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**BRIEF STUDIES
IN THE
OLD TESTAMENT**

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THE POSSIBILITY OF GAPS IN GENEALOGIES OF GENESIS 5 AND 10

Faulty methodology may be blamed for the difference in the chronological estimates which cause the gaps noted in genealogies of Genesis 5 and 10, however it is equally likely that the genealogies reported, as listed in the Bible, were not provided as an attempt to cover all generations or all possible time spans. The most likely reason for these gaps which should be considered in the study of these chronological tables would be the relationship between them and the rest of the Bible. To what purpose were they included and to what end or importance are those generations which seem to be omitted of importance to the thrust of the Holy Book.

The difficulties which arise in the interpretations of the genealogies of Genesis 5 and 10, when educated man attempts to take pieces of the past, antiquities of the human race, and place them in present. This placement is flawed by the most incomplete lack of information which ever existed. The few unearthed bone parts and paintings are severely insufficient to make judgment which supposedly cover 1,750,000 years. It should be noted here that a Biblical account of genealogies without gaps for that period of time would be unavailable since much of that period is obviously before written or oral communication. Add to this the fact that if it had been given by God to Moses, Moses would still be recording them today, if still alive.

According to some the most tenable interpretation is that the genealogies recorded are the ancestry of Abraham with some undetermined omissions. The burden of proof on researchers is to determine if Adam was the first man created in the spiritual image of God. According to Gen. 1.26-27, Adam was created in the spiritual image of God, and there is no evidence from science which disproves it.

THE UNIVERSAL FLOOD

The question raised by nineteenth century scholars, as to whether or not a world-wide flood ever took place is clearly answered in the Biblical account of the flood. The argument for lack of evidence of world-wide flooding only demonstrates man's lack of knowledge as to what would constitute a true test of world-wide flooding. Scientist could be studying what is presumed to be no evidence of world-wide flooding when, in fact, they are looking directly at the evidence. The earth does not have to give evidence of water damage in order to demonstrate proof that it was wet. Some elements of God's creation are clearly of a drip dry nature.

The theory of local flooding, sounds plausible at first. It even gives rise to search. When coupled with the discoveries that neither time nor place of a flood can be determined it becomes confusing. The search sites are even not old enough to show evidence to support this theory.

The universal flood theory is the theory which even the most brilliant of scientists continue to have trouble defending. These findings of flood evidence range far outside the area of local flooding theory and can be found in Egypt, Palestine Sicily, France and England.

One explanation may be the same use of the Hebrew word "eres" for the words land and earth. The point is that water could have covered this "land" (a local flood), but brings up the phrase "under the whole heaven" (Gens. 7.19). A true scientist may experience difficulty in attempting to diminish that statement to a local flood theory.

EXODUS - 1445 B.C.

Studies place the date for the Exodus as 1445 B.C., by the statement in 1 Kings 6.1, that the temple of Solomon was begun in the fourth year of his reign. By calculation that date is about 966 B.C. or after. That makes the beginning of the temple four hundred and eighty years after the Exodus. Placing the Exodus in the third year of Amenhotep II. Using the idea that round numbers may have been used in the figure "four hundred and eightieth." Using the beginning of the Canaanite conquest and destruction of Jericho at about 1405 with 40 years of wandering in the wilderness results in 1445. John Garstang's excavations of Jericho confirm this theory. The date of 1405 plus 40 years makes the Exodus as 1445 B.C. The site of Jericho, Tell es-Sultan was dated by John Garstang as the "Late-Bronze level (City D) at 1400 B.C.

The statement found in Judg. 11.26 made by Jephthah to substantiate the date of 1445 B.C. Judg. 11.26 is the dispute over who should possess the contested land of Gilead. Jephthah makes the statement that the Israelites have occupied it too long for the Ammonites to question them possessing it. The time mentioned in this text is "three hundred years. The Jephthah period was before King Saul who reigned around 1050 B.C., then the conquest according took place at 1400 B.C.

A reading from the New Testament, quoting the Apostle Paul in Acts 13.19-20. The dates and time of importance in Acts 13.19-20 are listed as the destruction of seven nations in the land of Canaan by God. The giving of the land for an inheritance for four hundred and fifty years and gave "them judges until Samuel the prophet." All of the above brings one to the capture of Jerusalem by David in 995 B.C. The 450 years of Acts 13 includes the period from 1445 to 995 B.C.

Other scholarly opinions concerning the date of the Exodus exist. The dates as 1290 B.C. "ten years after Rameses II began to reign." The date 1225 was preferred in the early part of the twentieth century by some conservatives.

A good deal of time can be used arguing against a 1290 date for the Exodus. J. Finegan had five major arguments in support of 1290 B.C., but each can be dealt with quite effectively while supporting the theory of 1445 B.C., when Amenhotep II was pharaoh. The abundance

of evidence found in the Garstang digs to supports the 1445 B.C. date. Scholarly research provides support of the 1445 theory and does place the date of 1445 B.C. as the greatest probable date of the Exodus.

EXODUS

Exodus has two titles, one is the Hebrew title coming from the beginning of Ex.1.1, and the other is the Septuagint title of Exodus meaning exit or departure. The theme or emphasis of the book of Exodus is the beginning of "Israel as a covenant nation." This book tells of God's fulfillment of His promise to Abraham to make of his seed a great nation. It discusses the removal of the people from the land of bondage. It also, demonstrates that God renewed the "covenant of grace" with the nation of Israel. This grace was given as a covenant which contained rules of holy living which provided for offerings for sins and a renewing of the relationship with God on a forgiveness basis.

LEVITICUS

Leviticus in the Hebrew Bible is titled "And He called", using the first words of Lev. 1.1 as was used in Gens.1.1, above. The other title means that the book is about the Levites. This book's theme is the Levites and the emphasis of this book is on priestly regulations. These regulations from God were to produce a holy nation for God. The majority of the text deals with the sacrifices to God. The text discuss what is proper to sacrifice and the differences between what is acceptable to God.

NUMBERS

The two titles for Numbers are found in the Hebrew title of "in the wilderness of." Again the title is found in the first verse of the book. The Septuagint gives it a name meaning numbers because the content is primarily census figures. Both titles suggest the theme of the book. The theme includes God's preparation of His people in the wilderness for forty years.

DEUTERONOMY

Deuteronomy is the term given in the Septuagint for the "second law giving" and the Hebrew name comes from "these are the words" or "words" from the first chapter and first verse. The theme is "a restatement of laws" from the previous three books. The book contains Moses addresses to the people. The exhortations were that of a reminder of their obligations to God, the covenant between them and God, and each of their obligations to God in the new land.

THE IDENTITY OF THE HABIRU

The discovery in 1887 of the files which came to be known as "The Tell El-Amarna correspondence" was believed to be the Canaanite version of the conquering of Canaan by Joshua. It was noted that the correspondence was written in Babylonian cuneiform. These files were studied by C.R. Conder, H. Zimmern, and H. Winckler. Zimmern confirmed Conder's findings, and Winckler noted the association between SA.GAZ and Habiru. Winckler decided that SA.GAZ and Habiru were the same armies which were invading everything according to the correspondence from King 'Abdi-Hepa.

Habiru findings at Mari and Nuzi found the word "warrior" associated with the people of the SA.GAZ. It was the Boghazkoi Hittite texts which linked Habiru and SA.GAZ together as the same warriors.

The study of the available evidence concerning the identity of these people centers around the two terms SA.GAZ and Habiru. SA.GAZ is believed to be a term used as a description of the people. Whereas, Habiru is a name given to people from the ethnic group of Habiri.

Many pros and cons concerning the SA.GAZ and Habiru people have been put forth. The evidence has been examined by "many excellent scholars" and they have identified Habiru and SA.GAZ as the "Hebrews of Joshua's army."

THE CANAANITE EXTERMINATION

Justification for total destruction of the Canaanites was the "grave danger" which the Canaanites presented to the Israelites as long as they were allowed to live. The influence which they may have exerted on the Israelites was that of depravity and was highly "contagious." The justification included their "degenerate forms of polytheism and sexual impurity." Archaeological discovery notes that the Canaanites were "crass and brutal." They would readily adopt any form of worship from any heathen nation. Their religion consisted of serpent worship and sexuality. They practiced prostitution and infant sacrifices. Therefore, it was believed that it was impossible for pure faith and worship to exist until the occurrence of complete elimination of the Canaanites."

THE SACRIFICE OF JEPHTHAH'S DAUGHTER

The three view of the sacrifice of Jephthah's daughter are that of human sacrifice, her mourning, and the offering of her as a burnt offering. The text for this sacrifice is found in Judges 29-40.

The first view is that of knowledge concerning human sacrifice. Human sacrifice was understood by the Israelite people from their history of Abraham and Isaac. It was God who provided the sacrifice, but what Jephthah missed in his understanding of human sacrifice was

that God ask it only of Abraham, not of Jephthah himself. Human sacrifice by God's law was an "offense and an abomination to Yahweh." Jephthah obviously missed the Levitical instruction concerning human sacrifices. Some scholars find it inconceivable that God-fearing Jephthah could have supposed he would please the Lord." This assumption is in error of course.

The second view was the bewailing of his daughter's virginity. She asked for two months to parade around with her "companions" and shout it from the mountain tops, it was granted to her by her father.

The third view is that after the sacrifice "she knew not a man." A pointless statement if she had died as a burnt offering. It could be said that she was devoted to service at the temple door "for the rest of her life." This brought the extinction of Jephthah's line because his daughter was his only child.

One may disagree with whether or not she was sacrificed. However, she was sacrificed according to Jephthah's request of God in verse 30. Jephthah made a vow to the Lord. In verse 39 the Bible is clear that "she returned unto her father, who did with her according to his vow which he had vowed." His vow in verse 31 was "whatsoever cometh forth of the doors of my house to meet me...I will offer it up for a burnt offering," was misinterpreted. Jephthah made a bad call in that his daughter was not a "whatsoever" but a whosoever and he did not offer "it" up but offered her (his daughter) up. The text "she knew no man" is a reference once again to her virginity, which was an emphasis to show that the sacrifice was of a virgin. The statement was for added credibility for God's acceptance of Jephthah's burnt offering. If she were not a virgin the sacrifice would have been unworthy according to pagan custom.

KINSMAN-REDEEMER

The concept of kinsman-redeemer is that it represents a "Messianic type." This Messianic type would fulfill certain qualifications and perform the duties of his kinsmen. Four points can be made which show this kinsman-redeemer relationship and the contrast of each of them.

The first qualification or function of the kinsmen is that they must be related to the individual by blood. The contrast used he for Christ is that he was born of a virgin birth and by this process became a blood relative of man.

The second qualification or function of the kinsmen was that of being financially able to spend money to redeem an inheritance which had been forfeited. This is contrasted with Christ being the only one worthy to pay the price of redemption for sinners.

The third qualification or function of the kinsmen was linked to the second qualification. Not only did the kinsmen need to be financially able but the kinsmen must also be willing to pay the price required to regain the forfeited inheritance. The contrast to Christ is that He willingly laid down his life to redeem mankind.

The fourth qualification or function of the kinsmen was that he would marry his deceased kinsman's wife. The contrast used here is that of the bride and groom relationship. Christ relationship to His bride the Church is the kinsman-redeemer qualification or function here.

ACCESSION-YEAR AND NONACCESSION YEAR

Difficulties exist in the harmonizing of the numbers in the books of Kings and that of the various rulers from the Northern and Southern Kingdoms. Edwin Thiele has used a method which he believes makes sense of the differences found chronologically between the Northern and Southern Kingdoms. The non-accession-year and the accession-year system brings the years together.

Some say the non-accession-year system is as follows: when a king was crowned, the year in which he was crowned, would be counted as his first year of his reign even if it was the last day of the year.

In the accession-year system, the year in which a king is crowned was not counted as his first year of his reign but that the reign would start with the next full year.

It has been pointed out that both the Northern Kingdom and Judah changed from one system to another depending upon who was king at the time. This further complicated the calendar which was being reconciled to historic records.

JOSHUA

The theme of Joshua is that of God's people following God into the promised possession of their inheritance. They had learned to trust God and kept disobedience from harming the relationship between them and God. The authorship of the book of Joshua is attributed to Moses' successor who is mentioned throughout the book. The date of Joshua is placed around 1405 B.C. by some scholars and is a twenty-five year period which starts with the Canaan land conquest.

JUDGES

The theme of Judges is the long struggle and defeat of the people of Israel in the period between Joshua's death and the birth of Samuel. Filled with sin and disobedience to God and His continued reminder of Israel's need to stay true to the covenant established between them and God. The authorship of the book of Judges is believed by some scholars to be the work of Samuel the prophet because of its prophetic perspective. The date is placed at about 1004 B.C.

RUTH

The theme of the book of Ruth is that of a godly woman, trusting God, and living a life of childlessness and poverty. Ruth is rescued from the sin around her and Boaz becomes her Jewish kinsman-redeemer. The impact of this book is noted in Ruth, a widowed Gentile idolatress Moabitess who was redeemed into the ancestry of the Messiah. The authorship, though unknown is attributed to Samuel. Others are mentioned as possibilities but support of anyone in particular is unavailable. The date of this book is placed somewhere in the reign of David which was about 1011-971 B.C.

1 AND 2 SAMUEL

The theme of 1 and 2 Samuel is the making of a king for the Hebrew people. It includes Samuel's career as the king-maker, the career of Saul as king, and the career of David which would provide a kingship for the Messiah and fulfill prophecy. The authorship of these two books which was one book in the Hebrew is attributed to Samuel. These two books along with 1 and 2 Kings make up the books of the Kingdoms. The date of these text according to Archer's experts is somewhere between 930 and 722 B.C.

1 AND 2 KINGS

The theme for 1 and 2 Kings is the government which took place with the descendants of Abraham through Isaac and Jacob. God deals with the people to bring them back to Himself from their sin and disobedience. The authorship is attributed to Jeremiah by Jewish tradition, but the best that scholars record is that the author was a prophet. The date which is associated with 1 and 2 Kings is difficult to place. Some scholars place the completion around 560 B.C.

THE NATURE OF HEBREW PROPHECY

Prophecy had form, oral and written words given to men to reveal God's plan in Christ. It contains broad prophecy which consist of the entire Old Testament, and the specific prophecy which is given to men as needed to reveal Himself to them. The Hebrew prophecy is noted in the broad sense in the occurrences of the crossing of the Red Sea, and the lifting up of the brazen serpent. The occurrences are pointing the way to the fulfillment of the coming Messiah. Other items which are broad prophecy and are types of our Lord Jesus are found in the ordinances of the tabernacle and the priesthood.

In the narrower sense individuals were spoken to by God and their prophecies were primarily by word of mouth. The prophecy was intended for that time and place for a coming generation. Where specifics were necessary and the need for written revelation important the Holy Spirit worked to inspire the authors of the prophecy to write their messages in what was to become our divine canon.

NATURE OF THE PROPHETIC OFFICE

The nature of the prophetic office was for the Old Testament prophets to take God's revelations and to share them with the people to demonstrate God's will for their lives. The word itself is disputed as to its derivation and is placed with an Akkadian verb which means to call. It was used to signify that "one was called." This statement is significant in that one is presumed not to be self-appointed since that might suggest that his prophecies would contain personal opinion and not the message from God for man.

Another nature of the prophetic office is applied to the prophet himself. The prophet is known as "the man of God." He was in fellowship with God and devoted himself to God could be trusted to reveal God's word.

The term seer was applied to the prophet, and had the connotation that the prophet had visions. These visions unseen by others made the prophet qualified to reveal God's message to others.

The function of prophets was assigned to the Levitical priests. They were responsible for conveying the Mosaic law to the people. They became lax in their duties and were replaced by prophets not only from the tribe of Levi, but from the other tribes as well.

GOMER

The problem of Gomer as found in the book of Hosea has to do with God's command to marry a woman of Gomer's reputation. The question which is discussed is whether or not Jehovah would command a holy man to that which was not appropriate for either priest or the people of Israel. To deal with this obvious incongruence scholars put forth a number of theories. One such theory is that the account is a parable of sorts. Other theories discuss whether Gomer was really someone Hosea married. In this theory it is believed that it was merely an illustration of Israel's unfaithfulness to God. Another argument against the marriage was the office of priest which Hosea occupied, would not be appropriate for such a marriage to a woman of ill repute.

The opposite view to all of this is that one should use a literal interpretation and note that Hosea did marry Gomer. Once that is established the disagreement turns to whether or not she was a harlot prior to the marriage. All of this seems pointless when the point is missed that Hosea would be best able to express God's feelings concerning Israel if he understood first hand what it was to love someone who was unfaithful. The problem is solved by believing that when Hosea married Gomer "she was not a woman of overtly loose morals." God's foreknowledge speaks to the prophet a prophetic message.

INTRODUCTION TO THE PROPHETS

Obadiah

The authorship of Obadiah has been attributed to at least thirteen men. No evidence exist as to who actually wrote this short book of only twenty-one verses. This book for its lack of information is most difficult to date. The circumstances mentioned in the text all give different possibilities at dating. Liberal scholars prefer 585 as the time of composition. The recipients of the letter was to the people of Israel and was prophecy concerning Edom. The primary adversary is Edom and the text indicate God's judgment upon Edom for the way they treated Jerusalem. The nation of Edom were descendent of Esau. The prophecy of Obadiah was fulfilled when the capital of Edom fell into the hands of the Arabs.

Joel

The theme of Joel is repentance. Joel proclaimed that the children of Israel would have no hope without turning to God for restoration. If Israel failed to listen they would face exile and shame. The authorship of this book is attributed to Joel as stated in the text. Joel states that he is the son of Pethuel. He was a prophet of great insight but not necessarily a priest. The dating of this book is difficult to determine but has been placed somewhere around 835 B.C., based on Joash being on his throne at seven years old. The recipients of this book are the Jewish people who were probably in deep despair over the failures of their political system. The primary adversary appears to be the Lord. The "day of the Lord" in the apocalyptic language calls for suffering for the sins of the people unless they repent.

Jonah

The theme of Jonah is that even a heathen nation in repentance can be given God's mercy and compassion if they will repent and turn to Him. Authorship of this book is attributed to Jonah the son of Amittai, from Gath-hepher. Recipient of this book was a Gentile nation called Nineveh. The primary adversary in this text is anyone in need of repentance who has a willingness to turn to God for salvation. In the case of Nineveh, God used Jonah to take his message to a Gentile nation, demonstrating His love for all people.

Amos

The theme of Amos is that of Yawheh's faithfulness. The prophet is bringing to God's people their obligation to the covenant and God's holy laws. He is expressing to them a need to fulfill their portion of the covenant obligation. The author of this book was not a professional prophet, but a tender of flocks. He was called out by God to pronounce judgment on the wife of Amaziah. The date is placed by most scholars at between 760 and 757 B.C. The recipients of the

book of Amos was the Ephraimite public in the capital of the Northern Kingdom of Israel. He was an unauthorized prophet who none the less delivered God's message. The primary adversary was the Samaritan hierarchy and the rich nobility. Amos message of social injustice was aimed at the materialism and greed of the nobility and their disregard for the victimized poor which were not of their social standing. They hypocritically ignored God's Seventh Commandment concerning the sanctity of the home.

Hosea

The theme of Hosea is that of a testimony against the Northern Kingdom. The Northern Kingdom had been living in apostasy from the covenant of God and corruption was both public and private. The major theme is God's redeeming love for Israel even though he intends to chastise them for their chasing after other gods. The authorship of Hosea is considered to be Hosea, a man from North Israel near Syria. His father's name was Beeri. The date of this book is placed by scholars as 725 B.C. when completed. The recipients are the people of Israel. The primary adversary is the Assyrians who took the nation in 722 B.C. when they took the capital of Samaria.

Micah

The theme of Micah was that saving faith is a product of social reform, all of which is based on the "righteousness and sovereignty God." The authorship of Micah is given to Micah, who was born at Moresheth near Gath. The name of his father is not mentioned so it is concluded that he was probably nobility. The date of Micah is 740 through 686 B.C. The recipients are the provincial areas around the capital city of Jerusalem. The primary adversary was the Assyrian Empire.

ISAIAH

MULTIPLE AUTHORSHIP OF ISAIAH

In Isaiah I (1-39) "contemporary conditions" are the "center of the author's attention", so say the divisive critics. In Isaiah II (40-66), the divisive critics say there is a shift from the Babylonian Exile to the "ancestral homeland." They say that a futuristic viewpoint would not be possible to sustain over so many chapters. Archer answers all of the above with the statement that makes the divisive critics look foolish. Archer says they have "simply assumed on rationalistic grounds the impossibility of divine revelation in genuine predictive prophecy." Archer goes on to say that "if there can be no such thing as fulfilled prophecy" then all apparent fulfillment are after the fact. He points out the accuracy is noteworthy. That the Scripture even gives names and places. King Josiah was mentioned, and Bethlehem is mentioned in Micah. The failure of the Deutero- or Trito- Isaiah is found in the internal evidence of Isaiah.

Language and Style

The contrasts in style between Isaiah I and Isaiah II are used as an attempt to suggest different authors of Isaiah. Archer states that the "stylistic similarities between the two parts are even more significant than the alleged differences." He believes the differences are attributable to the "change in situation which confronted Isaiah in his later years." He also believes the difference can be attributed to the "maturing of his literary genius." When the dissectionists of Isaiah make lists of words and phrases to show that there was different authors, Archer counters with "Mere word lists may prove little or nothing." He then sights a number of other writers whose change of words is given accolades. According to Archer the "stylistic resemblances between Isaiah I and Isaiah II are numerous and striking." Isaiah's use of "the Holy One of Israel" is to Archer "a sort of authoritative seal for all of his writing." Archer writes that "at least forty or fifty sentences or phrases which appear in both parts of Isaiah" are proof of "its common authorship." The influence of Old Testament writers in the time of Isaiah is reflected in his writing at the time he wrote about 767-740 B.C.

Theological Ideas

The alleged differences in theological idea of the Deutero-Isaiah advocates is answered by Archer. His first answer is that "no genuine contradictions have ever been pointed out in the theology of the two sections of Isaiah." That no critic has "demonstrated that the new emphases...are not sufficiently accounted for by the changed conditions." That no doctrine in chapters 40-66 is not already mentioned in 1-39. As for the doctrine of the Messiah, Archer states it "quite logically led to the development of the doctrine of vicarious atonement." The extension of this accounts for the concept of the "suffering Servant, or the Servant of Yahweh, in Isaiah II. Archer's explanation of the Servant concept in Isaiah is that of a "three-dimensional character." He describes it as a pyramid with the Lord Jesus Christ at the apex. Thus the concept of someone other than the Lord in the prophecy is not possible.

ADDITIONAL PROOFS OF THE GENUINENESS OF ISAIAH 40-66

Archer mentions several additional proofs of the genuineness of Isaiah 40-66. The first one is that tradition has it that the authorship is Isaiah is mentioned in Ecclesiasticus, and the use of some words are the same between the Hebrew original or Ecclesiasticus and that of the LXX.

The second proof noted is that the New Testament writers "clearly regarded the author of Isaiah I and Isaiah II to be one and the same." Numerous quotes by New Testament writers of Isaiah gives Isaiah credit for authorship. Archer notes that if the New Testament

writers were wrong then that would be saying that the "inspired apostle himself must have been in error." If so, the extension is the "existence of errors in the New Testament" and "the authorship of inspired books of the Old Testament."

The third proof is that if Isaiah was written by multiple authors it seems inconceivable that the name of the additional authors has been lost. The fact that the rule of the ancient Hebrews concerning prophetic writings must have the name of the author attached clearly shows that the name attached to the book of Isaiah is that of its prophetic author named Isaiah.

The fourth proof is that there is an absence of Babylonian language influences in the language of Isaiah II, thus it could not have been written in "post-exilic characteristics" and have the same characteristics as that of the Hebrew of Isaiah I."

The fifth proof is found in Isaiah 13, which "constitutes the clearest affirmation possible that the eighth-century Isaiah foresaw the coming importance of Babylon."

The sixth and last proof is the relationship which existed between pre-exilic prophets. Archer points out that Zephaniah, Nahum, and Jeremiah have verses which are similar to that found in Isaiah II and were probably borrowed by one another. The resemblance points to Isaiah as being borrowed by Jeremiah in Jer. 30.10-11. The conclusion is that the Isaiah passage was written before Jeremiah's writing.

ISAIAH

The theme of Isaiah matches the Hebrew name of the prophet Isaiah. The meaning is "Yahweh is salvation." The theme of Isaiah is salvation by grace, through the redeemer Lord. The theme is not man's works or man's strength but the power of God unto salvation. The redemption of God's people and their chastisement is also part of this great book. Isaiah is described as the "evangelical prophet" and his work is full of the prophecies of a divinely inspired man of God. The date for this book is in debate, however, conservative non-divisive believers place it between 740 and 700 B.C. The divisive elements place the date in several different centuries, all of which makes it a non-inspired book of prophecy, and a book of errors, obviously not divinely inspired, as claimed.

The recipients of this great book of prophecy was the people of Israel during a time of great prosperity. This prosperity of the Israelite people brought immorality, drunkenness, ritualism, idolatry, poor, immoral priest and much more.

The primary adversaries of Judah and Israel were Phoenicia, Philistia, Edom, Syria, Assyria, and Egypt.

NAHUM

The theme of Nahum is not the sins of Judah but the coming fall of Assyria. Specifically, Nineveh, the Assyrian capital. The authorship of Nahum is given to Nahum who was a native of Elkosh. There seems to be some problem in locating this town among scholars. Some scholars place it between Jerusalem and Gaza. The recipients of this book was the people of Nineveh who were filled with vices and sin and all types of inhumanities. The primary adversary was the Assyrians who believed their might was right and that the wrath of Yahweh could be ignored.

ZEPHANIAH

The theme of Zephaniah is that even when Jehovah doesn't appear to be concerned with the world, that He is still in total control. Zephaniah's theme was that this in control Jehovah would chastise Judah and destroy idolatrous Gentile nations. The authorship of Zephaniah is a prophet named Zephaniah, who can trace his royal lineage to King Hezekiah. The recipients of this book seem to be the remnant of Judah and not the whole nation. The primary adversary was Egypt, which at Megiddo, took Judah, killed King Josiah and made Judah one of its vassals.

HABAKKUK

The theme of Habakkuk is that faith is triumphant over difficulties. The authorship is not known other than the name assigned. He is labeled as a prophet, little else known. The recipients of the book are native Jewish oppressors, the Jewish nobles, and corrupt religious leaders, who oppressed the common people of Judah. The primary adversary of this book is the Chaldeans.

JEREMIAH

The theme of Jeremiah is to Judah to repent and turn from idols and sin to avoid exile. The author is a prophet who was active in the last years of the Southern Kingdom (640-586 B.C.). Jeremiah was from a little town called Anathoth about five miles northeast of Jerusalem. The recipients of the sermons, prophecies were the people of Judah. The primary adversary was the inevitable Babylonian Captivity which without repentance was inevitable according to Jeremiah. The Hebrew nation would be in the Chaldean yoke because of their refusal to be faithful to the covenant of God. For their unfaithfulness they would be chastised.

LAMENTATIONS

The theme of this short book, Lamentations, is "a lament over the woes that have befallen sinful Judah." It is also written as an acrostic poem. The authorship of Lamentations is attributed to Jeremiah. The recipients of the Acrostic poem of the Hebrew alphabet are the Jewish people of Jerusalem. The adversary was the Chaldeans.

EZEKIEL

The theme of Ezekiel is the fall of Jerusalem and the need for Babylonian captivity if God is going be correct His people and bring them back from their apostasy. The authorship is attributed to Ezekiel, a priest, and his father was of the Zadokite priesthood. The recipients of his prophecy was the exiles in Babylon. The primary adversary was Nebuchadnezzar who placed him in Nippur just south of Babylon. Ezekiel was one of the first prophets to use the "apocalyptic" method. Daniel and John also used this method of "unveiling."

BELSHAZZAR

Archaeological studies have confirmed that the Belshazzar mentioned in the fifth chapter of Daniel was a real person and not a fictitious creation as believed by some critics. Belshazzar is referred to as the son of Nebuchadnezzar but may not have been related by blood but merely a successor to the same office as that of Nebuchadnezzar.

In fact there are a number of "sons" which succeeded Nebuchadnezzar after his death in 562 B.C. A successor to the throne was even by revolution. On such revolutionary was Nabonidus who was the father of Belshazzar. Nabonidus made Belshazzar co-regent with him. The opinion of Cyrus of Persia concerning the character of Belshazzar is extremely low. This opinion fits well with the account which is reported by Daniel. The Biblical account allows Daniel to interpret for a drunken Belshazzar the hand writing on the wall. The end of Belshazzar comes as Babylon fell and Belshazzar was slain. The death of Belshazzar marks the naming of Darius to the throne by Cyrus of Persia.

DARIUS THE MEDE

Archer attempts to cut through all of the confusion surrounding "Darius the Mede" by identifying him by relationship and age as compared to the many others who took a Medo-Persian throne and the name Darius, as well. Archer states that Darius the Mede was a "descendant of an ancient Achaemenid royal line. He was sixty-two years old when he became king. He is not to be confused with Darius the Great who was a young man when he became king. Archer indicates that Darius the Mede was "made" king by a higher authority than himself, Cyrus the Great. Archer answers the question "who was this Darius the Mede?" by citing the work of J. C. Whitcomb, who states that after the death of a man named Ugbaru, that "a man named Gubaru was appointed by Cyrus as governor of Babylon and of Ebirnari". Whitcomb states "It is our conviction that Gubaru, the governor of Babylon...appears in the book of Daniel as Darius the Mede."

DANIEL

The theme of Daniel is according to Archer is the "overruling sovereignty of the one true God." This theme includes the fact that God condemns and destroys world powers but delivers though who put their faith in Him. There is also a second theme to this book and that is the theme of apocalyptic visions about future events. These events are the four great empires of antiquity, Israel's seventy weeks, and Israel's deliverance.

1 AND 2 CHRONICLES

The theme of 1 and 2 Chronicles is a history of religions and national heritage and the unbroken connection to its patriarchial beginnings. The primary theme is that of priestly worship of Judah from Saul to the return after the decree of Cyrus. The authorship is not specified in the books, however, the Talmudic tradition credits Ezra with the authorship. The date of the Chronicles is c.450-425 B.C. during Ezra's lifetime.

EZRA

The theme of Ezra is the story of Jews return from Babylon and the rebuilding of the temple. The other theme shows that God fulfilled His promise given to the prophets that he would restore His people their own land. The authorship is contributed to Ezra. Ezra is said to be the author of 1 and 2 Chronicles, Ezra, and Nehemiah. The date of Ezra is placed with the reign of Artaxerxes I, which was from 465-424 B.C.

NEHEMIAH

The theme of Nehemiah is the return of the Jewish exiles to their homeland after the decree of Cyrus. It is a history of two leaders, one a priest, Ezra, and the other a layman, Nehemiah. The authorship of Nehemiah is credited to Ezra, along with 1 and 2 Chronicles and Ezra. The date for Nehemiah is placed with the writing of Ezra during the reign of Artaxerxes I, around 465-424 B.C.

ESTHER

The theme of Esther according to Archer is "an illustration of the overruling providence of the sovereign God who delivers and preserves His people. The authorship and the date is not revealed in text. The Jewish authorities give Mordecai the credit. Others credit Ezra or Nehemiah. The date is placed somewhere around the fifth century, the latter half.

HAGGAI

The theme of Haggai is that if God's people will put Him first in their lives by covenant faithfulness then He will bless them with prosperity. The authorship of this book is uncontested as the

prophet Haggai. The date of this book is 520 B.C. Each of the four oracles are date with day and month and year. They were delivered three month apart.

ZECHARIAH

The theme of Zechariah is that God will preserve His remnant from all the powers that threaten their annihilation. God will destroy these Gentile empires and Israel will survive because they are the people from which will come the Messiah. The Messiah is coming to establish His Kingdom and rule the earth after elimination of the opposition from the heathen powers. The authorship is given to Zechariah the son of Berechiah and the grandson of Iddo. The dates assigned to this prophecy is from 520-480 B.C.

MALACHI

The theme of Malachi is that living a holy and sincere life before God is "absolutely essential in the Lord's eyes." If a sincere and holy life is exhibited God will favor the nation with crops and good economic conditions. They must live up to the fact that they are a holy nation. Their additional task is to wait for the Messiah who will fulfill the nations hopes. The authorship is attributed to someone called Malachi but little else is known. The date reported has no reference to a ruler or an event, but is derived by internal evidence as c433-430 B.C.

DISCREPANCIES BETWEEN THE NUMBERS IN CHRONICLES AND KINGS

Critics point out the inferiority in textual transmission has also been noted in the numbers reported between Chronicles and Kings. It is believed by liberal critics that the Chronicler exaggerated the numbers wherever a discrepancy is noted between Chronicles and Kings. They claim that this was a consistent policy which was used to glorify the past and was done deliberately.

Archer indicates that when the actual checks are made of the data, it is found that the criticism is overstated. Archer states "In the vast number of instances where numerical values are given in Chronicles, Kings, and Samuel, they are in perfect agreement." He indicates that there are only 18 or twenty examples of discrepancy. One-third of the discrepancies are known to be larger in Samuel or Kings than they are in Chronicles. Further, according to Archer "often the discrepancy is of a very minor character in so far as numbers are concerned." Some of the discrepancy can be explained in that they do not refer to the same people, event or category. Some occurrences found in Chronicles are lower and have greater credibility than in the parallel passages. Some exaggerations of figures is due to the copyists garbling of the digits from worn and smudged manuscripts. Archer suggest that textual criticism or contextual exegesis can resolve "so called discrepancies."

HEBREW PARALLELISM

Hebrew parallelism is the "practice of balancing one thought or phrase by a corresponding thought or phrase containing approximately the same number of words, or at least a correspondence in ideas", so states Archer. Bishop Robert Lowth studied Hebrew parallelism and concluded that there were three basic types. These three types are synonymous, antithetic, and synthetic. S. R. Driver found a fourth and fifth type which he called the climactic and the emblematic.

Synonomous parallelism is found in Psalm 24.1 and is called "identical". Psalm 19.2 is an example of "similar."

Antithetic parallelism is noted by Psalm 1.6 and is common in the book of Proverbs.

Synthetic or constructive parallelism has three types. The first type is called "completion type" and is primarily a rhythm parallelism not that of sense. The second type "comparison type" is noted with Proverbs 15.17. The third type is the "reason type" demonstrated by Proverbs 26.4.

Climactic parallelism found in Psalm 29.1 shows the first line as incomplete and the second line picks up its words and completes the thought.

Emblematic parallelism puts two ideas "loosely together" by using figurative illustrations without words of contrast. Proverbs 25.25 is one such emblematic parallelism. Proverbs 11.22 uses the same principle but does so without a connective.

Archer describes two other parallelisms but places them in the in significant types. They are Chiastic parallelism and Stairlike parallelism.

THE PRACTICAL NATURE OF HEBREW WISDOM LITERATURE

The practical nature of Hebrew wisdom literature comes from the observation of people as they conduct business, social, and political life. It is noted that there are rules for success and laws of human nature. Individuals, such as sages and wise men seem to have had more of what was needed to deal with the things of life. The process became the "art of getting along successfully with God and with men." Along with this art form came moral laws for getting along with each other and God. Some people just have more "savvy" than others, and can see the answer to certain situations. Joseph was able to interpret dreams and Solomon could devise clever strategies. Both men were considered to be of the class or school of "hakam" or wise men. According to Archer the ultimate "hakam" was someone who exhibited the ability to see God's truth and give the Israelite people a direction for becoming "a world religion." They established morality on principles common to everyone.

THE FIVE DIVISIONS OF THE PSALMS

The five divisions of the Psalms may correspond to the five books of the Torah. They are divided by books. The first book is Psalms 1-41, the second is Psalms 42-72, the third book is Psalms 73-89, the fourth book is Psalms 90-106, and the fifth book is Psalms 107-150. These five books are then divided into three categories. Category one is book one and is believed to be arranged by David or someone he directed in the arranging. Category two contains books two and three and may have been collected and published in the reign of Josiah or compiled in the reign of Hezekiah. They were used for liturgical purposes. Category three encompasses books four and five. This category is "a collection of miscellaneous sort, the date of which is uncertain." According to Archer some of these psalms could have been compiled by David or Moses, as well as, the return from the Exile.

THE AUTHORSHIP AND DATE OF THE PSALMS

The authorship of the Psalms which is derived from the text themselves is not mentioned in most cases. According to Archer the one exception to this rule is an editorial addition to Psalm 72.20.

Authorship of the Psalms when available is found in the titles of the Psalms. Not all titles have the authors name included in them. What is known about authorship is that Moses wrote Psalm 90; that David wrote some seventy-three of them which are in Books I and II; Asaph wrote twelve, Psalm 50, and 73-83; Korah's descendants wrote ten of the Psalms, Psalm 40, 44-49, 84, 87-88; Solomon is the author of Psalms 72 and 127; Psalm 88 was written by Heman the Ezrahite; and Psalm 89 is from Ethan the Ezrahite.

The dates of these Psalms begin with Psalm 90 written by Moses, this Psalm is dated about 1405 B.C. David's psalms are placed between 1020 and 975 B.C. Asaph's psalms are believed to be from the time period as David's psalms. The date of 950, during Solomon's reign is given to Psalm 1127. Pre-exilic dates are assigned to the descendant of Korah and to the Ezrahite's Heman and Ethan. Some untitled psalms are believed to be David's psalms. Other untitled psalms may have been written as late as the Exile. No evidence is available for dating any of the psalms pass 500 B.C.

JOB

The theme of Job according to Archer is a "theoretical problem of pain and disaster in the life of the godly." The book presents a three fold answer to the question, Why do the righteous suffer? The first answer listed by Archer is that "God is worthy of love even apart from the blessings He bestows." The second answer to the question is "God may permit suffering as a means of purifying and strengthening the soul in godliness." The third answer put forth by

Archer is that "God's thoughts and ways are moved by considerations too vast for the puny mind of man to comprehend." Job's three friends Eliphaz, Bildad, and Zophar, believing that if they lived a good life they would be spared the retribution from a righteous God. Unable to extract a confession of sin from Job, his friends stayed with him working tirelessly to make him confess the hidden sin which they believed had placed him at odds with God. According to Job's friends, Job clearly was guilty of some unconfessed sin.

It is difficult to assign a date to the Book of Job because it does not appear to be an historical event and it is written about a non-Hebraic culture. Job was a North Arabian, not a Hebrew. The geography mentioned is not difficult to locate, but placing a date on the locations is not possible. What is given from these locations is what the locations are not. They are not Mosaic by nature.

The date which J. H. Raven suggest is a pre-Mosaic date. Raven list three reason why this dating is appropriate. The first is that Job appeared to have a "patriarchal family-clan type of organization", similar to that of Abraham and the post-Exodus times. The second was the lack of an official priesthood to offer Job's sacrifices, making this period pre-Mosaic. The third dating is based on a piece of money and could be as early a date as Joshua or even into the patriarchal period.

The authorship of Job is not available. Even rabbinic circles are unable to provide a clue to the authorship. The only suggesting of authorship comes from the Talmud which points to someone who "lived prior to the time of Moses." To add to the confusion, Jacques Bolduc believes "it may have been secondarily the work of Moses himself." He believes Moses may have found the book and translated it from Aramaic to Hebrew.

ECCLESIASTES

The purpose and theme of Ecclesiastes was to show the world view as it related to man. Ecclesiastes was an attempt to show man that he should "rise above" himself. This book downgraded any philosophy which placed the "created world or human enjoyment" above God. When comparing self to God and His creation, it is "sheer folly" to put personal happiness above God's preeminence. The pursuit of happiness according to this book is inappropriate since it "involves the foolishness of self-deification." All of this preaching is to prepare man to see that living for worldly goals is vanity and that man needs to recognize God as the highest goal in life and to place one's self in His service. The purpose and theme is summed up in Ecclesiastes 3.14, only what is done by God will last, and man can neither add to, or subtract from it.

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Other writings;

Discipleship: An Evangelistic Approach.

The Decree of God.

The Deity of Christ.

Personality of the Holy Spirit.

The Ministry of Angels.

The Creation and Fall of Man.

The Dilemma of Sin.

Salvation and Security.

The Church.

End Times or Last Things.

Systematic Theology Synopses.

The Birth of Christ.

Church History AD 31 to AD 1517.

Church History AD 1517 to 20th Century.

Evangelism Then and Now.

Selected Methods of Expository Preaching.

Personal Evangelism.

How to Claim a Victorious Christian Life.

Church Staff Administration.

Brief Studies in the Old Testament.

The Old Man and Flesh.

The Return of Christ.

The Right Foundation.

Dispensational Perspective.

Biblical Inerrancy.

Evangelism Program: From Policy to Procedure.

Pastoral Placement Process.

A Study of Philippians.

A Pastor's Calendar.

The Sinless Christ.