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Biblical history. Ralph Marcus. 1941.

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HISTORY OF SECOND COMMONWEALTH

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3. Cyrus' conquests; return from Babylon.
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General Bibliography

- Abel - Geography of Palestine (French)
 Albright - has a chapter
 Baron - relevant chapters
 Kautsky
 Kittel - vol. III, parts 1, 2
 Olmstead - Hist. of Pal. & Syria
 Rodz - Paganism & Rise of Judaism
 Cambridge Ancient Hist - Vol. III, X.
 E. Josephus - Against Apion.
 { Vol. II, best Library edition of Josephus }
 { Appendix, Band C. }
 { First book of Josephus' "War" }
 { Ben-Zvi - Philo }
 { Goodenough - Introduction to Philo }
 E. Philo - either Outlines to Galen, or P. Philo.
 { Philo - Life of Moses }
 E. Finkelstein - article on Pharisees
 in Harvard Theological Review 1937
 - Two volumes on Pharisees.

Goodenough

- Jurisprudence of Jewish Courts
- By light, light in Egypt
- Bibl. Philo - Politics & Philo Judaism
- Introduction to Philo Judaism

Radin, Max

Jews among Greeks & Romans.

Introduction

Thesis that there is difference between pre and post-exilic periods is challenged by Torrey - who says that there was no drastic change in the way of life of the Jews. He says that the Chronicler writing in Ezra + Nehemiah was attempting to exaggerate.

Torrey's theory unsound. Archeology shows there was destruction of temple & land and was a defilement. But Torrey's ideas did indicate a non-traditional approach - showed at least that there was no great break in the ^{history} tradition. Same problem appears in regard to ~~the~~ prophetic vs. legalism. Liberal historians talk about prophetism being strangled by legalism, then new sects arising to break through (such as Christianity) and take cream of prophetism and leave milk of legalism. This is untrue. Prophetic Christianity is a development of Rabbinic Judaism. Prophetism is not a break with Phariseism.

Another false over-simplification is statement that religion is individual (Ezekiel) - not true. Judaism was community responsibility.

All human society is in state of flux - every action provokes a counter-action. Jewish society was as filled with conflict as any other society. There is much difficulty to give a unified characteristic to a particular age. Cannot find slogans, words or pictures to describe certain society. Thus there are not inconsistencies in Rabbinic literature, but rather the same struggle as exists in broader society. Of course, there are broad tendencies - There is the general struggle between the Pharisees & Sadducees, with as much pol. & econ. connotations as religious, but there is always this struggle in life. Do Not Oversimplify.

In Judaism there are always three tendencies - (1) enlightened prophetic spirit; (2) nationalistic, conservative, (3) mystic.

Pharisees	Sadducees	Essenes	}	Not strict parallels
Philosophers	Talmudists	Cabbalists		
Hasidim	Mithrasism	Hasidim		

but indicative of trends.

Similar tendencies - { Essenes produced Apocalyptic literature as result of negative attitude to life. Eabbalists expressed same desire of negativism toward material life and concentration on eternal. Hasidim tried to bring some of the desire into the material life.

1. Spiegel: Ezekiel can be dated in period of B. exile. Some prophecies written in Palestine, under time of Jehoiakim. This also applies to II Isaiah, ch. 40-66, 34, 35.

As for a deportation, there was one (Torey to the contrary) but no great break - rather a continuity of history.

Number of deportees - Kittel says ^{30,000 people} 10,000 men with Jehoiakim in 587
15,000 40,000 in 586.

Only about 20,000 left in Judah after Babylonish. Others gradually came back until in 538 about 50,000 in Judah.

Babylonians narrowed the limits of Judah - Mizpah became capital, both to break national spirit, and because Jerusalem largely ruined.

Sources: Ezekiel 25 ff is sustained invective against Egypt. Struggle between E. & B. in 6th C. over Tyre & Sidon.

Number of invasions by Ammonites, etc. Edomites took advantage of helpless condition of Jews. There was accretion of population from these foreigners.

Revival of old Canaanite cults.

2. Nebuch. followed custom of sending captives to rebuild ruined cities. Great builder. Also exiles settled on land as tenant farmers. B. society composed of free men, ^(nobles, priests) 1/2 free, + slaves. 1/2 free were 2200, poor, pub. officials, etc. Jews were of this class, could hold slaves, + engage in commerce. Jeremiah 29 advises ^{Jews} to engage in the land, buy houses, etc. Provs 137 is expression of discouragement of the exiles. But in general their position was tolerable. Many fanatical patriots (the first Zionists - almost) wanted to get back; many others didn't want to.

Family organization maintained. Ezra 2 has list of towns where Jews came from. Ezekiel 37 ^(Aug bones) expresses hope that all deportees will be gathered together.

If these deportees occupied territory as far south as Babylonian and were living at all anonymously, they might have gotten together with Babylonian deportees century and half later. But this is untrue probably, because Assyrians thoroughly assimilated the

I can't take notes

Jews they conquered.

Murashu Tablets ^{excavated by N.P.} - found in reign of Artaxerxes + Darius (5th c.) contain list of Jewish names going back to 6th c. exile period.

~~Some~~ Ezekiel 13, 14 indicate assimilation to B. religion.

Fact that they worshipped God in strange land broadened outlook of people in regard to universality of their God. No sacrifices possible because Temple destroyed. Instead prayer meetings in new institution of the synagogue, held on Sabbath + festivals; both for secular + religious purposes. What would observance consist of? Reading of Scriptures, singing of psalms, sermon or prophetic encouragement. Ezekiel speaks of Sabbath + circumcision as of special importance to set Jews apart. Up to now the idea of circumcision not very imp't. Idea of covenant being sanctified by this act developed in B. exile.

Redaction of priestly codes, ^{dated} in this period; looking forward to time when Temple service could be resumed.

Cyrus the Great 550-538 conquered all Asia Minor.

3. Cyrus + Persian Empire

550 Cyrus overthrew Median Kingdom + incorporated it.

546 " defeated Croesus + incorp. Asia Minor

[Interesting fact that world-conquerors respected religions of conquered people]

540 ca. conquered Nabonidus with assistance of dissatisfied elements within Babylonian empire. Had blessings of Marduk + other gods.

In Ezra 5 told that they had authorization from Cyrus to rebuild.

But H12 say that building did not start until Darius. Also Ezechias say it was Darius. Only thing is there was desire to get substantiation from

Cyrus, and Chronicles does this.

Lists in 2 Ezra + 7 Neh. of people who probably returned not under Cyrus but Darius.

Cambyses 529-22

Attempted to conquer Egypt in 525 and succeeded. Egypt at

this time closely connected to Greece, but pretty weak, and possibly treacherous. In this campaign Cam. secured water line from Arabs in Akabah + seaport at Acco. Thus Jews certainly aware of his presence. Cam. wanted to conquer North Africa but his

Phoenician allies refused to attack their enemies in Carthage.

At first Cam. was liberal to Egyptian religion, but later, disappointed over conquests, oppressed + desecrated temples.

Returned to east, committed suicide in 522. But Egypt did

not participate in revolts which followed his death.

Cam. had murdered his brother Smerdis in Egypt, impostor rose, called self Smerdis, Darius to protect his claim to throne killed him. Behistun inscription carved on rock tells this story - written in Babylonian, old Persian, Elamite. Darius claims relation to Cyrus. First 3 years of rule filled with

revolutions. In 512 Darius self went to Egypt to remove rebellious satrap, so must have passed through or near Babylon. Persian Empire under Darius - larger than any except Roman.

Kingship hereditary, sanctioned by divine right. Native monarchs of conquered territory allowed to rule. Monarchy absolute, but princes consulted. Ministers reside at capital (Eura). Made gift to Temple of conquered nations. Army was chiefly Persians + Medians, but also others from subdued armies. Garrison usually staffed with Persians, but also not entirely. Susa (Elam) administrative capital. Great highways + fast courier system. Twenty satrapies (Armenia was with language). Fifth in this list was the Achaemenid - Phoenicia, Syria, Palestine (Judaea + Samaria), each of which had separate governors under one large satrap, who was usually native prince. Position hereditary, contained all civil + criminal power, hence often rebellions of individual satraps w. Empire. Thus often King's representatives checked up on them - sort of Harry Hopkins.

4. (Cont.) External evidence for assuming on the whole the authenticity of the Persian documents of Chronicles and E+H. Of course there are Jewish allusions prob. unknown to the Persian chancellaries (see rescript in Ezra 5, 6), but the style is official Persian.

Darius' policy was to let individual religions alone - also wanted to have them pray for him.

Conditions in Judea - list in E 2, N 7 of returning exiles may have been for tax purposes. This list prob. earlier than E+H because man is mentioned whose grandson was living under E+H. Also singers mentioned. Number of those returning 30-40,000. Those Kittel says that with 50,000 people on the land already, the total came to 80,000 when the exiles returned - density was about 30 per sq. kilometer.

5. Zer. Leaders of Jews: 12 mentioned

Zerubbabel - prob. grandson of Jehoiachin

Joshua - high priest, son of last Zadokite

Tirshata (Persian word "governor") not Zer. but Sheeshbata, ^{little known.} script. might be son of Jehoiachin.

Gifts: E 2, N 7, brought by exiles, by the Tirshata, by Persian officials to Temple

~~Summary~~ Ruling classes lived in Jerusalem - some of poorer members of clergy couldn't afford to. From now on Jeru occupies significant role as city-state with rest of Judea simply meaningless.

List indicates that family allegiances were maintained in exile, and those with no families were organized in guilds. Certain chief families have names indicating their foreign residence. When they returned there may have been property troubles - many didn't go back to their old homes but found new ones.

Character of new community: theocratic (word coined by Josephus)

Temple & priesthood center of state.

References to The "Remnant", who preserved the priestly traditions in Babylonian, and were also favored by the Persians because they had assimilated some Persian culture. Also some proselytes - who had no Israelite genealogy & on other hand there was later opposition to these people and they were driven out. Welcoming proselytes shown in II Isaiah and Ruth, yet at same time the chauvinists tried to keep them out.

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Judea sub-province of satrapy Avan-Nahara - satrap had office at Damascus. Sub-governor of Samaria at Shechem; of Judea at Jerusalem. Judea divided into districts; 1/2 district Jerusalem, 1/2 Jericho, 1/2 ^② Micpat, 1/2 Keilah, & Beth Sur, district Beth Hakren (9 in all, with 5 chief county seats) - duties ^{of governors} to collect taxes, supply troops, appoint judges. Much autonomy - all local officials had Hebrew names in time of Neh. - some were of indigenous Jewish families. Gubban - one type of official (Treasurer), then scribe. Four ^{known} governors: Sheshbazzar, Zerubbabel, Nehemiah, Bagash. Between Zer. & Neh. 500-440 B.C. Jewish governor ruled Samaria.

Jewish leaders called *p'sic* and *p'seo* (which means magistrate, not in later connotation of Deputy High Priest). These ate at governor's table, had authority and privileges - were they predecessors of *p'sic* *rojs* *ojk*? Pagle. *shes* had council called *shp*. As for priests, only Levites from Zadokite line. Much of legislation in Pent. dealing with priests was incorporated at this time when Levites returned from Babylonia. Four chief priestly houses. Chronicles always mentions Aaron & Zadok, but E.+N. don't mention A. and Z. only once. Why? Because even in Solomonic days, non-Zadokite priests functioned - the Zadokite line became important only after time of Exile & Neh., hence latter two don't mention them. Three stages of priests: ① four families ② descent from Aaron due to archaizing tendency ③ stress period from Zadok down, because he was High Priest of Solomon's Temple, hence important after time of Exile, when Temple again became prominent. (Sadducee derived from Zadok - referring to high priestly interests.)

Many of cult prescriptions go back to ancient Canaanite & Solomonic days, of course, but many are of the Exile and were brought back and incorporated.

Building of Second Temple

Ruined building, with probable temporary altar, served all through Exile. But no set of rules which Jerusalem community could follow.

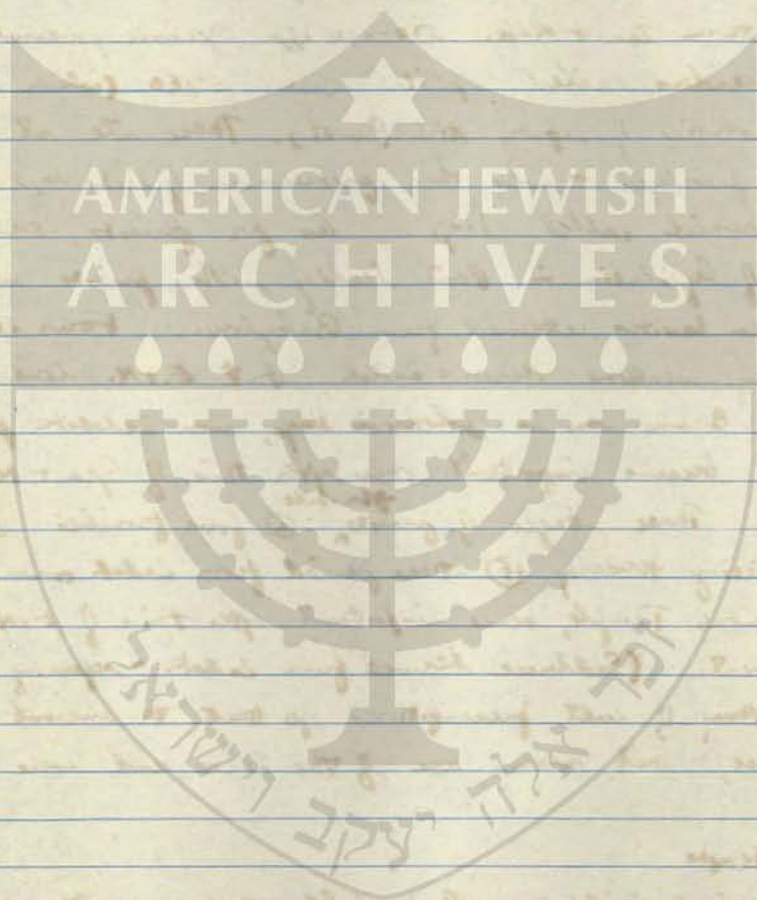
High Priest was foreign secretary - represented Jrs. before other countries, and was head of internal affairs - right through Hellenistic period until Hasmonaean. Prophets lost power during 4th and 3rd centuries, and *p'sic* and *p'seo* assumed importance, because by now they had some written and oral tradition to go on.

Haggai & Zechariah

Haggai first prophesied ^{August} 520 B.C. - rebukes Jews for thinking of own houses before the Lord's. Appeal addressed to *p'sic* H. Assembling of money took till end of Sept., then in Oct. H. addresses people and tells them that 2nd Temple will be more glorious than 1st. Calendar

This is
Kittel's
theory.

taken over from Babylonian, whose New Year is in spring with Nisan as first month - but since Jewish tradition called for New Year in the fall, we have anomalous position of New Year being in first of seventh month Tishri .



Messianic note struck by Haggai in last address - really believed that new age had begun, perhaps due to wars of rebellion at beginning of reign of Darius.

Zechariah (priestly descent) first appeared right before Haggai's last address - Feb. 519. Opposed to building the wall, says God will put wall of fire around city. Vision of olive tree and two anointed ones - refers to Zer. Prophecy "not by my power, but by my spirit" refers to Zer. who might have been planning rebellion, and was removed (perhaps).

Why does Haggai ascribe delay in building Temple to opposition from Jews alone and no mention of opposition from Samaritans?

Messianic Expectations in connection with prophecy of H. & Z. Five motifs:

- ① with building of Temple Yahweh will return
- ② Jews return from Diaspora
- ③ new ~~era~~ era in world history, with other people joining Jews
- ④ fertility of Palestine in messianic age (2-3x) (only first 8 ch. of Z. are early).
- ⑤ on completion of Temple, Zer. will ascend throne as Messianic King.

Zech. refers to Zer. as 143 and 325 in messianic sense. In order to ~~not~~ this claim some interpolations may have been made in earlier prophets - cf. Jer. 23. Play on word 625 - 225 - 52225 - etc.

Big jump from now (519) until middle of 5th cent. - what happened? ^{Don't know.}

7. Ezra & Nehemiah.

Sources - Both of E & N, which should come after II Chronicles logically, for Chronicle has edited E & N. Torrey *

- First Eusebius in Greek agrees in general with Hebrew Ezra, but some different incidents.

* Reconstruction of chronology of Ezra

E, 1

I Eusebius, 4, 41-56 ; 4, 62-5, 6

E, 2-8, 36

N, 7, 70-8

E, 9, 10

N, 9, 10

N, 1-7

N, 11-13

(7-10 in N. have nothing to do with N. but ^{actually} with E.)

Chronology of Haggai.

Nehemiah most probably came first - this supported by Elephantine papyri.
Order probably 444 for N. and 397 E. [cf. reading notes]
Art. I. Art. II.

Persian Kings during period of E.N.

- Artaxerxes I - (Gr. Longimanus - longhand) - 464-424 - trouble in Greece, Syria, - revolt in Egypt, murder of Art. I brother. Egypt had support of Greece in this revolt. But Persian general defeated Darius with help of Phoenician fleet. Peace of Callias 448 with Greece. Megabyces, governor of Judah, revolted successfully twice, was finally ~~from~~ received by Art. I. On whole, this period went, and perhaps N sent to keep peace in the province, perhaps to spy also on the Samaritans & report their activities to Persia. This may be reason for Samaritan animosity.
- Darius II - 424-404, revolt of satrap in Syria, real king was his wife, he self not energetic.
- Artaxerxes II 404-359 still trouble with Egyptians, In 401 Persians on way to Egypt, but recalled when Cyrus the younger (brother of Art. II) revolted 386. another peace treaty with Greeks. ~~386~~
- Artaxerxes III - 359-338
- Darius IV - 338-331

ALEX the GROSSE

Cyrus 538-529

Cambyses 529-522

Darius I 522-486

Xerxes I 486-465

Artaxerxes I 465-

1. Main work of Nehemiah.

1. Measures to strengthen Jewish community
2. Regulation of relations of Jews with their neighbors (chiefly Samaritans)
3. Various religious & social reforms.

1. a) Rebuilding of wall of Jerusalem; secret inspection first, secret because of opposition party who were pro-Samaritan. This was priesthood party.

b) Bring more people into Jew. from neighboring provinces - he felt city was under-populated to be a large political center. [Northern boundary at Bethel - eastern at Jericho - western at Ashdod - southern called "the Arabs"]

2. c) Began to break down connections between Jewish aristocracy^(priesthood) and the Samaritans. Tobiah was occupying a room in the Temple; daughter of Sanballat was married to High Priest; much other intermarriage. N. tried to change these conditions, and succeeded in breaking up some mixed marriage.

3. Sabbath observance - somewhat successful in his efforts. Removed Tiberian merchants who broke Sabbath. Also tried to reinstitute the tithes for the lower priests, who were exploited by the higher priests. Tried to level out the economic differences between rich & poor. Very acute social consciousness, which developed into the liberal program of the Pharisees, who were opposed by the aristocratic groups represented in the Sadducees.

What happened in interval between N. & E? Don't know. Was some retrogression from advances of Nehemiah, so when Ezra came a generation later, he finds bad situation again - and has to do same work of reform.

II. Main work of Ezra

He is called "priest and scribe" - perhaps technical expression - found elsewhere. But he had some official position - he had offer of a cavalcade of escort - thus he probably had some sort of official status to regulate affairs within province of Judea. Didn't have all the authority which is ascribed in that letter (edited by the chronicler, & exaggerated) but had some.

→ Tradition is that E. restored the Law - he was prob. responsible for the compilation of the 31/100. Nothing to make it impossible that it was the Pentateuch which was read before the great meeting. Beginning of Targum also attributed to this period - when the book was explained

after being publicly read. From this time on, Aramaic was the popular language + Hebrew was classical - Thus necessary to have the Targum. Aramaic became popular from time of Exile on.

Separation of Jews from their foreign wives: - (Jews accused of being totalitarian) ^{Ben} Heschl

This is much quoted and much misunderstood. ① Limiting of members of community to one ethnic group was common Oriental custom. Sparta practiced periodic expulsion of foreigners ② Intermarriages occurred chiefly in higher brackets, and this was undermining the unity of the state.

Hardship involved in many cases, but there was always choice of following the person into exile. Some say Book of Ruth written in protest against this - to show that some good might come from a foreign woman.

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12.9. Cannot oversimplify in describing categories of Ph. and Sad. Finkelstein's theory is that rural pop. was S. and urban pop. Ph. Any neat formula is suspect. However, here are some of Marcus' generalizations: (he calls them tendencies):

This is period of foundation of "normative", Pharisaic, rabbinic Judaism, as distinct from Biblical period. No extreme break between pre & post-critic, but growth. What emerged? ① Body of ^{secret} writing - served legal & religious purposes. Greeks had Homer, of course, but this not regarded as revelation. Writings served as constitution, regulating activities. Priests (Phar.) were given charter in this document. High Priest now becomes *nasi* in state, replacing The King. Interpretation of this document was prevented by those who did not want deviation from the tradition. These Zadokites, forerunners of Saducees, strict in adherence to written law, were liberal in reaction toward foreign cultures. Phar. were exactly vice versa, insisted on liberal interpretation but were strictly nationalistic. Sophism were forerunners of Pharisees.

Sad. denied theory of life after death - Phar. upheld it.

② Education of youth in the law - to very high degree. Not same type of ed. as Greek boy got (they were more liberal, learned to become gentlemen - but weren't as well trained to become good citizens, aware of traditions, in every particular. Their ed. more general.)

13. II Isaiah.

(ch. 40-66) (34-56)
In second half of Isaiah references to Cyrus necessitate decision that writer was different man. Also split within split: 40-55, 56-66. - but this prob. not true. Chap. 42, 44, 52, 55 deal with "servant of lord" - they also are written by II Isaiah. Servant is Israel. Chap. 52-3 (said to refer to Christ) simply refers to concrete incident when Israel was persecuted and suffered for herself.

Motif is hope - very few writers in world have sustained this feeling of hope & optimism. Prob. lived generation after Cyrus, remembered prosperity of Persia (47) - some had returned and Jerusalem in somewhat populated condition. Prob. preceded E. & N. Act for some observances (Sabbath, etc.), said to be mechanical sacrifice and injustice, in keeping with prophetic strain - but great note is his superb hope for Israel and all mankind, which will be exalted some day even though the situation today is desperate. This is classic type of messianic prophecy - written in triumphant 3-beat measure; some false, but not much.

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11. Influence of Persian religion strongest in eschatology (last things), future, etc.
Iranian religion: Zoroastrianism - dualism - Mazda (good, light) and Mainu (bad, dark)
They have a sacred scripture - only people beside Jews to have one. In regard to eschatology, many details were furnished.
12. Letter of Aristas (200 BC) gives history of Hebrew Pent. into Greek in time of Ptolemy Philadelphus. It says Jews brought to Egypt in time of Psammetichus, corroborated by Herodotus. Elephantine is Greek name for Egyptian island Yeb, in Nile at border of Kush. Fifty papyri in Aramaic, many of them dated, confirm statement that Jews had been settled there - well established in 525 - probably earlier (i.e. Psammetichus).

This colony was military outpost, divided into divisions, headed by 5/11 20, with higher official (fratres) who was responsible directly to Persian governor of Egypt.

Documents mostly legal - re property. Some papyri were sent to Palestine complaining that damage done to Temple of Jahve.

Jahve chief god, still 4 others recognized - Anat, Bethel, Cherem and Ischem. Temple had 5 gates - it suggested that one gate for each god. These were old Canaanite gods.

Nothing said of Aaronite priests and no patriarchal names.

When did these Jews come there? Why was Aramaic their language? (at least in writing) Spoken language might have been Hebrew. Seems likely they came sometime shortly after 722, when many exiles fled or were transported. If they fled at this time they were not affected by Josiah's reform and the discovery of Deuteronomy, hence they would have Canaanite gods still with them. Indications of Hebrewisms in the papyri, either in idioms or - . In schools children were taught Aramaic. First example of Jews in Galut.

Pogrom - first example of anti-semitism. Why? Because Jews sacrificed Egyptian holy animals? Not that - not a religious difference. Because at that time Egyptian rebellion vs. Persian overlords. Jews, as garrison of Persia, were rioted against and their Temple destroyed.

13.

Throughout 4th c. Persia played active part in Greek politics - Athens & Sparta etc. Greeks sailed in Asia Minor etc. No definite proof of Jewish contact with Greeks, but entirely possible, because of Phoenicians who were traders between all powers. Jews picked up pretty good notion of Greek culture, including words, ideas, etc.

Alexander introduced Hellenistic period ³²⁵⁻¹⁵⁰ (Greek culture spreading into Oriental civilization). Hellenic means pure Greek culture.

Philip of Macedon ruler of Greece - had idea of organizing Greeks to fight Persians. Organization & unity was tough problem for Greek city-states. Son Alexander followed father's idea of empire vs. Persians. In period 334-323 he captured all Persian territory, and substituted Macedonian overlordship - empire too large to survive, divided after his death among various generals - Antigonus in Macedonia, Ptolemy in Egypt, Seleucus in Syria & Babylonia.

He introduced Greek culture all through the East as far as India & China. Also imported idea of divinity of King from Oriental potentates - both of idea of divine right of Kings. Founded many Greek named cities, with Greek form of democracy. Permitted many dynasties of subjugated people to remain extant.

14.

Syncretism of H. and Oriental cultures had great results in politics, religion, etc. led to much confusion etc. Even Christianity was result of amalgamating Judaism with Greek & Oriental philosophy. Greek city-state idea of Hellenic period succeeded in Hellenistic by two tendencies - cosmopolitanism and individualism. Reaction from narrow nationalism taken people in these two directions.

15?

↓

Characteristic aspects of Hellenistic forms ^{Philosophy} - Stoicism, Logos, divine spirit permeating the world which is broken up into various things - this is compatible with cosmopolitanism and individualism; Euhemerism, rationalism, gods originally nothing but divine men who performed great deeds - first to describe ideal state, uses historical romance method. Influence on Jewish literature - Moses Joseph said to be benefactors, distributors of Lyonesse entered luxury & immorality of certain notes were prototype of Philon's Commentary, gave rise eventually to sermon; another effect of there was allegoric interpretation of Homeric works - taught that the gods were personifications not personalities, etc.

16.

Greek cities founded in Judea maintained contact between Greeks and Jews. Ruler would build city either on new or old site, with wall, constitution, council of elders, etc. new name, right of coinage.

Number of such cities on coast of Palestine - esp. Ed Philistine cities, also in region north east of Jordan, 10 cities called Decapolis. Jews on all sides surrounded by Greek culture in these cities. This is very important. Tremendous Greek influence, even in Talmud.

18. Ptolemy Soter 312 founder of Kingdom in Egypt. ^{which lasted until 30, when Rome captured it} Soter chiefly has political significance, and to Macedonians & Greeks in Egypt he was merely that - but to Egyptians he had to become a divinity, due to tradition of Pharaohs. For 300 years of Kingdom, Egypt was bureaucracy - all lands royal or temple, and must be rented. Every economic activity closely watched by govt. Taxes, documents, lots of officials, etc. True, peasant had right of petition - papyrus found. Highest officials were Macedonians - kinsmen. Next - Greeks - traders, business officials of govt. ^{Egyptians} lowest - Peasants - pay taxes, workers.

4/3/41

Sources - Xenon papyrus (financial report of Philadelphus) only description of this period in Palestine (3rd C) under the Ptolemies.

- Conclusions:
1. Boundaries of Ptol. possession - Palestine, Trans-jordan, west as far north as Tripolis
 2. Administration - various key cities (Gaza, etc.). No one chief governor over Palestine, which was governed rather from Alexandria. High priest simply religious leader not political.
 3. Military colonies - to prevent encroachment from Seleucid Syria.
 4. Division of land - ^{in Pal.} King's, temples', free cities' land - also territory belonging to local sheikhs. In Egypt no land other than King's.
 5. Local population of Pal. - considerable Hellenization. Local sheikhs had some freedom with King - would talk up.
 6. Business - fixed prices, private middlemen, chief exports from Pal. were slaves, oil, wine, cheese, meat

Sources - II Maccabees¹⁻³ (original in Greek) gives good account of Pal. in 3rd & 2nd C. (Tobiads agents of Ptolemy collecting taxes in Pal.) (Oniah high priestly family.)
 Ch. 4, Bk 12 of Josephus' "Antiquities"
 → Jew pop. divided into two camps - Ptolemaic & Seleucid

4/7/41

22.

Three infl. mts in last 10 years

Tscheikover - p'1/2/1 p'3/1/3

Bikermann - Der Gott der Makkabeer

Judea 3rd BCE was autonomous subject state. High priest with council of elders & priests, then citizenry. When Pal. conquered by Seleucids from Ptolemies in 2nd c. same form of govt. Subjects of Sel empire were ① Greek city states ② native states governed by tyrant ③ ethnoses or nations (Jews) - aristocracy - H.P. p'1/2/1, p'3/1/3 (ethnos).

Judea had to pay tribute; people had to pay poll tax, official group, salt taxes, etc. These various taxes collected by farmers (usually priests).

Antiochus III recognized, through charter, right of Jews to live according to their own laws. Any violation by ruling power of Jewish law was a violation of Antiochus' charter. He also exempted priests from certain taxes. Rome came on scene in 2nd c. after disposing of the Carthage competition and became commercial power, with eyes toward Near East. Antiochus defeated in great naval battle, forced to give up plans for Egypt, and Antiochus IV (Epiphanes) his grandson intended a situation where he was tribute to Rome. Thus tribute on Jews went to help pay Seleucid tribute to Rome.

Hellenism Onias III - Jason (brother) offered money to Antiochus - in middle H.P. (joined gymnasium - became like Greeks). Menelaus (brother of Onias) wanted to call in Antiochus, partly for favor of Antiochus & partly for trade. This was a revocation of Ant III charter.

Jason fled to Transjordan became pro-Ptolemaic. Menelaus & other Tobiahs were pro-Seleucid. Epiphanes was pro-Greek, irresponsible - went to Egypt in 169, intending to take over weak Egyptian king Philometor, met Romans instead - so retreated & stole from Jewish Temple instead. While in Egypt, report was that he was killed - so Jason came back and besieged Menelaus. Epiphanes got news, revoked all of charter - changed Men, whom he didn't like anymore, appointed Alcimus, ordered Jews to establish altar to Zeus. This was too much: taxes, defiling & erecting H.P., plundering temple, revoking charter, forbidding reading of Torah, finally Greek god forced on people. Revolt.

Maccabees (Hasmoneans) belonged to legitimate HP family, started guerrilla warfare. Three stages: ① struggle for religious freedom (won by Judas 161) thanks to fact that Epiphanes was killed & civil war ruined Seleucids, also fact that Rome gave moral support ② political independence (Simon 142) restoration of some territory even ③ expansion and conquest (John Hyrcanus 135) also forcible conversions of Gentile. But here begins break between despotic ruling class and ordinary people (Pharisees).

Mac. was first martyr complex.

4/2/41

23-25

ethnarchs

Simon

John Hyrcanus

Aristobulus

Janneus

Alexandra

Hyrcanus II

Kings as well as ethnarchs

Herod - given title of King by Marc Antony.

Beside ethnarch there is some sort of body of elders - Sanhedrin? (Greek word). Council may have been called $\beta\beta\alpha$. All facts doubtful - was leader called $\lambda\epsilon\gamma\omega$ or $\beta\beta\alpha$ or what?

Simon achieved independence of Jewish State (+142) due to internal warfare of Seleucid empire, also moral help of Rome with whom Simon signed a treaty, altho' no actual help obtained. Also obtained coastal cities to facilitate trading. Dispute on glass & metal vessels reflects on political & economic conditions.

At first The $\beta\beta\alpha$ supported The Macc., who claim to be of High Priestly heritage. Not Zadokites, who were wealthy pre-Her. family - probably became the Sadducees, with extreme interest in maintenance of literal, written tradition because this guaranteed their revenue (plus $\beta\beta\alpha$). Gradually these chasidim and their successors, the Pharisees, began to disapprove of the Macc. who possibly were swinging over to Sadducees. Janneus killed many Pharisees - break was open.

(Back to Hyrcanus) - tried to employ mercenary troops, further estranged Pharisees; captured Idumea and other territories, increased size of state to largest area since David & Solomon.

Aristobulus assumes title of King, and lover of The Greeks.

Janneus estranged Pharisees, but advised his wife Salome Alexandra to conciliate them. In her reign they dominated the Sanhedrin.

First break with Pharisees came in time of Hyrcanus. Started reducing the salaries of the lower priests. Followed Sadducean calendar for Shrovetide.

Josephus, in describing P.S.E., called them schools of philosophy in explaining them to the Greeks. Rabbinic describe them as different schools of interpretation (like Hillel & Shammai). New Testament delivers polemics against them as inferior sects of Jews. From all 3 sources, still no discussion of them as social or economic groups.

4/24/41

Two sons of Alexander Salome - Hyrcanus II (weak) and Aristobulus II (strong). A. affiliated with Sadd. - Antipater (advisor to Hy II), Idumean, enters.

Rome betw. 200-100 became leading power - defeated Carthage, Macedonia, Greece. Rome had own troubles of course - Greek revolutions. Pompey sent to clean up Near East - Syria became Roman province. After Pompey conquered Jerusalem 63 - Palestine was some kind of vassal kingdom with certain autonomy. Certain Hellenistic cities taken away from Jews.

Aristobulus had two sons Alexander & Antigonus who continued his fight.

Gabinius decentralized Jewish organization - divided country into 5 districts.

Antipater with great skill kept in good graces of whoever happened to be ruler - either Pompey or Cassius or Caesar himself. Caesar was liberal to Jews both in Palestine & Diaspora. This largely due to Antipater, who gave great cooperation.

After Caesar's death, Antigonus again had to take sides - choose Cassian side and won again. By this time his sons Herod and Phasael were growing and taking part. Herod got title of King from Marc Antony in 40 BC. Tried to supplant remains of Hasmonean house - then tried to make self acceptable to people. Married Mariamne, daughter of Hy II, thus established connection with Hasmonean house.

Herod resented by both Ph & Sadd - former because he was not 1/2 Jew; latter because they wanted Hasmonean. Zealots certainly hated him, they wanted secular ruler and no submission to Rome. Herod tried to pacify people - but he was a Greek in inclination, built many temples, etc.

War vs. Rome due to combination of financial distress of people under Roman & Herodian taxes, plus constant stirrings of revolutionary Zealot parties led by many messiahs - Xians one of these groups - gathered around Jesus.

Tetrarch - ruler of fourth part of state, sometimes given to ruler of a tribe subject to the Romans.

Ethnarch - bestowed on Hyrcanus II. by Caesar

What was relation between two tetrarchs Herod (in Galilee) and Phasael (in Judea) and the ethnarch Hyrcanus II? Nominally, officially, Hyrcanus was superior - altho' actually they two did all ruling as agents of the Roman govt.

Eventually, after everybody killed, Herod became King. Policy of Rome was to leave native ruler in charge if he was strong enough - but if too weak, Rome stepped in. After Herod's death, empire divided in 3, given to 3 sons of Herod - people disgusted with Herodian rule - Romans saw Herodians couldn't control allegiance of Jews, so Palestine made part of province of Syria. Herod's grandson Agrippa I, and great grandson Agrippa II allowed to rule Judea - but mostly was considered province of Syria.

Two types of provinces: - imperial and senatorial. Syria was former, ruled by legatus, representative of Emperor, ^{who had route of} a proconsul back in Rome.

In Judea, there was procurator (sort of a quaestor) subject to legatus in Syria, responsible for taxes, local justice, etc., appointed in 6 AD after death of Archelaus, son of Herod.

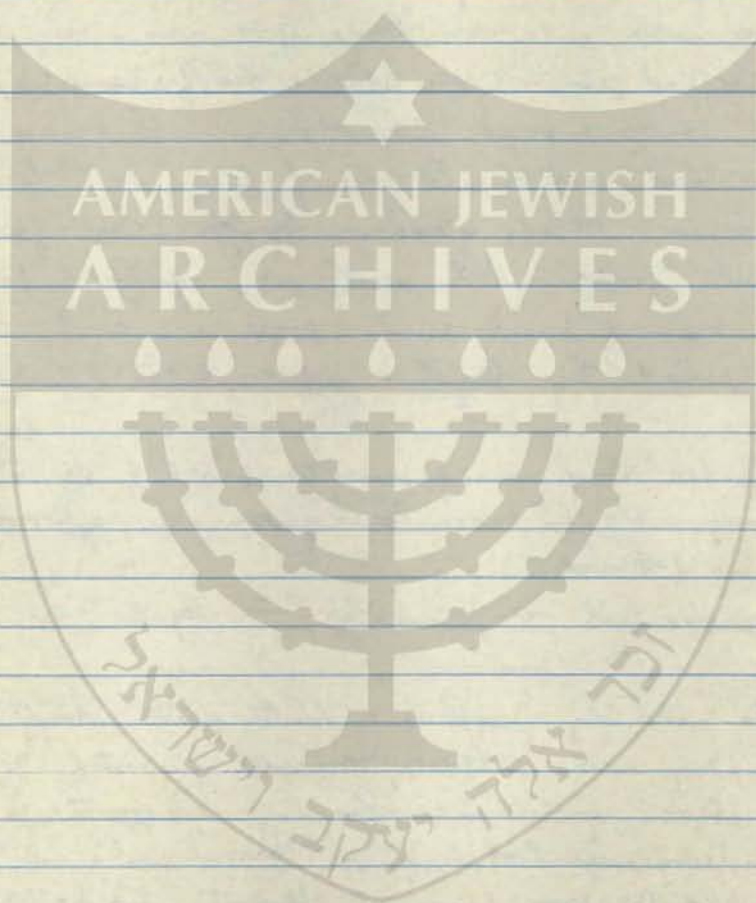
Jews appealed → procurator → legate → to Emperor.

Zealots, called by Josephus a fourth sect, actually probably an offshoot of Essenes. They were activists, terrorists - wanted to throw off Roman yoke, and gathered proletarian who suffered most - hence revisionists and Bolsheviks. They were looking for a Messiah who would free them from Rome. They were the poor depressed element who hated the rich Jews as well as the Romans.

In the war w. Rome, the Zealots didn't trust the Pharisees' conduct of the war - and fought internally and killed any Jews who didn't hold the extreme view.

Hard to say if Josephus was traitor. Probably didn't believe deeply in the war - fought it but wasn't fanatic - This not treachery ^{was} actually. He went to Rome - but didn't baf - went to write on the History of the Reason for its being written was not for propaganda purposes - but to explain Jewish position to Rome, to show how Jews lived. In his Antiquities, he offers an apology for the Jews - only disapproves

of The fanatics who aggravated dissension and brought about downfall of Jews. He had Pharisaic tendencies - probably most sensible. Some like Akiba approved of The Bar Cochba revolution - but most simply wanted to retreat in their culture and stop worrying about external affairs (ie. Rome).



5/1/91

33.

Picture of Economic & Social conditions in 2nd century by insides, Ben Sira. He makes clear distinction between social classes (exalts scribes job and prubs the handicrafts). Much of Ben Sira is repetition of Proverbs, but picture of rich & poor is clear for that age. High Priest exalted.

In Talmud Yerushalmi, Ketubot, 10, 5 - regulation of Judah ha-Nasi on collection of Roman taxes in Palestine. Three separate taxes - Anona (land tax); taken in produce to supply both army and the population back in Rome. Began to be collected frequently. Poll tax. Anparut 1/200 (payment made by tenant farmers of state property.) These taxes collected with sanction of Jewish community - perhaps even paid by richest men who then collected from everyone. Attempt to preserve integrity of Jewish economy, yet conform to necessities of tax-paying.

Economic organization: (Josephus main source)

Grant, F.C. - Econ. Back. of The Gospels
Klausner - '182 '122 '112

Agriculture: predominant, far from coast hence little trade. About same type of products as in Biblical times - used different cities as distribution centers, however. Also used irrigation, treading and fertilizers in Roman period. Grain, olives (& oil), wine. Wheat, barley, rye and oats (surplus exported); vegetables - cabbage, beet, cucumbers, beans, onions, lettuce; fruits - figs, almonds, walnuts, apples, pears, peaches, raisins; wine - Judean best. oil & grain - Galileean best. Spices & aromatic plants - balsam of Judah, balm of Gilead, En-gidi. Cattle, small & large: lambs & rams (Transjordan) - wool market in Jerusalem; pigeons & doves (sacrificial); dairying (Tyroean valley, mean cheese); fishing (Bethsaida - oh, Jesus!), salted and sent around the land; mineral products of Dead Sea (pitch, tar, etc.); metals - not very important mines.

Guess:

- 50% farmer
- 30% craftsmen
- 20% scribes, priests, etc.

Industry & Commerce: considerable decline after 70 AD. To judge which crafts, must consult Talmud, ^{pretty} reliable for early Hellenistic period. Crafts considered degradation by Greeks - while esteemed by Jews, who sanctified labor as well as study. Crafts - tanners, shoemakers, tanners, butchers, perfumers, weavers, etc. tinkers, glaziers. Artists (illuminators) - myth that there was no art. Clerical workers. Some crafts were hereditary - family guilds. Some were localized - one trade in a city. In matter of distribution - no middlemen. "From manufacturer to you."

Most of important industrial products were imported. Pharisees decreed a protective tariff for urban workers.

I. Freeman

May 5

1. Small farmer - קטן פֿון - raised own products, sold surplus. Very many.
2. Large farms - very few: גרעסער פֿון - King, royal family, high priest and family, few commoners. Left farms in hands of stewards.
3. Hired farmer, unskilled laborer, ווערקער - lived in city near estate where he worked. Sometimes owned a little land of his own.
- 4a. Agricultural laborer - פֿעלדער אַרבעטער - hired for special job under contract. Usually owned no land. Reserve of labor.

In Palestine not as great class distinction as elsewhere.

- 4b. Urban laborer - apprenticed to craftsmen - paid by the day
- 5 Tenant farmer a) פֿירער (furnished own tools & seeds.)
b) ווערקער self, with seed & tools from owner.

Slaves

1. אָנשטעלענער פֿירער - real slave for at least six years, lived in master's house. Compensation low - usually sold for debt - many Mishnaic regulations to ameliorate their lot.
2. Canaanite slave - important slave markets at Tyre & Sidon (usually captives of war). Average value about 20 - price dependent on quality, nationality, and abilities. Used for barbers, tailors, maids, etc. Slaves marked either with bell or brand. Indemnity for wounding of slave paid to master. Punishment allowable, but not death punishment or mutilation - in either of which case, ^{respectively} owner can be put to death or forced to set slave free. Slaves humanely treated because of Pharisaic tendencies. Many allowed to earn extra money and buy their freedom, then becoming freemen in good standing.

III. Population - Solo Baron interested.

e.g. of Jerusalem in time of Alexander Jannaeus 100,000, incl. suburbs. Josephus says in Galilee 1200 villages - but this too many. Roman historian says 950 villages in whole Land. Even this too many. Baron says $2\frac{1}{2}$ m. at time of Second Temple destruction. This includes almost 1 m.

FC Grant says $1\frac{1}{2}$ - $2\frac{1}{2}$ m. in 1st C. AD

1. Land & its products
2. Labour
3. Trade
4. Finance absence of precious metals
use of old-fashioned coins
5. Population
6. Taxes

Samitans, Greeks, etc. Thus app. 2 million. Marcus thinks this is overestimate. Thinks Baran relies too closely on Josephus. Would have to be much more farming and trade to support that population. In Diaspora 5 m. Jews. Marcus says this also too high.

IV. Trade

Josephus denies that Jews are traders - no access to ports since time of Solomon. Trade largely Greek and Phoenician. Thus ~~all~~ ^{most} trade terms in Hebrew come from Greek roots. Even in coins, old Hebrew names replaced by Greek & Roman. In 2nd C. when Simon & Jonathan conquered coast cities from Seleucids, there was some trade, - also some Jews lived in Hellenistic cities such as Caesarea, etc., naturally engaged in trade. Normal practice was for farmers to bring produce to market on Monday & Thursday. Also periodic *pi'si* (fairs) involved large barterings. Internal trade from district to district.

As for imports, these are half the products mentioned in total in Mishna - Egyptian beans, Median beer, papyrus, etc.

Trade routes - ① Up western coast from Yemen to Petra, then split ② Persian Gulf to Petra - to Damascus ③ Jerusalem to Damascus, etc.

Sea routes - Jews probably hired Phoenician sailors. Inland sailing on Galilee, Dead Sea, even Jordan slightly navigable. Ports mostly on Phoenician coast - destinations were Rome, Brindisi, Carthage, even Spain.

Market places in cities - several in Jerusalem - supervisors called *pi'si* - had police power over shopkeepers to keep order, cleanliness, etc. Some covered markets with shops and colonnades and basilica & arcades.

34. Sanhedrin & High Priest

Mishna says:

23 + 71 members in two courts variously. Bodies of scholars devoid of secular power, which they had earlier. ^{cerambous} One theory - 3 courts of 23 each (one for Cohans, Levites, Israelites) plus Nasi plus President = 71. Buchler says two one for religious and one for civil matters. Neither of these feasible. Probability is only one in Hellenistic period:

There was a *pi'si* 26/10, (a Roman boule), an administrative council dominated by the priests (later Sadducees). In Hasmonean period frequent mention of this "Gensia". Sanhedrin is Greek word meaning "people sitting together" - a council - a cabinet for the ruler, not similar to court which set later and had Pharisees and discussed ritual law. It was legislative & judicial body which advised the Hasmoneans & later Herod.

May 8

Finkelstein - Pharisees, Harvard Theological Review, 1929.

Sources of Pharisees

1. Josephus - writes not from own knowledge, but borrowed from Nicholas of Damascus, who was philosopher, hence described these ^(Phar., Sadd., Ess.) as various schools of thought like Stoics, etc.
2. New Testament - represents views of simple Galileans, opponents of Pharisees
3. Rabbinic Literature - written when Pharisees dominated

1. Josephus - a) describes differences between schools on question of predestination.
b) reference in section on John Hyrcanus - Sadd. defending Hyrc. vs. Pharisees. Describes difference betw. Ph. & Sadd. on question of ~~22~~ 22/7.
c) Time of Alexander Jannaeus. - people tossed him lemons at Succos.
d) Alexandria, widow of Jann. - ruled by the Pharisees. Advised by her husband to pacify the Phar. Then she was supported by them & they even eulogized her late husband who had been disliked. She made her niece son Hyrcanus high-priest at instance of Phar. Then Phar. persuaded her to retaliate for a previous slaughtering of some Phar. by Jannaeus. Sadd. backed up Aristobolus, other son of Jannaeus, brother of Hyrcanus.
e) after time of Herod - Phar. dislike luxuries - only what laws dictate. Sadd. pay and preach with death - no life after death. Their practical power almost nil, because they must yield to the Phar. in order to be tolerated by people.

2. Rabbinic Controversies

- a) Date of Shmatta
b) Succoth
c) Incense on Yom Kippur
d) Red Heifer
e) Purification of menstrual
f) Contact with scripture defiling hands
g) Contact with slaves
- a) Bible gives directions - 7 weeks after 1st day of Omer-counting, which is 126/126N, which means holiday would always fall on Sunday if you take 126 literally as Saturday. Or does 126 mean the first day of the holiday of Passover, not necessarily Saturday? Phar. said latter, Sadd. were literal, said former. 126 can mean festival or holiday - and Phar. so take it. (**)

- b.) Succoth - Bible only says build succah, take lulav, etc. Phar. introduced the pouring of libations on the altar, also later introduced prayer for rain between Succoth & Pesach. This is agricultural custom, not mentioned in Bible. (X)
- c.) Bitter (Lev. 16, 12) - where shall H-P put incense on coals - in S&S or S&Z? One verse says shall go from former to latter then put on incense or put on incense before entering S&Z? Those two possible literal interpretations. Sadd. say should must arise before entering S&Z Phar. say after. Either interpretation literal. Sadd. say H-P vulnerable to demons in S&Z, hence wanted H-P protected by cloud of incense before entering. So says Landelsch, supported by Finkelstein, but Marcus doesn't accept. If anything, it was Sadd. who didn't believe in demons and Phar. did. Real issue was prestige of H-P. People could look into S&Z, could see him wrapped in cloud, would be impressed - Sadd. wanted this.
- 2.) Red Heifer - whose ashes redeem ^{men who had become unclean by touching a dead body} ~~animals~~ & purify him. Real issue again was prestige. Sadd. wanted it according to written law, which law supported their position. Phar.
- e.) Menorah - Sadd. mocked Phar. for cleaning metal menorah - law says nothing about metal. Wealthy Sadd. used vessels of metal and glass, while for Phar. could not - and Sadd. were free from exaction of replacing unclean vessels. Hence Phar. declared metal unclean too - which worked equally hard on Sadd. and made them abandon the importation of metal & glass and patronise local pottery companies.
- f.) Defiling of hands - Phar. wanted people to wash their hands before reading, nothing in Bible that requires it. So Sadd. used to refuse. Phar. based regulation on custom.

* above is Finkelstein's argument. Marcus denies - says farmer just as much if not more interested in rain than city people. Question again one of prestige. On Yom Kippur, the H-P's big day, there is prayer for rain and all that - so when Phar. take over custom of rain-prayer & libation, they are interfering with Sadd. H-P function. Thus fight is jealousy.

** Reason why Sadd. so concerned with having it fall always on same day was because they connected it with 22/2 for and wanted to concretize it.

Conclusion - substitute for rural-rurban, the economic interpretation of Sadd. being the entrenched power who tried to protect their interests by a literal interpretation of the law, which ensured their position. Phar. were middle & low class who were interested in liberalism, wanted to overthrow Sadd., and in this they carried out the prophetic attitude toward the rich oppressing the poor. This is Marxian Judaism.

ESSEES

Not directly mentioned in Rabbinic literature. No literature from them, unless you assume Enoch & other apocryphal books.

Philo - says E. lived west of Dead Sea; without women or money. Community increased by recruiting new members.

Philo - a) tells of 4000 E., servants of God, farmers working for non-profit, avoid greed & trade, practice ethics, study always, avoid taking oaths. No private houses or clothes. Daily wages go to common fund (wages from selling products). Protest vs. civilization.

b) Greek root means holy & pious - Philo gives Greek etymology.

Josephus (II book of Wars) - no marriage, adopt children for new members. One sub-order that had a companionate marriage for three years, then legalized the marriage. No homosexuality. Preferred to die in white (purity). Had settlements in all towns, practiced hospitality. Made prayers at sunrise facing the sun. Ate in silence, under orders of a master (like Abbot). Very strict. Special interest in healing admission: one year novitiate, hair cloth, hatchet to make girdle; two year test; then 4th year solemn oath of secrecy (only exception to non-oath-taking: violators are expelled. Serious offences before court of 100 members. Frown orders in purity. Endurance under persecution - refused to submit to Romans. Immortality of the soul & corruptibility of body. Not like g'ns s'm of Pharisees Special gift of prophecy & future-telling.

^{Some} Inaccuracies due to both Philo & Jos. ~~with~~ writing for the Greeks & Romans - and using Greek models.

(Problem whether Es. took place in animal sacrifice at Temple)
" " " dwell in own villages or throughout cities.)

Philo probably ascribing to Essenes some characteristics of various Greek groups - thus not necessarily malicious, but misunderstanding. Religious primitivism - compared to Thracian group. Nicholas of Damascus says Phrygians avoided oaths.

May 15, 1941

Other Sectarian movements.

Esenes said to be Gnostics.

Gnosticism is attempt to release personality & soul from bonds of material world & restore it to world of light, primitive. Technique is through Gnosis knowledge secret, religious mysteries - little groups meeting in secret with own books. Like Xian Science - which is 19th C. Gnosticism.

Damascus Covenant - found in Geniza by Sebeok - suspected to be fragment of new sect set up in Damascus - studied by E. Gribury to be mainly Pharisee, a community which fled from persecution of Alexander Jannaeus c. 100 BC. Eventually they probably became Kims.

37. Temple Cult

Impl. pos. of Temple & H-P (head of govt). Priests ruling class - with rich income.

38. Hebrew Scripture, ^{ambatanhell} in present form by 300 BC - at end of Persian Period.

Last half of Daniel in Hellenistic. Kabbalah shows late editing, etc. - about 1/2 came in after 300. In 1st C.A.D. they decided definitely on Canon. Why wasn't Ben Sira accepted? It was quoted in Talmud. Doctrine was that divine inspiration (n'p'v n'v) had ceased pressing & no book known to be published later could be included. Daniel given background of Babylonian in order to get included. Contemporary things attempted to be dated off under ancient guise - but most unsuccessful.

How early was division into 3 parts? 2nd BC. Ben Sira mentions this division. The order of books within divisions was not fixed. They had Haftoras reading with Torah sections very early - and this was followed in Xian Church - read from books then from Pauline letters.

720/6 - scribes held in great esteem by all except wealthy Sadducees. These had secular knowledge as well as Scriptural - were often ambassadors.

720/6 was knowledge, skill, learning. On contact with Greeks, there was attempt ^{to} bolster spirits of Jews who felt inferior. That Moses had great secular knowledge too - thus attempts made to identify 720/6 with 72/12, so that 72/12 could be said to contain

all that a man had to know. God's דבר was transmitted into human wisdom through the דבר . This דבר was both worldly and religious wisdom. Torah becomes almost independent force, almost a Holy Ghost. The conception of transcendental divinity manifesting itself in book is same as Xian idea, but not quite as far - hence the split.

May 22

All works on Rabbinic Theology (cf. Schochet, etc.) really go back to The Apocrypha and earlier rabbinic literature for their conceptions of The Theology. But this literature is result of work of most idealistic group of population. Really not far to judge a people as a whole on the basis of their idealistic writers. Sources should really be the Halachic portions - sociologically saying. The law is the best indication of a people's social condition. The Tannaitic law shows a highly developed social consciousness - consideration for the poor, for justice, etc. Don't know how successful they were - because the wealthy upper classes probably exploited & sabotaged as they do universally. But the attempts to organize a humane civilization are visible in the Tannaitic literature. Alms-giving, education, etc. widely advocated. From the modern liberal standpoint, Jewish civilization compares favorably with any other in the East. Women, of course, treated contemptuously - but this is psychological result of the Jewish abhorrence of sex - or at least fear of sex, which is very primitive. Whole attitude of Rabbinic literature to sex is unhealthy and slightly hypocritical.

Tannaitic

Mezuzah	is	Commentary on Exodus	- both Hagadic & Halachic
Sifre	for	" "	Numbers & Deut.
Sifra	" "	" "	Leviticus

Apocryphal and Pseudepigraphic

Apoc. comes from Greek means "what is hidden" - now has meaning of secondary or doubtful value.

During latter part of 2nd Commonwealth number of books written - in Hebrew & Aramaic, also Greek - which passed themselves off as having been written earlier, in order to command respect. When Hebrew Bible translated into Greek, some of these books were

written into one codex. Also included were other non-canonical books (Ben Sira). Catholic Church based its Vulgate on the Greek collection which included The Apocrypha - thus giving the Apocrypha the same validity as Sacred Scriptures. Protestant Church declared that these books were not sacred, had only secondary value. Not recognized at all by Orthodox Jews.

Pseudepigrapha

Same as Apocryphal from point of view of date & author. Word means "written by someone else". Daniel, in the Canon, is pseud. Now the term refers to those apocryphal works not included in the Greek codex, hence not included by the Catholic Church.

Apocalyptic

Refers to certain type having to do with eschatology. This term runs across The Apocrypha & Pseud. Also even Bible books are apocalyptic.

Apocryphal literature ^{written} in two sections: 1) Palestinian - in Hebrew & Aramaic
2) Diaspora in Greek

* Canonical
in Catholic
Church

a) * 1 Maccabees

* Ben Sira, Sirach Ecclesiasticus

* Judith

* Tobit

* Prayer of Manasses

* Additions to Story of Esther + ^{story} Daniel

* 1 Esdras

Book of Enoch (first)

Damascus Covenant

Book of Jubilees (Midrash on Genesis)

Testaments of 12 Patriarchs

Psalms of Solomon (63 bc)

* 4 Esdras

* Baruch

Apocalypse of Baruch

Oesterley - "Intro. to lit. of Apocrypha" - but this omits Pseud.

Charles - "Apocrypha & Pseudepigraph" - 2 vol.

May 26

42. List based on inscriptions, Xian paces, etc. indicates how wide-spread was Diaspora. Includes 4 centuries in time 131-3AD:

Italy - esp. Rome and suburbs, Gaul, Sicily
 Spain - 4 comm. Greece - ^{most} ^{big cities} Thrace Crete & Aegean islands
 Germany - 2nd AD Bosphorus Macedonia Asia Minor - Ephesus
 France Dalmatia Scythia Sardinia, Paganum
 Antioch, Damascus, Trans-jordan, Phoenicia, Armenia, Assyria,
 Egypt (esp. Alexandria), Cyrenaica, North Africa (Numidia).

43. Alexandria - Jews of Alex. treated favorably by Augustus.

Know best of years 38-41 AD because Philo took account.

Agrippa II stopped at Alexandria on way to Palestine, at behest of Caligula, under great ostentation. natives incensed (already bad feeling because Jews snubbed Egyptian religion) and professional anti-Semites (Flaccus) whipped up feeling. They mocked Agrippa by making an effigy. Then they worried about how Caligula would feel, because Agr. was his friend, so to placate Cal, they instructed Jews to set up a statue of him in synagogues. Jews refused - mob attacked synagogues. Flaccus did not protect Jews, even tho he was Roman official - because anti-Semites were clever in this trick - they could turn Caligula against him. Later he became an active anti-Semite, issued strict forbidding removal of these statues - then mob became openly violent under reign of Roman governor. Also Flaccus sent mob to search Jewish homes for weapons; forced Jews to eat pork publicly; prevented deputation from going to Rome to honor Caligula. Agrippa explained whole situation to Caligula, who had Flaccus arrested and later murdered. (The antisemitism had two factors - a mob predisposed to it and synagogue leaders who espoused it.) Apion was professional anti-Semite.

Next year, 39, new governor easier. Two deputations sailed to Rome - one Gentile & one Jewish. Apion was head of Gentile (assistant Leide - how this Egyptian name ever became Jewish is a question). Thus two deputations pleading before one official. Unfortunately, Caligula was crazy, subject to flattery, pleased by incident of statues, liked Alexandrians better than Jews anyhow. Also, Alexandrians bribed all court counselors.

While Jews were trying to get in to see him, became upset by order to erect statue in Temple in Jerusalem. This was even worse. Alexandria defutation present - Jewish audience was a farce. No real satisfaction.

Fortunately, Caligula assassinated in 40. Claudius, his uncle, got in, largely through efforts of Agrippa & his connections in Roman Army. So Claudius issued edict protecting Jews in Alexandria, forbidding violence - recognizing the rights ^{originally} granted by Caesar, seconded by Augustus.

Nothing new until war started in 66. Then relations changed. So Jews started rioting in Berytus, and Roman troops put down revolts with much murder. In 73 Zealots started trouble in Alex. Under Trajan in 114 another riot when he was in trouble in Parthia. Trajan sent troops to quell revolt.

Antioch - Jews lived there early. Early Seleucids favorable to Jews in Syria (cf. Alexander the Great). Pop. hostile - blamed Jews for certain fire in city. Herod the Great built roads, etc. in Antioch as he did in other cities - but this did not make pop. favorable to Jews. Pop. asked Marc Antony to revoke privileges of Jews - but he refused. Romans really fairly decent to Jews until 66. There was constant squabbling - esp. in 66-70.

Ephesus & Pergamum - many decrees in 14th c. (now considered genuine) give good history of these Asia Minor communities. Here also Romans granted privileges + immunities to Jews. What were they? Exemption from service in army (Food & Sabbath); right for own worship & collections for Temple; exemption from Roman courts, etc. This position even better than citizenship because they had no obligations, with all the privileges.

May 27

Rome

Reinach's "Texts of Greek & Latin authors concerning the Jews."

Father Fri - collection of inscriptions.

- as early as 2nd BC
- Cicero's support of Flaccus.

Jews came to Rome as traders, lived in separate sections of city, on outskirts - partly because of choice and partly because

Roman religious law forbade other gods inside city walls. Six Jewish catacombs found on main highways leaving Rome.

Proselytism went on fairly unsuccessfully in Rome with men, (prob. because of circumcision) more successful with women. There was a group of "fellow-travellers", not full converts.

Jews were in economic life - especially in food supply. Importing business - dealing with North Africa - to supply free bread for the mob.

Of 550 inscriptions found in Rome, 74% Greek, 24% Latin, 2% Aramaic, Arabic, etc. Thus main language of Jewish community was Greek - & this raised no barriers because all cultivated Romans knew Greek. More than half Jews mentioned in these tablets had Latin praenomen; some freed Jewish slaves assumed gentilicium of Julius clan who freed them. Greeks had one name; Romans had three:

<u>Praenomen</u>	<u>Gentilicium</u>	<u>Cognomen</u>	<u>praenomen</u> - personal name
Gaius	Julius	Caesar	<u>Gentilicium</u> - clan name
Marcus	Tullius	Cicero	<u>Cognomen</u> - family name, sub-division of clan

Name Aurelius most common Jewish-Roman name. About 2/5 of Jews had Greek name - about 1/2 had Hebrew or Aramaic names. Among Hebrew names, patriarchal names are absent - most common, Miriam and Judah. Very often Hebrew names translated into Greek.

Thus Jews adapted selves to Roman culture - in speech, dress, names, architecture, etc. - but this is only surface. Prof. Goodenough to the contrary notwithstanding, Marcus says there were no pagan cults among the Roman Jews - maybe later when the Xians came, but not pagan.

Cohesiveness of Jews reinforced by their communal organization, centered around synagogue as backbone. Roman collegia, societies (each a closed unit) influenced Jewish organization. In Rome, Jews divided into several congregations or separate little communities - 13 to be exact. 4 named after famous Romans; 3 named after different parts of Rome; 6 others named after place of origin. Reason for so many is that they were formed by different groups at different times. Synagogue officials were also community officials. There was no central authority for whole Jewish community in Rome. There was in Jerusalem and in Alexandria, but not in Rome. Probably because Romans refused to allow

Them to organize thus.

45. Antisemitism is expression of hostility toward Jews expressed by a govt or its subjects ^{in a state} where Jews are considered foreign and alien group, unassimilable minority.

Characteristics of Gentiles:

- 1.) Distrust of alien group, and credulity as to their customs, esp. religion.
- 2.) Resentment of competition in business.
- 3.) poorer class seeks outlet and demagogues arose them.

~~What made~~

Characteristics of Jews which caused further distrust and hatred:

- 1.) Proud of their religion.
- 2.) Carefully maintained separatism.
- 3.) insatiable & aggressive in claiming political privileges because of religious laws (no army, etc.).
- 4.) often favored by ruling powers - ^{this} resented by pop.

hostilities in Ptolemaic Egypt.

Jews fairly well treated

May 29

Cicero's attack on Jews in his defense of Flaccus.

- ① Jews in Rome beginning to incur suspicions of Romans because of separatism. Situation in Alexandria worse than Rome, however.

Caesar tolerated Jews - regarded them as politically & economically useful. Decrees of Caesar - Antig. 14: 2, 25 ff. ; Antig. 14: 2, 57 ff. - showed Jews also enjoyed favored immunities. This increased hostilities of Gentiles.

Josephus "Contra Apion" - apology + refutation of accusations.

Several Themes in the Greek & Latin anti-semitism:

- ① social & religious particularism
Juvenal, Tacitus

Jewish problem is one of minorities, religio licita. Many Jews became early Christians, but for others the adjustment had to be made. Same today.

46-48 Hellenistic Jewish literature and origins of Christianity.

H-J literature was hortatory, written to encourage Jews to remain loyal.

Some " designed specially for Gentiles - to teach history (favorable to J. point of view)

Synthetic Oracles (54) - some are Xian; but good part of Book 2 is Jewish apocalyptic.

Book of 4 Mac. - Stoic sermon, Specimen of Homily. ^{more than illustrated} by lives of famous men.

< Philo - perfect combination of H-J. Torah contains all truth + divine wisdom; to be accepted literally + allegorically - he is mystic, Gnostic, Xian Scientist.

[Dante is poetic essence of Aquinas' "Summa" - all Church philosophy crumpled up.]

Philo did same for Jews - interested in dramatic progress of soul to its salvation.

Purpose of man in life is to be reunited with God. This is Gnostic.

Philo served as example to early Church fathers - made it possible for

Xian theologians to erect their allegories on basis of his experiments. Philo combined Platonism, Pythagoreanism, + Scriptures.

Dante later combined Aristotle + Scriptures. Philo uses Biblical personalities as more than historical individuals, but as types (Platonic)

Gospels written post facto - hence probably propaganda, after church was already organized + the writers were interested in explaining church origins, etc.

< Paul trusted Jews, to appeal to pagan audience (idea of a dying God, etc.)

Had no success among Jews, whereas Jesus did. Paul Hellenized Christianity.

His terminology + ideas taken from Hellenistic mystery religions - + that's what Christianity became. Later became organized along lines of Roman government.

< The ritual is Jewish, including literature + festivals + liturgy.

The theology is Hellenistic-mystery

The organization is Roman

Protestantism was a breaking away from the latter two and a return to the Jewish origins. Albigensians, etc. - all Xian heretics of Middle Ages was Judaizing movement in an attempt to get back to essentials + strip off the accretions of the Church.

Geatley & Robinson - Chap. I - Introduction

Hyksos expelled from Egypt 1600 B.C.

Egyptian kings tried to establish authority over Palestine & Syria ^{who beat Syria at Megiddo 1479} esp. Thutmose III who ^{interested in the region} later kings of this dynasty (1600-1350) allowed territory to be overrun by Hittites. King Shalmaneser ^{King of Assyria} These checked, however, by Ramses II (c. 1250) & their power finally broken by Philistines (c. 1150-850) Palestine largely free from external control

This period witnessed rise of Kingdoms of Moab, Edom, Ammon, Philistine cities, etc.

But Assyria began to be felt with conquest of Damascus in 841. Also Omri paid tribute

No further advance for a century, but Tiglath-Pileser III in 745 reconquered Damascus

This king subdued Israel in 732; ^{his grandson} Sargon captured Samaria in 721.

~~Fifty~~ years later Esarhaddon invaded the Egyptian Delta.

Then power of Assyria began to decline and Nineveh fell 612 before coalition of Medes & Babylonians, latter under Nabopolassar, father of Nebuchadnezzar.

Necho, King of Egypt, ^{tried to help Assyrians} defeated at Carchemish in 605, ^{by Nebuch.} marked end of Egypt as 1st rate power.

Jerusalem fell in 586, and Babylonians on threshold of Egypt itself.

Conquest of Egypt carried on later, by Persians, however.

Chap. II - The Land of Palestine

In river valleys of Mesopotamia & Egypt man first passed from nomad to farmer.

Between these is a fertile strip of coastal land, Palestine, which was with highway.

South from Anatolia runs a crack in the earth known as the Great Rift.

The western wall of this rift, which is the backbone of Palestine, catches rain water, thus making fertile ground.

At southern end of Sea of Galilee ridge is broken by plain, through which trade routes pass. ^{Esdraelon}

South of this are highlands of Ephraim & Judah, whose western slopes are the Shephelah leading down to the coastal plain. Several roads from plain thru S. to N.

North of the Esdraelon, country more broken, few outstanding peaks. Mt. Tabor

Country east of Jordan rises steeply from valley levels, but with a plateau broken by three ^{parallel} E-W river valleys, Arnon, Jabbok, Yarmouk. (from S. to N.)

Rain fall gentle in ^{soften the earth for plowing} autumn & spring ^{help good crops} - heavy in winter. ^{destructive} life & importance dependent on ^{rain} irrigation and fertility of ^{soil} bottom in NE most fertile.

Chapter III - Races of Palestine

- Earliest inhabitants, cave-dwellers of large stature, neolithic. Called Rephaim, giants. Next settlers were Semites, in 3 waves; migrating from Arabia: 1st settled in Mesopotamia, * became Babylonian & Assyrian peoples; 2nd # Amorites, lived on river or desert edge of Fertile Crescent, gradually drifted into Palestine; 3rd, Arameans, who settled less, in northern part of Crescent.
- ⊕ Egyptians conquered country, but did not settle there, except garrisons and tribute.
- ⊕ Next invaders, Hittites, although little record of them.
- ⊕ Arameans entered somewhat more after Hittite period.
- Δ Finally in 13th cent, Philistines came from Aegean, tried to get into Egypt, but beaten back, esp. by Ramesses II, finally got foothold on coastal plain.
- * Several effects of Mesopotamian culture on Palestine:
- 1) Traditions of Creation & other stories (Flood).
 - 2) Law - Code of Hammurabi.
- These influences transmitted by
- a) activities of travellers
 - b) direct migration
 - c) conquest & dominion
- # Before Amorites, there were Canaanites (i.e. probably Phoenicians.)
- Amorites gradually mingled with existing peoples in pre-Israelite Palestine, but small territory east of Jordan continued to bear their name. They were race of high culture, particularly in art of building. Walls of Jerusalem & Jericho thick and high and well-massured. Buildings in cities were small, 2-storied.
- ⊕ Hittites were end of 13th cent, and left their racial characteristics on the Jews - full-fleshed, short figure - heavy face with large nose. This type not Arabian.
- ⊕ Arameans were travellers around edge of Crescent, their language became intell, were continuous influx, were probably the ancestors of Israel people. They remained largely hunting or pastoral.
- Δ Philistines came with wheeled vehicles & crested head-dresses, were survivors of really great Aegean culture, formed confederacy of 5 cities were prevented from becoming really great empire by rise of Israel. Samson & David had Philistine intermarriages.

Chap. IV - Traditions of Israel's Ancestry

Stories of Abraham, Isaac, Jacob + 12 patriarchs may be regarded as tribal rather than personal history. They were Aramean ancestors.

Aramean ancestry of Israel carried back to Ur in Mesopotamia.

Thence they moved northwards to Haran c. 2350, continued around T.E. to Palestine & Egypt.

Stories of Jacob + his sons reflect tribal interrelationships.

One group seems to have consisted of Reuben, Simeon, Levi, Judah, together with Zebulun, Naphthali, Gad + Asher as subordinate tribes.

Other group contained Joseph (later Ephraim + Manasseh) and Benjamin, together with Issachar and Dan.

This theory somewhat born out by history, since Simeon + Levi disappeared early as tribes + Reuben vanished before establishment of monarchy.

Two leading elements thus Joseph and Judah, though latter may have been originally Canaanite, imported later, reaching prominence only in time of David.

Some of tribes of Joseph group settled on Egyptian border, probably during Hyksos age. From 1600 onwards (18th dynasty) they were exposed to Egyptian violence & slavery. At same time they retained kinship with rest of tribes farther back from Egypt.

Sources - three distinct narratives:

- traditions collected & preserved in southern Israel - "J"
- similar traditions in northern Israel - "E"
- priestly redactors

History of Israel is a record of the interaction of two orders of society, the nomadic and the agricultural. The transition is difficult enough, ordinarily, but when a people tries to apply to the new life, principles in religion and in social ethics which had proved successful in the old, then it's even harder. Hebrew in their civilized & complicated society tended to slip from high level of primitive morality, and then a people would appear to reiterate the old demands. After the fall of the monarchy in 586 she remained a subject people developing her religious conceptions, but being unable to transmit them to the outside world. In a sense the breaking forth of the Christian Church was a liberation of the ideals which counted for Judaism itself.

Bible narratives fall in to two classes - stories about individuals and stories of tribal history. Even the former have broader purpose, which may have been to explain some natural fact or traditional custom. Thus stories of destructions of cities of the

plans together with story of Lot's wife, were attempts to account for desolate country to S.E. of Dead Sea, based perhaps on some dim memories of some tremendous natural convulsion. Thus some upright block of stone was given a resemblance to a frozen human figure.

Names of some of the patriarchs appear outside of Israel as gods. Place names Jacob-el and Joseph-el in Egypt indicate there were deities of those names. God is well-known Mesopotamian god, and Laban was a Cappadocian god. Best explanation may be that there was a stage in Hebrew religion when the objects of worship were the eponymous ancestors of the tribes which bore these names.

Going on theory that names represent tribes not individuals, we may interpret covenant between Jacob & Laban as an early treaty between Israelite and Syrians delimiting the border. Also the attack on Shechem is more likely to have been the work of two tribes Simeon & Levi than two brothers.

No information given as to why the tribe migrated from Ur, but we know that c. 2350, Ur was subjected to Elamite invasion - maybe these people were refugees. Long stopover at Haran implied.

One item only in life of Isaac proper which is independent of Abraham narratives, and that is the mention of his having some success in agriculture (Gen. 26, 12). Isaac's marriage to woman from vicinity of Haran indicates another migration. The tribal motif grows stronger here than the individual, and Jacob & Esau certainly represent two orders of society - the tent dweller and the wild man. As for Jacob, it is doubtful whether the 12 patriarchs were really his sons. They may have been totem symbols - Leah seems to mean a "wild cow" and Rachel certainly means a "ewe".

Osterley & Robinson - Chap. V - The Exodus

1. No certainty, but date is comparatively early in 18th dynasty (c. 1600-1550 B.C.)
2. Moses an Israelite with Egyptian connections, brought into contact with God named Yahweh, told to deliver Israelite slaves. The plagues are practically all natural events - their miraculous interpretation due to their coincidence at this critical point in Israelite history.
3. Crossing of Red Sea facilitated by high winds, and impression of a miracle due to fact that the Mediterranean, with which the Israelites were most familiar, was practically tideless.

1. Direct evidence from Egyptian side entirely lacking.

Expulsion of the Hyksos (c. 1600) is earliest possible date for the Oppression. Terminus a quo.

Entry of Israel into Palestine is terminus ad quem. Three possible periods of entry:

- a) From expulsion of Hyksos to Tutmosis III, c. 1600-1480

Evidence:

1. Stela of Merneptah

2. Mention of Habiru in Tel-el-Amarna tablets 1400

3. Jericho overthrown beg. of 15th cent., acc. to archaeol.

4. Mention of cities of Bitton & Ramess in Exod. i, 11

- b) From decline of 18th dyn. to time of Seti I and Ramesses II, c. 1380-1300 B.C.

This is probably the period - for it allows time from the expulsion of the Hyksos to the fall of Jericho for the Israelites to have gone through the wanderings, the conquest of Trans-Jordan, etc.

2. Moses was probably Egyptian, altho tradition connects him with Levi - and also had Egyptian connections (his very name).

Story of Moses' birth & preservation has parallels in folk-lore of many nations, even Celtic.

Incidents of his life also have parallels in other parts of Bible. He is thus composite figure.

The plagues are not abnormal. Stagnant water often reddens with infusoria; frogs find way from water to dry land and become nuisance; pools breed quantities of mosquitoes. Death of first born was probably some coincidental disaster which was later interpreted as the hand of God.

3. Details of crossing not historically accurate, but essential fact is true. Entirely possible that the wind blew the shallow waters back, then ~~then~~ the wind dropped, the sand-bars became muddy, the chariot wheels sank, and as the water returned rapidly the men were drowned.

Chap. VII - The Covenant

Number of fugitives small, probably joined with other nomads before reaching Sinai (or Horeb), but these bound into a single unit with a new religion. Real beginning of Israelite nation.

Yahweh was probably Midianite or Kenite deity. But with the Covenant there was mutual adoption. Divine promises are not explicitly stated, but the human obligations are given twice, Exod. 20-23, and Exod. 34. Probably both are later interpretations of original terms, since they presuppose a settled agricultural community rather than a nomad people. Decalogue, however, is probably close to the original moral standard required by Yahweh.

Ritual of

Covenant described in Exod. 24, 3-8. Simpler ceremony probably indicated in Exod. 24, 9-11.

History of religious life of Israel summed up:

"I will become their God and they shall become my people" Jer. 31, 33. Jeremiah laid down principle that truly valid covenant must be put in men's inward hearts & written on their hearts. Jer. 31, 33-34.

Covenant laws, 21-23, represent the law current in Palestine before the invasion; was adopted by the invaders.

Commands in Exod. 24 are all cultic, while those in 20 are ethical. Former were adopted, latter are now considered really to have been promulgated by Moses or whoever first organized the tribes. Exod. 20 is timeless, and while there is neither proof nor disproof, it is agreed that it represents at least the general moral standard set before Israel during its nomad period.

Gods "Israel" - Book II - Religious Conditions in Palestine at time of Israelite Settlement

Chapter I - The Cult

I. Sacred Things

- A. Mt. Hermon - ruins of several temples near the summit
- B. Carmel - altar to Baal of Tyre
- C. Diviners' Tree, near Shechem
- D. Asherah - trunk of a tree fixed in the ground.
- E. Ashtoreh - and many other gods, baals, etc. Images & amulets for individual worship.

II. Sacred Places

Bezer - eight monoliths, unequal height: second pillar, shortest, worn smooth by kisses and fondling: between 5th & 6th is large stone cube with rectangular cavity, probably an altar: nearby is sacred cave for gods: jars with skeletons of babies, not more than few days old, first-born, probably, buried alive: this sanctuary in use 2000-600, thus both Canaanites & Hebrews used it.

Beth-Shan - more irregular than Bezer: two temples, southern one for local god, Mithal, northern for goddess: rebuilt at least 5 times on same site

Standing stones either in alignment or in circle (Seth) is outstanding characteristic of Canaanite sanctuaries. Some say there is phallic significance, but stones are square not rounded or pointed. Possible that these stones regarded as dwelling-places of gods (El hi). Several stones might be for one god.

Altar - victims not slain beside sacred shade of god, but separate stone set up for this purpose. At Beisan, Pave claims to have found entire set-up (channel for blood, knife, basin, etc.). No example of altar where victims were burnt, although some calcined bones have been found at Megiddo to indicate there was custom of burning. At Beisan, north of the massacre was found pit full of ashes. Clear that Hebrews did not introduce burning, but that Canaanites already practiced it.

III. Ritual Acts

(Cathaginian tariffs distinguish three kinds of sacrifice:

1. Shewa'at, where offerer received part of the flesh, as in the "peace-offering". (Hebrew - zebach shelamin)
2. Kelil - carcass belonged entirely to priests, as in most of the propitiatory sacrifices of Levitical ritual (azam and hattath)
3. Selim Kelil - animal reserved for the gods, whole burnt-offering (olah or kahal).

(Communion, propitiation, gift.)

Religion of Canaan was cruel - very much human sacrifice, very sanguinary. Priests of Baal sacrifice selves (1 Kings, 18, 28) - object being to arouse pity of deity by establishing blood bond. Libations also offered - bread, vegetables, many bowls found.

IV. Sacred Seasons

Canaanites were agricultural - religion was likewise, great vintage festival (hillulim). Also orgiastic - wine stirred up wild excitement, self-inflicted wounds, sexual excesses, etc. No evidence to indicate mourning for vegetation-god who dies and is reborn every year, but this probably took place.

I. Sacred Persons

People who had title of gedeshim and gedeshoth ($\text{g} + \text{sh}$) by special right were men & women devoted to sacred prostitution. (Hebrew story of Judah and Tamar). Object was either by an act of sympathetic magic to increase fertility of soil, of cattle, etc., or to secure the closest possible union with the god or goddess in a highly realistic manner.

Chapter II - Beliefs

I. Magic

- ① The Canaanites believed in "sympathy" magic - i.e. confining a spirit or spiritual power in an object which thus became an idol or a protective fetish. Red ornaments (blood) restored life, and blue was used to ward off evil influences. (Reason - blue eyes very rare in the East, hence aroused fear.) If person carried blue amulet, he could ward off blue evil.
- ② Camel skull near door of house gives protection. ③ Bronze serpent worn as protection against bite of real serpent ④ Serpents of Egyptian King supposed to have power of Pharaoh himself ⑤ Black magic - harming the effigy of enemy in order to harm him.

II. Oracles and Omens

Near Shechem there was oak, or terebinth, considered divine (Judges 12, 37). Diviners drew their omens from smothering of the leaves (2 Sam. 5, 24).

III. Sacred Animals. Traces of Totemism

Certain local gods considered under form of serpent: (1 Chron. 11, 12) (1 Kings 1, 9). At Beit Missin, stone found with great serpent coiled around a god. At Beit Shan, serpent connected with local goddess. Babylonian ^{serpent} goddesses Shair probably the origin of the name of this town. Theriomorphic (beast-like) conception resulted in divinity half-human.

half-animal. i.e. goddess with horns of cow or ram - certain city Ashterith Karmain, the horned Ashtar. If goddess was cow, then god was a bull. Possibly bull was merely symbol of power - for farmer, he was symbol of fertilization.

Canaanites had food taboos which were later codified into Hebrew ritual. Abstained from certain fish, for fear of ulcers - sacrificed them instead to fish-goddess Atargatis. The pig, freely eaten in pre-Semitic times, was taboo for Canaanites. They believed wild boar had supernatural qualities: Thus epithet "sacred" was applied to animals with divine potency, and "unclean" because they could not be sacrificed to other deities. "Unclean" and "sacred" were for the Semites two aspects of same idea, i.e. that which was taboo, forbidden.

Some evidence of Totemism. Quite number of people and clans bore names of animals or plants. Sons of Hamor (ass) at Shechem (Gen. 34, 19; Judges 12, 28; Joshua 24, 32). Cities had animal or plant names also: Eglon ('egel, a calf), Ephron ('afher, gazelle), Beth Nimrah (house of the panther). But this is not conclusive proof of Totemism. Group might have taken name of animal in order to acquire its characteristics, without believing they were related to that animal.

II. The Dead

Cremation up to middle of 3rd millennium, but when Semites arrived, burial became prevalent. Change was abrupt - cave at Bezer shows bodies laid right in ashes of previous cremations. Bodies laid on side, knees drawn up in foetal position.

In necropolis of Beisan, were found sarcophagi, but these used only for Egyptian soldiers of Thutmose III, etc.

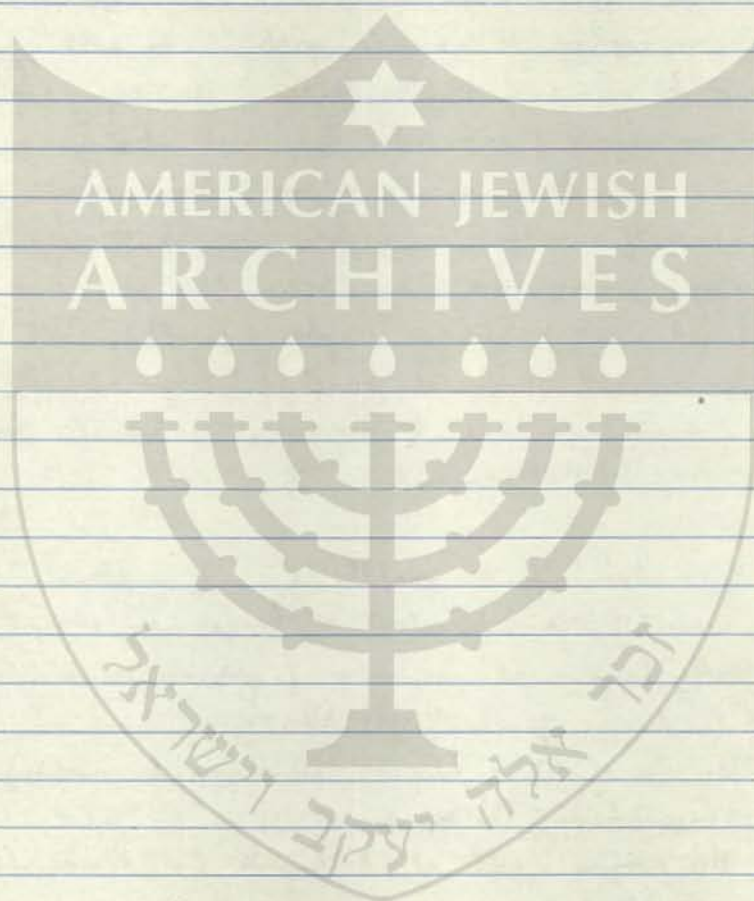
Not everyone could afford private burial chamber. Many public graves, with one of which Jeremiah threatens King Jehoiakim (Jer. xxii, 19).

Beside corpse were laid all personal belongings - they believed dead continued to live on in grave. Objects were "killed" by breaking or boring hole in them, so they could accompany owner. Dead considered still subject to hunger & cold, thirst. From necessity of renewing these offerings of food, there arose a regular ritual practice, for which reason the grave was never entirely closed. Also animal sacrifices made for dead as for gods.

Some adults buried in the house, and this is ancestor-worship. But children had different reason. Either sacrifice of first-born, or foundation sacrifice, but mainly still-born embryos believed to have possibility of re-incarnation and entrance into world through some woman in the house.

We know little about Canaanite belief in after-world. Some of the very great Egyptian concern for the after-life may possibly have influenced the Canaanites, because in many cases of Egyptians buried in Canaan, there is a supplication of the Canaanite god to treat the corpse well in the after-life.

V. Divine Kings



Chapter II - David

Deakely & Robinson

David ideal Hebrew, second to Moses - brave general, able statesman, devoted to Yahweh. Was introduced to Saul either as musician or through slaughter of Philistine giant. Military exploits raised jealousy of Saul and he was compelled to flee. Was captain of outlaw band, finally took service with Achish, King of Gath.

After death of Saul, David became King of Hebron, while Ishbath, surviving son of Saul, held court at Mahanaim, east of Jordan, also exercised some authority over Benjamin. Main support of Ishbath was Abner, but he grew dissatisfied & entered intrigue with David, promising him crown of all Israel. But Abner assassinated by Joab, and Ishbath murdered, after reign of two years, and David became King of all Israel.

Philistines made war on David. He won two victories in Vale of Rephaim, captured Jerusalem, made it capital and installed Ark in his own palace. No record of further victories over Philistines, but clear that he conquered whole country except the maritime plain. He secured frontiers by subduing Edom, Moab, Ammon and the Aramean tribes to the north-east, while he entered alliances with Hamath & Tyre.

Personal life less happy - incidents of Bathsheba and Uriah while the crime of Amnon led ultimately to revolt of Absalom. He was saved by loyalty of own body-guard, and after death of Absalom, recovered his authority over Israel. Except for rebellion of Sheba, his throne not again challenged.

Monarchy in Israel based on a "covenant" between people, King, and Yahweh. Democratic spirit of tribes strong, and royal power limited, but within that power David carried out effective organization of his army (based on bodyguard of foreign mercenaries), of the civil state and of the priesthood. Tribal organization disappeared, and real history of Hebrew Kingdoms begins.

Internal Organization

The Aramean tribes had a tradition of democracy which strictly limited the authority of the King. The King was simply "primus inter pares", was King by contract, not by natural right.

Solomon's reputation based on building of Temple and great wisdom. But he had not the hardships of his father - hence had different character. He was selfish, ostentatious, and extravagant, very tyrannical.

Continued David's foreign policy, but only new addition was Bezer, given as dowry of Egyptian princess whom he married. Fortified several border towns, and established force of chariots in Egyptian style.

In Jerusalem, constructed Temple & other palatial buildings, obtaining materials & skilled craftsmen from Phoenicia, forced labor from Israel. Income derived from taxation & trade. For fiscal purposes, country divided into 12 districts, not including Judah, which got preferential treatment.

His later years were gloomy. Charged with allowing his foreign wives to lead him into apostasy, and before his death both Edom and Ammonites had recovered their independence. His wastefulness & oppression undermined position of the crown, led way to division of kingdom.



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Sources

1. Race & language of Ancient Near East
2. Historical Background
3. Primitive Culture
4. Geography of Palestine
5. Canaanite Religion
6. Patriarchs
 ↓
 etc.

I. Sources

A. Bible - must evaluate between early & late

many scholars doubted Mosaic authorship -
 In Ezra, Hiram, etc. Greff & Wellhausen
 gave names to different versions of same story.
 So one version J was used and then E was
 used. Then other differences noted in language,
 emphasis on geography, etc.

Wellhausen assumed a religious and
 theological development from Deuteronomy, which
 was "discovered" in 7th cent. by Josiah, but
 contained many older laws.

The Documentary hypothesis states that

there were 4 original documents, which were edited and merged.

- 9th cent. J - author lived in Judah, his interests southern; also used Jahweh from very beginning
- 8th E - uses Elohim; was Ephraimite from north
- 7th D - Deuteronomie account
- 6th-5th P - priestly writer, who introduced complicated laws etc.
- RP - Deuteronomie redactor, who worked over the J and E documents & edited them, added to J and E etc. Mostly in Joshua, Judges, Samuel.

Deuteronomy is pragmatic philosophy - Israelite prospered when faithful to Jahweh - and were defeated when they became idolatrous. Thus not strictly objective & but history written from a bias.

* Must be on guard when using Bible as source.

B Literary sources in various languages.

1. Mesopotamia - Akkadian & Sumerian

a) Creation & flood myths

b) Hammurabi's Code - 2000 B.C. - ^{closely related} to Roman Law

c) Inscriptions of King - esp. Assyrian, 1000 - 750

d) Tell el-Amarna letters - Egypt - found in 1887. Either letters from Babylonian to Pharaoh or vice-versa

Sources (cont.)

Tel el-Amarna letters - found in city of Akton, who reigned in 1375 B.C.
In 1887 excavators discovered cuneiform tablets (Akkadian) which are letters sent to Pharaoh (Amenhotep IV) by small communities in Palestine, Babylonia, etc. - hence are contemporary pictures of conditions in 14th C. Also letters from Canaanite governors describing the invasion of Habiru. (Kha-bi-ru)

Babylonian Chronicles - annals of Assyria

Tablets at Mari, Mesopotamia - recent, very important, dates Hammurabi 1800 instead of 2000.

Nuzi documents in Assyria - describe family & civil law. - 15th C.

Murashu - post-exilic 400

Macha Stone 850

Egyptian Sources - see Burton, Arch. in the Bible.

between 3 and 2000 Egyptian influence strongest. (Chap. 22-3 of Proverbs trans. from Egyptian)

Stele of Menephtah - 2nd describes misery of Israel - prob. de exodus - describes conquest of Israel in north Sinai. - 1250

Papyrus of Wenamun - 1100, went to Phoenician coast & describes conditions (same time as Judges) - 1100

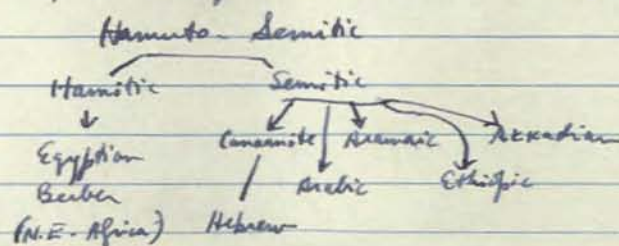
Ramesses III - state documents 1215 betw. Ram. & Philistines.

Ugarit texts - city on coast off. Cyprus, cuneiform tablets found, written not with signs, but alphabetic signs. The language was North Semitic, and was an epic about the gods - they were in arch. layer of 1400. Prove that 29th Psalm dates from these sources, is rec. trans. from Canaanite, adapted to Yahweh.

Races and Languages of Ancient Near East:

Race has no necessary connection with lang., but is biological. Only races are broad categories - white, black, etc. So in Bronze Age there were three stocks of whites - Nordic race (appear 2000 - spoke Hittite which is Indo-European); Alpine (short, round-headed, Brachycephalic, dark - middle-south Europeans); Mediterranean (Arabs, Aegean islands, tall, olive, Dolichocephalic, straight nose) (Arabs with hooked noses are Alpine). Many sub-varieties make for mixtures.

Races may have common culture, but not nec. common language. Kha-bi-ru were Alpine Hurrians, but adopted Mediterranean languages, which are:



Hebrews probably Hurrian from Anatolia, stayed while in Mesopotamia picked up Aramaic, entered Palestine, picked up Canaanite, mixed two, got Hebrew, which

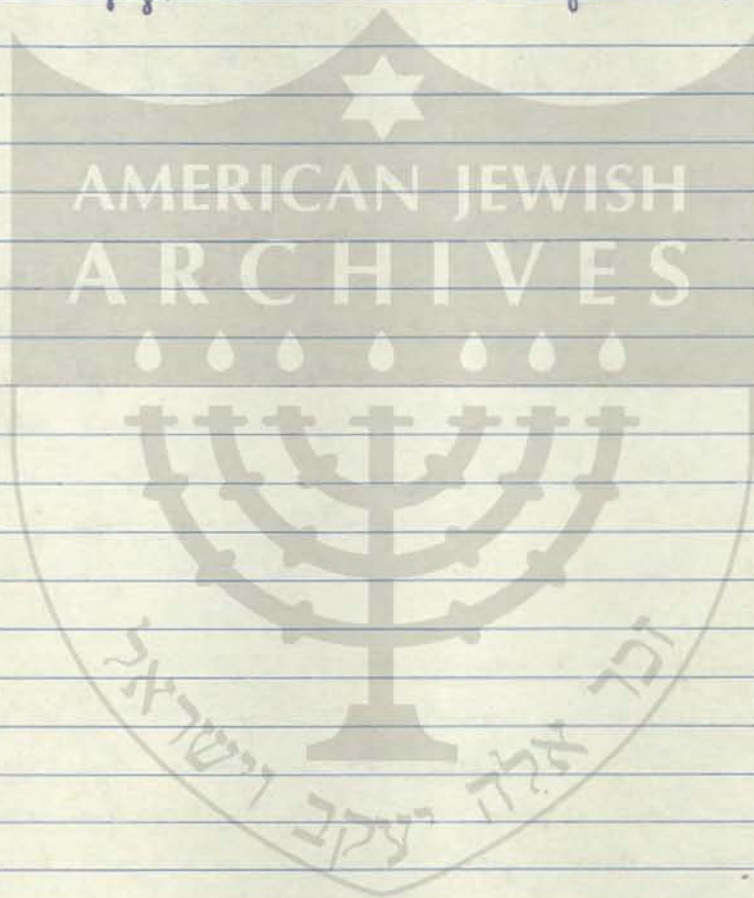
split into dialects - Biblical Hebrew is southern, judaean.

2. Indo-European family

חִתִּי

Ancient Indian & Persian (Sanakrit)

3. Sumerian, Hurian, Elamite - affinities unknown. Perhaps related to languages in Caucasus - modern equivalent being Georgian.



Political History of Near East

Neolithic Period 5000-3500 ? - 5000

- Change from hunting to agricultural society.
- Domestication of cattle.
- Beginning of use of pottery.
- " " " " metals, i.e. copper

Calcholithic 5000 - 3500

- begin to use copper

Bronze Age

Early 3500 - 2200

Middle 2200 - 1600

Late 1600 - 1200

Second Millennium, when

Hebrew entered Palestine.

I. Egypt

Middle Kingdom 2200-1800 Twelfth Dynasty

Hyksos Invasion 1800 - 1600

New Kingdom 1600 - 1100 Eighteenth + Nineteenth Dynasty, establishes self in Palestine.

About 2000 series of invasions into Asia Minor by Hittites, etc., which displaced native populations, and set up Hittite Empire, with cuneiform script but Indo-European language. Thus Semites who rebelled against Hittites (i.e. Aryans) moved south, and it is entirely possible that these ethnic movements are the Abraham story from Ur to Palestine.

Also in this general movement was the entry of the Hyksos into Egypt. These people introduced the horse, which later enabled Egypt to be militarily powerful.

Part of movement was the Kassite conquest of Babylonia 1800-1500.

In Egypt, in New Kingdom, Thutmose III (1500-1450) made invasion of Palestine. He defeated coalition of Semitic princes at Megiddo. This continued till 1400 under Amenhotep III (Akhaton), who was weak + allowed Hebrew to invade Palestine. Thutmose III made attempt to Egyptianize Palestine by training various princes to take over leadership - thus many Egypt. influences in Palestine.

Also cultural influence exerted by Assyrians + Babylonians. Cuneiform was with language. Hammurabi (c. 1800) was western Semite, i.e. people living west of River, invaded Babylonia, and ruled. H. codified laws - supposed to have received them from Sun-God (S. Moses + Jahweh). Interesting to compare two codes. Some of H.'s laws are more advanced, i.e. laws designed for people of higher society, in cities, business, etc. Hebrew code P'UTON is for agricultural-nomadic people. On other hand, Mosaic code is more ethically + morally developed.

Canaanite Religion

Predominantly agricultural fertility religion, along with the more primitive animism. There were local gods, Baalim, lords of particular places or phenomena, who were affected to by "sympathetic magic". By fornication at the temple shrine, there is suggested to the god the idea of reproduction in the fields. Fertility religions associated with death - because dead were buried in the earth. Hebrews later avoided question of life after death because this was considered heathen Canaanite belief. Not until Hasmonean period was resurrection mentioned explicitly.



Geography

Long. 34° - 36° , Lat. 31° - 33°

Geological phenomenon - central depression from Sea of Galilee to Dead Sea to Gulf of Arabia.

W-7E There is coastal plain; then 2500 ft. lowlands, foothills; then central hills of Judea, about 2500 ft.; then steep descent into Jordan valley, which is below sea level. On other side of Jordan there is climb again to hills of Transjordan. Distance of Jordan as now flies is 60-70 miles.

Plain of Esdraelon breaks the hills of north & south Palestine, and is natural route

Rivers: 1. Yarmouk 2. Yabok, 3. Arnon (east of Jordan)

Kishon flows from Esdraelon into Med. N.W.

Many p. Str. - winter streams which dry up in summer - means brook or bed of stream.

Hills of Palestine made of limestone, thus rain absorbed and water insufficient.

No rain from April - end of Sept. Thus vegetation dependent on amt. of winter rain.

Chief Sites of Excavation

Began in 90's with trench method - cutting straight down through a Tell. This replaced by stratigraphical method. This yields continuous picture for 5000 years.

Also surface exploration by car and plane.

Ghezer, ex. under Macalister, 20 N.W. of Jerusalem - many evidences: caves, pillars, etc.

McGidbo, ex. by Univ. of Chicago, on plain of Esdraelon. Revealed Solomon's stables, etc.

Jericho, ex. by Germans

Tell Afal } ex. by Albright (Givent-Shool)

Tell bet Mersian } (Givent)

Beth-Shean - gives one of best pictures of Canaanite religion.

Samarra - fin. by Schiff, revealed period of Herod the Great and also Akab's palace.

Lakish - period of Jeremiah, Babylonian invasion - letters found asking for reinforcements.

Ugarit - opp. Cyprus, was crossroad of world trade during Late Bronze. Letters on mythology.

Canaanite Religion - (read chap. in book "Israel")

Was religion of settled agricultural people. Arab are semi-nomads, while Beduin are full nomads. These latter had death cult but moon worship was most important, because Bed. travels by moon. But Can. had fertility and death cults, generally the same as Babylonian religion.

Read in
conjunction

Read O.E.
Read early chapters in Holt on Canaanite
Read Albright on Patriarchal Period
Read Barton early documents.

maxims - Bibl. Hist.

Nov. 7

Outline

1. Introduction - Bibliography
2. Sources: archaeological and literary
3. Races and languages of Ancient Near East
4. Political History of A.N.E. in Bronze Age
5. Geography of Palestine
6. Canaanite Culture in Bronze Age
7. The Amarna Period
8. Hebrew Origins: Habiru & Hebrews
9. Patriarchal Traditions
10. The Exodus & Settlements in Canaan.
11. Political History of Period of Judges
12. Religion & Culture in Age of Judges
13. Samuel & Saul. Founding of Kingdom
14. David
15. Solomon

6. Canaanite Culture: 2000-1100

Egypt in close contact with Palestine latter half of this period. The Can. had a relatively high degree of material civilization, which the Hebrews found. ① Obvious signs of foreign influence: a) Mesopotamian b) Anatolian c) Egyptian d) Aegean. These streams converged in Palestine & Syria, according to following evidences: religion - worship of foreign gods, e.g. statue with horns of Egyptian cow & stele at Beth-Shan with Egyptian dress & Semitic features on gods; writing - use of cuneiform; weapons - curved sword brought in by Hyksos, chariots taken over by Canaanites from Egyptians about 1800; ^(small diagram) writing - falls into three categories: ideographic (picture), then syllabic when certain pictures became conventionalized, finally alphabetic ^{first} used by Canaanites, not Egyptians who were conservative and esp. the priestly class did not want their art to become universal which it would be if it were simplified. In 1906 tablets were discovered at Gezer with signs and not pictures. These signs were developments from pictures but had come to represent letters instead of words. This was rudimentary alphabet - dating from Middle Bronze Age. There was also development of cuneiform alphabet about 2000

ca = circa (about)

Parcy - B. L. H. R.

Nov. 14

Palstinian place names
Mesolithic (Natufian) to ca. 4000 B.C.
Calcholithic (Ghassulian) 4000-3000
Early Bronze 3000-2000
Middle Bronze 2000-1600
I 2000-1800
II 1800-1600 (Hyksos period)
Late Bronze 1600-1200
I 1600-1400
II 1400-1200

Canaanite Culture - Graham May - "Culture & Conscience"

Hebrews took Babylonian myths, Creation, Flood, etc. - but improved them. No reflection on Hebrews to say that their religion, both official & popular, came from Canaanite, because Hebrews added highest concept - i.e. prophetic ideals. Even in such late books as Job and Daniel many parallels to Canaanite culture of 14th cent. Whole Psalms (29, 68) are Canaanite, composed long before Temple & priesthood.

As early as mesolithic period, certain customs associated with death. They buried their dead in an embryonic position, & this shows vague conception that dead return to mother earth. Some belief that dead survive, due to finding of food & drink left with corpse. Cult of dead also associated with fertility rites. There was connection between placing dead body in earth and placing seed in earth. Seed sprouts anew next year, so perhaps body does, maybe in some other form. Another idea is that body fertilizes the earth with its power, which is not lost at death. All this took place in caves.

Where there were no caves, they built dolmens. Or sometimes simply a stone pillar, which later came to be considered a divine place, a Beth-el, then the pillar itself became the god. This pillar, massebah, is also associated with phallus.

What is connection of Canaanite altar with massebah? Originally offerings made at massebah to dead, but later offerings were laid on the flat stone top of the dolmen, and the supporting pillars of the dolmen stood separately as massebah.

Middle Bronze

I 2000-1800

II 1800-1600 Hyksos

Late Bronze

I 1600-1400

II 1400-1200

Habiru (Amana period)

beg. of Israelite settlement

Tips

1. Canaanite culture & religion 1800-1200
2. North Can. mythology - Ugait
3. Amana period of Habiru.

1. Belief in survival of dead - and respect given to dead. Probable belief that dead could effect fortune of living. Dolmens used as burial chambers, and also divine place. Thus a connection. Originally, caves were used for burial, due to cold. Later, dolmens were used. The marabout, open-air shrine, was either of local sanctity or a place of pilgrimage for nomads. These open-air lasted till beginning of Late Bronze, when roofed temples appeared.
When Hyksos came in, ca. 1800-1600, religion in Canaan changed - (religion always conforms to social conditions). During this period, some gods became greater and others became lesser - a tendency toward henotheism. (Hyksos had some connection with patriarchal period, while Habiru were connected later with Joshua, Judges, etc.)
2. Hyksos period
There was beginning of shaft tombs, infant burials in jars as foundation sacrifices. This later changed by Israelites from sacrifice of first-born to sacrifice of animals. Hyksos also introduced figurines of fertility goddess, with sexual characteristics exaggerated. These were Ashteroth (as differentiated from Ashterah). Also appearance of little shrines in form of animals, esp. serpents & doves. Serpent closely allied with sexual matters, as well as therapeutic functions.
Roofed temples found at Lakish, Beth-Shean, Shechem, Beth-Shan, which show influence of Egyptian architecture; open-air court, altars in court, many rooms surrounding court.
Cultic and mythical aspects of Hebrew religion were taken over from Canaanites.
2. Forty mythological tablets from Ugait have been published - this is still incomplete. Late Greek accounts of Phoenician mythology turned out to be very accurate when compared to Ugait texts. Texts are written in verse form with parallelism, in older Can. language, which has survived in some of the Psalms. Most important myth is story of Acan-Baal, son of El, chief god, married to Ashterah. Baal is married to Anat. Baal represents rain-bearing heavens. His enemy is Mot, which is either summer & a winter. Summer is enemy of

rainy season, ^{but} some aspects of *Hot* represent the darkness and coldness of winter. Probably summer, however, was enemy of Baal.
Narrative of the Patriarchs

Material goes back to Middle & Late Bronze. May have been written later, but undoubtedly referred back to earlier times. Events could not have taken place at time when they were written. E.g. no mention of places which existed at time of writing but not at time of occurrences. Exact date of Abraham is unknown. Might be around time of Hammurabi, which was after 1800. This coincides with Amorite-Hyksos period of 1800, so might be some connection here.

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מכון יהודי אמריקני
למחקר ולישיבה

Patriarchal

Chap. 14, Gen. - coalition of foreign kings v. Canaanite king, with Abraham considered ally of Can. Kings. Chedorlaomer (Elamite name). Amraphel considered to be Hammurabi. This chap. describes invasion from east, with battles in vicinity of Arbah + Dead Sea, and since Abraham is connected with Sodom + Gomorrah (S.E. of Dead Sea) there is some truth in invasion. If there is link between Abraham + Hammurabi, we can date him as 1700 (not 2000), which fits in with other ^{Hyksos} migrations, and makes Abraham historically possible.

Reasons for thinking that UR Chaldee is misleading. Indications are more that he was connected with Haran, N.W. Mesopotamia, like Jacob. All Hebrew affinities are with Amorites of this region and invaded with them in 2000 and again in 1800. Some of these people were Hurrians.

Exodus

1. Conservative estimate of Gaeberg, who believes that Jericho destroyed by invasion ca. 1400. Earthquake, then destruction by burning. Thus Exodus ca. 1430, in reign of Thutmose III. Evidence is pearls + lack of Hyksos pottery. Further, this agrees with Kings, which says that Solomon built Temple 480 years after Ex. He built around 970, which makes Ex. 1450. But 480 is round number - 12 generations. Also if we believe 1450-30, must identify Thutmose III with Pharaoh of Oppression. Thus he is tentatively wrong. Compromise view by
2. flock of Toronto that Joshua preceded Moses - two invasions, one ca. 1400 by Joshua from ^{north} east, one ca. 1200 by Moses from south.

1450 - Thutmose III

1400 - Habiru invasion

1350 - Fall of Jericho

1320 - Sati reestablished Egyptian control after revolt of Akhenaten

1300-1250 - Ramesses II - fairly strong

1300 - beginning of settled occupation of Edom + Transjordan

1300 - Destruction of Bethel

1250 - 1230 - Destruction of Lachish + Debir (Tel Bat Mersam)

1225 - ^{same} ~~Thutmose~~ stele - victory over Israel by Egypt.

Habiru may be term connected with Hebrew. In uniform written Kha-bi-ru. In Ugarit texts it is Kha-pi-ru. In Egyptian it is 'a-pi-ru, which is 'a-bi-ru. Kh = a (X), and as for p, often interchangeable with b. Thus undoubtedly some connection. The word Khabiru turns up in Haggai documents referring to an occupational group - slaves or soldiers. Thus word means both more and less than simply an ethnic group.

In this invasion by the Habin, Jericho fell, ~~the~~ and Bethell also, which is sometime close to account in Bible of Joshua.

Meanwhile different group of Habin went to Egypt and settled in Goshen (Wadi Tumulat) east of the delta. In this region they were finally forced into bondage to help Pharaoh to build the stone-house cities mentioned in the Bible. About the middle of the 1300's they left this slavery, travelled east over water and desert toward the Akabeh. Traditional site of Sinai in southern tip of peninsula is now disregarded. Any mt. on way (and there are several volcanic) could be Sinai.

On the way these people or tribes formed a confederacy and adopted worship of particular god Yahweh. Then invaded from south. Perhaps they took latish around 1230. These were Levi and Judah tribes. The Joseph tribes were already encamped in Shechem, having invaded earlier. This is modification of Meek's theory.



Read Basterly - two chaps. per week.

Nomadic civilization & religion

Religion of common peasant people contains more elements of Canaanite religion than does that of the priestly class. There were three levels - prophetic v. popular & state religions.

1. Nomadic civil. more democratic than Canaanite - not governed by one man or by small group (certain family, etc.), but since all ^{Bedouins} men are fighters, and equals, they are all consulted by the sheikh, who is the nominal leader by virtue of age and experience. This is also aristocratic because emphasis placed on nobility of lineage. No such thing as slavery. The communitistic element appears insofar as the possessions of the clan (largely cattle) are common property. Tents & vessels are private, and booty is usually divided equally - but main wealth is common to all.

} Superior to Canaanite
2. Matriarchal organization - means woman has authority of power. ^{Sarah}
 Matrilineal means that tribe descended through the mother. ^{Ishmael & Hagar}
3. Blood is imp. - revenge is on principle of life for life. Blood feud exists? ^{tribes}
 Attempt to halt this by imposing fine for dead man & stopping the fight.
 Blood came to have sacrosanct elements, contains qualities of tribe.
 Treaties signed in blood, maybe, אֵלֶּם אֵלֶּם - cutting wrists & mixing bloods.
4. Bedouin opposed to civilized habits - i.e. living in houses, drinking wine, etc.
 The Nazirite among the Israelites represents protest against civilization.
5. Circumcision practiced by nomads, probably at puberty, first - later younger.
 This rite practiced in Egypt, also among some Negroes, and in Australia.
 Reason was to ward off the hate of the god who is jealous of boys newly acquired strength & virility.
6. Bedouins give animal names to children & Canaanites have cities named after gods, but adopted this nomad habit of animal names.
 Child named after animal either because of the strength & power of that animal (i.e. lion) or after animal whom you want to appease gods and make child insignificant (i.e. flea, mouse).
7. Fewer kinds of nomadic sacrifice than Canaanite. Two most important were gift - i.e. offering to god of best food, etc.; and communion - feast of slaughtering animal. This was very infrequent that they should kill animal for food - and when they did they invited god to partake.
8. Lunar elements were imp. Pesach performed at first full moon of spring.
 Clearly nomadic - refers to skipping of lambs, no of whom are slaughtered and eaten entirely in honor of the full moon. Later Pesach identified with the Omer, and the Exodus story - but originally nomadic.

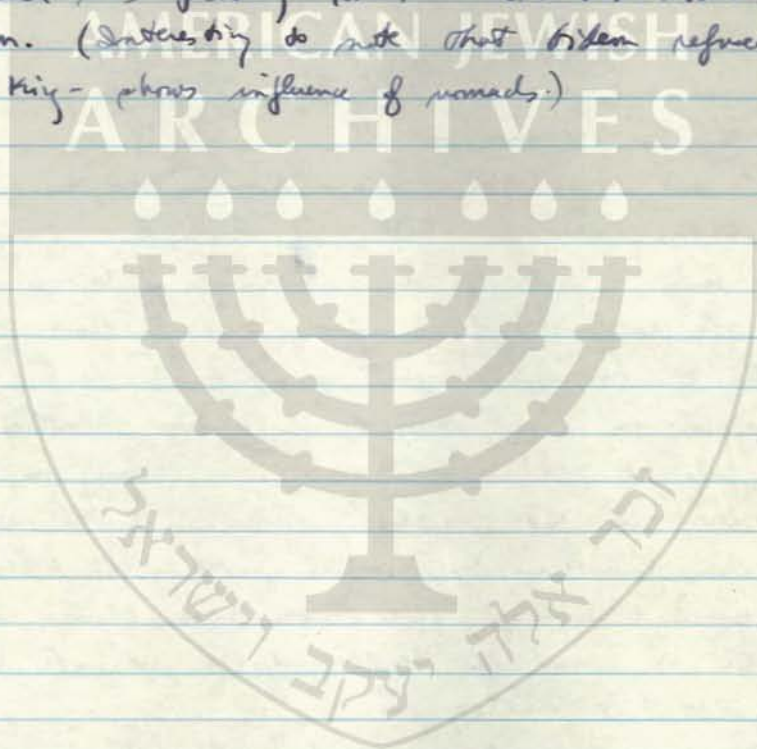
Period of Judges

1150-1050, larger part of the Book.

During this period the Israelites confederated, not completely unified, because there was always a real difference between the north and the south, and even under David there was some autonomy.

Philistines established selves along coast about 1200 - drove out both Egyptians & Canaanites. For about 50 years, Philistines & Israelites did not conflict. In that period, Israelite conflict was with Amorites & Edomites. Probably no serious fight with Philistines - but mostly a desire to drive them out of the ^{central} land. This led the tribes to unite for a common purpose.

Isaiah was probably 1100 BCE. Next was Midianite invasion, fought by Gideon. (Interesting to note that Gideon refused kingship - said God was King - shows influence of nomads.)



Transition from period of Judges to period of Monarchy. In the sources (books of Samuel & Kings) there are several versions offered of the same incident - so it is difficult to determine what's true. In chap. 8 of Sam. there is description of what the King will demand, etc. - and this is clearly the point of view of later time, where King really was despotic (Solomon).

The letter of Wen-Amun is external source, account of Egyptian priest on mission to Syria to get cedar wood. He mentions appearance of group of ecstatic prophets. Samuel did not belong to these ^{ph'is}, but Saul did.

Third sources are excavations at Tel-el-Nasbi, i.e. Mizpah, where Israelite temple was found, which had adjoined to it a Canaanite temple - at Tel-el-Aful and at Shiloh.

Story of Benj. and woman of Jabez-Gilead - may be fanciful way of describing intermarriage. Benj. slowly drew away from rest of Israel.

Philistines filtered through from coast and ruled over Ephraim, set up an official over Israelites, who rebelled, but were defeated at first.

In Samuel is given description of temple at Shiloh, which was similar to Canaanite worship. In many places Yahweh was associated with Baal, even to extent of similar worship. Also there was differentiation, with Baal as god of agriculture & Yahweh as god of war. Only by 8th cent. did idea sink in that Yahweh was all-inclusive, i.e. to god.

The ark at Shiloh, captured by Phil., brought trouble to them, finally returned, eventually landed in Jerusalem for good. What is ark? Benwale Bedouins described as having box containing meteorite stone which was carried into battle. This is same function as ark of Yahweh, which goes right back to the beginning of the confederacy, and finally stood in Solomon's Temple. Ark was connected with oacles, and priest wearing ephod connected ark.

Warfare between Philistines & Israelites

Saul & David allied for political considerations (north & south), met at Beisgal as common meeting-ground, rather than at any of the larger northern cities.

Adonijah was eldest surviving son of David, fully expected to inherit the throne.

Adonijah

Joab (David's general)

Ahiathar (last priest of line of Eli)

Solomon

Bathsheba (David's favorite wife)

Benaiah (capt. of David's personal bodyguard)

Zadok (high priest of different line)

Nathan

Solomon was anointed at same time as Adonijah was celebrating his own coronation party (he thought).

David left legacies to three people: Joab, Simeon ben ^{Geraiah} Gether (to be disposed of) and Benaiah who was to be rewarded. First two represented potential dangers to Solomon, and were told to watch themselves. Later, they & Adonijah were killed. Joab killed at altar.

Solomon inherited great kingdom which he had not struggled to acquire. He was no statesman, merely a reciprocal-trade-treaty man, which he accomplished by marrying the daughters of various foreign kings. He added no territory, and even succeeded in losing a little on the fringe. There was Edomite rebellion - not completely successful, but simply guerrilla warfare. At Damascus there was some loss.

Solomon needed lot of money to entertain wives, large retinue, royal table. Some money came from trade, taxes on through caravans - but Israel had few products to trade. Where did he get gold? What did he send out in the ships which the Phoenician king had given him? Probably sent Israelites out as slaves to Egypt and got chariots in return. Had to send grain to Phoenicia because they had none, but not enough grain to pay for cedars, so gave up 20 northern cities. Largest part of revenue came from taxation - payable in food, supplies. There was also forced labor.

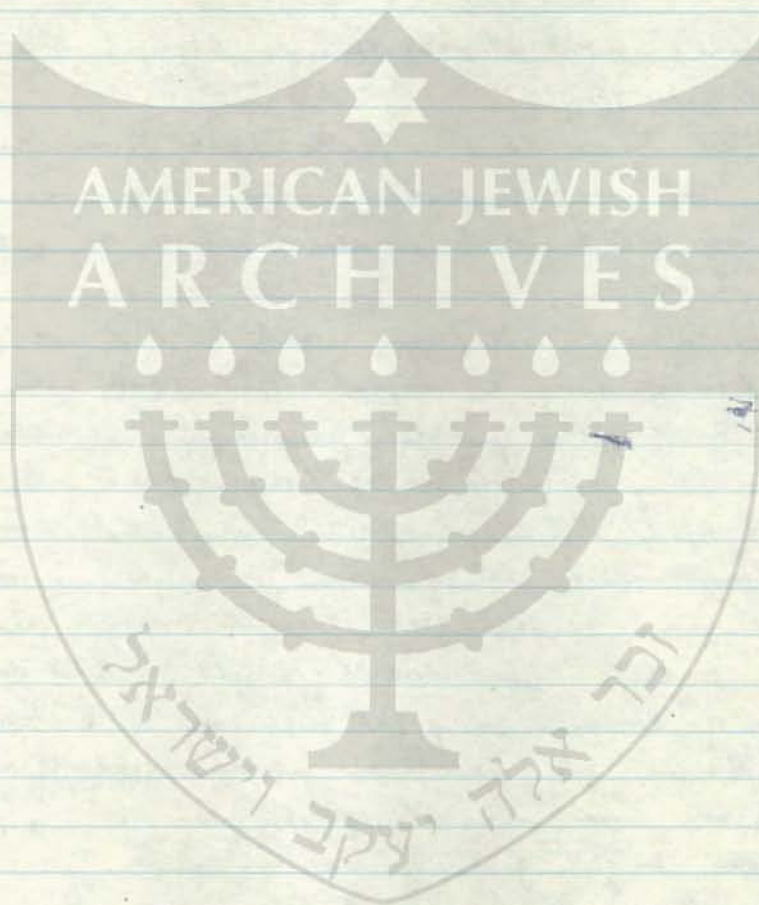
For fiscal years, country divided into 12 districts - Judah excluded, as a favorite, got preferential treatment. Only 4 ³ districts coincide with old tribal divisions. Each district had to supply 1/12 of needs of King's household. And all men had to serve several months in Lebanon cutting the cedars. One purpose of this division of the land into districts was to prevent unified opposition.

He established fortified border cities, called Charist Cities. At Megiddo there were found stables with room for 300 horses, and there are several other sites of this magnitude.

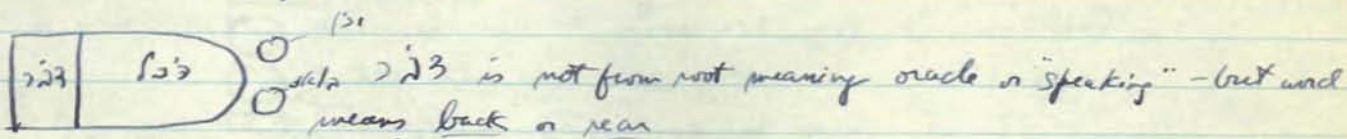
Edom important because of mineral wealth. Greeks found copper and iron along the Arabah. Problem for mining is a supply of water for the workers. Also insufficient fuel in Edom, except charcoal from heavy-wooded hills of Edom - and they used this. Several small furnaces & one large refinery.

got territory of
bees by
marrying Egyptian
princess

This copper & iron was main source of Solomon's export wealth.
This is what he sent to India, etc. in return for gold and ivory, etc.
Workmen in these mines & furnaces were probab local Edomites, learned
the art from The Kenites.



Solomon's Temple 90' x 30' x 60'



In D, were P'el (Piel) whose outstretched wings sheltered the Ark. This room was dark - was probably either considered as tomb of dead or as cosmic symbol. Both views upheld - P'el symbolized divine power. These P'el are same as Babylonian winged bulls.

The two massive pillars, Jachin and Boaz, were Egyptian in character. Symbols of power. Roof of D was higher than roof of D, light came in through windows above. Problem of altar very unsettled.

Whole series of side-chambers for priestly accommodations & functions.

After death of Solomon:

	Israel	Judah	Three stages in relations
930	{ Jeroboam Nadab (son) 1 year Baasha (general of N.) 911-885 Elah (son of B.) 1 year	{ Rehoboam (41 years old) Abijah (son) (c. 2 years) (917-15) Asa (915-875)	Hadad
880	{ Omri Ahab died 853		2. Alliance of Israel + Judah vs. Damascus. Omri is powerful in this alliance.
840	{ Ahaziah (son - r. 2 years) Jehoram (brother 852-843)	{ Jehoshaphat Jehoram son-manied Athaliah. (851-844)	3. Alliance of Israel + Damascus vs. Judah.

Sources: Some Egyptian, Assyrian and a few inscriptions in Palestine. Moabite Stone.

Biblical: all above covered in few chapters in Kings. Difficult job to synchronize words of both Kingdoms.

Chronicles supplement story about Judah but ignores conflicts of the northern kings.

After Solomon's death, Rehoboam (born of Ammonite woman) became king, - but even in Solomon's life there was trouble with Jeroboam who was labor foreman, supported by King of Egypt. Conference between Rehoboam & northern tribes was at Shechem instead of Jerusalem, which was political expediency - there was still rivalry and when Reho. said he would scourge them even worse than his father had, they had intensive war. He sought to pacify them by giving them people religious centers in north - set up ^{Jachin} Baal cult at Bethel and Dan to compete with Jerusalem. There were bulls set up - question is, are these considered God Himself or mere symbols of God? Same question with P'el. Probably both - because primitive ideas cannot distinguish between the seat of God and God himself. Difficult to decide. Jer. rebuilt Shechem.

Shishak of Egypt attacked Jeru. captured gold shields, which Rehoboam

forced to replace with bronze shields. This Egyptian intervention may have been an invitation from Jeroboam to help relieve the north.

Shortly thereafter King Asa forced to bribe Damascus into alliance w. Israel.

Asa's of Israel was getting too strong, Asa felt,

Prophets offered as separate group in opposition to the King. Nathan rebuked David, Samuel rebuked Saul - but these prophets were the royal advisors.

Later there were no p'k'iz attached to the King, but wandering prophets who attacked the individual acts & policies of the royal house. They had symbolical acts - tearing clothes, going barefoot, wearing yoke, etc. - as dramatic acts of protest.

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זכר אלהים יעקב וישראל

Period of Omri-Ahab in Israel - Jehoshaphat in Judah

Israel + Judah allied w. Damascus.

Series of mixed marriages - Omri arranged match of Ahab with Jezebel of Tyre, and Ahab's daughter Athaliah married to ^{Jehoram} ~~Aram~~, son of Jehoshaphat. This made for alliance of I. + J. w. Damascus. Ahab led this, but soon hostility between Israel + Aram ended because of greater danger of Assyrian invasion. In 854, at end of Ahab's reign, battle of Karkar, ^{with Shalmaneser} with largest force of chariots supplied by Ahab to the coalition. Battle indecisive.

(Moab revolted against Ahab, ^{Jehoram, son of Ahab} who was victorious - story told on Moabite Stone)

Israel had quarreled with Damascus because latter wanted territory in Transjordan, and Moabite rebellion was part of same attempt - hence Israel made alliance with Judah.

First mention of prophets - Elijah the first reference to organized prophets. Etymology - Marcus says might come from Akkadian KID meaning "to be seized, possessed, ecstatic, etc."

Report of Wen Amun (Egyptian priest) c. 1000 who saw ceremonies of priests of Baal. This is similar to later actions of prophets.

Elijah represented puritanism while Jezebel had cohorts of Baal priests. Her example affected the urban classes, while he was concerning drawn parallel to Moses. Jezebel tried to make Ahab disregard traditional laws - i.e. case of Naboth's vineyard. Elijah protested against this + prophesied doom against house of Omri. Prophets also condemned dynasty for allowing Damascus + Moab to slip out of their hands - this was nationalism, but also desire for spread of Yahweh-worship.

After coalition fell apart, Ahab attacked ^{Damascus} ~~Syria~~ over question of Ramoth Gilead. Jehoshaphat joined in. This is stage 2 - I. + J. w. Damascus.

South pd. tribute to Ahab

Jan. 6, 1941

After 7th cent. (fall of Israel) there was revision of Book of Kings according to the Deuteronomistic theory. Also later writers interested in prophetic point of view - as result history colored by these interests. True, there is more inscriptional records for this period, but also the Assyrian Kings were great liars.

Omri built palace at Samaria on bare rock - i.e. no previous settlement there. Reason for selection of site is natural advantage for fortification. Many ostraca found there relating supplies of wine & oil sent to King. This indicates taxation in kind.
- 111 / 106 / 22.

SURVEY

Entry of semi-nomadic people, mixture of Semitic and Hurrian, into country nominally under Egyptian rule, but actually autonomous. These tribes had traditions of common ancestry, adopted Canaanite civilization (material), gradually united under threat of danger from Philistines, changed tribal organization to crude kingdom (Saul). This developed under David.

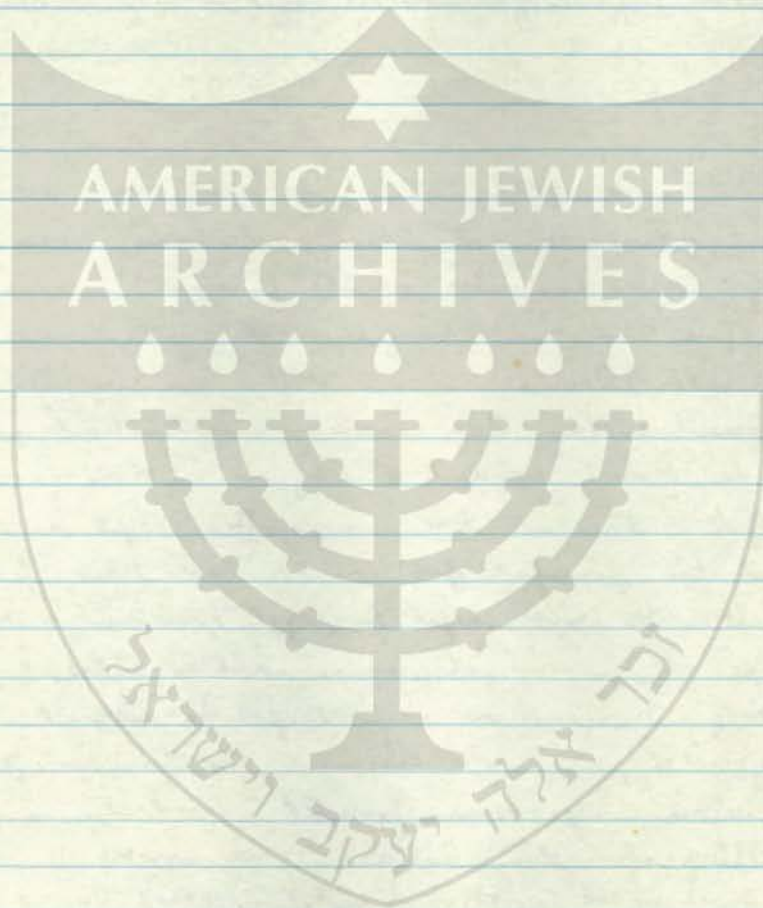
North different culture than south - agricultural rather than pastoral. Different attitude toward political & religious institutions. Large holdings and slavery developed - this not true in south except in capital city of Jerusalem. Solomon abused his powerful position. He had trade, foreign alliances, mineral wealth, forced labor. He built chapel for royal household - this Temple later became national shrine. King was religious as well as political head. High priest was chaplain to King. Morgenstern says King who entered 923 or 900 B.C. - later on became 834 B.C. who assumed this function. Jerusalem was syncretistic city ^{because S. built chapel for his foreign wives}

After schism Jeroboam founded two religious centers at Beth-el and Dan, setting up golden bulls. Thus worship of Baal maintained alongside of Yahweh in the north. Prophets loathed this because then Yahweh was being worshipped in impure manner. Later prophets ascribed to Yahweh agricultural characteristics in order to make him as attractive as Baal.

In Ahab's reign, Philistines did not present menace, trans-Jordanian nations had been subdued, and Gileadite territory was weak. Also Ahab wanted control of this because caravan routes ran through it. Gileadites paid tribute to the Assyrians. These were enemies of Ahab's ally Phoenicia, and he should have opposed them too. But they also served as buffer w. Assyrians and Ahab fought as their ally in battle vs. Assyria at Karkar, 853. Then he might have planned afterward to defeat them. But disposition of disputed territory in Gilead not told. The battle (alliance) had 6300 infantry, 2000 chariots mostly given by Ahab, was fought vs. Shalmaneser III. Egypt not engaged in this battle. Judah also might not have been

Ahab may have assumed struggle with Damascus in Israel after Karkar and might have been killed in the battle of Gilead.

concerned. Was Phoenician, Israel & Aramean states (Aleppo, Damascus, etc.)
v. Assyrians. Battle was indecisive - Shal. records a defeat for allies, but
still Assyria did not invade for another century.



Sources for history of this period (middle of 8th c. - middle of 7th) to be found in prophets as well as historical sections.

Literary difficulties with prophets, however. Looks as if later editor added poems with for restoration (cf. ends of Amos & Hosea). Isaiah 40-66 could not possibly have been written in 8th c., also ch. 34, 35 probably later. In scroll form, very possible for extra material to have been added when room was left over at end, but this material had no connection with preceding.

Jeroboam II - great king, restored boundaries of David; but only six verses devoted to him - necessary to supplement from the prophets.

Judean
Israel
 Jehu (I, 84) ⁸⁴³⁻⁸¹⁴ not strong king, vassal to Shalmaneser. Then attacked by Dam.
 Jehoahaz (I, 84) ⁸¹⁴⁻⁸⁰⁰ threat of invasion from Assyria, actually invaded by Dam., Samaria saved by rumor of E. help. Besieged
 Athaliah (I, 84) ⁸⁴³⁻⁸⁴⁰ murdered Also attacked by Dam.
 Jehoash (I, 84) ⁸⁴⁰⁻⁷⁸⁵ his grand comes to throne - after she tried to kill him. Finally assass. Finally assass.
 Jehoash (I, 84) ⁷⁸⁵⁻⁷⁴⁶ great revival, ^{trying ally to} defeated Assyrians, conquered Damascus, humiliated Ben-hadad at Bath Shebath by Jehoash. Killed by own people dissatisfied.
 Amaziah (I, 84) ⁷⁴⁶⁻⁷³⁸ who paid tribute to Israel, He reconquered Edom for a time.
 Jeroboam II (I, 84) ⁷⁴⁶⁻⁷¹⁴ great King } great peace. Dam. defeated by Ass., which then retired (722-746).
 Azariah (Uzziah) (I, 84) ⁷⁴⁶⁻⁷²² great King } U. and ally to Jer. worked in harmony.
 Two one-month kings. (Zechariah, Shallum)
 Menachem (I, 744) ⁷³⁷ paid tribute to Tiglath-Pileser, but threatened
 Ahaz (I, 744) ⁷³⁷⁻⁷²⁰ contemp. of Men. was forced to call in T-P to prevent attack from It still independent,
 Region of Damascus. Thus J. is vassal of Assyria. Eclipse of Jewish religion - replaced by Ass. Jewish had
 Pekahiah, Pekah - marched vs. Judah which refused to join alliance vs. Assyria. Isolated vs. Ass. alliance.
 Hoshea (I, 733-722) fled on throne by T-P, after latter finally eliminated Damascus.
 He listened to Egyptians, rebelled, was finally destroyed in 722, by Sargon ^{Shalmaneser II who had succeeded T-P.}

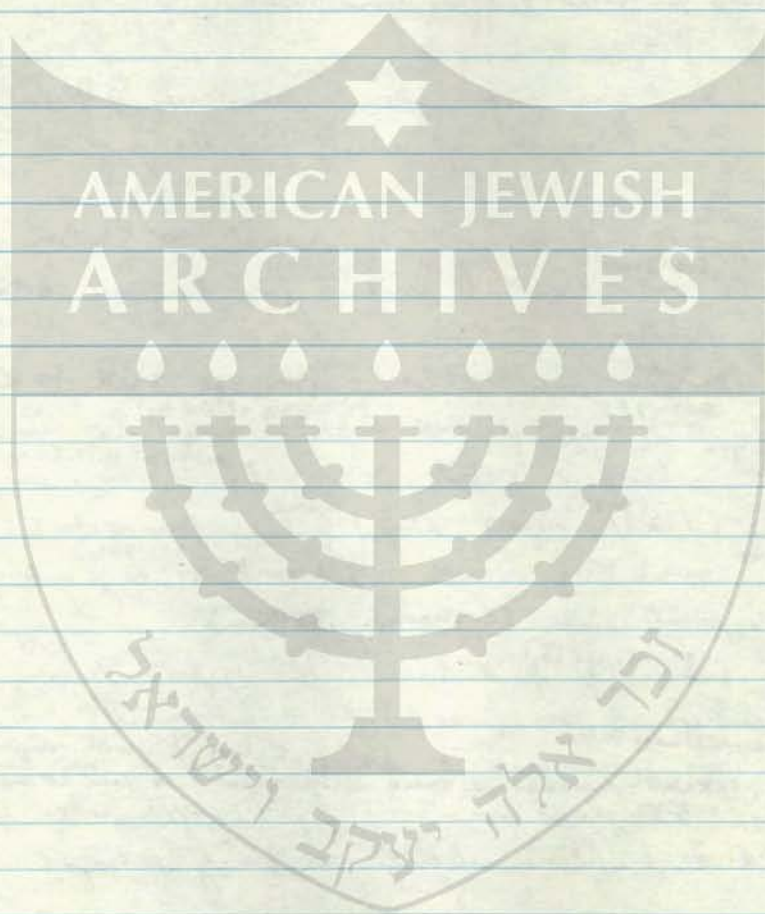
Many Jews transported. Assyrian had efficient system of organizing conquered territory, which was followed by Alexander, Seleucids, Romans, etc. many centuries.

The system was to place a governor with complete power (military & economic) over each province, i.e. Edom, Galilee, Samaria, etc. People probably allowed religious autonomy. Thus even after destruction of Samaria, Ahaz was allowed to maintain contact with the remnant.

Amos influenced widely. His contemporary Hesiod tried to reform the idea of the warrior, etc., but he had no effect. Amos was widely followed. Secondly, difference of intensity.

What scriptures known to Amos? The Law (prob. covenant code of Exodus) but not the 23rd as we know it. He says no sacrifices in desert, but 13th say there were. He didn't know about these later books. He didn't condemn sacrifices.

a priesthood, but objected to abuses of sacrifice, when Canaanite elements were introduced. He preached in north, because here the message was needed.



Hist. of Judah after 722

Sources - few chap. in Kings ^{vs 20} + few in Chronicles.

Isaiah parallels some of the prose & they serve as counter-checks.

Assyrian annals also confirm.

Date of accession of Hezekiah uncertain. 720-692 - Micah.

Kings says - in 3rd year of reign of Hoshea, who was 734, thus Hez. was 728.

Assyrian annals say Sennacherib came 10 years later.

History - Hezekiah

Conquest of Samaria & deportation; became Assyrian province. For 10 more years after 721 there were rebellions among Philistine cities. Rebels supported by promise of help from Egypt. Assyrians also having trouble back home with Babylonian King, Marduk-il-?, who revolted after death of Sargon, sent letters to Hebrews urging them to join him.

Hezekiah hoped for help from Egypt. But Isaiah abruptly tells people that Egypt is not to be relied upon or trusted - she was a "broken reed." So rebuked Hez. for showing the Baby. messengers his treasures, said it would result in destruction for them - thus was prophesying century in advance. More likely that he was simply rebuking Hez. for being undiplomatic.

Philistine revolt in Lachish (20 mi. from Jer.) led to army being sent, and the general came to Hezekiah to find out if he'd like to surrender too & save trouble of a siege. King's representative is Eliakim, who met the Assyrians. Letter disparaged possible help from Egypt, spoke to ^{Hebrew} people over heads of their king, in Hebrew, instead of usual diplomatic Aramaic, trying to force cleavage between King & people.

Hezekiah forced to submit, give 30 talents of gold. Sennacherib disposed of Egyptian myth by beating them in battle in 701, and when he returned, he was murdered by his sons. Before this he had devastated Judah when sweeping there-through.

Isaiah stands firm, is convinced that Jerusalem will be saved because it is the Holy City. And this turned out to be right - Judah a vassal for next 100 years, but Jerusalem not. This feeling of Isaiah is in contrast with word of Jeremiah century later, who said that God could get along without Zion if necessary. This was making a virtue out of necessity, because Zion was actually in danger this time.

Hez. is praised for removing syncretistic elements, purifying worship, making out of Temple a public place instead of a private chapel for royalty. It was expression of national faith, and God's guidance of Israel connected with the Temple. Thus Jeremiah had job to convince people that Temple could be destroyed and God still be with the people.

Manseseh - long reign in 1st 1/2 of 7th cent. 692-638

He permitted old Canaanite practices in order to gain favor of the people. Those under prophetic influences were horrified, but others were not. Also told that Man. filled the streets with blood, and later tradition says this referred to the prophets. Man. of King who dared slay a prophet, if tradition is correct.

Because of his sins, Man. was captured by Assyrians, led by nose with a hook, but Ass. annals says nothing about this.

Amor - 638 - assassinated

Josiah 638-609 - Jeremiah began 626

Big reform 621

Killed at Megiddo 609 fighting Necho.

Jehoaiah

Foreign Sit. Josiah - II Kings 21, 22, 23

In early 7th c., reversion to old practices, deemed by the prophets. Desecration of temple courts, etc. - Scumble under Manassah. Jerusalem filled with innocent blood - possibly that of prophets who were slain by king & nobles, or that of poor people who were beaten.

Josiah put on throne by Ekz ps - people's choice. - possibly some form of revolution. He is younger (8 yrs) with regents - begins reign 640. During his reign, there is final disintegration of Assyria, with rise of Babylonian & the Medes. In west, temporary revival of Egypt. Peculiar, however, that Egypt, who had been invaded by Assyria, should support Assyria against Babylonian & Medes. This was power politics - foresaw possible threat of a too-powerful Babylonian.

The Scythian & Sumerian forces from the north invaded Palestine - based on Herodotus, whose sources are traditional, and on passage in Jeremiah. But this invasion is to be doubted -

When hecho fought with Josiah at Megiddo in 605, there were Greek mercenaries in Egyptian army - and this was a Greek contact long before Alexander. This broadened horizon of Jews.

Assyria gradually weakened - finally ends in 610 - and Babylonian emerged under Nabopolassar, father of Nebuch.

Details of Josiah's connection with Egypt are obscure. Whether he came out to meet hecho & to fight with him unknown - but unlikely that Josiah was coming to attack, because both countries were former allies of Assyria. Maybe Egypt wanted to conquer Palestine. Josiah killed and his second son ruled.

Discovery of book while Temple was being repaired. Josiah interested in this repair, and High Priest Hilkiah found a scroll. When this was read to Josiah, he was agitated because it was apparent that the Jews had sinned. Whom did the King seek of? Not the High Priest but an obscure prophetess Huldah. This showed that the prophets were consulted by the king.

As result of reading this book, Josiah instituted reforms - destroyed the high places, the idols, etc. - went into country & destroyed the stones, etc. He invited all people to great Passover feast, which was held for first time, and made them to observe the law. People also entered covenant & accepted this law found in the scroll.

What was this book? Perhaps Deuteronomy - or at least substantially the same. Some critics believe D is much later book, representing an ideal condition. But D itself specifically commands those reforms which Josiah instituted - and even on internal evidence we would place D somewhere in 7th c. because it was

prophetic law, not divine law alone. What is D? Purports to be a review of the law in the last words of Moses - his will. Ten command. were given on Mt. Horeb, and rest of law given by Moses to people. It is prophetic law-book because represents attitude of prophets & action - holds that only in Jerusalem can Yahweh be worshipped - in a temple - thus, Kultus-einheit. Thus if people can't come on tri-annual sacrifices, they can substitute & send money. These two-fold aspects of prophets - strict monotheism & fervor & limiting of worship to Jerusalem; and secondly, love as the primal relationship between God & man and man & man. Also many part of D have a grandeur of style which might be poetically prophetic.

Relation of D to earlier & later legislation: about in the middle:
Covenant - JE - Exodus 20-22, 34 (legislation for semi-nomadic primitive community)

Deut - D (legislation concerning kings & prophets, is ideal, fits conditions of a monarchy, & shows development of institutions.)

Priestly legislation P - Ex, Lev., Num. (legislation for theocratic state - highly-organized priesthood, with caste between Levites & Cohanim.)

Another characteristic of ^{as prophetic book} D is its humanity. Certain laws, not for glory of God or any stuff like that, but for humane reasons; a concern for the lower people. D tries to change laws of blood revenge, etc.

Thus, D is not a dry law-book, but is uniquely interesting and shows definite influence of prophets, who had a philosophy of history which they expressed in law.

Marcus thinks D not much inferior to some prophetic books - only without the imagery.

Now, how much of the 20 was carried out by Josiah & the King is indefinite. Jeremiah complains that the reforms were not being carried out - he accepted this covenant & wanted to see it followed. Perhaps the initial enthusiasm of the reform soon wore off.

- 608 Jehoahaz, Jehoiakim ^{son of Josiah - taken down to Egypt}
 597 Jehoiachin, Zedekiah ^{son of Jehoiachin}
 586 Fall of Jerusalem
 Murder of Gedaliah - rules at Mizpah
 581 Third deportation

Jehoiakim under guidance of Egypt until she suffered defeat at Carchemish in 605, then J. fell under control of Babylon. He is rebuked by Jeremiah for his hardness of heart. He wasn't like Josiah who was constitutional monarch. He even attempted to kill prophets - a certain Urijah who fled to Egypt, was extradited, then executed.

Two parties in the nation, divided over both internal & external policy. There was a pro-Egyptian party even after Jehoiakim started paying tribute to Babylon. The pro-E. party was certain nobles, now more important, - while the pro-B party was Jeremiah, some of the common people. But unclear.

Jeremiah appears in Jerusalem from small village of Anathoth, of priestly family of Abiathar, about 621, preached in favor of accepting the new book which had been found (Deut.). Preached against temple cult as a profanation of true worship - was imprisoned. He was at war with the official priests, ^{+ prophets} who represented the bourgeois elements. He was a soap-box orator, a communist - they felt. But there was a tradition of allowing him to speak, even against the king, as Micah did a century before. ^{in reign of Hezekiah} This is great argument in favor of the true democracy of the Israelite Kingdom. Jer. condemned pro-E. party on grounds of moral shortcoming (either impure worship or social fascism or something) as well as on political grounds. If Jews would only submit to Babylon, they would be saved of course, but there would be peace & they could build up their democratic, liberal state in accordance with program of Deuteronomy. Liberals & democrats wanted submission.

Larger numbers of deportees given in Kings than in Jeremiah.

First deport.⁵⁹⁷ - Jehoiachin & nobles carried off

Second " - 586, commoners & nobles

Third " Those responsible for murder of Gedaliah.

Torrey said that whole Babylonian exile is a fiction - that life was pretty much undisturbed. This is false. The best elements of the population were carried off - and many Jews disgusted with Palestine went with them to continue the intellectual life of the people in Babylon, where they were treated well. Some did remain in Palestine, of course, and life went on somehow during the following 50 years. But there was now a cleavage - with a large community in Babylon, better than the remnant left behind. The Babylonian population was the cultured group who preserved the tradition.

Oesterley & Robinson - Chap. X

Which came first, the chicken or Nehemiah?

According to the Chronicler, Ezra arrived first in 457, Nehemiah next in 444, and then combined in a joint leadership. This cannot have been true. ① There is a priori improbability of two great contemporary leaders with same functions.

② Just those three passages where E & N. are mentioned together, are open to suspicion as to genuineness - Neh. viii, 9; Neh. x, 1; Neh. xii, 26. ③ Neh. found meagre population (Neh. vii, 4), while Ezra found the opposite (Ez. x, 1). ④ High-priest in time of Neh. was grandfather of High Priest in time of Ezra, and this confirmed by two Elephantine Papyri.

→ Conclusion is therefore that Neh. came in 444 and Ezra later in 397.

Nehemiah & His Work

^{-cup-beer - eunuch-}
Neh. - impt. pos. at court satrapaces I, went back to Jer. 444, with intention of rebuilding city walls to protect safety of people. Considerable party opposed this, notably priesthood, because didn't want to perform hostile act v. Samaritans. Other party was behind Neh. Sanballat, gov. of Samaria, objected to Neh., perhaps because he had plans to include Judea in his jurisdiction and Neh. blocked this aspiration. No proof of this, however. Also envy at Neh. for having been made governor.

Work of rebuilding successfully completed - Neh. remained for 12 years, returned to his royal master in 432 - came back again, after indeterminate time, to Jer., instituted religious reforms: cleansing of Temple chamber occupied by Samaritan Tobiah; tithes; Sabbath observance; prohibition of intermarriage.

Ezra & His Work

Came in 397, religious reformer, main objective to establish law of orthodox Baby. Jew. called great meeting to set before people the essence of the law. What exactly was read? Not Pentateuch - some say The Priestly Code, others Law of Holiness (Lev. 17-26).

Letter given Ezra by Artaxerxes (Ez. 7, 12-26) is based on fact ~~but~~ touched up by Chronicler.

Nehemiah & Ezra

1. Sources:
- a) Ezra Memoirs - vii, 27, 28, viii 1-34.
 - b) Rescript of Artaxerxes - E vii 12-26
 - c) Nehemiah Memoirs - i, 1 - vii, 73a; xi, 1-2; xiii 4-31
 - d) Temple Records - N. xii 1-26; E. iv 6-23; v 1-6, 15.
 - e.) Greek Ezra viii, 1 - ix 36 = Ezra vii-x
 - f.) Elephantine Papyri - 495 BC-400 BC
 - g.) Josephus - Ant. XI, iv, v
- 2.) Ezra-Nehemiah, or vice-versa?

Tradition puts E 457 and N 444.

Reasons vs. This - @ unlikely 2 leaders same

- time - small community (2) Just those passages where E, N mentioned together open to suspicion - N. viii, 9 - x, 1 - xii, 26. (3) N found *menz* pop. (vii, 4) - E found opposite (x, 1) - This possible if E came generation later. (4) High-Priest in time of N was grandfather of H-P in time of E - This confirmed by two Elephantine papyri. ⇒ Conclude that N came in 444 E in 397.

Nehemiah & His Work -

N cup-bearer & eunuch to Artaxerxes I - got permission

Boundaries of Judah - N. - Bethel
E. - Jericho
S. - Arubah
W. - Ashdod

3

to return + help Jerus. vs. effect. Jews in Jerus. who desired to appease Samaritans opposed building of city walls - this group priestly aristocracy. So N. worked secretly. This is beginning of struggle between orthodox particularists + universalists.

Sanballat, gov. of Samaria, hated N. because latter blocked former's aspirations to include Judah in Samaria. Most serious trouble came from Jews within, however, because San. could not openly defy N who was King's official. San. envious because N appointed gov. of Judah.

Wall finished, N. remained 12 years then returned

Very acute social consciousness - tried to level off rich & poor. ¹
Liberal program forerunner of pharisees - opp. aristocracy - Sadd.

to Artax. I. Came back again, after indeterminate time, to
Jeru., as religious reformer - objectives: cleansing of Temple
chamber occupied by Samaritan Tobiah; tithes (xiii 10-14);
Sabbath (xiii 15-22); mixed marriages (xiii 23-27). N does not
insist on divorcing foreign wives - but exacts promise that
sons & daughters in future will not be allowed to intermarry.
Record ceases abruptly - don't know where N. ended up.

(Time betw. E & N is blank - some retrogression)

Ezra & His Work - "priest & scribe"

Came in 397, having been given letter by King

* Ethnic delimitation common Oriental custom.
Also, intern. in higher classes undermined unity of state.

5

(cf. Sources b.) - based on fact but letter itself touched up.
Main objective to establish Law of orthodox Babyl. Judaism.
* Great polemics first vs. mixed marriages, esp. ^{proselyt} among higher classes. More strict than N-E asked for divorces (X, 16-19). Separatism was life-blood of Bab. Jews.
+ They tried to get Palestinian Jews to conform.

Most imp. work of E was promulgation of new Law, which had been under formulation by priestly and scribed men in Baby. Great meeting called to read the Law. What is this "book of Law of Moses"? Not

Pentateuch. Must have been something general (for audience was mixed) - most prominent things inculcated during Exile were Circumcision, Sabbath observance, Feast observance. * Also main stress of great assembly was explanation not the reading. Therefore, reading prob. consisted of extracts from Pent. (perhaps Priestly Code or Law of Holiness - Lev. 17-26), generally applicable, prob. concerning those additions of Exile which required explanation - because new meanings of these old subjects unfamiliar to people. If this Theory is correct - E was first to bring

fullness of Baby. Judaism to Palestine. Some details
 of this gathering to suggest precedents for later synagogue
 worship. Liturgical beginnings were in the Exile - esp. reading
 of the Law ^{N. ch 8} (v.1) (v.4) talks about standing on pulpit. (v.5) people
 stood for reading of Law. Thus Ezra may have
 been first to introduce new form of worship to
 Palest. Jews.

Antiochus II Epiphanes + the Jews

Ant. III beat Egypt at Battle of Panium 198 BC and Palestine became definitely Seleucid, but was defeated by new power - Roman - at Magnesia in 190. Young son Ant. taken to Rome as hostage. Ant. III (The Great) followed in 187 by son Seleucus IV who ruled 11 years then was murdered. Ant. younger brother of Seleucus came from Rome to be Ant IV. 175 BC

Primary direct entry of Ant. II into Jewish life was his appointment (through bribery) of Jason, brother of Hrb Onias III to office while Onias was away.

Ant. wanted money to fight Egypt, build Temples, etc. - also wanted to spread Hellenism - and Jason was Hellenist. So bride was taken. Orthodox Jews resisted this kingly interference into divine position. This clash bore fruit later. - Jason sought to please Ant^{or} by spreading Hellenism - sent gifts to games of Heracles in Tyre.

After 4 years Jason was outbid by commander Menelaus + fled to Ammon. Orthodox resentment of M. who was not of H-P family + who instigated his brother

* Killed Jews who wouldn't fight on Sabbath.

2

Lysimachus to steal holy Temple vessels. Mob Killed Lys. but Men. hated more. Men. caused old H-P Darius III to be killed. Men. urged Ant to wipe out Judaism. Struggle came to look like civil war.

When Ant was in Egypt 169, Jason heard he was dead (false rumor), J. drove Men. out of Jerusalem. Ant. driven out of Egypt by Romans, returned in wrath, revenge^d self on Jers.^{*} Jason escaped. Garrison quartered in Acra.

Many reasons for Ant. interference in Jewish life - Hellenization and destruction of Judaism probably not

primary. Was question of political power. People refused to recognize Men. as H-P - This was abnegation of royal divine power - required punishment. Of course, matter became religious, when it was question of Jewish Law or Royal Will. Another theory is that when Ant. 10 suffered defeat in Egypt after Roman intervention - he sought to retrench internally - unify the Empire - this meant levelling off Jewish differences.

However Ant. did not begin until after the party of Jewish Hellenists did. In 1 Macc. i, 34-

"And they put there a sinful nation, transgressors of the law, and they strengthened themselves therein."

The Syrian officials put the Hellenistic Jews into the citadel with the Syrian soldiers, and they attacked Jews going to Temple, etc. Later in v. 41 ff. is mentioned that Antiochus assailed religion of Jews. - Then he did so fanatically.

Erected Zeus in Temple in 168 - prohibited every Jewish practice on pain of death - possession of Torah was death. Much heroism - Hannah, Eleazar. Book of Daniel appeared to give courage. Finally Revolt in Media - Maccabees.

Two victories in first year of Judas' leadership, 166/5 vs. Appollonius whose sword he took and Seron at Bethoron. Ant. 10 did not consider revolt serious - went on Parthian campaign, left Regent Lysias to run the affair. Judas victorious over Gorgias in 164, then Syrians withdrew & Judas entered Jerusalem, had first Chanukah. Syrian garrison not conquered, however.

Reason Syrians withdrew was for Lysias to deal with Philip, a general of Ant. 10 whom latter had appointed regent over Ant. son, Ant. Eupator, when he died, 164.

Persian Empire

- 538-29 Cyrus - ^{Return of Jews} conquered Nabonides, last King of Babylon
 529-22 Cambyses - conquered Egypt
 522-486 Darius I - ^{Temple} murdered unpermitted brother of Cambyses - ^{Real} ~~conquered~~
 485-65 Xerxes (~~Artaxerxes~~) trouble with Greece
 464-24 Artaxerxes I ^{Neh.} trouble with Egypt, Greece & Syria

424-331 Next five Kings, empire rapidly disintegrated
 Alexander of Macedonia, 336
 Final battle in plain of Gaugamela (SE Nineveh) 331,
 surrender of Babylon. Body of last Darius found
 on road to Bactria, murdered, July 330.

FINIS

- Darius II - Elephantine
 Artaxerxes II - Ezra
 " III
 Darius III - Alex. the Great.

Rebuilding of Temple

Records in Haggai and Zechariah i-viii

Who built Temple? Term "remnant" used in reference to the returned exiles both by H & Z and The Chronicler. Term "people of the land" always used by Chronicler in reference to those left behind after the captivity. He represents them as (1) of mixed race, (2) holding impure Jewish faith, (3) being hostile to returned exiles. H & Z disagree with C on all 3 points. C makes the "remnant" the sole builders, whereas H & Z, more accurately, show that the building was begun by "people of the land" who were afterwards joined by the returned exiles.

Suggested historical reconstruction:

- (1) Both H & Z came from Babyl. Exile;
- (2) Temple was dilapidated though standing when exiles returned;
- (3) Altar had been used for sacrifices during whole period of exile;
- (4) Considerable Jewish pop. living in land during whole period.

After the Rebuilding

What happened between year of rebuilding (516) and appearance of Ezra & Nehemiah (444)? Source is Malachi and Isaiah 56-66. Returned exiles living amicably with those on land; there was little wealth among them, although inhabitants had some; Temple services continued. Gradually good influence of Zechariah waned; religious observance became formal & unreal; began to be oppression of poor by nouveau riche; corruption of justice, low morals became prevalent. Remained, however, faithful minority. Expectation of establishment of Messianic Kingdom under Davidic line vs. desire for theocracy. Latter won.

Herod (40-4 BC)

Jewish Encyclopedia.

Appointed prefect of Galilee by his father Antipater, procurator of Judea, aged 25.

Performed executions contrary to law of Sanhedrin, arraigned by and defied Sanhedrin. Thus openly identifying self with Romans. Appointed prefect of Coele-Syria by Sextus Caesar, gov. of Syria, and organized army to attack Jerusalem and chastise Sanhedrin, but dissuaded by father and brother Phasael.

Sextus Caesar assassinated, Cassius became gov. of Syria, Herod became his protégé also by collecting 100 talents tax in Galilee.

Herod's father killed in 43 by Malich - Herod took his place, killed Malich.

Antigonus, son of Aristobulus II, made attempt at sovereignty - Herod quelled revolt.

Herod acclaimed by old Hyrcanus II, given his granddaughter, Mariamne, daughter of Alexander and Alexandra.

When murderers of Caesar were defeated at Philippi (42) Jewish nobles went to the victor Antony to persuade him to displace Herod & Phasael but Herod bribed & flattered into the favor of Antony.

In 40 Antigonus proclaimed King of Palestine, Phasael was suicide, Herod fled to Alexandria, thence to Rome, ingratiated Octavianus, got self proclaimed King by Roman Senate.

In spring of 37, laid siege to Jerusalem, consummated marriage to Mariamne, repudiated first wife Doris, mother of Antipater. Jerusalem fell after several months. Fearful looting and murdering. Antigonus carried to Antioch & executed.

Herod inaugurated reign with acts of vengeance. 45 wealthy partisans of Antigonus killed and robbed; all Sanhedrin except Shemai & Abtalion were killed. Bitterest Hasmonaean enemy was mother-in-law Alexandra - objected to Herod's appointment of unknown Babylonian Hamael as High-Priest, wanted office for son Aristobulus, complained to Cleopatra, Herod gave in and 16 year old brother-in-law Aristobulus appointed in 35 - but at first became fearful of popularity of this potential rival and killed him in pool.

Executed his uncle Joseph, because suspected him of adultery with Mariamne, suspicions being aroused by his sister Salome, who was jealous of Mariamne.

In Civil War (32) between Antony & Octavianus, Herod's old protector Ant. was defeated - so Herod made peace with Oct. in 30, so well that Oct. gave him back Jericho and other towns. Executed old Hyrcanus as nearest rival.

Mariamne executed in 29 on old charge of adultery, then Herod very remorseful, fell ill in Sep Samaria - rumor of his death circulated in Jerusalem. Alexandra tried to stir up revolt against him - he heard of it - returned and had her executed (28). Costobanus, jealous Hasmonaean, married Salome, sister of Herod, then was put to death. Thus all rivals removed except daughter of Antigonus.

Then Herod entered period of prosperity and public works. Most magnificent work was restoration of Temple - its beauty became proverbial.

Pious Jews considered Herod as bad as Antiochus Epiphanes - in regard to his Hellenization. But Herod wanted approval of pagans more than of Jews - appointed Greeks to all important positions. Only once did Herod do anything for the people - in famine of 24-23, he sold his silver plate, bought corn in Egypt, distributed it free.

Two sons of executed Mariamne, Alexander and Aristobulus, returned from Rome in 17 where they had been educated. They were well liked by people of Jerusalem - but Salome plotted against them, although Aristob. had become her son-in-law by marrying her daughter Berenice. Antipater, son of Doris, first wife of Herod, given high position at court to balance power of two brothers. Trouble constantly between them - Herod finally strangled his own two sons in 6.

Antipater's schemes to get the throne soon came out - Herod brought him to trial before Varus, governor of Syria, then asked Augustus to execute him.

Meanwhile Herod attacked by incurable disease (syphilis?) became more cruel, ordered that on his death, the most famous men in the land, whom he had imprisoned, were to be killed, so there would be a day of mourning. In delirium, tried to kill self, then ordered Antipater's execution who tried to bite self free upon hearing false report of Herod's death.

Five days after execution of Antipater, Herod died - leaving throne to son Archelaus - great funeral - day of death marked in Jewish calendar as festival.

Chap. 26 - Jews of the Dispersion during Roman Period.

Three most imp. places: Alexandria

Rome

Babylonia

- 1.) Jews of Alexandria hated because of favor shown to them by Rome. When Herod Agrippa was in Alexandria, there was severe outbreak, but Jews avenged through Agrippa's friendship with Caligula. Flaccus the governor of Alexandria, great anti-Semite, recalled & executed. Later Jews took revenge by attacking Greeks.

Under Claudius, the rights were confirmed - Agrippa also friendly with Claudius.

During reign of Nero in 66, terrible massacre & nothing further recorded for a generation.

Organization of community: a) special quarter in city but not restricted, b) many synagogues, c) autonomous civil community headed by a Gerousiarch who presided over council of elders. Enjoyed same civil rights as other citizens.

- 2.) First reference to Jews in Rome is in time of Pompey, but probably there earlier. Tiberius (19 AD) banished Jews, but later allowed to return. Romans disliked Jews as did Alexandrians. From inscriptions in cemeteries & catacombs known that number of independently organized communities in Rome each under separate Gerousia.

- 3.) Jews of Eastern Dispersion widely scattered. Most imp. settlements in Neharden and Hissibis, both on Euphrates. Eastern Jews rigid adhered to law. Jews disliked here too - severe riots in Neharden. Later Babylonia became imp. cultural centre. Numerous settlements in Asia Minor, many adopted Greco-Oriental cults.

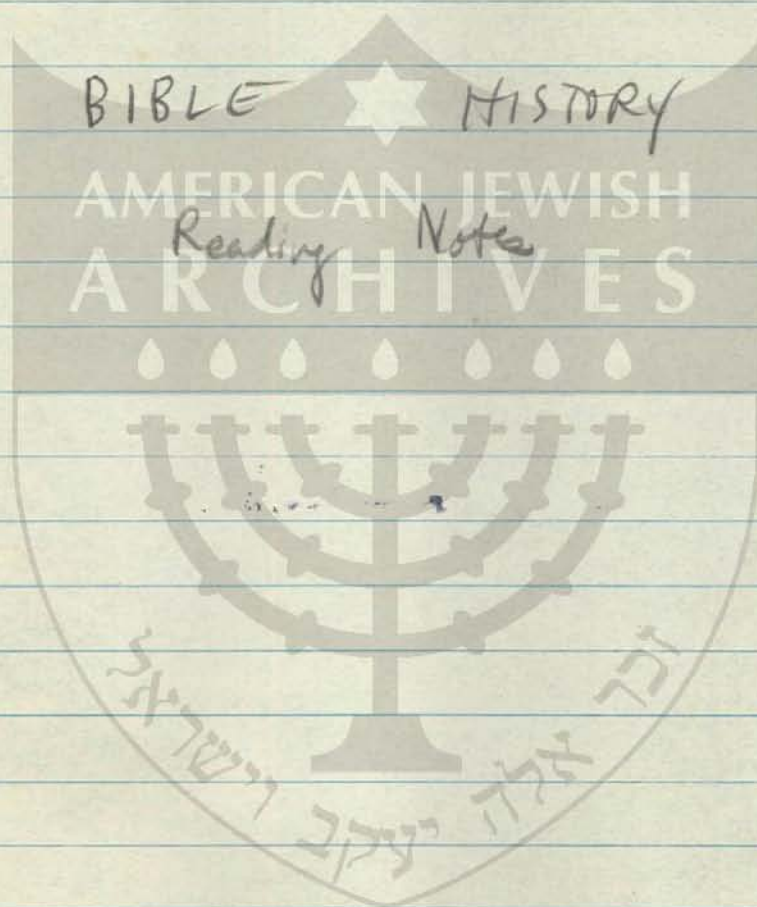
Chap. 27 - From Death of Agrippa I to Outbreak of Jewish War

On death of Agrippa I, Claudius thought to place his son Agrippa on Thron, but decided to place Judea under procurators. Soon Agrippa II received certain lands to rule however, + certain power in Jerusalem. Continued growth of Jewish exclusiveness caused estrangements. Various procurators confronted with grave difficulties ① Traditional reciprocal dislike of Jews & Gentiles ② increasing lawlessness in land ③ religious fanaticism of Pharisees ④ fierce opposition of Zealots. Procurators not ideal rulers, but conditions didn't make things easier. In rule of Felix and Festus things got worse - climax reached under Florus. War was inevitable by now, but Florus brought it to head by demanding 17 talents from Temple Treasury. This was trivial and meaningless per se, but it ignited the blaze.

Chap. 28 - The Jewish War.

Florus' demand refused, he came to Jerusalem with military to enforce payment. Banned by populace, feeling inflamed - his force insufficient, so he retired to Caesarea.

Meanwhile Zealots gained upper hand in Jerusalem. Both Pharisees & Sadd. begged Agrippa II to quell the uprising. He responded at once, sent troops, but rebels too strong. When news of revolt in Jerusalem leaked out, Jews in many Syrian cities were attacked by Gentiles.



The Maccabean Revolt

Chap. 16

- Causes: ① existence of Hellenizing party among Jews
- ② conflict between Onias & Tobias
- ③ direct entry of Ant. Epr. into Jewish affairs.

Orthodox Jews tried to drive out of High-Priesthood Menelaus, who had been appointed by Ant. in place of Jason.

Hellenistic Jews encouraged Ant. in his attempt to stamp out Judaism. Thus revolt largely due to alliance between Ant. & the Hell. Jews & orthodox Jews.

Chap. 17 - Leadership of Judas 166 - April 160

- ① Success against Apollonius & Lysias
- ② Three generals Ptolemy, Nicomachus and Gorgias also defeated.
- ③ Judas cleansed Temple, occupied Jerusalem (except for Akra) - Dec. 164. Religious freedom.
- ④ Lysias, Syrian regent, prepared to besiege Jer. - suddenly recalled to Antioch (due to appearance of rival claimant for regency, Philip) - made honorable peace with Judas. Political freedom.
- ⑤ Judas made treaty with Rome, while two Syrian claimants were fighting.
- ⑥ Macc. refused to recognize Altimus, leader of pro-Syrian Hellenistic Jews, as High Priest. A. called on Demetrius of Syria for help.
- ⑦ Bacchides, Syrian general, sent to help Altimus, left his soldiers & self returned to Antioch.
- ⑧ Altimus called again, Nicomachus was sent, battle at Elasa, March 160, Nicomachus killed - not a help.
- ⑨ Larger force sent under Bacchides, battle at Elasa (site unknown), Judas killed - April 160.

Chap. 18 - Leadership of Jonathan 160 - 141

- ① Bacchides ruled country, supported by H.P. Altimus and Hellenistic Jews.
- ② Altimus died, Bacchides returned to Antioch, guerrilla warfare broke out for two years.
- ③ Bacchides recalled, made peace with Jonathan, left him alone for 5 years, Hell. Jews lost power.
- ④ Demetrius, King of Syria, asked Jonathan for help against rival claimant Alexander Balas.
- ⑤ Balas bid for Jonathan's friendship by appointing him H.P.
- ⑥ Struggle lasted 2 years, Demetrius killed in 150, Balas undisputed ruler. Jonathan ruled peacefully for 3 years.
- ⑦ Demetrius son came home, appeared, Jonathan supported Balas, Demetrius sent Apollonius vs. Jon.
- ⑧ Jon. defeated App. - rewarded by Balas with gift of territory of Ekron.
- ⑨ Balas killed, Demetrius II undisputed King, became friend of Jon., confirmed him as H.P., freed Judea from all tribute.
- ⑩ Infant son of Balas raised by Tryphon, military adventurer, as claimant. Jon. supported Dem. at first then switched allegiance to Tryphon. Dem. attempts at revenge unsuccessful.
- ⑪ Tryphon led army vs. Jon. because suspicious of his power, then feigned friendship when saw Jon. strength, then betrayed and murdered Jon. Next successor was Simon.

Bentrich

Reason for a-S is separation of Jews

Stories just professional a-S

In alex, battle of books:

Manetho 3rd C BC - origin of Jews as before

Posidonius + others - Stories - 1st C BC

Apion + Chaeremon - Stories - 1st C AD

Horace + Ovid in Rome

Martial + Juvenal - satirical rebell poets

Contra Apion

1. to uphold antiquity + origin of Jews indigenous
2. to disprove charges levelled vs. Jewish religion, esp. by Apion

Summary of principles of Judaism at end

"Moses did not make religion a part of virtue but ordained other virtues to be a part of religion"

Bible

Feb. 11, 1941

Marcus suffered great emotional stress when reading last chapter of Lodge's last novel - was unable to continue. (?)

E.g. one of "wisdom books". p^{h} may mean ability to obtain oracle through religious or miraculous means. p^{h} is something like p^{h} . Later after time of David & Solomon, p^{h} of Solomon was considered different from that of p^{h} 32 and p^{h} (I Kings). Some striking parallels with Egyptian wisdom books (chaps. 22, 23 Proverbs - kind translations). Thus influence of E. undeniable. Before discovery of E. books, scholars tried to trace any possible Greek influence. The phrase p^{h} p^{h} thought to be Greek, but might be Egp. as well.

Not all wisdom books use same literary form - Job is dialogue; Proverbs is maxims on homely subjects; Koheleth like proverbs contains advice, but is more unified and authoritative, has power of direct address. In ch. 8, 9 of Prov. p^{h} is given form of attribute of God, his daughter - myths take this idea of Sophia and develop the logos as the relationship of Sophia with God. Other form is that p^{h} is identified with p^{h} , and gradually p^{h} takes on hypostatization and becomes all-important as a means of obtaining p^{h} and also communicating with God. Greek stories used to freshen diatribes, and Koheleth is simply an early sermon.

Nothing particularly new, except that this perspective is not a Rabbinic point of view. Thus some hesitation about inclusion in canon.

Bible

Meaning of name קָהָן - Preacher. But why feminine? Few other instances of the "office of calling together" being transferred to the man who held the office, the Preacher. This is traditional explan. but unsatisfactory to Marcus. He says it is abstract noun, not from usual meaning of קָהָן , but another meaning supported by passage in Jeremiah + related Arabic + Syriac roots, namely - "admonition" or "rebuke"; and later this word was misunderstood as a proper name. Greek name is also traditional - i.e. ecclesia from ἐκκλησία (assuming קָהָן to mean "assembly").

Boatley (except for v.1 drawings)

1.2 $\oint \vec{a} \cdot \vec{b}$ - construct form should be $\oint \vec{a} \cdot \vec{b}$ - but this is Aramaic word. Many Aramaic in book. Leads to belief that it was written later when Aramaic was popular.

1. > Three keynote words - $\int \dot{\alpha} \dot{\alpha}$, $\int \dot{N} \dot{\alpha}$ (hard labor of doubtful reward), $\int \dot{\alpha} \dot{\alpha}$ (what's the $\dot{\alpha}$?)

GAB > $\lambda \lambda \lambda$ - reflection of Greek idiom; Hebrew would be $\beta' \alpha \beta$ > $\lambda \lambda \lambda$. But also may reflect ~~Greek~~ Egyptian idiom as well.

1:4 Transitoriness of human life; vs. immutability of earth.

1.5 Pa^{ic} (?) - desire, aspire (breath) Change Pa^{ic} from under eye to Pa^{ic}
change Pa^{ic} to Pa^{ic}

1.6 N₂O₂ 1/2 N₂O Sol - is later prosaic addition to explain earlier poetic part of verse.

1.2 brooks continue - there is eternal recurrence.

1:8 p'st - lead to weariness

18. 8.20.15 - why does man continue to see & hear when it's all the same?

Foolish to hope that man can say or do anything new.

1:9 - Famous.

1:10 - Don't get excited about anything seemingly new, it probably existed before.

1:11 - $\text{וְכָל הָאֲדָמָה} \text{ / } \text{וְהָאֲדָמָה}$ ⁽²⁾ - even though they come last. Each generation forgets what has gone before.

1:12 - וְהָאֲדָמָה - probably later addition

1:13 - וְהָאֲדָמָה - Koheleth uses noun with cognate verb and vice-versa.
means "business or matter" and hence וְהָאֲדָמָה - must mean "to concern self with"
Cannot mean "to oppress".

1:14 וְהָאֲדָמָה ⁽²⁾ - pasturing of a feeding on the wind. Stamm. form.

1:16 וְהָאֲדָמָה וְהָאֲדָמָה - this formula suggests Egyptian influence, for almost similar phrasing is found
 וְהָאֲדָמָה - over Jerusalem, i.e. any previous ruler of Jerusalem.
 וְהָאֲדָמָה - heart as seat of knowledge, not brain
 וְהָאֲדָמָה - no actual difference, synonymous

1:17 וְהָאֲדָמָה וְהָאֲדָמָה - וְהָאֲדָמָה are the objects of what he set his heart to know (וְהָאֲדָמָה) and second pair of objects is וְהָאֲדָמָה וְהָאֲדָמָה .

וְהָאֲדָמָה וְהָאֲדָמָה - a vain thought. Thus there is a difference between wisdom & folly, but relatively not a very great difference.

1:18

The more you know the more vexation you have. Increase of knowledge brings increase of trouble.

2:

2:1

וְלִבָּא וְלִבָּא - and examine well-being (in general)

This also was vanity

2:2

That which produces פְּלוֹנֶה - namely, pleasure

וְעֹס - produce

2:3

וְיָחַד - to explore, investigate

וְלִבָּא - to amuse, attract

וְיָחַד is a disguise of some word which should be parallel to פְּלוֹנֶה. However, it's possible to diverge from laws of parallelism. Thus, here, when he set out to try good living, still he did it with וְיָחַד - it was a deliberate scientific experiment to test the value of loose living.

וְיָחַד - to come into contact with.

וְעֹס - refers to men, not to pleasure (וְעֹס) and פְּלוֹנֶה means to spend time, and the object of פְּלוֹנֶה is פְּלוֹנֶה וְעֹס וְיָחַד

2:4

וְעֹס וְיָחַד - reference prob. to Solomon

2:5

וְעֹס - Persian loan word

originally meant a hunting-park
Arabs took it over to mean a park
Hebrews took it over for Gan Eden and called it Paradise. This word came into popular usage through LXX.

וְעֹס וְיָחַד - one of many frequent allusions to Gen. 1-4.

2:6

וְעֹס וְיָחַד - These were fools traditionally associated with Solomon.

2:7

וְעֹס וְיָחַד - Those slaves born in the house (נְעָמִי), not bought

2:8

'לדב - later addition, Aramaean.

לדב'ל' should be לדב'ל' to be parallel with לדב'ל'

'לדב - acquired

לדב'ל' - sexual pleasures

לדב'ל' לדב'ל' mistaken repetition of לדב'ל'; or might mean "indeed".

2:9

לדב'ל' לדב'ל' - parallel to לדב'ל' לדב'ל' in v. 3

2:10

לדב'ל' לדב'ל' - is a "from" ? or "more than" ?

2:11

לדב'ל' לדב'ל' = לדב'ל' לדב'ל'

לדב'ל' is clause of result.

2:12

לדב'ל' necessary before לדב'ל' לדב'ל'.

לדב'ל' לדב'ל' insert לדב'ל'

לדב'ל' should be לדב'ל' - "after me". omit לדב'ל'

2:13

Admits of advantage of wisdom over folly - but only difference is as that of day to night. Wise men & fools have same end.

2:14

לדב'ל' has eyes, לדב'ל' walks in darkness - but whatever happens to one happens to other.

לדב'ל' - originally refers to fat over the kidneys, meant fathead, gradually means thick, dumb, foolish, - This is indicative of manner in which concrete becomes abstract and vice versa.

לדב'ל' is emphatic, not that "I also" knew along with others.

2:15

לדב'ל' לדב'ל' - emphatic comparative. Much wiser than fool.

2:16 $\text{p}^{\text{m}}\text{d}$ - ^{memory} of the wise man
 $\text{d}^{\text{m}}\text{d}^{\text{m}}$ - respecting that which came before, in future time all
 will be forgotten.
 $\text{p}^{\text{m}}\text{d}$ - I realized how

2:17 I hated Life.

2:18 $\text{d}^{\text{m}}\text{d}^{\text{m}}$ m^{m} in a lifetime, temporal
 that which is slave (Egyptic idiom not Greek)

2:20 I went ground and was discouraged

2:21 $\text{p}^{\text{m}}\text{d}$ - ability, the right way

2:22 $\text{d}^{\text{m}}\text{d}$ - remains

$\text{p}^{\text{m}}\text{d}$ - p^{m} (will, intention, desire)

2:23 $\text{d}^{\text{m}}\text{d}$ - vexation

Things also at night about his $\text{p}^{\text{m}}\text{d}$. This is all nonsense,
 because people shouldn't get too excited or overworked. The world goes on
 according to a plan - and don't lay too much emphasis on our activity, it
 doesn't really amount to very much. Take it easy. Compared to Rabbini
 theory - which is positive & firm & calls for each man to do his job, for which
 he has some free will - Koheleth is ~~for~~ negative and uncertain. Thus
 question about canonizing it.

2:24 $\text{p}^{\text{m}}\text{d}$ m^{m} $\text{d}^{\text{m}}\text{d}$ - treat himself to a good time.

should read possibly $\text{d}^{\text{m}}\text{d}$ $\text{d}^{\text{m}}\text{d}$ - there is nothing better
 than eating & drinking

2:24 God has permitted this good time.

2:25 JAH should be LAD (God's permission)

2:26 God gives JAHG, LAD, JAD to the man who is pleasing
God makes the wicked surrender their things to the good man.

This is Origen's emendation, trying to rationalize and console.
The text has been tampered with - Kabeleh probably said the opposite
of what is written here.

3:1 JAH - Aramaic word } used synonymously, esp. in poetry.
LAD - Hebrew .. }

3:2 JAD - lit. "to bear" - poet. "to be born"

3:4 JAD - to mourn

Detailed list comparable to Stoics - yet not necessarily because such
lists are general. No sequence of events in list.

3:5 ① Throw stones at graves, or graves ② Sexual meaning ③ Execution by stoning
Targum interprets as gathering stones for building, clearing ground, etc.
JAD - to fold arms & be lazy - or, more probably, to embrace.

3:6 Seeking & losing (property).

1-8 list of most common activities of man in contrasting pairs.

Then he says JAD - and this indicates that there's no
sense worrying because there's a set order predestined. There is
sense of balance or compensation.

3:9

1/10 → 1/105 - translate both as "trouble"

3:11

1/10 - "eternity", a *hee* (without var) "hidden", hence "ignorance"
In Arabic 1/10 means "to understand" - which is just the opposite.

1/105 - Marcus Thinks means "infinite", which adds to man's
feeling of insignificance. Sense of infinite is bewildering.

Probably meant to Kofeleth what "Unknowable or Incomprehensible" meant to H. G. G. G.
G. G. G. says "moldy things" which obscures man from knowing God's works.

3:12

1/10 - "what?" in all attempts of man to understand, perhaps.
1/105 - not "to prosper", but "to have good time" as parallel
to *1/105* - yet Greek idiom means "to do well",
so this can't be Greek idiom.

3:14

1/105/10 - also refers to Torah in Deut. - not to be added to
a subtracted from.

1/105 - not "to fear" as much as "to reverse" (which comes
from Latin root "to fear"), originally did mean fear, but
came to mean "awe", etc. This is G.F. Moore's belief.

3:15

1/105 1/105 1/105 - God seeks again that which has passed
away - there is nothing new. Motif.

3:16

New section

1/105 1/105 - any place where justice could be expected. Court, market-
place, gate of city, etc.

3:17

1/105 1/105 1/105 - read 1/10 instead of 1/10, but
this unlikely.

Lectio difficilior - if there is obscure reading which you are tempted to emend by a simple reading, the obscure reading is more probably correct.

עֲשֵׂה - "activity"

→ עֲשֵׂה - all that is done there in the world - connected with עֲשֵׂה עֲשֵׂה

3:18

{ עֲשֵׂה עֲשֵׂה - ditto-graph - after - עֲשֵׂה עֲשֵׂה } or else, both words may be emendation
עֲשֵׂה עֲשֵׂה - simply an emphatic pronoun.

עֲשֵׂה עֲשֵׂה - inf.

עֲשֵׂה עֲשֵׂה - that they may see

} awkward syntax. Prob. non-Heb. idiom being translated literally into Hebrew, hence awkward.

No ultimate difference between fate of man & beast.

3:19

עֲשֵׂה עֲשֵׂה - fate

עֲשֵׂה עֲשֵׂה עֲשֵׂה - one breath to all, "anima" - physical sense.

all Kohleth
3:20 "Almost a commentary on Genesis story, esp. 3:19.

3:21

עֲשֵׂה עֲשֵׂה - who knows (whether)

עֲשֵׂה עֲשֵׂה - spirit of man supposed to fly up, when body died, but who knows?

Egyptian mythology { Ka - strength, genius, spirit of man alive (shape of man's outstretched arm)
Ba - spirit which lives after his death (shape of bird)

3:22

man should accept quietly the ordained order.

Perhaps forerunner of עֲשֵׂה עֲשֵׂה who have fun + don't worry about things.

Doesn't mean to throw everything off and become licentious - but means to live quietly + fully, without worrying, because God is running the show.

4:1 2'10'10'1 3'10'10'1 - I reflected, looked again.
 10'10'10'1 - would mean "those who are oppressed", but context calls
 for "acts of oppression"
 10'10'10'1 - repeated - parallelism.
 3'10'10'1 = 3'10'10'1 (power in the hand of the oppressors)

4:2 Dead who are dead and living who live - emphatic
 10'10'10'1 - should be 10'10'10'1 (Rich) or 10'10'10'1.
 As stands now it is (10'10'10'1).

4:4 10'10'10'1 - competition, rivalry

4:5 10'10'10'1 - almost like 10'10'10'1 or 10'10'10'1

4:6 10'10'10'1 - out of place, gloss

4:4-6 if this were 'Ser', these could be considered 3 separate verses, ^{but} ~~and~~
 because they are ^{probably} connected. v.4 shows man who works furiously,
 v.5 shows fool who does nothing, v.6 shows man who works in
 moderation. This last is the V. Thus v.5 may not be gloss, as
 first considered.

4:8 Refers to miser who deprives self of good-time - has no family - why
 does he strive so hard? Also is a dig at people who go off
 and hide from all society.

4:9 10'10'10'1 - "where there is enough, etc." - "in the case of whom" Relative
 instead of
 consecutive

4:9-12 supposed to be glossed proverbs because they are so obvious

4:12

לְהַגִּיד לְכָל הָעָם כִּי עָלָה הַמַּלְכוּת

{ 338 #
338 #
338 #

4:13# "stinker" from here on - Targum tells it to mean Abraham and
 Nimrod - other pairs of 30's supplanting a 70's. Or may
 be simply general statement. Wise poor youth is better than old
 foolish King (12) Then there's an example of a youth who came out of
 prison to become King even though he was born in poverty (11). ^{Perhaps Joseph}
 It may be that a second youth can arise to supplant the first
 on the basis of the first youth who arose - destiny can reverse itself (15)
 Earlier people who were without number seem to have been pleased
 with him, but the later generations were displeased (16)

General picture of King, wise in youth, foolish in old age,
 replaced by poor youth, who in turn can be followed by another when
 he becomes old & foolish, and when the people, who had previously
 been satisfied, no longer rejoiced in him. This is diagram
 of rise & fall of King or of human characteristics, no matter of fact.

Marcus - King is unhappy, ^{it's the nature of his kingship} (doesn't refer to poor
 boy in v. 13 - he is forgotten after that verse), and also because
 he loses his popularity. So this is vanity and it is better to be
 a poor boy instead of a King

4:17

וְלֹא - to obey, or hearken

^{xxx}
 better to obey, than for the fools to give sacrifice.

וְלֹא - with the result that they do evil (because they don't understand)

This is K's advice as to sensible conduct in religion, just
 as he had previous advice for wisdom & for King.

5:1

גַּלְגַּלִּי - somewhat in Hebrew idiom.

5:2

if folly resides in multitude of words (v.1),
then foolishness (פִּלְסוֹן - not dream) resides in multitude of business
- פִּלְסוֹן means all kinds of idleness, impracticality in contrast to reality.

5:3

פְּדוֹס - people who make error irresponsibly

5:5

גִּלְגָּל - either means God self, or might mean priest, or 'gla'?

5:6

insert after וְכֵן, the word פְּדוֹס, in accordance with v.2
מְדַבֵּר - illusion, vanity
Chaotic order א:8-8:4

וְכֵן פְּדוֹס(2) פְּדוֹס: מְדַבֵּר פְּדוֹס וְכֵן

5:7

דָּבָר - thing, matter

דָּבָר - high official; one watches over another - goes down line exploit
man below.

פְּדוֹס - King or more like, God.

פְּדוֹס דָּבָר change

5:8

King over agricultural country

326J 236 - metaphor: cultivated land is one which has
already been exploited. Better to have only one exploiter, if you must
have this graft, rather than whole bureaucracy.

5:9

וְכֵן מֵדָה - and doesn't have enough money (mere accumulation ^{cheap} ^{hand} ^{discovery} ^{function})

וְכֵן מֵדָה - no use, no enjoyment.

מֵדָה - either drop & (prob. dittography) or change to מֵדָה.

5:10

מֵדָה - parasites, spongers.

מֵדָה - satisfaction of looking at it

5:11

מֵדָה - not necessarily Greek idiom, but could use this term
metaphorically in Hebrew.

מֵדָה - satiety

5:12

מֵדָה מֵדָה, מֵדָה מֵדָה - wealth which is stored up, is given to its owner

5:14 omik 13:2 7d'e

5:15 100 - 5 = 100

5:16 1'dn = read 1'dn

5:17 216 5k - break punctuation

2216 1/100 - to have some enjoyment

100 1/100 - fate, predetermination

5:18 100 2 100 25 - parallel to 100 1/100 2 100 25

100 25 - to make lawful, not to improve

5:19 2222 - for long

100 100 - occupies him, keeps him busy

6:1 222 - frequently happens to a man.

6:2 200 - to deprive self

6:3 pk - even if
here living is nothing without 2216. Even if he has good burial, it
still doesn't mean he's had a good life.

222 - abortion, still-born.

6:4 k2 - refers to 222.

6:5 222 222 100 - more contentment of 222 than other man. Better not to be born.

6:6 Two concepts in this verse - about long life without enjoyment; about fate
destining everyone to same place. Can stretch a connection, if you want.

6:8 2315 100 222 what advantage has the man who
knows how to conduct self (hence, a successful
man) over the poor man?

6:9 222 - vain, foolish desire.

6:10 Man vs. Fate

cf. p316, 112 201c - change punishment. p31c subject of 21st. 1st

→ me too! (Man who accepts predestination doesn't sit back & fold hands. ^{interesting paradox.} man not able to contend with that which is stronger than he.)

6:12

23 > p316 - spend (his life) like a shadow - Egyptianism

7:1 Just as good name is better than good oil, so death better than life. (cf. Hagadah on rejoicing at death instead cf. v. 8)

7:2

1A' - grieve, should keep in mind (26)

man goes to house of mourning - means he's thinking of death. This is better than silly frivolity - ~~the~~ enjoyment not reasonable, is disapproved, but not honest, balanced enjoyment. That's OK.

8:4 wise man may be found in mourning - and fool may be found in place of enjoyment.

7:6

after v. 6 use following order:
v. 11, 12, 7, 8, 1, 10

7:11 21N-p3 read 21N-N (than an inheritance)

7:12 advantage of knowledge (is that) wisdom preserves its possessor. ^{Better Than} 202

7:7 Act of oppression can make a fool of a wise man, just as bribes can destroy the mind. Fool here means impious and criminal, degenerated.

7:8 Just as the end of a thing is better than the beginning, so ^{humility} 21K is better than ^{intelligent} 21K haughty 21K characteristics. (cf. form of v. 1) ^{FE} 21K and 21E not exactly contrasting, but each has implications ^{which is chosen by} 21K

7:9 Same idea as v. 8. 217-21E leads to 202, and this is bad 202 - vexation

7:10

21N - expression of wondrous admiration

This also advocates 217 21K - don't be impatient with present day, wait and see how today turns out - don't always be saying that earlier day were best.

7:13 Who can change God's actions?

7:14 ^{2N16N} - sometimes read ^{p1N}
^{1'5N16} means in the future.

7:15 He has seen both evil + goodness - knows that ~~as~~ in extremes everything is bad. ~~There is evil in too much piety.~~ But job is hinted at here - righteous is destroyed, evil man lengthens days. Can't control (v. 13), can only submit.

7:16 Don't be too righteous - don't even try - because nobody can be perfect. Don't act like a ^{p1N} lest you be destroyed. Don't be a ²²²² ^{p33} - this is morbid righteousness which leads to disillusion if there is failure. Don't shoot at too high, deals.

7:15-17
⑥ Righteous man may be destroyed in spite of his piety, also evil may prosper
⑦ Don't try to be over-righteous.
⑧ Don't be over-wicked ⁵⁰⁰ (criminal + stupid)

7:18 ²⁵ can refer to the admonitions themselves instead of to good and evil, but I don't think so. ^{25N} ²⁵² might refer to good man + evil man. Really pious man will avoid both things, will be guiltless.

7:19 ^{p'16} - rulers, elders
^{2N2N} - implies religious knowledge = ^{221N} or ^{p'N16} ^{1N21}, is protection against political rulers of city. Subject vs. ruler - defend rather than rule

7:21 Also ruler should not pay too much attention to what servants say, but should depend on fear of god. Ruler vs. subject

7:24 refers to ^{2N2N}

7:25 ^{1N16} - infamy, guilt

7:26 Has been talking about ^{2N2N} in relation to material prosperity, then in regard to politics, then in regard to sexual morality.

7:28 Must insert that he didn't find a single man or woman in a 1000.

8:1 Who is wise enough to really get to know man? None.

8:2 'Kc - read instead He, or 'Kc, or may be dittography from preceding word in v.1, or may be a verb winning ('Kc).

1123 'Kl - in the manner of. whole second half of v. Chasidic gloss.

8:3 3100 'Kc - don't resist the King if he tells you to do a
63 223

8:4 'Kc 'Kl 'Kl - Jt uses this phrase in referring to God. ^{This shows power of defot?}

8:5 'Kc 'Kl 'Kl - Hendiadys (one through two) instead of a noun and a genitive, use two nouns. Should be read as a construct.

8:6 'Kc - manner, i.e. place - e.g. time and place.

Begin to tell King how he should act toward his subjects. Even King's power can't control everything.

8:8 both 117 'Kc - either wind or spirit - M. thinks wind - ^{Can't have two separate meanings in same phrase.}
1100 'Kc of King does not extend to material phenomenon.

8:9 'Kc 'Kl - just as there is no release from war, so wickedness will not allow its practitioner to escape. This is curb on tyrannical power of King.

8:9 The harm refers either to person who is subject of King, or else can react back to the doer of the harm himself.

8:10 'Kc 'Kl 'Kl - temple, synagogue?
100 'Kc - to do righteously

He's complaining about the wicked who are praised in the city for making visits to the Temple - he says this pious hypocrisy is vanity.

Must change 'Kc 'Kl to 'Kc 'Kl - draw near.
100 'Kc - disappointment, futility - yet man must continue to play ^{his} part

8:11 'Kc - retribution, requital, recompense. ^{There is no speedy retribution for evil.}

8:11 פֶּן־יִפְּזֹז ?

8:12 וְהֵם - that they should fear Him, not which

8:13 change Attach from פֶּן־ to previous word פֶּן־
"Like a shadow is he who does not fear God."

8:17 לִבְנוֹת - maybe Hellenism, meaning to investigate, or find out.
וְהָיָה - however much.

9:1 פֶּן־יִפְּזֹז - to sift out, clarify, explain. very unusual form.

פֶּן־יִפְּזֹז - their deeds - Aramaism.

פֶּן־יִפְּזֹז - the past is before you, you can see it. The future is behind you.

9:2 change פֶּן־ to וְהָיָה and tack it to end of v. 1.

9:3 וְהָיָה - fate

9:4 change to וְהָיָה - וְהָיָה should be וְהָיָה (bound, tied to)

9:5 וְהָיָה - reward

9:6 emotions of lead

9:7 וְהָיָה - decided upon

9:9 פֶּן־יִפְּזֹז - your disappointing life, your ephemeral life.
פֶּן־יִפְּזֹז - your lot, fate, intention, direction

9:10 Good to memorize

Dominant theme

9:11 Than not the determinant but God - even hard work cannot change the course of things. Only reason for person to keep going in happy normal way is an "affirmative life philosophy" - as opposed to Chinese negation, for example. Optimism because he says life is better than death, esp. if viewed with proper perspective of what are its limitations.

9:13 25-PE = here, another example (which I saw),
2N2N = wisdom (tried to cover over, mutually) considered to be
great thing in human affairs. later changed this point of view.

9:14 - no exact historical incident referred to.

9:15 - p2N / 2ON E/C - a man wise though poor
K12-2N - he would have saved the city, but no one
thought of (223) that poor man

9:16 - this v. bears it out - the 2ON 2N2N is not heeded.

9:17 - It's a shame that they are not heeded, because their words in quiet
are better than loud words shouted abroad.

10:1

this v. is continuation of v. 14 in ch. 9
2'2' - repetition of E'K2' - as disregard

one sin can destroy much good - v. 18
dead flies can stink up perfume - v. 19
little folly can outweigh great wisdom - v. 16

10:2 12N - prefer, righteous, etc. - all good attributes.

10:3 K12 200 - refers to self - 2N is describing its 200.

10:4 begins section of attitude toward ruler, etc.
p'K2N - mistakes, not necessarily moral errors.

10:5 2EEB - refers to mistakes in following v. 6

10:6 p'5'08 would seem to be antithetical to 200 - therefore must mean "wise" or
p'22 seems to be superfluous metrically, also according to sense

10:7 v. 6 and 7 deal with changes in political fortune which come about
as chance and flux. This is perhaps result of 2EEB in v. 5.
Is there any connection to v. 4? Perhaps the advice given in v. 4
applies to a man who has suffered such a change of fortune.
Don't despair or resign from job, but try, for example, to arrange the

will never
finish at this rate

manuscript
want to be
revised
further

math of the ruler (which may be the result of some $\pi/36$ $\pi/6$ in).
Thus, prob some connection between v. 4-7. v. 4 anticipates the
others.

10:8 Common folk proverb but does have connection with text, are applicable
to the political situation being described.

10:9 Same explanation as above

10:10, 11 Tough. 9) Some sort of warning that man who undertakes
dangerous work must be prepared for the hazards. [Talking to
someone who has fallen from favor: don't despair, person who intimated
against you (dig a pit) will be destroyed himself (bitten by snake).
If the King is dull and doesn't realize what's happening, just sit
tight and strengthen yourself (at $\pi/36$) and use wisdom and
understanding.]

1.) If your weapons are dull & you have to strike harder, why
try to use wisdom - that will make it easier.
reverse order - read v. 11 after v. 9, and end up with $\pi/36$ as
the effective agent, which will restore you to favor if you $\pi/36$.
all this is political wisdom.

10:12 $\pi/36$ and $\pi/36$ - parallel? latter is more serious mischief.

10:14 $\pi/36$ - moreover

10:15 different division of words

$\pi/36$ "in $\pi/36$ hrs

transfer second part of v. 15 to middle of v. 16, after $\pi/36$, who is too young to go to city himself.

10:17 $\pi/36$ $\pi/36$ - to be parallel to $\pi/36$ in v. 16, should be $\pi/36$, but if $\pi/36$ is
 $\pi/36$, vassal King, then $\pi/36$ $\pi/36$ would be a free King in contrast. If King is
 $\pi/36$, then he wouldn't be allowed to go to the (capital) city and phrase above would
be odd.

10:18 describes result of miracle in a state - uses metaphor of house

10:19 Dissolution or part of nobles.

10:20 How to behave in such a badly ruled state? Don't curse the King, or revile the rich - because the words will get out. No revolt.
2:06 - rich, almost used as a political term, a ruling class.

11:1 Marcus says take it literally - don't press it. I say it's acc.
In Egyptian - "to be on the water" means "to be in the loyal service of the King".
Thus to cast on water means to do a service.

11:3 be generous and overflowing like the clouds, don't be solitary like a tree which falls & dies alone.

11:4 ^{vacuum or} impractical person will never get anywhere.

11:5 no one understands workings of Providence.

11:6 (Don't be Freudian) {Talmud says, begot children from youth to old age} whether in or out of wedlock. {Actually refers to success.

11:7 $\Rightarrow$ good to be alive - nothing in the grave - while alive work hard & cheerfully.

11:8 לֹא יָדָע - The great nothingness, death.
Just mark out your life, leaving everything to God's hands, and enjoy life.

11:9 Motto for young. Impt. - expression of R's philosophy.
 לֹא יָדָע , לֹא יָדָע are

11:10 לֹא יָדָע - not vanity of wisdom - but ephemeral, quick-passing.
also good admonition.

12:1 לֹא יָדָע - God, wife, grave.

12:2 "Pathetic fallacy" - when man begins to fail, all nature begins to darken.

12:3 refers to various parts of body
 לֹא יָדָע - legs
 לֹא יָדָע - arms
 לֹא יָדָע - teeth
 לֹא יָדָע - eyes

12.4

p'13 - ears? life?

2216 - throat, voice (stomach?)

real words first become high & chill like bird, then low & weak.

12.5

while nature is flourishing, man is laid to rest? Illusion is lost. Very obscure.

12.6

various figures for severing of life

silver cord
golden bowlpitcher at the spring
bucket at the well

12.7

note of Genesis is provided.

12.8

Keynote - nothing is permanent.

12.9-and

is it disciples editing or later or still 13p, himself? Marcus thinks latter.

12.10

6
221 223 - words of value, substance, import

12.11

Tough. obscure illusion or mixed metaphor.

12.12

from K's disciple, perhaps Ben Sira himself - who went on to write another wisdom book.

12.13

Imitative 223 p/o - "whole duty of man" to observe the 13p

and this will result in normal, healthy, cheerful life.

God rules all - man not to concern self with destiny - life is gift of God
 + should be wholesome - because life is short & there is no life after death
 man should work hard and enjoy life - young man should be able to enjoy
 life and still sense that God is observing.

also few rules for conduct in state - but not many other rules or guides.

60/e = ^{tribal} (political) leader, ^{saviour} judge, and in Phoenician is comparable word.

They are not national leaders, but tribal - and there is attempt of editors to ascribe one judge to each tribe.

Judge supposed to follow Joshua, but not chronological. Chap. 2, v. 6 ff. follows from end of Joshua, but chap. 1 is later introduction. In Joshua, nation entered conquest of Canaan as a whole, while in Judges separate tribes each conquered territory.

Tell el-Amarna letters 1400-1350 - talks about Hebrew invading cities of Canaan

(S) Canaanites and (E) Amorites are me.

Hebrew is a Canaanite language - taken over from the conquered people. Isaiah, chap. 19, tells this.

1:4 300 - Perizites - the fence dwellers, i.e. in villages, open towns, unfortified.

1:5 Bezek mentioned in Samuel. Two ^{such} places - one near Shechem and other more southerly near ^{Jerusalem}. Adoni Bezek called Adoni Zedek in Joshua - latter more likely, because it fits into pattern of west-Semitic names - there was west-Semitic god named Zedek. Bezek is no known divine name. Has there been deliberate alteration of names by D. editors? Possible - Saul's son Ishbosheth changed to Ishbosheth. Editors might have disapproved of use of Phoenician god's name Zedek - hence altered to Bezek.

1:6 Mutilation of toes and thumbs is not Semitic habit - may be connection with word Bezek, which is etymologically connected with root "to cut".

1:8 How could the judges have destroyed Jerusalem with fire? Later the Jebusites were living there and had to be driven out.

1:9 20 - hills ; 200 - south to desert ; 2000 - ^{foothills} plain between hills and coastal plain, or in broader sense, includes Philistine coast itself.

1:10 These three men were sons of Anak - either Arabian, Aramean or Hurian.

1:11 Is 200 a scrib of books, a scribes, or what? Interesting.

- 1:12 Caleb is sub-group in tribe of Judah.
- 1:14 - וְיָשָׁא = when ; also translate "he ^{persuaded} asked her" instead of ו-ו-.
- 1:15 translate עֲדָנָה as "gift, present" instead of "bleeding".
- 1:16 "city of Palms" - Jericho. ; פֶּסַח אֶת אֶרֶץ = with the Amalekites, not just the ^{"people"}.
- 1:17 פֶּסַח - that which is forbidden to man, devoted or dedicated to God. Hence word means sacred and also cursed - ambivalence of interpretation.
- 1:22 Bethel lake was in Benjamin. Sugg. "Joshua was with them", because it was taken to Bethel by Joshua. Bethel not mentioned in book of Joshua, and it not mentioned in Judges. Discovery shows that it had been destroyed long before Joshua, while Bethel was taken around 1300 - and when Israelites invaded it had already been destroyed much earlier. Hence Bethel was really name of city taken, even in book of Joshua. Thus Judges more close in accord with archeology than Joshua.
- 1:24 כִּנְזָה might mean, not "get entrance", but some oblique sort of entrance, hidden.
- 1:26 אֶרֶץ לִבְנוֹת הַבְּנֵי הַיָּבֵשׁ - country north of the Lebanon.
- 1:27 In Joshua also it says that there was no dispossession of the Canaanites. מִן הָאֲדָמָה - on eastern end of Plain of Esdraelon, S.W. of point where Sea of Galilee & Jordan meet. This site is important as junction of main highway from Mesopotamia - very strategic, gives control of road and Plain. Mamelech could not take it because it was strongly fortified.
- Tribes: In south Simeon & Judah, (up to lat. of Jer.); then Benjamin up to Samaria; then Ephraim; then Manasseh; then 4 tribes. Zebulun, north of that Aser, Issachar, Naphtali - which form rectangle; Dan was to N.W. of Judah, later moved way up above Naphtali; Gad & Reuben across the river.

1:27

$\gamma \gamma \lambda$ mean $\mu e \lambda$, westward; then $\gamma \beta$ further west, makes a line of fortified cities from east to the coast which Mammuch could not take. $\gamma \beta$ should come at end of list, because was on coast - and $\beta \epsilon \eta$, etc., are all in between.

1:28

ON means labor gang, forced service, but still ^{could} did not drive them out of their cities.

1:29

$\gamma \beta \epsilon$ about 20 m. due W. of Jerusalem. Samson fought there - territory later given to Solomon by Pharaoh as dowry.

1:30

Zebulun in western part of lower Galilee. $\mu \beta \epsilon$, etc., also just to forced labor - i.e. people living outside city walls were taken, but cities themselves not taken - i.e. little Canaanite islands all through Palestine.

1:31

Asher in western part of N. Gal., behind Phoenicia - hence $\mu \beta \epsilon$ and $\mu \beta \epsilon$ are known to us.

1:33

$\lambda \beta \epsilon \lambda \alpha$ and $\epsilon \mu \epsilon \lambda \alpha$ not exactly known but somewhere in the north.

1:34

$\gamma \eta \lambda \beta$ means Canaanites in general. They kept Dan up in the hills to the W. of Jerusalem. These Can. themselves were being pressed by the Philistines. These Danites migrated to headwaters of Jordan.

1:35

$\beta \epsilon$ = to manage, to succeed. $\alpha \beta \eta$ means "sun" and this city called in Joshua $\mu \beta \epsilon$. Why? Deliberate change, $\mu \beta \epsilon$ means stinking - to indicate scorn of Canaanite idolatry. Joshua is later writer who could make this change. $\mu \beta \epsilon \lambda$ = deer and $\mu \beta \epsilon \epsilon$ = fox. This territory is where Samson operated.

1:36

Amorites had no properly exact borders. Territory described here belonged to Edomites - Arabah depression from Dead Sea to Gulf of Akabah.

2:1-6

Tells this story about Bechim, which may be Bethel. The gods may be ordinary human - Greek trans. was "angels", which was also human. But in early writing it might ^{usually} mean God himself - was technique to avoid God's name. There is wrf. after word Bechim - ² so it should not be future. This passage is Deuter - all shows power of God - theological. ² 2 means "covenant" and "treaty" between people - might also mean unilateral command of God.

2:2

God complains, which puts it after Joshua's death, for in his life the people were o.k. Thus this passage is later introduction by D to make transition from Joshua to Judges.

2:3

As punishment the Canaanites were to be left as thorns in the sides. This also is D. theory of retribution.

2:4-5

Explains origin of name Bechim

2:6

Begins real introduction of Judges, hence some repetition, i.e. death of Joshua, and then succeeding events. This is D.

2:9

עֲבֹתַי - אֲנִי הָיִיתִי is modern Tiberiah, in Ephraim, N.W. of Jerus.

2:11

Beginning of typical D. formula - theological control.
² 2 not any particular God - is generic term, each town has its own.

2:16

פְּעֹלֵי = deliverers, leaders

2:17

idolatry associated with whoring ¹ 3. If people deserted God it was equivalent to adultery. Also Canaanite worship very sexual - hence ¹ 3 might also have literal as well as figurative meaning. Religion of nomads is much less concerned with fertility than religion of agriculturist anyhow - and Jews were nomads then.
² 3 is "a certain way" - "a right path" - this is characteristic of D and P.

2:19 sep = stubborn.

2:20 h'ad = commandment, not covenant

2:21 This is explanation of why God allowed the Canaanites to remain living among the Hebrews.

2:22 p'd = heathen nations. Here is theological reason why Can. remained - it was test of fidelity.

3:1 Two reasons given why other nations left unconquered. - one to test Israel and two, to teach them war, which is practical reason.

3:2 h'ab might be mistaken correction, i.e. h'ab might have been written twice and one of them was changed later to h'ab . But Greek version leaves out h'ab .

3:3 p'd = Philistine word, non-Canaanite, probably = Greek word tyrannus.
 h'ab = Phoenicians
 h'ab should probably be Hittites instead of Hivites, because former lived in Lebanon
 h'ab = mountain region, whole range.

3:4 Another explanation why Canaanites were left. This is theological reason, probably a D insertion, or rather a R^p.

3:6 Intermarriage + idolatry shortly after death of Joshua.

3:7 The formula which introduces an episode of a Judge.
 Usual plural of h'ab is p'd . This word is probably not h'ab but h'ab , which is female fertility goddess.
 The h'ab is associated with p'd , while h'ab is associated with h'ab . The h'ab was probably a wooden trunk set up next to the stone h'ab .

3:8 Lord was jealous God, became angry. Sold them down the river.
 p'd may possibly be Kassite name (1800-1200) in Babylonia, and this would fit in with his description as King of Mesopotamia.
 To be sure p'd was not exactly the land between the rivers,

but probably meant N.W. territory
Another suggestion is that it was Edomite name.

3:9 Formula again. b'c/n , a deliverer not in theological but political sense.
Kenazite associated with Labi. This shows contact of ^{northern} ~~some~~ Arabs with southern Hebrews, later formed tribe of Judah.

3:10 Here was divinely inspired.
 Goe' does not = judged, but delivered.

3:11 Forty years is round number, means a generation.

3:12 Resumption of civil. God gave special strength, p's'l , to the Moabite king to oppress Hebrews.

3:13 Ammonites were north of Moabites, and Amalekites were south.
They made confederacy.
 p'd'n h' sb = Jericho.

3:15 K'eb was Benjamite clan
Being left-handed was ironic for a Benjamite h'p' / 2
 p'd'n = tribute

3:16 Ehud made double-edged sword, a short cubit in length (13 in.)
Girded it on right thigh.

3:17 Fatness applied to name of Eglon.

3:18 p'd'n consisted of food & animals, whose carriers were then dismissed.

3:19 Two accounts woven, but not smoothly harmonized.
 p's'od might be images or treasures. Where were they? After bearers brought p'd'n to Eglon, Ehud went back with them a way, then returned to Eglon.

3:20 A cool chamber on the roof. This may be another version, or a continuation of the other after Eglon had dismissed his men.

3:20 (cont.) - $\text{p's'k } \text{p'3}$ may be same thing as $\text{p'ho } \text{p'3}$.

3:22 p'3'ed may be from Akkadian; or may be $\text{ed} = \text{feces}$
 conj. which indicates that both words were mixed.

3:23 p'3'3on may be same word as above; or maybe perch.

3:24 Anointing his feet, or moving his bowels. (idiomati).

3:25 They waited, not trembled, till blue in the face.

3:26 Ehud escaped while they were delaying. He passed the p's'od, which would seem to be boundary stone. p'3'6e should be in Ephraim, see f. v. but he might have gone first in another direction.

3:27 Out to Ephraim. Collected people.

3:28 p'3'3 might be p'3 - come down after me. They took the find on the west side, and prevented Moabites from getting back to their own territory from Jericho.

3:29 p's'e'k = man of perfect; p'e'3'e'k = fat man.

3:30 Introduction of new name, found only in this verse. Shangan is non-Semitic, Hittite name. Also 12 judges besides Shangan - Thus it is felt he doesn't belong, but was much later introduction. Also, he fought Philistines, and they don't appear till later. V. 31 is a later gloss, is the decision.

4:1 This follows from 3:30.

4:2 Jehu, King of Canaan, not of one particular city. Siera probably the King. One difference between chap 4 & 5 is that Deborah & Barak were of tribe of Issachar, south of Megiddo. In chap 4 they lived in Ephraim. Harosheth Hagolim is near Mt. Carmel where Siera, is probably King of Hittites, from Anatolia, had his HQ. This was near River Kishon.

4:3 Lion chariot introduced by Hittites.

- 4:5 She lived in Ephraim, while in chap. 5 she is situated in north in Issachar. This is confusion with Deborah, Rebekah's nurse.
- 4:6 Husband's name is לִי־בָרַךְ and she called יָדָד to help her. Both mean lightning - some nature myth may be. She sent יָדָד way in north for help. Silly to assume, then, that she lived in Ephraim. She told him to deploy his troops at Mt. Tabor, about 30 miles from Harosheth, using troops from northern tribes.
- 4:7 She describes what God intends to do in the battle.
- 4:8 Barak wanted her to come along.
- 4:9 Since he wouldn't go without a woman, Deborah says that he wouldn't have complete victory, but would have to share with a woman.
- 4:10 Deborah finally went with him.
- 4:11 What was Kenite doing way up north? Isolated families had migrated, not unlikely for nomadic people.
- 4:13 Sisera went from his HQ in Harosheth, southward in the Kishon valley to deploy around Mt. Tabor, where Barak had gathered his forces (v. 12).
- 4:14 Barak descended to join battle.
- 4:15 יָדָד = to confuse. Charits could not be maneuvered. Sisera fled on foot.
- 4:16 Barak pursued them back to Harosheth, killed them all.
- 4:18 Jael offered refuge and Sisera fell asleep exhausted.

4:19 $\text{דָּבַר} = \text{pour milk}$

4:20 She agreed to stand watch, then she slept.

4:21 She was familiar with tent peg and mallet, for that was man's job to strike the tents.
Should be דָּבַר (he wrapped) instead of בָּרַךְ .

4:22 She called Barak to show him Sisera

4:23 Should be Sisera instead of Jabin who was subdued. This was written by later editor to harmonize this story with account given in Joshua.

Chap. 5 Song of Deborah - Hebrew poetry

Characteristics: ① parallelism ② metrical pattern, not a fixed length to line, but accentual. Not each line has same number of syllables but does have same number of beats. Kena measure - 3 beats then 2 (assumed)

5:1 Not poetry, simply introduction

5:2 3-2-2, although first 3 may be introduction

5:3 lots of 2 beat units (six)

5:4 shift to 3 beat (two) → 2 (three)

5:5 2 beat

5:10 ff - metrical difficulty as well as textual corruption - both go together.

text:

- 5:2 - #1 - בָּרַךְ - unshorn hair? Nazirites. Was a religious duty - warriors let hair grow.
- #2 - בָּרַךְ - to avenge, demand payment (from Amalek)
- #3 - בָּרַךְ - to rule, to lead (Abimelech)

$\text{כִּי אֶתְּנֶה אֶתְּכֶם בְּיַד אֶחָד$ - people offered itself for this war, if we accept #1 above for בָּרַךְ

5:3 address to the rulers of the world - everyone should hear of the victory. First two phrases are perfect parallelism

נסק - to ring, or to play an instrument.

5:4 Seir is in Edomite territory, supposed near Mt. Sinai which is no longer associated with southern Sinaitic peninsula, but in Edom, near Gulf of Akabah.

This is description of origin of seeds and growth of Yahweh

סבס - stride, move forward

יגג - drip, rain

Nature all agitated because Yahweh is God of storm (at beginning, at least)

5:5 סס is more appropriate root than סס. Form should be סס. סס was assumed to be verbal gloss, but recently suggested that סס has force of "one who belongs to" and סס becomes parallel to סס. סס.

5:6 Narrative begins.

Shamgar is extraneous, not an Israelite judge, but a foreign person, possible predecessor of Sisera.

סס may be conf. of some other name.

סס = סס (caravans) ceased; i.e. were held up because highways were unsafe - tolls levied, etc.

5:7 סס = סס (villages) but how could villages cease unless people moved away?

סס might mean "independent rulers" had ceased.

סס = old 2nd person fem. = סס (our form)

5:8 Too corrupt - probably a description of look of weapons among Semelites.

סס = סס (smiths) ?

5:9 return to praise of those who offered selves for war.

5:10 סס - carpets on which judges sat ?

סס - white asses, red-spotted, were signs of wealth

5:10

·l'n'e = to talk about (imperative).

5:11

p'āh'eN - place where water drawn, i.e. public places

·l'n' = to repeat

·l'p'z'z = victories

·l'z'z = freedom, autonomy, as in v. 7

5:12

·l'z'e = ·l'z'e (those who capture you)

5:13

z'z' not from z'z' (to go down)

p'z'z'e : z' has strength of "in the capacity of"

General idea is for Issachar to do something heroic.

5:14

not p's'z' but p's'z' (in the valley)

"After you, Benjamin, with your kinsman"

z'z'N = me of tribe of ^{western} Manasse
 Green p's'z'N is parallel to p'z'z'N. and z'z' is a gloss.

5:15

p'z'z'z'z' - Issachar was faithful to Barak

z'z'p'p'h = z'z'p'h (searching of heart, arguments)

5:16

Here the line z'z'p'h is repeated.

·l'z'z'z' = tribes, districts ?

5:17

Gilead and Dan did not come to the battle. Issachar, Naphtali, Zebulun, and Ephraim did all fighting.

·l'z'z'z'N = indentations along coast.

5:18

Zebulun willing to risk its life; Naphtali fought on heights.

5:19

Fought by stream near Kishon.
 No booty seized.

S:20 Parallel to Psalm 68

S:21 פָּרַע doesn't occur again in Hebrew, but means "sweep away" in Arabic. Kishon is swift, powerful stream.

פָּרַע/פָּרַע = פָּרַע, to carry before, to sweep before.
פָּרַע = imp.

S:22 אֲדָרָס = galloping of horses

מֵרוֹז some city near Gattler who refused to help.

S:23 מֵרוֹז = "in capacity of"

S:25 In a bowl used by wealthy people.

מֵרוֹז = pure milk

S:26 מֵרוֹז instead of what's in text.

מֵרוֹז - workman's hammer. מֵרוֹז = workmen, tired.

מֵרוֹז - pierced

S:27 He fell at her feet, not between her legs.

מֵרוֹז - despoiled, slaughtered.

S:28 Flash-back to Sisera's home

מֵרוֹז - to be worried

S:29 Her maids answer - she says they talk nonsense.

S:30 מֵרוֹז - slave, captive

These things are explanations of maids.

6:1 Opinion of Midian - same formula of unfaithfulness by R^o.

6:2 מֵרוֹז - to be heavy

מֵרוֹז - places hollowed out by action of water; gullies

- 6:3 Milianites are most prominent offenders in this story; Amalek was minor.
- 6:4 Maybe didn't invade all the way to Gaza.
 ז'ע - formed basis of food supply; large cattle were not raised due to lack of fodder.
 Large cattle raised in Transjordan, where volcanic matter fertilized the ground.
- 6:5 Tents - black goat skins.
 ז'ע = אהל (Ahel) = family
 ז'ע ז'ע - like founts for multitude
- 6:6 ז'ע - to lay out, i.e. appeal
- 6:8 א'ע - prophet
- 6:9 Recital of God's deeds proves He has already helped them.
- 6:11 Narrative resumed from older sources after R^d introduction.
 ז'ע is intermediary to avoid the anthropomorphism. Not really an angel, but refers to God self.
 ז'ע - near Shechem in southern Manasseh.
 ז'ע - den name
 א'ע - wine press; doing it there to save wheat from the enemy, because this press is usually in a hollow in the ground & is not seen.
- 6:12 ז'ע ז'ע - ז'ע originally meant horses, also connoting power and power in combination. Later word assumed spiritual power as well as material. Latin virtus is comparable - was once physical strength, later turned into abstract moral quality.
- 6:13 ז'ע - exhortation - please
 ז'ע = if
 א'ע ז'ע - i.e. this Milianite oppression.
- 6:14 ז'ע disappears - plain ז'ע now.
- 6:15 Read ז'ע, instead of ז'ע.
 ז'ע - clam - comes from root which indicate a grouping together of animals.
 ז'ע - subdivision of ז'ע.

6:17

ה'ע"ב! - I - then.

ה'ע"ב! - that you who are speaking to me (are really) Yehosh.

6:19

ע"ב! - he prepared, a real sacrifice, refers to >HJ# in v. 18.

3 f - might be play on /63 f.

6:20

pN reappears.

6:21

Divine acceptance of sacrifice.

ה'ע"ב! - stuff

6:22

>>K - also

/63 f - actually

6:23

pN pN - everything is OK, an assurance, you won't die just because you've seen Yehosh.

6:25

Second ox mentioned only this one. Possible that pN connected to 'se. This should be "fat ox" instead of "second ox".

>>K here is prob. a wooden pole which he cut down and burned. Consent of Baal.

6:26

ה'ע"ב! might refer back to pN ה'ע"ב! in v. 24.

>>K? - might be an arranged camp; or an arrangement of wood for an altar

6:27

Afraid to cut down Baal during day - does it secretly at night.

6:28

>>K = hghel.

6:31

Why should the people interfere for Baal? If he is powerful enough, then the man who cut him down will suffer through him not thru the people. Whole thing is answered to get in the play on >>, to establish the name >>K.

6:33

Narrative resumed. Midianites encamped in valley of Jezreel.

6:35

He collected Mameas, Akar, Zebulun & Naphtali to help.

6:37

>>K - skin, rug, fleece.

Whole point of story is another play on name /63 f.

- 7:1 Battle resumed.
Place uncertain. Prob. Gideon was south of the valley and the Midianites were slightly northward in the valley proper. Place there called Jalud/x, near Mt. Gilboa.
- 7:2 Gideon had too many men - would have defeated Midian without divine help, therefore wanted to send some people home. Israel was not to be in position to say she had helped herself.
- 7:3 יִשְׂרָאֵל (?) - quickly go. Only appearance of word.
יִשְׂרָאֵל to be read יִשְׂרָאֵל (Am Jalud above in v. 1).
- 7:4 God going to separate dross from pure men even further.
- 7:6 פִּזְיוֹ לִפְנֵי should be inserted at end of v. 6. instead of where it is in the middle.
Why did Gideon choose the 300 who knelt down & lapped like dogs? These men were reckless, also hardier - didn't want the cautious people who lifted water to their mouths. Also didn't have to put down weapons to lift water - hence better soldiers.
- 7:7 God decides finally which men are worthy.
- 7:8 אֲנָח - below them in the valley. Gideon was on Mt. Gilboa.
- 7:9 Go down to spy out the enemy.
- 7:10 David had a יָבֵד, as did others - a sort of lieutenant.
- 7:11 פְּעֻנִי - armed men
- 7:13 סִיבָּ - only time word appears. Some sort of cake.
סִיבָּ סִיבָּ are later addition. The cake turned the tents upside down.
- 7:15 יִשְׂרָאֵל - reverence for God's revealing his intention. Might also mean to lie flat to avoid detection.
- 7:19 יִשְׂרָאֵל אֲנָח - middle watch = 10-2

- 7:20 נָחַל should be read right after פְּנֵי הַנָּחַל
- 7:22 Second account says nothing about pitchers - just horns.
וַיַּעֲבֹד is crossing of the Jordan - about the middle.
- 7:24 Gideon called people to capture the Jords & prevent Midianites from crossing.
They had fled from Israel all the way down to וַיַּעֲבֹד.
- 7:25 Two princes have animal names, were captured across the Jordan and their heads brought back.
- 8:1 Oreb and Zeeb said to be same as Zerah and Zalmunra - same story told twice. Certain style of E writers
- 8:2 אֶלְלִיף - gleanings
וַיַּעֲבֹד - choice vintage
Flattery - deprecating Abimelech in face of Ephraim. Abimelech was Gideon's son.
- 8:3 פְּנֵי הַנָּחַל - their temper, anger, hot spirits.
- 8:4 פְּנֵי הַנָּחַל = possibly פְּנֵי הַנָּחַל (hungry)
- 8:5 אֶלְלִיף is on east of Jordan, north of Yabruk, opp. Shechem.
Zerah and Zalmunra appear for first time. Zerah possibly comparable to Zeeb.
- 8:6 Is the sole, etc.? - Have you already caught them?
- 8:7 עֵלֶב - thresh (stamp upon by foot)
וַיַּעֲבֹד = וַיַּעֲבֹד (upon thorns)
- 8:8 Peniel also refused to help.
- 8:9 Gideon threatened to destroy their fortified tower.
- 8:10 וַיַּעֲבֹד - site unknown.
וַיַּעֲבֹד = both camp & army.
וַיַּעֲבֹד = not "about" fine, but simply introduces a number.

- 8:10 Numbers not accurate.
- 8:11 $\text{p}^{\prime}\text{š}^{\prime}\text{h}^{\prime}\text{w}^{\prime}\text{š}^{\prime}\text{c}^{\prime}$ = construct followed by preposition, which is improper.
 $\text{š}^{\prime}\text{š}^{\prime}\text{š}^{\prime}\text{š}^{\prime}$ is S.E. of Succoth.
 $\text{h}^{\prime}\text{š}^{\prime}\text{š}^{\prime}$ - they felt secure, but weren't actually.
- 8:12 $\text{š}^{\prime}\text{š}^{\prime}\text{h}^{\prime}\text{š}^{\prime}$ = should be $\text{p}^{\prime}\text{š}^{\prime}\text{h}^{\prime}\text{š}^{\prime}$ (exterminated them for God)
- 8:13 two $\text{š}^{\prime}\text{h}^{\prime}\text{š}^{\prime}\text{š}^{\prime}\text{h}^{\prime}$ and second was ^{mistakenly} changed to $\text{š}^{\prime}\text{š}^{\prime}\text{h}^{\prime}\text{š}^{\prime}\text{h}^{\prime}$. Also $\text{š}^{\prime}\text{š}^{\prime}\text{h}^{\prime}\text{š}^{\prime}$ should be changed to $\text{p}^{\prime}\text{š}^{\prime}\text{h}^{\prime}\text{š}^{\prime}$ to agree with the reading in v. 12.
 $\text{š}^{\prime}\text{š}^{\prime}\text{h}^{\prime}$ might be a place name, but more likely to be $\text{p}^{\prime}\text{š}^{\prime}\text{h}^{\prime}$.
- 8:14 $\text{š}^{\prime}\text{š}^{\prime}\text{h}^{\prime}$ = young man
 Was writing common in period of Judges? Tel-el-Amarna letters show more familiarity with alphabetic writing than do Babylonian writings. But in general writing was special art of scribes. However $\text{š}^{\prime}\text{š}^{\prime}\text{h}^{\prime}$ might mean simply to make signs.
- 8:15 $\text{š}^{\prime}\text{š}^{\prime}\text{h}^{\prime}$ = mock, not curse
- 8:16 verb 'threat' is missing, according to v. 7.
- 8:17 He should have dealt with Peniel first, according to the position of the city, but there is some wandering around here.
 $\text{š}^{\prime}\text{š}^{\prime}\text{š}^{\prime}$ here supports $\text{p}^{\prime}\text{š}^{\prime}\text{h}^{\prime}\text{š}^{\prime}$ above.
- 8:18 Tabor is north of where the battle at Gilboa took place. Who was killed up there? Suggested emendation of Tabor to something else. But this not necessary - probably another account of the E writer.
 The captives are defiant
- 8:19 $\text{š}^{\prime}\text{š}^{\prime}$ - if, contrary to fact.
- 8:20 $\text{š}^{\prime}\text{š}^{\prime}$ = $\text{š}^{\prime}\text{š}^{\prime}$ same name. This is Bethin custom, a calculated indignity to the prisoners.
- 8:21 $\text{š}^{\prime}\text{š}^{\prime}\text{š}^{\prime}\text{š}^{\prime}$ should be $\text{š}^{\prime}\text{š}^{\prime}\text{š}^{\prime}\text{š}^{\prime}$ (i.e. you have the strength)
 $\text{š}^{\prime}\text{š}^{\prime}\text{š}^{\prime}\text{š}^{\prime}$ - moon-shaped amulet.

- 8:22 First attempt to establish kingship. Gilem refuses, but son Abimelech later attempts it.
 Sk>e' c/c means city dwellers.
- 8:23 Gilem supports theocracy.
- 8:24 This means that people from whom they were taken, the Midianites (or Schmaelites) were them.
- 8:26 1700 shekels = 50 lbs. Shekel = 225 grains Troy weight.
- 8:27 זִכָּיִת - memorial pillar.
 First mentioned as ephod of high priest, which is upon around midriff.
 Described in Leviticus, and comes from late kingdom period. Earlier, David puts ^{around of Gilem} ephod behind ephod. Both these are idols.
 Best description is a metal laid over a wooden base (nominal construction of idols). Priest wore the metal plate studded with precious stones. In this passage it refers to the whole object (possibly idol?) which ^{Gilem} he established in the city.
 True, idols don't fit in with rest of characteristics of Gilem, but this we can't answer. This is literary problem, why did E write so it?
 Possibly B^o is trying to indicate that Gilem was backslid - and also this may be hint of future trouble with Abimelech, etc. (Deuteronomi theory.)
- 8:29 Different source - changes name from Gilem to Jerubael.
- 8:31 Mother of Abimelech is Shechemite.
 עֶסְדִּיָּא is Mediterranean or Hurrian word - probably a captive of a raid.
- 8:33 הַיָּדֹא-שֶׁמֶן is local god of Shechem.
- 8:35 This seems to refute the fact that he backslid - it's a character evidence. It might mean that Gilem was considered good because of his material contributions.

9:2

"Speak to the ears" - talk convincingly, earnestly.

Abimelech wants to be King, says he is Shechemite in contrast to other 70 sons of Gideon because his mother was Shechemite. This is matrilinear influence. ~~His~~ ^{his} ~~bro~~

9:3

His brothers of his mother supported him.

9:4

פ'פ' - good for nothing

פ'פ' - violent

He took money from Canaanite temple.

9:6

כ'ס' (??) - blockade house on the wall, sort of tower.

ג'ג' - place where there was grove & matceah (stone) (?)

9:7

פ'פ' - only son of Gideon not killed.

9:8

Famous fable of trees. First use of כ'ס' as anointed - later כ'ס' always meant King, but in latest passages refers also to priest. Oil is symbol of fatness & fertility, King was anointed to procure fertility for his people - form of sympathetic magic.

9:9

ו'ז' ^{showed} ~~is~~ ^{is} ~~is~~ Kingship not worth honor of gods & men.

9:13

ע'ז' - new wine

9:15

ס' = shadow, also protection. Thon exacts conditions.

ג'ג' was excellent friend. Play here on power of ג'ג' to destroy mighty cedars

9:16

פ'פ' - in sincerity

פ'פ' - in making

whole verse is a question

9:17

ל'פ' - sarcastic, ironic.

9:21

ג'ג' - unknown

9:22

Abimelech ruled over all Israel hence is conceived as judge equal to Deborah, etc. But this is not so - he ruled over Shechem only.

9:23 Two stories forced from here - one, a quarrel between Abimelech and men of Shechem over highway tolls; other, an account of battle with Gual. No connection
 (23-42)
 23-25; 43 story of quarrel
 26-42 story of Gual

9:23 ה'ו - feeling, bad spirit which God sends to cause dissension

9:24 ה'ז - introduces clause of action. Text unq. but still understandable. Violence done to sons of Juv. might come against Abim.

9:25 ה'ח - to ^(Abim.) his disadvantage. The Shechemites robbed wayfarers - Abimelech doesn't seem to have lived in Shechem, represented by a ב'ז, Zevul.

9:26 Story of Gual interrupts here.
 Name would be ג'ג (a beetle) (short, unattractive man)
 ג'ג - ג'ג, ג'ג always stands with something else (i.e. name of some god) but never alone.
 Shechemites had confidence in him - perhaps to help them overthrow Abimelech's rule.

9:27 ה'ט - vintage festival in autumn
 They cursed Abimelech, partly because he was tyrant & partly because he was half-Israelite. (This feeling would arise at a Canaanite festival.)

9:28 What are reflexive positions of Abim. & Shechem? Who is Abim. that we, the Shechemites, should serve him?
 ה'י = ה'י (let them serve, optative) instead of imperative.
 ה'י = Shechemites

9:29 Gual tells what he'd do to Abimelech. He boasts:
 ה'י = ה'י (I would say) ה'י = ה'י (increase)
 ה'י = to come out and fight

9:30 ה'יא = place name, rather than from root meaning secretly.
 ה'יא = same as ה'יא, with י being changed from ה, which is easy change.

- 9:31 $\text{p}^{\circ}\text{d}^{\circ}\text{s}$ = investigating, stirring up. - root d°s means to rival, strive.
- 9:33 $\text{d}^{\circ}\text{d}^{\circ}\text{a}$ - to deploy against
- 9:35 p°d almost means army.
- 9:37 $\text{d}^{\circ}\text{a}^{\circ}\text{d}$ = navel, perhaps means round hill.
 $\text{p}^{\circ}\text{d}^{\circ}\text{d}^{\circ}\text{d}$ = terebinth of asothayen, an ocular tree.
- 9:38 Zerah challenges Baal to make good his previous boast.
- 9:38 Fight between two gang leaders for control of territory and racket of highway robbery.
- 9:41 $\text{d}^{\circ}\text{d}^{\circ}\text{d}$ = $\text{d}^{\circ}\text{d}^{\circ}\text{d}$ (he returned)
- 9:42 Transition between two stories - reverts back to the quarrel between Abimelech & Shechemites with no mention of Baal.
- 9:44 $\text{p}^{\circ}\text{d}^{\circ}\text{d}^{\circ}\text{d}$ = $\text{c}^{\circ}\text{d}^{\circ}\text{d}$ singular; other two are mentioned next.
- 9:45 Sowing city with salt denotes complete destruction (Carthage.)
- 9:46 $\text{p}^{\circ}\text{d}^{\circ}\text{d}^{\circ}\text{d}$ = town outside of Shechem where there was tower.
 $\text{p}^{\circ}\text{d}^{\circ}\text{d}$ = hollow cut into rocks - but how could they be burned out?
 Perhaps smoked out. Others say it's a wooden blockhouse.
 $\text{d}^{\circ}\text{d}^{\circ}\text{d}^{\circ}\text{d}$ = temple of The God El-Bris.
- 9:50 $\text{p}^{\circ}\text{d}^{\circ}\text{d}$ - unknown, perhaps 12 m. NE of Shechem.
- 9:53 $\text{d}^{\circ}\text{d}^{\circ}\text{d}^{\circ}\text{d}$ - upper millstone
 root is $\text{p}^{\circ}\text{d}^{\circ}\text{d}$ - to beat, fracture.
- 9:54 d°d - about me
- 10:1 $\text{d}^{\circ}\text{d}^{\circ}\text{d}$ = clan name, also $\text{d}^{\circ}\text{d}^{\circ}\text{d}$ - both names mentioned elsewhere. $\text{d}^{\circ}\text{d}^{\circ}\text{d}$ = clan in Issachar.
 $\text{d}^{\circ}\text{d}^{\circ}\text{d}$ - some say Samaria.
 He is mentioned simply to provide a judge for Issachar. Possible to make a scheme of 12 judges - one for each tribe.

- 10:3 Gilead was territory in Transjordan - around Jabbok river, just west of Ammon.
- 10:4 $\text{p}^{\prime}\text{y}^{\prime}\text{o}$ - repeated, corrupt - prob. second one means cities.
- 10:6 Deuteronomistic Theory begins again, anticipates incident of Jephthah, and possibly also Samson (hence mention of Philistines).
- 10:8 136) and 133) = same thing, corrupt.
 $\text{y}^{\prime}\text{n}^{\prime}\text{c}$ - generic name for tribes in Transjordan.
 Two stories of Jeph. - one a fight with Ammon, another, fight with Moab.
 In one an outlaw leader, in other a duly constituted leader.
- 10:10 y = indeed, surely
- 10:11 Omit the $\text{x}^{\prime}\text{n}^{\prime}\text{s}$
- 10:16 He was distressed because of their misery. (His soul was short).
- 10:17 $\text{y}^{\prime}\text{o}^{\prime}\text{s}$ = unknown
 well-organized battle between two camps.
- 10:18 Man who can fight the Ammonites shall be the head of the people.
- 11:1 $\text{y}^{\prime}\text{o}^{\prime}\text{s}$ - his mother not legitimate wife of his father.
- 11:2 Jephthah's
 His stepbrothers drove him away, like Shimshon drove Jotham away.
- 11:3 $\text{y}^{\prime}\text{o}$ is in NE
 $\text{p}^{\prime}\text{y}^{\prime}\text{o}$ = freebooters, plunderers
- 11:6 $\text{y}^{\prime}\text{o}^{\prime}\text{s}$ = leader. He is called back and the previous disgrace ^{of being driven out} is removed. He is made the ruler.
- 11:9 Rhetorical question - part of establishing the conditions under which he would return.
- 11:11 All this might have been negotiated before God at Mizpah - or might mean that he was appealing to God for strength.

- 11:12 Doubtful whether /x8 'ja is correct. Conflict probably betw. Dan. & Moabite.
- 11:13 $\text{p} \dot{\text{a}} \text{N} \dot{\text{c}}$ ^{should be} = $\text{p} \dot{\text{a}} \text{I} \dot{\text{c}}$
 Territory as described here was originally Moabite, so very confusing.
- 11:15 This speech obvious addressed to Moabites, and /x8 'ja is later addition.
 Later it is proved because ^{text} refers to Chemosh, god of Moabites.
- 11:18 CAC - A23NN simply means east.
- 11:19 $\text{p} \dot{\text{a}} \text{N} \dot{\text{c}}$ is people of Transjordan - incl. both Ammon & Moab.
- 11:24 "You will get what Chemosh grants you". This means you'll get what you acquire by war, because Chemosh is war-god.
- 11:25 $\text{p} \dot{\text{a}} \text{c}$ gives trouble - probably is a negative (z.b. in spite of fact that you had it).
- 11:26 $\text{p} \dot{\text{a}} \text{S} \dot{\text{B}} \dot{\text{c}}$ should be $\text{p} \dot{\text{a}} \text{S} \dot{\text{B}} \dot{\text{c}}$
- 11:27 $\text{p} \dot{\text{a}} \text{S} \dot{\text{B}} \dot{\text{c}}$ is called today charisma (divine grace) - theory that leader of people given extra amount of power by the divinity.
- 11:30 Jephthah's oath. He was probably historical, but myths developed around him. The story may be due to etymology of his name - called $\text{p} \dot{\text{a}} \text{S} \dot{\text{B}} \dot{\text{c}}$, because he opened his mouth to war.
- 11:35 some connection between root $\text{S} \dot{\text{B}} \dot{\text{c}}$ and $\text{S} \dot{\text{B}} \dot{\text{c}}$ - probably is indicative of the name of the daughter.
- 11:37 read $\text{p} \dot{\text{a}} \text{S} \dot{\text{B}} \dot{\text{c}}$ (wander) instead of $\text{p} \dot{\text{a}} \text{S} \dot{\text{B}} \dot{\text{c}}$

Look up in Ginsberg. Whole custom of sacrifice of women is of Tammuz cult (Babylonian), where women withdrew from men. In Bacchic rites, there is same devotion of women to fertility god, worshipping in abandoned manner. There is ambivalence of meaning - goddess is both of fertility but is virgin.
 Her sacrifice reflects custom of Syria, where girl is offered - Iphigenia is similar example, but an animal is allowed to be substituted. Same point is brought out in Isaac story.

Chap. 12

12:2

אֲשֶׁר לִי - people sensitive of honor
verb meaning "to insult" is omitted after words אֲשֶׁר לִי - but in
Greek version there is such a verb. Verb is probably אָשַׁם (to offend)

12:4

וְאֵלֶּיךָ יָבֹאוּ = the Ephraimites said (that the Gileadites were the
drops of an older Ephraimite tribe).

12:5

בְּיָדָם לִפְתָּח = to the disadvantage of the Ephraimites.
בְּיָדָם לִפְתָּח here really means fugitives, survivors.

12:6

וְנִכְתָּב as ו

12:8

בְּהַר-אֵל - not Bethlehem in south, but 30 miles N.W. of - in Galilee.
בְּנֵי-אֵל - and sons, probably clan names.

12:13

פִּירַתְחִית - near Shechem.

12:15

read - "in the mountains of Ephraim."

Chap. 13

Story of Samson covers chap. 13-16, but 13 is different. Here he is
presented serious as a judge, with obligations as Nazirite, etc. Later he
does all wrong things. In 13, the story is prob. historical - later folk
stories grew up which seem incongruous.

13:1

וְהָיָה דָּן אֵת הָאָרֶץ - they again.
וְהָיָה דָּן and other places are about 20 miles due W. of Jerusalem. This
is limited territory of clan of Dan, later forced to move north. Territory
is in אֲשֶׁר לִי.

13:2

Barren woman, etc. - all in story of Judah stories in Genesis.

13:3

וְהָיָה דָּן - untranslatable, either God or a messenger of God.

13:5

וְהָיָה דָּן - set apart, divided - hence dedicated to God. Samson was first
life-long Nazir. (cf. v. 8)

13:6

She thought he was ^{extraordinary} man, later finds out that his God.
וְהָיָה דָּן should be ^{simply} only אֵל.

In chap. 13 Lamech is taken seriously - his story is adapted to the framework of the book of Judges - but in 14, 15 he is shown more as a semi-mythological, folk-hero.

13:8 זָכַרְתִּי - old form, passive Kal, no longer used.

13:12 $\text{וְיִשְׁכַּח$ = suffering that

13:13 $\text{וְיִשְׁכַּח$ - she shall refrain (guard herself)

13:15 $\text{וְיִשְׁכַּח$ - let us keep (hold, detain) you

13:16 וְיִשְׁכַּח → כֹּחַ = food, meat, not esp. bread.
 וְיִשְׁכַּח - כֹּחַ = if you prepare anything, (comma) [prepare] an Olah וְיִשְׁכַּח

13:17 וְיִשְׁכַּח = what is your name (idiom)

13:19 וְיִשְׁכַּח - natural altar

13:23 וְיִשְׁכַּח → וְיִשְׁכַּח (and in that case)

13:24 וְיִשְׁכַּח → וְיִשְׁכַּח (Root connection not clear, but possible) Both Shemot just
Jp. Zarah, v. 2

וְיִשְׁכַּח → to shower with gifts or attributes: bless.

14:1 וְיִשְׁכַּח - Philistine town., Sw Zorah

14:2 Parents of man arranged to pay purchase price for wife. This is when woman is brought to home of the husband - it's a וְיִשְׁכַּח marriage. Other type is when man goes to woman's house and brings a gift - this is וְיִשְׁכַּח marriage.

14:3 objection to intermarriage with וְיִשְׁכַּח .

14:4 וְיִשְׁכַּח - occasion, pretext.

14:5 Delete וְיִשְׁכַּח וְיִשְׁכַּח

14:6 וְיִשְׁכַּח - to rent, or tear apart literally.

Gilgamesh Epics in Babylonian tradition spread to include Lamech in Philistia and Hercules in Greece. Gil. is protégé of sun-god, has 6 locks of hair symbolic of rays of sun. He & friend Enkidu always represented in full face,

always fighting with either bull or lion, and tearing them apart. Deltan makes advances to Gil. and kills En-giden. Gil. rejects her, she chases him, and he flees to his ancestors to escape her.

Many elements of Samson story are Palestinian counterpart of this.

14:8 $\text{וְיִשְׂרָאֵל} (N)$ → from taking her.
Do bees deposit honey in corpses?

14:10 וְיִשְׂרָאֵל וְיִשְׂרָאֵל instead of וְיִשְׂרָאֵל
delete וְיִשְׂרָאֵל וְיִשְׂרָאֵל
delete וְיִשְׂרָאֵל וְיִשְׂרָאֵל

14:11 Thirty men were attendants of bridegroom - Philistines were afraid of Samson, perhaps.

14:11 Riddle probably originally had nothing to do with lion, but might have been obscene riddle as was common told on wedding days which was later deleted by editor who regarded it too vulgar, and he substituted a riddle connected with the lion.

14:15 וְיִשְׂרָאֵל וְיִשְׂרָאֵל

14:16 Typical trick of a woman.

14:18 וְיִשְׂרָאֵל → וְיִשְׂרָאֵל (bridal chamber)

The answer given in this verse is really the riddle probably which Samson asked. The answer is love - which would be appropriate on a wedding night. Love is sweeter than honey and stronger than a lion.

Two riddles

First riddle was sun riddle - וְיִשְׂרָאֵל was solar hero

Second " " love " " on wedding night.

Author of story, misunderstanding the 2nd riddle, drew it up in the form of the first, invented the story in v. 8 about bees & honey in the corpse of the lion.

15:2 וְיִשְׂרָאֵל - I thought

15:3 I'm clear of obligation to the Philistines - i.e. he can revenge himself for this deed of his father-in-law.

15:4

Tails of foxes were tied together to prevent foxes from running between the furrows, but must burn the grain.

15:6

Samson's revenge carried out by the Philistines, which angered him and he starts another fight, promising that this shall be the end of the feud.

15:8

קַיִל לִשְׁמֵי - hip or thigh (wrestling term)
בְּקִיִּים וְלִשְׁמֵי - near Ekhtael.

15:9

נִיפְחַל - place name
read G's in Niphel.

15:15

whole jawbone story (נִיפְחַל) simply etymological to explain place name.

15:16

repetition of נִיפְחַל is obvious some sort of obscure pun, or term "red."

15:17

לִנְתָן from נִתַּן - to throw away: follows קַיִל.

15:18

Samson's thirst also is etymological - explains name קַיִל לִשְׁמֵי.

16:3

Hebron 40 miles away - great folk story

16:4

נִיפְחַל - diminutive of servant of Ishtar נִיפְחַל - to serve. This is earthly woman playing part which Ishtar herself played in Gilgamesh Epic.

16:5

why 1100 shekel?

16:7

בְּשֵׁיבָה - bow strings

16:13

sentence incomplete: must finish this, by adding words of last sentence.
"tie the seven locks with the loom and fasten with the 311."

16:16

לִנְתָן לִשְׁמֵי - he was annoyed to death (by her nagging).

16:19

נִיפְחַל instead of נִיפְחַל

16:23

נִיפְחַל - Canaanite or Phil. grain god.

16:24

Transpore order with 1.25.

17

17:1

 $\frac{1}{7} \frac{2}{3} N = \frac{2}{3} N$

17:2

 $\frac{1}{7} \frac{5}{6} -$ you took an oath (not "curse") - oath not reported, however.after $\frac{1}{7} \frac{1}{17} \frac{5}{6} -$ go down to the end of 1.3 $\frac{1}{7} \frac{1}{2} \frac{5}{6} \frac{1}{18}$, the back again

17:3

here may be the vow which she had originally taken, or may be a vow she now takes in gratitude for the return of the money

change $\frac{2}{3} N$ to $\frac{3}{2} N$ + means, with $\frac{3}{2} N$, "if my own free will."seem to be two narratives - one affects of $\frac{5}{6}$ and $\frac{2}{3} \frac{1}{17} \frac{5}{6}$, while other affects of $\frac{3}{2} \frac{1}{6}$ and $\frac{1}{7} \frac{2}{3} \frac{5}{6}$.{ $\frac{5}{6}$ - cut from wood or stone $\frac{2}{3} \frac{1}{17} \frac{5}{6}$ - molten, cast metal.

{ This is handicraft - only one idol with wooden base, or inner core with outer metal plate.

17:5

apparently different source - name is $\frac{2}{3} N$, and also he had a private chapel in his house, also his mother didn't go to a smith but he had idol made himself, also it was an $\frac{3}{2} \frac{1}{6}$ and not a $\frac{5}{6}$. $\frac{3}{2} \frac{1}{6} =$ (see discussion above in Gideon story) - was either a wheel or a portable object, perhaps both - high priest carried it, thus carrying attributes thereof. $\frac{3}{2} \frac{1}{6} \frac{5}{6} N =$ to enforce, give authority.what is $\frac{1}{7} \frac{2}{3}$ here - ? sacrificial or secular ?

17:6

introduced later to explain chaos + anarchy whereby man could select own priest

 $\frac{1}{7} \frac{2}{3}$ and $\frac{1}{7}$ in 1 were synonymous - later former assumed precedence over latter.

17:7

what was $\frac{1}{7}$ doing in $\frac{2}{3} \frac{1}{17} \frac{5}{6}$?In early parting (ch. 49, Gen), Levi was a tribe like all others. But in Exodus, there is indication that Levi was caste, not tribe. May be that these Levites were found in larger numbers in the south who became amalgamated somewhat with the Judahs. Later the Levites wandered among all tribes, with no possessions, but caste, as earlier. How are they ever considered a tribe, then? Only explanation is that

18:12 מִן הַיָּם - eastward

18:13 מִן הַיָּם - name of town, rather than "house of Micah".

18:14 מִן הַיָּם מִן הַיָּם synonymous with מִן הַיָּם, and מִן הַיָּם additional.

18:16 מִן הַיָּם מִן הַיָּם need right after מִן הַיָּם מִן הַיָּם

18:17 מִן הַיָּם מִן הַיָּם misplaced here also. as in v. 16

18:20 מִן הַיָּם מִן הַיָּם satisfied.

18:21 מִן הַיָּם מִן הַיָּם possessions, things of value.

18:30 מִן הַיָּם מִן הַיָּם, later editor didn't want name of Moses used with this title of Dan.

מִן הַיָּם should be מִן הַיָּם

19 Parallel with story of lot in Gen. 19

19:1 מִן הַיָּם מִן הַיָּם - on the slopes

19:2 מִן הַיָּם מִן הַיָּם should be "she was angry" - this seems more likely. If she had whored, he would not have sought to get her back.

19:3 מִן הַיָּם מִן הַיָּם - to speak persuasively

19:4 מִן הַיָּם מִן הַיָּם - his father-out-of-law, since he wasn't married to this girl.

19:5 מִן הַיָּם מִן הַיָּם - larger variety of food, than merely bread.

19:6 מִן הַיָּם מִן הַיָּם - "be good enough to", "please consent"

19:9 מִן הַיָּם מִן הַיָּם - may have larger meaning of "home" instead of "tent".

signs of two narratives appear - invitation repeated: מִן הַיָּם מִן הַיָּם and מִן הַיָּם מִן הַיָּם

19:10 מִן הַיָּם מִן הַיָּם also with him.

19:14 Gibeon - Benjamin (otherwise known as Gibeon - Saul or Gibeon) Same city - N of Jerusalem Tel el-Hafe

19:15

Unusual situation in lack of hospitality.

19:18

וְיָדָא נָחָל should be 'לֵאמֹר נָחָל - due to ^{of ancient abbrev.} misunderstanding

19:20

וְיָדָא - what means? ^{Probably statement of reassurance - "don't worry."}
 whole verse is awkward. ^{Is it all right or will it be all right or what?}

19:22

וְיָדָא - good-for-nothing, bad medicine.
 וְיָדָא - "know" a man, in the sexual sense - Sodom, like with Lot in Gen. 19.

19:24

Leave out עַל־יָדָא - because old man was responsible for her as well as the Levite - and change פְּלִיטָה, פְּלִיטָה, etc. to the singular. Old man probably only offered his daughter. Of course, possible that he offered both women.

20

Story is told as if all tribes were unified - this is clearly a later reflection. Limits of Dan to Beersheba is also later.

20:2

וְיָדָא - they stood to be numbered.

20:5

וְיָדָא - they thought, they planned.

20:6

וְיָדָא - mischief in general, but sexual immorality in particular.

20:9

as in first chapter of Judges - cast lots to see which attack first. Judah again.

20:10

וְיָדָא of people to act as commissioner and procure food from somewhere.

20:15

וְיָדָא נָחָל should be in next verse - unnecessary repetition.

20:16

Benjamin left-handed; Ehud also.

20:18

Why did they go up to Beth-El to consult God? They already were at Mizpah, which was a holy place.

20:23

וְיָדָא - collective singular.

20:27

וְיָדָא לֵאמֹר - This phrase characteristic of Deuteronomy. Older source simply used וְיָדָא.

20:29 Ambushers on east while attack came from west - when Gibeonites went out to meet battle on west - ambushers set fire on east.

20:31 $\text{וְהָיָה}^{\text{וְהָיָה}}$ - drawn off, i.e. those who met the attack in west. Killed thirty Israelites on roads to the west of the city.

20:32 וְהָיָה includes idea of being panic-stricken.
v. 31 should probably come after v. 32.

20:34 וְהָיָה - in front of, namely means east - this is the ambush.

20:36 reverts again to the certainty the Israelites felt that the ambush would succeed.

20:38 וְהָיָה is probably double writing of previous word וְהָיָה .
 וְהָיָה וְהָיָה - smoke signal.

20:39 double narrative.

20:43 וְהָיָה should be וְהָיָה (they crushed), whole verse unclear.

20:47 וְהָיָה - toward the desert, i.e. eastward toward the Jordan.

21:4 why did they build an altar? There already was one.

21:6 they repented, wanted to find wives for the 600 remaining Benjaminites.

21:8 No men from Jabesh-Gilead had participated in the war - therefore decided they would steal women from Jb and give to Benjamin. They found 400 virgins.

21:14 וְהָיָה ^{not} enough. Two hundred short. They decide to get women from Shiloh at the festival (v. 19).

21:22 וְהָיָה - make us a present.

21:23 Restoration of Benjamin.

21:25 Final admonition.

Bible

Song of Songs

4/22/41

Four explanations of Song of Songs:

1. Allegorical (both Jewish & Christian) - Y - God's love for Israel; X - Christ is Bridegroom and church is the bride.
2. Historical - actually written about Solomon & his favorite wife
3. Love poems - collection sung at time of wedding, not written about any particular person - King & queen common terms for bride & groom
4. Cult Songs - mythological poetry based on ancient Oriental Tammuz and Ishtar songs
5. Combination of 3 & 4 - what was once religious belief degenerated into folk-song, also with these songs

Modern

1:2 -

girl speaks to her lover

1:3 -

וַיִּשְׂחַק - as for (the fragrance of your oils, it is good)

וַיִּשְׂחַק - your name, i.e. body, personality.

1:4 -

וַיִּשְׂחַק - marriage chamber

וַיִּשְׂחַק - talking directly to young man

(וַיִּשְׂחַק) - let us celebrate

וַיִּשְׂחַק, וַיִּשְׂחַק וַיִּשְׂחַק - break the rope. - maybe not.

1:5 -

וַיִּשְׂחַק - tape of Bodersheim - use vents of black goat skin. also curtains of tabernacle were some like rable - symbols both.

1:6 -

vineyard is sexual appeal - she didn't watch her own vineyard - was independent. This type of broad joke (untrue usually) probably to fool demon who won't bother maiden already defiled. This primitive reasoning manifested later in obscene wedding stories and jokes. (Samson's riddle)

1:7 -

וַיִּשְׂחַק - still be standing on the edge of the flock like a mourner unless he tells her where he is dying, because she won't be able to find him

1:8 -

Lover speaks

1:9 - Shepherd assumes form of Solomon, sort of boastful and expansively, for the greater glory of his girl.

1:12 - שִׁשְׁבִּי - spikenard, fragrant plant

1:13 - Woman speaks - compares beloved to bundle of myrrh.

1:14 - שִׁשְׁבִּי - camphor (Indo-European) - Heb. & Eng. both borrowed it - hence similar

1:15 - Man speaks again - her eyes are like doves that flutter, not like dove's eyes.

1:16 - She answers - refers to times they lay together in the fields.

1:17 - לִבְחֵי - only occurrence of word - furniture, some objects in house - or may be figurative referring to their sound limbs, etc.

2:

1 שִׁשְׁבִּי - traditionally translated Rose, but probably some sort of lily or crocus.

2 שִׁשְׁבִּי - traditionally trans. lily, but might rather be rose. Thus reversal of two above.

3 שִׁשְׁבִּי - Coastal plain north of Philistia and south of Mt. Carmel.

2:2 - Man speaks. fairly nice metaphor, common phrase. Hebrew poetry rather virile - unlike the romantic weakness of Greek poetry.

2:3 - Woman speaks

4 שִׁשְׁבִּי - his shadow, double meaning - strength^{of man}, plus shade (of tree), with which he has just been compared.

2:4 - 5 שִׁשְׁבִּי - banner, a company collected under a banner, or might be the sign of the inn - and then the name of the inn would be שִׁשְׁבִּי. They were travelling under the banner of love.

2:5 - 6 שִׁשְׁבִּי - raisin cake, or date wine

2:7 שוֹדֵק - lover, not love.

2:11 לַיָּד - fall & winter, rainy season
שֶׁנֶּחַ - rain is finished, over

2:12 פִּזְזוּ - young buds beginning to stand as flowers
נִינְיָה - nightingale

2:14 שֶׁנֶּחַ - staircase cut in rock, footholds on a rag.

2:15 "Little Foxes"

3:2

Arrangement of songs is not orderly - but is scattered. This verse is something a girl might sing during the night. Different songs for different parts of wedding party - also private little songs like this verse.

3:4 פָּנִים - seams, no corner.

Some scholars think this should be later, in ch. 8, but not necessarily so.

3:5 after words of swearing, פֶּה means "that not" and "not"

3:6 new little section begins - wedding feast proper.

לֵבִי - trader in drugs, apothecary.

לֵבִי - why fern. if refers to groom coming up to city? Probably refers to some sort of caravan coming up to the wedding, or a procession.

שֶׁנֶּחַ / א - groom might be Judean, coming up from south.

3:7 possible that ^{wedding} ~~bridal~~ ^{of groom} chair, was called in folklore שֶׁנֶּחַ שֶׁנֶּחַ, as highest throne of honor.

3:8 armed guard was present to drive off the demons which are particularly prevalent at time of weddings, esp. at time of intercourse.

3:9 מִצָּלָה - sedan, portable chair, covered by canopy.

3:10 לֵבִי / א - pillars holding up canopy, or legs of chair?
שֶׁנֶּחַ - pillow, footrest?

3:10 read $\beta'3>$ $\beta'3>$ - inlaid with "ebony wood" ^{final H wrong part with 1/12}
 read $\beta'2'12$ $1/12$ attached to next verse. makes good sense.

4:1 descriptive part of wedding poem. Arabic "waqf." Conventional part of wedding program - description of bride by groom.
 $3'2'2'1$ - "seen through"
 $1'2'3$ - veil
 her hair was black because that was color of $\beta'36$ $2'36$
 $2'36$ - occurs only once - sense of rolling and tumbling down mountainside.

4:2 $2'37$ - to plead, to cut down to certain measure
 $1/1'1'1'1'1$ - this refers to teeth, evenly matched, paired.

4:3 $1'2'3'2'1$ - behavior in old form; modern is speech & mouth.
 $1/1'2$ - slice.

4:4 $1/1'2'1$ - might refer to "arch" which was definitely known in antiquity
 $1'2'3'2'1$ - refers to ornaments around her neck & hanging from her temples.

4:5 Two breasts - evenly matched & fragrant - like two gazelles feeding in the forest.

4:6 $1/1'2'3'2'1$ - mount of myrrh - breast
 $2'1'2'3'2'1$ - same thing

4:8 from here on $2'3>$ is probably metrical gloss after $1/1/1/1$ - because sister is Oriental form of beloved.

What was she doing in Lebanon? Perhaps sitting in hills before the wedding to contemplate, etc. Lions & leopards are simply carrying out the poetry of the figure.

4:9 $1'1'2'2'2$ - ravished or bewitched, entranced.

4:11 $1'2'3$ may be actual honey-comb; $2'3'2$ may be fruit honey, not made by bee.

4:12 $2'36$ should be $1'2$ again.

$1/1'1'1'1'1$ might refer to sexual organs sealed tight.

$2'36/1'2$ also used directly in sense of woman's secret sexual parts.

4:13

701c - might refer to thistles, etc.

710 - symbol of rich, sweet fertility. Same as ^{the} sexual charms.

36N - choice, desirable, precious.

4:14

217 - spice that grows in form of reed. Calamus?

38 - plants not trees.

4:15

Her love to him is as a refreshing stream.

4:16

Exclamatory cry of The lover to the winds & scents. Invitation to taste delight of love. Woman inviting man.

5

1 - belongs to chap. 4

11, 16 - 15/6 is instruction to lovers by villagers, perhaps.

5:2

- begins dream of girl ^{which} even if not actual dream, has dream-like quality.

16 25 - my mind is active - while she's asleep, perhaps. Thus a dream.

5:3

1110 - undergarment. To open door she would have to dress again, and dirty her feet

5:4

711 - peephole in door - if spakeasy

111 111 - funny feeling at pit of stomach.

5:5

711 711 - mysh that flows from The tree

5:6

711 - only use ^{in 366} to slip away

17232 - when he had spoken (that's why she got up.)

5:7

337 - shawl or scarf around shoulders or head.

5:8

1311 211 - indirect question - This is what you shall tell him.

5:9

maiden ask ^{either} { what kind of lover is your lover
how is your lover the best among lovers

5:10

girl's description of man - weak.

5:11 complexion is light - not head, because hair is black

5:12 doves - dark pupils (blue or gray)
p'ale - surrounding the pupil
l'el'el' - on rim of bowl (roundness of eye)

5:13 p'ele - roses - couldn't compare lips to lilies.
Whole feminine description of man in this section is oriental, with virility taken for granted and emphasis placed on spices, fragrance, etc. of his cheeks

5:14 e'el'el' - fingernail like beryl, topaz.
l'el' - finger itself like rod of gold
l'el' - smooth sleek surface
p'el'el' - no anatomical analogy

5:15 el' - alabaster
el'el' - expect an companion with l'el'el', thus perhaps to be considered an adjective.

5:16 el' - his kisses or his words? Probably former.

6:2 l'el' - may be the woman, or may literally be his own garden.
Idealized shepherd - who feeds his flock among the rose gardens.

6:4 Men speak
l'el'el' - l'el' is something you look at - suggestion to read l'el'el', one of the constellations - fearful. But this probably not. Idea of forces supplied with banners is better.

el'el' - capital city for short time in reign of David - suggests power and influence. Albright says this date poem was some time before destruction of north in 721. Of course, this reference might have become traditional and symbolic for powerful place - and could have been used much later.
Thus something over-powering & magical about her beauty.

6:5 el'el'el' - alarm, frighten me.

6:6 פ'סנ - ewes, female sheep. Her occlusion is good.

6:8 Bride compared to harem of Solomon, with all these attendants.

6:9 צדק - choice (adj.), pure (either refers to virginity or beauty).
צדק - congratulates her.
one noun with each verb perhaps.

6:10 צדק - appears like the dawn (to someone else), is seen as...

6:11 שלח - had poetic connotation - today slung unfortunately.

6:12 No sense. Perhaps צדק confused with two verses below.
Aspelesof corrupt.

7:1 שונמית - Shunamite, Abisag, who comforts David in 1 Kings 1.
פ'סנ שונמית - old versions include verb שונמית, made easier reading. Some kind of sword-dance at wedding.

7:2 Another waif begins - below, this time & works up to face, opposite to former description.

פ'סנ - something suggesting smoothness, slipping, roundness.

7:3 צדק is singular - the צ is doubled with a suffix.

צדק - whole belly from navel down to sex organs.
פ'סנ - moon-shaped goblet

7:5 - פ'סנ - unknown place.

7:6 - Thy head on thee like Carmel - striking statue
פ'סנ - fine purple material - refers both color & quality.
פ'סנ - nest, silken traps to ensnare the King.

7:7 צדק - love in delights

7:8 שונמית - whole statue is tall & noble
פ'סנ - cluster of grapes or dates, since he talks about צדק

7:1 /'oojo - stems on branches from which fruit hangs.
7:11 /'oe - face a month

7:10 p'ue' 'xae 22/3 - original meaning of 22/3 - to speak, but not here.
Perhaps 22/3 is misreading of 22/2 - flooding down.
2/6, 2/11 - the best wine

7:12 invitation to invite honeymoon - Zowie!

7:14 .1/11 22/3 - night at hand
p'k 22/3 - love-apples, aphrodisiac, love-philtre

8:1 She wishes he were her brother. This is old tradition for lovers.
Only male relatives on father's side can kiss bride in public without causing her embarrassment.

8:2 'J3 N 22/3 - she ^{why} ~~would~~ teaches me (the mother ^{does} ~~would~~ teach)
take it as 2d. form. instead of 2nd. max.

8:4 22/N - negative: least, that you should not.

8:5 recalling old associations - girl speaks in 2nd part of verse. ^{some} Third party
speaks in first part.

8:6 22/11 - jealousy, not as serious as jealousy
22/11 - heavy, terrible.
22/22/22 - short, metrically - should be two 22/22.

8:7 /x' p'k - if man brought love, he would be despised.
or make it a ^{retorical} question. Would people despise him if he
gave all his money for love? (No.)

8:8 song about younger sister - not literal, but playful allusion on part
of other members of the family about the growing up of the bride.

8:9 questions asked in order to evoke the desired answers in v. 10.
Comparing her to fine building which deserves the best decorations,
22/22/22 and 22/22/22

8:10

'א"ן sk - then I shall be (when I grow up)
p/se 1/3/13 - ?, as one that found favor.

8:11-12

New image. Solomon with all his wealth is no better than I
am, with my girl, my son פנץ.

8:13

Fragmentary.

Sitting in the garden, my companions are listening to your voice, let us
hear you.

8:14

She completes song with her refrain, her description of him.

AMERICAN JEWISH
ARCHIVES



Marcus - Bible

Oct. 15

Prepare commentary on Judges.

Int'l critical ^{house} Cambridge + Westminster Bible.

Prepare one chapter each week.

Period covered - either 1400 or 1200 — middle 11th ¹⁰⁵⁰ (Saul's reign)

→ ROUGHLY 1400 - 1100

Extensive literature on this period.

Burney's Commentary

Biblical Archaeologist - Wright's article on Judges

Archaeology

Neolithic - New Stone Age - farming, pottery, domestic animals

Calcolithic 5000-3000 BC - copper

Bronze Age - Hebrews appear

Early Bronze

Middle

Late

1600-1100

← JUDGES

Sources of Judges

Oldest MS 10th cent. AD - Cairo MS goes back to Marston

Thus Heb. Bible of today has same fragments as 2000 years ago.

Vowels introduced at close of Talmudic period - ^{Old Galilean (few vowels)} ^{Babylonian}
system - vowels above letters - ^{Tiberian system} - used today. Vowels determined by oral tradition, which allows for errors to creep in.

Torah put together by time of Ezra (4th cent.) - first by Samaritans

Nevi'im - existed as complete collection also by about 400

Kethubim - ^{some} Psalms reflect conditions of Maccabean period; chaps 8-12 in Daniel is history of 3rd cent, Antiochus, etc.

(Palestinian)

Sephardic Differences or

1. stress - on last syllable usually

2. T â ö

3. ת T S

free, serene

- קצב

term

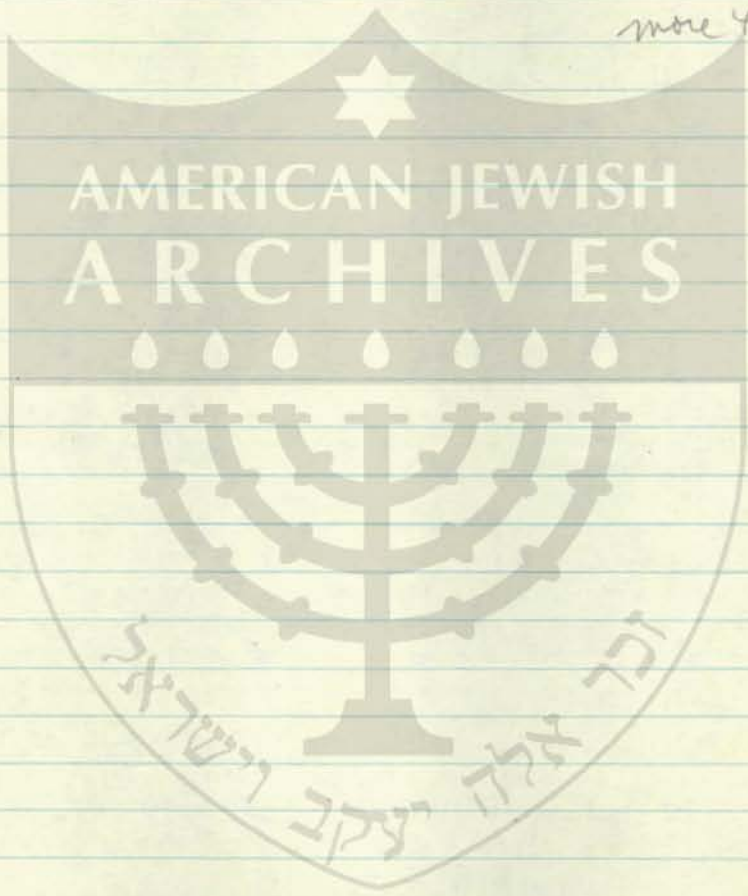
- צב

editor

- קצב

more than

- מרוב



1-1

at first - אֶתְּחִלָּה

lot, portion, destiny - חֵלֶק

to hold, seize, catch - לָקַח

to cut off, chip off - לְחַטֹּף

thumb - אֶצְבָּע

to gather, glean - לְקַיֵּץ

to recompense, requite - לְקַדֵּם

to conquer, take - לְקַח

lowland, plain - לְקַיֵּץ

(High) (1/0) to persuade, entice - לְקַדֵּם

to sink down, alight - לְקַדֵּם

fountain, spring - לְקַדֵּם

upper - לְקַדֵּם

lower - לְקַדֵּם

date palm - לְקַדֵּם

to destroy utterly - לְקַדֵּם

(take possession) to drive out, expel - לְקַדֵּם

to spy out, reconnoitre - לְקַדֵּם

entrance, passage - לְקַדֵּם

they were resolved - לְקַדֵּם

1-2

bond-service, task-work, tribute - קָנָה

to crush, crowd, force - קָנָה

2-1

to break, declare invalid - קָנָה (קָנָה)

(קָנָה) ye shall break down - קָנָה

(to hunt - קָנָה) opposition, snare - קָנָה

snare, noose, trap - קָנָה

herbage, possession - קָנָה

to persecute - קָנָה

north - קָנָה

to be angry - קָנָה

to plunder, spoil, rob - קָנָה

(to hunt - קָנָה) to persecute, oppress - קָנָה

to keep, reserve, save - קָנָה (קָנָה)

to whore, become defrauded - קָנָה

to regret, take pity on - קָנָה (קָנָה)

to oppress - קָנָה - to oppress - קָנָה

to act corruptly, wickedly - קָנָה

action, practice, deed - קָנָה

because - קָנָה

2-2

to test, prove, tempt - $\text{נִסֵּי} \text{וְ} \text{פְּקֻדֹּת}$

to rest, to leave in peace - נָחַם

3-1

prince - נָסִיח

to forget, neglect, forsake - נָסַח

to be strong, vigorous, powerful - נָסַח

to be quiet, peaceful - נָסַח

(furnished - נָסַח)

left-handed person - נָסַח

(months) edges - נָסַח

a measure (of an ell, cubit) - נָסַח

to gird - נָסַח

garment - נָסַח

stout, well-fed, fat - נָסַח

graven images, quarries - נָסַח

secret - נָסַח

hush, silence, hush! - נָסַח

upper chamber - נָסַח

cool, cooling - נָסַח

(נָסַח) he thrust it ^{quickly} into - נָסַח

belly - נָסַח

3-2

shaft, handle - נָסַח

blade - נָסַח

to draw out - נָסַח

(behind,) colon - נָסַח

porch, corridor, hall - נָסַח

behind - נָסַח

to bolt, lock, close - נָסַח

to cover - נָסַח to anoint - נָסַח

to wait - נָסַח

(a long while) (to the last - נָסַח) to be ashamed - נָסַח

to be paved, to escape, flee - נָסַח (נָסַח)

to hesitate, be late, tardy - נָסַח (נָסַח)

to blow (a horn) - נָסַח

fat, lusty, healthy - נָסַח

to be subjected, subdued - נָסַח (נָסַח)

ox-goad - נָסַח

SONG OF DEBORAH

4-1

to draw toward, draw with - $\text{p}^{\text{e}}\text{h}$ stream, brook - $\text{h}^{\text{e}}\text{h}$ crowd, multitude, mob - $\text{p}^{\text{e}}\text{h}$ only, except - $\text{h}^{\text{e}}\text{h}$ to show, to be glorious - $\text{h}^{\text{e}}\text{h}$ ($\text{h}^{\text{e}}\text{h}$)(to cry,) to call together - $\text{h}^{\text{e}}\text{h}$ to terrify, to annihilate, destroy - $\text{h}^{\text{e}}\text{h}$ to remain, be left - $\text{h}^{\text{e}}\text{h}$ cover, rug, blanket - $\text{h}^{\text{e}}\text{h}$ to give to drink - $\text{h}^{\text{e}}\text{h}$ ($\text{h}^{\text{e}}\text{h}$)to be thirsty - $\text{h}^{\text{e}}\text{h}$ leather bottle - $\text{h}^{\text{e}}\text{h}$ stake, peg - $\text{h}^{\text{e}}\text{h}$ hammer - $\text{h}^{\text{e}}\text{h}$ soft, gentle, quiet - $\text{h}^{\text{e}}\text{h}$ temple (side of head) - $\text{h}^{\text{e}}\text{h}$ to pierce through, to sink down - $\text{h}^{\text{e}}\text{h}$ to sleep deeply - $\text{h}^{\text{e}}\text{h}$ ($\text{h}^{\text{e}}\text{h}$)to be weary, to swoon - $\text{h}^{\text{e}}\text{h}$

5-1

to sing, compose poetry - $\text{h}^{\text{e}}\text{h}$ to let grow (of hair) - $\text{h}^{\text{e}}\text{h}$ (231) to offer willingly, give freely, volunteer - $\text{h}^{\text{e}}\text{h}$ to give ear, listen - $\text{h}^{\text{e}}\text{h}$ prince - $\text{h}^{\text{e}}\text{h}$ to sing praise - $\text{h}^{\text{e}}\text{h}$ ($\text{h}^{\text{e}}\text{h}$)to march - $\text{h}^{\text{e}}\text{h}$ to quake, tremble, shake - $\text{h}^{\text{e}}\text{h}$ to flow, drop, trickle - $\text{h}^{\text{e}}\text{h}$ cloud - $\text{h}^{\text{e}}\text{h}$ to melt, to quake, totter, shake - $\text{h}^{\text{e}}\text{h}$ to cease - $\text{h}^{\text{e}}\text{h}$ path, highway - $\text{h}^{\text{e}}\text{h}$ path, way - $\text{h}^{\text{e}}\text{h}$ curved, contorted (by-way) - $\text{h}^{\text{e}}\text{h}$ to be unoccupied - $\text{h}^{\text{e}}\text{h}$ open town, village - $\text{h}^{\text{e}}\text{h}$ (1st form of 2nd s.) then did not arise - $\text{h}^{\text{e}}\text{h}$ lance, spear - $\text{h}^{\text{e}}\text{h}$ (corrected) governors of - $\text{h}^{\text{e}}\text{h}$

5-2

to offer willingly - 23.1.13

she-donkey - 1/11/14

white - 2/11/13

carpet, girdle's seat - 1/3/11

to tell, relate, speak of, meditate - 11/2

to shoot an arrow
to divide (the flocks) - 1/8/11

watering trough - 2/1/11

to praise; to recite, rehearse, repeat - 2/1/11

to awaken, awake - 2/1/11

(High-) to take prisoner, make captive - 2/2/11

prisoner, captive - 1/2/11

to rule, govern, dominate - 2/3/11

fugitive, one who has escaped, remainder - 3/1/11

noble, powerful man - 2/3/11

from, out of - 1/1/11

to take root - 2/1/11 (e)e

law-given - 1/1/11

to draw, to grasp, i.e. (to handle) - 1/1/11

marshal's staff, pen of the writer - 2/1/11

officer, captain, leader - 2/1/11

5-3

part, division - 2/1/11

resolve, good advice - 1/1/11
[think, search, find out, meditate - (2/1/11)]

steep fold, cattle-pen - 1/1/11

to hoot, whistle, bleat, pipe - 1/1/11

herd, flock - 2/3/11

boat, ship - 2/1/11

boy - 1/2/11

(to turn back) to risk (one's) life - 2/1/11

height, high place - 1/1/11

gain - 2/3/11

way, source - 2/5/11

to sweep away, drag away, wipe off - 1/1/11

ancient - 1/13/11

to tread over, to step - 2/3/11

strength, might, power - 1/1/11

to strike down, to stamp - 1/1/11

heel, hoof - 2/1/11

(noun - 2/2/11) to gallop, prance - 2/2/11

strong, mighty, powerful (noun) - 2/2/11

5-4

to curse - נִקְלַח

(38) help, aid - אֶזְרָא

bowl, basin - כֶּסֶף

noble, lordly - נָכֹחַ

cream, thick milk - חֶמֶץ

tent-pin - אֶמֶץ

hammer - מַזְמָר

labourer, workman - עֹמֵץ

to strike down - פָּדַח

to crush, break to pieces - פָּחַח

to crush, split open - פָּחַח

to prince - פָּדַח

temple - אֶמֶץ

to bow, kneel, sink - נָכַח

to devastate, destroy, conquer - נָכַח

to regard, look out - נָכַח (8pe)

to wail, lament, moan - נָכַח

window, lattice - נָכַח

to hesitate - נָכַח

to be tardy, to delay - נָכַח

5-5

wheel - נָכַח

princess, gentleman - נָכַח

word, speech, answer - נָכַח

to divide - נָכַח

prey, booty, spoil - נָכַח

maiden, virgin - נָכַח

man, male - נָכַח

colour, dye, dyed stuff - נָכַח

to entice - נָכַח

neck - נָכַח

spoiler - נָכַח

to perish, be destroyed - נָכַח

to rest peacefully - נָכַח

6-1

to be strong, vigorous, powerful - נָכַח

ravine, den - נָכַח

cave - נָכַח

castle, fortress, stronghold - נָכַח

to encamp - נָכַח

fruit, produce - נָכַח

6-2

sustenance, means of life, daily food - ס' ח' נ'

locomot - ס' ס' ס' כ'

to be weak, low, wretched - ס' ס' ס' כ'

because of - א' ס' כ' ס'

to save, deliver - ס' ס' ס'

to oppress - ס' ס' ס'

terebinth, oak tree - ס' ס' ס'

to beat out, to strike - ס' ס' ס'

wheat - ס' ס' ס'

wine-press - ס' ס' ס'

to save by putting to flight (hiding) - ס' ס' ס' (ס' ס')

to reject, abandon, desert, cast off - ס' ס' ס'

family - ס' ס' ס'

to give way, depart - ס' ס' ס'

(ס' ס') to lay, put - ס' ס' ס'

broth, clear soup - ס' ס' ס'

pot - ס' ס' ס'

stone, rock - ס' ס' ס'

this one - ס' ס' ס'

to pour out - ס' ס' ס'

6-3

end - ס' ס' ס'

staff, support, crutch - א' ס' ס' ס'

rock - ס' ס' ס'

alas! - ס' ס' ס'

young ox - ס' ס' ס' ; young bull - ס' ס'

to tear down, demolish - ס' ס' ס'

fortress, stronghold - ס' ס' ס'

line, arranged place, ordered place - ס' ס' ס' ס'

to destroy, lay in ruins - ס' ס' ס'

to set, place, put - ס' ס' ס' (ס' ס')

fleece, shorn wool - ס' ס' ס'

wool - ס' ס' ס'

threshing floor - ס' ס' ס'

dry - ס' ס' ס'

to press together - ס' ס' ס'

to drain, squeeze out - ס' ס' ס'

bowl, basin - ס' ס' ס'

to try, examine - ס' ס' ס'

7-1

northward - 123

to show o.s. glorious, to boast - 123 (123)

to tremble, be terrified - 321

to hurry off, return - 223

to finish, cleanse, try - 323

to kick, lap up - 773

to set, place, put - 833

to kneel, bow, crouch - 623

food, provision - 233

to keep, retain - 733

armed men - 1311; to arm - 211

cake - 133

barley - 233

to turn, roll, tumble - 223 (223)

up, on top, upside down - 231

explanation, meaning - 223

to divide - 231

watch, vigil of the night - 1311

middle - 123

to break, scatter about - 223

7-2

(-123) and they shouted - 123

to be called together - 763

to conquer, take - 323

winepress - 211

8-1

aftermath, gleaming - 566

vintage - 232

to be weak, to abate - 223

to grow weary, faint, tired - 131

loaves, cakes - 1122

therefore - 123

(123) and I will tear - 123

pricker, thorn - 611

thistle, briar - 1122

to destroy, smash - 611

to draw (sword) - 151

secure, assured, safe - 162

to cause to tremble, to discomfit - 321 - (to tremble - 321)

ascent - 251

Here, sun - 021

8-2
to scorn, to reproach, taunt - פֶּחַח

figure, shape, form - כִּלְח

if - יִם

to attack, fall on - עָבַד

strength, courage - עָזָה

moon-shaped ornament, crescent - חֶסֶד

ear-ring, nose-ring - קָדָה

prey, booty, spoil - דָּבַח

to spread, stretch out - עָרַב

weight - מֶשֶׁקֶל

pendant, necklace - עָבַד

purple - עֵצֶבֶת

necklace - עָבַד

idol (w) garment worn by High Priest - אֵפֹד

to set, put, place - עָבַד

to where, go astray - עָבַד

snare, mouse, trap - עָבַד

to subject, subdue - עָבַד

concubine - עָבַד

old age - עָבַד

9-1
to bow, bend, incline - עָבַד

wild, furious, giddy - עָבַד

to hide o. s. - עָבַד

pillar, position - עָבַד

to avoid - עָבַד

live-tree - עָבַד

fatness, richness - עָבַד

to hold away - עָבַד

fig-tree - עָבַד

sweetness - עָבַד

fruit, produce - עָבַד

mead, cider, wine - עָבַד

to rejoice, be glad, cheerful - עָבַד

bramble, thorn tree - עָבַד

to find stealth, refuge - עָבַד

shadow, shelter - עָבַד

cedar - עָבַד

honest, upright, righteous - עָבַד

merit, just desert - עָבַד

far from, apart - עָבַד

9-2

to rule, reign, be prince - נָשָׂא

to be faithless, treacherous - בָּעַד

wrong, violence - חָלָה

(to lurk - נִצָּח) troops in ambush - נִצָּח

to rob, plunder - גָּזַל

to trust, depend, rely - נִסָּךְ

to pick grapes - נָבֵא

to tread, press wine - נָבֵא

feast, festival - מִצְוָה

officer, official, functionary - שָׂר

to deliver, remove - נָשָׂא (נָשָׂא)

they will visit - נָשָׂא

to lie in wait, ambush - נִצָּח

to rise (of the sun) - נָשָׂא

to spread, stretch, reach - נָשָׂא

middle, center - נִסָּךְ

to despise - חָלָה

slain, killed, wounded - נָשָׂא

(33n) to divide - נָשָׂא

to beat down, subdue - נָשָׂא

9-3

to sow - נָשָׂא

tower - מִצְוָה

to assemble, meet - נָשָׂא

axe - נָשָׂא

bough - נָשָׂא

to burn - נָשָׂא

strong - נָשָׂא

roof, top - נָשָׂא

to burn - נָשָׂא

upper millstone - נָשָׂא

to shatter, break to pieces - נָשָׂא (נָשָׂא)

head, skull - נָשָׂא

to pierce, thrust through - נָשָׂא

to requite - נָשָׂא (נָשָׂא)

10-1

young ass - צ'וּר

city - צ'וּר

(to oppress), to dash to pieces, shatter - ג'וּר

to oppress - ג'וּר

to persecute, oppress - ג'וּר

to oppress - ג'וּר

distress, affliction - ג'וּר

to put away, abandon - ג'וּר (ג'וּר)

to shorten, lessen - ג'וּר

trouble, pain, misery - ג'וּר

he will begin - ג'וּר

11-1

harlot - ג'וּר

to intent - ג'וּר

prince, leader, chief - ג'וּר

trouble, distress - ג'וּר

leaves, witness - ג'וּר

to pass over - ג'וּר

to be willing - ג'וּר

11-2

(rising of the sun) east - צ'וּר - צ'וּר

to trust - צ'וּר

to hold in possession - צ'וּר

to equal, improve, surpass - צ'וּר (צ'וּר)

to quarrel, fight - צ'וּר

to set free, liberate - צ'וּר - (צ'וּר)

to vow to bind o.s. - צ'וּר

to be subdued - צ'וּר

timber - צ'וּר

to dance - צ'וּר

sole, single, only - צ'וּר

to tear to pieces, to rend - צ'וּר

to frustrate s.o., to cause grief - צ'וּר

to disturb, bring trouble - צ'וּר

to open (land) - צ'וּר

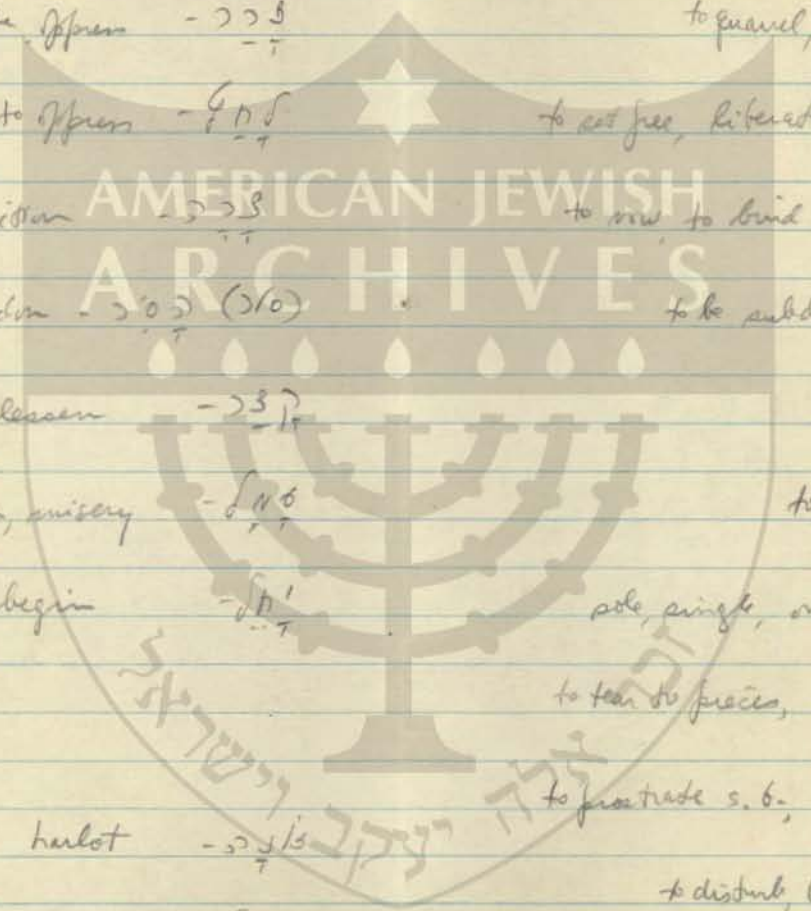
vengeance, retribution - צ'וּר

to let alone, to leave - צ'וּר

virgin, virginity - צ'וּר

custom, law - צ'וּר

from year to year - צ'וּר



12-1

to gather together - ג'פ'ג'
 fugitive, survivor - ג'פ'ג'
 to seize - ג'פ'ג'
 outside, abroad - ג'פ'ג'

13-1

intoxicating drink, alcohol - ג'פ'ג'
 defiled, unclean - ג'פ'ג'
 razor - ג'פ'ג'
 to beg, pray, entreat - ג'פ'ג'
 to detain - ג'פ'ג'
 secret, hidden, wonderful - ג'פ'ג'
 flames - ג'פ'ג'
 to wish, desire - ג'פ'ג'
 time - ג'פ'ג'
 to move, to urge on - ג'פ'ג'

14-2

young lion - ג'פ'ג'
 lion - ג'פ'ג'
 to roar - ג'פ'ג'
 to come over, to penetrate - ג'פ'ג'

to split, cleave, tear - ג'פ'ג'

carcass, cadaver - ג'פ'ג'

bee - ג'פ'ג'

body, corpse - ג'פ'ג'

to scrape (honey from a hive) - ג'פ'ג'

middle - ג'פ'ג'; to ask riddles - ג'פ'ג'

linen garment - ג'פ'ג'

exchange - ג'פ'ג'

to induce, persuade, seduce - ג'פ'ג'

to become ruined, impoverished - ג'פ'ג'

to crowd, press hard - ג'פ'ג' (p/3)

sun - ג'פ'ג'

if... not - ג'פ'ג'

to plough, cultivate - ג'פ'ג'

heifer - ג'פ'ג'

apparel - ג'פ'ג'

14-1

suitable, proper, pleasing - ג'פ'ג'

occasion, cause - ג'פ'ג'
 to bring about, cause - ג'פ'ג'

something desired, an occasion - ג'פ'ג'

12-1

to gather together - ג'פ'ג'
 fugitive, survivor - ג'פ'ג'
 to seize - ג'פ'ג'
 outside, abroad - ג'פ'ג'

13-1

intoxicating drink, alcohol - ג'פ'ג'
 defiled, unclean - ג'פ'ג'
 razor - ג'פ'ג'
 to beg, pray, entreat - ג'פ'ג'
 to detain - ג'פ'ג'
 secret, hidden, wonderful - ג'פ'ג'
 flame - ג'פ'ג'
 to wish, desire - ג'פ'ג'
 time - ג'פ'ג'
 to move, to urge on - ג'פ'ג'

14-2

young lion - ג'פ'ג'
 lion - ג'פ'ג'
 to roar - ג'פ'ג'
 to come over, to penetrate - ג'פ'ג'
 to afflict, cleave, tear - ג'פ'ג'
 carcass, cadaver - ג'פ'ג'
 bee - ג'פ'ג'
 body, corpse - ג'פ'ג'
 to escape (honey from a hive) - ג'פ'ג'
 middle - ג'פ'ג'; to ask riddles - ג'פ'ג'
 linen garment - ג'פ'ג'
 exchange - ג'פ'ג'
 to induce, persuade, seduce - ג'פ'ג'
 to become ruined, impoverished - ג'פ'ג'
 to crowd, press hard - ג'פ'ג' (p/3)
 sun - ג'פ'ג'

14-1

suitable, proper, pleasing - ג'פ'ג'
 occasion, cause - ג'פ'ג'
 to bring about, cause - ג'פ'ג'
 something desired, an occasion - ג'פ'ג'

if... not - ג'פ'ג'
 to plough, cultivate - ג'פ'ג'
 heifer - ג'פ'ג'
 apparel - ג'פ'ג'

15-1

to think - חַשְׁבָּה

to be innocent - נִצָּח (נִצָּח)

fox - שָׂרָף

to turn - סָבַב

tail - זָנָב

to kindle, set on fire - נִדְבָּה

heap of sheaves - עֲבָה

grain standing in the stalk - נִבְרָב

son-in-law - חָמ

to take revenge - נָקַם

leg, thigh, calf - שֵׁנִי

thigh - שֵׁנִי

cleft, chin - חִיךְ

rock - סֶלֶסֶל

to spread, extend - נִפְתָּח

to bind, imprison - בָּדַד

to fall, attack - נָפַד

rope - חֵבֶל

they shouted - נִבְרָב

arm - זְרוֹעַ

15-2

flex, linen - נִדְבָּה

to melt, dissolve - נִמַּח

bond, fetter - בִּלְבָב

jaw-bone - מִנְחָה

fresh, new - נִבְרָב

to heap up - נִבְרָב

height, hill - נִבְרָב

to be thirsty - נִבְרָב

help, salvation, deliverance - נִבְרָב

to break, cleave - נִבְרָב

hollow place - נִבְרָב

16-1

prostitute - נִבְרָב

to lie in wait, ambush - נִבְרָב

to keep silent - נִבְרָב

midnight - נִבְרָב

to remove - נִבְרָב

bar, latch - נִבְרָב

shoulder - נִבְרָב

15-1

to think - חָשַׁב

to be innocent - נָקִי (נָקִי)

fox - שָׁרָץ

to turn - פָּנָה

tail - זָנָב

to kindle, set on fire - נִדְבָה

heap of sheaves - עֲבָה

grain standing in the stalk - עֲבָה

son-in-law - חָמ

to take revenge - נָקַם

leg, thigh, calf - שֵׁן

thigh - שֵׁן

cleft, chink - חִלְכָּל

rock - סֶלַע

to spread, extend - נִפְתַּח

to bind, imprison - בָּדַל

to fall on, attack - נִפְּלָה

rope - חֵבֶל

they shouted - נִקְרָא

arm - זְרוֹעַ

15-2

flex, linen - נָחַל

to melt, dissolve - נָחַל

bond, fetter - חֵבֶל

jaw-bone - מַלְכָּה

fresh, new - נָחַל

to heap up - נָחַל

height, hill - נָחַל

to be thirsty - נָחַל

help, salvation, deliverance - נָחַל

to break, cleave - נָחַל

hollow place - נָחַל

16-1

to lie in wait, ambush - נָחַל

to lie in wait, ambush - נָחַל

to keep silent - נָחַל

midnight - נָחַל

to remove - נָחַל

bar, latch - נָחַל

shoulder - נָחַל

16-2

valley - ג' ח' ז prince - פ' ר' ז to persuade, entice, seduce - פ' ר' ז to oppress, afflict - פ' ר' ז ripe, cool, bow-string - ז' ח' ז fresh, damp, moist - ח' ז to be dry - ז' ח' ז to be weak, sick, ill - ז' ח' ז to tear off, break off - פ' ר' ז tow, oakum - ח' ז' ז when it toucheth - ח' ז' ז to ridicule, mock - ז' ח' ז falsehood, lie - ז' ח' ז thread - ז' ח' ז to weave, plait - ז' ח' ז plait, pigtail - ז' ח' ז web on the weaver's beam - ח' ז' ז to thrust through, fasten - ז' ח' ז stake, peg, pin - ז' ח' ז to awaken - ז' ח' ז

16-3

to crowd, press hard, urge - פ' ר' ז to urge - ז' ח' ז to be shortened - ז' ח' ז razor - ז' ח' ז to shave - ח' ז' ז and she began - ז' ח' ז to shake o.s. free - ז' ח' ז to love, fiance - ז' ח' ז hass letters - פ' ר' ז to crush, grind - ח' ז' ז hair - ז' ח' ז to grow (hair) - ח' ז' ז destroyer - ז' ח' ז to kill, slay - ז' ח' ז to amuse, play, make sport - פ' ר' ז to hold fast, grasp - פ' ר' ז to lead, guide - ז' ח' ז to touch, feel - ז' ח' ז firm, steady - ח' ז' ז to lean against - פ' ר' ז

16-4

roof - תֶּכֶף

to take revenge - נִקְמָה

to clasp, embrace - אֶמְצָא

to lean, lay hold in - תִּשָּׁן

18-2

before, over against, opposite - מִלְּפָנֶיךָ

security - אֲבִיבָה

to be quiet, tranquil - שָׁלוֹם

to be quiet, tranquil - שָׁלוֹם

{ possessing authority
here to the throne - מִלְּפָנֶיךָ

17-1

to curse, swear, cry aloud - נִקְמָה

molten image - מִלְּפָנֶיךָ

silversmith, goldsmith - מִלְּפָנֶיךָ

to consecrate, empower - מִלְּפָנֶיךָ

right, correct - מִלְּפָנֶיךָ

daily bread - מִלְּפָנֶיךָ

(שָׂמַח) and he was content - מִלְּפָנֶיךָ

to be quiet, silent - שָׁלוֹם

to neglect, to be lazy - מִלְּפָנֶיךָ

very wide, very large - מִלְּפָנֶיךָ

lack, need, want, scantiness - מִלְּפָנֶיךָ

to gird - מִלְּפָנֶיךָ

to be silent - שָׁלוֹם

possessions, goods - מִלְּפָנֶיךָ

to catch up with, overtake - מִלְּפָנֶיךָ

to turn - מִלְּפָנֶיךָ

18-1

coast, border, number - מִלְּפָנֶיךָ

to spy out - מִלְּפָנֶיךָ

to search, investigate, find out - מִלְּפָנֶיךָ

to know, recognize - מִלְּפָנֶיךָ

to hire - מִלְּפָנֶיךָ

to prosper, succeed - מִלְּפָנֶיךָ

violent, wild, angry - מִלְּפָנֶיךָ

(to gather) to take away, destroy - מִלְּפָנֶיךָ

deliverer - מִלְּפָנֶיךָ

but, however - מִלְּפָנֶיךָ

exile, banishment - מִלְּפָנֶיךָ

19-1

back-side, farther side - שִׁטְטָה

concubine - עֵלְדָּה

a pair, a couple - צֵגָל

to keep, retain, restrain - שָׁמַר

to support, feed, nourish - צִוָּה

to consent, design - שָׁחַק (שָׁחַק)

to urge - שָׁחַק

to hesitate, tarry - שָׁחַק (שָׁחַק)

to decline, spread - שָׁחַק

to sink - שָׁחַק

to sink to rest (day, sun) - שָׁחַק

to want, to be willing - שָׁחַק

to saddle - שָׁחַק

near, close by - שָׁחַק

open place, square, street - שָׁחַק

to wander, walk along - שָׁחַק

straw - שָׁחַק

fodder - שָׁחַק

to mix food, fodder - שָׁחַק

wretched, wicked - שָׁחַק

19-2

to knock, beat, strike - שָׁחַק

wickedness, villainy - שָׁחַק

virgin - שָׁחַק

to maltreat, abuse - שָׁחַק (שָׁחַק)

dawn - שָׁחַק

threshold - שָׁחַק

knife (large) - שָׁחַק

to cut, carve - שָׁחַק

to advise, take counsel - שָׁחַק

20-1

to take a stand - שָׁחַק (שָׁחַק)

chief - שָׁחַק

to kill, murder - שָׁחַק

to think, fancy - שָׁחַק

inheritance - שָׁחַק

lewdness - שָׁחַק

lot - שָׁחַק

ten thousand - שָׁחַק

to remove - שָׁחַק

20-2

to be mustered, to be numbered - 37-2-1

left-handed person - 157-3-266

to sling, hurl - 667

Paris - breadth - 57-8-2

to overshoot the mark, to miss - 166-12

to fast - 118

ark - 116

to lurk, lie in wait - 226

to pull off, tear away - 77-1

to kill - 116

highway - 57-10-1

to smite, defeat - 34-1

to draw forth - 27-16

to touch, approach - 66-1

to trust, rely on - 116-2

to hurry, press, drive - 11-1

to extend, stretch - 66-2

to draw - 11-1

appointed time, sign - 37-11

pillar of smoke - 11-11 →
smoke - 1-1

20-3

to turn, revert to - 77-2-1

the whole - 57-8-1

and he was amazed - 57-2-11

to be close behind, to catch up with - 77-2-1

to surround, encircle - 77-1-2

to overtake - (H) - 77-2-1

to bring in (as aftermath), to glean - 57-16

the whole - 11-11

21-1

to be missed, to lack - 37-2-1

to repent - 11-1

to cut off - 63-6

to destroy - 11-2-1

to suffice - 16-3-11

to be destroyed, annihilated - 37-11-1

to snatch away - 11-11

to be gracious - 11-11

to be quietly - 11-11

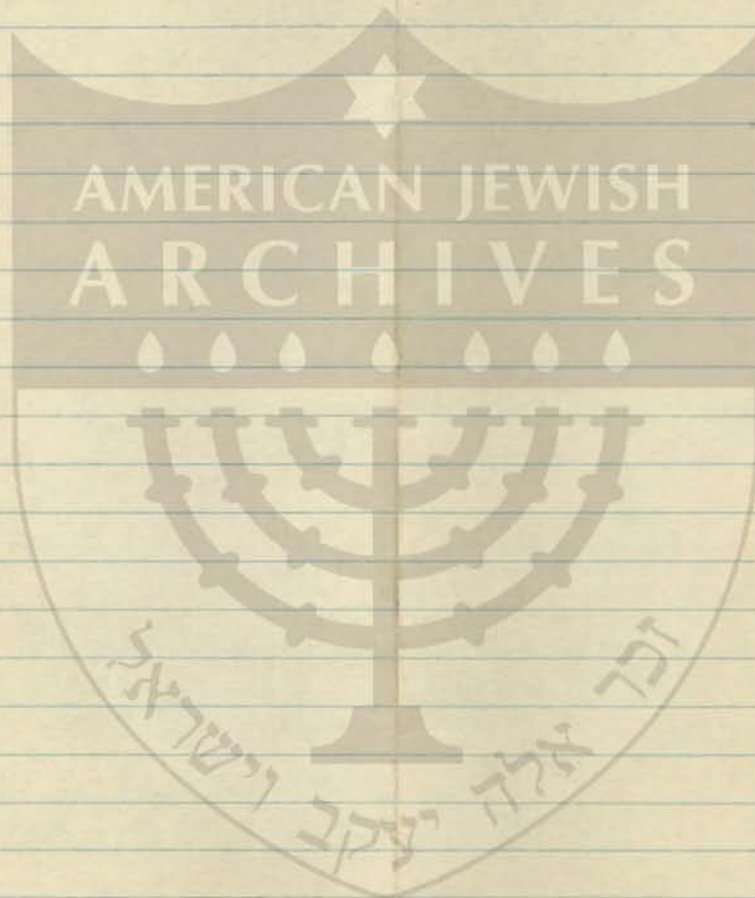
to rob, steal away - 57-6

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JUDGES

§ 1-21



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