

DOWNLOAD PDF APPENDIX E: IS THE BIBLICAL KING DAVID NAMED IN THE MESA INSCRIPTION?

Chapter 1 : The Old Testament is Filled with Fulfilled Prophecy by Jim Wallace | The Daily Hatch

This book establishes the first comprehensive way of evaluating potential identifications (IDs) of persons mentioned in the Hebrew Bible (Old Testament) with persons mentioned in Bible-era inscriptions in Hebrew, Aramaic, Moabite, Phoenician, Ammonite, and other languages of ancient Syria-Palestine.

Jesus was most likely referring to the second death. Below is a collection of Biblical passages referring to death as sleep. I just did a word search in the King James version and saved in order. Sleep 2 Samuel 7 And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will stablish the throne of his kingdom for ever. And thou, my lord, O king, the eyes of all Israel are upon thee, that thou shouldest tell them who shall sit on the throne of my lord the king after him. Otherwise it shall come to pass, when my lord the king shall sleep with his fathers, that I and my son Solomon shall be counted offenders. The quote below is one of the few Old Testament quotes promising resurrection. Man that is born of a woman is of few days and full of trouble. He cometh forth like a flower, and is cut down: And dost thou open thine eyes upon such an one, and bringest me into judgment with thee? Who can bring a clean thing out of an unclean? Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass; 6. Turn from him, that he may rest, till he shall accomplish, as an hireling, his day. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground; 9. Yet through the scent of water it will bud, and bring forth boughs like a plant. But man dieth, and wasteth away: As the waters fail from the sea, and the flood decayeth and drieth up: So man lieth down, and riseth not: O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me! If a man die, shall he live again? Thou shalt call, and I will answer thee: How long wilt thou forget me, O Lord? How long shall I take counsel in my soul, having sorrow in my heart daily? Consider and hear me, O Lord my God: And at that time shall Michael stand up, the great prince which standeth for the children of thy people: And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. The quote below might be referring to sleep in the regular sense of the word. He said unto them, Give place: And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and the maid arose. And the fame hereof went abroad into all that land. As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe. And he suffered no man to follow him, save Peter, and James, and John the brother of James. And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly. And when he was come in, he saith unto them, Why make ye this ado, and weep? But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying. And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise. And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment. And he charged them straitly that no man should know it; and commanded that something should be given her to eat. Metaphorical, but might be referring to the sleep of deathâ€"or not.: But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray: For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch. Another version of the story, which might refer to literal sleep: But when Jesus heard it, he answered him, saying, Fear not: And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the

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father and the mother of the maiden. And all wept, and bewailed her: And they laughed him to scorn, knowing that she was dead. And he put them all out, and took her by the hand, and called, saying, Maid, arise. And her spirit came again, and she arose straightway: And her parents were astonished: Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick. Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick. When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby. Now Jesus loved Martha, and her sister, and Lazarus. When he had heard therefore that he was sick, he abode two days still in the same place where he was. Then after that saith he to his disciples, Let us go into Judaea again. His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again? Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him. These things said he: Then said his disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death: Then said Jesus unto them plainly, Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him. Then said Thomas, which is called Didymus, unto his fellowdisciples, Let us also go, that we may die with him. Then when Jesus came, he found that he had lain in the grave four days already. Now Bethany was nigh unto Jerusalem, about fifteen furlongs off: And many of the Jews came to Martha and Mary, to comfort them concerning their brother. Then Martha, as soon as she heard that Jesus was coming, went and met him: Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life: And whosoever liveth and believeth in me shall never die. She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world. And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee. As soon as she heard that, she arose quickly, and came unto him. Now Jesus was not yet come into the town, but was in that place where Martha met him. The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there. Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled. And said, Where have ye laid him? They said unto him, Lord, come and see. Then said the Jews, Behold how he loved him! And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died? Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.

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Chapter 2 : The Origin and Fate of the Temples at Jerusalem

Identifying Biblical persons in Northwest Semitic inscriptions of B.C.E.. named in the Mesha Inscription and C --Appendix E. Is the Biblical King.

Palestine and Syria , B. About the Book This is the first edition. It was published in paperback by Society of Biblical Literature on August 19, , and it was published in hardcover by Brill Academic in November, Table of Contents Introduction: Background and Statement of Thesis Part 1: An Identification System Chapter 1: Identification Criteria Three approaches which call for an identification system Development of basic criteria for making identifications Underlying factors in the process of identification Ancient Near Eastern ways of identifying an individual Prosopography Survey of the literature, first of two parts Methodology for choosing criteria Instructive misidentification number one: Criterion 4, the date of the person. Criterion 5, the identity of the language of the inscription Criterion 6, the socio-political classification of the inscription Question three: Criterion 7, the name of person in the inscription Criterion 8, family and other interpersonal relations Criterion 9, title information Criterion 10, other identifying information marks of the individual Criterion 11, identification on grounds of singularity Summary and Limitation Chapter 2: Is the biblical Hoshea, king of Israel, named in the seal of Abdi? Identifications in Provenanced Inscriptions The scope and possible evidential value of potential identifications evaluated in Chapters 3 and 4 The order of research and presentation Is the biblical Mesha, king of Moab, named in the Mesha Inscription? Is the biblical Omri, king of Israel, named in the Mesha Inscription? Is the biblical King David named in the Tel Dan stele? Is the biblical Shaphan the scribe, father of Gemariah, named in the city of David bulla of Gemaryahu? Is the biblical Gemariah, son of Shaphan the scribe, named in the city of David bulla of Gemaryahu? Is the biblical Hilkiah the high priest, father of Azariah, named in the city of David bulla of Azaryahu? Is the biblical Azariah, son of Hilkiah the high priest, named in the city of David bulla of Azaryahu? Identifications in Unprovenanced Inscriptions The scope of potential identifications evaluated in this chapter Is the biblical Uzziah, king of Judah, named in the seal of Abiyaw? Is the biblical Uzziah, king of Judah, named in the seal of Shubnayaw? Is the biblical Ahaz, king of Judah, named in the seal of Ushna? Is the biblical Hezekiah, king of Judah, named in the bulla of Yehozarah? Is the biblical Hilkiah, the high priest, named in the seal ring of Hanan? Is the biblical Baruch the scribe named in the bullae of Berekyahu?. Is the biblical Neriah, father of Baruch, named in the bullae of Berekyahu? Conclusions Tabulation of identifications of individuals Conclusion in relation to the thesis Conclusions as they would be developed if unprovenanced inscriptions were demonstrated to be authentic Nine biblical episodes which include more than one individual identified or conditionally identifiable in an inscription Promising directions for further investigation Appendix A: The Corpus and the Remainder:

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Chapter 3 : Appendix E Notes on Covenants in the Bible Part 2 | Biblical Standard Resources Corporation

David's name also appears in line 12 of the Mesha Inscription (Anson F. Rainey, "Mesha' and Syntax," in J. Andrew Dearman and M. Patrick Graham, eds., The Land That I Will Show You: Essays on the History and Archaeology of the Ancient Near East in Honor of J. Maxwell Miller.

Papyrus Oxyrhynchus " contains fragments of the Book of Psalms. This manuscript is dated to the 1st century BCE. Papyrus Oxyrhynchus " containing fragments of the Book of Genesis, chapters 14 to A second copyist wrote Kyrios. It is dated to the late 2nd or early 3rd century CE. Papyrus Oxyrhynchus " this manuscript in vitela form contains Genesis 2 and 3. The divine name is written with a double yodh. It has been assigned paleographically to the 3rd century. Papyrus Berlin " containing fragments of the Book of Genesis, chapter Contains a blank space for the name of God apparently, although Emanuel Tov thinks that it is a free space ending paragraph. It is a 6th-century Greek manuscript. It is from 7th-century. Ambrosiano O 39 sup. This codex comes from the late 9th century, and is stored in the Biblioteca Ambrosiana. In some earlier Greek copies of the Bible translated in the 2nd century CE by Symmachus and Aquila of Sinope , the tetragrammaton occurs. The following manuscripts contain the divine name: Papyrus Vindobonensis Greek , the P. AqTaylor , this is a Septuagint manuscript dated after the middle of the 5th century, but not later than the beginning of the 6th century. AqBurkitt " a palimpsest manuscript of the Septuagint dated late 5th century or early 6th century. Roberts, Baudissin, Kahle and C. Roberts and various segments of the Septuagint to draw the conclusions that the absence of "Adonai" from the text suggests that the insertion of the term Kyrios was a later practice; in the Septuagint Kyrios is used to substitute YHWH; and the tetragrammaton appeared in the original text, but Christian copyists removed it. Both attest to the importance of the sacred Name and that some manuscripts of Septuagint contained the tetragrammaton in Hebrew letters. The most ancient available manuscripts of the LXX have the tetragrammaton written in Hebrew letters in the Greek text. Some give it in either Hebrew, Aramaic or paleo-Hebrew letters. In , Professor George Howard in the pages of the Journal of Biblical Literature published a thesis of the presence of the Tetragrammaton in the biblical quotations cited by the writers of the New Testament, [72] giving two sets of evidence: They knew Hebrew and it was difficult to them to save the Tetragrammaton. It is not known whether and how this practice was influenced by the later trinitarian debates. This example has the vowel points of " Elohim ". Only at about the beginning of the 16th century did Christian translations of the Bible appear with transliterations of the tetragrammaton. In another passage, commenting on Lev. However the pronunciation was still known in Babylonia.

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Chapter 4 : SEDER OLAM REVISITED - Chronology of the Bible and beyond

Is the biblical Mesha, king of Moab, named in the Mesha Inscription? 95 Is the biblical Omri, king of Israel, named in the Mesha Appendix E: Is the.

That does not mean that it is private to Freemasons only; it is not, nor can it be. It deals essentially with Biblical facts insofar as it has been possible to establish them with reasonable confidence. In so doing, it encompasses that portion of Biblical history which, in essence, forms the bedrock of much Freemasonic ritual; not only within the Craft but within the Holy Royal Arch as well. In assembling this presentation, it is important to appreciate that many learned books have been written about the Old Testament. The Exodus of the Israelites from Egyptian captivity, culminating in the eventual establishment of a homeland under the rule of David and then Solomon, is an account that is both fascinating and controversial. Following publication of the Authorised King James I Bible in 1611, the calendar of events therein were set against a starting date of 4000 BCE which was regarded as the beginning of Creation: Anno Lucis began in BCE. When Egypt was a condominium of Great Britain and France, a few wealthy archaeologists had begun to search and dig around the spectacular monuments and relics that were there for all to see. This, in turn, led to the exploration and excavation of many hidden tombs. When, in CE, the tomb of Tutankhamun was discovered and opened up, its treasures motivated such enterprises to further heights. Detailed studies were made of the hieroglyphic signs, cuneiform inscriptions and papyrus script as well as the Akkadian language which was the lingua franca of those times. The advent and development of sophisticated electronics, coupled with the latest evolution in scientific skills, has speeded up both the desire and facility to achieve historical precision. Account has been taken of the latest archaeological discoveries and associated astronomical retrocalculations. These, in turn, have necessitated a reappraisal of ancient Egyptian chronology in order to bring such history much more in line with the facts, rather than with long-held supposition. To introduce greater authenticity into this narrative, the newly acquired data has been embodied. This, in turn, has meant amending the hitherto conventional dates in order to incorporate what is coming to be recognised as The New Chronology of Egypt. The background and basis of how The New Chronology has come to be established is laid out in some detail at Appendix A. The Apocrypha, of 15 books, which is not included by the Anglicans, then takes us up to the birth of Jesus. It is worth remembering that such history in the earlier years, not only described true happenings but was also richly embellished with legends. Consequently, over the ages, these narratives became distorted and often exaggerated; in fact, varying versions of the same episode were repeated several times over. On the other hand, many learned and influential scholars today argue that accurate and substantiated Israelite history only began with the Solomonic Age. This is because, surprisingly, virtually no contemporary evidence exists in support of earlier events that affected the Israelites. For that, we need to turn to those Egyptian and Assyrian records that have survived. The following study, based as it is upon the most recently published archaeological and textual information available, and centring upon these two Temples, at times differs from accounts in the Holy Bible. This, however, must not be interpreted as an attempt to belittle or scorn the latter, nor to diminish the spiritual messages that it contains. Although the death of King Solomon in BCE was once regarded as the first secure and irrefragable date in Biblical history, it has become possible to move this datum backwards as far as 4000 BCE; namely, 13 years before the birth of Moses. The span and content of this overview is so huge that, for the sake of brevity, it has been necessary either to condense or exclude many anecdotes which, albeit absorbing in themselves, do not directly affect the main substance of this particular narrative. This has now been firmly established as having taken place in the year 4000 NC; in the reign of Dudimose; the last Pharaoh of the 13th. Whereas in fact he was of the 19th. Dynasty and reigned nearly 200 years later. There will be more about him further on. Up until the time of the Exodus, the Israelites had lived and worked in Egypt for almost 400 years. This arose because seven of his brothers, jealous of his obvious high intelligence, had kidnapped him, thrown him into a well, and were contemplating the means of his death, when a passing caravan of Midianites

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presented a more convenient solution. Instead, therefore, Joseph was sold to them, and the Midianites in turn sold him as a bonded slave to Potiphar, head of the Royal Guard at Memphis. This was in NC and Joseph was barely seventeen years old. Consequently, he was imprisoned on the false charge of sexual harassment. Whilst in prison, he befriended two former courtiers and, through them, acquired a reputation for accurate interpretations of dreams. The king became curious, as he himself had been bedevilled by the recurring dreams of seven lean cows eating seven fat cows. Joseph was brought before Pharaoh to give his interpretation. This amounted to a warning that Egypt would enjoy seven prosperous years but that this would be followed by seven years of famine. Joseph advised prudence and comprehensive planning. Pharaoh was so impressed that he promoted Joseph immediately to the post Vizier. So it was in NC, that Joseph became the most powerful man in the country, second only to Pharaoh himself. He was now aged thirty. Jacob and many of his family and followers settled in the district of Goshen in northeast Egypt. Jacob himself built his home at Avaris. Joseph went on to serve 10 Pharaohs. Indeed, at one time he was the sole ruler of Egypt for six years NC until a new Pharaoh could be chosen. He was over years old when he died and was buried within a mausoleum adjoining his palace. Eventually, Pharaoh Sobekhotep IV ordered that the Jews be taken into oppressive slavery and that their population be controlled by infanticide. Thus the last 70 years of The Sojourn came to be known as The Bondage. Indeed, he became ranked as a Prince of Egypt and a successful military commander. His successes were such that Pharaoh Ay became very jealous of him and his popularity. He, therefore, was forced to flee into exile in Saudi Arabia in NC where he married and stayed for the next 44 years. It was not until NC, and after a number of urgent appeals from the Jewish communities that prompted Moses to return to Egypt. Moses, now 78 years old, tried to persuade the newly crowned King Dudimose to release the Israelites, but he was steadfastly refused. Despite warnings from Moses, the afflictions started in NC in the form of what have come to be known as the ten plagues; e. The eighth and ninth occurred both together the same night. The first was an unprecedented violent hail storm, followed closely by a catastrophic earthquake. Of all the tribulations that beset the populace, there now occurred an event which has so far defied any clear and rational explanation: No mention has ever been made as to whether Jewish babies suffered the same fate; in all probability they did as even animals were similarly afflicted. There is no question but that this disaster did occur, for widespread and haphazardly filled death-pits of that period, with animals and humans mixed up together, have been unearthed relatively recently and identified as belonging to this episode. Before being allowed their freedom, however, the Jews were first obliged to carry out all these burials themselves. Then, having been joined by a number of Asiatics, they abandoned their homes and evacuated their principal store cities of Avaris and Pithom, in the district of Goshen. So began their trek eastwards to Canaan. Other workers, mainly Asiatics, similarly seized this opportunity to flee southwards in terror and en masse to get away from the stricken land. This is obviously a gross exaggeration as it would have meant a mass departure of well over 2 million people; far more than the population of the whole of Egypt in those days. Even over years later, in AD, the population was only four million. It is now thought that the Exodus, comprising the descendants of Benjamin, Jacob and Joseph, could not have been more than , all told, and probably a lot less. Even a multitude of this size surely must have posed enormous problems of logistics. Although the shortest route to Canaan lay eastwards along the Mediterranean coastline, it was well known that extensive military fortifications lay between the sea and the mountains to the north-west of the Sinai Peninsular. In consequence, Moses had no choice but to head south-eastwards in order to follow the only alternative route which ran across the top and then down the eastern side of the Gulf of Suez. In those days, widespread reed marshes and salt pans lay between what is now Suez and the Bitter Lakes. Incidentally, the reed subsequently became a unit of measurement. See Appendix D The Jews had almost completed their crossing of the Sea of Reeds when Dudimose changed his mind as a consequence of political pressure for the return of the slaves. Thus he ordered units of his army, made up mainly of the newly evolved chariots, to re-arrest them. The story of the waters parting to allow the Jews passage is well known 6. The actual event, let alone its crossing place, nevertheless is so shrouded in tradition and legend that this cannot be confirmed. One needs to bear in mind

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that in those days it was Egyptian practice never to document failures of any kind; archivists and scribes were only prepared to record military victories and other notable achievements. However, if this particular account could be based on any substance, the actual crossing of this stretch of marshland might conceivably have been achieved during a period of neap tides at the head of the Gulf of Suez, coupled with strong northerly winds: The range of Spring tides at Suez is 8. With his need to ensure an adequate water supply, Moses was obliged to follow the established road past the existing copper and turquoise mines that lay along the eastern side of the Red Sea. Eventually, he and his followers ended up camping for quite a time on the plain at the foot of Mount Horeb in Mount Sinai. It was here that he received the Ten Commandments. The account of him bringing these down Mount Sinai, in the form of two stone tablets, is certainly questionable, particularly as he is reported to have done so twice ⁷. It would seem more likely that he received the Commandments in inspirational form, and then had them set to stone once he had returned to his people. Furthermore, the Apocrypha seems to confirm this, in that Moses was commanded "to write the Laws in the presence of the people of Israel. In due course, a special gold-encased Covenant Box of acacia wood, called the Ark, and supported by two long gold-encased wooden poles, was made in which to carry the now Sacred Tablets with their engravings. It was not large; it measured approximately 50 x 30 x 30 inches ¹. Nevertheless, it would have been heavy enough with all its gold cladding and embellishments, besides containing the two Tablets and other sacred artefacts. Although there appears to be no Biblical evidence to support this, it seems both logical and reasonable to assume that some time later the Ark, together with its adornments and carrying poles, was transported by means of a four-wheeled cart. Later accounts of the movement of the Ark, as reflected in both Books of Samuel, seem to imply this. The Ark itself was always kept carefully veiled whenever outside the large tented Tabernacle. The Tabernacle itself had been devised soon after the construction of the Ark, and was always erected whenever the Israelites were likely to remain static for any length of time. In due course, the tribe of Levi was designated as the future source of hereditary priests appointed to guard the Ark. The route of the Exodus is not known for certain and probably never will be. There were no maps in those days. Consequently, scouting parties spies needed to be sent out to determine the best line of advance. In the main, their travels took the Israelites up the east coast of Sinai.

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Chapter 5 : God's Kingdom Ministries :: Chapter Other World Events in Bible Prophecy

In appendix E the author defends Lemaire's reconstruction bt[d]wd "house of David" in line 31 of the Mesha Inscription, and, as in the case of the Tel Dan Stela, he identifies dwd with the biblical King David.

The Old Testament is Filled with Fulfilled Prophecy Jim Wallace A Simple Litmus Test There are many ways to verify the reliability of scripture from both internal evidences of transmission and agreement, to external confirmation through archeology and science. But perhaps the most persuasive argument can be found in the area of prophecy. If a book accurately and repeatedly predicts the future, it can safely be said that something special is going on, perhaps even something supernatural. And there are so many prophecies in the scriptures that it should be easy to take a look and decide if the Bible is supernatural. In fact, there are so many fulfilled prophecies in the Bible that it is hard to know where to begin! A simple search on the internet will provide you with literally hundreds of sites listing a multitude of fulfilled prophecies in both the Old and New Testaments. The Bible makes the assertion that these entities were destroyed because they had sought to destroy the Holy Land of Israel and the people of Israel the Jews. This prophecy was written sometime from to about BC and was not fulfilled until about BC to BC approximately 50 years later, depending on your calculation Jeremiah Both parts of this prophecy were fulfilled! In BC, Babylon captured the last Assyrian king and took over the holdings of the Assyrian empire, which included the land of Israel. Babylon then began to flex its muscles by taking many Jews as captives to Babylon and by destroying Jerusalem and the Temple. This domination of the Jews ended in BC, when Cyrus, a leader of Persians and Medes, conquered Babylon, bringing an end to the empire. The prophecy also had another fulfillment: Restoring the Temple showed, in a very important way, that the effects of Babylonian domination had indeed come to an end. Cyrus and his troops accomplished it by diverting the flow of the Euphrates River into a large lake basin. Cyrus then was able to march his army across the riverbed and into the city! Here, Isaiah tells us that Babylon would be overthrown, permanently. The prophet makes the bold claim that Babylon, which had been a world power at two different times in history, would be brought to a humble and final end. But not only that, Isaiah claims that Babylon would be reduced to swampland! Well, after Cyrus conquered Babylon in BC, the kingdom never again rose to power, that is certain. And history tells us that the buildings of Babylon fell into a gradual state of ruin during the next several centuries. Interestingly, when archaeologists excavated Babylon during the s, they discovered that some parts of the city could not be dug up because they were under a water table that had risen over the years! I will surely gather them from all the lands where I banish them in my furious anger and great wrath; I will bring them back to this place and let them live in safety. In this passage, Jeremiah said that the Jews would survive their captivity in Babylon and return home, and both parts of this prophecy were ultimately fulfilled. Many Jews had been taken as captives to Babylon beginning around BC. But, in BC, they were released from captivity and many eventually returned to their homeland. In this passage, and once again in Nahum 3: Well, guess what, there is evidence that this prophecy was actually fulfilled! According to the ancient historian Diodorus Siculus: Deserters told this to the enemy, who attacked that night. Archaeologists unearthed the site during the s and found a layer of ash covering the ruins. According to the Encyclopaedia Britannica: Extensive traces of ash, representing the sack of the city by Babylonians, Scythians, and Medes in BC, have been found in many parts of the Acropolis. I am against you, O Tyre, and I will bring many nations against you, like the sea casting up its waves. Then, after that, Tyre later fell again under the rule of the Romans, the Crusaders and the Moslems, who destroyed the city yet again, in ! This was fulfilled in BC. This was not fulfilled, however for over years until approximately BC Ezekiel Ezekiel said that the Jews would one day take vengeance on Edom, a nation that had often warred with the Jews. When Ezekiel delivered this prophecy, he and many other Jews were living as captives in Babylon. According to the Columbia Encyclopedia, Fifth Edition: This was fulfilled in approximately BC: Jeremiah said that Edom, a long-time enemy of Israel, would be destroyed. Nonetheless, it was destroyed and the kingdom of Edom no longer exists. Today, Petra is part of Jordan. The

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city was conquered by the Romans in the year AD but flourished again shortly after that. But a rival city, Palmyra, eventually took most of the trade away and Petra began to decline. Moslems conquered Petra in the 7th Century and Crusaders conquered it in the 12th Century. Petra gradually fell into ruin. The Greatest Old Testament Prophecy of All There are literally hundreds of other fulfilled prophecies that we could describe here, but clearly one stand head and shoulders above the rest, and we really need to take a minute to describe it. While the Jews were certainly comforted by prophecies that predicted that their enemies would eventually be destroyed, there was a far more comforting prophecy that had been described in the Old Testament. It was a prophecy that predicted the coming of a Messiah, a savior who would deliver the Jews. While there were dozens of messianic prophecies in the Old Testament scriptures, one of these was incredibly specific in its claims. As we examine this prophecy, we can confirm the supernatural and divine inspiration of the Bible. The Coming of the Messiah In B. Daniel wrote the following bold prediction: Now keep in mind that this bold prediction came years before Christ was born. In BC, Artaxerxes, a Persian king, ascended to the throne. His twentieth year as king would be BC. Nehemiah, the Jewish cupbearer to King Artaxerxes, was deeply concerned with the reports about the ruined condition of Jerusalem which came about as the result of their being defeated. Nehemiah 1: Scripture then provides us with the exact date of this decree to restore and to rebuild Jerusalem. And, in the Julian calendar we presently use, the corresponding date would be March 5, B. This was the day on which the decree was issued to restore and rebuild Jerusalem. However, on March 30, 33 A. This was the day on which Jesus was publicly declared the Messiah. Now before we begin, we need to clarify the fact that the Jewish prophetic year was composed of twelve 30 day months. In other words, the ancient evidence indicates that the Jewish prophetic year had days, not days. Since Daniel states 69 weeks of seven years each, and each year has days, the equation is as follows: In nothing more than a simple mathematical demonstration, the number of days in the period from March 5, B. The time span from B. And if we multiply years x What is our total? You guessed it, , days, exactly as Daniel predicted it. The ancient Jews were careful to use Prophecy as a measuring stick. If someone claimed to be a prophet, yet his predictions did not come true, he was abandoned and his writings did not make it into the canon of scripture. Moses was careful to set this high bar for prophets: Moses knew that fulfilled prophecy was an evidence! It was an evidence that God was truly at work in the heart of the prophet, giving him insight to something that only God knew about. My plan will take place, and I will do all My will. Is the Bible historically accurate? Here are some of the posts I have done in the past on the subject: It was first translated in and is now in the British Museum. The cuneiform text on this clay tablet tells, among other things, 3 main events: The accession to the throne of Nebuchadnezzar II, the Chaldean, and 3. The capture of Jerusalem on the 16th of March, BC. King Hezekiah of Judah ruled from to BC. At the Siloam end of the tunnel, an inscription, presently in the archaeological museum at Istanbul, Turkey, celebrates this remarkable accomplishment. Taylor Prism Sennacherib Hexagonal Prism It contains the victories of Sennacherib himself, the Assyrian king who had besieged Jerusalem in BC during the reign of king Hezekiah, it never mentions any defeats. Biblical Cities Attested Archaeologically. Such geographical markers are extremely significant in demonstrating that fact, not fantasy, is intended in the Old Testament historical narratives; 5. In his campaign he presents cities of Judea to his god Amon. The Bible says in 2 Kings 3: This record from Mesha has been discovered. Black Obelisk of Shalmaneser III The tribute of Jehu, son of Omri, silver, gold, bowls of gold, chalices of gold, cups of gold, vases of gold, lead, a sceptre for the king, and spear-shafts, I have received. Sir William Ramsay, famed archaeologist, began a study of Asia Minor with little regard for the book of Acts. I found myself brought into contact with the Book of Acts as an authority for the topography, antiquities and society of Asia Minor. It was gradually borne upon me that in various details the narrative showed marvelous truth.

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Chapter 6 : Biblical literature - Samuel: Israel under Samuel and Saul | calendrierdelascience.com

There are a number of artifacts related to Biblical archaeology in museums across the world. One of these museums is the Bible Lands Museum calendrierdelascience.com in Jerusalem's Givat Ram neighborhood, the Bible Lands Museum Jerusalem houses one of the world's most important collections of Biblical artifacts.

A Divine Kinnaru on the Syrian coast—which on a clear day may be seen from Cypriot Salamis and the Karpass Peninsula—demands comparison with Kinyras in its own right. What is a Divine Lyre? And how could it beget a substantially metamusical Cypriot culture-hero? A major obstacle is the disparity between the evidence for Kinyras and Kinnaru. Yet these very words have a theological prehistory about which we are largely ignorant, and they may once have been more numinous than we suppose. Be this as it may, divinized cult-objects are a well-attested phenomenon in the ANE and especially Mesopotamia, and these sources must obviously take priority over Greek literature when seeking illumination for the Divine Kinnaru. But we are left with a conundrum. Where Kinyras was the center of a rich legendary cycle, the Divine Kinnaru does not certainly n. Yet these problems are not insurmountable. Moreover, Mesopotamian texts provide clear evidence that cult-objects could indeed be personified and take part in mythological narratives; and there is a probable parallel from the Syro-Hurrian world. The real problem is to clarify and specify the historical and cultural conditions which can link these two so seemingly different figures. Plan of this Study and Preliminary Conclusions From the foregoing discussion, three broad areas of investigation may be identified, corresponding to the three main Parts of this study. Part One, The Cult of Kinnaru, begins by examining the divinization of instruments as a general pattern, especially through the rich Mesopotamian sources Chapter 2. These case studies should be seen as random but representative samples, and are presented in chronological order: Part One, as a whole, provides the historical and cultural background, and a collection of parallels, for interpreting Kinyras himself. I show that the Byzantine authors who are our most explicit witnesses were in fact well justified in their belief. These two patterns—the early musical Kinyras and his persistent link with the pre-Greek period—can only be harmonized, I argue, by assuming that a Divine Lyre had been present on Cyprus already in the LBA. I therefore continue by exploring the cultural conditions of the LBA island and its relations with the mainland; what role a Divine Lyre could have played; and how its originally musical powers could have led to secondary, non-musical associations Chapter If Kinyras and Kinnaru are indeed historically cognate, it is only to be expected that some vestiges are also to be found in mainland traditions. I begin by examining the two or more cases of Kinyras as a personal name at Mycenaean Pylos, and argue that these presuppose Kinyras as an established divine figure who had already acquired secondary, non-musical attributes by the thirteenth century Chapter These may be seen partly against the Syro-Hurrian cultural heritage of LBA Kizzuwatna—comprising the later Cilicia—and partly eighth-century Phoenician cultural influences in the same region. There is also important music-iconography, especially the well-known Lyre-Player Group of Seals; collectively these present, I argue by way of conclusion, our most comprehensive representation of the Divine Lyre Chapter Seven Appendices document and discuss related issues whose treatment would impede the flow of argument in the main text. Last and far from least comes a small monograph in its own right—an analytical catalogue of Mesopotamian balang-gods divinized harps or lyres, generously contributed by Professor Wolfgang Heimpel. This work illuminates the breadth and depth of the phenomenon of divinized instruments—I refer to it repeatedly—and will be an important resource for further research. With Kinyras we are in the unusual position of being able to reconstruct, in broad outline, the complete lifecycle of a mythological figure. Coming to LBA Cyprus from one or more mainland locations, Kinyras, as the Greeks would call him, enjoyed a brilliant regal career before devolving into the human king of Greco-Roman myth. We shall see that Kinyras remained numinous on the island much longer than extra-Cypriot sources would suggest. The same historical and cultural transition is equally reflected in the disjunction of sources for Kinnaru and Kinyras—the former winning elucidation from ANE texts and

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iconography especially of the BA, the latter compiled from Greek and Roman authors of later times, often much later. A brief historical sketch is therefore advisable. I hope that specialists will not find this sketch too facile, especially as to the archaeological record—which, though of central importance to these questions, is far too complex to address in detail here. It is quite universally agreed that the land of Alashiya, mentioned in ANE texts going back to the nineteenth century, is to be equated with, or located on, Cyprus. There are two decisive points. That is, the Great Kings of both Ahhiyawa and Alashiya may have presided over political structures rather less grand and rigidly controlled than the imperial giants Egypt and Hatti. Accordingly they could have been viewed as lesser players. Hittite and Ugaritic texts also show that the Alashiyan king could receive deportees, another mark of Great Kingship. Intensive material and economic relations with its neighbors are well documented both archaeologically and textually. The foreign countries, they made a conspiracy in their isles. Removed and scattered in battle were the lands at one time. No land could stand up against their arms, beginning from Hatti; Qode, Karkemish, Arzawa, and Alashiya, cut off all at [once] in one [place]. A camp was [pitched] in one place, within Amurru [coastal Syria]; they devastated its people and its land was like what had never existed. They came on — but the fire was ready before them—on towards Nile-land. They laid their hands on the lands to the outer circuit of the earth, their hearts trusting and confident: Various explanatory models have been advanced and continue to be refined. Drawn from Nelson et al. Another major trend was underway by ca. I have elaborated the Alashiyan period most fully, as I consider this the formative age for Kinyras. Footnotes [back] 1. For this passage, see further — Other sources relating to this breastplate are Alkidamas *Odysseus* 20—21; Strabo 1. This episode was first attributed to the Kypria by Wagner But there existed at least two written versions of the Kypria, and of course the underlying tradition was multiform see Franklin See further Chapter For the Kinyradai, see Chapter The most concentrated treatments of Kinyras known to me are: The imaginative comments of Ohnefalsch-Richter *passim* must be treated with great reserve. Panagides , despite its title, has only a brief and deficient consideration of Kinyras — This material is fully discussed in Chapters 9 through Eustathios on Homer *Iliad* The modern terminology goes back to von Hornbostel and Sachs Others favoring the derivation are Ohnefalsch-Richter 1: Kinyras; Evans — 2: The etymology was independently rejected by Emprunts: For Kinyras and Kothar, see further Chapter Note that preliminary reports had already circulated for a decade: For the phenomenon generally, see *inter al.* For the relevance of this equation, see further —, These texts are placed side-by-side, along with RS For the double -nn-, see p See further Chapters 3 and 9. Jirku ; Albright Olivier in n ; Ribichini Dussaud ; Pope Of the studies cited in p2n9, the most well-rounded is Ribichini ; Brown and Baurain b are important and remain very useful, but neither addresses the fundamental issue of the relationship between Kinyras and the Divine Knr; Baurain a: I engage with his results as each point arises. See further Franklin a: Pope in Cooper Classicists may find the term ungainly, but it is established in Ugaritic studies see TPM. I leave the root unvocalized here, and sometimes elsewhere, to avoid implying a specific source dialect: For the Ahhiyawa texts, and an up-to-date overview of the issues and secondary literature, see Beckman et al. A relevant Biblical passage is often undervalued: The genealogy, anachronistic in absolute historical terms, appropriately reflects Aegean ascendancy on the IA island, the long-lasting epicenter of Greek in the region see p For an amusing but powerful and concise rejoinder, see Cline South ; Todd and South See further p, Poetics of brotherhood among Great Kings: Merrillees ; Keswani ; Keswani ; Iacovou b: See the sensible comments of Goren et al. Kushmeshusha linguistic affiliation obscure: Of course as an island Cyprus was a natural place of exile, as often in the Byzantine period SHC 7, *passim*. For Egypt and Alashiya, below p For these texts, see above n For regional variation in diplomatic Akkadian of the Amarna age, see Moran For the Ugaritic scribe, RS The text is KBo Hoffner in CS 1 no. Goetze ; Beckman and Hoffner For a range of up-to-date assessments of these developments, see papers in Oren , Harrison , Killebrew and Lehmann ; a good new overview is Cline Dothan and Dothan

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Chapter 7 : David - Wikipedia

May 25 Appendix E Notes on Covenants in the Bible Part 2. Appendix E Notes on Covenants in the Bible; Comments Off on Appendix E Notes on Covenants in the Bible Part 2.

Bring fact-checked results to the top of your browser search. The division of Samuel and its succeeding book, Kings Melakhim , into four separate books first appeared in the Septuagint , the Greek translation of the Old Testament from the 3rd to 2nd centuries bce. Theological and political biases Containing two primary sources, the book of Samuel is the result of the editorial skill of the Deuteronomic historians of the post-exilic period. The early source, which is pro-monarchical and may have been written by a single author, is found in I Samuel, chapter 9, verse 1, through chapter 10, verse 16, as well as chapter 11 and most of II Samuel. The later source, which displays a somewhat anti-monarchical bias and shows the marks of disillusionment on the part of the Deuteronomic historians of the post-exilic period, is found in I Samuel, chapter 7, verse 3, to chapter 8, verse 22, chapter 10, verses 17â€”27, and chapter Sometimes called the Samuel source, the later source interprets the role of Samuel differently; he is viewed as the last and most important judge of the whole nation, whose influence extended to the shrines at Bethel, Gilgal, and Mizpah. The two sources illustrate the two opposing tendencies that lasted for centuries after the conquest of Canaan. During the period of Samuel, Saul, and David the 11thâ€”10th century bce , the Israelites were still threatened by various local enemies. The great nationsâ€”Egypt, Assyria, and the Hittite Empireâ€”were either involved in domestic crises or concerned with areas other than Palestine in their expansionist policies. Expanding eastward with their iron-weapon equipped armies, the Philistines threatened the commercial routes running north and south through Israelite territory. If they captured and controlled such areas as the Valley of Jezreel , they would eventually strangle the economic life of the Israelite confederacy. To meet this threat, the tribal confederacy had four options open to it. First, the tribes could continue as before, loosely held together by charismatic leaders who served only as temporary leaders. Second, they could create a hereditary hierocracy rule by priests , which the priest of the shrine at Shiloh, Eli, apparently attempted to inaugurate. A third possible course of action was to establish a hereditary judgeship, which was the aspiration of the judge Samuel. But, in either of these two possibilities, the sons of Eli and Samuel were not of the same stature as their fathers; and the apparent hopes of their fathers could not be realized. The fourth alternative was a hereditary monarchy. The book of Samuel is an account of the eventual success of those who supported the monarchical position, along with the Deuteronomic interpretation that pointed out the weaknesses of the monarchy whenever it departed from the concept of Israel as a covenant people and became merely one kingdom among other similar kingdoms. The book of Samuel may be divided into four sections: While a youth about 12 years old , Samuel experienced a revelation from Yahweh in the shrine at night. What was revealed to him was the fall of the house of Eli, a message that Samuel hesitatingly related to Eli. In chapter 4 is an account of the fall of Shiloh and the loss of the ark of the Covenant to the Philistines. The Israelites return to Shiloh for the ark; but even though they carry it back to the battleground, they are again defeated at great costâ€”the sons of Eli are killed, and the ark is captured by the enemy. When Eli, old and blind, hears the news of the disaster, he falls over backward in the chair on which he is sitting, breaks his neck, and dies. After experiencing such disasters for seven months, the Philistines returned the ark to Beth-shemesh in Israelite territory, along with a guilt offering of five golden tumours and five golden mice carried in a cart drawn by two cows. The ark was not returned to Shiloh, probably because that shrine centre had been destroyed, along with other Israelite towns, by the Philistines. In chapter 7, verse 3, to chapter 12, verse 25, the Deuteronomic historian depicts the way in which Samuel assumed leadership as judge and Covenant mediator of Israel. Samuel attempted to dissuade them, pointing out that if they had a highly centralized form of government i. Because Kish had lost some donkeys, Saul was sent in search of them. Unsuccessful in his search, he went to the seer-prophet Samuel at Ramah. At the sacrificial meal, Saul, a tall young man, was given the seat of honour, and the next day Samuel anointed him prince nagid of Israel in a

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secret ceremony. Before returning home, Saul joined a band of roving ecstatic prophets and prophesied under the influence of the spirit of Yahweh. Because his son Jonathan had defeated one of their garrisons at Geba, the Philistines mustered an army to counterattack near Beth-aven probably another name for Bethel. Saul issued a request for volunteers, who gathered together for battle but awaited the performance of the sacrifice before the battle by Samuel. Because Samuel did not come for seven days, Saul, acting on his own, presided at the sacrifice. Immediately after the burnt offering had been completed, Samuel appeared perhaps waiting for such an opportunity to reassert his leading position and castigated Saul for overstepping the boundaries of his princely prerogatives—even though Saul had been more than patient. Samuel warned him that this type of act which Saul, in the early source, and later David and Solomon also often performed would cost Saul his kingdom. The tragedy of Saul was that he was a transitional figure who had to bear the burden of being the man who was of an old order and at the same time of a new way of life among a people composed of disparate elements and leading figures. Both Samuel, the last judge of Israel, and David, the future builder of the small Israelite empire, opposed him. Saul was more a judge—a charismatic leader—than a monarch. Unlike most kings of his time and area, he levied no taxes, depended on a volunteer army, and had no harem. He did not construct a court bureaucracy but relied rather on the trust of the people in his charismatic leadership and thus did not alter the political boundaries or structure of the tribal confederacy. The issue between Saul and Samuel came to a head in the events described in chapter 15 a section from the later source. Samuel requested Saul to avenge the attacks by the Amalekites on the Israelite tribes during their wanderings in the wilderness after the Exodus from Egypt about years earlier. After that, Saul and Samuel saw each other no more. Samuel, still a charismatic and political power of great consequence, received from Yahweh the message that he was to go to Bethlehem to anoint a new ruler. Because he feared reprisal from Saul, Samuel went to Bethlehem whose elders had the same fears under the pretense of presiding at a sacrifice. There he anointed David, son of Jesse, to be future king. In I Samuel 17 David is reported to have killed the foot-tall 3-metre-tall Philistine champion Goliath of Gath in a battle. However, II Samuel Some have claimed that the II Samuel passage may contain a copyist or translator error and that the original Hebrew, properly interpreted, implies that the person killed had kinship with Goliath and was not Goliath himself. This position is supported by the fact that I Chronicles Other biblical scholars have argued that the name of Goliath may have been inserted for an unnamed Philistine warrior killed by David apparently while he was armour bearer to Saul and was unrecognized by Saul, thus indicating the reworking of more than one source by the Deuteronomic historian. Because he feared for his life, David, along with of his men, fled to the Philistine city of Gath, where he became a supposed leader of one of their military contingents against the Israelites. The last four chapters of I Samuel depict the final futile effort of Saul to retain control of his throne and thwart the Philistines: Saul attempted to receive advice from the spirit of the dead Samuel through the necromancer sometimes called the witch or medium of Endor, even though he had earlier banned such practices in his realm. Through her mediumship, Samuel foretold the death of Saul and his sons by the Philistines. The armies of the Philistines poured into the Valley of Jezreel. Some of the Philistine leaders distrusted David, who was sent back to his garrison town of Ziklag, which the Amalekites had overrun and in which they had taken many prisoners. Thus, David did not witness the defeat of the Israelites under Saul, who was mortally wounded by the Philistines and whose sons were killed. In an act of heroism so that he, the king of Israel, would not be captured, Saul committed suicide by falling on his own sword. Thus ended the career of the tragic hero who tried to serve Yahweh and Israel but was caught between the old, conservative ways led by Samuel and the new, liberal views championed by David. Early reign of David The Second Book of Samuel, as noted earlier, relates the exploits of David and the events of his monarchy. After mourning the death of Saul and executing an Amalekite who claimed to have killed the former king, David began to consolidate his position as the successor to Saul. After the minor battle, a major engagement ensued, with the forces of Judah emerging victorious. A long war of attrition developed between the house of Saul and the house of David. Because of the course of events, the Israelites asked David to become king over all of Israel, and David made a covenant with the elders of northern Israel. He next engaged

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in a war with the Jebusite Canaanite stronghold of Jerusalem, which he captured. He selected this city as his new capital because it was a neutral site and neither the northerners nor the southerners would be adverse to the selection. From the very beginning of his reign, David showed the political astuteness and acumen that made for him a reputation that has continued for 3, years. He built at his new capital a palace, fortified the defenses, and established a harem. The Philistines, concerned about the man whom they had considered a former vassal, decided to move against David, which proved to be their undoing. David effectively contained them in a small area of the Mediterranean coast. The expansion of the Davidic Empire The third section of Samuel II Samuel, chapter 6 through chapter 20, verse 22 contains the account of the reign of David from Jerusalem, ruling over a minor empire that stretched from Egypt in the south to Lebanon in the north and from the Mediterranean Sea in the west to the Arabian Desert in the east. He thus controlled the crossroads of the great empires of the ancient Near East. His second act of political astuteness was to bring the ark of the Covenant to Jerusalem; but because of pressures from conservative elements who wanted to retain the tent that housed the ark which had symbolic value from the days of the Exodus , David was not able to build a temple. Because the ark was now in Jerusalem, however, the city became both the political and the religious cult centre of his kingdom. Though he showed generosity to Mephibosheth, the sole surviving son of the house of Saul, he showed his weakness for the charms of Bathsheba , the wife of Uriah, one of his generals. He later went to Bathsheba and she conceived and bore another child, Solomon, who was to be the future king of Israel. Though David was viewed as a master in the art of governing a nation, he was depicted as an unsuccessful father of his family. One son, Amnon half-brother to Absalom and his sister Tamar , raped Tamar, for which act Absalom later exacted revenge by having Amnon assassinated at a feast. Absalom then fled to Geshur, stayed there three years, was taken back to Jerusalem by Joab, and two years later was reconciled to his father. When David heard of the death of his rebellious son, he uttered one of the most poignant laments in literature: Would I had died instead of you, O Absalom, my son, my son! The appendix chapter 20, verse 23, through chapter 24 has been noted earlier in this section. Whereas Samuel was composed primarily of the early and the later sources with some editing on the part of the Deuteronomic historians, the Deuteronomic editors of Kings, in addition to these two sources, used other sourcesâ€”such as the book of the acts of Solomon, the Book of the Chronicles of the Kings of Israel, the Book of the Chronicles of the Kings of Judah, temple archives, and traditions centring on certain major kings and prophets. The history of the 10th through the early 6th century bce is covered in the article Judaism , and therefore this article will concentrate only on the reigns of important monarchs and their relationships to the rising power of the prophetic movement in Israel. The Book of Kings may be divided into four sections: The succession of Solomon to the throne I Kings chapters 1 and 2 continues the story of David and the struggle for the succession of his throne. With David close to death, Adonijah prepared to seize control of the kingdom; Nathan, however, requested Bathsheba to go to David and persuade David to proclaim Solomon the next monarch. Following the advice of Nathan, David then appointed Solomon the heir to his throne; and Zadok the priest and Nathan the prophet anointed the son of Bathsheba king in Gihon. After David died, however, Adonijah attempted to regain some semblance of prestige by asking Solomon to give him Abishag, a young Shunammite woman who had been given to David in his old age , as his wife. Solomon also ordered the execution of the old general Joab for having killed Abner and Amasa years earlier as a loyal supporter of David, an execution again carried out by Benaiah, who also executed Shimei, a man who had cursed David a long time earlier. Prior to these executions, which Davidâ€”before he had diedâ€”had requested of Solomon, the new king banished the priest Abiathar of the house of Eli to Anathoth, an act that confirmed the position of Zadok as the principal priest of Jerusalem. The reign of Solomon David had reigned from about to bce, a period in which he consolidated a federation of tribes that had been united under the charismatic leadership of Saul, who had reigned for about two decades before David began to construct his minor empire. Solomon, who inherited a strong monarchy, reigned for 40 years. His reputation as a monarch centred about his great wisdom chapter 3 , his reorganization of the administrative bureaucracy chapter 4 , and his building of the magnificent Temple chapters 3â€”8.

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Solomon is perhaps one of the most overrated figures in the Old Testament, in spite of his achievements in wisdom, construction, and commerce; he is recorded as having 1, wives and concubinesâ€”some of them merely guarantees of commercial treaties, to be sureâ€”and as building a fleet of ships for a nearly landlocked Israel. To accommodate his desire for a seaport, he built the port of Ezion-geber at the head of the Gulf of Aqaba of the Red Sea.

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Chapter 8 : Download Daily Life In Biblical Times Archaeology And Biblical Studies PDF " PDF Search E

David is described in the Hebrew Bible as the second king of the United Kingdom of Israel and Judah.. In the biblical narrative, David is a young shepherd who first gains fame as a musician and later by killing Goliath.

Moab - the seed of the father, or, according to others, the desirable land, the eldest son of Lot Gen. Used to denote the people of Moab Num. The land of Moab Jer. In a wider sense it included the whole region that had been occupied by the Amorites. It bears the modern name of Kerak. In the Plains of Moab, opposite Jericho Num. It was at that time in the possession of the Amorites Num. From Zoar, the cradle of this tribe, on the south-eastern border of the Dead Sea, they gradually spread over the region on the east of Jordan. They were then confined to the territory to the south of the Arnon. On their journey the Israelites did not pass through Moab, but through the "wilderness" to the east Deut. The Moabites were alarmed, and their king, Balak, sought aid from the Midianites Num. It was while they were here that the visit of Balaam q. After the Conquest, the Moabites maintained hostile relations with the Israelites, and frequently harassed them in war Judg. The story of Ruth, however, shows the existence of friendly relations between Moab and Bethlehem. By his descent from Ruth, David may be said to have had Moabite blood in his veins. Yet there was war between David and the Moabites 2 Sam. During the one hundred and fifty years which followed the defeat of the Moabites, after the death of Ahab see MESHHA , they regained, apparently, much of their former prosperity. At this time Isaiah Between the time of Isaiah and the commencement of the Babylonian captivity we have very seldom any reference to Moab Jer. After the Return, it was Sanballat, a Moabite, who took chief part in seeking to prevent the rebuilding of Jerusalem Neh. This inscription in a remarkable degree supplements and corroborates the history of King Mesha recorded in 2 Kings 3: With the exception of a very few variations, the Moabite language in which the inscription is written is identical with the Hebrew. The form of the letters here used supplies very important and interesting information regarding the history of the formation of the alphabet, as well as, incidentally, regarding the arts of civilized life of those times in the land of Moab. This ancient monument, recording the heroic struggles of King Mesha with Omri and Ahab, was erected about B. Here "we have the identical slab on which the workmen of the old world carved the history of their own times, and from which the eye of their contemporaries read thousands of years ago the record of events of which they themselves had been the witnesses. The true mole *Talpa Europoea* is not found in Palestine. The mole-rat *Spalax typhlus* "is twice the size of our mole, with no external eyes, and with only faint traces within of the rudimentary organ; no apparent ears, but, like the mole, with great internal organs of hearing; a strong, bare snout, and with large gnawing teeth; its colour a pale slate; its feet short, and provided with strong nails; its tail only rudimentary. But these two Hebrew words ought probably to be combined into one *lahporperoth* and translated "to the moles", i. This animal "lives in underground communities, making large subterranean chambers for its young and for storehouses, with many runs connected with them, and is decidedly partial to the loose debris among ruins and stone-heaps, where it can form its chambers with least trouble. Next, this word is used in connection with the purchase of the cave of Machpelah The history of Joseph affords evidence of the constant use of money, silver of a fixed weight. This appears also in all the subsequent history of the Jewish people, in all their internal as well as foreign transactions. There were in common use in trade silver pieces of a definite weight, shekels, half-shekels, and quarter-shekels. But these were not properly coins, which are pieces of metal authoritatively issued, and bearing a stamp. Of the use of coined money we have no early notice among the Hebrews. The first mentioned is of Persian coinage, the *daric* Ezra 2: As long as the Jews, after the Exile, lived under Persian rule, they used Persian coins. These gave place to Greek coins when Palestine came under the dominion of the Greeks B. The usual gold pieces were *staters* q. In the year B. Month - Among the Egyptians the month of thirty days each was in use long before the time of the Exodus, and formed the basis of their calculations. From the time of the institution of the Mosaic law the month among the Jews was lunar. The cycle of religious feasts depended on the moon. The commencement of a month was

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determined by the observation of the new moon. The number of months in the year was usually twelve 1 Kings 4: There is no evidence at all that they ever used a true solar year such as the Egyptians possessed. The latter had twelve months of thirty days and five epagomenac or odd days. A lunation was among the Jews the period of a month, and several of their festivals were held on the day of the new moon. It is frequently referred to along with the sun Josh. The great brilliance of the moon in Eastern countries led to its being early an object of idolatrous worship Deut. They, however, fell into this idolatry, and offered incense 2 Kings Mordecai - the son of Jair, of the tribe of Benjamin. It has been alleged that he was carried into captivity with Jeconiah, and hence that he must have been at least one hundred and twenty-nine years old in the twelfth year of Ahasuerus Xerxes. But the words of Esther do not necessarily lead to this conclusion. It was probably Kish of whom it is said ver. He adopted his cousin Hadassah Esther , an orphan child, whom he tenderly brought up as his own daughter. While holding this office, he discovered a plot of the eunuchs to put the king to death, which, by his vigilance, was defeated. His services to the king in this matter were duly recorded in the royal chronicles. Mordecai refused to bow down before him; and Haman, being stung to the quick by the conduct of Mordecai, resolved to accomplish his death in a wholesale destruction of the Jewish exiles throughout the Persian empire Esther 3: Tidings of this cruel scheme soon reached the ears of Mordecai, who communicated with Queen Esther regarding it, and by her wise and bold intervention the scheme was frustrated. The Jews were delivered from destruction, Mordecai was raised to a high rank, and Haman was executed on the gallows he had by anticipation erected for Mordecai 6: In memory of the signal deliverance thus wrought for them, the Jews to this day celebrate the feast 9: Moreh - an archer, teacher; fruitful. A Canaanite probably who inhabited the district south of Shechem, between Mounts Ebal and Gerizim, and gave his name to the "plain" there Gen. Here at this "plain," or rather R. He afterwards left this plain and moved southward, and pitched his tent between Bethel on the west and Hai on the east Gen.

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Chapter 9 : Tetragrammaton - Wikipedia

The names of these kings are noted in the Persian King List on the previous page. The view of these early writers was that the names of these kings were really just titles, rather than true names, and that they simply referred to the same king.

The View from Stoudios Appendix E. Kinnaru of Ugarit Having now surveyed the lyre-culture of the wider Syro-Levantine sphere, we may now turn to Ugarit, home of the Divine Kinnaru itself. Not only does Ugarit provide the richest such material for the LBA, the relevant texts provide different perspectives from what was seen at Ebla, Mari, Hattusha, and in Egypt. It was by this sacred role or, perhaps, because his royal status already had a sacred aspect to it that the living king participated in the divine; that is, on the ideological level at least, he served the divine meals in which he and the divinities participated, thus establishing their communion. Alternatively, if a plural reading is correct, one could look to the cult-musicians of the Cypro-Phoenician symposium bowls who lead offering-processions to an Astarte-type goddess. That cymbalists are distinguished in the economic texts makes us wonder about the other instruments necessary for ritual music. But this equally confirms that the cymbalists, being separately specified, were a group apart. This is confirmed by the archaeological record, with more than twenty actual instruments recovered not only from Ugarit itself, but other LBA sites in Syria, Anatolia, Egypt, the Levant, and Cyprus n. Therefore, whatever other properties cymbals may have possessed, they had a definite musical function. The obvious practical explanation is that cymbals, with a more penetrating sound than the frame-drum, would have provided a fundamental rhythm. And such a position of leadership would naturally go to a person of higher social status than the players under him. And yet the very existence of Kinnaru indicates some key role for the instrument, which alone was deified so far as we know. How can this be reconciled with the idea of cymbalist-leaders? First, we may draw once more on the Chronicler, noting that, while the cymbalists may have led the music, the music itself was made up, for the most part, of massed lyres the two types presumably covering different ranges [41]. This was fundamentally lyre-music, therefore, and it is ultimately this that justifies the divinization of Kinnaru. The significance of this emerges still more clearly when one considers that Ugarit, by the thirteenth century, presented a highly cosmopolitan environment. This suggestion is most clearly validated by David and Kinyras. More about Kinnaru We may begin by resuming the discussion in Chapter 1 of the tablets in which the Divine Kinnaru is attested. The precise relationship among the three sections is uncertain. The reverse of the tablet just discussed RS Unfortunately, the text is damaged where we would expect to find Kinnaru. Thus, these texts along with Pardee plausibly suggests that cult equipment may have been subject to stricter rules when these pantheon equations were being drawn, and that the scribe wanted to insist on the local character of Kinnaruâ€”that only this instrument could be divinized for service in the Ugaritian cult. This would be in keeping with my suggestion that the Amorite age was formative for the divinization of the knr. This was the same in Mesopotamia, where, in addition, cult-objects could be personified and take mythological action. I argued for the same combination in the Hurro-Hittite Song of Silver. For if Kinyras really originated in a Divine Lyre like Kinnaru, the rich mythological material about him would seem to require some comparable treatment on the mainland. Recurrent sub-groupings of gods in the Ugaritian sacrificial lists point to a living tradition of theological speculation. Nevertheless, the Ugaritian texts have substantially refurbished the overall credibility of his raw material. It follows that other conjunctions of gods in the Ugaritian lists are potentially meaningful, and open to clarification from other sources. Two possibilities relating to Kinnaru must be considered. First is his proximity to the Divine Kings mlkm , that is, the divinized royal ancestors. This is not so surprising in itself, since both lyre and incense were obviously important liturgical tools, and are the only divinized objects in the list. Some of these passages, like much of Ugaritian literature, are still imperfectly understood and have occasioned much debate. The interpretations offered here, largely dependent as they are on the philological work of others, are necessarily provisional. They are,

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however, informed by much comparative material. Together they attest a formulaic scene, the basic expression of which makes Baal the subject of song. Virgin Anat [washed] her hands. She took her lyre knr in her hand, [She clasped] the bull-shaped instrument [86] to her breast. She sang of the loves of valiant Baal. There remains, however, some grammatical and textual uncertainty about whether it is Anat who sings in both cases, rather than a male minstrel. Ivory plaque from Megiddo, ca. Drawn from Mertzfeld pl. In the so-called Baal Cycle, however, we encounter a praise-singer who is unambiguously male, and the subject is non-erotic praise. The scene is a feast following a victory by Baal, probably over Yamm Sea, although this is still disputed. It most naturally follows that there is only one singer, who simultaneously accompanies himself with cymbals: Cassuto, who observed the same phenomenon in Biblical Hebrew, [] and elegantly explained the resulting semantic duality: Note that in the parallel passage of Aqhat, despite the kindred diction, cymbals do not appear. Evidently the type-scene permitted of some variety—not surprising given the diversity of musical life at Ugarit itself. Pope suggested in that it could be the versatile craftsman-god Kothar, but confessed the lack of unambiguous Ugaritian parallels for his musical nature. It is admittedly awkward in the aforementioned passage with cymbals. Anat is present, and lusts for the bow on first sight. Trying to coax it away, she offers Aqhat the world: Ask for life, O valiant hero Aqhat: It is not certain that one arrangement should be preferred as more basic than the other. The majority rule would suggest that it was a Gracious Minstrel, rather than Anat, who was normal. Yet in the third instance our Aqhat passage, it is Anat herself who conjures the image of minstrelsy. Moreover, details in the sequel seem to implicate Anat once again in music-making. He refuses to yield the bow—unwisely adding a chauvinistic insult that enrages the deadly goddess. Since the only immortality that mortal kings can enjoy is memorialization in song, her offer of making him eternally sung is tantamount to a promise of death. The goddess loses her prize. It would be strikingly appropriate, therefore, if Anat is likened to a singer as she weeps. The setting is, as originally promised, a feast. But what a feast! The poetic manipulation of the praise-singing topos would thus be brought full circle. It has the advantage of establishing mutual coherence between two critical passages of the poem. Evidently, both serve to link the worlds of men and gods. The text does not contain enough directives to qualify as prescriptive ritual; but it does seem to reflect such a rite at some remove. In return, the king would enjoy the same status while he lived, and be received in their company upon his death. First, who is singing? I suggest the following interpretation. His song is power, power projected precisely through song: Other nuances emerge, however, from the perspective of ritual performance. The corresponding ritual in real life would have involved an actual musical celebration of the god, itself an offering, and this is doubtless echoed by the description of music in the opening scene. That is, whatever Milku may be imagined as doing, one must envision cult-musicians in their usual liturgical roles. If the cult-honors for Milku and the royal ancestors are continuously maintained, they will maintain the royal line in power. The position of Milku, which oscillates between his giving and receiving song, mirrors that of the living king—the notional executant of all royal ritual, yet subject of praise-singing by his own minstrel. The syntax of line 3 may be intentionally ambiguous for just this reason. It is quite possible that it and the other instruments are imagined here in personified form, so that we are actually dealing with Kinnaru and a band of musical colleagues. Indeed, the juxtaposition there of Kinnaru alongside the Divine Kings mlkm doubtless has theological significance, reflecting some special connection between lyre and royal cult, and perhaps especially its mortuary aspect. Here there is no clear line between singer and sung. Though badly damaged, the tablet probably contained a rite connected with the cult of dead kings, since a list of them—originally from thirty-two to fifty-two names, accompanied by divine determinatives—appears on the reverse. That is, RS The following thoughts may be useful in stimulating argument. Such a rite is elaborated in RS After arriving in the underworld and being accepted by his deceased forebears, the king would again take his throne, resuming a joyous existence modeled on that which he had pursued in life. The pipe-drum music of RS A possible parallel comes from the Tale of Aqhat. After mourning his son for seven years, Danel banishes lamenters from his house, and offers a meal and incense to the gods. But the following comparative points should be borne in mind. First there is the topos of grief stilling the sound of music, found

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already in Sumerian sources. Engel, may be signaled here. For Linos is a lyrist whose unseasonable death was lamented by lyre-players, who thereby reenacted, and thus effectively resurrected, the object of their lament. But their collective diversity is useful and suggestive, demonstrating purposeful articulations in the use of cult instruments to create musical environments appropriate to specific ritual contexts. Any explanation of RS
You too have become as weak as we! You have become like us! Your pomp is brought down to Sheol, and the sound of your lyres; Maggots are the bed beneath you, and worms are your covering. Isaiah systematically perverts this agenda: Elsewhere in the Bible, and in other ANE literature, joyful music marks a prosperous and orderly realm; its silencing, the opposite.