, this plan of campaign that is made and they come in in the middle there. At first, of course, they had to make their way up to the middle so they encamped here at Gilgal, they take Jericho the great fortress that guards against the entrance into the land here, they come up the Mordan valley a distance and they go on up here to S/hechem and then they make their headquarters there seize a section in the center, then having seized that central area, but naturally it <sup>arouses</sup> ~~allows~~ the people to the South against that, the people who are nearer to them. The people in the north are also aroused, but they are somewhat slower and before the people in the north are ready and are properly aroused, the campaign is carried on in the South and that's Joshua and so from this section here they come south and they take and destroy the great opposition against them down here and then they come back to the center there and by this time the North-erners are fully aroused against them and now they proceed to the north and destroy the northern opposition. And thus there is a carefully worked out plan of campaign. Now, whether this is a plan only in God's mind, or whether it is in the mind of Joshua, also, we cannot say, but it seems likely that it was in the mind of Joshua. It is not God's will that we should think that we can necessarily map out a complete plan and carry it out. Circumstances may alter it and it may prove not to be God's plan at all. It may be that we simply going forward and doing the next step as seems best may find as we look back over our lives that God has lead and has directed and worked it out so that a carefully worked out plan has actually been worked which is entirely his leading. But as a rule, the one who accomplishes much for him is not fixing a fixed plan that he has got to go by no matter what happens, but it is planning ahead looking to the distance and people criticize the great

founder of the China Inland Mission when he began his great work in China. They criticized him very strongly. They said, you entered China here, you have come to a district where there are many-unbelievers and you walked right past them and didn't stop to preach to them. Why don't you stop here. Of course, he didn't stay in the port city for there were other missionaries there already, but he came to villages and he went right past and never stopped. People said why don't you stop and preach to these people, why do you keep going? Preach here, and when you preach here, stop in the next place and so on. He said no, I have a plan. He went in each province and to the capitol city of the province and he began his work there and then after he had worked in the capitol city and had a little work started in the capital city then he went out to the lesser cities and people would say, where does this man come from. Are these folks coming from something way off in some foreign land, some outlandish ~~idea~~ idea they are presenting, no, these people have come from the capitol city of the province. There is actually a group there that believes in these things. What is this, this is worth looking into. It is already established in the capitol city and so he comes to the next city that is important and establishes a work there and then the people in the smaller towns around are interested in something that came ~~from~~ from that metropolitan center in the neighborhood and then he went out from the larger to the smaller places and carried the prestige with him by getting a start in the place that had more prestige. It was a plan, a plan of operation which resulted in his reaching out much more wisely and widely and much more rapidly than possibly he could have if he had just gone straight ahead and taken each place as he came to it. He was a man that followed God very closely, who was determined above all things to do God's will, but was also a man who faced and studied situations and tried to find the best means of advancing the work of God and of securing that the actual ends desired would be accomplished. ( end of lecture.) For Monday and Tuesday we will continue in the Book of Judges, of Joshua rather, take five chapters for Monday and five for Tuesday and that will bring you through chapter 12. And these chapters are

chapters that are rich in spiritual lessons. I want you to be sure to note <sup>the spiritual</sup> carefully here to lessons that you find in them for your own soul and for passing on to others. Of course, also note the geographical places mentioned that there are 20 places mentioned in the chapter, I don't want you to remember the whole 20, but in such a case, what are the most important 5, what are the places, I won'd give 5 as an exact number, but the places that are really vital in the chapter, that are stressed. Those should certainly be noted and remembered and, of course, these historical events in the chapter, so please write out the answers to these questions, the five questions that we are having on those chapters of Numbers in relation to these chapters in Joshua. Now yesterday we were at #4 crossing the Jordan and we want to say just a word more at this point in connection with the matter of miracles. We do not want to take a great deal of time here, because for one thing we want to discuss <sup>already</sup> <sup>ed</sup> it in connection with Egypt and we will touch upon it in connection with later subjects. For another thing there are other <sup>classes</sup> ~~chapters~~ which deal with it and so we would not want to take much time but I think that there are a few things which are important ~~to~~ to mention here. The one thing that is interesting is widespread ideas, very common today that there are such things as natural laws which God could hardly break. It is a very interesting idea, a very widespread idea. Would it be possible for God to break a natural law. Now, of course, one would ask, what is a natural law? And I do not know who could give a satisfactory answer to that question. The assumption it seems to me is to be a pure ~~y~~ assumption with no proof whatever, yet there is such a thing as a natural law which God cannot break and it is of course a proper and right that ~~these~~ we should all assume that there is a regularity in the phenomina of nature. We do not assume this as something without any proof which we simply say that it must be so, that would be utterly silly, but what we do is to observe in our life that there is a regularity and as a result of our observation of regularity which repeats over and over, we draw these natural conclusions that there is something that makes the regularity and that it is natural ~~to~~ to expect that it will continue

that way at least for along time. But when it comes to anybody making the statement that it will always be as it is today, that is a pure guess which he may actually . And for anybody to say it always has been as it is today, that is a pure guess for which there is no warrant. If you make five experiments and you get the same results, you find and discover a new medicine, a new combination of materials that is good for medical purposes and you take people who have cancer and you give five of ~~thm~~ this medicine and you say, all right, here is a natural law, this is your chance that if a person with cancer should take this medicine they will get well, well, any scientist or medical man would laugh at you for such a statement. ~~X/~~ They say, that is utterly absurd, you will have to find at least 300 cancer cases that are cured by ti before we would think of saying such a thing that that would cure cancer. There may be some other which has entered into these five, there may be something which has nothing to do with the medicine, maybe they didn't have cancer in the first place and maybe they were mistaken in the diagnosis, ~~there~~ there are all sorts of possibilites and so after he h examined 300 cases and and ~~X/~~ we say this is a pretty goog thing to use in cure of cancer and then he sets to work and tries to find the reason add try to figure out why it is and how it and whether there are certain factors in it which could be changed and you still get the same result and <sup>what are</sup> ~~one/of~~ the factors that cannot be changed in ~~it~~. We don't move forward on an inductive basis before we can make a rule and say this is a natural law that can never be broken, we would have be examine all stages, and it is only if we examine a great many and find that our assumption fits those cases that we are justified in saying this seems to be pretty well evident as a regular feature in the operation of nature and this seems to be the reason for it. 13 natural laws is to quite an extent are uncertain, a thing has a high degree of certainty after it has been tested over a long period of time and found to apply, but there alwaysis the possibility that on further examination of more cases we will find that the principle there has been <sup>correctly</sup> ~~indirectly~~ stated by previg and yet as it <sup>actually</sup> should

it should be stated it involves certain characteristics that we hadn't thought of before and therefore there may be cases which we would previously have thought of as coming into it which now do not. To me outstanding example is the matter of gravitation. During the middle ages, people said, the earth cannot be round. If the earth was round, people on the other side would fall off from it, therefore it can't be round and that sounds silly and ridiculous today, but it was actually a very very sensible statement. It was a fact of universal apriation. People had observed for centuries that things fall down. You drop something out of your hand and it falls down. Everything falls down. That was universally observed. Thousand and thousands of people had observed it. Nobody had ever seen an exception to it. They had never see anything fall to the right or to the left, things always fell down and <sup>therefore</sup> ~~if/obverse/~~ it was only logical that if things fall down, God couldn't make a world that would be round because he would have to break natural laws in order to have things on the other side of the world stay on the world and not fall down away from the world. That was only logical common sense. But when as a result of of the study of the heavenly bodies, new (end or record)



it was seen that there was phenomena in the Universe which ~~neither~~ needed some explanation which was not available and one day Newton saw an apple fall and it is commonly saw that he then thought of the law of gravitation and very few people realize what it means, but what it means is that when he saw the apple fall he was reminded of the fact that he already knew that things fall towards the earth and the propblem he was thinking of was not why things fall towards the earth at all, but the propblem was why do the heavenly bodies behave (skip) and had observed the heavens before for 40 years with his telescope, much inferior to present ones but yet sufficient to get a great deal of data and Newton was trying to explain this data in the heavens and then he was reminded that on earth here things fall down and he that instead of falling down they actually fall towards the earth and that there is a force which threw things towards each other and that if this is so that would explain the movement of ta heavenly bodies and therefore he advanced the suggestion which was contrary to all previous observation that things don't fall down, but the reason that he could advance it was that all the previous thousands, yes millions of observations of things falling down were observations made near this earth and therefore what people said when people said down could just as wdl mean towards the earth and it could be that down had nothing in the world to do with it, that it was simply that you happened to be near the earth and so the new law, as Newton suggested it was entirely different from the old law and it took care of the old phenomina and of a great many more and it excludud phenomina, or ideas that were assumed to come under the old law. Now, it seems to me then that there is no one living who has enough to say of anything that this is a law of nature which God cannot break. There is no one living who could say such a thing. A person can sing without a hundredth or a thousandth or a millionth of observation, we generalize the result, we assume that we try to suggest an explanation for them, we find an explanation which seems to us to meet all the possibilities that we have looked at but we cannot deny that it may be some other factor that we haven't noticed that is more important than the factors

that we have taken into account in our definition. We to revise our definition just as completely as the idea that things fall down was revised by Newton as the result of observation of the movement of the heavenly bodies. It is always possible that any so-called law of nature may prove not to be a law at all, but merely a false statement of the situation in some other state and gathered together with the data that we have observed and a lot more and would leave out certain data that we would have thought came under this and prove that they don't come under this thing at all. (question 3 $\frac{1}{2}$ ) Well, personally, my answer would be the argument that Dr. Machen gives in Dr. Machen's little biographical sketch in the book on contemporary theological leaders. He made this statement ~~that he thought~~ and he said that he got it from Dr. Warfield. He said that Dr. Warfield said and he was much impressed as a student to hear Dr. Warfield say that if a person had to cross the ocean you had to cross the ocean, there is no question about it. We have to do something in relation to eternity. We will go to eternity, we can't help ourselves, we will. We estimate the trip. Now suppose you have to cross the ocean and here is a boat that is starting and the boat has a captain that is well experienced and it has a crew which has been highly spoken of and everything that you have heard of it is good and you know thousands of people who have trusted themselves to that boat and all your evidence is that they have made the trip safe. Then, he says, here is another boat beside it and this other boat has a drunken captain and it is full of holes, it looks as if it mightn't go very many miles safely. The crew is constantly fighting among themselves over the principles of navigation and you look at the two boats and you say, well, now, all the evidence that I have points to the fact that this boat here with this experienced captain that so many people trust so well is fully capable of making the journey. Well, how do I know that it is, maybe after all there is a hole somewhere in it, maybe a leak will be sprung, maybe there is a leak somewhere that I don't know about, therefore I am going to take the other boat. Well, now, you say, what kind of a silly fool

a lot of people are going to be. Well, not that is an argument which some people would call probability argument and they would say that it is fantastic and you have got to have servants. Well, they would sit down on the dock and wait for servants. I don't know how long they would wait because the fact of the matter is that you have the one boat and the ~~fact~~ fact of the matter is that there are thousands in the state of the one we mentioned. The fact is that if you want to say I got to be certain that the Bible is God's word and therefore I am going to just presuppose it is God's word then I am certain, I can't see any difference from that and putting his head in the sand like an ostrich and say nobody is chasing me and I am just going to say nobody is chasing me. I mean, I cannot see how that gives you any possible evidence for anything. But to look at the facts and to say here is something that is strongly evidence that is in God's word and there is nothing else that has one thousandth of the evidence for its being God's word. There are many things which are people's theory, but most of them can be quite easily demolished as far as anything positive is concerned. We have something that is very well evident to seeing God's word, something for which there are many, many evidences as to its proof, its accuracy, its reliability, and above all its great effect in human life. We have that and if we do not take that, we have nothing to compare with it that has any such claim of being God's word. We have only the guess that there is maybe a god after all, and if there is we don't know anything about him and the observation that we can make on our little are all that we can build a judgment on as to how to make a boat that can carry us across the ocean. I do not personally think that it is possible to rule the element of probability out on any argument on an intellectual basis. I do believe that when one accepts Christ that the Holy Spirit works in his mind a conviction. I believe that the Holy Spirit ~~has~~ testifies to us that the Bible is the word of God. Now, that is not an argument you can use with an unbeliever, but the thing of the unbeliever is to show him his need of God, to show him his sin, to show him his guilt, to show him the facts of eternity, to show him his need of help and here is the help

is the help  
the only help that is ~~really~~ really worth anything/~~whcih~~ the Scripture gives  
and when he comes to Christ as Saviour then it is important that he realize  
that this is God's word . . . Well, now then being that the idea of a  
universal law of nature that God cannot break is purely ~~is~~ an idea with no  
evidence, no foundation whatever. On the other hand we find many people a-  
ssuming that and saying our proof that God is God is that he breaks these  
laws. Now, it seems to me that that is not as harmful as the idea that there  
are laws that God can't break and therefore they can't be miracles, but that  
it is just about as silly. I don't know what it can possibly be based upon,  
now it may be so, I am not saying it isn't so, but I am saying that I don't  
know what there is that anybody can base it on. It is a common idea, here  
we have the laws of nature, a miracle is that God comes in and turns them  
upside down and ~~it~~ does something the opposite way and that proves that he  
is God and there is no evidence in the Scripture of any such claim. The fact  
is is that God made the laws and he could change them if he chooses. I don't  
see how anybody could deny that God could change any law if there is such a  
thing, if he chooses, but I don't see what right we have to say that a law  
of nature is anything but the way God has chosen to have phenomina act, to  
have things act and that he chooses that in our present world, and our present  
universe they act that way and whether in the new Heaven and the new Earth  
~~He~~ ~~will~~ He will have them work that way or a different way, is something on  
which He has absolute choice and we have no right to say and He may have  
certain phenomena in this galaxy and He might conceive we have other phenomina  
in another galaxy and he might have phenomena in this earth and other phenomena  
on another planet and in such a case he probably will have something instru-  
mental in it. He may have different substance here and He may have different  
materials here and different things that will make different situations. That,  
of course, he is free to do as he chooses. (question 10 $\frac{1}{4}$ ) I am not speaking  
of universal and eternal . . . There are universal and ete-  
rnal moral principles and logical principles. That seems to be pretty dif-  
ficult to get away from. That is that God, ~~is~~ ~~not~~ ~~made~~ by his nature, in his

nature is good and not bad, and there is a difference in goodness and badness and God in his nature is truth and there is a difference in what is and what isn't true. Those are great fixed eternal principles. But as to whether one's substance is false toward another, what makes a true ? It does so because God chooses to, and He has established it that way and we observe, and we observe ~~it~~ ~~it~~ <sup>his</sup> acting in a certain sphere and we draw certain conclusions from it and we say it will, we expect that it will continue to act that way and if in the limited period of a few centuries, we have been observing it as such and therefore we are quite justified in going ahead on the expectation that it will continue to do such during the remainder of the present age of the world, but when God creates the new heaven and new earth he could make changes in his way of doing things if he chooses to do so. It is for our convenience and his convenience that he ~~uses~~ <sup>chooses</sup> them to work in certain definite ways rather than because they have to. I mean, I don't see how anybody can get away from that. There is nothing on which anyone can base the idea that there are certain laws which are so fixed that God couldn't change them because what , how do they come to be? If you had observed everything in the universe through billions and billions of years you could say everything I have every observed up to this point acts this way, so that has been a fixed law in the past, but that wouldn't justify that anything be fixed in the future, and the little observation that we can do doesn't 12½

(question) No, I say that we do not have enough knowledge to say that. I never say anything is or is not contrary to law. I do not know but I insist that God could change any natural law if he chooses and I insist that God can change any natural law if He chooses, he could do a way with what we might think is a natural law. He can do anything he chooses in the world he has made, but I don't think that we know enough about it to say when he does or when he doesn't. (question 130) If God chooses that a thing shall always act in a certain way during the existence of our present earth, if he chooses that for a period of 10,000, of 100,000,000,000 or whatever years that a thing shall always happen in a certain way, that makes that thing a natural law.

Well, now if that is the case, then nothing could happen contrary to it unless God chose to make it so. But if there is a natural law which has been during the billion years or how long the existence of our universe is, if there is such a thing and if God establishes it that way, it would seem likely that rather than simply arbitrarily making an exception he would avail himself of another natural, it seems likely but we don't know. There, it seems to me, there are two opposite errors which are related to the same original fundamental assumption, the assumption that there are fixed laws in nature that we can't get around. The man in India assumes that water always flows. (end of record)

up in a heap in a frozen and the air all around it may be warm and yet here is this frozen column of ice and he sees that and contrary to the law of nature, because water flows and then he finds that actually his idea of the laws of nature must be extended because ~~the~~ when a substance gets below a certain temperature which varies ~~the~~ different substance it changes from a liquid to a solid and no longer flows and it changed the previous idea of water altogether and science moves forward that way. And our Science, if you take all the knowledge of the universe as being in this room, our science would prove from there up to here and any scientist would recognize that there is at least that much difference between what we know and what we do not, and that may greatly alter our formulation of it, but the vital thing is that what we are formulating is what we observe of how nature acts and we have no right to say this is a law of nature which can't be broken, for in the first place our formulation may be wrong, further data may greatly effect our ~~f~~ormulation and in the second place on what does it base the idea that ~~it~~ must always be  $1\frac{1}{4}$  we see a regularity and we say there is a regularity there must continue to be a regularity. Well, it has always been, it is reasonable to think that it will continue during our present age and what is beyond our present age is anybody's guess, but why is it this way? Isn't it because God chose that it should be this way, well, then if God chose it to be this way, and to say that God couldn't break the natural law ~~that~~ ~~is~~ ~~absurd~~ on the one hand, on the other hand to say that every-time that a sign is given, it has to be a breaking of natural law is equally absurd. It is equally absurd because for the first thing, the Bible doesn't say any such thing, but that a miracle is generally defined as a direct act of God given as a sign to a message or messenger. A direct act of God, not an indirect one. Well, now how do we know what a direct act of ~~an indirect one~~ what is  $2\frac{3}{4}$  and the Bible doesn't say that anywhere, it doesn't give that distinction. You take the word sign and trace it through the Scripture, you find that when God says he will give a sign He means either that he will give something that presents a truth in such form as to make it clear to your

he wouldn't have to tell us about it so that God can make a sign by using laws of nature we know nothing about. God can make a sign by having a particular situation prepared at some particular place without our knowing anything about it and God can make a sign by completely changing and going utterly contrary to all the established laws He has made. But whether any particular miracle is different from one or the other of these categories, which

mind, he may use it in that sense. A sign may be simply a picture or He may use it in the sense that He gives you an evidence or an indication, something that should produce a certain assurance in your mind and we have made a Latin word, miracle, and we have taken some of these signs and applied the word miracle to them and we have said a miracle is a breaking of the law of nature. Well, the Bible never said any such thing and here are people who know one one hundredth of one percent of the laws of nature, Well, we say if God is going to prove that He is God he has got to do something which goes beyond all the laws of nature. Well, to say that, if that had any validity he would have to tell them all the laws in order that they would know that it was beyond, there is no evidence in the Scripture of any such thing. So I would say that if God gives us a sign, a sign is something that should naturally provoke, arouse a feeling, an idea, that this is so in our minds and it would be something that is contrary to our usual experience, not contrary to a law of nature, necessarily, though it might be. That is a sign and God might choose at any time to do something by using laws of nature of which we don't know. Why, on earth should we have to make new ones for a particular sign. He could make a new one if He chooses or God might choose in any particular case to have made a law or a situation in the past which would be suited to the particular situation. He might have cause, for instance, if He chose, at the Jordan there to have had a hole under the earth. There are thousands of holes and caves in the earth, there are many rivers that go under ground. It would be entirely possible for the Jordan River to do like the River does in Calif. The flow as a big river on the surface and then disappear into the earth for many miles and then come out again. It would be entirely possible for God to the Jordan flow that way, and then to have had the entrance of the hole get filled up with silt in the flow through its natural channel and to have it break through the hole and go underground again and then to have a lot of rocks come down and fill up the hole and have it flow on top again. He could have prepared the situation that way for a particular sign anywhere in the world, he chose to do so. And



People a few years ago said, It is fantastic to think of carrying a message over a wire. You talk and somebody hears you, but to say that you can make a little wire carry it across the country is utterly fantastic. And then they put a wire and carried a message all the way from Baltimore to Washington and that convinced people. It said that Pres. Polk had been nominated for President and that convinced people that you could carry a message over a wire and so nobody was surprised when they carried it over a wire clear across the country or even across the ocean. But then, eventually somebody came along and said that you can carry a message without a wire, even. And certainly he seemed utterly crazy. How could you cause that what I say here would be heard in Italy without getting a wire stretching from here to there. Well, he thought Marconi was utterly stupid to advance such a silly idea as that, but there were forces in the universe that nobody previously had ever dreamed of which made it possible to carry that. Now, I read just recently in a magazine that somebody has made a house in which the air in the house might be the temperature of 10 above zero and a person can sit in their shirt sleeves in absolute comfort in that house for the air in the house could be at a temperature of 110 degrees or 120, and a person could sit there with a fur coat on and not be warm and it sounds utterly fantastic, but he is simply utilizing principles now known, radiation of heat in such a way that the heat is radiated into the room and that everything else in the room simply reflects the heat back and doesn't absorb it except the individual there and consequently he suggested that it is now possible to make a house in which you don't need to heat the air only you have to heat the person and you can prove (laughter) Well, as I understand it that seems to be quite definitely not contrary to present theory and even it is such to be working out in a practical sense today. It is contrary to our previous ideas of heating a house. Now, if we can do that, God could if he chose, cause that in some way, heat could be radiated here and cold could be projected here <sup>as in the house</sup> ~~in the house~~, there in such a way as to freeze the Jordan at one particular point without causing any great difficulty to people not far away from it. He could have chosen

to do that, to utilize natural laws that people were not familiar with. He could have chosen to have something prepared at that particular place that we didn't know of, to choose either of these, or he could choose to simply make a complete change in natural law and do something utterly contradictory. We don't know which and we have no right to say that God couldn't do any one of the three he chose. Now, in this particular case, the Scripture says, does not go into the matter of full explanation of whether God completely natural law or not in this situation, it doesn't go into it. But the Scripture does make some rather specific statements. It says in vs. 13 that when the priests that bare the ark of the Lord... ~~shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above; and they shall stand upon an heap. ~~that~~ that heap and could reach out and touch the heap, but it doesn't say you could reach out and touch the heap. It doesn't say where the heap is, it simply gives you to understand that the waters are down below, there are no waters coming from above and somewhere there is a heap, it doesn't say where, the heap is presumably above something, but it doesn't say where and somebody may say that is fantastic to read into that when it says that it will stand in a heap, it must mean a heap right beside you, it can't mean up the river somewhere, that is fantastic and this is a very important principle of exegesis, when it says in vs. 13 that they will stand up on a heap does it say that they stand on a heap right beside them, it is an extremely important principle of exegesis to know whether we are justified in drawing such an inference because there are many other places where we do draw such inferences and often I believe wrong ones. In the first case there is no question about it, because when you read on to vs. 16... vs. 13 God told Joshua what was going to happen, and God didn't give him all the details. God didn't explain to Joshua how He was going to do it. He didn't say whether He was going to break natural law or not. He didn't say whether the waters were going~~

to stand on a heap so you could reach out and touch it a half a mile up or ten miles up or where, he just said they were going to stand on a heap and then in vs. 16 we read what happened and it says the waters that come down from above ~~stood~~ stood and rose up upon an heap very far from the city Adam, that is beside Zaretan:... I don't know why they say very far from the city <sup>it is</sup> Adam beside Zaretan in our translation, that doesn't make much sense very far from the city. It means way up from where they were and beside the city, that is from where the city was of Adam beside Zaretan, there they were standing in a heap and below they went on failed and were cut off: and the people passed over right against Jericho. Well, now where is the city of Adam. There is a place today that uses the same Hebrew as this English word Adam altho we pronounce it today using the modern arabic word as Adamiac, the Arabs have a modern ending on it, an ending meaning a place, and I crossed the Jordan at Adamiac, but they weren't kind enough to stand in a heap for me, I had to get in a little boat, so we got in this little boat, let me see, there were five of us, four westerners of us, one born in S.A., one in N.A., one in Europe, one in Asia, (end of record)

but we crossed at this place of Adamia and in this book I have here, the foundation of Bible History written by such and such, on page 31 and 37 a reference to Adamia. I will just say a word about this book. The Foundation of Bible History is a book which was published in America in 1931. The first american edition was in 1931, I don't know what the date was in England, but not much before this, perhaps the year before, I don't know. It is written by John Stein who is a professor in Liverpool Univ. in England who was for quite a time director of antiquities in Palestine in charge over all archaeological work in Palestine. He, himself, was the excavator of Jericho, was many years excavating at Jericho and professor Garshein wrote this book on Joshua and Judges in which he goes through these books in order and gives archaeological material dealing with statements of the books and then in the end of the book, he has what is much more valuable than the rest of the book,

he has an appendix on places in archaeology in which he takes up different places in Palestine and tells the facts about these places, the observations of the materials there and this last part of the book is very valuable. In the first part of the book in which he goes through and looks at things he is giving his theory in relation to them and sometimes his theories are very good and sometimes they are very bad and in reading anybody's theories it is good to go through and see what are the facts upon which he bases his theory and distinguish the facts that may be valuable from the theory. Unfortunately some of his theories are pretty bad. Others are pretty good, but he is a good observer of facts, a good observer, a good worker, a good accurate archaeologist and when he makes a statement of facts it is quite dependable that that is what he saw or what he read in a book written by someone else who was in authority in that particular area. That is a very interesting thing about this book is that Dr. Garstein is familiar with the theory of the critics that the Pent. is made up of doc. J,D,E,P, and he that theory and he knows that the critics divide up Joshua and Judges as they do the Pent. even though it is much less certain in Joshua and Judges than the Pent. they divide it up into these documents, J,E, the earlier documents

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Well, now Garstein says (end of record)

and he brings us the statements in J, and E, and he shows us how remarkable at point after point archaeological evidence fitting with this statement of document J and E in the Bible. Now he says in his introduction there are also most strangely, I have found quite strangely a number of things where statements in P seem to be evidence for archaeology, places that I haven't bothered to give in the book because after all that is a different subject and we are not particularly interested in whether they happen to be things accurate in the ~~late~~ document of P but the he gives relates to J. and D. Well, now the whole theory of J,E,P, is in my opinion based upon utterly approaches to literature. We discussed that last year and we will discuss it again next year but for our present purpose here, we note that Garstein does not say there is any evidence of inaccuracy or undependability in those parts of Joshua and Judges which belong to P. In fact quite to the contrary there is some evidence of remarkable accuracy in those statements, but the thing that we are interested in is that there are parts of Joshua and Judges relating to those which he thinks that he has most remarkable evidence of accuracy and we don't particular care whether they were in J or E or P and so he gives these evidences and as I say, his theories some of them do not to all other scholars, but his facts are reliable, he is a solid dependable man, he doesn't twist facts to fit his theories, he sometimes twists interpretations of facts to fit his theories. I talked with him in Chicago when he had just written the book proving that Jericho was destroyed at a certain time and he had marshalled his evidence and one of the leading features of his evidence was a certain building and I read the book and was going to discuss it with him and he said, just a minute, before you discuss it with me, I would like to give you this mimeograph statement for you to read, and the mimeograph statement ~~was~~ he had made was 2 entirely wrong, it is actually 150 years later than he says because this building is one of the leading things in Jericho as he describes it has evidence in it ~~was~~ that it comes from a time 150 years after the time Jericho was fallen and Dr. Albright gave evidence there drawn from the facts that Gar-

stein had presented he called attention to certain phenomena which he said are clearly related and gave reasons for . And Garstein in his mimeograph sheet said that he as grateful to Albright for pointing out these evidences in connection with this particular building showing that it was later than the date he had said and therefore he said we must recognize that this building comes from a later time and actually this city comes from the time he said, but this one building comes from a later time. Well, that is not a matter of twisting facts around, but it is changing his theory rather radically in relation to something that was shown him about the facts. There were certain facts that he had overlooked in this building. Well, now he might be right, 3½ and the rest of it might he says, but to make quite a rapid a change in relation to it from his book that was just recently published sort of shook my faith in his theories byt his facts are pretty well set, that is he is a careful observer and a good arch-aeologist and anybody who wants to examine his theories. Well, now he says an interesting statement here on page 136-137 of this book. He says people..... trained to scientific thought today are not supposed to believe in the possibility of anything prominent that defies the law of human experience.... Now that is a rather absurd statement. What defies the laws of human experience? Something may be contrary to the observation of humans during a long period of time but it doesn't defy any law of human experience, but.....no one in this case is it necessary to do so. Joshua was in possession of the east bank of the Jordan as far north as the river Jabath thus including the ~~d~~site of Adamia, this is doubtless the same as Adam or Adma of the narative. It is found about 16 miles up the river above Jericho and its position is marked by a small brown raised tell raised upon a terrace just above the general lowland plain about which it is surrounded about half a mile eastward from the best ford of the middle Jordan, 5 . It so happens, he says, that the river near this ford is liable to to blocked at intervals by great landslides. Some of these are on records. The earliest occurs dates from A.D. 1266 when the Sultan ordered a bridge to be built across the Jordan

in the neighborhood of Adamia. The task was found to be difficult owing to the rise of the waters but in the night preceding the 8th of Dec. 1267, a <sup>517</sup> which overlooked the river on the west fell into it and dammed it up so that the water of the river ceased to flow and then remained to this day. The water spread over the valley above the dam and none flowed down the bed for some 16 hours. There was no other similar occurrence in the year 1906 and the most recent earthquakes of 1927. On this last occasion the high west bank immediately below the ford collapsed carrying with it the roadway as seen in the photo. that he has here, says he was there at that time, and just below a section of the cliff which here rises to the height of 150 feet fell bodily across the river and completely dammed it so that no water flowed down the river bed for 21½ hours. Meanwhile the waters gradually filled up the plain around and found its way back eventually to the river bed when the temporary barrage was in turn destroyed and normal conditions were gradually resumed. During this time it is asserted by several living witnesses that they crossed and recrossed the bed of the river freely on foot, and an exactly similar occurrence seems to be described in Joshua 3:16. So that the Bible here says it happened at Adam, or . It says that happened, the description of what it says happened is exactly what happened there in 1927. Now, of course that doesn't mean that it is not a wonderful sign. That is, suppose it happens on the average of every 600 years, well, you better not, when you want to cross the Jordan simply sit down and wait for it to happen, you may wait a long time. God caused that it happened right at the time when needed and He caused that it be predicted in advance that this was going to happen. They were given the sign and then it was predicted that this was going to happen, the thing happened. It was a wonderful thing, a remarkable thing, a very unusual thing, it was calculated to give the Israelites confidence as they went into the land to know that God was with them and that God could control the forces of nature as He might choose. Now, in this particular case, then we have to say that God prepared the land in advance so that things would act

~~2/p~~ as He wanted them to. We have to say that. We do not say that here that God changed the laws of nature at this particular instance. That doesn't prove anything about other miracles in Scripture. It just shows us in this case that God, instead of being like some of us would be. I know out in Chicago there is a very wealthy organization there which built a very fine place and they had the thing all built, a great expensive place and they got it built and they found they forget to put a stairway in it, so they had to tear down a section of it and put in a stairway. They had just forgotten about the stairway when they built it, and they had spent several hundred thousand dollars in building it. Well, now, God maybe got th this place and he found the Israelites were ready to cross and he said, Oh, my, I didn't make any provision for them to cross here, let us change the natural laws and the way I have been doing things in order to make ~~it~~<sup>a</sup> change so that I can get them across there and give them this . Or did God say, I want this to happen and He knew from before the foundation of the world the Israelites would get there and he arranged aeverything in such a way that it would happen just as he desired and ~~at~~ the time he desired and would give the Israelites . 8 3/4 Well,

we will continue there then next Monday. (end of lecture) and the vowels of Adamia are really very similar to the vowels of Adam anyway, they are much less changed than you might expect in the course of so ~~any~~ many thousands of years. I read to you here a statement that at this place a few miles north of Jericho 16 miles up the river from Jericho, the inner gorge there of the river is quite narrow. Now the Jordan valley is a valley which is perhaps 10 to 15 miles in width in many places. It has high walls on both sides and it has as much as 3000 feet high, that is not sheer at all, but pretty steep in places, these rather steep hills going up to about 3000feet above the Jordan valley on both sides, some places a good deal more than that. But the valley, while at some places is not over 5 miles in width, other places it is much as 10 or 15, and inside of this valley there is an inner

within which the river flows and in some places this gorge



is very wide and you would hardly notice so much of a drop within the main valley down to this inner valley where the river is. There are other places where it is fairly narrow and where you have a drop of maybe 100 or 200 feet quite steep. Now at this place at Adamia the inner gorge is quite narrow and it is rather soft soil on both sides and occasionally there are landslides that dam up a good bit of this inner gorge and hold the water back until it forces its way through and then goes down again as before. tell so

of an instance in 1267 of another in 1906 and of another in 1927. There is no reason to think that this occurred frequently, but it probably occurs at least once in every 600 or 800 years. Here we have two cases recorded since 1900. During the middle ages we don't have very full records of that area. In fact, very little was known about the Jordan river valley until about 80 years ago when a Lt. Lynch of the U.S. navy took a boat and went over through the sea of Galilee and made a trip from there and went down to the Dead Sea and gave us our first full description of the Jordan valley and of the Jordan River. But this place was described on account of the Sultan desiring the bridge being built there, he described this in 1267 and, of course, since 1900 there have been a good many more people in the area than there were before.

in this book gives a picture showing the situation there and he tells us how there is a natural occurrence at this place which makes it such that once in awhile it is possible to cross the river at Jericho without getting your feet wet. Now in this case it was predicted of the Lord that it would come and it happened just at the time when the people needed it. Now, of course this modern evidence as to what happened there wouldn't lead us to be sure as to what happened in Joshua's time. We might say, that perhaps, nowadays there are once in every few hundred years such things happen here, but at that time, it was entirely different. God worked it in a different way. We would not be justified in saying with certainty this is what happened, but we would be justified in saying that there is a possibility of it. If it were not for the statements in the Bible which definitely connect it up with the very place where this happened in 1906 and

1927. was at the city of Adam that the waters were stopped.  
 (question 13) I imagine the great bulk of them never knew what happened. I think rightly there were some that did, probably Moses did because when you have as many people as that gathered there (discussion) yes, Joshua would, (laughter) yes, when you have as many people as that gathered there, expecting to make a hostile invasion into Canaan, he would certainly have representatives out at least 20 and 30 ~~yea~~miles away in different directions watching in case there should be a sudden attack on them, and so I do not think he had any way of knowing that this might happen. I don't think anybody could have known even if they had examined all the country very carefully. Now, if a person could have been there and watched for the previous 600 years and seen it happen once before they might know that it might happen sometime, but I doubt that even with the best of scientific instruments you could predict within two or three years when it would happen.

(question 14  $\frac{1}{4}$ ) Oh, there are thousands of details not mentioned in the Bible. Practically everything that it tells, if the details were all mentioned, we would have a book of terrific length, but the Bible says that it ~~thought~~ <sup>stopped</sup> the waters stopped at the city of Adam quite a distance up from Jericho. Well, now how did they know they stopped at Adam? Maybe God simply revealed to Joshua when he wrote it and he wrote it in the book without having had previous knowledge of it, that is altogether possible. On the otherhand I think it is more likely that he, perhaps, had a representative at Adam there at the time who saw what happened and told it to him and he recorded it in this book. (question 15) It is very interesting to note here in Joshua how you have, if you take the one statement about it and try to question  
 (end of record)

you read this prediction and you say, well, now, here is the water flowing full height, alright, the priest walk up and step into it just as they step in, the water on this side stops coming and the water here goes on and it just makes a sharp division . You can get that impression from

vs. 13, but when you read on a little further and you find the account of what happened and you read in vs. 15 that as they that bear the ark were come unto Jordan, and the feet of the preists that carrying the ark were dipped in the brim of the water, for Jordan overfloweth all its banks all the time of harvest, that the waters which came down from above stood and rose up upon a heap very far form the city Adam, that is beside Jericho, that is beside Zaretan: that is sixteen miles above where they were and those that came down toward the sea of the plain, even the salt sea, failed, and were but off: and the people passed over right against Jericho.... So that when the priests feet went into the brim of water which was overflowing, being high water season, the waters were cut off and stopped 16 miles up. Well, now, they probably had to wait awhile before they cut off Perhaps as they stepped into the water the waters began to subside, began to go down, but it doesn't mean instantaneous, but up there 16 miles up the instantaneous cut off occurred as described here and then the waters flowed on down and the waters in front of them got less and less and after a little time there was no water running and then they walked across the dry land. (question 2) The Hebrew word is used for the dry land in distiction to the ocean. God divided the earth into two parts, dry land and the ocean. (question 2½) No, it wouldn't mean that. Now, of course the bottom of a river bed varies tremendously. It depends ~~app~~ a great deal upon the type of strata through which it is going at the particular place and it would be very likely, I would think that the place to which the Lord had lead them here was one which they had a somewhat rocky bottom rather than That is, if it were a deep <sup>mud</sup> ~~part~~ they would have to wait a few days until it got dry enuf to go through without sinking up to your knees. But it is hardly likely to be something like that, but probably there was a half an inch of mud. (question 3) Yes, that is not a very good translation of it. It doesn't mean a lot that as they stepped in the waters , came very far from the city of Adam as beyond Zaretan. you find exactly where the city is if you mean very far above, from it, it means it was far ~~from~~ but from the city

means beside the city. <sup>†</sup>t means at this place by the city. It was a distance from them, but it was city Adam. It is not a good translation. Then last night I heard a very eloquent and moving sermon, but in the course of it the man quoted from II Cor. but it really was, 2 Cor. 8.....Moreover brethren, we do you to wit, of the grace of God.... He says, we do you wit.... and I wondered how many people there, if somebody said, I do you to wit, that had any idea what he was talking about. You might as well talk Latin or use some other non-English language as to use these words used 300 years ago. One of the greatest needs to foreign missions is to get the Bible in the language of the people of the country and I doubt, myself, whether there will be any great forward movement in Christianity in this country until we have a Bible that we can agree upon using which is the language of the people today, instead of the language that nobody understands.

5

our A.V. is beautiful

stately English and it is a wonderful translation into the language of 400 years ago, but it has little meaning, I fear, to the people of today.

(question 5) (laughter) As the woman said if the King James version is good enough for St. Paul it is good enuf for me. (question 5½) You see, from Adam, the word from, means opposite to, over against, and in modern English it would be a great deal better than from. (question 6) The King

James version represents the English language of about 1550 and the American Standard Version has brought it <sup>up to</sup> about 1650, (laughter) but when I was teaching a class in Hebrew and one of the boys rendered a statement, Abimileck gat him up to the top of the hill and I noticed that is what the A.S.V. said, I through up my hands and said, if you can't bring it later than that, what is the use of bothering. The A.S.V. is a definite step forward, but I hardly think it is enuf of a one that makes it worth giving up the stately English of the King James but it is a definite step, and in lot of places like this where it is a very real truth, but there is so many where it isn't, it really is very

Well, the crossing then of the Jordan was a sign, a sign of God's marvelous goodness to the people, a sign of His love and His dealing with *them* and showing them that He was going to open up the way before them. Now, ordinarily God opens up ways before us in ways that we don't understand. He wants us to work and struggle and to think and to pray and as we go forward, we accomplish for Him and we are working our very utmost and He is leading and the two work together, but there are times like at this point where God in this marvelous goodness gives us something to encourage us and to lead us so step forward bravely, because of an added assurance it gives us of the fact that in all things He is with us even though we do not ordinarily see His hand as clearly as they did at this point, and so at this particular point as they are entering Canaan, He gave them certain marvelous signs to show his presence with them and one of them was this marvelous ease which he gave them in crossing the Jordan. #5. The Conquest of Jericho is another marvelous sign which God gave the people. It was not that it was his will that every city that they wanted to take would simply fall down before them, not at all, they had to do some mighty hard fighting in the years that follow and they had some pretty hard climbs ahead as God lead them, he blessed them, he used them, but he did not simply cause walls to fall down before them except in this one case in the beginning here. He gave them the sign, this encouragement, this assurance of His presence with them. We don't need to take time now looking at the details of the conquest of Jericho, we want to simply look at the conclusion on it. (question 9) We are going to look at that. That is a very important point and we will look at that. I want to look at the end of the conquest, that is the matter of the walls, very definitely. God commanded the people to march around the city and they marched around it. And every day they marched around it for six days and then on the seventh day He commanded them to march around it seven times, and after all that marching they would be rather tired and you wouldn't think in good condition to fight a big hard fight, but they didn't have to have a hard fight. They

marched around it 7 times and then they blew their trumpets and just then the walls fell down, and so the people were able to march right straight up before them and take the city. Now, that is the account we have here. Before we look at the matter of the walls falling, let us look for a minute at the end of it. We find that in vs. 26 Joshua ... adjured them at that time, saying, Cursed be the man before the Lord, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gates of it. So the Lord was with Joshua: and his fame was noised throughout all the country..... Well, you find that statement in ch. 6~~4~~;26 and then when you go on to I Kings 16:34 and you read... In his days did Hiel the Bethelite build Jericho: he laid the foundation thereof in Abiram his firstborn, and set up the gates thereof in his youngest son Segub, according to the word of the Lord, which he spake by Joshua the son of Nun..... Well, now this then says that Jericho was destroyed and Joshua set a curse upon anyone who would rebuild it and that this curse was fulfilled in the days of King Ahab, many centuries later, about 1850. Whether Jericho was destroyed about 1400 or about 1250, this was not until about 1850, at least four centuries later than was the city rebuilt. And so the Bible says that there was no fortified city at Jericho during this period from 4 to 600 years. Well, it was about 1906 that the German excavators undertook the excavation of Jericho. They made a good study of the Old Tell, Old Jericho, they examined the walls there and though they didn't do any thorough job of it, their funds were quite limited, but they examined a good many features of it and they made a map of it and they showed ~~the~~ one set of walls that went together in blue ink and another set in red ink in order to show where the walls of these two different cities were and they reached the conclusion that the city whose walls they represented with red ink were the ones at the time of Joshua. So that has since been called the Canaanite red city on account of the red ink that they used and the Canaanite blue city is one from an earlier time. Well, above that Canaanite red

they did not find evidence of a settlement with the type of civilization that comes after that in the rest of Palestine. In fact they found a gap there , next settlement above it showed evidence of the type of civilization of the later Israelite kingdom and there was this big gap in between and that ~~is/just~~<sup>fits</sup> exactly, of course, with the statement here that there was no fortified city at Jericho there in this period from 400-600 years. Well, that is just as far as the German excavators went at that time. Now professor Garstein continued excavation there 20 years later, about 1929, he went for two or three years excavating at Jericho, Sir Charles Martin gave a good bit of the funds for the excavations that started at the Lachish settlement and went on down little by little until ~~it~~<sup>he</sup> got back to prehistoric days and then Martin lost interest, but Garstein was really interested then, and managed to get funds elsewhere and went on quite a bit further and he thought Jericho might be the oldest city in the world because he found the prehistoric remains going back so very very far, but we are not interested in the earliest Jericho, we are interested in the Jericho in the time of Joshua. Now there was a statement that came out then in one of the newspaper accounts which spoke of his having found there under these gates, having found there a skeleton of a young man under the gates. He doesn't include any mention of this in his book about Joshua and Judges, but such a discovery would be just what you would think, you would expect, only you wouldn't necessarily expect it in view of the statement of the curse. Joshua's statement of the curse was undoubtedly meant... cursed be the man before the Lord that riseth up and buildeth this city Jericho: he will loose his firstborn in connection with the laying of the foundation. He will loose his youngest son in connection with the setting up of the gate. In other words, this man is going to have misfortune, is going to have both sons killed in connection with the establishment of the city. Of course, in building a city in any kind of large building there is always danger of that, and I suppose in most cases there are serious accidents to <sup>(some, but here he</sup> ~~(end of record)~~

There would be no way to tell, but it would be rather unexpected to find anyone buried there under it and so it would be a possibility that when the man was killed there in connection with the laying of the gate, that someone might have said, well, now this is exactly what Joshua foretold, now the curse has been fulfilled and now the it is removed, now we can go forward without further danger, let us bury him here under the gate as a recognition of the fact that the curse has been fulfilled. Now, that is purely conjectural and consequently I don't think there is much to be laid upon it in any case, but finding a skeleton underneath if they did, that was published in popular account, it is not contained in Garstein's book, if they did, may fit in with such a possibility. We have no proof that the curse was fulfilled aside from the specific ~~case~~ statement in Kings. (question 1 $\frac{1}{4}$ ) You mean to kill their sons? But, was the God of the Moabites, (discussion) and of course Bethel was at this time where they had the golden calves and he held the Bethelites, you mean might possibly have followed such a wicked custom and killed his two sons in connection with this. That is a possibility. (discussion), but hardly among the Israelites as a regular practice, but it is altogether possible that this man might have followed a wicked custom, it is altogether possible. Those are the two possibilities, and I don't know of any other, but the two that there was actually a wicked matter of sacrifice, of killing of a man's son but it seems a rather strange curse for Joshua. 2 $\frac{1}{2}$

and for that reason I am inclined toward the other, but I don't know. : (question 3) Yes, that is to keep people from doing it. That is to say that God desires that this city of Jericho lie here as a ruin in order that the people of future centuries shall ~~not~~ look at this ruin here and remember how the Lord turned over this fortress entrance to Canaan to his people and it would be a sign and a reminder to them of what God had done, and so for that reason, he said, let no one rebuild it, cursed be the man that rebuilds it. Jericho was treated differently than other cities were.



In other cities, the people were free to take \_\_\_\_\_, in Jericho they were told to take no \_\_\_\_\_ that everything was simply to be destroyed except silver, gold, copper and iron and they were to be brought to the treasury of the house of the Lord. In other~~s~~ cities the people could take all kinds of \_\_\_\_\_ and could keep it themselves. (question 4) Now as to the walls falling down. It tells us that when the people blew the trumpets, vs. 16.... when the priests blew the trumpets, Joshua said unto the people, Shout; for the Lord hath given you the city.... And then in vs. 20.... So the people shouted when the priests blew with the trumpets and it came to pass, when the people heard the sound of the trumpet, and ~~th~~ people shouted with a great shout, that the wall fell down flat, so that ~~th~~ the people went up into the city, every man straight before him, and they took the city..... Well, we are now told that of any other city. It puts Jericho as set apart. And, of course, there is a reason why God worked differently with the others. Well, now what does~~it~~ it mean? Does it say here God caused at that instant He caused something that happened which required an exercise of power that \_\_\_\_\_ all natural laws, something that broke all natural laws, all these big walls suddenly fell right down. Does he tell us that? He doesn't say that. It says that when the people shouted the walls fell. Does he say the people's shout caused the wall to fall? Does he say the vibrations from the trumpets caused the wall to fall? It doesn't say anything of the kind. It says that when they blew the trumpet and that when they shouted that the walls fell down flat. So we are told nothing in the Scripture as to what the means were which God used for this purpose and whether it was a great supernatural over~~w~~whelming event which was contrary to all laws, whether it utilized natural forces that we know nothing about as yet which we might conceivably discover in the future, and we might never discover, or whether it was something which comparatively common natural forces were used in a very unusual and uncommon way, something which we are not told at all. But we are told that this is what happened and naturally when

Garstein excavated he was interested to find out what evidence there was as to anything strange that happened in connection with the walls of that city of Jericho. And so as he examined it he found that the city of Jericho, just like most ancient cities had been destroyed, but he found that instead of its been destroyed like most ancient cities, he found that the situation was very different from the usual situation. Now, of course, someone might ask, would Jericho have been destroyed by earthquake? You will find statements very often which say that there was an earthquake at this time and the walls fell and the superstitious Israelites thought that their God had sent the earthquake and caused them to fall. Well, Garstein was interested enough and he found that Palestine was subject to earthquakes and particularly this area around Jericho. In 1837, 4000 people were killed ~~and~~ in in galilee. In 1927, the havoc caused by the earthquakes amounted to a national disaster. At Jericho itself in 1927, a hotel collapsed with fatal consequences and the ends of the

over the Jordan were displaced. He said Jericho lies particularly within the particular zone and ~~in a lot of cases~~ on that occasion violent shocks were recorded 4 days out of seven, so then he says, the possibility of the walls of Jericho having been damaged by earthquake must be admitted, but an examination of the remains of the walls, hardly substantiated the suggestion. Both walls lie in ruin, but the are preserved to a height varying from one to three yards according to the depth of the ground. Neither the inner nor the outer wall show much sign of transverse . He says, the evidence then of an earthquake having caused the fall of the walls is not such as you would look for as having been an earthquake that caused the destruction of Jericho. But he found the condition of the walls to be very unusual and he called in Pierre the dominican of Jerusalem, who is one of the very outstanding scholars of Palestinian archaeology and Pierre Vincent had been in Jerusalem many years and had contact with most excavations that had been carried on there and it was recognized, is today, recognized as one of the best, if not the

best ~~scholarship~~ <sup>student of</sup> Palestinian archaeology and Piere Vincent examined what Garstine had found there and a joint statement was issued by the two of them which is printed on p.145 and 146 of this book, the Foundations of Bible History, signed at Jericho on Mar. 2, 1935, the very Rev. Piere Vincent and the present writer. Last summer when I was in there was an Irish lay brother of the order that was showing me some remains there and as he would discuss them he would say, now Piere Vincent says this, and he with his Irish accent called him Vincent, but his name is, of course, Pierre Vincent, he being a French Dominican. Well, this statement the two of them signed and Dr. Fisher of Norristown, Penna. who spent so many years in Palestine and was perhaps a good a practical archaeologist, that is one dealing with the actual methods of excavations as Palestine has ever known. He died a few years ago in Palestine, lived a great many years there, he began most of our great excavations in Palestine. He was the one who for the first two or three years was in charge and established the methods of foundation of the excavations, of most of the great excavations. Dr. Clarence Fisher endorsed this statement after which archaeological conclusions the statement is as follows: the main defensive of Jericho in the late Bronze Age, 1600-1200 B.C. followed the upper brink of the city and comprized two parallel walls the outer six feet and the inner twelve feet six. Investigations along the west side show continuous signs of destruction and The outer wall suffered most. Its remains falling down the slope. The inner wall is preserved only where the upon the or tower to a height of 18 feet. Elsewhere it is found largely to have fallen together with the remains of buildings upon it into the space between the wall which are filled with ruins and debris. Places of intense fire are plain to see including reddened masses of brick, cracked stone, charred timbers and asses. Houses alongside the wall are burned to the ground their roofs fallen upon the domestic pottery within. That's

the end of the statement. And then Garstang continues "As to the main fact then, there remains no doubt, the walls fell outward so completely that the attackers would be able to clamber up and over the ruins into the city. Now the natural way would be for the walls to fall inward rather than outward. It is quite an unusual situation and for the walls to fall like this all around in this way is very strange and unusual. Well now what caused it? Garstang is quite convinced that though this is in the earthquake region, that it did not ~~happen~~ happen as a result of an earthquake. There's an Englishman who wrote a book on it on which he had an interesting solution to it. He said the reason the people marched around the city was to distract the attention of the people of Jericho, instead of looking at their walls, they'd be looking at the people marching around and the result was that a few Israelites could crawl up the edge of the wall and dig under and undermine it, and they wouldn't even be noticed because everybody would be watching the marching people in the distance, and consequently during the six days when they were marching around these people were crawling up to the city and digging underneath the wall until they had undermined it sufficiently that just at the right moment, why the whole wall tumbles over. A very clever and ingenious suggestion but I don't think that it would be one that would be at all practical. I don't see why people would have their passion aroused by people marching in the distance ~~and~~ would fail to like they were near and see if any of them were getting near. Seems to me rather fantastic but yet nevertheless it is not at all possible that ~~it~~ it is along the line of the view. We don't know what we get perhaps because of some sort of material to ~~which~~ *explode*

that nobody knows anything about that nobody has discovered that would simply cause the walls to fly outward in that way *it exploded inside the city.* We don't know anything about it. But it is not at all impossible that the Lord might have caused that in some way the walls would be come undermined. Why it would be a very unusual ~~way~~ way to have them undermined all the way around the city, with the exception of one place or another there

might be something that would dig out holes underneath naturally there  
 are caves and holes in the ground here and there and there are naturally  
 waves in which such an (end of <sup>record</sup>) It is a very strange thing and yet it ot 168  
 would seem to me that it is at least a possible guess that something like  
 that might be the method the Lord used. That perhaps the Lord simply said  
~~that~~ let the walls fall at this instant or perhaps the Lord prepared it  
 centuries in advance so that at the instant <sup>decided</sup> ~~dis/played/~~ this thing ~~would~~  
 happen what He did we don't know, but we do know that the scripture says  
 that when the people shouted and when they blew the trumpets ~~right~~ then  
 the walls fell down flat it says about that they were to know that God  
 had given them the city but the 20th verse says nothing about the Lord  
 agency in ~~the/enemy~~ it, it is predicted that it is the Lord who will do  
 it and the excavations show that the walls there instead of being not  
 in with a sledge as is usually done when a breach is made in a wall by  
 an attacking army, instead of that, that they fell down, they weren't  
 pulled down, it is a different situation altogether from what it would  
 be (question 2 $\frac{1}{2}$ ) Yes, that man didn't knock them down in any way. If you  
 are building a wall, you naturally build it so that it slopes inward in-  
 stead of out. I never heard of a wall that slopes outward. In fact, often  
 there is a slope on the outside that comes up this way, but naturally the  
 thing is that on the inside if you walk ~~against~~ begins to go inward, you  
 can always put more stuff up against it to protect it. You can build it  
 stronger on the inside and keep it from toppling inside, but if your wall  
 had a little bit of a tilt outward, or any danger of such a tilt, if it  
 had started to go outward and there was an enemy out there there is nothing  
 in the world they could do about it and of course you are going to be up  
 on top of the wall <sup>throwing things</sup> ~~looking~~ down at the enemy trying to drive them away  
 and trying to watch for the coming of an enemy from the top of the wall  
 and all sorts of things that naturally would make a wall tend to tilt  
 a little you have to make it good and strong but ~~the/tilt~~ your strength

is quite sure to be already there from the outside because that is where you can't reenforce it any, so that a wall is almost certain, if there is any tilt at all to tilt inside. I would say, it is almost certain to have a little tilt inward direction. (question 2 $\frac{1}{2}$ ) I don't think he enters into it. If he simply entered into the facts that it did fall. He has written a book on Jericho, later than this, a book in which he gives the presentation of the facts there in more popular form with a lot of interesting pictures and his desire of the book is to try to prove that the destruction was about 1400 B.C. He became very much excited about trying to prove a particular date, but his son has an appendix to the book in which he gives all sorts of rather wierd naturalistic explanations of the Biblical history. Telling, for instance of when they marched through the wilderness how from a volcano ahead they saw the cloud of smoke coming up and that was the pillar of cloud and all that sort of rather fantastic thing. But I think that is his son, rather than Garstang 3 (question) It was not a large city.

Well, it was not of course, a very extremely large city anyway, but then, it was a city which was a place of protection for the people who would normally live out along the river in little farms and it is a place where one would crowd in for portection when an enemy came near and then go out again to their farms. It was not an industrial center or anything like any of the cities of Judah later were where life would continue normally in the city with a good many people living there continuously. It was a s and it was not particularly large. (question 4) I think he walked rather fast and of course if he walked close enough to go around in that length of time, why anybody on the wall could have killed him by throwing stones at him, so that the Israelites were a little further than that away, but it is not large. Yes, two walls. (question 4 $\frac{1}{2}$ ) No, you see the inner one fell outward and filled the mote and the outer one fell outward beyond that slope of the hill so they could come right up over the top of the debris (question 5) Yes, if you had the voice of Caruso and the exact idea, exact feeling for

tone, that Caruso had, you can take a little thin as Caruso often used to do and he would hit it and he would hear that exact little sound and then he would come out with a great tremendous musical note which was exactly the note and the thing would break up into little tiny pieces, because his note was exactly the note of that, but a pile of dirt and rock, it doesn't seem to me would have any exact note like a would, and I don't know if it did how a lot of people could give that exact note in their yell, (laughter) and the marching would cause the vibration that would cause that to happen, I am sure it would have been done in the middle ages a great many times. (question 6) I think that is some theory, (laughter) I hear there is a place in Wilmington here where you can be taught every Sunday how you can bring your life into vibration with the vibrations of the Universe and Mr. LeRoy (question 6½) (laughter) They would certainly have fallen inward in such a case and they weren't just strong enough for the people, you have to, so that if you can't have a great many people on them because other wise no matter how strong your wall was, if you couldn't have people on top of it throwing stuff at the besiegers it would be easy enough to come up and take ahold of it and come in. Your wall is not something that gives you absolute protection, it is something that has itself to be protected and, of course, it gives you a great deal of protection, but in addition to that, you have to be able to keep people away from it, otherwise it would be quite easy to break a hole in the wall Well, the <sup>so much</sup> ~~space~~

for #5, The Conquest of Jericho, and now comes #6 and the Lord had one lesson to give to the People, the lesson of His ability to destroy things and to open up the way and to give them all immediately if he chose. It was not his will to give it to them that way, it was His will that they should have to fight for it and to fight hard for it and so now there are two other lessons he had to give them. The one, this lesson of His great power, and His determination to use His power in their behalf, ~~the~~ but a second lesson, the third is one most stressed in our ordinary study and the second is completely overlooked, but the second is also vital, that is the lesson of

coincidence. You can know that the Lord is able and that the Lord will accomplish what He chooses, but that doesn't mean that you can lie down and be wafted to the skies ~~and~~ on flowery beds of ease, it doesn't mean that at all. It doesn't mean that you can say, all right, the Lord wants to do it, let Him do it. That is not his will and so when they saw this powerful city of Jericho fall down, the people sent spies up to look at the next city and in ch. 7 vs. 2, we read that they went up and viewed Ai and so we will call #6 Ai, and when these men looked at Ai they had just seen that powerful city of Jericho destroyed and so they came back and they said, to Joshua in vs. 3 ...Let not all the people go up; but let about two or three thousand men go up and smite Ai; and make not all the people to labour thither; for they are but few....So they sent up just about 3000 men, just a little group of men went up there and in vs. 4 they fled before the men of Ai and the men of Ai smote of them about thirty six men for they chased them from before the gate even unto Shebarim, and smote them in the going down wherefore the hearts of the people melted, and became as water and Joshua rent his clothes, and fell to the earth upon his face before the ark of the Lord until the eveningtide... and here they were, they had God had given them one and so they come to another 9½ and they said, oh, that is nothing, just send a few men, that is nothing at all, and it is a thing that can happen to any of us when the Lord gives us a great victory, we become over confident, and we think that we can step forward and do anything and we in our own strength think that we can do that which may be small in comparison with the thing the Lord has just given us, but yet which the Lord wants us to consider and examine and see how to do and do with all of our might and therefore when the people said, oh, it is just a little city, and they went up there and they sent just a few men, they were driven back and smitten and the lesson the Lord tried to teach them, the lesson that over confidence in yourself is wrong and you have no right to assume the Lord is going to give you things without effort on your part, yes, (question 1½) that is the third lesson, but this is the second and they (question) I just read vs. 3 well, the third matter of sin in



the camp was taken care of and dealt with, but after it was dealt with they did not return to their overconfidence, they sent all the people and they later planned and they had an ambush up on one side of the city and they had an attack from the other and they did it in a way and they carried it out as they should have carried it out in the first place. Now, of course, if they had done that in the 1st place, God wouldn't have given them the victory when there was sin in the camp, but I think it is very clear that the two ~~key~~ matters enter into it and God had three lessons to teach them. At Jericho his power, that he was going before them and if they trust in Him they will succeed and then at Ai, two lessons, first that that doesn't mean that they can be overconfident and go ahead in their own strength and go ahead without proper effort and 2nd if they do not follow Him and do what He says, if they let sin come into the camp, He won't give them the victory no matter what they do (question 11 1/2) I don't think so, no. I don't think if there wasn't sin in the camp that 3000 men would have been able to take the city, but I think perhaps that the Lord would have made it clear to them some way ~~other~~ than their having to be driven back from the city, because <sup>and some of them killed</sup> after 12 they didn't just let 3000 men, they went at it in a reasonable way then, Well, we will continue there in the morning (end of lecture) Please take a piece of paper and on it write just one word, the name of the city which was the head of the northern confederacy in the five chapters that you studied for today. Just the one word, and your name. <sup>+</sup>You don't need over 20 seconds. I think everybody is ready now, so Mr. Blomquist will you collect them, please and bring them up to us. I had better assign the lesson for next time. Ch. 1-5 in Judges and the following 6-10 of Judges, and then the same questions that we had on 11 - 14, the principle characters of each chapter, the historical events, problems <sup>suggested</sup> ~~about God~~ facts about God, spiritual lessons. A - general, B - examples to follow, and C - errors to avoid. This is for Monday and Tuesday. We will not meet this class next Friday. We were speaking last time about the defeat at Ai and we noticed that the first thing we find in ch. 7 is overconfidence, and the overconfidence of the people resulted in a terrific defeat.

and that is just what you would have expected. They had had their great victory at Jericho, God had just one lesson to teach them, and they went to the opposite extreme now, and we are all apt to do that. I have had the experience of being connected with an organization where we have looked for a man to take the position of considerable responsibility and we have asked a man to fill in and we have had the right man in mind, but he wouldn't be available for a couple of months (end of record)

unsatisfactory for a brief period though not for long, and he with  
fear and trembling. He was sure that he wasn't up to it, he didn't know  
why He asked him to do it. He had to be greatly prevailed upon to take it,  
but ~~he~~ we said, it is only for a couple of months, it is just to fill in, and  
so on and finally he agreed to do it and when he got ahold of it and he thought  
he couldn't possibly handle it, but he found that he was able to do about as  
we had expected he would, that is well enuf to get along for two months, but  
to his great amazement when he found that he was doing as well as that, he  
soon decided that he ought to have it permanently and when the end of the 2  
months came, he gave us a speech in which he told us how there were only 2  
people in the world qualified for this position, one of them was on the other  
side of the globe and the other was himself, and he gave all the characteristics  
and reasons why he was the one who was sufficient for this position. The  
result of which his future usefulness to the organization was only half of what  
it would have been if he had recognized the true state of affairs and conti-  
nued with them He underestimated himself and then when he was forced  
to see that he was wrong in underestimation, then he over estimated himself,  
and we all do that. We go from one extreme to the other. They say that if  
you have a group of people, and there is a man who is a poor piano player at  
you ~~are a piano player~~  
a party and you want to get him to play for you, it may be very very ~~good~~/  
difficulty, he may be modest and retiring and hold back about it, but if you  
finally prevail on him and get him started, then you can't get him stopped,  
then he wants to keep on for the rest of the evening. We go from one extreme  
to the other. It is human nature and the Lord knows it and the Lord deals  
with it and that is the reason why people find contradictions in the Scrip-  
ture, they take a section that is dealing with one phase and then they take  
a section that is dealing with the opposite phase and they put them together  
and they ~~say they~~ <sup>seem to</sup> contradict ~~them~~ when they don't, ~~they~~ they are trying to get  
a proper balance. You find a person in July wearing a fur coat, and you say,  
how perfectly silly to go around in a fur coat, you will get overheated and  
then you find the same person in December going around with short sleeves and

low necks and you say, what is the matter, haven't you got any sense? And the thing is you have to get the place in between, that is the proper balance in almost everything and so God wanted to show the people at Jericho that his power was sufficient and he wanted to show the people at Ai that his power would not be exerted in their behalf unless they did the best they could and were determined to be entirely true to Him. Now, of course, as we go on we find other great lessons, big important lessons, the lesson that enters in here and ~~that~~ <sup>on which</sup> also we can go to extremes one way or the other. (question 3) Why, I cannot tell. I don't know often why God does one thing one way, (question 3 $\frac{1}{2}$ ) Yes, well, I presented the fact here and I presented you my interpretation and you can interpret it differently if you want, if is entirely a free choice, but I think it is very vital that we see what the facts are. 1. The first fact is that when they went up there and they could see only a little place, 2 or 3,000 people will be quite sufficient and then after God had removed Aiken from them, then they sent the whole body up, not 2 or 3 thousand. Now if two or three thousand couldn't take it when they had sin in the camp, well, surely after that ~~was~~ <sup>was</sup> removed, 1000 would have been quite able, wouldn't it? Even 2 or 3 thousand after that, but that is not what they did. What they did was to send a whole armed volume, and not merely to send them up as they sent the 2 or 3 thousand, just marching up to take it, but they sent them up in two groups and made an ambush and they planned ~~that~~ the thing carefully and they went at it in a right way, now if they had gone at it in the right way in the first place, they would not have then taken it, because there was another sufficient reason, God would have given them the defeat even if they had done it the right way in the first place, but God gave them, in the first place, He gave them the two lessons and the one about Aiken is the one which meets the stress because it is out of the ordinary, it is one which needed particular attention, but the other one is also there or else you wouldn't find the marked difference between what they did at the start and what they did at the finish. They certainly would have sent only a thousand or maybe two or three thousand. Now of

course ~~course~~, we don't know all that the Lord said to Joshua, we don't know what all was revealed in all this. We don't know how much Joshua considered the whole matter, and thought about it. We do know that the matter of Aiken which would not have been obvious is stressed and made clear. The other matter is made obvious, by the difference of what they did at the first, and what they did at the second. But as to further explanation of it, if somebody desired that thing be accidental, then at the end, they took the whole force instead of two or three thousand they took at the beginning, that it was purely chance that they did so, it is just a matter of interpretation, Mr. Fowler (question 5 3/4) Yes, but you would think that they might in the first place make sure, wouldn't you? But when they had all those troops in the first place to send two or three thousand was certainly a mistake, as far as I see it, it is just a matter of interpretation here. These are the facts and I don't see any need to explain further. (question 6 1/4) So 6,000 they might have used instead of 12,000. Mr. Mood (question 6 3/4) That is right, and in the first place they in their over confidence sent only 2 or 3,000. You mean, that if they had looked more closely in the Lord's direction in the first place, he would have told them to get rid of Aiken before they went and also ~~also~~ to take all of the people. (question 7 1/4) And the important thing is how we connect them, but that we know them both and have them both in mind, because they will at time after time in our life we will fall on one or the other or on both of these points if we don't watch out and we mustn't let our failure on one of these points be an excuse to us for overlooking the other one. Now, you note that the people here didn't say, well, we only took two or three thousand then, we had the mistake, now this matter of Aiken doesn't matter, no, they tried to find both causes. On the other hand, they didn't say, now we have settled this matter of Aiken, all right, let us send the thousand men to take the land, no, they sent all the body as the Lord commanded. Well, this, then, is the first matter, the matter of overconfidence, which was a vital part of the failure else if it was God's will they should go in with three thousand men why they would surely have won with 3000 men.

And the other matter is the sin in the camp and on that it is very easy for us to go to one extreme or to the other. The vital thing, here is, that there is not an ordinarily here, there is a sin such as struck at the very foundation of their relation to God. There is not that there is a thief among the people of Israel, that is not the sin. It is that there is a man there which has stolen that which God has specifically declared is to be destroyed. That that, which is the foundation of God's dealing with the people has been denied and has been interfered with. The people are pretending to be flattering God in God's conquest of the nation and God says at Jericho, everything is to be destroyed. That doesn't mean that it is to be everywhere. At Ai they are allowed to take but at Jericho, everything is destroyed and a man transgressed God's clear command in relation to this. In other words God's word is at stake. The integrity of God's truth is here at stake. Here is one that is pretending to be a follower of God and is actually denying his words and going against that which is vital in the progress of God's kingdom. And therefore God showed the people that until they removed this from their midst they could not have his blessing. Now we go to extremes. 1. We say the Lord is with us, He will give us the victory and we fail to deal with the sin that is in our midst. We go to the other extreme and we say something goes wrong, there must be an Achan here, I find something, my friend here is not completely sanctified, someone else here has some sin, and therefore we have got to deal harshly and strongly with him before we can expect progress. So there are the two things to remember. On the one hand a body has to truly desire to serve God and be rid of those who are claiming to serve him and actually doing as they want instead of what He wants and denying his word before they can expect His blessing, but we have to remember on the other hand that we are in this wicked world. It is a world in which Satan is the prince of the world, that we all of us have sin within our hearts and within our attitudes and which by the Grace of God we will be eventually entirely cleansed but no one of us is yet, or will attain that stage during this life and that if you look for perfection before you can make accomplishment, you will never get

it and so we have to find the proper place in between these two. I have found both extremes. I have found people that will denie God's word or will let others deny it and still think that they can cooperate with them and work with them in the same organization and expect God's belssing upon the organization, I have found others who when things don't go forward, instead of looking for the means which would improve it, will blame it upon some rather common sin on the part of soem other individual, never themselves, some individual in the group, not recognizing that every group of human beings is tainted with sin. (q~~u~~estion 12) Well, in the case of Achan, he was the

I would say. It varies in different cases, but in his case he was a fault. No true believer who is disobedient is every taken

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He is one wh is putting his own desire ahead of the word of God. Now, a disobedient one may be saved and intending to follow God and yet is lead away by God seems to stop him. (question 13) That is right. And it is one difference between Jericho and other cities that are excavated, that ~~instnce~~ others you find a good deal of metal in the remains, well, in Jericho, it seems to be pretty well taken out and very little metal has been found in the remains. Now, of course, these things were all set apart for the Lord. This word, acursed, here is sometimes, rendered set apart. It isn't that the other things were accursed and the silver and gold were blessed, but it is all set apart for the Lord and that which is metal is set apart for Him, put into His treasury, that of other things was sep apart for Him and burned, and no member of the congregation was to touch either one at Jericho. When they got to other places, both were available to them, but this was God's specific command, this specific place, and not his general command in connection with the conquest. And this specific command of God, it was God's specific words. It is easy for people to say, well, there is nothing wrong in taking these things. When we get to other cities we take them, it is going to be permitted that we take them, whell, why on earth if it be right in Ai should it be wrong in Jericho? There is no sense to that. Here is a nice thing that I would like to have, why shouldn't I take it now, why should

I wait until Ai. That is to say, it is not a matter of logic, it is not a matter of what appears reasonable for the individual, it is a matter of what is God's will. (end or record) ot 170

trying to do things in accordance with His will and His word or whether it is your own desire and your own reasoning that is your primary authority. And I find in this matter of Achan, I find that people will spend their lives <sup>serve the Lord with</sup> trying to associate in the same bodies in which they were denying God's truth. Perhaps they are in a church where the literature that comes in <sup>word</sup> is denying God's will, filled with little denials of the authenticity of the books of the Bible with the things that are undermining Christian truth and they will simply start in bootlegging other literature ~~it's~~ other than in their own denomination literature and try to keep this influence ~~out~~ and they will try to stand for the Lord in the face of a situation where they are united together with those who are doing exactly what Achan did, who were substituting their own will and their own purposes for the will of the Lord and people will (skip) year after year and year after year it takes dynamite to blast them loose, but a funny thing is that once they get blasted loose, they are so apt to go over to the other extreme and then once they are blasted loose they are apt to say, well, now, we mustn't have any Achan in the camp, we must be absolutely true to the Lord and they insist that their interpretation of the Scripture has got to be accepted by everybody ~~es~~ on every little detail. And the ~~re~~sult is that people seem in general to either to be on this extreme or lying down with sinful bedfellows and just getting the matter of having your group loyal to the Lord or they go to the other extreme ~~where~~ where everybody is an Achan who doesn't agree within 1/1000 percent. 2 to be so

determined to stand by the Lord's will that you split and split and split until there is nobody left but yourself, that is far far better than to unite and unite and unite until you are with people who are far more removed from the Lord's will than Mohammedan or Buddhist would be. It is far better, but it is not the Lord's will that we go to either one of these extremes. It is



His will that we get the Achans out of the camp and that we reduce the work in the camp that happens to have Achans in it, but it is His will that when we recognize that we recognize in a camp from which the Achans have been removed that the rest like ourselves are sinners and that there are differences of opinion that we should try to help each other to seek God's will and to follow, rather than that we should try to carry that which relates to the Achans down into lower brackets where it does not relate. Now, it is a thing that is vital in every phase of our Christian service. It is the penalty to go to one extreme to the other instead of finding that balanced reasonable position that God desires us to have. I remember having a man tell me once, he was a very fine Bible teacher, a man who was much in demand through the country as a Bible teacher, and he worked with people who had different views on the millenium. Sometimes one would be post milleniel, a-milleniel, pre-milleniel and he would go to their church and he would present his messages and the matter of prophecy had, I think, its rightful place in his messages, it was not forgotten by any means, nor was it the only thing. It was given its proper place, but he told me that time after time, he would be at a place where the minister would start bearing into pre-milleniellism, tearing into the view and the people who held it and taking a very extremem attitude towards it and he said, of course, was utterly wrong, and he said that the thing was that he found that when he would talk with these men and reason with them and showed them the Scriptural evidence they would very frequently become convinced and except the pre-milleniel teachings of the Scripture, but he said, then how often they would go to the opposit extreme and then they didn't see how anybody with any sense could fail to see that and were just as hostile to people with the opposite view as ~~they~~<sup>he</sup> had been before with their view and that, of course, disappointed him very greatly. It is better to have a wrong attitude ~~for~~ for the truth than have the wrong attitude against the truth but God doesn't want us to have it either way. He wants us to not go to extreme, but to stand absolutely on those great issues of his word and on the lesser issues to try to lead the people, to try to win them and try to help them, but

not to make a demand for fellowship that insists upon such a standard of sanctification as you do not find in this world, or such a standard of uniformity as you do not find in any world, except in the Communist party, and you get only there by killing off a third of the party for deviating from the standard set by the leader. (laughter) Well, now, we don't need to go into the details of this about Achan, the Lord here specifically shows them what was wrong, and He specifically indicated who was wrong in this particular case and then when Achan had been pointed out, Achan confessed his sin, he had taken a good Babylonian garment, a garment which should have been burned in the fire and he had taken a wedge of gold of 50 shekels weight, which of course, should have been put in the treasury of the Lord. He had taken from both categories, but is really one category, everything was set apart to the Lord, either to be burned, or to be put in the treasury of the Lord. (question 6) The Lord in the O.T. times and to some extent in the N.T. times spoke directly to his people in ways which he does not ordinarily use now, and gave them specific information which He ordinarily does not give us now. He expects us to take the examples He has given where he has dealt with situations and to where principles from them and to apply them in our own lives and in our own experience. Now here we have a case where God gave specific information and we are told that in vs. 10 - the Lord spoke to Joshua and he said there is an accursed thing and therefore there we know that there was a giving of specific words with his method of revelation, but then in vs. 14 he said... In the morning therefore ye shall be brought according to your tribes: and it shall be, that the tribe which the Lord taketh shall come according to the families thereof: ~~shall take~~ and the family which the Lord shall take shall come by households and the household which the Lord shall take shall come man by man..... So it is clear that in some way the Lord said that he was going to designate one out of each selection. Well, we have the same thing happening over with Saul later on. We have various cases, and we are not told in the Scripture exactly how it was. The implication was that it would be some sort of a watch, some sort of designation whereby out of two

some indication would say it is this one and not that one and I think the reason that the Lord does not give us the specific details is that He was not there laying down enough of it for us to use in getting His will. He at that time used a method like that, and he doesn't give us the specific details because in these days it is not His will that He use that method of revelation, but the method of revelation here and occasionally in the Scripture is a method whereby two choices are selected by the Lord and he selects one out of the two, and that would sound as if it were something in the nature of .

Now Ai then, we find that Achan was removed from the camp, was stoned for his sin, for his hypocrisy, for his wickedness, and then in ch. 8 1-29 the Lord gives us the victory over Ai and this time He said, in vs. 2, you .....shall go to Ai and her king as thou didst unto Jericho and her king: only the spoil thereof, and the cattle thereof, shall ye take for a prey unto yourselves: lay thee an ambush for the city behind it.....The Lord says, now you are not limited as you were in Jericho, but these for which Achan was killed for doing, everyone is to be permitted to do at Ai. The thing ~~is~~ in itself was not good or bad, it is the thing in relation to the circumstances and Jericho God said this one is the first of the conquest, this one is dedicated to the Lord. This next one was one of the mass of the places and they were made available for the people who took them and the Lord gave the explicit command in vs. 2.. lay an ambush for the city behind it... don't just march straight up like you did before, even now that the sin is out of the camp. Even now that Achan is gone, you cannot use that brash method of attempting to take it as you did in the beginning of chapter 7. You must get over this overconfidence, you must use proper methods in all the wars to which the Lord does call you. (question 10)No, he was wrong, His confession was just a recognition of guilt. No, I don't think categorically he was lost ~~was~~, we cannot speak regarding any individual, whether that individual was saved or not. We do not know the workings of the Lord and the spirit, I merely say that it impresses me as extremely unlikely, almost certainly unlikely, almost certainly not the fact that God would have had him stoned if

he were , but my impression here is that when it was pointed out you notice they said, there is sin in the camp. Well, Achan didn't come forth, and then they said which tribe is it, and he took the tribe of Judah, and then Achan didn't come forward, and then out of the tribe of Judah they took the Zarahites and ~~they~~<sup>he</sup> didn't come forward. They went down step by step, by step and he never confessed until it was absolutely pointed out that he was the one, and so I don't see that there is any evidence that his confession being anything but when there was nothing else he could do but admitting his guilt. I do think that if Achan had come forward earlier it could be possible that God would have not have killed him. Of course, we do not know the full state of His heart, and if he came forward earlier, it is just a chance of getting out if it, I don't think that there was any chance. Now in ch. 8 then the Lord commands them to do it right, not simply to say, Oh, well, the Lord has given us Jericho, we can take anything we want, so they take now, not a thousand man as you think might be enough if 3000 weren't enough before the sin was taken out. They don't take the same 3000 again, they do not say they will send one 3000 to hide and another 3000 to attack, they send ten times as many as they sent before. Joshua chose out 30,000 mighty men of valor and sent them away by night and these 30,000 go and they are the ambush, ten times as many as the whole group that went before are just the ambush and then the rest of the people come and attack the city from the front and so they come and they attack the city and there is an interesting thing in vs. 17 which I wonder if many people notice when they read the account of the destruction of Ai. Vs. 21, you read where he took about 5000 men, vs. 9 says, they went and layed in ambush and abode between Bethel and Ai, on the west side of Ai: but Joshua lodged that night among the people. Vs. 12.. he took about 5,000 men and sent them to lie in ambush between Bethel and Ai, and then in vs. 17, all the men that were in Ai were called together to pursue after them, vs. 16, 17, and there ~~went~~ was not a man left in Ai or Bethel that went not out after Israel. Vs. 18.....And the Lord said unto Joshua, Stretch out the spear that is in thy hand toward Ai: for I will give it into thine hand

Well, now they didn't go up to attack Bethel, they went to attack Ai, and the great victory was that Ai was taken and yet we read that there was not a man left in Ai or Bethel that went not out after Israel. Now how does Bethel get in here, what does. . The thing they are attacking is Ai not Bethel and yet Bethel, not a man was left in Bethel that didn't come out. Well, it is important that we recognize this fact, that the Bible is not a book in which God has attempted to give us all the information. It is not a great Encyclopedia that covers all fields of knowledge, that is not its purpose, but it touches on geology, physics, etc. it is correct, but it does not touch on it enough to enable us to build up full accounts of any of those things. Well, this thing is even true of history. The Bible is not written to give us a universal history of the world or even to give us a complete history of Israel. The Bible is not written as a military textbook to tell us how the Israelites conquered the kingdoms, but in all of these matters there are points where they are touched upon and we can learn much from it, but the Bible is written to tell us of God's dealings with His people, and of His ~~separation~~ preparation for the coming of the Lord Jesus Christ into the world and therefore we will find that our history, as our science in the Bible while absolutely accurate, is necessarily incomplete and there are matters sometimes omitted in the history which would be extremely important if you were writing the history, but which are not particularly important from the point of showing God's dealings with the people and their relation to Him and therefore are left out or perhaps touched upon points incidentally. And consequently when it comes to reconstructing the history we have to remember that there are often very important things not stated in the Bible, or possibly to be gathered merely from very small inferences because (end of record)

Did not tell us here about the conquest of Bethel, but you can be quite sure that with 30,000 men in ambush there, and then with a great host of people out in the front attacking that when all the people of Ai and Bethel came out so that there wasn't a man left in either and their purpose was to conquer all of Canaan anyway, ~~y~~you can be quite sure that they didn't say, well, these people of Bethel have come over to help Ai, but after all we must remember that the sort of 38th parallel between Bethel and Ai and there on the other side of that and though they can come over and attack us, we mustn't go over there and attack them, we will just leave their city even though Bethel is absolutely empty and all the people are out here fighting, why we will ~~will~~ be very careful not to touch Bethel, it might hurt their feelings, if we did and after they have killed as many as our men as they can, we will let them go back to Bethel. You can be quite sure that even though some human beings might use such little sense, occasionally, that ~~could be~~ was not the Israelites method here in their conquering Canaan as God has commanded them to take. And consequently when I read here that there was not a man left in Ai or Bethel, I think we can feel quite definitely that they took Bethel then as well as Ai. Well, now the matter of the conquest of Ai here, you rarely find Bethel mentioned in connection with it when people talk about it. As you see, it is not stated here, it is inferred and the lesson, of course, Ai, they thought, was just a little place, a few men could take it, and then they found Achan's sin and then, of course, we don't ordinarily notice the fact or remember it that all of the people went, this great mass, and so on in the end, Bethel's connection with it is pretty well not known and it doesn't have to be from the viewpoint of religious teaching, but from the viewpoint of history it is a vital matter. Now it became vital in recent years when Madam Margue went to Ai to excavate there, let us see, it was about 1929, or 1930, I think, I ~~forget~~ forget the exact year, but she went there to excavate Ai and she excavated Ai and she found a great fortress there. She found the town there is called today, which means the Tell and that name goes back along time. We don't know when it was first called the ruins, but

this mound is undoubtedly the sight of Ai. It says here that they were of Ai, between Ai and Bethel. Well, do we know where Bethel is? The town is still there today and from Bethel you go east from Bethel and you will find a deep valley and on the other side of it you have a high hill on which there is called \_\_\_\_\_ and it was practically certain that would be the sight of Ai, and it just fits with the account of just where it should be. And Madam Marque excavated there and she found there the remains of a great fortress. Powerful walls, very large strong walls, and great thick ruins and it was a very powerful fortress, but she found that the evidence showed that the fortress was destroyed at about 2000 B.C. and she found that this great and important city which was there for some centuries came to an end about 2000 B.C. and she found no evidence of a city there after 2000 B.C. and therefore people said the story of Jericho seems to be generally right. Jericho was destroyed about the time of Joshua, and what they said, and they just don't mention about the walls falling, they might as a sort of footnote, they recognize that the destruction was placed in about the right time, but when it comes to Ai, Ai was destroyed in 2000 B.C. and therefore, of course, we have a tradition of the destruction of Ai passed on and some way through some confusion has gotten into the Biblical account here after Jericho even though there was no town there at the time and of course, it is a pretty bad blemish on the historical accuracy of the Pent. And, of course, no man at the time of Joshua could have written such a thing and have gotten it so mixed, but of course, at a latter time of the Israelite kingdom, could have gotten it all mixed up, and of course, the Critics all hold that the Hexateuk and the Pent. Joshua, were written hundreds of years later when nobody knew very much about accurate details on these matters. They are just confused \_\_\_\_\_ from an earlier time. Well, that fact about Ai seems to fit with that and it was a problem and Dr. Albright presented a suggestion which seemed to me to be a very interesting and ingenious suggestion. He said there is a confusion here, the people conquered Bethel, but in the account they got it twisted and it means Ai instead of Bethel, and it is Bethel they conquered. But th

suggestion that someone made, I forget who it is, made this suggestion, but it seems to me to be a very good suggestion is this, that the people of Bethel, that city which was continuing to this time there in the not so far inland from the Jordan, but having this old fortress and this strong point on the hill between them and the Jordan valley had an outpost there, that is they had a garrison there and consequently Ai was a place subject to Bethel. Now, the word king is a word which is used for heads over great territories and heads over small territories, their kings were under other kings leadership, so the reference to king of Ai has no objection to this suggestion, but according to this suggestion, Ai was at this time an outpost for Jericho and simply an outpost where there was a small group of people which might be strong warriors, perhaps they lived there with their families, but it is not a large group and lived there at Ai and, of course, the Israelites coming up, Ai is the thing they see, they don't particularly see Bethel, Ai is the point of attack and so it is Ai they go to to attack as that is the thing that is next to them, they attack it and they are driven back, it is their failure to take Ai that is the big point of consideration, but we notice that eventually before they could take Ai they had to take Bethel too, eventually the men of Bethel also came and were engaged in the battle and doubtlessly took Bethel also. (question) Now, that is the suggestion that this Englishman, I forget his name, made some years ago. (question 7½) Trace of life is pretty strong words. The thing is that they way that we know. If you find a skeleton, you can't tell, at least without scientific tests on carbon, you can't tell. Whether they can tell quite precise as that, I don't know and I don't think there are any particular skeletons in this particular place. I mean a skeleton in general won't tell you. The way you tell the date is by the dishes, that is the principle way. Now, of course, inscriptions is an excellent way, but inscriptions unless they are made on stone and rock won't last. You write on paper 8½ but it all disintegrates just if this building was left here in ruins, inside of two centuries, there would be no paper left. Anybody coming and



examining would think that we were illiterate here, there would be no sign of writing, except the brass plate out front, and nothing else would remain in 2 centuries, unless the writing is chiseled in stone or unless they use clay tablets, there would no writing remain and the method of telling is by the remaining dishes, the style of the dishes, the broken dishes. Well, there are a great many of those from before 2000. Now, with a small garrison as this, some might conceivably be left, but they wouldn't necessarily be (question 9½) We don't know. I mean we don't know what the situation was, I am merely mentioning the theory that this man suggested and I am saying that it seemed to me possible to such a theory. Now it may not be, there may be another interpretation on it altogether, I certainly incline very much to think that what Dr. Albright suggestion that it was Bethel instead of Ai, is not and one reason why I think it isn't right is because it mentions Bethel here. If it only mentioned Ai and it didn't mention Bethel at all, it would be altogether possible that Ai was another name for Bethel used in that time and subsequently forgotten and this was all about Bethel, but we have a number of cases here where Bethel and Ai are both mentioned together and so that would seem to me pretty strongly to suggest that the two cities in mind and then it mentions that there was a valley between Bethel and Ai, west of Ai, so that it seems to me quite evident that Ai was the point that they ~~claimed~~ claimed there. Well, now, most critical scholars today feel that this is a very great difficulty with the acceptance of the text as truth. That Ai was destroyed at about 2000 B.C. Now I was with a, this summer I was at Ai with a Jesuite who is a teacher in what is thought to be the leading Roman Catholic School of Biblical study from the war and he told me that there are teachers in practically all Roman Catholic Schools of any standing. There are teachers of Biblical ~~studies~~ studies trained in his school and he teaches archeology in that school and he was much interested in going to make a re-examination of the ruins at Ai this summer and as we looked at it and we were greatly impressed by the strong fortification of Ai, this great remains, you can't tell from the but it was the pottery which was picked up in

connection with it showed that the great settlement there was about 2000 B.C. I suggested to him the possibility that this might have been something of an outpost and it didn't impress him at all. He thought that if this was much of a city, this size, there would be considerable remains, and then I called his attention to chap. 7 here where it says that the people said, let not all of the people go up, but let about 2, or 3000 go up and smite Ai and make not all the people go for they are but few and the suggestion about its being a small place and he was much impressed by it because if you look at that great fortification that is there, it doesn't fit with a little place . It was a really important place, about 2000 B.C. strong fortification that is not fortification against weapons, but against there type of fighting, that material, those walls would have been a great deal of effort to build and they were strong and, ~~of / the / the /~~ a fort in back of those walls could make a pretty strong defense without any great force being required. on the side, you have very strong walls there, and it would be quite easy for a little force to keep it, and so I don't say that it is the correct interpretation of it that this was an outpost for Bethel, there may be some other, and it impresses me much better than any I have seen yet and I am convinced of this that the account as originally written is correct and historically true, even though it makes no attempt to give us the whole of the historical situation. (question 13½) Well, now, of course, that ~~it~~ continued so until this day may mean a thing is still present, it wasn't changed since it was done, and from that viewpoint, you could say it a year later. You could say that thing was done there, it wasn't just cleared away and completely removed, it was left as a sign and continues until this day, why you can see, it could be said a year later and it could have been said 1000 years later. I don't think it is an indication there of a great length Now there are two possibilities on that, and one of them is that the writer shortly after the time of the event pointed out that it was not removed or changed, but left the other possibility is that in a few places like that a note was inserted later like that by a writer some centuries, but I do not think that it is right to say

that it is true

14½ (question) No, the big problem was

that no attention was paid to the fact that small, there was a city of

AI which was difficult to take. Here is the place of AI where we find evidence of a strong city there 2000 B.C., 6 or 800 years before Joshua, therefore there was no city there for him to destroy, just some ruins. (question)

O<sup>H</sup>, yes, definitely Joshua was not earlier than 1450 and not later than 1200, of that we can be absolutely certain. About that we can nearly say between 1250 and 1400. (question) (end of record)

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and we notice that the Lord caused him to have a big setback and we notice two things involve the setback and one of those was the fact that there was sin in the camp. As long as you have human beings there is sin, but in this case there was rebellion against God. There was a vital command which God had given about how they were to treat Jericho, and Achan had broken this command and had secretly stolen a considerable amount of material from Jericho and so God's favor did not rest upon the people until Achan was removed. How much better it would have been if ~~Achan~~<sup>they</sup> had found out in the first place, if they had made certain that they were right with God before they began their original attack against AI, if they had removed Achan from the camp before they ever started, and then, of course, had proceeded to make their start as they did at the end so that in a careful well planned way instead of becoming overconfident and doing it the way they did in the first place. Now, I think there is a big lesson for that in our lives. How often we go ahead into things without stopping to make the two important decisions. 1. Is my heart right before God? Am I in the position to undertake anything for him? Is there something in my heart that should be cleansed before I go forward for him? Am I going forward in ~~God's will~~ self will and spiritual pride instead of going forward with the certainty that I am right with Him and in the second place if we go forward in spritual pride as they did without stopping to investigate, whether we are truly right with God there is also the great danger that we will go to the othr extreme, and our spiritual pride go forward without careful planning and in overconfidence of the flesh, instead of doing as they had to do

at the end ~~of~~ setting their careful plans and doing it in a way that could be reasonably expected to get results. It is not a little thing as that, Isn't this just a little task? 2 or 3,000 people are enough. God never wants us to figure that way. He wants us to be humble before him and to do the thing that is necessary/ Now we notice that in vs. 17 ~~that~~ it says that all the people were drawn out of Bethel also, and that little statement about Bethel is a very peculiar one. All the people were drawn out of Bethel. If this were a complete account of the conquest, if it were an attempt to tell us all the important military and geographical details, surely this statement would either not be made, or it would be explained. There was not a man left in Bethel that didn't go out after Israel. Well, if Israel were defeated and driven back you might say it didn't matter so much they had the help of the people, but in this case the people of Ai and Bethel both went out and pursued after them and then Joshua gave the signal and the people who were hidden in back of Ai rose up and attacked the city and set it afire and under the circumstances it would be very strange indeed if Bethel were simply left untouched, especially when Bethel was a part of the land that God had promised to give them and which they were to conquer. So that I think that we must say that the exact relationship of Bethel to this is something that is not explained although <sup>that</sup> there was a definite ~~mention~~ relation is here in the text very clearly. Was Ai an outpost of Bethel? as some have suggested. The Scripture hasn't said it was or it wasn't, we don't know, but as far as the archaeological evidence goes, it accords with the statement with the spies when they came back and said, it is only a little city, Ai is just a little city. It is not an important place, it is just a little town, and that would suggest that it is not the important city which existed here several hundred years earlier, but that it either is a rather small and unimportant city which left nothing that has been detected in the remains or that it was just an outpost of the important city of Bethel. (question 4 3/4) There is a very good question. As you read verse 12 here, vs. 11 tell s how all the people went and drew nigh and came before the city and pitched on the north side of Ai.

Now Jerico of course is far south of Ai. So they have gone up to the north side of Ai, and they have come up there evidently by day because vs 10 says they rose up early in the morning. They went up there and came to the north side of Ai coming from the south all these people and they pitched pitched pitched pitched pitched on the north side of Ai, and then in verse 12 we read that he took about 5,000 men and set them between Bethel and Ai on the west side of the city. Now it would stand to reason as Mr. has pointed out that if all the people marched up from the south past Ai through the north the people of Ai would be mighty interested in what was happening and watch pretty close. Then for him to take 5,000 of those men and send them around from the north to the back and to the west to on the west side of the city there wouldn't be much. And so it is just another of those many indications of the fact that in the scripture things are not always told in strictly chronological order. There not in any way. But in English we have other tenses to indicate a change in time which the Hebrew does not possess, and consequently in the Hebrew the statements often indicate something that has happened without telling the exact time or order of the event listed. We found in Genesis 2 that that was so if that were not so Genesis 2 would sharply contradict Genesis 1 and also would sharply contradict ordinary common sense because in Genesis 2 there are a number of places where the statement of the thing that happens in the future or the thing that happened after he stresses another thing had happened is best as an English pluperfect. It is something which had been done formerly. It is something that this man did which is now told because it became of importance in this connection. And so we read in vs. 12 He took and it stands to reason in this context that it means that this is something that Joshua did but not necessarily something which Joshua did after vs. 11. It can very well be something which Joshua had done prior to that which was done in vs. 11. He had taken about 5,000 men and sent them to which was between Bethel and Ai on the west side of the city. Now when did these people lie in ambush

on the west side of the city? Well we go back to vs. 3 and we read that Joshua rose and all the people of war to go up again to Ai and when did Johsua rise in the morning or in the night? Well he arose and all the people were to go up against Ai and Joshua chose out 30,000 men of valor and sent them away by night, so that it either means that ~~for~~ Joshua and the people rose up in the morning and went up to Ai but the night before he had sent some people for ambush or it means that Joshua one day ~~had~~ had all the people come together and discuss his plan with them and said now we are going to send these people away by night and then he discussed with the people what they were to do to go, and then that night they went and then the next morning the rest of them. There is no attempt made to say this happened and a few ~~minutes~~ minutes later that ~~that~~ happened and an hour later that happened. But they tell what happened, they tell who did it, and while in general there is a success in order there are a good many places where in English we might use another tense. We wouldn't even necessarily. Even in English you might say that General MacArthur led his troops up the west side of Korea to attack a certain place ~~and~~ ~~at~~ ~~night~~ ~~say~~ and you might say, and the General sent other troops up the east side so that they would be ready at the right time when these from west ~~needed~~ reached a certain point, and it might mean that the time he sent them was eariler than the time he sent these others. We might use the pluperfect but we wouldn't necessarily use ~~the~~ ~~pluperfect~~ the pluperfect then in English. And so in this case the only ~~problem~~ I can see there is the fact that in vs. 3 it said he sent 30,000 men for an ambush and in vs. 12 ~~it~~ it said he took about 5,000 men and set them to lie on ~~the~~ the west side of the city, and I would gather from that that ~~the~~ the other 25, were perhaps back in the hills to back up these five thousand in some other place but were simply their attention was called to the very vital point where these 5,000 were already hid. (question 10½) The thing is the grammar permits various possibilities. If I say that there is a crowd of men coming up the street, well, my statement crowd doesn't say whether there are one hundred in the crowd or 300, and in this case, the phrase used doesn't say whether he sent them after

the other people were already visible there or before, but common sense shows that he sent them before and the statement back in vs. 3 tells us that fact, so I would say that it was a necessary interpretation, but as far as the grammar is concerned, it is an interpretation which fits with the grammar, but which is not required by the grammar. (question 11 $\frac{1}{2}$ ) Of course, that would be a possible thing, but down in vs. 14 we read that the king of Ai hastened and rose up early and went out against Israel to battle, he and all his people, at a time appointed, before the plain, but he wist not that there were ~~h~~ers in ambu~~h~~ against him behind the city. And if the fact was that he wist not there were 30,000, but he did wist that there were 3,000, 5,000, why I think it would make some mention of it

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(question)

I would think so, yes~~x~~. At least part of them were, just where the others were it doean't say. I would imagine that the 30,000 were in different spots, 5,000, that you can distinguish from the west side and from behind, I don't think. They probably is facing the Jordan, facing down, and that would be east and a little bit south, that would probably what he would think of. And then he says that these were behind were between the city of Ai and Bethel but they attacked from the North so that I would incline to think that ~~it/would~~ the same general area covers the whole

. Well, now #7 (que~~x~~stion 13 $\frac{1}{2}$ ) Yes, God says that he visits the iniquities of the fathers on the of the third and fourth generation, (question 14) The result of the fathers iniquitie inevitably affects the children and we are all affected by the iniquity of our father Adam, and we are all lost as a result of what he did, but we all have opportunity to be saved from it through accept~~x~~ance of the sa~~x~~lvation of what is available through Christ. Now God says he visits the iniquity of the fathers upon the children of the 3rd and 4th generation, but that he shows loving kindness to thousands of generations to those that love him and so his love goes on much further into the than his than the iniquitie, but the fact is that every-one of us is greatly affected both by the goodness and bb the iniquity of our fathers and each one of us can be saved only through salvation through Christ.

Now, the statement that you quoted is not a statement of God's dealing, but it is a statement of a man to the people of Israel in their judgement, in their legal decisions, that they are <sup>to</sup> punished~~d~~ men for their own sins and not to punish the children for the crime that the fathers commit. (end of record)



not only would they probably kill that man, but they would probably  
 ill all of his children. It was quite common, then, but is is for-  
 bidden that the Israelites do that. You see the Israelites, are in  
 their human civil are to deal with each one on the individual  
 basis and not for the iniquity of the parent. Now  
 in this case God ~~punishes~~ punishes the children of Achan. Over a-  
 gainst that we find that in the case of <sup>Korah</sup> ~~Korah~~, we have the rebellion  
 of <sup>Korah</sup> ~~Korah~~ and of Dathan Abiram in Numbers and we find that <sup>Dathan</sup> and  
 Abiram and all their children and all their families, all their  
 were swallowed up alive, but we find that <sup>Korah</sup> ~~Korah~~ was killed and his  
 family ~~were~~ family were not and so I think that it is clear  
 that God makes distinction, He knowing the of the individual,  
 and I would conclude from this two things, one that Achan's whole  
 family were definitely with him in the thing, they were participating  
 in this, they were conscieous of what he had done, they ~~were~~ rejoicing  
 in it and they were definityy implicated in the sin of Achan and  
 2 that God wished to give an example to all of the people how terrible  
 the sin was by routing out the entire family  
 from them as an example to the people. Not as an example of how they  
 were to treat, but as an evidence and  
 how important that it was (Question 1½) In that case it  
 He wasn't alone, he had a group of men  
 with him who assisted him and he had hired but not his family  
 who evidently were not interested in that particular case. He probably  
 had and they wee not implitated in it at  
 all and God separated them from him and caused that when he should be  
 punished, he was with a group of his associates, but they were away  
 from where they found him. (question 2½) Well, he was the only one,  
 and all the rest (question 3) Definityy, whereabouts in the N.T.? You  
 mean the N.T. people are they affected by Adam's sin? (laughter)  
 It is a little hard to draw an exact parallel when it comes to

because here you have an nations dealing. You have God dealing with a nation in judicial ways and in a number of instances in the O.T. and we have very little that is <sup>4</sup> to give it one way or the other. We have, of course, the case of Ananius and Sapphira, but we have no evidence to whether they had any children, so we can't draw any conclusion one way or another on that, so as to the matter of implications of children in the guilt of the parents, or the iniquity of the parents affecting the childred, I do not off hand think of any N.T. verse that would teach the O.T. viewpoint on this, but I certainly do not know of any thing to the contrary and when there is no evidence in the N.T. of a change in the O.T. teaching, a change in view of new conditions, I think of it as being very dangerous for us to assume that it was the same. (question 4 $\frac{1}{2}$ ) That is, of course, a different sort of thing, but the same principle would apply and it does seem to show a definite relationship of even to an unbelieving member of the family and a very definite <sup>1</sup> it is a fact of observation to-day as in those days and my guess would be that there would be N.T. verses other than that would bear it out, but the actual judicial actions of the O.T. we just do not have a similar type of organization in the N.T. but always in the O.T. and in the N.T. while the child in implicated and is affected by the sin and iniquity of the parent, all of the children have the opportunity of accepting Christ as their Saviour and breaking the chain and finding deliverance. But it is less likley you will find that the great mass of Christian people whose children that is to say you do not, you take a nation like ours and you take the Christian people in one generation and you take the real Christian people in the next generation and you will find that 90% of their children are children of Christian parents, but you may have a great increase, you may have a great decrease, but you do not have a group, this number of professing Christians in this generation, in the

next generation, they grew 6 in the next generation a group of about the same size and find that only about 20% of that group were children of professing parents. It doesn't work thatway. You will find that the great majority of instances where you find a person who has been wonderfully converted after a life of sin, you will find that they had Christian parents and Christian bakcground and there are cases, wonderful cases, where people from an utterly heathen background are won to the Lord, but the great bulk of our cases are cases the mercy of the Lord is sufficient to reach anyone 7

Someone can ask whether that is just, whether that is right, that children should have a better opportunity if they are children of Christian parents, and after all we cannot judge, we can only say what the Lord does, must be right and this is the fact that this is the way he is doin g it and this is the fact that he does give the opportunity to all who will and he gives us the command to bring the children that they may have opportunities to understand what it means. I was interested in the testimony of the young corporal the other day, who came from a Christian family, his father, a gospel preacher, and went into the Army and for 10 years lived a life of sin, and eventually the Spirit reachedhim and he was wonderfully converted and brought to the Lord, but of his companions who had been in his life of sin, the number who were are very very few. But in this case it was a man with this background of Christian upbringing and a praying family. (question 8)

Well, as to that, we are not given. It sounds to me at the beginning of ch. 7 at this point the strategy was very very poorly planned. Joshua sent men from Jericho to Ai and said to them to go up and view the country and they went up and viewed Ai and they came down and said, don't let all of the people go up, just two or three thousand, it is just a little place. Well, now that doesn't sound as if Joshua's intelligence was very good in any event, because in the end they sent up the whole nation and even the little ambush was 30,000 and here he sent only 2 or

3 thousand altogether, so the intelligence was rather poor that Joshua used at that time and the men he sent could very easily see this fortress, strong fortification on the edge of the probably hitting away in back of him not even visible from the place from which they looked, they could easily considered that that was and not even be conscious of it. Now, of course, in the end, Bethel was just as well taken as if they had actually attacked Bethel. The plan of attack gained Bethel as well as Ai and in the end, the way it worked out it was a perfect plan in getting Bethel too, but not in its first stage. In the first stage the mistake was that Joshua himself made the mistake, or that Joshua simply made a mistake insending insufficiently trained men to gain the information or even if they were trained, they didn't go far enough. It is often one can be easily deceived when you look up at a situation and to go right up and look at it carefully would be very difficult after Jericho was taken for most people were on their guard. The psies couldn't get right up in the midst of it very well and they didn't have planes to fly over and to get a good view of it so that perhaps it is understandable. (question 10) Well, a good many. The only evidence that we have, I believe, is the numbers, it seems to me about 500,000, (question ) Well, I am not sure that the 500,000 were actually involved in military operation. I heard it said that here in this country it takes 20 girls with typewriters to support one man with a bayonette at a time, and they didn't have the girls or the typewriters, but they chances are that out of their men who gave them military service that a good many of them would be engaged in the attack so that the actual number might have been a great deal smaller than the total number and, of course, they doubtless

11 camp at Jericho but some of these figures we don't have today to know fully. (question 11) My guess would be that it meant all of the striking force. To move the whole congregation would be to move as a new camp and they would want a new camp that could be protected and it was evidently that Ai was near enough that

they could go up and go back and it would seem very reasonable to say that

but we are not fully given the details on it. There are a great many details, of course, in this in which we are not given. We have an account of ~~nothing~~ something that took a number of years, chapters here and the purpose of the account is not to give us a full understanding of the strategy or of the history but it is to give us an account of God's dealings with the people to show us how marvelously God gave them the land and to give us a touch of the historical details as are necessary to get a full apprehension of God's dealings with them. (question 12½) Yes, he arose, and all the people of war, to go up against Ai:.... that I would think meant the striking force

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and then, of course, this is to be remembered ~~do~~ too, that the 2½ had stopped over on the other side of the Jordan and they had, and Moses had objected to their stopping and you must help take Canaan, and they said, we will go and take Canaan. Nevertheless, they did hold that territory over there. They left their families over there. It would be only reasonable that they left a certain number over there to guard them. They must have left a sizable number over there, even though their best soldiers and the considerable number were here with Joshua. #7 Mt. Ebal. Mt. Ebal is recorded in vs. 30-35, and in vs. 30 - 35 you read.... Then Joshua built an altar unto the Lord God of Israel in Mount Ebal... Now, I believe most of you know where Mt. Ebal is, I hope so, but I will just get the maps out -

(end of record)

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Jericho, well then (question ½) and here Ai is to the north and he knows' it isn't so far from Jericho and from the north it is a comparatively short distance, up near the top of the hill here, Ai, well, then Mt. Ebal is righthere. Now you see how far that is? Here is the camp at Gilgal. Here is Jericho, Here is Ai, right here with Bethel right beyond it, but Mt. Ebal is way up there and so we find that after it tells about the conflict at Ai in ch. 8:1-29, then we read in vs. 30 then

Joshua built an altar unto the Lord God of Israe in Mt. Ebal and then in ch. 10 we read... it came to pass, when all the kings heard this they gathered themselves together and vs. 3 of ch. 9 and when the inhabitants of Gibeon heard what Joshua had done unto Jericho and to Ai, They sent representatives and in vs. 6 they went to Joshua unto the camp at Gilgal, and now, when did the men from Gibeon/ in ch. 9 came to Joshua when they came to the camp down here at Gilgal, and in between the conquest of Ai and the coming of the Gibeonites to the ~~camp~~ camp of Gilgal, we have an account of the building of an altar up here in Mt. Ebal. As you can see, that is a good sizable distance north. I started to walk from here to Ai and it took me several hours to get there before the time I had to go back to Jerusalem but from Bel-hazor there, you look north and the farthest thing you see is Mt. Ebal there to the north. Well, now the people did not move all of them up here to Mt. Ebal and then come back again to Gilgal. Mt. Ebal is quite a distance away from them and it is very clear that ch. 9 takes place between ch. 8:29 and ch. 8:30. (question 2½) Well, we read in vs. 33 what happened up there and all Israel, and their elders, and officers, and their judges, stood on this side the ark and on that side before the priests the Levites, which bare the ark of the covenant of the Lord. Half of them were over against Mt. Ger~~izim~~izim and half of them over against Mt. Ebal; as Moses the servant of the Lord had commanded before, that they should bless the people of Israel. Well, now that involves most of the people going up there. It is a trip which would be at least 25 miles each way and from Gilgal, it would be nearer 40, but <sup>or</sup> ~~for~~ them to get from Gilgal up there to Jericho, they had to spend at least a day on the way each way and they had to camp over night and had to take all that group up there, when as we read in the beginning of ch. 9, the people all up and down through the cities there were excited and wondering what was going to happen and making plans to attack them, it would have been, I think, impossible. They would have

had to pass quite a number of cities on the way which would have been very hostile to them and it would seem to me to be practically a certainty that what is described here in ch. 9 takes place later than was described at the end of ch. 8 (question 4) Well, now, ch. 6 tells of the conquest of Jericho. 7 and 8 tell what came immediately after the conquest of Jericho. 9 Tells of the Gibeonite league and from 10 -- we have the accounts of the further details of the conquest of Canaan. Now, somewhere in the course of that, there came this event at Mt. Ebal, described in verses 30-35 of ch. 8 Somewhere in between. A little group could have gone up to Ebal at any time, but for a large group as described here to have done, it would impress me that it would have required considerable part of it therefore should have been ~~conquered~~ conquered first and so it looks to me extremely likely that this account of their giving the blessings and the cursings which the Lord gave them to give is put here after the first great conquest in the beginning of the land, rather than being placed in the exact place chronologically where it happened and that it is placed there in order to show their determination to follow God's laws and their celebration of the mount of victory that he has already given them, but that the actual time when it happened, was probably not quite as early as this. Now, of course, that is a conjecture which might conceivably be wrong, if it were only a few people who went, I would think that Mr. Nilson's suggestion of their going up right now would not be impossible, but even then I would hesitate about it but with so many people described in it here, it would impress me as extremely unlikely that it happen in this case at this time. Now, ~~pp/xxk/zt/~~ I would take it as a warning against, another warning against being too sure that the order in which events are stated is necessarily the chronological order in the historical accounts. Well, now that isn't so extremely <sup>i</sup> important, but I think we should notice it as we go along, but we want to look briefly at this #7 Ebal. The thing that happened here is that Joshuabuilds this altar and they carry out the command Moses had given the

at this place they are to write on the stones the copy of the law of Moses and that they are there to read aloud the curses and the blessings which Moses had given them to be given on Mt. Ebal and upon Mt. Gerizim, and this great mass of people giving from one side the blessings and promises to them if they will follow his law and on the other side, the national troubles that are to come if they disobey the law and it was a very impressive thing, something calculated to drive home to their minds the fact that it wasn't simply in ~~his~~ their own strength they were conquering, but it was God's doing and they were to be God's people and they were to obey his will and vs. 35 says there was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, with the women, and the little ones, and the strangers that were conversant among them.... and so it was something that would involve pretty much the whole people and it would impress me as hardly likely that it comes right at this point. (question 7 3/4) Well, just about how much was written on the stones we don't know, we don't know how large the stones were. (question 8) that means that the stones did not have any cut across, they were complete stones. (question) There may have been plaster put over the stones, they often did that, but just how large the altar was we are not told and also we are not told how large or how small the writing. It could have been just the words of the 10 cmdmts or it could have been a very large volume, it rather hard to tell, that question is one which becomes of interest because in connection with the Pent. of criticism, it enters in very definitely there but that is an aspect that we better not go into here. (question 9) It is a natural amphitheatre there, Mt. Ebal and Mt. Gerizim and the voice would go a long distance and it would be possible to be heard to a very great number of people at that particular spot. (question 9) No, what is read here, you see what is written on the stones, was the law of Moses, but just how much that was, whether that included everything, we just don't know, but as to what they read, well all of the words of the law and the blessings and the cursings from the law that was written in the book of the law, well,



back in Deut. 27 we were told that when they get into the land they are to go to Mt. Ebal and Mt. Gerizim and they are given special words there that they are to say, that they are to read, and so that if would be, we can be sure at least these words were said. In vs. 12 of ch. 27 Deut. says...These shall stand on upon mount Gerizim to bless the people, when ye are come over Jordan... certain tribes and then certain tribes will stand on Mt. Ebal to curse and the Levites shall speak and say unto all the men of Israel with a loud voice, Cursed be the man that maketh any..... and then ~~it~~ it tells what the Levites have to say and it gives the cursings that they are to give and then in the next chapter it gives the blessings they are to give and it is possible that what they said was these two or three chapters rather than in                      and then how much of the law was read in addition, it is not made 100% clear. Well now this important thing was carried out hee, a very vital thing that as the Israelites carried on the war, God wanted them to remember what they were fighting for. It is so easy in any war, once you get ~~fixed~~ started, you are fighting because of your hatred of the enemy and because you want to win the war, that is the big thing. The question is, are you going to win it? And that is one reason while the U.S. has always won its wars thus far/, it has usually lost the peace after the war is because after the war started they usually have forgotten what they were fighting for and made their objective simply to win the war. In the last war the British were anxious to end the war in such a way that they would do away with Hitler dictatorship and would not let Stalin's dictatorship supercede it and so Churchill argued at conference after conference in fact up to the Balkans then would cut off Europe from Russia and would hold it for the west, but Eisenhower and Roosevelt and the other Americans insisted that our whole object now is to win the war and we have no interest in anything that would offend Russia and consequently they argued Churchill and his men down and they insisted that winning the war is all that matters and it is a great failing which America is susceptible to time after time. Well, now, it is a failing which any nation can easily become susceptible to.

It is a very easy thing to fall into too and one reason for the reading of these things at Mt. Ebal was to make it clear to the people right through what they were fighting for and not to have them be merely fighting to win a war. The Lord knows how easy it is for human measure to make that very serious blunder that we made in this last war and therefore he had the Israelites stop at Mt. Ebal and repeats what is involved and stressed their loyalty to God. They were not there simply to kill the Canaanites, that was a comparatively incidental thing, they were fighting in order to establish the land in which God's will would be done. And then #8 is the ~~Gibeonite~~ Gibeonite League and that we find told in ch. 9 and in ch. 9 we read that the people were at Gilgal and that the word came of what they had done and so people over in the coastlands heard of it and gathered themselves together to fight with Joshua and with Israel, but up in the hill country there was one group of people that decided that it was better for them not to fight against the Israelites, that they didn't have much chance of success that way and so instead of standing with the others, they came to try to make a league with the Israelites. But instead of coming to the Israelites and saying we recognize that your God is right and your principles are right and we want to turn aside from the wickedness of our past and we want to become fellow servants of God with you and instead of doing that, and not being sure how the Israelites would take it if they did, they worked out a clever trick to make the Israelites think that they were not involved in their present world, but were people from a very far country who wanted to make friends with them and so they came and they disguised themselves and they made their clothes somewhat worn and they took old food and said that it was fresh when they left home and they told all of these lies and we read in vs. 14 of the Israelites looked at what they had and saw the evidence and did not ask counsel of the mouth of the Lord and Joshua made peace with them and made a league with them. And they made this peace, this league

(end of record)

a warning against making alliances about which we haven't fully known what we were doing and with whom the people are with whom we are making the alligance and whether it is the Lord's will that we make it and the Israelites, here acted hastily, they were in a great tremendous land there with a great many enemies,

$\frac{1}{2}$

and that is the way the Israelites felt to some extent (question 3/4) The people lied to the Israelites, but the Israelites did not investigate. The Israelites took an oath that they should not have taken, but the Israelites were bound by the oath and in later years the Lord severly punished them

There were great hardships for the Israelites later. Of course the Israelites had made their oath and now they were bound to it. Now there are cases where an oath can be but this

is not such a case. In this case, the Israelites had not investigated as they should and the Lord held them for it. (question 1 3/4) Well, if they are serving the Lord under the direction of men who are hostile to the Lord, that is sin, and such a relationship is broken as soon as possible of course, one cannot serve God and man

but

if they have the transportation expense or train

transportation

expense

it would seem to be that some of it should be repayed, but that obligation does not involve going on what was done wrong in the past should be broken and then arrangements for repayment should be made. (question 3) Well, we cannot look into cases without more detail on it, but in this particular case, God held them to their league, but God did not hold the Israelites to an oath for doing something that was wrong, they were not held to do what was wrong, but they were under and oath to have the disadvantage upon them

(end of lecture and not at all clear)

the first question is this, yesterday at the end of the hour we were speaking about the Gibeonites, where did they come from, where is <sup>G b</sup> Gibeon? You have already covered that in your study of Joshua, so you probably knew it

awhile ago, maybe you reviewed it a little in connection with preparation for today's lesson. Where~~y~~ is Gibeon? And the second question is from the study that was to be handed in this morning, the second question is a brief answer to this, who was Abimileck? I don't mean the one in Genesis, I mean the one in today's preparation. Just a brief answer to each of these questions. Four words will do for one and three for the other. Five maybe. And now will you please turn them into the middle and we will ask the folks from the back to bring them up and then Mr. \_\_\_\_\_ will bring them up from there. (laughter) The lesson for next time, by the way, is the next 5 chapters, 11-15, the historical and geographical facts, of course, and the spiritual lessons of each chapter. (question 6  $\frac{1}{4}$ ) Yes I guess that would be under the historical events, yes, \_\_\_\_\_ would not be minor ones, not the ones that are not outstanding. Please turn this in quickly because I want to discuss (question) Well, I had before on a different assignment, I had the students take \_\_\_\_\_ on geography, but I see I \_\_\_\_\_ to miss one. They were 1. Principles characters of each chapter. 2. Historical events and under historical events just the most outstanding geographical \_\_\_\_\_, I wouldn't include the minor ones, but if an important historical event is \_\_\_\_\_ as to ~~where~~ <sup>whether</sup> Gibeon was near a \_\_\_\_\_ naturally would be vital enough to know where it was, but not into the minor or even the intermediate geographical, I hadn't assigned that to you. I had previously at other times but not on this one. But the historical events would include the main geographical places, but not the intermediate. Then 4. Facts about God and 5. Spiritual lessons which include general, examples to follow, errors \_\_\_\_\_. Now the first of these questions relates to the subject we were discussion, the Gibeonite League #8. Now, where did you say Gibeon was Mr. Grames? (laughter) Well, we have the \_\_\_\_\_ which is Plaestine and we have an important fact that it is in the second of the great region which puts it in the area which they were to conquer and so I wouldn't consider that an incorrect answer

but I think you could make it a little more specific and it would be more helpful than that even. Mr. Gilchrist, what would you say? Yes, in the second section, that is the hill country and about in the center. That is good and a briefer way to do it ~~with~~ that is equally good, would be to say a short distance north of Jerusalem. Directly west of Gilgal would be all-right. A short distance away from Gilgal or a short distance north of Jerusalem. North of Jerusalem would put it in the hill country, the 2nd region, but west of Gilgal would be all right. Mr. Grames answer I wouldn't consider wrong, but it leaves such a wide territory north and south, if he had said somewhere near the center, it would be a little better. (discussion 9 3/4) Yes, but of course, you say where is Gibeon, it would be a correct answer to say in the same galaxy as we belong to. It is in this portion of the universe rather than off in one of the more distant regions. But usually I think it is safe to interpret a question somewhat in relation to the situation, that is in this case, the situation is that these people deceived Joshua, and therefore it is quite important to know where Gibeon is, to know that it was in the region that Joshua was supposed to conquer and to know that it was not distance from him, that is very closely related to this whole general subject and so you could define, if you were making a survey of Palestine, you would want to define Gibeon a great deal more carefully than we have and if you were surveying the universe, our galaxy would be sufficient, but a question like this, you usually relate I think to these general historical situations and so I think what we said (question 11) Yes, they were probably a racial group, they were one of the racial groups which occupied this general area, well Gibeon is the name of the town, so Gibeonite is calling them by the name of their town for geographical reasons, the other is by racial group. (question 11 1/2) Yes, in other words the under the situation, it isn't simply Joshua did something without calling on the Lord, he should every single step make a specific inquiry of the Lord, it is not that, God didn't plan that Joshua should be a puppet that if you

push the button he goes this way of that. He didn't plan that Joshua should be an underling who had to have specific directions for everything, like the great general that they told us, the great general of the French army in 1940, and he was supposed to be one of the greatest generals because he knew every command that Napoleon had ever given, in all of Napoleon's career.

every command, but the trouble was that when the Germans broke into France and their tanks came up here and Napoleon hadn't ever said anything about tanks or planes so the poor general was up against it. He was just simply following words given to him without thought and that is not the way God wants any of us to be. And Joshua was not expected at every single step he took to have a specific divine revelation, but Joshua had a specific devine revelation that he was here for the purpose of conquering Canaan, that it was God's will to give Canaan to the Israelites, that God was going to give it to him and that God's power was sufficient, and therefore any league was in danger of contradicting God's service and no league was apt to be particularly helpful in it because God had planned and God was leading them into it, they were to conquer all of this, there was no section of it that they couldn't make a league, a region at a distance would be of no special help to them, that is, it was not a situation in which it was a reasonable thing to simply say yes, it was a situation that was outside the sphere of altogether for which might be something and so under the circumstances, in this case, the Israelites, as they think of the terrible task before them and feeling that it would be wonderful to have associates, some league friends, someone that they could fall back on for moral support and looking at the external evidence and they certainly should have said, well, we

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after we have conquered Canaan and you still want alliance but it was an indication of a failure of faith in God and it isn't simply a matter (end of record)

The thing is that under the circumstances there was no reason to do it unless they had a specific revelation. There was no reason to think that it would help in their work and every reason to think that it might possibly be and do harm and they moved too rapidly in the situation. They went by appearances without taking time for a thorough investigation. They did something that looked as if it might be contrary to the word of God if everything wasn't exactly as represented and they didn't have any specific command of God for doing such things and consequently it was entirely wrong and they made this contract with them. It was not an immoral contract, it was not an arrangement that would break God's law, there was no reason why they would have a right to say they had sinned in making this contract and we can be excused etc. There was no reason to say that. They had obligated themselves and having obligated themselves to a thing which was in no sense contrary to God's law, it was God's will that they should carry out their obligation. I have known one or two instances of where people who have become Christians after having previously been divorced and under the circumstances I think there are some people who have a rather silly idea that the matter of marriage and divorce is a matter in which there are a few very definite rules that they have to follow and strictly to the letter. I do not think that is the divine command. But I do think that a person in a situation like that has a very important duty of considering have they injured another human being. By their negligence or by their carelessness or by their selfishness have they injured another human being and if they have, just as a person who has stolen money who is converted has a duty to make restitution, a person who is converted after a situation like that has a duty to examine carefully whether there is a possibility of making a restitution and making up to a person <sup>for</sup> the injury that has been done and it is the Lord's will then that we should in these matters consider whether we have taken any obligation in relation to which we may be doing what is contrary to his moral law. Now in this case, they hadn't, they had done something that was silly, something

that was wrong, something that was something that was injurious to them, but had not done something which wrecks God's purpose, nor had they done something which was injurious to other human beings. Another circumstances, God held them strictly up to account for the foolish contract that they had made and when the Israelites, ~~sext/tp/rep/acc~~ century later seemed in danger of neglecting to carry out the contract they had made, God punished them severly for it. They had to carry out the contract they had made, but the contract which they had made produced very serious harm to Israel in days to come and you notice Gibeon is right on this back bone of the hill coutry here, you have the backbone of the hill country here, you have the southern area of Israel here, you have the northern area, you have this rather narrow backbone here and Gibeon is just about here. Remember the difference Gibeon and ~~Gibeon~~ Gibeon, two entirely distinct towns. Dr. Harris and I visited both of them this summer of course, we were in the car, but we walked up to Gibeon here which is just a deserted hill. You doubtless could think of two important events in connection with Gibeon, but then north of Gibeon and a little bit west you come to this town of ~~Gibeon~~ Gibeon, which is an active town today with a sizable population in it and there are a few old ruins around, but little excavation has been done because you have your town there. This one is just a deserted place, so you could very well excavate it. Now Gibeon and Gibeon there and the other towns are here along this hill country and this is a very rough country with steep drops in both directions and the result is that your great section of Palestine up there and your section down here are separated by an area where ~~by~~ for about 15 miles here you have foreign cities, foreign towns which were subject to the Israelites but which were not Israel, and the result is that it made a dividing point in the middle of the land of Isarel and it contributed to the later division of the and it contributed to a disunity all through Israel's history and so it was very injurious to the whole history of Israel, the leaving of this foreign group there occupying this central section of the land and it was contrary to the



commission God had given them of out all of the Canaanites, but they having made the contract were obligated to stand by it. Then #9. Well, maybe we should just mention II Sam. 21 where we find how the failure to carry out this contract in the time of David, Saul and David, led to very harmful . We studied this in II Sam last semester. #9 The Southern Campaign. We find in chapter 10 that as soon as Adonizedec, the king of Jerusalem, had heard how Joshua had taken Ai and heard about the peace with the Gibeonites, he made an attack and planned an attack against Gibeon. And so the southern ~~king~~ kings gathered together to attack Gibeon and this central area there and the ~~Gibeon~~ Gibeonites sent to Joshua and asked for help. And Gibeon now, instead of being in any way, a help to the Israelites, became something simply that they had to defend, simply an added weight for them and so the southern campaign consisted in defending the Gibeonites against the southern kings and then going on , of course, and conquering the southern area and so we have the battle of Gibeon here and they came up there quickly from Gilgal and vs. 10:10.....And the Lord discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Bethhoron, and smote them to Azekah and unto Makkedah. which are towns which are in a westerly direction from Gibeon, westerly, quite definitely westerly. Beth-horon, we visited this summer, is on the way still in Arab territory, here is Beth-horon here you notice, and westerly from Gibeon heading out into the plains and the people pursued them out in that area and we read in vs. 11 that they fled from them before Israel and were in the going down to Beth-horon, that the Lord cast down great stones from heaven upon them unto Azekah, and they dkies:.... Now the Lord cast down great stones from heaven upon them and they died. Can you imagine some artist making a picture showing the Lord like a great big man standing on a cloud and picking up big stones and casting them down and these stones are hitting the people down below. That would be an ultra-literal interpretation of the word of this part of the verse. The Lord cast down great stones from the heaven upon them, but is

by no means, a necessary interpretation. The Lord caused the great stones to fall upon them. Now, a stone necessarily, a stone is something that is mineral matter, it is not a mineral, but it is hard and it is unorganic, we know what a stone is. If we build a house of stone, you would know it wasn't a house made of bricks, you would know that it wasn't a house made of gold or silver, you would know that it wasn't a house made of anything but what we call stone, and the Lord cast down stone upon them and where did these stones come from? Well, you read the last part of the verse and it says that the people that died of the hailstones were more than died by the Israelites with the sword. And so the last part of the verse made it perfectly clear that when he says the Lord cast down great stones from heaven upon them, it is a picturesque way of saying that the Lord caused a great/ hailstorm as they were fleeing. That the Lord caused a great hailstorm. It was not that the Lord created some new stones up in the sky which ordinarily you find down on the seashore, that he created these new stones and threw them down, but that he caused that there should be a great hailstorm and the hailstorms today do a terrific damage in our country occasionally and hailstones occasionally in this country are pretty large and a storm of hailstones when they were fleeing here after the battle could be a pretty injurious one, and so the first part of the verse then, if you want to take it absolutely without the last part, you could insist upon a rather grotesque picture, but it is very clear from the last part that what happened was that God used natural means to secure the accomplishment of the purpose which He desired. He caused that a hailstorm of unusual severity should occur at this particular time when it would be a help to the Israelites that were facing this very large force, but not facing it now, they had defeated them, they were fleeing, but it helped them in making a rather decisive destruction of these forces that would soon regather and attack them. ( question 11)I would say so, yes, I would think they were large stones of hail, and you get hit with pieces of ice, it is just as hard as stones exactly, and the force of it varies, as it comes down, and you

put a good wind with it and it can be mighty disagreeable and sometimes frequently a good sized hailstone coming down can be very injurious, particularly when you are fleeing and in a disorganized condition. (question 11 3/4) It says they that died with hailstones were ~~but~~ more than they whom the children of Israel slew with the sword. Yes, that is what it says. I have never heard today of a person being killed with hailstones, but I have known of people being killed with pieces of a top of a building that had dropped. <sup>as the result of hailstones</sup> ~~Hailstones~~ knocking them over. (question 12 1/4) Well, some of us, our skulls are harder than cars (laughter) (question 12 1/2) There is no suggestion here that any of the Israelites were killed by it, and consequently it would suggest that those whom the hailstones injured were some distance from them. I don't know that it would have to be a terrific distance from them. Hailstorms are quite localized. Mr. Nilson, you come from the hail area don't you? (answer) And, they are, I believe, quite generally ~~l~~ocalized. Of course, if you had the battle going on and the Israelites and the Canaanites all were mixed together, well, naturally it would be pretty hard for it to hurt one more than it would the other, in a flight like this, it wouldn't be so difficult for only a section to be hurt. Well, that is what the statement says here and I have never heard anyone interpreting the first part of the verse as a great creative act of God. God could have done a great creative act, God could have simply said let the Canaanites not be here in the land and move them all to Alaska, and suddenly they would all have disappeared from Palestine into Alaska, but God chose instead of that that the Israelites should conquer the Canaanites and the Israelites conquered the Canaanites in most of the time in normal fashion, with rather severe efforts, but there were occasions in it as in the conquest of Jericho, there were occasions in it when the Lord intervened with special power to encourage the people and show them that He was definitely on their side and to give them a special help in this particular crisis when the help was particularly needed. And I think that

is true in God's dealings with his people all through the ages. Now we find that we have looked at vs. 11, we go on to vs. 12,13 and you find some very interesting statements. Then spoke Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon: and thou, Moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day. (end of record)

that the Lord hearkened unto the voice of a man for the Lord fought for Israel... Now, how did the Lord fight for Israel? Well, for one thing, He sent the hailstones. Now what else did the Lord do? You notice that he didn't lift up the Canaanites and simply transport them to Alaska which would have been so easy to be done, but he didn't cause that a swarm of mosquitos laden with some tropical disease should attack the Canaanites so that when the Israelites got up there they were all lying dying or dead in their houses. The Lord didn't cause that to happen. We read back in verse 9 and 10 that the people had been defeated, the Israelites had conquered the Canaanites. The Lord discomfited them before Israel and smote them with a great slaughter and the hailstones killed a good many of them and in that situation when they were pursuing them and trying to destroy them, we read these words of Joshua and then we read that there was no day like that before it or after it, that the Lord hearkened unto the voice of a man: for the Lord fought for Israel. Now exactly what do these words mean here? Joshua said sun stand thou still upon Gibeon: and thou Moon, in the valley of Ajalon and the Sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven and hasted not to go down about a whole day.... And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man: for the Lord fought for Israel. Well, now some people say that the Bible is a silly out of date book because it says that God caused the world to stop going around and stand still and anybody knows that if the earth stopped going around why they law of gravitation all the buildings would fall over and everything would be wrecked and therefore it is perfectly silly for the Bible to suggest something like that. Well, of course, any such argument of that is crazy because if God had the power to cause the world to stop, he certainly would have the power to keep gravitation in some way to be offset or affected by some other force so that would

not cause everything to fall down and to be wrecked. The one who could cause the world to go around in the first place could alter its course as He might choose and He certainly, the one who made gravitation, if he could make the earth stop going around, he certainly could make the gravitation to work in such fashion as He desired it to do. And so it is very silly that God could create a world, but that he couldn't stop it revolving if he chose to do so. It is very silly to say things like that. That doesn't mean, however, that we should try to prove that the Lord has caused everything, or that we might think that could happen simply because we believe that He could do it. As I say, he could have lifted the people off and had them be in Alaska very easily, or he could have sent a ~~flora~~ swarm of insects with tropical diseases to kill them off so that Israelites would have to do nothing whatever. In fact, he did something more or less like that when the Pilgrim fathers came to the U.S. The Pilgrim fathers came to this country to found a home where they could worship God according to the dictates of their consciences and they came and were a little group of little people from England and it was a terrific struggle for them to get away from England against King James the policeman who were watching that no one leave England without the king's permission and that they had to cause to give enough to the ~~company~~ company that brought them over here to pay what would amount to working about 12 hours a day for the next ten years and giving everything beyond the very barest subsistence to pay for their way over here and when they got over they came to a region that was not like the regions of California and New Mexico, that area where the winters are comparatively mild, and it is fairly easy to live through the winter and where the Indians were lazy and sluggish and ~~had~~ they came to a region where the winters were terrifically cold and disagreeable and hard to live through without a good deal of equipment and where the Indians were very ferocious and very horrible and very skillful and powerful and they came to this area and they landed on the coast of Massachusetts

and under normal circumstances they would have been completely wiped out, in fact half of them did die of the winter that year, though there was hardly anybody ~~else~~ to die of disease for the next 8-10 years, but that winter nearly finished them. Just half of the little colony. And the Indians would certainly have taken the rest under normal circumstances and the thing would have died out and as it was it did die out in the course of 100 years, a peculiar little group with their own special ideas of the-  
ology that nobody in the world agreed with and within the hundred years they dis appeared and were simply , but of course having come they proved by their coming that it was possible to establish a colony over here, for a little group of people without much money, or much training to establish a colony to get along and having proved that, the other of England with ~~England~~ money and skill and experience and numbers came over and made other settlements and within the next ten years, within the next 20 years you had 50 times as many people as the Pilgrim fathers from other groups that came over and you had the foundation of that section of the U.S. as a result of what the Pilgrim fathers . Well under normal circumstances they couldn't have proved it. They wouldn't have lasted, but in the providence of God and utterly unknown to them, there had been a small pox epidemic in Massachusetts in the previous two years and 9/10 of the Indians had died of the small pox in the previous two years and when the Pilgrims got here they found a little group of Indians very few left out of the great number that had been there before, been there even 3 years before, very few left and those few greatly chastened by the miserable experience they had gone through with people dying on every hand, and as it was the Pilgrim fathers had some difficulties with them, but the difficulties were by no means beyond what they could handle under the circumstances. Now in the providence of God, God prepared the way for the coming of the Pilgrim fathers in a very natural way and a very simple way. He cause it to happen at the right time to lay the foundation of that section of the U.S. Now

in this case the Lord could have done anything like that if he chose for' the Israelites, but what he chose was to give this marvelous exhibition at Jericho of the walls falling down and that great fortress falling into their hands so easily. It gave them that great exhibition there and then they came up here to defend the Gibeonites, whom they should not have made their agreement in the first place, they came up to defend them and they met the attacking force from the South and they defeated the attacking force and the attackers were fleeing and God sent a hailstorm to kill more of them than the Israelites had killed and here they are fleeing and the Israelites are pursuing and under those circumstances, if the Lord chose he could very easily say, let the world stop going around for a week in order that all of the Canaanites could be killed by the Israelites and an end can be put to this. He could very easily choose to do that if he chose, but we should not try to interpret that way unless that is quite clearly what the Scripture says and there is this about miracles in the Scripture. That when our Lord Jesus Christ was asked for a sign time after time, he refused and when you look at the great and wonderful signs that he gave you find that he did not simply give signs for the sake of doing something wonderful. Satan said to him on the temple, cast yourself down here, the angels will hold you up in ~~both~~ their hands, you won't be injured and what a wonderful vision it will give the people and they will see you throw yourself down from the top of the temple in front of everybody and you won't hit the ground, you will just sort of float off into space and aldn there safely and everybody will come running up and say how wonderful what has happened and you will say, I am the Son of God, I can do this if I choose and they will say, isn't that grand and they will immediately fall down and worship him and he will establish the kingdom of heaven on earht immediately. And Christ said to Satan that he would not do that, that that was not the way he was going to do things and you find that the miracles of the O.T. and the N.T. are not pointless exhibitions of power, simply given



in order ~~to~~ attract attention and startle people, they have the purpose often of accrediting a message or a messenger, but when the Lord does something remarkable, it usually has a definite purpose, which accomplishes something and there is a ~~goal~~ real accomplishment by it. The hungry are fed, the people are encouraged and the mighty city of Jericho given over to them. There is some definite purpose in the accomplishment of God's economy which is sufficient to warrant the thing that is done, and in this case here, we have the Canaanites already fleeing after having been terrifically defeated in the battle, they are fleeing now, from them, God sends the hailstones that cause tremendous injury to them and now, in that situation, it seems to be the reasonable thing to expect that in order that in this one of the many battles at the end of this, one of the many battles that it took to conquer Canaan that this particular time it will be God's purpose, in order to let them kill a few more of those that are fleeing now, that he shall stop the whole universe in its axis. God certainly could do it if he chose, but it is so contrary to the normal sort of miracles, to have something, so great a thing, with so seemingly little point or purpose in it, was comparatively trivial in effect, in one of the many battles, and a battle already won to give opportunity simply to have a somewhat greater use of that particular victory. It does not seem to be a purpose, a situation here in which we would expect that such an act of God would have any desired purpose in it and therefore we should scan it with much care and before excepting it that what this teaches is that God caused the world to cease in its going around for a few hours, we should make mighty sure that it what is clearly stated in the passage and the passage is a rather, is a very poetic passage and not a very clear passage as to just exactly what did happen.....Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon... What is the purpose of having the moon stand still? What is accomplished by that particularly? The sun stood still and the moon stayed until the people had avenged themselves on their enemies, is not this written in the book of Jasher? So

the sun stood still in the midst of heaven, and hasted not to go down about a whole day. And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man: for the Lord fought for Israel... Now there have been various interpretations of these words and I do not know, for sure just what the correct interpretation is. Dr. Robert Dick Wilson, the great defender of the integrity and the accuracy and dependability of the O.T. thought that it meant an eclipse. He thought that there was an eclipse and it became dark and then it was light again, and that was his guess as to what this passage means. Does it mean that in the midst of it, Joshua in the exhilaration of the situation, in the desire that they shall accomplish their purpose, that he says, Oh, let the day be longer, sun stand still, give us more time to get more of this and that the day seemed to them to be a long day because of the amount that they accomplished in it, that the Lord sent the hailstones which, of course, would make it dark, and would make it seem to them that the day was perhaps getting near its end and they said, oh, we won't finish up all we want to do in this situation, give us more time and the Lord gave them increased strength, the Lord caused that they should carry out successfully what they were trying to. Now, I am not at all sure that these words require that they be taken that there was a cessation in the revolution of the earth at this time, and it does not seem to me to be at all reasonable in this situation to expect that God would do something like that. It would seem to me like a rather pointless miracle. It doesn't accomplish anything much here. If the Lord was going to give us a mighty exhibition of His power in causing the ~~the~~ earth to stand still, I think it would be more natural that He would either do it when a great deal would be accomplished by it, or if He was going to do it simply for an exhibition, to do it at a time when people would be in the mood to watch an exhibition, not in the middle of chasing other people. Perhaps in a situation like you take on Mt. Carmel when the people were saying, who is the Lord, is Baal the Lord, who is God, is Baal, or is the Lord? Well, Now,

God is going to give you an absolute truth that He is the Lord. He is going to make that sun stay right up there for another day, you just watch and they stood there for a good ~~many~~ hours and they would have time to look at their hourglass and to consider things and to compare and to look and all the people around would be saying, what is happening, look at this, Elijah could have sent the Israelites out as missionaries and to all the regions around and saying you have all seen what happened, you have seen how the sun stood still for so long. God did that, Elijah predicted that it would have happened, but it would have been better yet, if before this happened if they sent the missionaries out and they said to everybody, now look at what is going to happen. The Lord is going to cause that this will happen. It will be a great exhibition (end of record)

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he said, a sign will not be given and he did give many signs, but the signs were those that had purpose, they had means that fit into situations, (question  $\frac{1}{4}$ ) Yes, Isaiah 38.... the sun dial of Ahaz went back ten degrees.... the degrees by which it had gone down. I don't know how the Lord caused that to happen, but I don't think it would be particularly difficult for him to devise a way. It doesn't say that all the sundials in all the world went back 10 degrees. Maybe they did, I don't know, but I think the Lord could have caused it easily enough if He chose to. If he wanted to give a sign to Hezekiah, I would imagine that something which would be very unusual could cause the sun dial to go back there ten degrees without necessarily affecting it elsewhere. Someone has made the statement that if you trace the history of the universe, you take the time when everything has been created and you figure up to today, and there is a day, 2 hours and a certain number of minutes missing and you find that if you put in the day the sun stood still and ~~this~~ here, of the sundial, you get exactly the count. Well, I don't know I have never been able to figure what is meant by that statement. It is one that I but there was a man

who was sent by the U.S. army to drill soldiers at Yale university and he wrote a little book on the sun standing still, and since many people speak of this great professor at Yale university who wrote this book, that proves from astronomy how the sun stood still, but as far as I, I don't know what the scientific foundation of it is alleged to be. Now, this wrote his book, and I believe he is quite a student of or something science like that, he has supposed to have studied a good many years in it, and he has written a book in which he says that the world rotated in one direction and then due to the coming of a comet, or some great celestial body, there was a change in gravitation so the earth stopped rotating that way and started rotating the other way and that when that happened that made the long day of Joshua. Well, I would not say at all that it was impossible that such a thing might have happened, but I do think that we would need many times the evidence that we have been able to produce before we would be justified in believing that such a thing was what happened in the ordinary course of nature and if it did, I don't see how particularly it would be a proof of the of God. (question 3)

Well, the power was broken on that day and then he goes on and takes the king and then we read on for instance, in vs. 33 the king of Gezer came up to help Lachish: and Joshua smote him and his people, until he had left him none remaining. And from Lachish Joshua passed unto Eglon, and all Isreal with him; and they encamped against it, and fought against it..... and we have a succession of taking of various cities after that here and then later on we find that a number of cities are very strong and have to be taken all over again, that is they were evidently the great force was destroyed, but they still (question 4 $\frac{1}{4}$ ) It might be, but they had many battles and it doesn't seem to me that there is sufficient in this occasion to warrant the use of such a sign. If it clearly says that there is, why then I would certainly would say, what every the Scripture clearly says and teaches is true and it God's power to do this, but I would think

that a couple of verses of very poetic type here have gotten an undue amount of attention perhaps abstracted attention from the great spiritual lesson and the very great historical facts described in the book of Joshua. (question 5) Well, as it stands in the English, it sounds rather matter of fact, yes, the Hebrew is not quite as as it is here. (question 5 $\frac{1}{2}$ ) There was no day like it before or after that the Lord hearkened unto the voice of a man: for the Lord fought for Israel. ... Of course, there was no day like it before or after. We do find various statements of the Lord's action here, but I don't think 6 (question) I do not think that this would be at all difficult that the Lord could cause some sort of a vapor to cause the rays of light to curb, the sun, or course doesn't go down anyway. The sun didn't go down, the sun looks to us as if it were going down. The light from the sun ceases to hit this particular section of our world at this angle. There is nothing said about the revolution of the earth. It speaks about the sun going down, and it means the sun's rays hitting the earth and it would be perfectly simple if the Lord chose for him to cause some sort of a lense like affect to be made that would curb the rays of light and cause the light to continue longer at this section than usual. He could do that, but I do not to think that the whole world ceased from its spinning. (end of lecture) Mr. Walters is going to get married next Saturday night. If this is true, we will suspend classes all next week. (laughter) two weeks.. (laughter) Now, we were looking last time at #9 the southern campaign and just a word, I am not going to assign a lesson now, we will not meet this Friday in either this class or the Church History class and we have had 3 special meetings in this class and there will be a few times in the near future when I will not be able to be here and we will make up those, but I didn't assign a lesson for the times when we had special meetings on Friday. There will be lessons assigned for some, at least, of our regular meeting hours even though we don't meet those hours. So maybe some other classes will avail themselves of those hours on the way at certain times. I

will post lessons, but I am not ready to tell you right now, but I would like to give a suggestion that the lessons during the rest of the semester will include among them, a study of the chapter in the book, Modern Science and Christian Faith, a chapter I wrote on archaeology and the Bible in that book. There are two editions of the book. There is the earlier edition, there is a new edition just recently out. Some of the articles in the book are greatly changed. Some omitted and some put in. In my chapter, I think there are three words that are changed so that you can use either edition as far as this assignment is concerned. In the earlier book of Calumet, Mich. as one of the three leading copper districts of the world, of the U.S., it used to be the leading one a good many years ago. Then it was one of the three leading ones when I was there. A critic of the book objected that today it is actually not, so instead of saying that it is one of the three leading, I said it was one of the leading. Now with that one change, I believe it still stands as an accurate presentation of the relation of archaeology (laughter) I don't think that will mislead you particularly if you get the earlier edition instead of the later one. (question 10) Well, I am not competent to judge on that particularly, but I know that those <sup>who</sup> ~~they~~ were in charge of the volume felt that considerable improvement had been made on the second one, and particularly there is an entirely new article in anthropology. There was much dissatisfaction with the old one and there is an entirely new one, but I am not competent in that field to judge or have I studied them particularly carefully, so I couldn't say, but I know that in many of the other articles there was a considerable number of changes made and they were made because the authors and the editors felt they were improved, but I haven't studied through the changes so I don't feel competent the greater part of them because they are not in my field. A good many of the articles before the first edition, I went through very carefully, but I did it to study their relation to the Bible and whenever they referred to Hebrew words or anything like that rather than I would be a competent judge of their theology or botany, etc. (question 11) Anthropology is a very very

difficult field to write satisfactorily in because it is a comparatively new find. And in a comparatively new science there is apt to be great divergence of opinion on even certain basic points and also a perhaps a greater degree of dogmatism on the part of those that hold the different views than in a science that has become more settled, and consequently I couldn't say. I would imagine that there would be many ways in which this article in anthropology could be improved, but the probability is that the tremendous improvement over the but I don't know, I am merely giving what I think is likely. (question 11 3/4) I shouldn't say on that for I haven't seen the reviews of it but I know that there was a group of a hundred or 150 men all of them claiming science who saw most of the articles before they came out in manuscript form and expressed their suggestions <sup>and</sup> ~~in~~ a great many changes were made as the result of those suggestions and some articles were actually eliminated, in fact, in the original volume there were three entirely distinct articles in anthropology. That is, the first was presented and discarded, the second was, and then the third went into it but there has been a great deal of effort on the part of men of considerable confidence that I would not expect of people who are fundamentally opposed to Christianity or the Bible would be with the book as a whole and I am sure that anything that covers as wide a field as this is, there would be bound to be a good many statements to which any one particular person might disagree, but the hope is that it wouldn't be the same as people disagree, that all the statements or most of them would receive approval of a great majority of those who read and I think that is probably. Now there is another assignment that I am going to include in the near future and that is from the national geographic. Dr. E. Speiser, professor of oriental languages of the Univ. of Penna. wrote an article for the national geographic magazine of Jan. this year which is called the light which did not fail, Mesopotamia, the light that did not fail. A rather flowery title, but what it amounts to is a discussion by Dr. Speiser about 3000 words in length,

I believe, of the history and archaeology of Mesopotamia and while it is given in somewhat popular form, I say only somewhat because some parts, particularly the first part you might find it a bit heavy reading, but it is written by one who knows as much about this field as any man living and whose statements are dependable as those of any writer in the field. There are points of which some will disagree with him, but probably less points as if almost anybody ~~else~~ had written the article. He was asked about three years ago to write the article and they were so anxious to get him that when he agreed to they immediately sent him a \$1000 advance before he had lifted his pen towards the writing of it but he planned the article and planned quite a number of pictures illustrating ~~what~~ Mesopotamia and for these pictures he drew from his great knowledge of ancient material from Mesopotamia, pictures, statues, and etc. and tried to plan pictures that would show approximately what conditions were at different times in the different phases of the life of the people and then they sent him, the geographic sent him a professional artist to have him explain what he wanted and then the artist would paint the picture and then eh would make suggestions and then they would make alterations and so the pictures are a joint his planning and this artist (end of record)



contact with the O.T. ~~is~~ than in ~~any~~ other field in archaeology. I think we can say that it has as much contact as in ~~any~~<sup>all</sup> other field of archaeology put together with the O.T. and consequently it is very important for the of the Bible to know something about Mesopotamia archaeology and in this article you find a very interesting and useful approach the January issue of the National Geographic Magazine. I have secured five copies of it which I shall put in the Library so that there will be five copies of it available there, but is well worth anybody's buying it Those ~~to~~<sup>wo</sup> we will certainly assign and then I would like ~~to~~ to suggest take this one out of the library, I haven't put it on reserve but I should, a book by Melvin Kirjath-Sether. It is the name of a city in Palestine and Melvin it may be that that is the full title, but Melvin who excavated with Dr. Albright in Palestine in this city for a number of years has written a great many technical works about the excavation of the city. Dr. wrote this rather popular book and it gives you a survey of the whole subject and brings out a good many contacts to the O.T. in a very interesting way and it deals particularly with the period of the judges. Consequently I am mentioning it right at this time. It is in the field of Palestinian archaeology in which we introduced to some extent last semester and if we had several copies in the library, I probably would assign the whole book to the whole class. I haven't looked up whether we have one or two, but I will certainly in the course of the Spring expect all of you to be familiar with at least some portion of this particular book. We will, later on, in this connection briefly introduce Egyptian and Mesopotamian archaeology, we gave Palestinian last Semester. So this book, if you can pick it up anywhere, it is well worth having, this book of Melvin on Kirjath-Sether, and he has a great deal of material in it and it gives a very excellent introduction ~~to~~ that whole general field. Now, I want to mention another book which enters into the field into which we are going now.

In Paæstinian Archaeology, and that is Sir Charles Marston, the Bible comes alive. We better put that on reserve too, I will ask that nobody take it from the library. If says in a subhead under that, Bible evidence summarized. New Bible evidence summarized, that is the name of his pævious book. Marston had the habit of writing a book and then he would write another one and he would take the first book and condense it in half the space and make it the first half of the new one and he wrote the third and he would take the second and condense it in half the space and it would be half the new book, and he went on like that. This one is the fifth and is worth all the rest <sup>more than</sup> of them put together. It is far better than any earlier book he wrote and the best part of it is the last half, the part that is not a summary of any of his earlier books. (laughter) The reason for that is this. ~~Certain~~/Sir Chas. Marston is an English motercycle manufacturer who made a fortune <sup>une</sup> in that field and a very capable man and saw the great havoc that was being wrought to British life by the departure from the word of God and so he was interested in increasing faith in the word of God and he began giving money for archaeological excavation. One man he gave money to for this purpose was Garstang, whose book on Joshua and Judges I assigned and I think Garstang is much more conservative than he was before Marston began contributing towards his excavations. I don't think that Garstang has been insincere, but I think that in his contacts with him and in his desire to please him in the work, he has put his stress on certain phases of it which he wouldn't have been previously to notice so particularly otherwise and Garstang is far from conservative but he is much more than he was and particulary on certain points, he is very strong and in favour of what we would call a conservative viewpoint. Marson is very definitely a believer in the Word, but he is not a trained archaeologist, but he has talked with many of them, and he has an acute mind and he has studied various fields of archaeology trying to relate them to the Scriptures. I think he did a pretty good job of it in his ~~lect~~ relation to Jericho, but wæn he gets in to the

material from                      and when he gets into certain other phases he builds up theories which I think are rather fantastic and his book New Bible Evidence has a good many of them in it, so I don't particularly recommend that book. Now, that book is condensed in the first half of the Bible Comes to Life. In it the material on Jericho I think is very good, but the other parts it has so many questionable suggestions of interpretations that we have to take many hours to examine them more fully here, we haven't time in this class so I simply do not recommend the rest of the first half of his book though there is some suggestion here that is good, but there are lots that aren't good, but the last half of the book, the Bible Comes to Life, tells about the excavations at Lachish in connection with which Marston gave a portion of the funds and he took a great interest in it and he has given a very good picture of what they actually found there and its relation to the Bible and that is the last half of his book, The Bible Comes to Life, is one of the best introductions to actual practical working physical archaeology in relation to the Bible as shown in one particular place that I know of. I don't mean that I would accept everything he says in it, but I would say far                      the majority, in fact, most of what he says, is very excellent and very useful and is very well stated, very well put, so that sometimes we will look into that last half very definitely in time, so I mention those four and if some of you get ahead on any one of the four, it will give you that much leeway later on when we take them up. (question 7) The article of the American Scientific Affiliation, ~~was~~ for the purpose of this class, I am not so interested in your getting the precise details of the various illustrations I give of relation of archaeology to the Bible, I think they are very important and usefull, they are the most practical part of the article. Some of them we take up as we come to them in class here, but that is not my primary purpose, that is the introduction to the subject in general and the introduction to each of the countries and the general problem which relates to the Bible. That I would like you to know by the end of the

semester, not to be ready to write up in the examination about it, but not necessarily the article in the National Geographic anyone who knows nothing about Mesopotamia or Mesopotamian archaeology, I would not expect them to know all that is in it, by any means, but as you go through it, notice particularly what seems to you important to relation to the value. I think I will assign you that when I assign that. Writing up those matters in it which impress you as particularly important in relation to the Bible, I think that would help you to focus your attention on its relation to the Bible. I would recommend perhaps that before you read the article on Mesopotamia, and you read the portion on Mesopotamia in that portion you could read in 10 minutes anytime, it would perhaps focus your attention a little more for reading the article in the Nat. Geo. Well, now we are speaking now of (question 9) Well, this is quite recent. Oh, you mean new copies. Yes, well, I wrote a letter to them a few weeks ago, and I said I would like so many copies of the Jan. 1951 issue and so many of the December issue and by the way, the December issue has got a very nice article in it on a recent visit to Palestine. There are some good pictures and also an article on ancient Persia which is very much worth but neither of them, of course, are of great importance to us as is Jan. issue. I wrote and said will you please send me so many copies of each of these and enclosed 50 cents a piece for each copie and about 2 weeks later the copies arrived and so you can usually pick up copies three or four years old in the second hand store for a dime or a quarter, but anything as recent as this, you probably would have to get directly from them. But this article of Dr. Speiser, <sup>they</sup> ~~it~~ may run out of one of these days. If you want to order, you probably ought to soon, because he has received letters from all over the world about it and there is a great deal of interest in it and a great many extra copies have been purchased, but I imagine they make enough to give a supply for a considerable number of requests. (question 10) I don't think so. I think it very unlikely. They had this same article 15 or 20 years ago on ancient Rome by Dr. /R. Carpenter, an outstanding authority in that

field, they had one on Greece, an authority in that field, they had one in Egypt, and now they have this one in Mesopotamia, and the same artist drew the pictures for all of them following the plans of the man who wrote the article. I haven't seen the other articles, but if they are one half as good as this one is, if the four of them could be put together into one book, I think that it would be extremely valuable, but it is not my impression that the Nat. Geo. does that sort of thing. They have a great many articles printed which would make separate books for reprint, but I have never come across any. (question 11) Why that is in the field of the course in ~~OT~~ Phophetical books rather than O.T. History and so that question would be in order next year rather than this year. (laughter) Well, now, we were speaking last time about the southern campaign and the va and then the pursuit. And in the course of it we had these two or three sentences here which have been variously interpreted by various readers, by various students of it, and which evidently have at least a relationship of something in the book of Jashar, the book, the name of a book which means , it is a book of songs celebrating the victory and Joshua's statement, sun, stand thou still on Gibeon, now what does it mean, stand still in this place? One man I know made a figuring and tried to figure the date by where the sun would be and where the moon would be. That sounds rather fantastic, I don't see how, and you don't know just where Joshua was when he said it and the moon was even five miles from his standing would make such a tremendous difference in where the places were, where the sun or the moon would stand, but it was an utterance of Joshua, the desire that he might have a longer day and of the, which seems to have had a very successful pursuit of this one of many different battles, in the course of the conquest. If the Bible clearly and unmistakably said that the earth ceased rotating for a period of a number of hours, to me there would be no difficulty whatever in believing that God did such a thing, certainly there would be no difficulty in my mind in believing that he could do such a thing at any time whatever. But, I do not find it, myself to fit in with the impression I get ~~from~~

the Bible as a whole of the nature of the miracles that God did. That is, they had a practical purpose and the purpose somewhat constant with the

of it. Most of them were in some way related to general conditions of the country, general situation where it happened. It does not impress me. It is true he had the motive of being a great evidence that God existed and how he could do such a thing, it does not impress me that in the middle of a battle when everybody is excited and only a comparatively few people who knew anything about it would be quite the time to do such a thing. And so, I personally incline to think that these verses here do not mean that God caused that sort of a cosmic event to occur at that time. Now if anyone interprets the verse as meaning that I certainly see no reason in the world why God could not have done it, but I simply do not think you should be dogmatic around it, but that is what he did

(question 14 $\frac{1}{4}$ ) Yes, theory is that the earth rotated from west to east before, well which way does it rotate, it rotated from east to west before and now we rotate from west to east, that it stopped and started going the other way and that gave you two days, now that is his theory. Now if we would find clear statements telling how a man in Palestine looked out to the west over the Mediterranean sea and saw the sun rising in the morning and clear statements how a man looked out over the desert and saw it setting in the east and we had a few statements like that before, and then, of course, we know what it is now, that would be quite conclusive evidence that had taken place, but we ~~don't~~ would want very substantial definite evidence, we wouldn't want just ~~that~~ one or two people's statements which might be misinterpreted, to be our evidence for that and I am not sure that even that, and I think has based it on some pictures (ques-

tion (end of record) ot 179

the rising of the sun. It is a rather common statement. If it were only one or two statements, I would say quite readily that it is very simply

to refer to that area by the term used of later time, but in this case Moses wrote it. And Moses would have been writing when the sun rose in the west at that time and so it does seem to me Mr. has suggested a very definite obstacle to that particular view. Now, if the sun stood still right in the same place and you had a naval observatory watching, or you had Mt. Wilson observatory taking pictures every 5 minutes of the sun, according to the clock and all that sort of thing, why we would be sure to have the record, but they didn't have a clock of our types in those days and they didn't have the sort of material, the sort of observations that we have, in those days. If some body said there is a rumor that next month on a certain day that the sun is going to stand still for so many hours, why with the crudest kind of implements you could be ready to watch and to see and to observe, but with most of us and without clocks and these instruments, we simply go from where the sun is as to how far the day is done, and you look up and you say, oh, my is it 5:00 o'clock already? Well, I didn't think it was more than two or three. We do not with our natural feelings and observations keep close tabs except those who specialized to do that and of course, all of us, to a greater extent than before because for the watch and clock (question 1½) Well, I was just saying that it would be altogether possible for it not to be realized. It would, certainly people would say, My, I am getting awfully tired, I never got so tired in one days work before (laughter) that sun must be well, really this day should have been over long ago (laughter) and somebody would say, what is the matter with you you are just getting lazy, and you could have a big argument. Well, without a watch or a clock to go by, for the way you tell time is by the sun and you could have a big argument with the people who said that the sun had stayed up longer than usual, you could be marked down as lazy by the other people and I don't think that without our present equipment that it would be possible to prove a thing like that after it happened. If you had warning in advance it would be possible even with any kind of equipment, with warning in advance

you could watch for it and be ready and investigate whether it happened or not, and of course, that is one great difference between experimental science and historical science. In experimental science you have a theory and you perform an experience to see if your theory is right, ~~that is~~ and if your experience proves your theory wrong, you say, maybe I did the experiment wrong and let us do it over again and you try a good many times you try very definitely to control your experiment to see what other factors might possibly enter into changing results, but when it comes to dealing with history the thing that has only happened once with a situation that has only occurred one time or perhaps two or three times widely separated and without expectation or warning, it is not in the same situation. A geologist observing the situation of the strata in the earth today and a geologist telling what happened and what may have been the condition three million years ago, are two entirely different situations. He may find evidence today which may say a great deal about how it used to be, but it is nothing like the sort of thing of something that you can experiment with or know that ~~the~~ the Lord will say, I am going I can make the sun stand still. Now there are going to be five times ~~in~~ in the next year that this will happen. Without any clocks or anything like that we could be watching. When it happened once all of a sudden like that, people would say, well, now this day is unusually long, something is wrong, and others would figure it just laziness, ~~at the time of~~ Well, he would say, just watch and see if it isn't that way again a week later it didn't happen again and when it didn't happen, people thought that the others were lazy were quite convinced, Now if it were to happen every week, that would be something which would be proven so under the circumstances it is altogether possible that this might have happened and affected the whole world and no record of it been left, it is altogether possible, and it is altogether possible in a think like this that others wouldn't expect at all, that you might find suggestions here and there that wouldn't prove the point, because they weren't expecting the



thing like this or looking for it so it doesn't seem to me the sort of thing that would be adapted for a great world wide evidence ~~for God~~ and proof of God's . The plagues of Egypt were an evidence of God's superiority to the God's of Egypt. They were predicted in advance. People could know that this was miraculous, it had been said that it was going to happen for a man who said he was speaking for God declared that it was going to happen, he told of men, he told pharaoh and the people of Egypt that it would happen and it did happen as he said it would happen and it came to an end when he prayed that it would come to an end and there were all these marks for the unbeliever tying it up with the Lord . The Canaanites perhaps would find in it a proof that God was with the Israelites, but I think they were running too fast to stop to examine the evidence. (question 5 1/4) Yes, I would say that the day seemed long, that God enabled them to accomplish more (discussion) well, the phrase, that day, occurred a great many times in the Scripture. There are students in prophecy say that whenever it says in that day, it means the great day of the Lord just before the millenium, but I don't think they are justified in that. I think it is just a common term identifying a particular day, (question 6 1/2) Very little, the word means he sinks, and there are a few quotations from it in the O.T. this is not the only one and the quotations are usually to praise or rejoicing ~~of~~ over Israel and so (question 6 3/4) No, it was lost, long ago, long before the time of the Exile, but there are just these few quotations from it in the Bible showing that where we have in the 15 ch. of Exodus we have Miriam singing a song, erjoicing over the crossing of the ~~Dead~~/Red Sea and then we have in Judges 5, we have the song of Deborah and B and in these songs they use very poetic language as you are apt t o in a song of rejoicing and praise, and it would seem most likely, I think all fo us would agree who have thought about the matter, that the book of Jashar was a book of songs of ~~celebration~~ celebration of victory, but that is about all we can say. In Numb. we have reference to the book of the wars of the Lord which would seem to be another book of the

same type or might be even another name for the same book for all we know. (question 7 3A) Oh, they could compute the length of the days easy enough, but the way they computed them was by the sun as a rule, (discussion) 8½ they would have if they were told to watch and see if this was an unusually long day, they would be perfectly confident to determine it, but if all of a sudden in the midst of the ordinary activities of life, your day runs on longer, you would say, what is the matter with me, am I dreaming? And they were not ready to investigate it or watching for it or anything. The days, if the days vary so that one day was twice as long as the one before and the next day 1/4 as long, but if they shifted around a lot, you can be sure that the Mesopotamia astronomers would have worked out a system of observing very carefully and observing just how long the day was, but since the days ordinarily are just about the same time, there is no particular reason for them to set out a system of measuring the length of successive days as they came, one after the other. The Mesopotamian astronomers did their work at night, rather than in the daytime. They could see the stars at night and they determined for instance in the early days of Mesopotamia we have records like this... on a certain night, the watcher up on the hill saw the moon coming up and so they flashed the word all over, the moon has begun to come up, that is the new month, and the word month means moon and a month is the time from when the moon began to appear when it gets large and then it gets small again and disappears and that is a month. Well, now, of course, the trouble is sometimes it is 29 days and sometimes it is 28 days, it varies, I mean it isn't exact. According to our figuring. A month is an exact length of time but it is not an exact number of days and consequently to tell how many days it is in those times the way they had to do was to watch and see, now is the month going to start tomorrow or next day? Well, they had to watch carefully because there were thousands of people were paying interest so much a month and it made a big difference to them if they got an extra day or not, but they had to watch. (laughter) Well, now later on after they had watched over a long period of years then they were to systemize and they had a system

of months which followed pretty definitely so the month would start when the moon would start and they had this system worked out and after that they had a regular system so many months, but the year is not an exact number of months you know, you cannot divide a year into months. And the result was that there you had so many months and ~~but~~ pretty soon they would find that Spring was coming along, and that it was getting hot along in Springtime, according to the sun, so then they would ~~stop~~ throw in a couple of extra months to make up the difference and so then they worked that out to a system and the Jews still have a system today whereby the Jewish calender today is a calender which goes by months, but it has an extra month every so many years and it is worked out according to a definite system so that if you take the day what it is on the Jewish calender, it won't be the same day next year, it may be five or ten days off and the next year it will be so many days off and then after three or four years there is an extra month inserted, so it gets back earlier and the Jews have a year like that. Now, the Mohammedans didn't go to all that bother. They have a calender which goes by the month and the following year in length was not exactly it is a week or two off, so the result is that if you read that the conquered a city on a certain day, and it was a very very hot day, that very same date in the Moslem calender today may be in the middle of winter with snow on the ground because it doesn't pay any attention to the sun, it just goes around with the moon and it is approximately a year, but about every ten or 11 years, they have an extra year, because of the way it doesn't fit . It is a strange thing the way the Lord made the universe. The number of revolutions of the earth is not exactly into the month and the month doesn't go exactly into the year and the number of weeks doesn't go into the year and as a matter of fact the number of days doesn't go into a year. A year, if I remember exactly, is 365 days and 5 hours and about 29 minutes and a certain number of seconds long. It has been figured now, exactly. The people in those days weren't capable of figuring quite that exact. They didn't

have instruments to do that and if somebody in Mesopotamia had said, you know a marvelous thing happened, you know that the moon didn't arise when it should have, it arose a day later, the moon just skipped a day, it is supposed to be the beginning of the new moon in the early morning and the old cressent was supposed to come up and it didn't and it came up the next day and according to all of our calenders that we have been figuring up all these years, it should have come up then, somebody would come and say that, you would say, Oh, you have been drinking toomuch. You were dreaming. Now if somebody had said in advance it is going to be so, it would be easy for them to post watchers to watch, but when you say one isolated thing like that did happen and after it is over and there is no further way to check it it is pretty hard to get evidence and so the Mesopotamian could have been a day twice as long as the ordinary day and although you would sort of think that from among all the people of Mesopotamia somewhere it would have caused quite a dislocation and there is apt to be quite a record left, but we have no such thing as far as I know of. Then, of course, we don't know when it was. The date of that particular period are not given in the Scripture and it is rather indefinite as to exactly when this occured. And another thing we should notice here about these battles is this, as you read the account in Joshua, you find the wonderful victory God gave the people, and the army overcame Jericho and it was left in ruin and then ~~it~~<sup>they</sup> conquered Ai and then they went up here and they conquered this southern confederacy and then they went up north and they conquered the northern confederacy and all these cities were taken and everything was left, the whole land seemed to be taken, and then the land is divided up among them and then you get to the end and you find the list of all the things that they didn't take and you come on to Judges and you find that the Israelites ~~late/late~~ have got strong Canaanite cities around them, they in the hand of the Canaanites, but there are right in the midst of them is this strong foreign fortress of Jerusalem which remains for a couple of hundred years until David overcomes it. But

you have a great deal of territory that is not at all and so it  
becomes clear that the conquest of Joshua was not what the impression that we  
might draw from (end of record)

(0 -  $\frac{1}{2}$ )( skipping)And so the conquest is in two stages. There is the great big conquest of Joshua in which a tremendous force is overcome which would have just completely shut them out of the land and now he has overcome, with his great victories, with all the people, then after that you have a great many Canaanites left and a great many strong cities left and it is a gradual thing which extends over a period of years before eventually they have the whole land in their possession. And under those circumstances that in this first one, in one of those battles, not a great victory but simple enable them to kill a few more of the people they were pursuing in that one pursuit after the battle  $1\frac{1}{2}$  would have occurred, would be not natural, not to be it would be very strange and, of course, it would be absolutely useless unless God also gave them a great increase of strength. If He did that he must have done the other because the men had been fighting this great battle, now they were pursuing after the other and I can imagine that under those circumstances when night actually came, it would be mighty welcome to the tired out Israelites and an extra day to keep straight on fighting, the Lord would work another miracle and give additional strength in their bodies to keep on another day and of course he could do that very easily, but there were so many days in the year, it does not impress me as what we could expect unless we found it so clearly stated that that was the situation and there was no getting around it. (question  $2\frac{1}{4}$ ) Well, there are various interpretations which could be made of it and I don't really know which is the correct one. The suggestion that Dr. Robert Dick Wilson makes is an exceptional one, the suggestion that someone else might make is that the hailstorm, the darkness coming, lead Joshua to think that the day was about at an end, and that he prayed that they wouldn't come to an end, but that he could keep on and finish the day and that it didn't actually get dark, it got light again. (question) My inclination would be to think that the Lord gave them additional strength for it, there was no such day, the Lord fought for them, He gave them the strength to accomplish more than you would have thought possible

in a day, but I don't know. I certainly don't want to be dogmatic on it, but to me the big problem in all this is this. The attitude that some people have toward the Bible is, the Bible is an account of God's dealings which shows that there is a God which does just whatever He feels like anytime he feels like and He will stop the world and He will cause it to stand still for awhile, and He will cause the most strange and bazaar things to happen anytime he takes a notion. The Bible is just full of these statements ~~of~~ ~~every type~~ on every page. Well, you find page after page in the Bible where no such remark is uttered. You find that the big thing in the Bible is God's dealings with His people. You will find that the Bible is given to show us God's power and His sovereignty and His existence, but more particularly to show us how we may be saved through Christ and to show us His dealings with the world. Well, now if the Bible tells of a world which is utterly different from ours and God did the most fantastic things constantly at one time and today He doesn't do anything of that kind, to me, it tends to put the Bible off into a different and unnatural realm which has little

into our own life. I don't find that that is what the Bible is. I find that God does things which are absolutely contrary to what one might expect in the course of nature as we see it at certain times in great crisis, but that these crisis are comparatively few and there always is a situation which fully explains why He would choose to do those things for the purpose which He wished to accomplish in holding His people true and preparing the way for the coming of His son into the world. (question 5 $\frac{1}{4}$ ) I don't think so, No. Yes, it says that there was no day like it when the Lord fought for Israel. It doesn't say there was no day like it when the sun stood still. There was no day like it when the Lord fought for Israel. The Lord did whatever was necessary for the victory of Israel then. It was such a tremendous day that the people said that there was never any day like it, but I don't take that as meaning necessarily that there was just absolutely no day, in any way comparable with it at any time. I mean, we have many such statements

in talking about battles and victories. (question 6) I say that I do not see any reason in the situation why God would do something which was utterly in variance with his normal act of doing things. Now if the Lord caused the time when the protestants in Europe were fighting for their lives, if He caused at that time one of the days would become twice as long in order to help them, and if He caused it, I mean if He did this sort of thing every century or so for His people, we would say this is God's normal way of doing things and there is no reason in the world why He shouldn't do things in any way He chooses, but we find as a matter of fact, that God restricts

events to a few definite periods in history and they are done for the purpose of establishing His witness in the world and enabling it to continue and they are confined pretty much to the spirit. In connection with the whole night and day, for instance, you think of anything, that is certainly one of the most important things in the whole Bible, is the life of David and God's relation to it, but if you think of anything in connection with that life which was quite contrary to normal observation of the working of nature as God works. God changes it for great purposes and I don't see any purpose here which would warrant such a tremendous change. Now, if it was, I would incline to think that He did it by inserting some sort of a lense which would make the day longer which, of course, He could easily do if He chose to, rather than to simply curve the rays, as they do curve to some extent around every~~thing~~ heavenly body, that he would simply make the curve a little larger temporarily which would be quite easy to do with some sort of a lense, and would thus for this particular area made the day somewhat longer, it is possible that God did that, but when you say, Sun stand ~~still~~, you don't mean that the sun stood still, but what you mean is an idiom, a figurative expression for the earth standing still and the Bible doesn't say the earth stood still at all, for what it says is that they gained the impression that the sun stood still. Now did they gain the impression through a lense, did they gain the impression through strength which made a longer day, did they gain the impression through an eclipse that came to an end, did they



gain it through a Hailstorm not being the end of the day as they thought, how did they gain it, I don't know. (question 8 3/4) It nowhere states in the book who wrote it. The usual edition of conservatives is that Joshua wrote it, but as far as I know, that is only an inference from the fact that he would be a very natural one to have written it. It might have been written under His direction by someone else then. I think it very unlikely that it was written after the time. (question 9 1/4) He lived 20 years after the end of the conquest, so it could have been written in his later life. I don't think he stopped in the middle of battles to write a chapter in the book. I think that if Joshua wrote it he wrote it later on in these peaceful years. (question 9 1/2) It may be. We don't know. There are no quotation marks there, but there aren't any anyplace. (no record for next lecture) It would be very good if I would put a notice on the board any time and if anybody thinks that I made a mistake you will come and talk to me about it but not make changes on the notice, because while of course ordinarily a persons common sense and intelligence may be correct and a printed thing may have a typographical error in it, there is always that possibility, yet there is also that possibility that there may be some factor in the thing that you simply are not familiar with and that you did not have in mind when you made the change. Last night I went and looked at the notice which I typed out in Arizona and mailed it in about what the lessons for yesterday and today were and it mentioned yesterday I Kings 1-5, today, 13:8-11 and somebody had taken the eight and taken a pencil and had written a 6 over on top of the 8 and last night I took my pencil and changed the six back into an 8 as it was in the original typing, but I am sure that anyone of you that went by the erroneously corrected statement on the board had a difficult time getting valuable spiritual lessons out of ch. 6 and 7 and I am sure also that you had a difficult time finding much historical importance in those chapters. You could say as far as ~~the~~ history is concerned, you could say it in three words. Solomon built a temple and Hiram helped him, that is your whole his-

gory of the two chapters so that I believe that those of you who did start with 6 and 7 didn't waste any time for with a glance you could see that was all history and as far as spiritual lessons are concerned, if you want to make a thorough study of the typology of the temple you will take a few months at it, but what you could gather in a quick look at the two chapters would hardly take you more than a sentence or two at the most in your paper, but chapters 8-11 which I had assigned were quite different I think you all realize, when you began to study them. They are chapters rich in spiritual significance, and extremely important in the historical viewpoint. I don't mean, of course, to say that 6 and 7 could just be cut out of the Bible, that they don't matter, not at all. Every word in the Bible is important and everything in there is put there for our edification. It is like democracy, every individual is important and we do not rate one more important than another, but one is of importance for certain purposes and another is of importance for certain other purposes. One student may be a much better fighter with a rifle than another with a bayonet, while a second one would be a much better student of science than the first and it is an utter perversion of democracy to think that they have to be both treated equally and ~~that~~ equally good in all regards. One is very good in one regard and one in another regard and democracy means give them each a chance to show what he is good at and our belief in the Bible does not mean that you pick up a few words or a few sentences and it is equally important anywhere. It means that every part of it has its purpose which is very vital but that you get much more value out of it by seeking it for certain purposes and then taking up other purposes and for that reason it is occasionally reasonable to skip over rapidly certain chapters which on another occasion you may study very great detail. Now the assignment then is 8-11 for today and for that gets us to the end of the <sup>1g</sup> ~~regin~~ of Solomon. I think that next time if you were to take the next four chapters, they are chapters with a good deal of meat in and I think four will probalby keep you busy for next time so ch. 12-15 of I Kings for next Thursday (question 15) Well, there were five or six questions, but

the questions dealt with spiritual lessons and with historic facts. They were specifically limited to those. Of course, history includes geography quite to an extent, it doesn't include all the details of geography, but it includes an understanding of the importance of places of areas of the geography ~~w~~without which you can't understand the history. But that is what our present assignment is is the historical and the spiritual and the architectural and there is the typical of the buildings and the ceremonies and so on is very valuable and interesting but not at present (end of record)

lectures to our class assignments and especially if we have certain other aspects of it with which we wish to deal. And so yesterday, I simply took one phase of Judges which I thought would particularly interesting for these principles that it brings out, principles of interpretation. There are two important matters of principles of interpretation in this story to ~~the~~ <sup>one of them</sup> Deborah and Barak, is the matter of the prophecy, the interpretation of the prophecy, the way in which the words of Deborah are to be interpreted. That has in a way more value for next year's course in O.T. Prophetic books than for this year, although in this year in the study of Kings we will find a great deal of important relationship to the prophets to the history and we cannot skip it and it is important in a field into which we are coming right now in our studies, the matter of the interpretation of Deborah's words and exactly how they were fulfilled. But that ~~which~~ <sup>important</sup> is most directly ~~fulfilled~~ in connection with our present verse is the interpretation of the history involved. And of course, here we recognize the purpose of God's word is primarily spiritual. The purpose is to teach us of God's dealings with mankind and to show how he prepared the way for the coming of His Son into the world and so even as you do not get a full account of physics or chemistry or geography from the Bible, but it is true that it touches upon those fields and whatever it says is accurate and correct, similarly when you speak of history it touches upon history far more than upon any of these

other sciences, but yet even then, the purpose in history is incidental to the primary purpose which is spiritual and consequently the Bible does not attempt to give us a full and complete history of Israel. That is not its purpose. Its purpose is to show God's dealings with mankind and it gives you that historical background which is necessary to understand it and a great deal of it is necessary, but there are important points historically which are not so important for the purpose of the Scriptures and are not stressed in the Scripture, often simply to be inferred. We are interested spiritually in knowing how the people fell into sin. We are interested in knowing how, <sup>was</sup> ~~what~~ God's messenger and interpreter during the period of their captivity. We are interested in knowing how God delivered them through the hand of Deborah and Barak. That is of tremendous importance and is well told here in the chapter, but when it comes to the specific historical arrangements of it they are sketchy. The way in which Barak claimed his men, the way he drew them up for the attack, many things of that sort are not gone into at all. And the matter of the means which the Lord used to give this great mass of unequipped Israelites and untrained in the elements of the advanced warfare which the Canaanites had, the means which he gave them to overcome the far better brained and better equipped Canaanites is something which is hinted at sufficiently, touched upon sufficiently in the two chapters that we can gain enough evidence to give us absolute certainty as to the method, but it does not lie on the surface. It is not obvious. You have got to look into it a little bit and we did rather rapidly at the end of the hour, but I think we did sufficiently to make clear the method of the conquest ~~of it~~. God, could, of course, simply say, let all the Canaanites be dead, let the Israelites be in control, but He doesn't ordinarily work in that way. God sent the rain and he caused that the Israelites should be at the place where the rain would be affective in making it possible for them to speedily win the victory over the far better equipped Canaanites. Now, is there ~~any~~ any question about this matter? (question 4 $\frac{1}{4}$ ) Let us leave that until the

next, thank you for mentioning that, let us take that up, but first let us ask this question. Is there any question about this matter that it was arranged that a rain came at that time that that was the thing that God used to give them the victory, that that was, I would say, almost absolutely certainly what Deborah had in mind when she first went up there, ~~but~~ because it was certainly what she meant when she said this is the day that the Lord hath delivered Sisera into thine hand: is not the Lord gone out before thee? She meant, don't you see the storm? Don't you see it beginning? Don't you see the signs of evidence that God is working and preparing the way for your great victory? I don't think in view of the situation as described in chapter 4 and the specific words of the hymn of praise in the next chapter that there is any question about it and if no one has any question about it we will move on to the question which Mr. Smick has raised which is one at which we are to look. What about the ethics of Jael killing Sisera. Well, what does the Scripture say about the ethics of it? It doesn't mention the ethics of it. It does say Blessed above women be the wife of Heber. <sup>†</sup> It praises the woman, Deborah and Barak in their hymn praise here, the Scripture in general says nothing specific about her act, but we notice that this woman Jael here is not an Israelite woman. She is not ~~one~~ who is pictured to us as one who is bearing out the covenant of God and obeying His law, neither is she, of course, one who is opposing it. She is one of another group of people, the wandering smiths perhaps who are in this area and they are tenting there, they are on friendly relations with Israel. You notice that there was peace between Jabin the king of <sup>Canaan</sup> Hazor and the house of Heber, the Kenite ~~the~~ we are told that in vs. 17 of ch. 4, they are not considered as Israelites at all. And so she is not represented to us as a model of what an Israelite should do or what an Israelite should not do, she is a woman outside the group of Israel. Now what we are told here is what happened and the primary importance of what happened is that it shows the fulfillment of Deborah's prophecy and is the indication that the ~~reign~~ and Sisera's impetuous

coming to that spot are not a matter simply of Deborah's marvelous insight, of her observation of meteorology or of psychology, but they are something which God, in this case, specifically controlled. I don't say that Deborah didn't observe these things. I don't say that Deborah hadn't been thinking about them for many years and wishing for a situation in which these various circumstances would come together in such a way that this victory could be secured. I don't say that, I don't say that the whole thing is simply a revelation to Deborah and something that she had never thought of. She probably had thought keenly and long upon these matters, but the Lord, had in this case, specifically revealed to her that this was the time that this could be worked and He would work it in such a way that it could be done. He would cause that Sisera would not happen to be a little more cautious than usual, or perhaps hit a hammer on his thumb or something and not be unable to come with the army at the beginning of it and the second in command who would lead in the planning of the camp would be a little more cautious than Sisera and plan a place a little further away. God prevented any incidental thing which would cause that it wouldn't work out and then it might be that this was a normal time for such a thunderstorm. That you might expect that there was a good possibility, a good probability of one, but that wouldn't mean that one would certainly come, you could have no~~x~~ certainly about this thing. But God gave the certainty. God said it was going to happen this way and then He gives us further evidence in this little seal of the fact that it is God who is doing it, it is not accident, it is not Deborah's clever thinking only, although her thinking could have entered into it, but it is not only that, He gave his definite sign of the end of Sisera and then we are told just how it happened. Now we notice about this woman/~~s~~ Jael, then that she is not described as a Godly woman, she is not described as a woman who is representing the Lord's will or who was told of the Lord what to do or who was meditating on the law of the Lord and trying to think how to carry it out, she is not represented as anything of that kind. She is a woman who is outside the fold,

she is a kenite woman. But then, another thing we have to think about the situation in that land, the situation of womankind in general. It was very interesting back in 1929 when I was going on horseback through the land of Palestine when you could visit and you could see Arab communities and Jewish communities all intermixed together. I don't mean intermixed, not in the sense that there was one community, but intermixed in the sense as ~~if~~ you would come to one and then you would come to another. They were next to each other and it was just before the 1929 riot and before they had begun to have to gather themselves in larger groups for protection against each other, and, of course, it was long before the present development in which you have all of the one on one side and all of the other together on the other side and barbed wire in between, but you can't see them both now, you can only see one or the other. At that time you would go through the country and you would come to a community of Israelites and there you would imagine that you were in the east side of N.Y. You would see the Jewish boys out doing the same things they would be doing in this country. You would see the Jewish men out at their work, you would see the Jewish girls out there with short skirts and low necks and painted faces and you would think that you were in N.Y. And then you would walk a mile or two up the street and you would come to an Arab community and when you came into that community you would never see men and women at the same time. As you came into the community in the afternoon you would only see men, the women were in the inside of the houses working, they were in there working hard, the ~~men~~ men were outside lounging around under the trees telling stories and enjoying themselves and they ~~were~~ were very friendly to anyone who came through and they would tell you just ~~where~~ where to go, (laughter) if you had directions in mind, you would ask the Arab for help and they were only too glad to help you out, it gave you something interesting to discuss and they were very helpful and you could always depend on what they said up to the limits of their knowledge. Of course, if you asked them where a certain great hero of ancient times was buried or where some great archaeological

event had occurred, and they knew they would give them a good tip if ~~for~~ they told ~~for~~ you where it was, even if they hadn't heard of it before, they might invent a place because after all they would get a good tip for it, but aside from something like that if you asked them where a certain town was or the way to go ~~nowhere~~ they would immediately give it to you and they were very friendly. If you came through in the morning you wouldn't see a single Arab man. I suppose they were all sleeping, I don't know, at least they were all out of sight. And you saw Arab women and the women were very busy, the women were wearing their long pajamas and they had their ~~heads~~ heads largely covered and, of course, in the towns they had veils so that no strange man could look upon their faces, in the country they didn't have the veils the same way, but were extremely modest and it was a terrible thing for a man, not of their family to look upon their face, and they were busy rushing around gathering wood, bringing in water to the house, and doing all these many jobs that have to be done and as they work at this and some stranger came, they didn't know what was going to happen, they ~~were~~ were afraid and their idea was to get rid of you as quickly as possible. They might run and hide, they would try to keep from having to talk with you, but if they had to talk with you, if you were right there and there was no escape from it then the thing they would do was to try to get rid of you as quickly as possible and so you could pay no attention to anything they said. Where is this town? How do we get to such and such a place? Well, they would probably name the place that would get you most quickly away from their village and they would try to get rid of you so that they would not be in danger either in physical danger from your danger of misunderstanding from the jealousy of the men of the family, they wanted to have as little to do with you as possible and so the attitude there of the woman towards strange men is something that is very different from the attitude of the Jewish or Americans. Well, that, of course, is not identical with ancient times. People talk of the unchanging east, and there is actually nothing more changing in the world than the east is. The main reason that we



think that it is unchanging is because there is <sup>enough</sup> ~~so much~~ difference from it that we don't know the important features of it and we don't know how rapidly they do change. Never the less there are certain features which were very similar in ancient times in some respects as to what they are now in contradistinction to the areas to which we are familiar. And in this regard, this woman Jael, saw this strong man coming and she was placed in a very difficult situation and she was placed in a situation where a lie would simply not get read of him. He was looking for help and for protection and you might say she had fallen in a way between two armies. If she opposes him her life is in danger from him, and if she gives in to him, then she is in danger from the Israelites, and in either case she is in danger from a misunderstanding on the part of her husband who is away at the time. Now most woman of that area, of that time would have tried to hide or flee and to keep from having anything to do with this man who was coming. Well, this was impossible evidently in this situation. The best thing she could do was to face it and try to think of a way out of the difficulty and so she comes out to meet him and she thinks of a way which takes her out of the delemma. As far as he is concerned she shows a friendly attitude toward him. SHe avoids any danger of attack and destruction him thereby. She takes a friendly attitude towards him and she brings him into her tent and hides him and thereby she puts herself into great danger as far as the Israelites are concerned (end of record)

It is an account of a particular situation that ~~ly~~ you have to know something fo the background of that situation, we see what the woman did and we see that the woman ~~has/clearly~~ instead of throwing in her lot with the enemies of God's people has thrown in her lot with God's people and has in a way become one of their soldiers disposing of their enemies and therefore she wins praise form Deborah and Barak. They consider her on their side instead as on the other side but there is no sense in which the Scripture can be said to' present her as an example to deal specifically with the ethics of what she did. (question 1) It could be either more than or frmm aamong, it could be either one. Blessed above woman, that is an English translation of it. I am not so sure that we are exactly (discussion) it could be a consruct but I would think that the construct would hardly naturally be translated above or could be, but it is ~~nothing~~ that has to be translated above, what does it mean anyway? More blessed than any woman? That would be absurd. It is simply a general way to say, here is a woman that was placed in a situation where she had to make a decision and she made her decision stand on the side of God's people rather than on the other side and I think that is all that is involved in any way. ~~The~~ Blessed is a word anyway which we are apt to think of it as a very , but I doubt if it is 2 1/4 it is hard to analyse exactly what it does mean. Well, it can be, I suppose, a very wrpd or it can be a comparatively small degree of blessing. It at least means that she is on the side of those whom God has blessed. (ques- he asked for water tion 2 3/4) What it says is/that she gave him milk, she brought forth butter in a dish. Now if you see the add for ovaltine they will say that you can't sleep at night drink a glass of ovaltine and it will put you to sleep. The fact is that the ~~the~~ man laid down there and she took a nail of the tent and sent softly to him and smote the nail into his temple while he was fast asleep and . Now a man may be very weary escaping from a battle like that an running down to this place, but never the less in the excitment of the terror of it and being in there and not knowing whether he could trust her

or not, or whether he could trust Heber or not, or the Israelites will catch him, it would seem very reasonable that before she could venture in to take a chance that he was asleep she would have some certainty that he was asleep and when the stress is made on the fact that he asked for water and she gave him milk, I think it is not 100% certain but it is quite probably that she had an idea that whatever she gave him would speed up the process of his becoming unconscious. (question 4) That is very probable the way he took it..

we don't know,

(laughter) but I think perhaps that

we have covered that which is vital for us in the story of Debarah and Barak, the story of Gideon is a story which is well known to you and I don't think we need to go into the details of it, everyone has had it in Sunday School many times and you have studied it thoroughly in your papers you gave me last month, but I would like simply to call attention to one phase of it and that is this. How did God tell Gideon that he wanted him to serve Him? Well, in chapter 6, I am not going into all the details of this just for lack of time, but just this one thing I want to know. How did Gideon know that God wanted him to serve him? Well, in chapter 6 here we read how the Midianites conquered the Israelites and held them and then as you go on in chapter 6 you read about how the angel of the Lord in vs. 12 appeared to Gideon and the angel of the lord said to Gideon in vs. 15....Go in this thy might, and thou shalt save Israel from the hand of the Midianites have not I sent thee? God has specifically spoken to Gideon. Gideon has God's word that he is to go and overcome the Midianites and in vs. 15 Gideon answered and he said, how could I do it, my family is poor in Manasseh and I am the least in my father's house. He said, I am not in any condition to do this, but the Lord said to him.. Surely I will be with thee, and thou shalt smite the Midianites as one man...Here are two different specific statements of God to Gideon that He is to overcome the Midianites. Gideon says it looks unreasonable, it is not possible, I am just a poor man out of a poor family out of a poor tribe, why should we be the ones, why should the victory come through me?

but the Lord said, you are to go and smite Midian and then the Lord repeats it. Surely I will be with thee and thou shalt smite the Midianites as one man.... And so here we have these two specific definite statements of God's will for Gideon. Now, there aren't many of us who have a specific statement of a specific thing we are to do in that way from the Lord. God does not ordinarily work in that way today. But God gives us his word and in the word he gives us the principles of His working and He shows what He wants us to do and when we find it in His word, He wants us to step out and do it, it is God's word, it is God's will for me, I am going to do it. He said, to Gideon, you are to go and conquer the Midianites and Gideon said, How can I I haven't got the strength, yes, but I want you to do it, I am going to be with you, you will be able to do it. So Gideon has the definite specific command of God as to what he is to do. And then Gideon makes a skirmish, he ~~did~~ destroys the altar of Baal here and his life is in danger for it, but he is not injured and it is an evidence to him of the fact that he is able to be carried through this smaller thing, that he will be able to do the greater. So now Gideon knows what God's will is. God has told him in the clearest possible language what he is to do and he has given him a smaller victory in evidence that he is to have a larger one and then the spirit of the Lord came on Gideon and he blew a trumpet in vs 34... and the people of the area came with him and he sent messengers throughout all Manasseh and he sent messengers to Zebulon, and Ashar and Naphtali and they came. You notice none to Judah, none to the southern area, this is strictly a northern group, but he said to them and they came up to meet him and then we read in verse 36.....And Gideon said unto God, If thou wilt save Israel by mine hand, as thou hast said..... In other words Gideon knows that God has said that he is going to save Israel by his hand ~~it~~.... as thou hast said..... Now is he saying is God really truthful? God has said that he is going to save Israel by my hand. Well, how do I know that God is telling the truth? Therefore I asked God if you are going to do that, why give me proof by doing this.

Well, that would be a rather silly thing to do. How would you prove someone's truthfulness by asking them to do something else? I might say to one of you, go up to Phila. and get me something up there. Now look here, I am going to give you a hundred dollars to get that with up there, how do I know that you will come back. How do I know you won't squander my hundred dollars? Well, I will find out. I will give you a nickel and tell you to go and get me a candy bar and if you do that it will prove to me of your truthfulness. Well, that will be utterly ridiculous. Well, now if Gideon knows that God has said he is going to do this and therefore this thing that he asks cannot be a proof of God's truthfulness, it wouldn't prove it at all. Is it a proof of God's power then? If God can make a <sup>fleece</sup> be wet and the ground dry and then make the ground be wet and the <sup>fleece</sup> dry, then God is able, has the power, to ~~enable~~ enable Gideon to win the victory. A proof of God's power, well, maybe so, maybe it is a proof of God's power. But it seems rather strange that Gideon would need such proof of God's power as this that he wouldn't know more of God's power than to have to have this to see that God has the power to do what God has said. But this we note about it, whether it is a proof of God's truthfulness which seems to me rather unreasonable, or whether it is a proof of God's power which is somewhat more reasonable, there is this evident, it is not an effort to learn what God's will is because God has already told him his will. He has told him twice in the clearest language and Gideon said in beginning the fleece episode, if thou wilt save Israel by thine hand as thou hast said, not as I think perhaps you are interested in doin, not as somebody else tells me you are, not as might be, but as thou hast said. In other words God has said what his will is.. Gideon knows what God wills and now the fleece ~~ex~~ episode is to find out if God is going to do what God has said He was going to do. Well, it doesn't seem to have much use as far as Gideon is concerned and so it seems to me that there is only one reasonable interpretation of it and that is that Gideon is asking for an evidence to assure the people of the fact that Gideon is

God's man. These people have not heard Gideon, the angel tell Gideon what he is to do in the first place, but you notice in vs. 34 and 35 Gideon has already sent messengers out and now a person doesn't ordinarily decide I am going to go to S. America as a missionary and go out and raise money for the purpose and buy a whole outfit and get al ready to go and everything is done, and then say, now I am going to lay out a fleece if God wants me to go. People often talk about laying out the fleece but it is usually before they start in getting their preparation to go instead of after they have made all these preparations. Now here Gideon has gathered all these people and if he brought all of these people in and they have all left hteir work and they have rent the anger of the Midianites by goming in and if they go back again, they may not be able to go back because they have declared war against the Midianites by coming to join with Gideon to fight against them and now Gideon says let us see if God wants us to fight, and if the fleece is wet and the ground is wet too, therefore God doesn't want us to fight, now you can all go back home, we are not going to have a fight. It would have been perfectly silly. Gideon had already made his preparation, he had already called the people in, he has already told them what God wants, so now he says to the Lord, if you will saye Israel by my hand as you have said, please give us this sign and the only reasonable interpretation of it is, Gideon is looking for something to assure the people of the fact that God has spoken to Gið-deiðn. He is looking for something toencourage them and to cause them to stand behind <sup>him</sup> ~~her~~ and to fight valieantly with him and so he asks the Lord give me this sign, not to tell Gideon what to do, the statement of laying out the fleece to find God's will is an unScriptural statement. It is an utter misinterpretation of this fact here, because Gideon did not lay out the fleece to find out what God's will was. There are two ways of interpreting circumstances. There are when God tells you to do something, when you find in God's word something that is God's will for you, there are two kinds of circumstances. There are the circumstances that God sends to make it easy for

you to go. When he putteth forth his ~~fleece~~ sheep he goeth before them and you know whether God wants you to go, He will open up the way and lead and so God is directing, God is controlling, God is making it easier for us. But there are other circumstances which God permits the Devil to put in your way. Circumstances which are there in order to make it difficult for you, circumstances which God want you to make your way through in order to do His will, and so regarding any particular circumstance, you cannot as you look at the circumstance whether this is a circumstance of God or this is a circumstance that the Devil has put in your way to prevent you, to hinder you, and which God is permitting to remain there in order to test you and to strengthen you.

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The fleece did not tell Gideon God would. The fleece was Gideon's method of trying to have the Lord help him by giving ~~him~~ the other people evidence of the fact that he was God's chosen leader. It had nothing in the world to do with God not guiding Gideon. Some people think that perhaps Gideon was slow of faith because one night he let the fleece be wet and the ground dry and then the next time he said, oh, Lord, he said, don't be angry with me, but he says, just once more do this thing, let the ~~fleece~~ be dry and let the ground be wet, and you say, Gideon didn't have faith enough to decide from one, he had to have a second one. No, Gideon <sup>knew in the first place</sup> ~~said in the first place~~ as thou hast said. This had nothing to do with Gideon's faith here as to what God had ~~said or of Gideon's knowledge of what God wanted~~ said or of Gideon's knowledge of what God wanted, that was made abundantly clear already. This was the means of assuring the people that they should follow Gideon and ~~God~~ Gideon asked God to give this remarkable sign and God gave the remarkable sign so that this is in no sense an example of how ~~we~~ should learn God's will. It was not to learn God's will at that time at all. It had an entirely different purpose. Well, Gideon did this and this is a case where God stops to Gideon's method because Gideon thought if I am going to conquer these people it is very important that the Israelites know I am the leader, that they all stand behind me and fight

valiantly and How can I convince them that God is really going to use me? And therefore he prayed God to give these two wonderful signs and God gave the two wonderful signs and the people all knew that Gideon was God's chosen one to fight and to destroy the Midianites and then after they knew that Gideon thought, now we will march out with all this great host of Israelites and we will defeat the Midianites and they were all encouraged and that God has given the sign that He is going to give the victory through me, but Gideon thought wrong. Gideon knew what God's will was. God had told him. He didn't need the ~~priest~~<sup>fleece</sup> to tell him and he didn't use the ~~priest~~<sup>fleece</sup> to try to find out. But Gideon used the fleece to advance what he thought was the method of doing God's will and the method was wrong. It was another of our great human force, people's enthusiasm stirred up to go out in that great incoherent mass ~~and~~ in order to win for God and God said, no, that is, Gideon, what you think is to be done, and I even cooperated with you to this extent by giving these signs to encourage them, but that is not the method that we are going to use at all. And so after Gideon had used the fleece in order to advance his method of overcoming the Midianites because they had this great mass of people against them, then God said to Gideon in the beginning of chapter 7, he said, the people with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me. God, said No, you have used this method to try to get the Israelites to all stand behind you and know they should fight with you. Very good, but that is not the method that I am going to use at all, I am going to use an entirely different method this time. I can use that method another time. He did other times. But this time he is ~~going~~<sup>going</sup> to use an entirely different method and he said, ... Now go to proclaim in the ears of the people, saying, Whosoever is fearful and afraid, let him return and depart early from mount Gilead. And 22,000 people said, well, we are afraid, we are going home. And all of 10,000 people remained and that is a great way to build an army isn't it. Instead of drafting everybody, you just say, let us get the people who are confident



and courageous and let the rest go home and you might have a better army in the end than you had in the first place. And so in this case there returned ~~with/you~~ of the people 22,000 and 10,000 remained. Now you have that group what is full of courage, surely you could build them into a real army that will accomplish something, but the Lord said, Yes, humanly speaking you are better off now than you were before because you have got a good number of real men which is far better than a great mass of ca , far more effective and far more useful, but he said, I am not even going to do that for you. He said, I am going to do it in a different way this time to give an evidence for suer that it is God who is winning and not the human strength and human and so the Lord said the people are still too many. Take them down to the water and he took them down to the water and he told them' here, they had come down to the w~~at~~er and there they were and now they could take a drink of the water and they came and some of them came down there and they thought well, now the Midianites are naturally pretty much aroused because we are making this attempt to oppose them and they ~~w~~ere going to try to destroy them, and so we had better be pretty careful and so they said, we will keep our eyes open and be ready in case of any sudden attack and we can just take our hands and gather up a little water quickly and we won't run any risk. And others said we have a strong powerf ul leader Gideon, and he knows what is happening and we can trust him and we will get down on our k nees and put our faces in the water and shall drink in comfortable fashion. And so they got down and some got ~~one~~ way and some of them another, and Gidei/on watched and he took them that were on their gu~~ar~~d and he put them over here and those who were trusting him ~~and~~ instead of ready to do something in an ~~em~~ergency and he put them over here and out of the 10,000 there were only 300 of theones who were really alert and these three hundred the Lord said, here are three hundred men who are wide awake and on to what they are doing and he said, you just take this little group of 300, it is utterly absurd to think of ~~feeding~~<sup>defeating</sup> a terrific host of Midianites with 300, even if these 300 are by far the best men of the 22,000, it is utterl

absurd when you get as few as that, he said, but I want to show you that I am the one who gives the victory and therefore you just take these and send the rest home. (question 6 3/4) Yes, but a dog takes his tongue and pulls the water up to its mouth, yes just like pulling it up like that. A dog uses his tongue. The one that lapped like a dog lapped <sup>wi</sup> ~~with~~ his tongue. (question 7) Well, he said the number of them that lapped, putting their hands to their mouth were three hundred, but all the rest of the people bowed upon their knees ~~and put their face~~ to drink water, vs. 6. If I don't have a cup, which I think is the most useful instrument in civilization when you are in the wilderness is a cup, it is a grand thing to have, but if I don't have a cup, why the comfortable thing to do is to get down on my knees and put my face right down in the water and you can drink with a fair amount of comfort although nothing like with a cup, but there are times when it is too soggy and dirty and disagreeable by the shore to get down on your knees that way and you just take your hands and it is not very comfortable or satisfactory way to do, but it is a much more alert way and one can use it in a pinch. (question 8 1/2) This is a very good question of Mr. LeRoy's is that the picture here is not complete. It gives us the main facts and there is a great deal that has to be inferred. For Gideon to examine everyone of 10,000 men would take him several days. Now you take a drink, I want to see how you do it. You would hardly do that. This is something that they did all more or less at once and there is no way that Gideon could observe it of all, and it is very clear that Gideon had a group of men who observed and there is an organization and a method of things worked out about which we are simply not told about here. (question 9) That is right, if you stop and think about it, that is why you think we are perfectly safe, we might as well be comfortable, but if you have, but there are many many times when it looks comfortable and it looks safe and isn't and the person who has of mind, you are ready for battle, you don't know what is going to happen, you are going to be even in this situation where you might say you are perfectly

safe. He observed the precaution and you might say it would be reasonable to say that is all right to lie down but after all nor 100% reasonable because many times when you think that you are perfectly safe a sudden attack would come. (question 10) Yes, that is right. I would say probably in general it would divide them along the line I said, but there would be exceptions. There would be some mighty good soldiers left out and there would be some men who just didn't want to get their knees wet who really didn't belong in the three hundred, but in general it probably would get a group that was ~~ga~~ quite general like you wanted. (question 10½) Yes, that is the primary thing, certainly, the other is incidental. (question) But I am not sure how many garments these folks had, so I doubt if that would enter into it, in this particular case. It might in other cases, very definit~~ely~~ely. (end of record)

From chapters 12-15 I believe, these four chapters of I Kings and for next Monday take chapters 16 of I King and then take the book of I Chron. and go through the material, we will make this Monday and Tuesday, go through the material in Chronicles that corresponds to the part of Kings that you have looked at after <sup>Solomon</sup>, that is the part of Chron. de<sup>al</sup>ing with the end of Solomon's reign and what follows up as far as chapter 16 of Kings goes and compare the two and note where you have the same thing told in both or what one has that the other hasn't and of course in these question~~is~~s you have been answering you have been dealing with the historical geographical facts, I would like you particularly as you compare Kings and Chron. in this section that you notice references to the relationship of the Kings of Judah and the Kings of Israel. You know who was reigning in Judah and who was reigning in Israel, and visa-versa, whatever statements are given there and note the names of any foreign kings mentioned in either Kings or Chron. That will be an assignment for two days. It is a little short for two days but a little long for one a~~nd~~ it makes a unified assignment so we will make it for Monday and Tuesday and bring in that material written out by Tuesday. Now that is our advanced assignment in Kings. Last week at the end of the hour we were just mentioning how Gideon summoned all the people, lead an insurrection, had great ~~al~~ multitud~~es~~ come~~d~~ together with him in order to make an attack against the Midia~~n~~ites and then said Lord if you are going to save Israel by my hand please give this wonderful sign and it was clearly not, in any case, a sign to tell Gideon whether he should attack the Midianites. God had already given him his word for that. He said, as thou hast said, and he had assurance as to what he was to do and Gideon had gone so far along the course that it was un~~tr~~aceable. He had summoned the people. He had taken a place of leadership. Even as they said, there is no hope, we are all going home, Gideon was now a marked man, and would have been killed by the Midianites if he had not proceeded with the course which he had undertaken. It was not to find out whether he should attack the

Midianites that he put out the fleece. It was, the question asked was whether God was going to save Israel by his hand. Whether the attack was going to be successful, not whether the attack should be made. It was not a method of guidance, it was a method of assurance that God was going to give them the victory and he said do this as thou ~~has~~ said and he had acted on what God had said. You might say it would give him further assurance of the victory and accomplishing the thing which he was doing already in response to God's command if God gave him this sign, but it would seem ~~not~~ quite evident that the primary purpose of it was to give assurance to ~~the~~ multitude of the people that God was going to give the victory and therefore they needn't be afraid. Therefore they could press forward affectively and accomplish the thing for which they had undertaken and so Gideon got this tremendous multitude to do it and then God accommodated himself to Gideon's request and gave them the sign and then didn't use the method <sup>so</sup> that Gideon asked after all. He did this to assure the multitude ~~who/they~~ that the fearful people would be encouraged and then God said, anybody that is fearful let him go home. And he cut them down about 2/3 and then he took the rest and he cut down a lot again, and then just kept a very small group of the very best and God proceeded to show that God could give the victory without the great multitude that Gideon had tried to encourage by giving this wonderful sign. (question 4½) I don't think that is not in this case because in this case if God gives him the victory that is proof, certainly that God spoke to him, God said, go out and I will give you the victory. Now, if he gives him the victory it is the proof, you have got it right there. but this was to encourage the people. But God said you don't have to encourage the people if they are discouraged just send them home and in this case I am going to give you the victory. But it is a misuse of Scripture to use Gideon's putting out the fleece as an example for us, to determine what we should do. It was not to determine what Gideon should do, it was not a method of guidance at all. God had already said what he should do and Gideon

Was acting already on what he had said and when God's will is clear in his word, he wants us to go ahead and act on it, not to demand a further sign or a further evidence about ~~it~~. Well, then he went ahead and accomplished the great victory by this remarkable strategy and you remember how God encouraged Gideon, how Gideon went as a spy among the Midianites and there he heard someone telling how he had a dream that they were going to be defeated by Gideon. God caused that this man was to have this dream and have these ideas that would tell it just when Gideon was there as a means of encouraging Gideon and Gideon took his little band and went out in a small group and won the victory that God gave him. Now there is one other thing that I would like to call your attention to, one interesting verse here. What about the literacy of people in those days? Were the people able to write in the days of Gideon? Did they have perhaps two or three among them who could write and the rest were illiterate? Did they, therefore record these, remember the stories of all of these events and passed them on by word of mouth, year after year, century after century, until finally they came into a ~~an~~ illiterate age ~~when~~ they wrote them down. We have a verse in Judges here in the story of Gideon which throws considerable light upon it. You find it in the 8th chapter when in the Gideon is anxious to punish the people of Succoth for their opposition and so in vs. 13 - 14 you find that Gideon came up from the battle in the early morning and he caught a young man of the men of Succoth and he inquired of him, Judges 8:14 and what did he want to find out from this young man of Succoth? Mr. Shultz? (answer 7½) Why did Gideon describe them to this man? What was the purpose? Mr. Shultheis? Then who wanted to find out? Gideon. Then who did the describing? Gideon caught the man of Succoth and the man of Succoth gave him information. Gideon seized this young man who was out there. Succoth was trying to be neutral in the war, was staying out of it. They refused to help Gideon and to give them provisions they were staying out and so he seizes this young man out of the country there, someone who happened to be there and he seizes him and we read that he described to him

Now that doesn't mean Gideon described to him does it? It means that the young man described it. jGideon in other words interigated the young man and we're not told he interigated him that is skipped over, but we're ~~the~~ ~~told~~ the result of ~~the~~ the interigation. The man described to Gideon the princes of Succoth and the elders, and how many men did this man describe to Gideon? He described 77 men. Now if our entering class next fall should be 77 why Dr. Stam would describe to me the 77 men who were coming in the fall. I would have about as much idea of the men as I would have this fall if he had described the 45 to me that came this fall. After he finished describing them about how many of them would you think I would know much about. There wouldn't be very much of an impression made on my mind at least if he had described 45 men to me one right after another that were unfimiliar to me. ~~the~~ Now if you describe 77 men ~~to me~~ unless you have a tape reaorded there or something to take it down and be able to hear it over again there is not a great deal of ~~value~~ value in the description, is there? Now who is there here who has a Hebrew Bible with them? Mr. B<sub>2</sub>tes would you read us this vs. in the Hebrew. The word are familiar words and there should be no difficulty. Judges 8: 14 Pronounce the first word for me. ( ) It means to seize or to catch. And he caught - and what is your next word - ~~the~~ means a young man - perhaps a servent or boy or servant or young man ( ) what did the man do? what's next? Et it ( ) Yes. ( ) What is the Hebrew word? How many here know ~~the~~ the Hebrew word ( ) Mr. Schultz how did you translate the word( ) You usually ~~it~~ translate ( ) as describe? you usually translate it right. and if you translate it right it makes a lot more sense doesn't ~~it~~ it? He caught this young man and said here is a piece of paper. Write out for me a description of the readers of Succoth and he wrote out a description of 77 leaders. and when he had at that he had some information ~~and~~ in hand that would be useful. He either had to have'

that or have some secretaries ther to write it down. as the young man ~~to~~ told him, but what this says is that the young man wrote and he wrote. Well then that suggests that the young man that he ~~is~~ just caught at random that way was able to write, doesn't it? Now why is it not here translated ~~here~~ he wrote , why is ~~it~~ here translated he described. It is not ~~a~~ question<sup>God</sup>ing doubt of ~~it~~ but it is a skepticism, it is a doubting that it would be possible that a young man caught at random in circles at such an early a ~~a~~ time as that would be able to write out this ~~is~~ information when asked., to just grab somebody and say, here write this out and he could do it. ~~is~~ It is a question ~~that~~ as to that ~~is~~ historic fact and perhaps skepticism is justified, <sup>if</sup> ~~since~~ you have ~~not~~ other/<sup>source of</sup>information except the Bible here you may say well now the Bible says he wrote it but it just doesn't seem reasonable to me perhaps that ~~word~~ has some~~th~~ other meaning there and it doesn't mean wrote at all, although I would think in/~~would~~ such a case the right thing to do would be to put the word wrote and then in a fote-note you say does the word here mean describe or something else. Our version here puts describe and says nothing about writing. and a revised version also puts described but its my impression that the revivers have a fote-note that says Hebrew - wrote down, -and if the ~~Heb~~ Hebrew says wrote down then the Hebrew is ~~our~~ authority and the English is the translation of the Hebrew why ~~would~~ you say describe, why don't you say If the Hebrew say write why don't you ~~say~~ it? Well, kthe translators of the auth;orized version absolutely says this is ~~is~~ what the Bible says but it must be that it means something else because we don't quite ~~think~~ think that possible



Now when you come to the revisers, they didn't say two possible interpretations. They checked the A.V. translation and they put the footnote Heb. which I think is going one step further in the direction that is wrong than what the A.V. . The A.V. evidently thought the word meant described and they , but the Revised says no, the Bible doesn't say described it says write. But yet they put up into the text something that isn't what the Hebrew is, so I would say that the R.V. is very definitely worse than the A.V. but it is an interesting example of where something can be worse but can be better. It is worse from the viewpoint of the judgment of it, but it is better from the viewpoint of usefulness for us because from it we can learn what the facts are and even if you don't take time to look into your Hebrew Bible about the matter or even if a person doesn't know any Hebrew at all in the R.V. when he finds that the translators of the R.V. say described, but that they say that the Hebrew says write, he can say am I going to believe God or man? Well, God wrote the Hebrew and it says write and men wrote the English and it says describe, so it must be write. Well, now is it possible that a young man, just caught ~~at~~ random like that would be able to write, these facts about these 77 men? Is it possible? Well, maybe the A.V. translators are right and the word means described after all. Let us see. So we look it up in the Bible ~~#~~ and we find that out of a couple of hundred cases, I forget the exact ~~g~~ number, but it is quite large that anybody could get this information by looking in Briggs <sup>Lexicon</sup> ~~Concordance~~, or in Young's Concordance, in almost any book that gives you the facts ~~of~~ the Bible will give it. Young's Concordance is a very handy one. You will find in there that it gives the uses of the word and it is translated right in practically all cases. It is my impression that it is about 200 cases translated write. Now it is translated describe in 6 ~~or~~ 7 cases where it is in the book of Joshua telling about the men sent out to describe the area that

they are going to give to the tribes and so ~~so~~ a surveying party went out and they went through the land and they ~~made~~ borders between the tribes and they say this border comes up here and goes to the left of this city and across this hill and down and it says and the translation given is describe, and what it means there is like a surveyor for the tribes. He takes his information, he goes and he makes the exact details and he writes them down and so describe there means that he wrote down exactly the details and consequently it is a good translation and means about the same thing. Perhaps write would be more literal, but describe means wrote down in that case. Now in this case you would never think of describe as meaning write down. It would never occur to you and since in all of the other cases in the Bible except

the listing of the borders of the tribes, the word is translated write, wouldn't it be a more accurate way of treating the Bible to put down write when it says it and if you do, it gives you a claim that literacy was much more common in Palestine than it is today. Palestine was a literate land and consequently the idea that the stories in the book of Numbers ~~of~~ in Joshua or in Judges had to be passed on by word of mouth for a long long time until finally they could be written down is something which does not correspond at all to the claim of the book and of the claim that this book of Judges as to the amount of literacy in ~~the~~ lands there in the time of . And of course, what archaeological evidence we have abundantly fits with this claim ~~there~~. We do not find a great deal of writing in Palestine at this time, but the reason is that they wrote on paper and if the U.S. should be overrun by the Communist one of these days and they should leave a ruin and someone would come here three centuries from now and look for evidence of civilization they would probably find very little writing because if you just, even if you didn't drop any atomic bomb, if you just left the houses here in ruins with rain and weather, practically all of our paper would

disintegrate in a century. Most of it in 50 years would go completely to pieces. You would have some paper from 1800 that would last longer than some that we have today because they used better materials than we do, but most of ours is very shoddy made today and will last a very short time and even that made in 1800 would probably all disintegrate within 4 or 5 hundred years and if it was a couple of thousand years there, you would say this is an illiterate land. People here could not read or write, but then you would go down and on the front of a building you would see an inscription marked there and the inscription would say such and such a bank built in such and such a year and you would say, somebody could write or they couldn't have made that mark there and then you would find a few such marks and you would say a few people were here who could read and write at least, whether there were more than that or not. Now in Palestine we do not have much writing from these days because the writing material disintegrated and disappeared. But we have a few inscriptions of a type which suggests that writing was quite common. Just for instance when you find from the time of Gideon you will find scribbled on the stones on the side of a building somewhere you find scribbled there Jacob loves Miriam. Well, you know that that wasn't an inscription put up by the city for which the great writer was honored, you know that somebody just made a scribbling on there and you don't find that sort of thing unless there are a good many ordinary people who are able to read and write and the inscriptions that have been preserved from Palestine from this period, are largely that sort of thing. They don't give much historical information. Jacob loves Miriam isn't very helpful historically to us. (laughter) but it does give us an idea that there were people who would bother to scribble like that on the side of walls and things learned to write not just for that purpose and that they had material available with which they did a great deal of writing. It is not the sort of thing that...

we might hire a great expert to come up here from Texas to put the name on the front of the ~~bak~~ for us, but we wouldn't hire him to do something like that and so there is quite a bit of that sort of writing in Palestine which is the best kind of evidence of the literacy of the people even though it is not a particularly good historical aid to the reconstruction of facts about them. (question 7)No. The writing of the type of which I was just speaking is the alphabetic type of writing such as we find in our Hebrew Bible. It is an earlier type of this and that writing starts at around the time of Moses. That particular type of writing, but there is another type of writing, the cuneiform writing which we find in Mesopotamia and the hieroglyphics of Egypt, some of which goes back to nearly 3000 B.C. They both start at just about the same time and we have evidence of the way in which the cuneiform writing started in Mesopotamia, that is we have found its early stages and we have the evidence that that is where writing began and we can trace the stages of it from just little marks to indicate ownership of things in a caravan or something offered in a temple to where it gets to where it is an actual literate system and the Egyptian we don't have evidence of development like that, but it seems to come into existence quite suddenly to suggest that somebody was familiar with what happened in Mesopotamia and had the same idea and applied it to Egyptian material. And then we find that the same original simple signs which were used in the beginning of the Mesopotamian writing found their way clear across Asia over ~~the/ø/~~ to China and over in China some centuries later, a system of writing started which was based upon exactly the same foundation, but it developed in an entirely different way as the Egyptians developed in a different way and there is no system of writing in the world of which there is any evidence ever existed which cannot be traced back to that original so that while no one can say that it is impossible that there may have been some sort of writing somewhere else that has completely disappeared, we can say there is absolutely no

evidence for any such thing, but we do have evidence of about 3000 B.C. fo the beginning of writing in Mesopotamia and then it spread in all directions and the writing which they had was a very cumbersome sort of writing. It was not as bad as our present English system, but it was much worse than most systems which are in use in the world. You would look at a Mesopotamian sygn and you would know that it meant either call, rip, rob, or die, one of those four syllables. At least you knew it was one of those four. You look at an English combination of letters and the only way you found out what it means is to ask somebody and so it is not as bad as our present system, but it is far worse than the Hebrew. Becasue in the Hebrew a letter means a ~~sig~~ound and when you see that letter it means a sound, and when an English letter means any one of six or 8 sounds and you can't tell which unless you ask, but the cuneiform system of Babylonia is about halfway inbetween in difficulty between the Hebrew and the present English and it was cumbersome and difficult and about 14 or 1500 B.C. a new system started based upon probably the Egyptian heiroglyphics system which is the original alphabetic system and every alphabetic system the world knows has come either as a development of that system or as something which was invented in an artificial way but by someone who was familiar with it, like when someone ~~w~~ent among an Indian tribe in America here and invented a system in which you make a straight bark for one vowel and two straight barks for another vowel and three for another and it is all very logical and systematic and artificial, but that would never have occurred to anybody who did not already know

Our alphabet is it is not an artificial system, consequently it is even used in Latin where it was a good alphabet, it was a and not particularly logically sonstructed and the Hebrew alphabet is that and from the Hebrew alphabet is that and from the Hebrew alphabet every alphabet the world has ever known has come most of them directly, a fery few as the result of the

but here in Palestine we find writing in that early Hebrew alphabet and it is writing of a general nature, writing on pieces of pottery, writing on bricks, writing on the sides of walls, there is not much of it, but there is enough of it to show that the picture that we have here of the background of the situation of that time is a correct figure and that ~~those~~ those people were literate people and that if they wanted to write down a long story they had the means available and the information available with which to do it. (question 12) I imagine that our English word paper is derived from the old word papyrus. I am not sure exactly how it is derived, but the papyrus is a material made from a plant which grew in Egypt and this plant grew in Egypt along the Nile and you could take the plant and from the pulp of it press out a very fine type of paper, much better than anything we have or that we use now, but of course, sometimes they make very fine paper here, but of ordinary use, even of quite good use here, it wouldn't be as good as the papyrus which was ordinarily used there. But, of course, you had to have the material to make it of, and they used the papyrus in Egypt a great deal. This papyrus was taken from Egypt to Mesopotamia and other countries and sold there and it was the common writing material everywhere except in Mesopotamia. It was sold in Palestine and Greece and so on, except in Mesopotamia it was the ordinary writing material until parchment came in at about 2 or 3 hundred B.C. and of course parchment was much more expensive being made from the skin of animals. Our modern paper is a much cheaper sort of thing, but I think it is fundamentally similar in the general process of the old papyrus, but I don't know enough about the process to ~~be sure to~~ know the details on that. So I think this story of Gideon here is important and available as a great historical fact but has this little incidental thing in it that from the viewpoint of our knowledge and background of those days it is even more important and shows us the fact that it was a literate civilization in Palestine.

It was much more literate than the civilization of Palestine today or at least far more literate than it ~~was~~ 30 years ago before the British educational system which was there from about 1917 until about 3 years ago. Well, now in the rest of the book of Judges you have the account of other

There is much that is interesting, much that is spiri~~ti~~-ritually valuable and helpful to us in these accounts. There are various historical problems, some of which are clear, some of which are difficult and the chronology of it is something on which our information is extremely incomplete. The first half of I Sam. the first half is still, of course, in the period of the prophets. It deals with the childhood of ~~King/~~ Samuel, the last of the <sup>judges</sup> ~~prophets/~~ and it seems that the man who was judging Israel before him there was Eli the high priest in Shiloh and we are told in the book ~~of/Samuel~~ how Samuel was brought to Eli, how he served there in the temple, how the Lord called Samuel and told Samuel these awful things that were going to happen to the house of Eli and the reason that these things were going to happen in the house of Eli was not because Eli was a bad man (end of record)

and who showed a most wonderful attitude when Samuel brought him God's word of punishment, wonderful attitude Eli showed. But Eli had failed in his duty before the Lord of bringing up his son in the nurture and admonition of the Lord and so the good old man had two wicked hypocritical sons and on account of the wickedness of these sons, the house of Eli was to be punished. This is the case where ~~the~~/ God brought the sin of the children upon the parents and it went back to the neglect of the parents in relation to the child. ~~It~~ And I have heard about children of some of the finest evangelists, some of them outstanding Christian leaders who have felt that their parents ~~are so busy~~ were so busy serving the Lord in a larger sphere that they utterly neglected them the children and they ~~have~~ have been cases where the children have grown up and have been won to the Lord ~~to~~/ ~~through~~ other agencies and have become very fine servants of God and there have been cases where they have grown up and have gone completely away from the Lord, but in many cases of both types it has been due to the parents neglecting this phase of the service to God. If he has children it is his duty to give time and attention to bringing them up as the Lord would have them brought up. Eli had been so busy judging Israel and trying to teach Israel to serve the Lord that he had neglected teaching his children to serve the Lord and so God caused Samuel to rebuke Eli for the wickedness of his children and to give the declaration that the iniquity of Eli's house would not be pur with sacrifice or offerings forever. And so chapter 4 we have the case where the battle came with the Philistines and the elders of Israel said, we need a little religion here. We are not winning our battle as we ought to, and if we can introduce a little religion it will help the country and they said, here is this ark of the Lord, they said, let us bring the ark ~~up~~/ ~~and~~ out and we have God's ark of the covenant and then of course, we will have to win the



battle. We can't help it. And so they went and they brought the ark of covenant to the Lord and when the Philistines heard it they were afraid of their lives. Woe unto us, who shall deliver us from the hands of these mighty gods. These are the gods that smote the Egyptians with all the plagues in the wilderness, but then that 9th verse is a wonderful verse.. The Philistines said they are filled with terror in this awful situation but they said in vs. 9 the situation is terrible it is desperate, let us leave. No, it is terrible, it is desperate, therefore let us do our best, we have got to fight and so they said vs. 9, a wonderful verse. .... Be strong, and quite yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews, as they have been to you: quit~~y~~ yourselves like men, and fight..... And the Philistines in the face of a hopeless impossible situation because the Israelites had the ark of the covenant and God with them, made a great vow and won and Israel was smitten and defeated and the Philistines took the ark of God and the Israelites were slain. And God showed that He is a god of justice and not a god of magic and no matter how much something has been used of God to represent his wonderful glory and to show forth his grace, when we start to use it as an instrument of magic to try to force God to do what we want him to do, we are apt to find that it is no help at all and it is a natural human tendency to think that a building or a book or some kind of a thing that God has blessed in the past is going to bring us blessing now ~~if~~ if we keep close to him, but anything that gets between us and God is an idol and can be injurious and harmful. And even the ark of the Covenant proved to be such when people put there trust in the ark of the covenant instead of having a humble and contrite heart and seeking to be such that God could be<sup>le</sup>ss them and so the sons were killed and Eli himself fell back and died and the Philistines took the . And then we have this very interesting account of how in this case though God had shown that He would not give the people victory

simply because they carried his ark. You can't force God that way. He showed that, but nevertheless he showed that he had a purpose for the ark and he still had, Israel was still His people even though they had failed miserably here and God wished to show the Philistines that they could not tamper with the ark of God and so after letting the Israelites lose out completely when they trusted in the ark, God proceeded with His own power to convince the Philistines they had better give the ark back and so we have now the story of how down among the Philistines God sent plagues among them, he destroyed their idols, he sent plagues among them, he lead the Philistines to decide that the wise thing to do was to send this ark back and so in chap. 6 we find the Philistines said well, we will see whether there is a supernatural agency acting here. They said, let us take a new cart and two new cows that have never been yoked at all and we will tie them to the cart and we will take their calves away from them and you take a cow and you take its calf away from it and then you fasten it to an ark, to a  and it has never been used before for pulling things and you take two of them and you pull them that way and if you feel like trying it some day it is rather interesting to see what will happen and that was giving a pretty hard test here and it wasn't God's people saying God has got to work a miracle to show us what his will is. It wasn't God's people saying we are going to drift with the circumstances and do what the circumstances say and think that that is God's way of telling us His will. It was a people who were against the will of God but who here were submitting to it and God in that situation gave a wonderful evidence of his power and of His control and God ~~caused~~ caused, professor Almsted of the Univ. of Chicago says in his book on History of Palestine and Assyria, he says that the two cows lowing as they went as if in protest against the divine compulsion that pushed them to go, headed right straight up from the valley up there into the land of the Israelites, heading right in the right direction pulling

the cart. And, of course, that is exactly what the Bible here says happened and so it is interesting to have the professor of ancient history in the Univ. of Chicago say the same thing in his book on Palestine and Assyria and it would be a ~~ff~~very very fine ~~thing~~ illustration of ~~a~~ a naturalistic historian accepting the statments of the Word of God if we could convince ourselves that Prof. Almstead wasn't speaking sarcastically when he made the statement. ~~He~~ In view of his many other statements in the book, it is pretty hard to think that he meant and yet when he writes a thing like that that he doesn't mean and quite <sup>le</sup>clearly doesn't mean, it makes it pretty hard to know what to believe in his book and so I wanted to mention to you that book of Prof. Almstead of the Univ. of Chicago, History of Palestine and Assyria, a book which is published in a very fine binding and very nice paper and ~~with~~ ~~sp~~lendid pictures of Palestine is written about 15 years ago now, but there was no man, perhaps, certainly not more than 3 or 4 at the very most who knew more, hardly anybody who ~~knw~~ as much of the archaeological material from the land of Palestine as did this professor. He was ~~f~~miliar with the material and if Prof. Almsted had given us the evidence he had and showed its relation to the Biblical story it would be one of the most valuable books that I know of, but as it is, unfortunately the book is not particularly valuable because while it has in it as fine material on the archaeology of Palestine as any book I know of, unfortunately he felt it was necessary to answer every problem and to tell you just what happened in every situation and the result is that the book ~~in~~cludes archaeological facts in relation to the History of Palestine, very excellently and it includes guesses that most scholars would agree on, very well presumed, that includes guesses ~~wich~~ Professor Almstead has made and pretty good guesses <sup>with</sup> presented quite clearly and it includes guesses which he made which nobody on earth could possibly agree and there is no difference between the ~~differe~~n~~ce~~ between the differant types of statements except that if

anything there is more dogmatism in the statements in which he would stand ab~~so~~lutely alone. It is a strange instance of a book which contains such extremely valuable material and yet which is written in such a way that unless you are real expert in the field it is comparatively and that is very unfortunate that he did know the material, he knew it very very well, but his idea of history was to tell everything that happened and ~~he~~ when he didn't have evidence he let his imagination run wild and sometimes letting your imagination run you can hit upon some pretty good things. It is a good idea to do provided you label when you are letting it run on, provided you proceed to check it and see whether there is evidence support~~ing~~ing your guesses or whether the evidence is against and you let the people know the facts. And so if you even have ~~have~~ a chance to pick the book up second hand, I think it would be well worth your having it, but I question that it is worth the new price for anybody on account of the difficulties I have mentioned about it. But it has very fine sections in it and <sup>of</sup> many things it has a very good account of, but it just ha so much material~~h~~ in it that is just pure guess-work on his part. It tremendously cuts down its value. (~~que~~question 11) Olmstead. Very unfortunately he gives very few footnotes in the book and he tells you in the book how he wrote this history of Assyria which is a very fine history of Assyria, a few years earlier and he wrote an accompanying series of articles on the evidence for his statements on the ~~the~~ history of Assyria and then he says when the history of Assyria was reviewd people criticized some of his statements for which he had given abundant evidence in his articles and didn't pay any attention to the articles, so he said, what is the use of writing articles, and he thought he could give his ideas now without any evidence and it is very unfortunaeate . (question) No, he died about 4 years ago. He was a scholar who covered a tremendous amount of material and did some very fine work. <sup>He</sup> ~~He~~ stated in the early stage and kept studying forward and forward and forward and at the end of his life he was study~~ing~~ing the

N.T. And he wrote a book on the life of Jesus and he said in the introduction to the book that it is most remarkable that a figure so important in the thought of the world as Jesus of Nazareth, should up to this time have only been studied by religious people or by people who were studying ~~him~~ it ~~by~~ from religious or philosophical views and never have been properly studied by a real scientific historian. Now he has made a study and he says, now, at long last Jesus stands in the full light of history and his book on the life of Jesus therefore is the last word, of course, on the subject and it is a very interesting book because he didn't pay any attention to what the critics said at all. He went to the sources and the material <sup>to</sup> and he figured up what sort of a man he thought Jesus was and the Univ. of Chicago divinity school with its wonderful synoptic theories and all of these modern scientific liberal concepts of it was quite disgusted with what he wrote, very disgusted and he told me, he said, this divinity school, after all, isn't recognized everywhere, he said. (laughter) And he was quite indignant about it but he said when you find a difference between the synoptic gospels and John stick to John, you will find that John is most dependable and, of course, the attitude of the ordinary critic is that you can get some information from the synoptic gospels, but John, after all is just a 13 3/4 but he said he went through the historic statements of John. Oh, he said, of course, the discourse and all that is just imagination, but he said the rest of the historic statements of John and the things about where he mentions places and where he mentions Greek history and Roman history and background and situations and like that and he was amazed at point after point <sup>to find</sup> ~~and~~ the remarkable historical evidence of the accuracy of the background of the gospel of John and he said, whatever is true or false about the synoptics you can depend upon the book of John and, of course, that is the exact opposite of what the and so it is very interesting to have

Jesus in the whole light of history now, but in the book you have the same difficulty you have in his history of Palestine and Assyria that he doesn't distinguish between his guesses and things where he has good evidence, but he does give you more evidence than 14½

(question) He starts it back in about 15,000 B.C. He tells you about the (end of record)

The lesson is already assigned for next Monday and Tuesday and now a rapid survey of this part of O.T. history we were looking yesterday at the taking of the ark and the bringing back of it early in the book of Samuel and the conquest by the Philistines at that time would seem to have resulted in the destruction of Shiloh. It is not so stated in the Scripture, but there are later referenced to ~~it~~ Shiloh the example of what happens when a city is destroyed and there is no further mention of it as an important center in Israel after this, and so it is an extremely important historical question, was Shiloh destroyed at this time, which the Lord does not give us the answer, but He gives us material sufficient to make us quite sure that at this time the Philistines destroyed Shiloh. Shiloh was the great religious center of Israel previous to this time. (question 1) I haven't been using numbers (laughter) the subject of O.T. History is one that you cannot cover in a year and rather than give about the same amount of to the whole thing, I think it is more valuable ( indistinctive) and so I am passing rapidly over

(Question) The fact that Shiloh was destroyed at this time, we deduced from a number of different sources. One of them is the fact that it is not mentioned again and another is the fact that in Jeremiah the Lord referred to the terrible fate of Shiloh as a terrible example to the religious center of that day, Jerusalem which implies very clearly that Shiloh has been terribly destroyed in sometime past and then the archaeological evidence is that the city was of importance at the time of the judges, but that there was nothing there later on. We do not

have such evidence

2½

as we

have of Jericho, but then it wasn't that kind of a city. (question) Would you look that up in a Concordance and bring it in Monday. I don't recall any such thing. It is possible that he rebuilt a place there, but I do not think so. I do not recollect it. Bethel was where he built his

(indistinct and fuzzy)

Now the life of Samuel from this time

on is a life in which the Israelites are more or less subjection to the Philistines all of the time. They have been more or less in that condition all through the book of Judges. It is a sign of Israelite weakness, the whole book of Judges and all through up to the time of David. It is a time of Israelite weakness, ~~the whole of Judges~~ with some moments of strength and some brief series of freedom but as a whole it is a period of weakness and now the light of Smauel is a time when Samuel is going to maintain the moral of the people and he is going among them and giving them the sacrifice at this place and that and the other. Previous to this they were all at Shiloh, and that is pretty good evidence that Shiloh was no longer the center, also evidence that the people were not strong enough to have one strong center. Samuel travelled about from one place to another and the people are pretty much under the control of the Philistines and the people become quite disgusted at this situation of being subject to the Philistines and they keep thinking that if they had a king, it is not that they don't like Samuel, ~~Samuel~~ Samuel is a fine leader, he is a fine representative of the Lord, they are glad to follow Samuel, but a difficulty comes as Samuel ~~grows~~ grows older, his son are not the proper type of men to succeed him - it is quite evident that his sons are very inferior to him and Samuel probably hopes that the people will take his sons as is suggested, but they did not feel inclined to do so. They ~~were~~ were not wicked sons as were Eli's sons, but they were very definitely inferior to Samuel and so as time went on the people felt more and more if they had a man of war as their leader that they would have a change of being free from the Philistines and so the people began calling for a king

and God gave them a king and God selected for them a king who was the type of king they wanted, a man who was strong and powerful and able and would make a good war ruler and he gave them King Saul. We will not have time in the course of this year with the many other things that we have to go over to examine the details of Saul's career or to examine the details of Saul's spiritual experience. They are not particularly difficult to understand, but they are familiar to most of you, I think, from Sunday School studies and they should be familiar to all of you from the assignment we have given in the study of each chapter. But I do want to call your attention now to one matter of great importance historically and that is the question, why could a small group of Philistines hold this great group of Israelites subject for a long period. Why could they do that? And How did they do that? What is the physical means used? And the answer to that would seem to be that the Philistines were the first great leaders of the iron age in that area. Previously to that bronze was the material in use. The people previous to this had very fine weapons and armour of bronze, but bronze is expensive and it was hard to make and it is not, there was not sufficient of it to be made in large quantities. The beginning of the iron age does not mean that their weapons and materials are particularly better than those of the bronze age. Bronze was a tremendous step over at about 3000 B.C. over stone because it meant that they were able, instead of having to chisel off the material off the stone and form it into the right shape, and they were also doing that to copper at that time, it meant that they could melt it and they could fit it into shapes that they couldn't possibly get out of stone and do it much more quickly so bronze was a tremendous step over stone. Iron, now is a step forward over bronze principally because larger amounts of it seemed to be available and the Philistines would seem to have access to the sources of iron and to know how to handle it, to understand the art of smithing the iron and consequently ~~it~~ we find evidences as the Israelites were coming into the land of it being the beginning of the Iron Age, you remember the



king of                    had an iron bedstead. Why should we bother to mention that in the Scriptures, it is simply an evidence of the beginning of the iron age when the king was able to get one important <sup>thing</sup> of this rather rare metal at that time. It was just beginning to come in then. The Philistines would seem to have come into the land in great numbers after the Israelites came in and to have come into this region on the seacoast, probably coming from ~~the~~ sea and to have brought with them the knowledge of iron and the knowledge of sources of iron ~~w~~hich the Israelites did not have. (question 9) Yes, I guess I should have said it this way that they came in great numbers and there is a very important historical problem there. The Philistines as far as our historical evidence goes, we find them in great numbers at the time of the Israelites and we have no historical evidence as yet of their presence in the land before and we have great evidence of their presence later on and we have evidence of their having come perhaps from Crete or perhaps from Asia Minor, we don't know where, we have evidence of their having come from the sea and we have evidence of their having made a great attack upon Egypt which was driven back. It would seem to have been part of a great migration movement. Now this being the case and the Philistines are very important historically from this time on and not before, it would look as if the Philistines entered the land after the Israelites. If it were not for one of three things, one that in the book of Genesis we read about the king going down through the land of the Philistines, we read about Abimilek the king of the Philistines and when they came up out of Egypt, God did not lead them by the way of the Philistines, which was near, and we find an occasional mention of them in the land of the Philistines. Now, the way of the Philistines and the land of the Philistines might be a later title used to show the place which was not called by that earlier time, that is entirely possible. You can take a book today and you can                    New York when it really was New Amsterdam                    it is very common to use. We say Columbus discovered America and I don't know that

Columbus ever heard of America or not. We say he discovered it and nobody considered it as a false statement when they say that. He discovered the land which later came to be named after the Florentine explorer, Americas and very few of us know anything about this but we used his name all the time for our country and Columbus, we all know about and we say he discovered America which is telling It is a matter of later use of a name, but it might be that

the name had been substituted later in order to designate the place. That is entirely possible, but the real difficulty here, of course, is the account of the dealings with Abimilek of Isaac and that is definite ~~with the~~ of Abraham and Isaac in the book of Genesis. And for the explanation of that Dr. Petrie, the great Egyptian excavator, founder of Palestinian excavation has a theory that the Philistines had their headquarters at the time of Abraham somewhere in the Mediteranean and that they had a colony here at this

and that the purpose of this colony was to gather the grain for export to their ports and that these were representatives of theirs in this area and their theory is entirely possible but we have no proof of it. It may not be so. However, it is not necessary that we know the exact situation and it is easy enough to consider the possibility of a small and a much larger group coming that is possible. It might have been the start of the some centuries before

The study of the Philistines is difficult for the reason that their great strength was out on the sea coast in an area which continued to be a great and important area long after the time of the Philistines. In the time of Christ, Athenians would come over to Gaza, one of the leading Philistine cities, or had been one of the leading cities on the sea coast there and Athenians would come over there in order to study Athenian philosophy. They would come to Gaza because Gaza was a great center of Greek and Greek culture, in some ways superior to Athens itself at the time of Christ, and this area, the Philistine area was a very important area ~~to~~ during that time. Well, we are not particularly interested in that time. Naturally we

much more interested in Greece and Rome than we are in Philistia during that period, and if you want to learn about Philistia in the earlier periods, you can't just simply go with a steam shovel and ~~go~~ take all the remains of the later period out of the way and begin digging in the earlier period. The whole world of scholarship would be so utterly disgusted with anyone who would do anything like that that he would have no standing whatever afterwards. They, would of course say it is necessary that you excavate 14

it is necessary that you start at the top and excavate everything and learn the important information about each period and don't destroy anything as long as it is there, it is there. But once you dig it up, it is gone forever, and you'll never know the information, so if there is somebody who has a few thousand dollars and a good training and desire to put in a few years of work learning about the later history of these periods, after he has done that get down to the city that we are interested, then we would learn a great deal about it Bible, but it is a difficulty which has prevented much working in that area as yet. There are other places in Palestine, many many of them where you can start excavating right at the time of the later Israelite kingdom. Places which were abandoned after that and never replaced and if anyone has a pretty good sum of money to go and excavate and a certain amount of time, at their disposal and has had proper training to do it right (end of record)

When a person can do that they know there is nothing which makes you in studying about the Philistine area in the Roman So it leaves a in that area as far as our knowledge of the Philistines went before the time of Saal. We don't know a great deal about it from

(Question) Yes, but I do not have the date in mind exactly but it was the time of the reign of King Rameses the Third, he is the last in the great series of Ramesese the Third and he has left a monument showing the pictures of his attack of the sea people , I've seen the monument in Southeren Egypt which shows the sea people attacking by land and seaand how he drove them back and to be one of the great thirds but his wasn't partial to the new land but it was protecting Egypt from the attack and there is no one after him like him. Consequently he stands out as a great figure are fairly well agreed on his date. I do not recall his exact date. Ramesese the third. Just off hand just as a pure guess I'd ~~say~~<sup>say</sup> somewhere shortly before eleven hundred but I might be a century off.

(Question) The evidence that they greatly out-numbered them ~~Philistines~~ The Israelites greatly out-numbered the Philistines. (Question) for one thing the Israelites are described as living in a very large area all over Palestine, the Philistines are restricted to considerably small sections down there in the south east. Before this time as they are only one of many people in Palestine after this time, after the time of David the Philistines are one of a many people surrounding the Israelites Here for a period of nearly a centnny they are the out standing force ~~with~~ with which they soon have force but the Philistines they are restricted to that one comparitively small area and they were very numerous people kThat is the evidence. There is a

lot of little evidences but for

I don't think any of them

~~Blat Blat~~ But the Philistines were a group which in number was only a fraction in size, of the Israelites. But at this time they controlled them pretty definetely And the reason that they control ed them is because of the Phillistines technical knowledge, that is <sup>humanly</sup> ~~the~~ speaking. God of course could have ~~aber~~ overruled it ~~god~~ could have <sup>but</sup> ~~and~~ God used it and this is what he used. They have technical knowledge of and they doubtless had excess to sources of it but they had this knowledge which was not in the hands of the Israelites and we find proof of that in the Scriptures chp 13 of I Sam. vs 19 you all studied this as you were going through I Sam. last semester. Notice the statement there in I Sam. 13 vs. 19 Now there was no smith found <sup>all</sup> throughout/the land of Israel: for the Philistines said, Lest the Hebrews make them swords or spears: But all the Israelites went down to the Philistines, to sharpen every man his share, and his coulter, and his axe, and his mattock. Yet they had a file for the mattocks, and for the coulters, and for the forks and for the axes, and to sharpen the goads. So if they wanted to make them if they wanted anything done that required a smigh they had to go and get it from the Philistines and the Philistines permitted them agricultural ~~impliments~~ impliments of iron but did not permit the ~~m~~ munitions of war. Very sensible thing. A means by which they could hold the Israelites in sub- juction and to maintain peace in the land and so we read in vs. 22 So it came to pass in the day of battle , that there was neither sword nor spear found in the hand of nay of the people that were with Saul and Jonathan: but with Saul and with Jonathan his son was therefound. That is the king and his son. By virtue of the position and prominence and of the recognition they were to receive they were able to get ~~the~~ hold of good arm and good weapong and so they had them but the rest of the peple did not at this time. And in excivationin cities in Palestines we ~~find~~ find in Israelite cities we find it is a fact that ~~aber~~ iron agricultural impliments appear

a long time before iron weapons. This of course would not be the case if they produced them themselves. And so this is the means whereby they were able to hold the Israelites in subjection this way. Now we find that a little later on we find that when the Philistines made war against the Israelites we find in ch. 17 that there was a strong Philistine who challenged the Israelites to private and individual combat and when this was the case they a Saul was the great strong Israelite leader who certainly should have been the one to go out and fight ~~then~~ him, but evidently Saul did not feel able to do so and Saul held back and ~~the~~ now Israelite felt able to do it and it looks as if the Philistines without having to have a battle would simply wind out by the fear of this one man

But then the young man David a sturdy young man who had been accustomed to the activities of a shepherd the fighting the bears and the wolves ~~and~~ that attack the sheep and jto being constantly alert , active this young man came to the battle and saw what was happening and then he said I'm willing to go out and attempt it. He said there is a great cause at atake here

Is there not a cause, ~~at~~ and the great cause is here and no one else seems able to meet it and I'm consequently ready to offer myself to see if the Lord may use me for the purpose and then we read in vs. 38 of ch. 17 - And Saul armed David with his armour, and he put an helmet of bronze upon his head; the English says brass which is an unfortunate translation I'm sure he didn't wear brass the Hebrew word for( ) means copper and is used for any alloy of copper whether it be the <sup>weak</sup>/shiny brass or the strong bronze the word means copper and represents any alloy of copper. The difference between brass and bronze is brought home in one great with the metal expert of the Co.

and if I understand correctly he told me that a penny is good bronze though it is about 60% of copper and about 40% ~~zink~~ I believe and 60% copper and that makes it brass. 60% of copper and about 40% zink. But you take that brass and you put in half of one percent of tin which you see is very very little so little you could never see it and you put that little bit of tin into it and that makes it ~~bronze~~ bronze instead of brass and makes it 2 1/2 ~~zink~~ 8 1/2

times as strong as it would be if the tin wasn't in it. Well, this was doubtless bronze and not brass which was in all that period. They sent some of their representatives even as far as Britain to get the very vital tin for the bronze, but Saul armed David with his armour and put a helmet of bronze on his head and armed him in a coat of mail~~s~~ and in vs. 39 of I Sam 17, do we find that David says, No, I am not going to meet this man in a suit of armour, God will not bless the use of armour, that is not what we need, I am going out in the strength of God and what He wants me to use is a slingshot rather than armour, why should I use armour, that would be distrusting God to wear a physical thing like an armour and go out and fight Goliath and consequently David do say that he refuses to use the armour on that ground. That is not what the text says. It is unfortunate that in all of our splendid lessons about David and Goliath in our Sunday School, this very important feature is usually ignored, but it is a very important feature in it. Saul put his armour on David and David did not refuse to take it. David put it on, and David in vs. 39 girded his sword upon his armour, and he assayed to go; for he had not proved it. .... The Hebrew word that is translated for, may also be translated but, and I don't think it matters which is translated here because it is about half each. That is to say, David put the armour on and the sword on and he tried to ~~steep~~ out in this strong armour and to take this sword he assayed to go, for he hadn't proved it. if He was accustomed to going around like this he wouldn't have to assay to go. He would simply go, but he assayed to go because he hadn't proved it, or he assayed to ~~be~~ go but he hadn't proved it. He had never used armour like this. He was not familiar with its use, he was not familiar with the sword, he was a very agile young man, he was an able young man, but it takes more than ability and agility to take a grand new technic and use it immediately without previous experience and David then said to Saul, I cannot go with these. He didn't say, I won't go with these, because the Lord doesn't want me to take a physical means and use it here,

the Lord is going to give me the victory purely by spiritual means. He said I cannot go with these for I have not proved them. I haven't tested them, I haven't learned to use them. I haven't acquired the necessary technic for these materials. Now evidently David did not immediately realize this fact. He put the armour on and he tried to use it. Saul said, now look here, if you are going to go out and fight this man, it would be perfectly silly for you to go without the protection of armour. And it would be perfectly silly for you to go out with being armed with a stone or something and try to fight this man fully armed, this strong powerful man, here take my sword. David said, I have not learned the technic of using these things and therefore it would be senseless for me to try to use ~~them~~. And so David said, I have not proved them and that is the reason he didn't take them and David took them off. Now here is the situation then, here is the Philistine coming against them and here is a tremendous need, here is the great cause and there is no Israelite who has the experience and training with armour who is big enough and strong enough to meet ~~his~~ Philistine satisfactorily.

and he knows he is inadequate to it at this time, therefore he knows that there is no use in just going out and trying to fight this man who is so much beyond him, for it would mean he would be killed. Well, now, he is more beyond David than ~~the/armed~~ <sup>beyond</sup> Saul, because Saul, perhaps he is not as ~~strong~~ a man as David, not as agile a man as David, yet he is very strong and very agile and a real leader in the war and Saul is accustomed to the use of the armour and well trained in it and David is not. So if Saul is not able to meet this need, David is far less able than Saul is to meet the need. But David has something that Saul does not have. David has a trust in God, a trust in God that David has doesn't simply mean that here is a need, no matter what it is I can step out and do it. Not at all. What he has is a conviction that this is a tremendous crisis that is a crisis in the progress of God's kingdom, that it is a crisis in the work of the Lord there is a cause here. God cause is at stake. The future of God's people is



at stake here and consequently it is doubtless it is God's will to give the victory to the Israelites and it being God's will to give the victory to the Israelites, God's cause being at stake and the man who is true to God having an obligation to stand out forthright for God in that situation, David believes that in that situation it is proper to have faith that God will give the victory, and therefore he stepped forward in faith. Faith doesn't simply mean presumption. It doesn't mean simply you the good things, therefore you can do it, not at all. It means that you are convinced that it is God's will. It means that you are convinced that it is what is required, is what is to be true to the Lord and follow the teachings of his word and therefore being convinced of that and their being no ~~other~~ one present to be able to do the task better than you who is better trained than you, who has more faith than you, you feel that you may be God's instrument for it and are willing to step out in faith that you will be used as an instrument and let Him use you and if you find that you are wrong, you are innocent in the cause that you are willing to die for Him here, but it would be silly to give your life for nothing, give your life in the hope that you are the one that God will use to accomplish the purpose and so David had that strength, he had agility, he was an able young fellow (end of record)

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to use the armour but he does not have the experience of the use of the armour and he can't get it now before the battle. You can't put three years of training in no matter what happens a million men would spring to arms over night and if they spring to arms over night training in how to use them and ~~they~~ David didn't try to use the thing that he didn't know how to use. He said, I cannot go with these for I have not proved them and David put them aside, and he said, the Lord will give me the victory in some other way. The Lord will take the thing that I already have and He will use it and so David stepped forward without the heavy army to his movements, without the sword that he was not trained to use, and he stepped down to the brook there and he

took five big smooth stones out of the brook. It will show you today there in the book of stones that are about twice as big as this which are smooth and strong, I can lift one of them with a certain amount of effort, and those were the type of stones which David used. Well, now maybe it is. Maybe they were little stones, we don't know. The evidence of the place looks in favor of their being big ones. Now the sling shot wasn't the sort of thing that you pull like we have. The sling shot that he used was a long thing which you can swing around and around and a strong man would take ~~take~~ a pretty big stone and hurl it and what he used we are not sure, but that is what most archaeologists believe (question 2) Yes, we have no evidence as to the ~~size~~ size of the Philistine people because danger of excavation there, but the pictures that we have of them in Egypt which are doubtless Philistines and the evidence that we have does not suggest that they were on the whole a race of giants. They were probably a race of large men and among these large men, this one was very unusually large, much larger, probably ~~than~~ than the rest, but there is no reason to think that there were many like that in the ~~land~~ <sup>nd</sup> land. Of course, if there had been a lot like him <sup>there would be nothing accomplished by killing one.</sup> ~~2 1/2~~ ~~tb/klll/thead/btt/~~ (indistinct)

If I was lying on the ground and a table landed on my forehead, it probably would sink in, though I doubt ~~3 1/2~~ (question) They were small enough that one man ~~could~~ of the great strength of David could lift five. <sup>1</sup> perhaps exaggerated a little when I said I could lift one of them. I think I could probably lift two of them. (laughter) I don't think that I could lift five of the stones. (question 4) That is old English David put the armour on and tried it, but he put the armour on, he didn't just reject it immediately, he gave it an examination but it didn't take much examination to convince him that he was not sufficiently trained to use this armour. In fact he had no training in something, and there are some things that you can use without any training but most things you can't and to use armour it takes a great deal of training

and David was probably much nearer using it without training than most people were because he was a very agile and strong and able young man, but he saw that it would be silly for him to go out to meet this man with the equipment ~~w~~hich he was not sufficiently familiar and he said, I will be better without it and so he took the means with which he was accustomed. He took the thing that he was accustomed to use against bears and against lions in his defense of the ~~and~~ and he took them and he went out against the Philistines and he said to the Philistines,.. Thou comest to me with a sword, and with a spear, and with a shield:..That didn't mean to say I wouldn't use a sword or spear, it meant you <sup>have a</sup> ~~are/the~~ tremendous advantage over me, that is what it means. You come with a sword, a spear and a shield I might come against you with a sword, a spear and a shield if I were trained to use them, if I did you would think the battle was more even even though even then the Philistine would have a great advantage with his size and his

. But he said, you seem to have a tremendous advantage over me, you come with a sword and a spear and a shield, but I come to you with the name of the Lord of hosts, the God of the armies of Israel whom you have defied. And he said, I have a tremendous advantage over you, the Lord is going to deliver you into my hands and David using the simple means for which he was accustomed and in which he ~~was~~ thoroughly trained, but with his faith in God, won this one tremendous fight in this one great fight God used the ~~faith~~/aith of David to use him in this great conquest. And thereafter, years later David went against the Philistines as king of Israel. He conquered the Philistines completely, he subjected them entirely to his rule and he went out and he attacked the other nations around about and he conquered an empire four times as the area of Israel itself, and when he did so, we never read of his going with a sling shot into any one of these battles. Never. David had not proved the armour, he had not learned to use it, but later he learned to use it. He became a great expert in the use of armour. Later on David lived with the Philistines for awhile when he was in danger of his life from Saul, he lived among the Philistines and you may be sure that he and his

people, when they were living among the Philistines fully learned how the smithing was done and fully learned the best use of these good weapons, how they used them and how to make them and when David became King of Israel he had the technical knowledge which the ~~Is~~ Philistines had and with the technical knowledge in the hands of the Israelites, then with the far greater number of the Israelites, David was able with the Israelites not merely to conquer the Philistines, that was then a comparatively simple part of the task, but he conquered the philistines and a great many nations round about and built up an empire such as Israel has never known before or since and held a tremendous area in subjection, ~~be~~ building this great empire and

and so I think that is one of the great lessons for us in this situation. Here is a great crisis and in this great crisis a man is willing to come forward with what he has and God will use him to win the great victory. The Lord was with the people over across the Sea of Gaililee and there were 5000 people there and they were hungry and there was nothing to eat and the Modernist will tell you that what happened was that the Lord brought a little boy to show generosity and take up the little bit he had and that when he did it it so shamed the others that they all brought out the food that they had hidden away in their sacks and the result was that there was plenty of food because the Lord made this little boy set an example that shamed the others and they brought out theirs. Now that is a modern theory that accounts for the miracle and deduced it as an example of generosity. Now it is a thing which could have been done, but it is not what is said in the Scripture to have been done. It does not say that they had food like this and brought it out. But the Scripture says that the Lord multiplied the food. But we know this that the little boy placed at their disposal what he had in the crisis and the Lord used it to feed the 5000 people. Well, after the church was established, you don't find the Lord taking a little bit of bread and increasing it to feed all of the people. We find that thereafter there was normal means used in having gifts and of people

working hard and getting money to buy it with and of getting the food that they needed. In the crisis, if a man will take everything that he has and put it in the Lord's hand, no matter how little it is, the Lord may use it as he did David's knowledge of the slingshot to win a great victory in a particular crisis. But after that particular crisis is over, the Lord does not expect people to go on using the sort of means that he used in that crisis as a regular thing, in the progress of his kingdom. But he expects the people to fill up their lack and their need and their inefficiency by acquiring the skill and securing the means that they did not have before in order that they may place these greater means at his disposal and that he may use it in the greater way. There is no limit to what God may do in a great crisis

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if we put it

and he will give us His praise and his blessing for it, but he is not satisfied if we then think that we can go on using that as accomplishing for him . He wants us to learn to use the arms. He wants us to acquire the best that is available in our day and to become thoroughly trained in its use and to place it at his disposal in order that we may win the great victories with it as we won them with David in later years. And so this little thread through here of the Philistine's technical use of iron ~~and~~ is of importance here is something that is ordinarily not recognized as very clear in the account and I think there are vital spiritual lessons for us in our service for the Lord. Now you have studied already the books of I and II Samuel, in II Sam. we put very particularly stress on the development of David's kingdom and upon the means that were used and on the planning of it and the direction of it and on the many spiritual lessons. II Sam is one of the richest books in the whole Bible in spiritual lessons. Maybe not so much in the direct statement of them in the material which we can easily infer. (question 12) Yes, it says chariots of iron. It had 900 chariots of iron. You read in I. Sam that the Philistines had many thousands of chariots of iron. Sisera the iron was just beginning to come in and 900 chariots was enough to give them a tremendous advance, but the

900 chariots of Sisera were just a common thing in comparison with the means of the Philistines. It is almost like comparing Civil war means with the means of ~~theirs~~ our day, say the 1914 day and now which was moving forward rapidly at that period. Now the history of the reign of David, we haven't time to study it carefully this semester and you know what a tremendous difference there is in Israelite history between the kingdom of Saul which was a kingdom largely subject to the Philistines, maintaining a certain precarious independence and winning an occasional battle, but in general, subject to constant danger from them and much of the Israelite area under actually their control. Between that and the kingdom of David which beginning after the defeat under Saul, succeeded gradually through a period of years to win its independence, but having won its independence it went on rapidly to completely subjugate the Philistines and not only them but all the many different Assyrian groups to the north and the Aminites and the Moabites and the various Edomites, and the various groups to the East and built an empire which was three or four times as large as the territory that the Israelites actually possessed, dwelt in it self was four or five times as large as the territory in which the Philistines actually lived. And then that David not only conquered that territory, but he held it so completely ~~that~~ under his control, established control so well that his son was able to succeed him and was able to hold it with little danger of . There was hardly anything that Solomon had to do in a military way. 40 years of Solomon's reign, all these people come together simply through direct of the power of David. I suppose there were garrisons here and there, I suppose there was a certain amount of force, but there was no great insurrection, no great danger conquest which David made. David was a very great conqueror and a very great and Solomon carried on the empire and did it wisely, but did not deal wisely for ~~with~~ the people and it fell apart right after Solomon's death. Now we wanted to look quite briefly at the reign of Solomon and the question of evidence as to whether it actually (end of record) and I want one of these days to look at

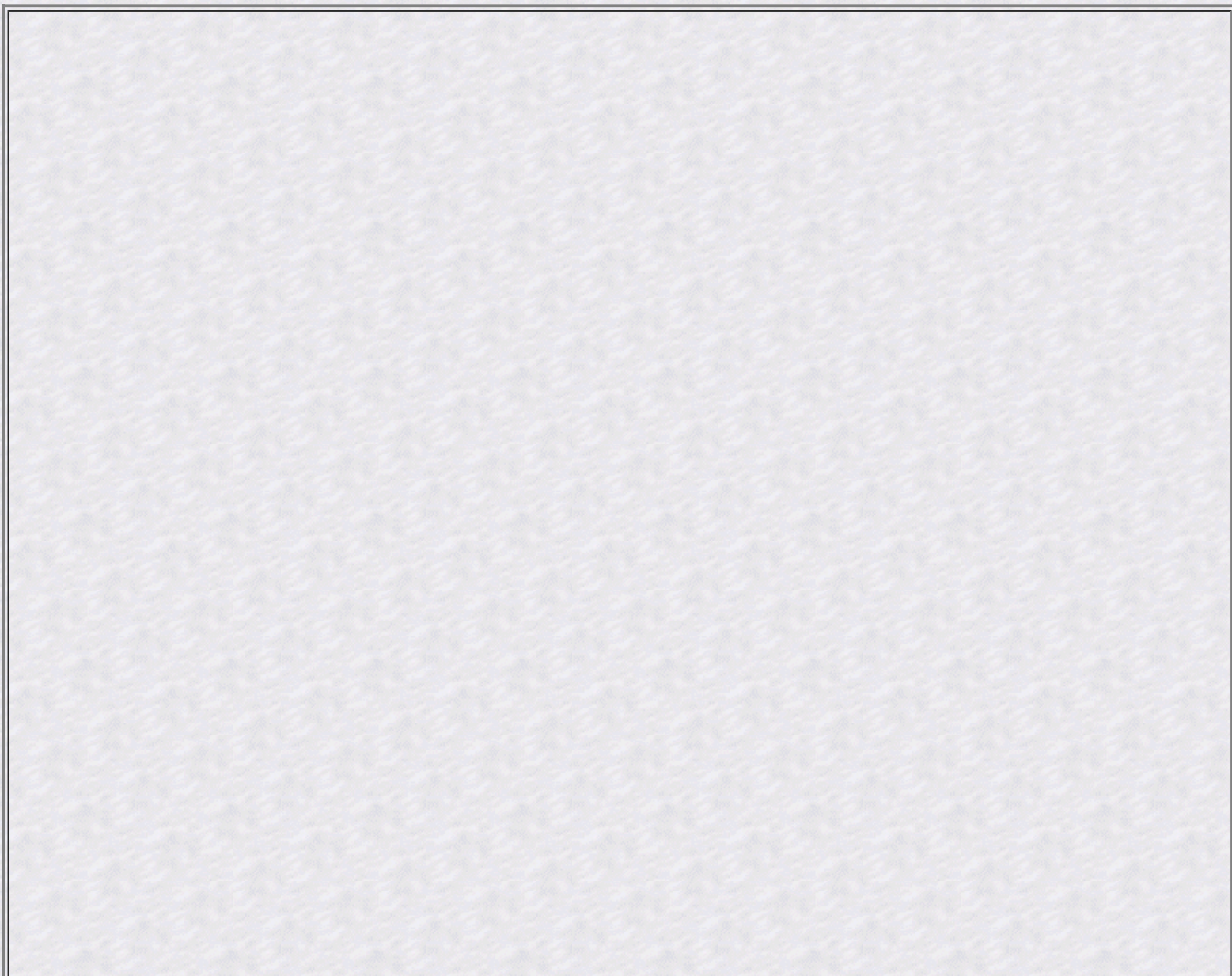


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**OLD TESTAMENT HISTORY (Fragments)**

**1952**



I just want to touch on one or two points  $0\frac{1}{2}$  which not be as expressed. I am not going to take time to go further, one or two points further into their history though, that I will touch on very briefly. First, one point that I might have mentioned in I Kings ~~1~~22:22 one in vs. 22 there where Micah saw a vision and there came forth a spirit and stood before ~~him~~ the Lord and said I will persuade him. And the Lord said ~~unto~~ ~~him~~ ~~wherewith~~ Who will persuade Ahabe, that he may go up and fall at Ramoth-Gilead? And one said on this manner, and another said on that manner. And there came forth a spirit, and stood before the Lord, and said, I will persuade him. And the Lord said, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth, and do so. Now therefore, behold, the Lord hath put a lying spirit in the mouth of all these they prophets, and the Lord hath spoken evil concerning thee. Can you believe that the good God would put a lying spirit in the mouth of Ahab's prophet. Well, we read in the N.T. that the Lord gave them over that they might believe a lie and instead of the truth, the Lord gave them over that they might believe a lie and it is a fact in life, that the persons who reject the truth, do not as a rule remain simply in a neutral position. They usually are given over to the position or situation where they believe a lie. Now those as expressed here sound as if it is the Lord's definite directed agency in causing this to happen. But I think that we must recognize that the passage here does not enter into that particular question. Our catechism says that God is not the author of evil and that we feel is the teaching of the Scripture, that God is not the author of evil. Nevertheless God uses people for His own purpose. God makes the wrath of wicked men to serve him. God gives Satan a certain amount of rope. He permits Satan to accomplish a good deal in line with Satan's purposes and uses it so that in the end God's own purposes are accomplished out of it and through it and consequently we must recognize that everything that happens in the world, happens because God



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