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THE CHRONOLOGY OF THE BIBLICAL VERSES DEALING WITH
BENEVOLENCE, SOCIAL JUSTICE AND WORLD PEACE

by

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PREFACE

The aim of this thesis is to present as full a discussion as is possible, within the limits of space, of the chronology of the biblical verses dealing with benevolence, social justice and world peace. Obviously, in treating such a subject, little or practically no opportunity was afforded for new and independent discovery. I have, therefore, after a careful study of some of the most authoritative and approved biblical commentaries, reported those theories which appear to me to be of the ripest biblical scholarship. I have done so, fully cognizant of the fact that in most instances what I have chosen to accept as evidence for dating a particular passage, is but at best conjecture and therefore subject to uncertainty. However, this is the only modus operandi for indicating the age of undated biblical portions. To quote Dr. Julian Morgenstern, "But these considerations tell us that the results must always be more or less subjective, that there is no possibility of invariable, absolute, demonstrable finality, that there must always be the widest latitude of legitimate opinion and conclusion, the propriety and inevitability of which must be generally recognized."¹

In many instances, the limits of the present thesis precluded a lengthy presentation of the principle grounds for dating a particular passage. Where such was the case, I endeavoured to relate the facts as concisely as was possible,

while at the same time referring the reader who might require a more detailed analysis, to the sources from which I culled my data.

Any student who has delved into biblical criticism has undoubtedly found that in many cases it is wellnigh impossible to get behind the biblical context in order to determine how much of it is original, how much secondary, and to what period each owes its origin. For biblical critics are today unanimous in regarding the bible as a composite composition. As such, it is credited with many additions and distortions which are believed due to the frequent editorial revisions, interpolations and careless transcriptions. Hence, it is the task of the biblical critic to try to distinguish the main narrative from that which has been incorporated within it -- to attempt to identify that which appears to be of a presumably later date than the original text.

In dealing especially with the Pentateuchal books, most scholars employ the documentary hypothesis for the purpose of dating indefinite biblical passages. I have therefore deemed it expedient to devote a part of the Introduction to a concise review of the various accepted Codes and their tentative dates. To further facilitate matters, there is also included within the Introduction, a brief examination of each of the biblical books treated in the scope of this thesis. The purpose of the latter is to present compactly some of the scholarly opinions

on dating the individual books, and to draw attention to such social and historical data as may be of further chronological significance.

Seldom, have I considered it advisable to emend the Hebrew text. Any emendations which have been noted from time to time, do not necessarily imply my acceptance of them. The onus probandi, in these instances, therefore lies with the authorities whom I have quoted.

The following is the method which has been employed for the presentation of this study. In the Index, will be found listed according to their books, the many biblical verses considered in this treatise. In the table of contents, there is recorded under each of the three major headings, the various subheadings which are treated individually. For example, under the major heading of "Benevolence" is to be found the subheading "Hospitality." In dealing with hospitality, I have examined all those verses, which in my opinion, shed some light upon this particular topic. Furthermore, in presenting these verses, I have done so chronologically, depending of course upon the date which I chose to assign to the particular passage. Each verse or group of verses has been treated in the same manner. I have furnished the English translation of each passage based upon the Jewish Publication Society Translation, an interpretation (as far as it bears on our study) of the contents under consideration, and where deemed advisable, a further investigation of

such data and scholarly opinions which bear upon the recognition of a particular date. In most instances, however, the reader is directed for the arguments of dating, to the introductory section commenting on the specific biblical book.

It was my original intention to devote yet another part of this thesis to give prominence to the development of such ideas as : Usury, Slavery, Redemption, Tithes, Almsgiving, Benevolence, Social Justice and Peace. However, finding myself embarrassed for time, I have tried to do the next best thing. At the end of each subheading, I have therefore arranged in close chronological order the particular verses pertaining to that section, in order to furnish the reader with an uninterrupted view of the development of the particular thought or institution.

I cannot terminate this preface without first expressing my gratitude to Dr. Cronbach, my referee, for his very kind cooperation during my work on this thesis. And likewise would I acknowledge my indebtedness to those of my teachers associated with the Hebrew Union College Bible department, Doctors Blank, Cronbach, Glueck and Lewy. It was my good fortune to profit from their learning through classroom instruction and discussions. In a few instances, my classroom notebooks have served as a most fruitful source of information and have aided me in reaching certain decisions.

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INTRODUCTION

With this excursion into the Bible, we shall attempt to chronicle and trace the development of certain social expressions within the life of the prophetic nation. The passages which we shall analyse are for the most part the products of men who were determined to execute the errands of God. We shall refer to some of their early inchoate social ideas and reforms and estimate to what extent they were retained, altered or amplified by the succeeding interpreters of Judaism. From such biblical passages we may deduce the tone and tempo of the spiritual and moral teachings which aided the Hebrews to scale the heights of religious and ethical thought.

Some of the laws do smack of pristine nomadic customs and outlook. And hence, to avoid any possible obfuscation, we should constantly keep in mind the customs of the ages of which they are indicative and the various stages of civilization for which they were formulated.

"The laws were certainly on the whole calculated to impose restrictions upon abuse of authority, upon violence, and to promote justice, honesty and general well-being. Thus definite rights are secured for the slave. The claims of humanity are also very decidedly recognized; no advantage is to be taken of the poor and helpless; the object of both the sabbath and the sabbatical year, (i.e. in Exodus) is a philanthropical

one. The only punishments prescribed (Exodus) are those sanctioned by the jus talionis, pecuniary compensation, and death; torture and wanton mutilation are unknown." ^{2.}

We have mentioned above that the reader ought to be constantly mindful of the times concerning which the specific biblical verses speak. And yet, upon approaching many of these passages we find that they are surrounded by uncertainty with regard to their periods of composition. As a result of this fact, it required the painstaking research of renown ^{ed} scholars to attempt to straighten out the intertwined and inter-twirled strands of compositions which constitute our present biblical text. To determine as closely as possible the respective dates of each document has entailed the close scrutiny of a mass of data and many hours, nay years, of detailed analysis. To this task the biblical critics brought their scientific investigation and early discerned the many incongruous biblical accounts of supposedly single events or personages. With each question of the historicity or legendary character of a particular biblical passage came various scholarly opinions. Authorities began to resort to internal evidence in their endeavours to establish the authorship, date and character of original documents. The indices for determining these features became the spirit, vocabulary, subject matter in relation to the development of religion, faith and morals, the slight traces of historic circumstances and conditions, citations from earlier writings,

and the use of words and phrases in their relation to the development of the Hebrew language and literature. From this technique and approach there evolved the "documentary hypothesis."

There are innumerable books to which the student can refer for an exhaustive treatment of the various accepted biblical documents. Yet, since I have adopted these Codes in dating some of the passages treated in this thesis, the following few pages shall, for the sake of expediency, be devoted to a summary of the documentary hypothesis.

Following the discussion the various biblical strata, will be found the investigations into each of the individual biblical books, excluding the Pentateuch, considered within the scope of this thesis.

THE DOCUMENTARY HYPOTHESIS

The documentary hypothesis applies dynamite to the orthodox contention of Torah mi-Sinai -- that the Torah originated at Sinai. Not one author, but many were responsible for the present form of the bible. Heterogeneous, disunited were the many literary elements which, from time to time, were assimilated and ultimately given a semblance of unity by the final editors of our bible.

To differentiate between the various literary components of this holy literature, the scholars have adopted a nomenclature of characters borrowed from the alphabet viz., J, C or CC, E, JE, D, H, and P.

Certain commentators have further noted that there are to be found a few biblical strands, which appear even more ancient than the accounts of J and E. Such literary elements are, for the most part, embodied in the biblical poems and poetical fragments. In some instances, particular poems clearly demonstrate that they are an original constituent of the prose narrative which embraces them. For example, in Numbers 21.14f, mention is made of what appears to be one such literary source, namely, the "Book of the Battles of Jahweh." Other poetical fragments are believed to have originated with, and to have been circulated by, a professional class of ballad-singers. From the latter, our writers borrowed items to weave into the biblical tapestry.

J

The letter J designates a Judaeen collection of stories of approximately the 9th century B.C. In this miscellany are to be found "the traditions of the invasion and settlement of Western Palestine, of the subsequent conflicts in various parts of the land with the native population or with new invaders, and of the heroic deeds of Israel's leaders and champions in these struggles, [which] were collected and fixed in writing, probably as part of a historical work which included the patriarchal age, the migration from Egypt, and the history of Israel under the kingdom down to the author's own time (J)." ^{3.}

The Judaeen narrative became one of the chief sources of the great prophetic historical work, known as JE.

It is also noteworthy that throughout J, the name Jahweh is preferred for God, whereas E employs the name Elohim.

The symbol J, as can readily be seen from the above, is derived from the initial letters of both words which characterize this collection, namely Judaeen and Jahweh.

C or CC

The letters C or CC are employed to identify chapters 21-23 of the Book of Exodus. (Driver prefers to consider Ex. 20.22-23.33 as the unit.)⁴ This section entitled "The Book of the Covenant" is also known as the Covenant Code, whence is derived the symbols C or CC. It is a codification of Israel's consuetudinary laws and moral precepts. which were in effect for a considerable length of time.

The majority of biblical critics seem to subscribe to the theory that this Book was promulgated as early as 800 B.C. In this connection it may be desirable to quote a few of Dr. Harper's very elucidative considerations. He finds the prophetic element manifest in CC; "so manifest, indeed, that many have regarded CC as the result of the later prophetic work. It is more correct, however, after making proper allowances for the Deuteronomic additions, to regard this as the expression of that religious and ethical development which had its source and strength in the movement of the times of Elijah [875-850] and Elisha [850-800], and of J and E, and therefore, as preparatory, to the period of prophecy beginning with Amos and Hosea."⁵ To secure acceptance of his point of view, Harper offers the following evidence as worthy of consideration, namely, "(1) marked linguistic and phraseological affinity of CC to E; (2) the large proportion of the code given to the treatment of secular matters, a sign of

comparatively early date." ^{6.} Nevertheless, Harper dismisses the argument which, in support of an early date, places emphasis upon CC's approximation of the Hammurabi Code (2250 B.C.). Harper argues that, "While the existence of such a code as that of Hammurabi strengthens the argument for an early date of CC, it does not furnish any proof that CC could have existed in its present form earlier than the stage of civilisation (viz the agricultural) in which it is plainly imbedded." ^{7.}

The Book of the Covenant has reached us, with the exception of some parenetic additions by later hands, almost intact. It is regarded by the majority of scholars as the oldest extant code of Hebrew laws. and likewise more ancient than the narrative of E into which it was incorporated. The fact that the editor, or editors, of E inserted CC in his, or their, material is indicative of their compatibility.

CC contains laws and injunctions designed to regulate the lives of a simple, and for the most part, agricultural community. Chapters 21.2-22.17 comprise a series of common laws intended for the execution of justice in civil or criminal complications. A second section, chapters 22.18-23.19 (with some interruptions e.g. 22.22-27, 23.9b) may be defined as a group of moral and religious injunctions. ^{8.}

By way of a brief appraisal, we might say, that the Covenant Code absorbed and succinctly concretized the ethical,

religious and moral ideals and values which circulated ⁱⁿ the
Hebraic environment. Those who were responsible for its
codification were no doubt moved by the desire to foster
these lofty standards by enjoining and advocating, among
the many other things, impartiality, succor for the poor,
and leniency for stranger and slave.

E

The letter E identifies a collection of stories similar to J both in character and scope. For there are a number of traditions contained in E which speak of the identical incidents and personalities related by J. However, where such is the case, the form of E shows less concern, ^{9.} than does J, about the historical reality.

Most biblical critics assign E to the 8th century B.C. and regard it as a compilation made in the Northern Kingdom.

Like J, this narrative also served as one of the chief sources of the great prophetic historical work, known as JE.

As was mentioned in the discussion of J, E employs the name ELOHIM for God rather than JAHWEH. It is from ^{the name} the initial letter of/Elohim which characterizes this collection, that the symbol E has been derived.

JE

Most biblical critics assign the compilation JE to the end of the 7th century B.C. Driver contends that it belongs to the early part of that century.

The collection consists, for the most part, of extracts from J and E, which are so interwoven, that great difficulty attends any effort to disentangle the particular ingredients. Not infrequently do we come upon such doublets or incongruities within a single account as tend to further substantiate the compositeness of the entire document.

The symbol JE as applied to this collection, is on the basis of the above, self-explanatory. However, it should be understood that not necessarily all which is contained in JE was derived or transcribed by the editor from J and E. In many cases, he may have deemed it necessary to compose something original with which to harmoniously knit his material together. In other instances, he may have borrowed from additional sources which were likewise available to him. JE may further have been amplified, as will be found true of other biblical literary elements, by the occasional interpolations and accretions which were nevertheless in consonance with the prophetic tenor of the entire code.

The successors of JE followed in his footsteps by borrowing from his work as evidenced by the demonstrably dependent passages which we shall have the occasion to examine.

D or Dt.

D or Dt. are the symbols employed for the codification known as the Book of Deuteronomy. It is a work which, in its legislative and historical elements alike, reveals dependence upon the opera which preceded it. Of these, the laws of JE seem to have been the most frequently solicited, since they appear to form the basis of the Deuteronomic legislation. Those who subscribe to the latter contention, project a finger at the common vocabulary and important fundamental ideas shared by JE and D. In some instances, it may be found that D appropriated and transcribed verbatim certain laws from JE. In the majority of cases however, it is not a matter of plagiarism, but rather the amplification of older legislation, "fresh definitions being added, or its principles extended, or parenetic comments attached, or the law is virtually recast in the Deuteronomic phraseology."^{10.}

Some scholars are anxious to point out that the legislative kernel of Dt., chapters 12-26.28, seems to be an augmentation of the rudimentary religious regulations and civil enactments of CC.

What is the date assigned to this new law-book? What social or religious factors provoked its codification?

The terminus ad quem is not too difficult to fix. On the basis of the account in II Kings 22.8ff, it may be reasonably

assumed that Dt. was written prior to the eighteenth year of King Josiah's reign (621 B.C.). For it was in that year, while the restoration of the ancient Temple was in progress, that the high priest Hilkiah chanced upon the "book of the law." There is little question among modern biblical critics, but that this very book was Dt. or at least chapters 5-26, 28. Dillmann and Westphal ^{12.} seem to correctly maintain that the recovered volume cannot be shown to have embraced more than Dt. Wellhausen ^{13.} and Cornil confine the original Dt. to chapters 12-26. However, the arguments of the latter two men are dismissed because they lack cogency. As for ^{the} authorship of chapters 1-4, 27, 29-34, the present writer, after estimating the arguments of Van Hoonacher, Reuss, Kuenen, Westphal and Dillmann (Dt., ICC, p. lxviiff), finds no conclusive evidence to convince him that these chapters are necessarily of a later hand and date. It is also noteworthy that the reformative measures instituted by Josiah tally with the very fundamental principles advocated by Dt.

The terminus a quo is more difficult to establish. Many theories have been advanced. In the opinion of this student, the following alternatives merit consideration.

"It may have been in the dark days of Manasseh [692-638 B.C.], when the spiritual energy of prophecy, no longer able, as of yore, to make its voice heard openly among the people, nevertheless refused to be suppressed, and, hopeful of better times, provided in anticipation a spiritual rallying-point, ^[Dt.] round which the dis-

organized forces of the national religion might under happier
auspices one day range themselves 'again.' 14.

"Or it may have been later, when the character of the young
King Josiah [639-609 B.C.] afforded promise of speedier success, that the need-
ful stimulus was found, and that the prophets, encouraged by the
brighter prospect, resolved upon putting forward the spiritual
requirements of the age, in a shape which, if circumstances
favoured, might serve more immediately as a basis of reform." 15.

Ewald, Bleek, W.R. Smith and Ryle, side with Kittel 16.
and
Wildeboer 17. in favouring Dt. as first coming to light in the time
of, and sequestered by, Manasseh. For his was a reign marked by
general reaction and the resuscitation of the very blasphemous
practices which were quelled by his father, Hezekiah.

Supporting Deuteronomy's debut in the time of Josiah are,
18. 19.
Reuss, Kuenen, Dillmann, et al. Josiah had made his appear-
ance during a period of moral dissoluteness (the weakening of
the moral fiber), of impure rites and turning toward strange
gods. He was one of the few men who still had respect for the
prophetic teachings and the pioneer morality which they defended,
with its emphasis upon Jahweh-worship. Hence he manipulated a
reformation in the approved prophetic manner.

We began by admitting the complexity which attends any
effort to determine the terminus a quo of Dt. After estimating
the above, this writer is inclined to favour the 7th Century B.C.,

as the period of composition, since it seems to be indicative of the times described, and also in harmony with the contents of the book. Furthermore, this date includes the possibilities of Deuteronomy's birth either in the reign of Manasseh or Josiah, one as conceivable and as probable as the other.

Both, nevertheless, tend to confirm one thing, that no matter what the age was, the prophetic author was prompted in his work by the profound desire to give impetus to a religious and moral renaissance. He found a precedent for his approach in CC. His efforts brought forth Dt., "a great manifesto against the dominant tendencies of the time." Driver further describes it as "the prophetic reformulation, and adaptation to new needs, of an older legislation."^{20.}

While in this thesis, the 7th Century B.C. shall be the accepted date of Dt., the writer would here make mention of a few of the other theories advanced, though he has considered them untenable, lacking cogency.

^{21.} Delitzsch treats Dt. as prior to Isaiah. ^{22.} Westphal
^{23.} and Oettli contend that it must have given the impulse to Hezekiah's reformation (II Kings 18.4,22). König maintains that it was composed shortly after 722 B.C.

H

Chapters 17-26 of the Book of Leviticus constitute the Law of Holiness or the Holiness Code, and is represented by the symbol H. The name "holiness" is applied to the code because of its conspicuousness throughout H, and the emphasis laid upon it, as the guiding motive for Israel. The Law of Holiness comprises a number of precepts relating to life and worship. Such regulations, prohibitions and injunctions are fraught with religious and moral significance, designed to guide the Israelite in his duties to God and his fellowman. They include general regulations respecting sacrifice, prohibition of unlawful marriages and unchastity, religious and moral duties of the Israelites, penalties for the various offenses proscribed in the code, regulations respecting the priests, regulations with regard to sacrificial food and sacrificial animals, festal calendar, sabbatical year and the year of Jubilee, and finally some miscellaneous regulations and a hortatory conclusion.

The substance of H seems to be earlier than that of P (early 6th century B.C.), and must have formed a separate book, which was later incorporated by P into the Book of Leviticus.

Internal literary evidences and ideas, prompt this writer to cast his vote in favour of H's "remarkable affinity with those of the prophet Ezekiel (595-572 B.C.), though at the same time there are differences, which forbid our regarding the prophet as

the author of this collection of laws. It [may be shown that H, probably] owes its present position not to the priestly writer (P), but to a later redactor, who some times, by a few editorial changes, modified H in the spirit of P...and at other times amalgamated into a whole, parallel laws from [other] sources..²⁴"

H partakes of a conscious effort on the part of the redactor to gain recognition from the people for his compilation of long standing endemic moral and ceremonial legislation. Like CC, he assembled the many legal and ritualistic traditions which had circulated the priestly environment since their geneses in the distant past. To these he gave form and order via codification. Some of these injunctions, as was mentioned above, may since have been modified or accreted harmonious matter.

Nevertheless, we shall not be too far amiss, if we maintain that H was promulgated, substantially, in its present form, sometime before 586 B.C. For Driver correctly points out, in speaking of the Book of Leviticus, that "A special motive for preserving and codifying these traditions would be given by the destruction of the Temple (586 B.C.) and the exile of the people. One of these writers, the compiler of the Law of Holiness, cannot be separated very widely in time from Ezekiel, whether he wrote before or after that prophet (595-572 B.C.).

"On the other hand, the account of the promulgation of Ezra's law in 444 B.C. determines the date by which Leviticus had received almost its present form....Additions or modifications

introduced since 444 B.C. are probably inconsiderable.... In
Neh. 8.14-18 we have a clear reference to Lev. 23.39-44, proving^{25.}
that H had already been incorporated into the work of P."

$$\begin{array}{ccccc} & g & & x & s \\ P, & P, & P, & P, & P. \end{array}$$

The letter P designates the wellnigh isomorphic literary production of the priestly school which came to light in the latter part of the 6th century B.C. It marked the accomplishment of centuries of activity dominated by fundamental common ideas, as evidenced by the systematic exposition of priestly laws and institutions.

Three separate symbols have, therefore, been employed to identify the various components of P. P^g denotes the fundamental work, "a priestly history of sacred institutions which was written about 500 B.C." P^x represents the inserted legal matter, some of which is believed, because of its linguistic affinity, to have originated in the 6th or even the 7th century B.C. P^s indicates those additions which are certainly later in origin than P^g . Some of these glosses are assigned to a period between 500 and 300 B.C.

Dr. Driver correctly points out that, "In Leviticus, laws predominate very largely over narrative. This is due to the fact that here the priestly history has been expanded by the incorporation of three groups of laws (cc. 1-7; 11-15; 17-26), which seem to have existed originally as independent collections. The most ancient of the three is contained in cc. 17-26 [H]..."^{27.} Hence, Leviticus may be described as book intended to serve as the vade mecum of the people instructing them in the ordinary duties of life. It does not constitute a complete corpus of

the ceremonial and civil statutes, in force when Leviticus was written. Rather does it limit itself to, and record for posterity, those laws and narratives which are especially en rapport with the priesthood.

THE BOOK OF JUDGES

The Book of Judges, as we have it, is regarded to be the work of more than one hand. Chapters 2.6-16.31 form the principal part of the volume, and it is from this section that the opus derives its name. Chapters 1-2.5 and cc. 17-21 respectively, form a fitting introduction and appendix to the kernel. These, no doubt, were introduced by a compiler or editor who followed the author of 2.6-16.31.

Most biblical critics are of the opinion that the principal author, who manifestly belongs to the Deuteronomic school, resented the infiltration of foreign customs into Israelitish circles. He therefore tried to exercise his literary dexterity by making free use of, and adapting, previously existing accounts of the Judges, to stimulate a return to Jahweh. His selection of stories seems to be confined to those which stress the moral, that Israel's recurrent degradations were due to their open aversion for Jahweh. His demonstrations made it patent that Jahweh was supreme, and as the God of Israel, required the respect of Israel.

This motive, plus an appraisal of the contents and an awareness of the linguistic and stylistic affinity to the literature of the end of the 7th century B.C., confirm the observation that cc. 2.6-16.31 could scarcely have been written before the beginning of the 6th century B.C. Supporting this view are:

Schrader, Wellhausen, Kuenen, Stade, Budde, Driver, Cornill,
28.
Kittel, et al.

Some of these men (Wellhausen, Stade, Budde, Driver and Cornill) opine that the author of cc. 2.6-16.31 culled his material from a pre-Deuteronomic Book of the Histories of the Judges. This older Book of Judges would therefore, in all likelihood, be a product of the 7th century B.C., perhaps of the days of Manasseh. 29. Schrader maintains that the old accounts of the Judges formed a part of JE and its sources J and E. 30. 31. Böhme and Stade have attempted to prove that the influences of J and E can be traced in the Book of Judges. 32. 33. Opposing their views, are Kuenen, Kittel and König.

After a careful examination of the various arguments presented on this question in the introductory pages of the ICC to Judges, and the works referred to above, this writer feels inclined to believe that the author of the bulk of the book did draw from older writings, J and E.

THE BOOKS OF SAMUEL

The Books of Samuel appear as a single work in the Hebrew manuscripts. The present division, for which the Greek copyists are responsible, entered the Hebrew copies with the first Rabbinical Bible of Bomberg published in Venice 1516. The title of the books is explained by the fact that Samuel is the leading character in the earlier chapters.

First and Second Samuel cover a period of approximately one hundred years. They give prominence to the incoherent character of the Hebrews, who after undergoing many vicissitudes were eventually whipped into a semblance of unity by Saul and David. This century of years marks the transition from the tribal form of government to the monarchial ascendancy of David.

The books permit a threefold division of their subject-matter: Samuel, Saul and David. The names of Samuel and Eli take their respective places in the illustrious gamut of Israel's Judges. Saul signalizes the first venture at establishing a monarchy. His disastrous attempt paved the way for David's success.

It is quite apparent, after an examination of the contents of these books, that both a number of hands and literary sources are responsible for their composition. Many of the accounts clearly demonstrate dependence upon the J and E traditions.

H.P. Smith discerns a number of rather continuous, and for the most part homogeneous narratives within the Books of Samuel. These, in some instances, show themselves in turn to be composite. The two main ^{AND} fairly continuous histories are designated by the characters SL and SM. The former is the document which manifestly concerns itself with the life of Saul, while the latter treats that of Samuel.

"Of the two, SL is evidently the older document. It is more primitive in its religious ideas. It has a near and clear view of the personages and of the progress of events. We may class it with the stories of Gideon, of Jephthah, and of Samson, which form the groundwork of the Book of Judges. The other account, so far as it is original with the author whom we call SM., is less concrete. It idealizes persons and events. It is dominated by a theological idea. It is, in fact, in line with the latest redactor of the Book of Judges, who embodied the Deuteronomistic theory of history in the framework of that book. There is a reason to suppose, therefore, that SM designed to replace the older history by one of his own which would edify his generation. This design and this method are indications of a comparatively late date -- perhaps in or after the Exile." ^{34.} It is also quite conceivable that in some instances SM was dependent upon SL.

Can SL and SM be identified with any of the Pentateuchal ^{35.} sources (J,E,D, etc)? Kittel in one of his articles relates the arguments of Budde and Cornill who identify SL with J and

SM with E. However, H.P. Smith disagrees with the aforementioned scholars. He maintains that SL displays marked affinities with the stories that form the basis of the Book of Judges, rather than with the traditions of the Patriarchs related by J. As for SM, he is of the opinion that it mirrors as many reflections of D, as it does of E.

Yet, following the qualified approval of Professor Moore in his consideration of the Book of Judges, this student is prompted to accept the arguments of Budde and Cornill over those of H.P. Smith.

The above is merely a digest of the main divisions of the Books of Samuel. Such verses, redactional alterations or insertions, treated in the scope of the present thesis, but which do not come under SL or SM, shall be treated later.

Some interesting theories have been advanced with regard to the authorship and time of composition of the Books of Samuel. Abarbanel is of the opinion that Samuel and Kings were compiled by Jeremiah out of the records of Samuel, Nathan, Gad and other prophets or public writers who lived before him. Eichhorn³⁶ points out (of interest in our study) that I Sam. 1-3, and 7 are later than the adjacent matter. He compares the matter common to II Sam. and I Chr. and regards these as taken from a common source, a compendium of the life of David. Ewald³⁷ takes the work to have been compiled and to have been Deuteronomically

edited. The brief insertions supposedly indicate the point of view of the editor, i.e., I Sam. 8.3,4 and parts of c. 12. The final redactor lived in the Exile, but the changes made by him in our books were very slight. Wellhausen^{38.} separates the two main sources of I Sam. He concludes that the bulk of II Sam. is a literary unit and that I Sam. 14.52-II Sam 8.18 is another, "in which however the continuous thread is frequently interrupted by foreign matter."

THE BOOKS OF KINGS

The Books of Kings, like those of Samuel, were originally a single work. The present division of the books is believed to have originated with the Septuagint and to have subsequently invaded the Vulgate and the printed bibles in general.

The period of Israelitish history covered by Kings is that from the "last days of David to the Babylonian Captivity, or, strictly speaking, to the reign of Evil-Merodach (Amil-³⁹. Marduk) king of Babylon, 561-559 B.C."

It is quite evident that the author of Kings used as a basis for his work a number of older chronicles which treat such reigns, as command significance for him. For example, in the case of Solomon, attention is called to "the book of the acts of Solomon" (I K. 11.41). Then, again mention is made of "the book of the chronicles (lit. 'acts of the days') of the kings of Israel" (I K. 14.19), and of "the book of the chronicles of the kings of Judah" (I K. 15.23).

Many more facts combine to show that the Books of Kings were not composed at any one time. In this connection W.E. Barnes correctly points out that the books are not "of one quality throughout; earlier work has been adopted by a later author, and placed side by side with his own with little or no re-writing; similarly separate quotations from his authorities

are placed in juxtaposition without the addition of clauses to explain the relation of one to another. Indications of 'Sources' obtrude themselves upon the reader's notice."⁴⁰

The last event recorded in Kings serves a valuable end in helping to indicate the terminus a quo of the present mosaic-work. This incident is "the advancement of Jehoiachin, Zedekiah's nephew and predecessor, after an imprisonment of thirty-seven years in Babylon. This event happened in 561 B.C."⁴¹ Kings can, therefore, not have been compiled before 561 B.C.

The terminus ad quem is likewise not too difficult to fix. The religious impulse and stylistic features of the compiler are indicative of Deuteronomic propinquity. Hence, this student accepts the quite valid opinion of W.E. Barnes that "The terminus ad quem is to be sought for not much later than 561 B.C., for towards the end of the exile a fresh movement (inaugurated perhaps by Ezekiel) began, which issued in the writing and publication of the Priestly Code, by which the special legislation of Deuteronomy was thrown into the background. The compiler of Kings probably lived not later than the second half of the sixth century B.C."⁴² Hence, in this thesis, the date of the Books of Kings shall be placed between 560 and 550 B.C.

In Baba Bathra 15a occurs the tradition that "Jeremiah wrote his own book and the book of Kings and Lamentations." as we have seen above, However, this, has long been disproven by the biblical critics.

THE BOOK OF ISAIAH

Modern biblical critics seem convinced that this book, though it bears the name of Isaiah, is not the work of Isaiah. They argue that a good portion of the present volume must have been written at least two centuries after his time. They discern in the book two or three main divisions which clearly manifest the contributions of individual hands. Hence, they regard the Book of Isaiah as a post-exilic compilation, an anthology of, for the most part, unidentified prophetic utterances, containing to be sure some Isaianic prophecies which were already ancient when assembled by the particular compiler.

The above conclusions are indicated by such observations as tend to show that while, for example cc. 9.7-10.4 pre-suppose the existence of the Northern Kingdom (which terminated in 722 B.C.) and predict its fall, cc. 40-55 assume the existence of the Babylonian Exile (which began in 597 B.C.) and forecast its approaching end. The latter section likewise takes for granted that Cyrus' maneuvers had been meeting with every success and predicts that he will yet bring Babylonia under his scepter and then liberate the Jewish expatriates. History records that the release of the exiles actually took place in 538 B.C. This would therefore have to be labelled a true prophecy unless it could be established that it was a vaticinium ex eventu. As a prophecy, it must of necessity have been written before its fulfillment, but after that which it pre-supposes. Hence, cc. 9.7-10.4 must have been written

before 722 B.C., while cc. 40-55 belong to a period prior to 538 B.C. Inasmuch as the latter group of chapters pre-supposes Cyrus' many successes, several commentators reason that these chapters must have been written by 550 B.C. -- subsequent to the age of Isaiah.

Following the above line of reasoning, we must recognize at least three distinct elements in the Book of Isaiah namely, a) prophecies of the 8th century B.C.; b) prophecies of the 6th century B.C.; and c) the work of an editor (or editors) who combined and inter-twined the various prophecies which were at his disposal.

43. G.B. Gray and R. Kennett 44. contribute interesting theories of the origin of the Book of Isaiah. The former correctly asserts that "...more than one theory will satisfy many of the phenomena: 45. no synthesis of results can therefore be more than tentative;"

The following are a few excerpts from Gray's tentative theory, which appeal to the present writer.

"At times rather than continuously between the years c. 740 to 701 B.C., and perhaps somewhat later, Isaiah was a public teacher in Judah; he gradually gathered around him disciples. Some years after he had been teaching, he wrote some memoirs recording the experience which made him a prophet and the way in which he had, in the earlier years (735-732 B.C.) of the reign of Ahaz, delivered his prophetic message. He also at various times perpetuated in

the form of prophetic poems, the substance of what he had said in rebuke of the sins of Judah (see, e.g., 2-4),....

"Various writers during and after the Exile wrote oracles on foreign nations; and a great writer produced a book (Is 40-55) intended to rouse and encourage the Exiles in Babylon.

"After the Exile much of the existing prophetic literature was newly arranged and expanded, especially by the addition of passages of promise and comfort; and among the results of this activity were books closely resembling chs. 2-12 and chs. 13-23.

"New and independent prophecy was also produced, and in the middle of the 5th cent. B.C. much of 56-66 was written. Later, chs. 40-55 and 56-66 were combined into a single book.

"Other independent post-exilic works are chs. 34f., 24-27 --
"46.
the latter written late in the post-exilic period."

The existing books were assembled not long before the 3rd century B.C. Gray is of the opinion that cc. 1-39 and 40-66 were united into a single volume some time before 180 B.C. Until 150 B.C., at which time the Book was translated into Greek, the Book may have received occasional additions and alterations. After 150 B.C.. additions were wellnigh impossible.

The indices for distinguishing the various compositions and establishing the respective authorship and date of any specific passage are: a) the political and social implications; b) stylistic and linguistic features; and c) inherent ideas.

As for the political conditions in the time of Isaiah, we know that he was born about 760 B.C. It was a period of great turmoil. Isaiah was still a youngster when Amos was at Beth El. He is believed to have been twenty years of age when Hosea began to preach. The year 745 B.C. marked the turning-point in the history of Assyria. And it was under the shadow of the latter's ascendancy that Isaiah moved about. He was active during the reigns of Ahaz and Hezekiah. His consecration vision took place about the year 740 B.C. His entire ministry lasted forty years. The most active period of his career took place between the death of Uzziah and the Syro-Ephraimitic war. He remained comparatively inactive between 734 and 724 B.C. (just before the downfall of Samaria). The second event with which Isaiah was connected was the downfall of Samaria in 722 B.C.^{47.} A.W. Streane^{48.} maintains that Isaiah's prophecies terminated in the reign of Hezekiah (720-692 B.C.)

The social organization of his day was based on injustice, ruthlessness and virtual economic serfdom. The moral fabric of his society^{was} rotting. The prophet's heart was filled with a tender solicitude for the great masses. However, he was convinced of an impending doom.

So much for cc. 1-39.

Most biblical critics concede that c. 40 marks the beginning of Deutero-Isaiah, who really makes over First Isaiah. Those who believe that there was a Trito Isaiah assign cc. 56-66 and certain

insertions in First Isaiah, to him.

The text of Deutero-Isaiah, cc. 40-55, belongs to the time when Cyrus was on the horizon and became a threat to Babylon (540-538 B.C.). The writer found those about him in Babylonia still eager to return to Palestine. Their love for that country had not diminished. It was alive due to its transmission from father to son. Second Isaiah began to predict the fall of Babylonia and the return of his people to their homeland. In 529 B.C. Cyrus published the much longed-for edict giving the Jews the liberty to return to Palestine, and went a step further by helping them rebuild the ancient temple.

Up till recently many scholars like Torrey^l were of the opinion that Deutero-Isaiah consisted of cc. 40-66. Torrey^l has been regarded the most radical of this group for he also assigns cc. 34-35 to Second Isaiah. Reuben Levy designates cc. 40-55 as Second Isaiah and it is with his theory that the present writer finds himself in agreement.

It must be admitted that as far as stylistic features are concerned, cc. 56-66 show a relation to cc. 40-55. However, their respective backgrounds are definitely not the same. Nor are cc. 56-66 by one author. They are rather a collection of the works of various writers who were subsequently dependent upon 2nd Isaiah. While evidencing a conscious imitation of 2nd Isaiah, they also display certain marks of originality. Two types of material are to be found in this group of chapters viz, 1) that of a universalistic and

comforting character; and 2) an indictment which sounds the old prophetic note that the people are to be blamed for all because of their corruption.

One more consideration merits attention. We have mentioned above that Deutero-Isaiah lived in Babylonia. While the present writer subscribes to that view, he would likewise make mention of the opinions of two noted scholars, Maynard and Bittenwieser. The former (JBL, 1917) maintains that Second Isaiah lived in Palestine. The latter (JBL, 1919) argues that Deutero-Isaiah could not have lived in Babylonia and have written as he did against Babylonia.

THE BOOK OF JEREMIAH

It is not certain whether Jeremiah was the actual author of the present book, or whether it is the Book of Jeremiah as edited by a future generation. A.W. Streane, following the majority of biblical critics, casts his vote in favour of the Jeremianic authorship.^{49.}

Considerable certainty, however, attends the scholarly attempts at dating the various prophecies. For the personalities mentioned in the book are not at all foreign to the historical records. The volume spans a number of years which are of great significance for the concomitant political and social changes.

Politically, the book treats the years which saw the Chaldean and Egyptian powers vying with each other. Jeremiah favoured the Chaldeans and it was probably due to his counselling that Josiah attempted to arrest the efforts of Pharaoh-Necho, which resulted in the former's death at Megiddo in 609 B.C. The book then treats the subsequent reigns of: Jehoahaz (Shallum) 608 B.C.; Jehoiakim 608-598 B.C. (It is during these years that Jeremiah commands an especially important position); Jehoiachin 597 B.C. (3 months); Zedekiah 597-586 B.C.; Gedaliah, governor after 586 B.C. (2 months later murdered by Ishmael, a prince of royal blood).

As for the social angle, even so much as a cursory glance into the teachings of the book rewards the reader with an appreciation of the conditions current at the time of the prophet's call.

Jeremiah rivetted his gaze to the prevailing avariciousness, iniquitous disparities, licentiousness, servile degradation and aping of foreign rites and customs. The "book of the law" (discovered a few years after his call, but apparently prior to the entrance upon his career) had made a profound impression upon him. He was, therefore, determined to dedicate every ounce of his religious energy against the dominant tendencies of his day. He insisted that religion must dominate the whole of life; politics and economics are subject to its supreme and absolute command.

50.

W.E. Barnes is of the opinion that Jeremiah began to prophesy in 626 B.C. and that he was probably dead by 561 B.C. The writer of the present thesis subscribes to his opinion and likewise agrees with A.W. Streane who maintains that Jeremiah's prophecies cover a period of at least thirty years. Streane, in his commentary to the Book of Jeremiah ^{51.} attempts a valuable approximation to a chronological arrangement of the contents of the Book. The present writer has utilized this arrangement.

THE BOOK OF EZEKIEL

The Book of Ezekiel, while consisting of many chapters which are universally recognized among biblical critics as being original with the prophet, contains others which have recently^{52.} been subject to much dispute. G.A. Cooke points out that "from the beginning the Book was arranged on a plan, in three divisions, or four... This fundamental plan may well go back to Ezekiel himself; and we may even suppose that he intended his oracles to follow the order in which they were delivered." The dates given in the Book tend to substantiate that on the whole a chronological order was followed, and that the majority of the dates point to 588-585 B.C., the years just before and after the fall of Jerusalem. However, the author's original plan seems to have suffered at the hands of later editors, to whom may be attributed the frequent innovations, alterations and interpolations.

Until the beginning of the present century the traditional^{53.} authorship was accepted by most scholars. Hölischer was one of the few exceptions. Kraetzschmar, Budde, Gressmann, Steuernagel, and others, contend that Ezekiel is the author of most of what is^{54.} contained in the present volume bearing his name.^{55.} Herrmann while recognizing Ezekiel's authorship also allows for editorial activity. The opinions of Hölischer (which appear in his treatise HEZEKIEL) are considered by Cooke to be untenable and somewhat^{56.} extreme. Torrey presents a rather radical view when he contends that the prophecies of the Book of Ezekiel are the work of an

apocalyptic writer of the age of Alexander the Great who wrote under the pseudonym of "Ezekiel." The prophecies are really vaticinia ex eventu and were addressed not to the exiles, but to the inhabitants of Judah and Jerusalem, bidding them to repent. A detailed reply to Torrey's arguments is available in Spiegel's critique..^{57.}

G.A. Cooke regards the opus of Hertrich (EZECHIELPROBLEME) as "more representative of current tendencies" and attempts to ^{ang.} briefly summarize the latter's arguments as follows. "Ezekiel never went to Babylonia; the people whom he addresses are 'the house of Israel' (eighty-three times) not the exiles of Tel Abib; he is dwelling in Jerusalem, 'in the midst of the rebellious house' (12.2)....Granted that he was prophesying in Jerusalem between 597 and 586 B.C., Ezekiel becomes, like Isaiah and Jeremiah, a prophet on the spot, dealing with the realities of the crisis in the name of God."^{58.}

The reader is referred to Cooke's conclusions (ICC, EZEKIEL) on the authorship of the Book. The following are a few excerpts from his work, presented here, since they shed some light on a number of scriptural passages dealt with in the present thesis.

Regarding cc. 18 and 22, Cooke concludes "their style lacks vivacity and sounds continually the same note, although some of the repetitions may be due to later hands; yet making every allowance for textual uncertainty and scribal alterations, there is no sufficient reason to question their authorship; in substance they

agree with Ezekiel's point of view and that of his contemporaries;
they reflect the conditions of his time."^{59.}

Chapter 34 is regarded as "in keeping with Ezekiel's thought
and attitude elsewhere, but the tone is changed."^{60.}

There is considerable controversy over the authorship of cc.
40-48. Hülscher^{61.} and Herntrich^{62.} contend that they are not by
Ezekeil. The present writer adjudicates in favour of Cooke on the
basis of his argument, which is as follows. "Only in Babylonia,
and during the exile, when the ancient temple had been burned and
its worship brought to an end (2 K. 25.9ff.), could a prophet have
dreamt of a sanctuary such as his heart desired; at no other time,
certainly not in the days of Zerubbabel and his colleagues, would
it have been possible to contemplate a priesthood limited to the
Sadokites, and to make no mention of the office of high priest
(Sellin GESCHICHTE ii. 50)."^{63.}

But much of what is contained in the Book of Ezekiel remains
obscure and uncertain. Where we have passages which are dated and
definitely refer to the prophet, we are on solid ground. But there
are other passages which, though displaying a linguistic and stylistic
affinity to Ezekiel, are not by the prophet. This is no doubt due
to the impression which Ezekiel made upon his successors. And again,
other verses may have entered the Book as alterations, innovations
or interpolations, by later hands.

The political and social conditions of the prophet's time, are
those described in our treatment of the Book of Jeremiah (see p.34f.).

As an estimation of Ezekiel's work, we might say that he embarked upon a divine crusade to salvage those souls which had been dessicated by years of devastating poverty. He had nought but condemnation for economic unrighteousness and inequity. And these sentiments he expressed without equivocation.

THE BOOK OF HOSEA

The date and circumstances of Hosea's life are upon the whole, rather certain. His interest in, and knowledge of, Northern Israel, mark him as a citizen of that Kingdom.

Since the present thesis treats only one verse of the entire Book, which verse shall in turn be found labelled as of a later origin, it should suffice here to merely mention that the certain dates which have been associated with Hosea's period of preaching are 743-734 B.C. For a detailed analysis of the considerations which indicate such dates, the reader is referred to any authoritative commentary on the Book of Hosea.

A final observation perhaps merits reporting at this point namely, that the majority of biblical critics discern in the present Book a number of innovations, variations, modifications and insertions by later hands. Some scholars even go so far as to argue that about one quarter of the material in the Book of Hosea is of a later origin.

THE BOOK OF AMOS

Great interest centers about the message of this prophet from Tekoa, in Judah. The economy of that country, based on pastoral foundations, had contributed to the preservation of the stringent desert morality which appealed to the prophets. Here, in the south, Amos emerged from a humble shepherd and "dresser of sycamores" to the noble rank of a bearer of Jahweh's commissions.

When the time was ripe, the prophet left his home for Northern Israel. He made his appearance there during a period of revolting indigence in spite of general increase. The rich were possessed by a dizzying mania for the acquisition of more and more riches. Property was callously placed above personality; profit above human welfare. And because it seems to be a never-failing sociological law that one of prosperity's concomitants is moral dissoluteness, this period witnessed assimilation and the turning toward strange gods. Thus Amos came with the hope of emancipating the poor from beneath the ever-grinding juggernaut of economic power. He demanded justice and morality.

This writer has found the majority of biblical critics in agreement with Wellhausen, G.A. Smith, Nowack, Driver, and Marti, all of whom support the theory that Amos delivered his sermons between 765 and 750 B.C. However, there are a few men who depart rather radically from the latter contention. Edward Day and Walter H. Chapin maintain that the Book of Amos was written

subsequent to the exile. Zeydner and Valetton assign most of the sermons to the years 745-744 B.C., on the ground that Assyria was inactive for twenty-five years prior to the accession of Tiglath-pileser III (745 B.C.). Elhorst maintains that the messages are to be placed in the days of Josiah (638-621 B.C.).

The theory advanced by Dr. Morgenstern seems very plausible in the eyes of the writer and he has therefore adopted his conclusions. Dr. Morgenstern admits that, "As is well known, the chronological data of just this period of both Israelite and Judahite history are so confused and contradictory as to make it quite impossible to fix the precise dates of the reigns of the various kings with aught more than reasonable probability. The majority of historians who venture any specific dating for the reign of Jotham set his ascension to the throne, while his father, Uzziah, was still alive, in 750 or 749 B.C. If this be correct, then it follows that Amos must have delivered his address at Bethel on the day of the fall equinox of 752 or 751 B.C." ^{64.} Dr. Morgenstern also cites the findings of Begrich's study, according to whose dating we would have to place Amos' date at the day of the fall equinox of 760/759 or 749/748 B.C. As mentioned above, the present writer prefers to accept the dates, 752 or 751 B.C., as presented by Dr. Morgenstern.

When Dr. Morgenstern contends that Amos appeared at Bethel and there had his say in one single address which took at the most thirty minutes to deliver, he ^{consciously} differs with Nowack, Baumann, Sellin,

Hölscher, Marti, Gressmann and others, who divide the Book into a collection of addresses delivered by Amos.

However, all of the above scholars are at one, in cautioning that not all, which is contained in the present Book, is necessarily by the hand of Amos. On the contrary, they discern many insertions and additions which come from the pens of later prophets. Some scholars maintain that at least one-fifth of the Book of Amos is thus to be set aside.

THE BOOK OF MICAH

Comparatively little is known of the prophet Micah. His lustre seems to have been eclipsed by many of the other prophets. What information is available comes to us from cc. 1-3 of this Book and from Jer. 26.18. These sources seem to indicate that he came from a rather poor background. This may in turn perhaps explain why he was so sympathetic to the cause of the oppressed.

Micah, like Amos, found his a materialistic era.. Forgotten apparently were the old Hebrew ideals; the desert morality was completely neglected by a generation frenzied with greed and cruelty. The rich who were enjoying comforts had little patience for the poor. They conspired to throw the unfortunate from off their land, sentencing them to misery and starvation. Judges who were susceptible to bribes and guilty of much corruption were not in a mood to listen to ethical doctrines. And so Micah found his work mapped out for him. He felt himself driven to excoriate those who trespassed the ways of Jahweh.

Because of the corrupt state of the text, much difficulty attends any analysis of the Book's content. Many scholars, however, seem convinced that the present volume is not a unit. These contend that cc. 1-3 with the exception of 1.7, 11 and 2.12, 13 constitute the nucleus of the Book, and serve as the sounding-board for the remaining chapters.

Chapter 4, being the only other section relative to the pre-

sent thesis, the following considerations are included.

The majority of biblical critics agree with Stade who argues that cc. 4-5 are definitely not by the hand of Micah. Both these chapters seem to contain a collection of miscellaneous fragments coming from widely scattered periods and sources. They have little in common, other than a hopeful outlook for the future.

Marti, in advancing his theory of the formation of the Book, considers cc. 4.1-4 and 6.6-8 joined together by 4.5, to have been the first addition to cc. 1-3. He bases his reason on the fact that they seem to reveal the closest sympathy with the ethical tone of Micah. The Book, thus constituted, existed in the 5th century B.C. Between the latter date and the 2nd century B.C. other material was incorporated into the Book.

Judging from Micah 1.1 and Jer. 26.18 we may safely conclude that the prophet at Moresheth (a town in the Judean Lowland) did prophesy in the days of Hezekiah (720-692 B.C.). It is further pointed out in the introductory chapters of the ICC to Micah, that in view of the prophet's total silence concerning the Syro-Ephraimitish war (736 B.C.), the appeal of Ahaz to Assyria (735 B.C.), and the Assyrian captivity (II K. 15.29), it is highly improbable that Hosea was prophesying at this time. It is more likely that he began his prophetic activity during the period following 734 B.C., i.e. in the reigns of Ahaz (735-720 B.C.) and Hezekiah (720-692 B.C.). Ch. 1.10-16 which seem to sketch the

course of Sennacherib's army (704-701 B.C.) seem, for some scholars, to contain the clue to dating the words of Micah. Others, tend to regard the unruly situation in Judah (715-701 B.C.) which saw a pro-Assyrian party vying with a pro-Egyptian for pre-eminence in the councils of the weak King Hezekiah, as more closely approximating the time of Micah. Micah, in all this, confines himself distinctly to the religious and ethical considerations.

In the present thesis, the years 705-701 B.C. are considered to embrace the words spoken by Micah.

THE BOOK OF ZEPHANIAH

The present thesis requires very little to be said on the Book of Zephaniah since it treats only one verse (3.12) of the entire work. And this verse will be shown later to be by a different hand. Hence, it should suffice here to merely mention a few of the chief points of interest.

Zephaniah, the Jerusalemite, probably due to his patrician background (he is reputed to have been of royal lineage), was less sympathetic to the cause of the oppressed than were most of the other prophets. Yet while he did not pose as the spokesman of the poor, the prophet spoke out unequivocally against the ills perpetrated by the upper classes.

Biblical critics and historians are almost unanimous in assigning his prophecies, on the basis of the superscription, to the reign of Josiah (639-608 B.C.). Smith, in answer to the question, "Did Zephaniah do his work before or after the culmination^{65.} of the great Deuteronomic reform in 621 B.C.?" points out that Delitzsch, Kleinert, Schwally, Schulz and Lippl favour the later period. "But the great majority of scholars is in favour of the earlier period; so, e.g., Hitzig, Wellhausen, C. von Orelli, Davidson, G.A. Smith, Nowack, Marti, Beer, Cornill, Kennedy (Dictionary of the Bible, by J. Hastings)."^{66.} König differs with the above scholars, contending that Zephaniah's prophetic activity belongs^{67.} to the reign of Jehoiakim (608-598 B.C.).

THE BOOK OF ZECHARIAH

Biblical critics are almost unanimous in regarding cc. 1-8 of the present Book as the work of the prophet Zechariah. However they differ considerably with regard to the authorship of the remaining chapters (9-14) of the Book.

Of recent writers there are Robinson^{68.} and van Hoonacker^{69.} who still cling to the traditional view of the unity of the Book. Grützmacher^{70.} maintains that the Book is of a dual authorship and was written before the Exile. Stade^{71.} after a careful analysis of the problem concluded that cc. 9-14 were the work of a single author, who wrote "during the second half of the period of the wars of the Diadochi," or between 306 and 278 B.C. Agreeing with Stade are Wildeboer,^{72.} Wellhausen,^{73.} Marti,^{74.} Kuiper,^{75.} and Cornill.^{76.} Driver,^{77.} Nowack,^{78.} and Rubinkam^{79.} while agreeing with the latter group of scholars as to the date of cc. 9-14, still maintain that these chapters constitute the work of many writers. In the present thesis it will be found that the writer has adopted the theory of Stade.

As for dating cc. 1-8, H.G. Mitchell, in commenting on the date found in ch. 1.1, points out a very pertinent fact when he says, "If, therefore, Zechariah intended to say, as the Syriac Version says he did, that this opening prophecy was delivered 'on the first day of the eighth month', the month originally called Bul (I K. 6.38), but later Marchesvan, the word or words indicating the day must have been lost in transmission. So Wellhausen, Nowack, Marti, Kittel. Haggai's first prophecy is dated the first of the

sixth month 'in the second year of' the reign of 'Darius' Hystaspes. If, therefore, the Syrian reading is correct, Zechariah began his prophetic career just two months later, namely, about the middle of October, 520 B.C. In any case it was not three months before this his first prophecy was delivered.^{80.} 520 B.C. is therefore accepted by the present writer as the approximate date for the prophecies by Zechariah.

By way of a brief appreciation of the prophet's efforts, we might say that he showed a remarkable faith in the potency of compassion, sympathy and love for the downtrodden. He was firmly convinced that God interceded in the affairs of man. He had nought but severe rebuke for those who jeopardized their cause by the oppression of the commiserated classes.

THE BOOK OF MALACHI

The present Book is really an anonymous writing, the name Malachai having been employed as a pseudonym by the original writer. The chapters (in prose) have suffered little at the hands of editors, revisers and copyists. Hence, what we have, is practically the original form and meaning. Nor has the unity of the Book been frequently disputed. Yet, there is practically nothing in the Book of Malachi which might furnish definite proof as to the time of its origin.

81. Winckler and 82. Spoer propose a Maccabaeon date for the Book. J.P. Smith, on the other hand, opposes their contention by arguing that "The citation from 4.6 which occurs in Ben Sira 48.10 does, indeed, put practically out of question the Maccabaeon date proposed by some. The mere fact of the presence of Malachi in the prophetic canon would seem to preclude the possibility of a Maccabaeon date; for Ben Sira 49.10 shows that the Book of the 83. Twelve was already organized in the days of Ben Sirach."

J.P. Smith, after a thorough analysis of the contents of the Book, suggests what appears to be an acceptable terminus a quo for 84. Malachi at about 510 B.C. The terminus ad quem, he contends, "seems to be set by the reforms of Nehemiah, for the abuses attacked by Malachi are exactly those against which the reform was directed....Even the few words devoted by Malachi to the social wrongs of the times (3.5) [which verse we shall have cause to examine more fully later] find their justification in the conditions recorded

in Nehemiah's memoirs (Ne. 5.1-13). The Book of Malachi fits the situation amid which Nehemiah worked as snugly as a bone fits its socket."^{85.}

Nowack, Cornill, Budde, Stade, Marti, van Hoonacker and Duhm are inclined to place Malachi's appearance before the coming of Ezra. Henderson, Schegg and Pressel claim Malachi to be contemporary with Ezra and Nehemiah.^{86.}

The present writer has considered several of the other theories advanced for the appearance of Malachi, and in the final analysis tends to agree with J.P. Smith that, "On the whole, it is best to interpret the author of Malachi as one who prepared the way for the reforms of Nehemiah."^{87.}

Whoever the writer was, we recognize from his writings, that he was one whose heart was filled with a tender solicitude for his discouraged brethren. As he beheld all about him man's inhumanity to man, he could no longer contain himself. Forcefully and directly he attacked those who were responsible for the flagrant wrongs. Man, he insisted, must comport himself in accordance with the will of God.

THE BOOK OF RUTH

Various contentions are to be found with respect to the date of the Book of Ruth, one group insisting upon a pre-exilic date -- and another on the post-exilic date. The former point with Driver^{88.} to the classical style (i.e. idioms and syntax) of the Book and contend that it must therefore belong to the pre-exilic period. The latter point to the many other forms and expressions in the Book which decidedly favour the post-exilic date.

G.A. Cooke has carefully weighed the various theories that have been advanced. He has also examined the same sparse testimony from which the different contenders have drawn their respective theories and concludes that "on the whole the language and style of Ruth appear to indicate that the Book was written after, rather than before, the exile."^{89.} To account for the presence of pre-exilic and post-exilic expressions in the Book, this commentator offers as an explanation that "the author deliberately goes back to early times for the setting of his narrative, and it is in keeping with this that he has adopted certain phrases from the older historical books; but now and then he could not avoid using expressions which reveal the period to which he belonged."^{90.} What is perhaps of more significance in Cooke's presentation is his discovery of "a more promising clue to the date [in] the fact that Ruth shews no signs of the influence of the Deuteronomic school, which profoundly affected all the historical writings which

have come down to us from pre-exilic times; and since the author seems to have known Judges in its Deuteronomic form, we may infer that he lived later than the age of Jeremiah." ^{91.}

Cooke differs with the views of Geiger, Kuenen, Graetz, ^{91a.} ^{92.} ^{93.}
^{94.} Kautzsch, ^{95.} Bertholet and ^{96.} Nowack, as to the author's purpose of the Book. These scholars, with whom the present writer is inclined to agree, are of the opinion that this volume echoes the sentiments of the more lenient members of the Jewish community who were the contemporaries of Ezra and Nehemiah. The Book of Ruth was composed by one of them to counteract the views of these two men on intermarriage. This would therefore place the Book somewhere around 450 B.C. Cooke, in arguing against the above contention, quotes the Encyclopaedia Biblica, "Surely no one who thoroughly appreciates the charm of this book, will be satisfied with the prevalent theory of its object. There is no 'tendency' about the book; it represents in no degree a party programme." In this writer's estimation, the latter quotation lacks cogency.

The story of this Book, which is read in the synagogues at Pentecost, is popular among many peoples. It tells of Ruth, a woman from Moab, daughter-in-law of the Israelite Naomi, who left her own people and went to Bethlehem, where she married Boaz, ^{97.} thus becoming an ancestress of David. The Rabbinic tradition is that the Book was written by Samuel.

THE BOOK OF ECCLESIASTES

Ecclesiastes, is the title borne by this Book in the English, Greek and Latin versions. In the original Hebrew it is entitled "Qoheleth", which may best be interpreted as "Academ^{ician}ition." It is surmised that the name was derived from the Hebrew practice (also Greek) of the teacher sitting with his disciples and discussing religious problems.

The Book has won a prominent place for itself among the literary classics dealing with pessimism. Yet, it was because of this precise gloomy view and cynicism, that Qoheleth encountered great difficulty before being accepted into the Old Testament. Its admittance was ultimately gained on the grounds of its reputed Solomonian authorship and the concluding verses (Ch. 12.13-14) of the Book.

The majority of biblical critics are today convinced that Ch. 12.13-14 did not form the original conclusion of the Book, and that the reputed Solomonian authorship is an erroneous assumption. They point first to the fact that there is present a cynical attitude towards religion and honesty in this volume, which was not evident in Solomon's time. Secondly, cc. 4.1 and 5.3 are critical of the monarchy, a fact which can hardly be expected to have come from King Solomon. Finally, the date of the Book is indicated by its language -- the latest Hebrew which we meet in the Old Testament.

On internal evidence, therefore, scholars conclude that Solomon was not the author of Ecclesiastes, but that the true author dedicated it to Solomon, the patron of Hebrew philosophical thinking, just as the Law had been assigned to Moses. That this was necessary in Qoheleth's time, is also evident. The world of his day was critical. Men had become suspicious of religion. Hence, if any individual produced anything which he hoped might gain recognition, he dared not publish it under his own name. To compensate for this handicap, he would take the name of some ancient exalted individual reputed to have been the recipient of the divine inspiration. People still had faith in the old golden age. Our author, in accordance with the customary practice, chose to pose as Solomon.

Besides the linguistic features of the Book, there are a few stray historical references which aid in assigning Qoheleth to the very first years of the second century B.C. In Ch. 4.13-14, the scholars discern a possible reference to Ptolemy V, who in 205 B.C., as a mere boy, succeeded in a rebellion against the old and foolish Ptolemy IV. In Ch. 10.16-17, there is a possible reference to the same youth who came under the control of a group of unworthy regents. It is their faulty administration which is held responsible for the loss of Palestine to Antiochus III in 198 B.C. If the above interpretation is correct, the Book must have been written after 200 B.C.

G.A. Barton, after accepting the conquest of Alexander as the terminus a quo for the composition of Ecclesiastes, points out a

number of further noteworthy and pertinent facts bearing on the terminus ad quem. Qoheleth, he maintains, "lacking the CHASID glosses, was known and used by Ben Sira -- a fact which has been recognized by Tyler, Kuenen, Margouliouth, Nöldeke, A.B. Davidson, Wright, Peake, Cornill, and McNeile....As Ben Sira quotes Ecclesiastes after it had once been glossed..., Qoheleth must have been written at least twenty years earlier. We are thus brought to about the year 200-195 B.C. as the terminus ad quem for our book." 98.

Many scholars contend that this Book reveals not only indirect influence of Greek thought, but also direct. The author, a Palestinian, evidently stirred by the wretchedness of the people roundabout him, began to consider their conditions. He is therefore seen in the Book reflecting upon the illusions of life based on actual and assumed experiences. His reasoning prompts him to advise mankind to have as good a time as they can but not to overdo it. The present writer regards Ecclesiastes as the expression of the author's sympathy, in which he shows himself a true Hebrew, and not an atheist, by implying that even if we cannot understand this universe, we must at least continue to worship. He uses "Elohim" and not "Jahweh" for God, because he finds the impersonal deity manifested in the irresistible operations of Nature. Many regard him as the herald of Sadduceeism. He brings no messianic hope, no eschatology worth the name, no hope of a resurrection, no bright apocalyptic vision of a golden age or a new earth.

THE BOOK OF ESTHER

Since the present thesis treats only verse 9.22, which has been denied by scientific criticism to the original narrative of the Book of Esther (cc. 1-9.19), it should suffice at this point to briefly rehearse the main points mentioned in connection with the principal part of the Book.

Thus, summarizing: biblical critics, on the basis of recent evidence brought to light by dint of spade, stylus and pen, agree that Ahasuerus is Xerxes the Persian monarch whose capital was Susa; the purpose of the Book was to commend the observation of the feast of Purim by an account of the way in which this feast originated; practically no doubt exists with regards to the unity of cc. 1-9.19; the Book is the product of a Jewish author of the period that followed the attainment of national independence in 135 B.C., which also explains the lateness of the Hebrew in the Book. ^{99.}

But there are of course many other opinions that have been held. One of the most persistent was that first expressed by Clement of Alexandria and taken up by many of the ancient Jewish and Christian scholars. It was to the effect that, on the basis of Ch. 9.20-32, Mordecai seemed to have been the author of the Book.

The objection to this theory becomes valid when we examine the arguments presented by L.B. Paton. ^{100.}

Some of the other theories that have been advanced are as follows. Josephus identified Ahasuerus with Artaxerxes I and

assigned the Book to his reign. Augustine considered Ezra as its true author. R. Azariah de Rossi maintained that the author was Jehoiakim b. Joshua. The Rabbinic tradition^{101.} is that the men of the Great Synagogue are responsible for the Meggilah of Esther.

We must accept one or the other of the above theories. The present writer follows the trend of modern scholarship in rejecting all but the years about 135 B.C. as indicative of the Book's composition.

CC. 9.20-10.3

The independence of cc. 9.20-10.3 escaped the eyes of its readers until its peculiarities were first noted by J.D. Michaelis.^{102.} He was followed by Bertheau, Ryssel, Kamphausen, Wildeboer, and others. L.B. Paton has listed and discussed the various facts^{103.} offered in support of this view, namely, the reference to the "Book of the Chronicles of the Kings of Media and Persia; Ch. 9.24-25 duplicate of cc. 3-7; the various contradictions in the Book; and the linguistic peculiarities. His personal opinion is that, "The theory that best explains the facts, probably, is that the section 9.20-10.1 is quoted by the author of Est. from the Chronicle mentioned in 10.2, from which also he has derived the ideas that he has worked up in an independent fashion in the rest of the book."^{104.}

The present writer gives credence to the opinion of L.B. Paton.

THE BOOK OF DANIEL

Since the present thesis deals only with one verse (4.24) of the Book of Daniel, the writer finds that it would entail too much time and space, as well as going too far astray from his subject, to include even a digest of the many and various scholarly opinions on the Book. The reader, who will require a fuller treatment of Daniel, is therefore referred to the discussion of the ICC and its bibliography.

Gmg.

Suffice it therefore, for our purpose, to briefly mention a few of the important points which shed light on this study.

Most scholars divide the Book into two parts, namely, cc. 1-6 and 7-12. The oldest part, cc. 1-6 (in which occurs our verse 4.24) is considered by Montgomery to be pre-Maccabaeen, composed in Babylonia, and "may roughly be assigned to the 3d cent., to an age not earlier than the division of Alexander's empire by the Diadochi."¹⁰⁵ Cc. 7-12 were added later and are taken to belong to the first years of the Maccabaeen uprising, 168-165 B.C.

The traditional view is that the Book was written by Daniel himself and is therefore taken as a reliable account of the events of his time (6th cent. B.C.). Montgomery points out that among the modern scholars who vigorously defend the traditional position¹⁰⁶ are Wright, Wilson, Boutflower, and others.

The present writer follows the trend of modern scholarship

and rejects the traditional position in this matter. He favours the opinions of the majority of philological commentators and scholars, among whom are notably to be found Corrodi, Eichhorn, Driver, Charles and Montgomery. The following are but a few of their reasons, briefly presented, which have convinced the present writer.

First, the Book does not use the literary style of "I, Daniel." Secondly, Daniel is never quoted or referred to before the 2nd century B.C. -- its earliest reference being found in the Sibylline Oracles (140 B.C.), the Psalms of Solomon, the Apocryphal Wisdom, and in I Maccabees (100 B.C.). Thirdly, the writer of the Book shows a better acquaintance with the events of the second and third centuries B.C., than he does with those of the 6th century B.C. Fourthly, from a philological point of view, the language is shown to be definitely that of at least a century after the Exile. The few Persian words found in the Book are believed to have been carried over from Babylonian days, whereas Greek words, philologists claim, were probably not known as early as 550 B.C. Furthermore, the Aramiac portions point to a later date. And finally, the writer loses his foresight in 167 B.C., which tends to substantiate the claim that the writer of cc. 7-12 must have been writing between the years 168 and 165 B.C., as the events were happening before his very eyes.

How did the Book receive the name of Daniel? Montgomery offers a cogent explanation. The hero's name was given to the

Book with the usual traditional implication [see p. 54] that he was the author, and was taken "from living Jewish folklore."^{107.}

As for an estimation of cc. 1-6, Montgomery points out that they "present a background of Babylonian heathenism, which still survived under the Persian, Greek and Parthian dominions. Some would indeed have it that there is a heavy deposit of Bab, myth and lore in Dan., e.g., Gunkel, SCHÖPFUNG U. CHAOS, but such views depend upon many assumptions; s. Comm. to c. 7. But the bk. is a standing protest against Babylonism."^{108.}

THE BOOK OF NEHEMIAH

The Books of Ezra and Nehemiah are believed to have originally formed a single volume and to have passed about in circles at one time as part of the Book of Chronicles (see p. 64). In fact, it is considered indisputable, by some scholars, that Chronicles, Ezra and Nehemiah are the compositions of one writer. A perusal of the analytical discussions found in the ICC to these books, has convinced the present writer of the reasonableness of such an inference. For all these works, clearly bear the stamp of mind and stylistic and linguistic features of an individual writer.*

However, while it is regarded as incorrect and misleading to speak of the Book as by Nehemiah, this does not imply that there is nothing in the volume which may be traced back to the hands of Nehemiah. On the contrary, even a superficial critical survey of the Book shows certain passages to definitely be the work of Nehemiah. These passages, believed to have been taken from his personal memoirs, were incorporated into the Book by the compiler along with the many other narratives. Support is given to this contention by the fact that Nehemiah's words appear in the first person. Bertholet, Siegfried, Ryle and Driver agree that cc. 1-7 (amongst which appear the passages discussed in this thesis, viz, 3.8 and 5.1-13) are definitely from such memoirs written by Nehemiah "soon after his second administration, certainly not later than the end

* For a list of the many similarities in the Bk. of Neh. and the Bks. of Chronicles, see ICC to Chronicles by Curtis.

of the reign of Artaxerxes, 424 B.C." ^{109.} Torrey, while admitting that it is possible to speak with some degree of confidence regarding cc. 4.1-6.15 embracing the words of Nehemiah himself, nevertheless contends that the remaining chapters of the Book must be assigned to its 3rd century B.C. Chronicler.

The present writer favours the opinions of Bertholet, Siegfried, Ryle and Driver. He has failed to become convinced by the arguments of Torrey and Batten. The latter, for example, in his discussion of Ch. 2.1-32 (of interest in this study), argues against its Nehemiah authorship on the grounds that Nehemiah was not concerned about the details of the building method, but rather about securing proper protection for the city. The description of the building of the walls, Batten maintains, held a profound interest for the Chronicler and so he revised the story ^{110.} which certainly existed in Nehemiah's memoirs. Since Batten admits its presence in some degree in Nehemiah's memoirs, and since he does not prove how much of the present account is original and how much secondary, the present writer sees no reason for accepting his view. He may just as well argue that Nehemiah was concerned about the building details. Hence, Batten's contention, as far as the present writer is concerned, lacks cogency.

In this thesis, therefore, it will be found that cc. 1-7 are considered original with Nehemiah and as of the years about 424 B.C.

The Book is a monument to the politically halcyon period

for Israel (during the reign of Artaxerxes I Longimanus 464-424 B.C.) which marks the golden age of restoration. Socially, however, it (especially Ch. 5) draws a gloomy picture of conditions in Judah at this time. There was a prevalence of dishonesty, oppression and crime. Multitudes of half-starved, half-clothed and shelterless individuals found themselves sold into slavery. Nehemiah sought to transmute wrong into right. He solicited generous sums, and contributed liberally of his own, towards the manumission of his enslaved brethren.

THE BOOKS OF CHRONICLES

Like the books of Ezra and Nehemiah (see p. 61f.), first and second Chronicles originally passed about in circles as a single volume. This is evidenced by the frequently occurring scriptural reference to "פ'נ'י 'כפ' כפ' " (note כפ' appears in the sing., i.e. I K. 14.19,29; 15.7,23, etc.).

E.L. Curtis, in his analytical discussion of Chronicles, points out, in support of a common authorship of Chronicles, Ezra and Nehemiah, that we have to recognize at least four things in these books. First, that the conclusion of Chronicles and the beginning of Ezra are the same (II Chr. 36.22f = Ezra 1.1-3a to 'go up'. See ICC Chr. p. 3). Secondly, these books show a profound interest in genealogies, lists of personages (in some instances one list is paralleled by another, in one of the other books) and the description of special religious observances. Thirdly, there is a marked "attention paid to the priests, the Levites, and especially to the musicians or singers and the gatekeepers, which latter classes are not mentioned elsewhere in the OT." Fourthly, the books contain many/linguistic peculiarities (for detailed list see ICC Chr. pp. 27ff).^{111.}

There is very little evidence in the books themselves, which can aid in determining their exact date. However, the reference (II Chr. 36.22f.) to Cyrus' decree in the first year of his reign (537 B.C.), does lend some degree of confidence to the fact that they cannot be earlier than that date. Curtis also draws attention

to the mention in I Chr. 29.7 of money reckoned in darics, the Persian coinage reputed to have been introduced by Darius I (521-486 B.C.). This, therefore dismisses the possibility of the books' composition in the early part of the Persian period (537-332 B.C.). What seems to be a more trustworthy basis for the date of Chronicles, in the opinion of the present writer, is the fact which Curtis makes clear, "since I and 2 Ch. originally were joined to Ezra-Nehemiah, the period of the Chronicler can also be determined from those books. The list of the high priests given in Ne. 12.10f, 22f, extends to Jaddua, who according to Josephus (Ant. XI.7,8) was high priest in the time of Alexander the Great. Darius is referred to as the 'Persian' (Ne. 12.22) in a way that suggests that the Persian kingdom had already fallen and that the time of Alexander (336-323 B.C.) had been reached. Thus the close of the fourth century B.C., or 300, may be confidently given as the period of the Chronicler."¹¹²

Scholars of higher criticism have devoted considerable time and discussion to the problem of the Chronicler's sources. The reader who may require such a treatment is referred to the opinions of Benzinger, Kittle, Eichhorn, De Wette and Wellhausen, given by Curtis in the ICC to Chronicles (pp. 44-48). Suffice it here to merely quote a few words from that discussion. "the Chronicler, while often introducing the notions of his own age, yet carefully followed his sources, which, though more free and homiletic than the older canonical books in their treatment of history, yet were scarcely inferior as records of history -- though when the two

could not be reconciled the former were to be received as of
greater authority." ^{113.}

On the whole, the history contained in Chronicles is written from the priestly point of view. The writer is chiefly concerned about the life of Israel centered in the worship at the Temple in Jerusalem. The interest in statistics and individual names, stamps the Chronicler as a member of the same school as P. As such, it is not surprising, that he should have emphasized the institutional forms of religion.

THE BOOK OF JOB

The Book of Job is regarded as one of the finest literary achievements of the Hebrew people. It displays a remarkable literary skill and the development of its arguments are exceedingly well done. As we have it, the Book is divided into three distinct parts. Cc. 1-2 and 42.7-17, in prose, respectively constitute the prologue and epilogue. Cc. 3-42.6, in poetry, make up the body of the Book.

It is particularly interesting to learn that even the early rabbis were divided in their opinions of the Book. Some defended its historicity, as did S. Lee, of more recent days.¹¹⁴ Others contended that Job was a fiction -- "איוק לא היה ולא נברא אלא משל היה" ¹¹⁵. To Resh Lakish (3rd cent. A.D.) is attributed the judgment that Job never did experience the suffering which is described in the book that bears his name. However, had it befallen him, he would have endured it. "כיון דקיש אמר איוק לא היה ולא נברא... מאי לא היה ולא נברא" ¹¹⁶.
(ב"מסריק שכתבו עליו ולמה נכתבו עליו אלא שאילו באו עליו היה יכול לעמוד בהן)

Maimonides, in his Moreh Nebuchim, asserts that the Book is fiction, conceived for the purpose of explaining the different opinions which people held with respect to the idea of Divine Providence.

Until the Middle Ages, the Book was considered in Christian circles as a biography. Then came Luther, a keen literary critic, who argued that Job was nothing more than a poetically treated history or biography. His opinion did influence subsequent thought.

Today, scholars argue that it is not necessary to suppose

that the Book is a fiction. In Ezek. 14.14 there is a reference to a man called Job who, along with Noah and Daniel, is regarded as a most perfect example of a true follower of the Hebrew faith. Because of this association with Noah and Daniel, we assume that he was prominent for the patience displayed in his faith. Evidently Ezekiel had heard of him and no doubt the legend which the prophet employed was used by our author. Students who have been eager to solve this matter have sought in three different places for its true source. As a result of their research, some claim that the legend was a Babylonian story found on some Assyrian tablets dated about 700 B.C. These tablets tell of a certain Babylonian hero,^{117.} Shubshi-meshri-bel or Tabu-ulu-bel. However, this has been correctly disputed on the grounds that: 1) There is nothing essentially alike between Job and the Babylonian king. 2) Job does not surrender to his affliction but determines to argue that it is not due to any flaw of impiety on his part. Whereas, the Babylonian Job is no different than the writer of Psalm 32. He assumes everything and does not question why he is suffering. It is a phase of his experience,

118.

Breasted calls our attention to an Egyptian Job. He was living in a period of depression. Society was overcrowded with corrupt men. This Egyptian became rather pessimistic and felt that it would perhaps be much wiser to commit suicide than to live in the environment of his day. His soul and his "Ca" (shadow) therefore begin to debate the question, at the end of which, the soul gives way. But, argue those who refuse to accept this theory,

the Egyptian Job is interested only in social distress and not in sickness. There is no reference to piety in the Egyptian account. It is thus inconceivable that a man who only knew the Egyptian legend could have built up such a plot, as we have in the Book of Job.

Other scholars believe that the story of Job was derived from the prose section of the Book and then embellished. The very fact that these sections are in prose while the rest of the Book is in poetry, indicates that the sections in prose are supplanted by that in poetry. Furthermore, in the prose parts of the Book the divine name used is "Jahweh", while in the poetical section "Elohim" is employed. This seems to suggest that two hands have been at work in the present composition. It has also been pointed out that while in the prose parts the problem set for solution is 'Does anybody serve God for nothing?', in the poetical section it is 'Why do the righteous suffer?'

It is this last theory, namely, that the legend is contained in the prose, which seems to appeal to the majority of scholars.

119.

Buddenwieser points out that there is very little internal evidence upon which to base the assigning of one or another of the suggested dates (500, 400 or 300 B.C.) to the Book of Job. However, he mentions the following facts which prompted him to label the Book as a product of the year about 400 B.C. First, Buddenwieser finds a clue in the fact that throughout the Book, it is the individual times that stands out rather than the nation. We know that in pre-exilic/

it was the community as a unit which was the thing of importance. Secondly, the Book was evidently written before the time which saw the idea of a hereafter gain prominence. Since this was a popular tenet of faith by the time of the Maccabees, Battenwieser places the terminus ad quem for the origin of the Book at 200 B.C. Thirdly, to put it in Battenwieser's own words, "A final proof that Job cannot well have been written later than the beginning of the fourth century is furnished by its literary character. Though containing, very naturally, a number of Aramaisms, it is a work of such literary perfection that it must have been produced while Hebrew literature was at its height. Not only must Hebrew have been^a living, flourishing language, but its conquest by Aramaic could not have as yet begun. The close of the fourth century, however, marks the^{120.} beginning of the encroachment of Aramaic on Hebrew..."

One further pertinent point may be added to those cited from Battenwieser. In the Book of Job, Satan does not yet appear as the devil. He is "Ha-Satan" (with the def. article), acting according to God's command. It is only in I Chr. 21.1 (300 B.C., see p. 65), that we meet "Satan" (without the def. article) as the tempter of men. Hence, the Book of Job must have been written before 300 B.C.

On the basis of the above arguments, the present writer finds that he cannot agree with Steuernagel who maintains that^{121.} the Book of Job was written around 300 B.C. He does agree with Battenwieser and hence, this thesis will treat the Book as a product of approximately 400 B.C.

As for the Elihu speech (cc. 32-37), Battenwieser disagrees with Budde, who maintains that it formed an original part of the Book. Battenwieser argues that it is an interpolation of a later date. His theory, which incidently is ^{the} most popular among modern scholars, is based on the following considerations. First, there is a marked difference between the content of the friends' speeches and that of Elihu's. Secondly, cc. 32-37 are stylistically inferior to the remaining chapters. Thirdly, the language in the Elihu discourse is that of a later period. Fourthly, the entire interpolation spoils the dramatic effect of Job's appeal and Jahweh's answer.

Since none of the commentaries consulted by the present writer ventured to establish a date for cc. 32-37 but merely agreed that it was later than 400 B.C., this student shall for the sake of expediency dare to suggest that about fifty years must have elapsed before these chapters entered the Book. Hence, in this thesis it will be found that cc. 32-37 have been dated approximately 350 B.C.

THE BOOK OF PSALMS

The Book of Psalms may be described as an anthology of songs of praise, some of which were designated for private devotion, others, for public worship in the synagogue. Its composition cannot be attributed to any one author. Nor can it be assigned to any one time or place. For as it now exists, "Praises" or the "Book of Praises" (the Heb. titles), is recognized to be the work of several centuries. It must therefore have involved the work of many authors and many editors.

When did the Psalter begin? Most scholars are inclined to favour the years between 450 and 400 B.C. as the period most approximating its inception. The reasons given are as follows. First, from the standpoint of music, the pre-exilic biblical books never refer to any organized form of singing in connection with religious services. The first mention of a choir for worship is found in Neh. 7.44, which we have seen (p.62) is to be dated after 450 B.C. The second reference to singers is also found in the Book of Nehemiah, Ch. 11.22. Secondly, as to content, much of that which is contained in the psalms is definitely post-exilic. God is God and does not have to contend with other gods. Furthermore, while in the pre-exilic books the individual is eclipsed by the nation as far as religious importance is concerned (i.e. "the sins of Israel" not "the sins of the individual"), in the Psalter the individual also shares the limelight. At times, he may be heard entreating God for a solution to his personal problems.

Thirdly, as to the place of worship, in the psalms Jerusalem is considered to be the only recognized place of worship. This was not so in pre-exilic days. Before the Exile, public worship was permissible almost anywhere. Hence the psalms, especially the pilgrim songs, reveal a definite post-exilic tendency. As to what motivated the production of such a Book, the scholars suggest that probably with the appearance of Ezra and Nehemiah (450-400 B.C.) a need was felt for just such a book. The result was the beginning of the present Book of Psalms.

The above, of course, calls for the rejection of the traditional Davidic authorship of the Book of Praises. And this has been done so by such scholars as Eichhorn, Bauer, Jahn, De Witte, Rosenmüller, Grätz, Reuss, Stade, T.K. Cheyne and Duhm. Refusing to subscribe to this rather too radical viewpoint are, F. Baethgen, S.R. Driver and A.F. Kirkpatrick. The latter men, while likewise rejecting the Davidic authorship of the entire Psalter, nevertheless admit the possibility of the Book's embracing some Davidic psalms. In this connection it might be well to report that all of these scholars join in denying the possibility of Ezra's editorship, a theory which was advanced by Calvin and supported by Du Pin.

The present writer has examined the various arguments presented against the Davidic authorship of Psalms and has selected, in addition to those already discussed with regards to the terminus a quo of the Book (p.72), the following as most cogent. First, some of the psalms make mention of the Temple. But there was no temple in David's time. Hence he could not have written such

psalms as refer to the Temple. Secondly, psalms 103, 122, 139, 144 and others, are written in comparatively late Hebrew and could not possibly have been by David. Thirdly, the superscription to David has nothing whatsoever to do with the authorship. In ancient legends he was represented as the sweet singer of Israel. Hence, as certain psalms were composed, or old ones adapted, for choir usage, they were, in all likelihood, dedicated to David, the patron of music. And finally, the importance given to the idea of monotheism and to the role of the individual mirrors the post-exilic tendency and implicitly denies the Davidic authorship to the Book of Psalms.

When did the Psalter close? The majority of biblical critics place the terminus ad quem at approximately 150 B.C. This is based on the following facts. In the first place, the translator of the Wisdom of Ben Sira from Hebrew into Greek, who was also the grandson of Ben Sira, mentions in his prologue that at the time of translating (132 B.C.), "the Law, the Prophets and the rest of the Books had already been translated into Greek." In "the rest of the Books" would be included the Psalter. Therefore, it must have been translated and in concrete form by 132 B.C. Secondly, the Psalter contains some Maccabaeen psalms (33, 102b, 109b, 118, 139c, etc.) dealing with Jewish problems of 168-164 B.C. The Psalter could therefore not have been closed by 164 B.C., but was rather open to receive additions at that time. The date for the closing of the Book is consequently placed between 164 and 132 B.C.

We thus see that the Psalter does indeed represent "many

centuries of growth in the historical origin both of its Psalms, extending from the time of David to the Maccabean period, and of the various minor and major Psalters through which they passed, from the early Persian to the late Greek period, before the present Psalter was finally edited and arranged, in the middle of the second century B.C."^{122.}

We could therefore never hope to do justice to our subject, unless we attempted to determine the approximate dates of each of the Psalm passages, treated in this thesis. The present writer finds C.A. Briggs' suggested theory for the evolution of the Psalter^{123.} quite acceptable. Hence, it will be found, that in this thesis, the various passages from Psalms, with few exceptions, have been dated according to his chronological arrangement. The early monarchy will be taken as the period prior to the reign of Jehoshaphat (875-851 B.C.), or better, as the 10th Cent. B.C. The middle monarchy will represent the 9th and 8th Cent. B.C.; the late monarchy, the 7th Cent. B.C.;^{the Exile, the 6th Cent. B.C.;} the early Persian, the period which witnessed the conquest of Babylon by Cyrus (539 B.C.) and the restoration of the worship in Jerusalem (515 B.C.),^(see p. 105, Ps. 12.6) the end of the 6th Cent. B.C.; the middle Persian, the times of Nehemiah, about the middle of 5th Cent. B.C.; the late Persian, 360-350 B.C. (see p. 111); the early Greek, introduced by the conquest of Alexander (334 B.C.); the later Greek, which saw troublous days for Palestine because of the strife between Egypt and Syria in the 3rd Cent. B.C.; and the Maccabean, 168-164 B.C.^{124.}

THE BOOK OF PROVERBS

The Book of Proverbs is perhaps the greatest collection of ethical precepts which has come down to us from the ancient world. The selection or composition of these aphorisms were manifestly made by a group of moralists who were deeply concerned about human life and the secret to happiness. They found the key to the mystery in their religion -- the faith of Israel. In this manual of conduct, therefore, the writers simply tried to recommend the old order of beliefs by appealing to human experience. They endeavoured to answer the questions, "Why are certain things considered right, while others, wrong? What is the difference between morality and custom?" And because of their attempt to wrestle with these problems, they exhibited a certain freedom so as to deal with authority in a region of ethics and religion.

The Book of Proverbs is really not popular in our day, due to our inaptitude to appreciate the aims of its authors. Its style is foreign to us. However, it was held in high esteem by most ancient peoples (among the Greeks, Manander, Ahikar; in Egypt Imhotep (3000 B.C.), Amenope (1000-600 B.C.).¹²⁵ Into the proverb, which is a form of epigram, the teacher could press a great number of his observations establishing a principle which might easily be communicated to, and retained by, the listener. Our Book of Proverbs is not a collection of those old folk maxims. It has merely adapted that form as a literary device for conveying its teaching.

The Book as it now stands is a composite work of editorial compilation. There are five distinct divisions: 1) cc. 1-9, a group of discourses on wisdom and wise conduct; 2) cc. 10-22.16, a collection of aphorisms in couplet form; 3) cc. 22.17-24.22 and 24.33-34, two collections of aphoristic quotations; 4) cc. 25-29, a collection of aphoristic couplets; and 5) cc. 30 and 31, a collection of discourses of various character.

It therefore appears quite evident that before the present Book came into existence, there must have been ^{several} collections which were contemporaneous with the compilers. From these they culled such material as was in consonance with the tenor of their teaching and contributed to the particular complexion which they wished to convey. The student must therefore recognize that in this combination of collections, we have the work of various hands and ages.

However, as in the case of the Book of Psalms (p. 72ff), the traditional view is that the Book of Proverbs was written by an ancient Hebrew dignitary. On the basis of I K. 5.12, ^{where} speaking of Solomon, it mentions that "he spoke three thousand proverbs", orthodox Jewish scholars contend that Solomon was the author of the Book of Proverbs. Furthermore, the Book begins with the phrase, "the proverbs of Solomon the son of David." Nevertheless, as a result of higher criticism, it has been shown that Solomon could never have been its author. For example, it is not at all likely that he would have written Ch. 5, which advocates monogamy, nor

ch. 23 which speaks of the king's food as being "deceitful."

The data for determining the exact period of composition of the Book of Proverbs are very meagre. However, the following facts appear to indicate a post-exilic origination of the Book.

First, the writers display a definite monotheistic viewpoint. They are not concerned about warning their fellow Jews against alien gods. Such monitions were a thing of the past when the writers were occupied with Proverbs. Secondly, the national hopes of the country are never discussed. This seems to further suggest that the Book was written when Israel was no longer a nation. The writers appear as inter-nationalists. Thirdly, monogamy is a late view and is accepted in this Book, whereas in Dt. 21.15 (7th cent. B.C.) and Lev. 18.18 (6th cent. B.C.) polygamy is assumed as the normal marriage condition. Since, when this Book was written, nobody seems to have questioned the monogamic practice, scholars conclude that the Book comes from a later date, namely, post-exilic. Fourthly, the social background also reveals post-exilic tendencies. The Book gives the reader an insight into the living conditions of the people and condemns such sins as reflect city life -- drunkenness, dishonesty among merchants, robbery, murder. This, therefore, tends to substantiate a post-exilic date of composition. For prior to the Exile, the Hebrews were chiefly an agricultural people. The Book of Proverbs sheds some light on the people's early commercial experiences. Fifthly, the personification of "Wisdom" runs parallel

to the Stoic teaching of Greece with the conception of an all-prevailing Logos of the universe (a late conception of God). Finally, a comparison of the Wisdom books (Job, Ecclesiastes, Wisdom of Solomon, Ben-Sira and Proverbs) seems to confirm the claim that "most of Proverbs stands in time between Job and Ben-Sira. The date of the latter book is about B.C. 190."¹²⁶ Since we have taken 400 B. C. (p. 70) as the approximate date of Job, 300 B.C. must therefore mark "the upper limit for Proverbs."

C.H. Toy, who admits that the present Book is a combination of previously existing "small bodies of aphorisms (in oral or written form)",¹²⁷ suggests the following dates for the various chapters: cc. 1-9 (excluding 6.1-19 and 9.7-12) belong to the middle of the 3rd century B.C.; cc. 10-22.16 and 25-29 received their present form between 350 and 300 B.C.; cc. 22.17-24 about 250-200 B.C.; cc. 30 and 31, in 2nd century B.C.; and 6.1-19 and 9.7-12 to 250-200 B.C., or 2nd century B.C. (this writer prefers the latter). The present writer has utilized these dates in this thesis.

Part I

BENEVOLENCE

CHAPTER I

General Expressions of Favouritism

Is. 14.30

"And the first-born of the poor shall feed,
And the needy shall lie down in safety;
And I will kill thy root with famine,
And thy remnant shall be slain."

DATE End of 6th Cent. B.C.

The date of this poem cannot be determined with any great certainty. Many of the biblical scholars have advanced theories which pivot upon the word "rod" (v.29). Rashi and Kimchi maintained that "the rod" referred to Uzziah, the "asp" to Hezekiah and the "serpent" to the Messiah. More recent biblical critics have identified "the rod" with Tiglathpileser, considering 727 B.C. as the approximate year which marked the deaths of both Ahaz and Tiglath-pileser. Cheyne is of the opinion that Ch. 14.28-32 is a post-exilic poem referring to the death of Sennacherib in 681 B.C. Duhme and Marti draw attention to the presence of the words " *P' J' 2' 4'*, *P' 3'*, *" 12*," in verses 30 and 32, as proof of their post-exilic origin.

The present writer subscribes to the latter opinion for two reasons. First, he has found support in the ICC to Ps. 12.6 (see p. 105) for the acceptance of a post-exilic date on the basis of the presence of the words " *P' 12*, *P' J' 2' 4'* and *P' 3'*. Secondly, there is nothing in verses 30 and 32 which denies the possibility of their being two subsequent additions.

INTERPRETATION

Philistia is doomed to destruction by famine and war. However, the "poor" and "needy" will be left unmolested to live in peace and plenty.

The significance of the words פ'י? and פ'י'פ'א! as referring to the Jews becomes evident when v. 30 is examined along with v. 32.

Is. 14.32

"What then shall one answer the messengers of the nation?
That the Lord hath founded Zion,
And in her shall the afflicted of His people take refuge."

DATE End of 6th Cent. B.C. (see p. 81).

INTERPRETATION

While Philistia is doomed to destruction (v.30), Zion shall stand securely because "the Lord hath founded" it. In it, will the afflicted of His people (see p. 94) take refuge.

Ps. 9.19

"For the needy shall not always be forgotten,
Nor the expectation of the poor perish for ever."

DATE Early Persian, end of 6th Cent. B.C. (see p. 75)

INTERPRETATION

This verse is the antithesis to the preceding one. The

"needy" shall not be forgotten by God. Jahweh is interested in them. Hence, though the nations are to perish, "the expectation" of the poor will yet be realized. They will experience a renewed life in the Holy Land.

Ps. 22.27

"Let the humble eat and be satisfied;
Let them praise the Lord that seek after Him;
May your heart be quickened for ever!"

DATE Early Persian, end of 6th Cent. B.C. (see p. 75)

INTERPRETATION

The present writer agrees with H. Ewald and Franz Delitzsch, that the above passage is to be taken in a spiritual sense. The humble may be refreshed by the divine blessing. Those who worship God may enjoy long health and prosperity. Hence, we see that the writer was convinced that God does favour the humble.

Ps. 41.2-4

"Happy is he that considereth the poor;
The Lord will deliver him in the day of evil.
The Lord preserve him, and keep him alive, let him be called
happy in the land;
And deliver not Thou him unto the greed of his enemies.
The Lord support him upon the bed of illness;
Mayest Thou turn all his lying down in his sickness."

DATE Early Persian, end of 6th Cent. B.C. (see p. 75).

INTERPRETATION

The Lord is concerned for the wellbeing of the individual who considers the poor.

Ps. 78.71

"From following the ewes that give suck He brought him,
To be shepherd over Jacob His people, and Israel His inheritance."

DATE Early Persian, end of 6th Cent. B.C. (see p. 75).

INTERPRETATION

Divine favouritism was shown to an obscure and modest shepherd by summoning him to come forward as the leader of His people. The reference is to David (v.70).

Is. 26.6

"The foot shall tread it down,
Even the feet of the poor, and the steps of the needy."

DATE About 400 B.C.

Gray, in the ICC to vv. 1-6, points out that these verses may have been written for "some actual occasion as the solemn dedication of the rebuilt walls of Jerusalem (Neh. 12.27-43)." This would confirm the date about 400 B.C., for this particular verse.

INTERPRETATION

In verses 1-5 of this chapter, there is specific mention of the fact that God's favour is upon those who trust in Him. While the proud do err and are humbled, the poor and the needy are exalted. Jerusalem has been made impregnable. The city on high has been destroyed and the poor are to be active in trampling it down.

Prov. 13.8

"The ransom of a man's life are his riches;
But the poor heareth no threatening."

DATE 350-300 B.C. (see p. 79).

INTERPRETATION

Inasmuch as the text of the second clause of this verse seems to have suffered from scribal error, many interpretations have been offered to explain its contents. Saadia's explanation appeals to the present writer. It is to the effect that wealth used wisely saves life, "but he is poor who heeds not the admonition of God." Accepting this interpretation, there is the implication that those who do heed God's admonitions, are favoured by Him.

Prov. 14.20

"The poor is hated even of his neighbour;
But the rich hath many friends."

DATE 350-300 B.C. (see p. 79)

INTERPRETATION

This proverb declares that the poor are detested by such people from whom they have a right to expect sympathy or aid. On the other hand, favoritism is shown for the rich.

Prov. 19.1

"Better is the poor that walketh in his integrity
Than he that is perverse in his lips and a fool at the same time."

DATE 350-300 B.C. (see p. 79).

INTERPRETATION

Since this couplet reoccurs in Prov. 28.6 reading "rich" in the place of "fool", Grätz and Kamphausen have been prompted to emend the present text accordingly. Ewald, while admitting the probability of "rich" being the original reading, nevertheless, retains the word "fool" on the grounds that it serves as a synonym for "rich." Zöcker, F. Delitzsch, Nowack and others, ^{128.} agree with the latter.

No matter which of these scholars we choose to follow, the verse may still be interpreted as stating explicitly that honest poverty is much more to be desired than dishonest riches.

Prov. 21.13

"Whoso stoppeth his ears at the cry of the poor,
He also shall cry himself, but shall not be answered."

DATE 350-300 B.C. (see p. 79).

INTERPRETATION

The sage, out of sympathy and favour for the poor, emphasizes the fact that uncharitableness recoils like a boomerang upon the originator.

Prov. 22.16

"One may oppress the poor, yet will their gain increase;
One may give to the rich, yet will want come."

DATE 350-300 B.C. (see p. 79).

INTERPRETATION

The verse speaks for itself. Favoritism is shown for the poor.

Prov. 28.6

"Better is the poor that walketh in his integrity,
Than he that is perverse in his ways, though he be rich."

DATE 350-300 B.C. (see p. 79).

INTERPRETATION

This verse is a variation of Prov. 19.1 (see p. 85f.).
The message is the same -- honest poverty is much more desirable
than dishonest riches.

Prov. 28.11

"The rich man is wise in his own eyes;
But the poor that hath understanding searcheth him through."

DATE 350-300 B.C. (see p. 79).

INTERPRETATION

The rich who have achieved financial success attribute it
to their own wisdom. However, the writer of this proverb would
not agree that wisdom necessarily attends wealth. He takes a
defensive attitude for the poor against the rich.

Ecc1. 4.13

"Better is a poor and wise child than an old and foolish king, who knoweth not how to perceive admonition any more."

DATE 195 B.C. (see p. 53ff.).

INTERPRETATION

The scholars discern in this verse a possible reference to Ptolemy V, who in 205 B.C., as a mere boy, succeeded in a rebellion against the old and foolish Ptolemy IV. The words "poor" and "wise" were employed by the sage because Jewish sympathy was with the young king.

Ecc1. 9.15

"now there was found in it a man poor and wise, and he by his wisdom delivered the city; yet no man remembered that same poor man."

DATE 195 B.C. (see p. 53ff.).

INTERPRETATION

Some scholars see in this verse a possible reference to Archimedes who used his scientific knowledge to save Syracuse from the Romans in 214 B.C.

The sage with whom these words were original wished to point out how queer public opinion was. Public servants, in his day, often went unrewarded. His sympathies were ^{therefore} with such poor and wise individuals who did not receive their due recognition.

Ecc1. 9.16

"Then said I: 'Wisdom is better than strength; nevertheless the poor man's wisdom is despised, and his words are not heard.'"

DATE 195 B.C. (see.p. 53ff.).

INTERPRETATION

The sage protests because he finds that the wisdom of a poor man is rejected rather than welcomed.

In chronological order

End of 6th Cent. B.C.

"And the first-born of the poor shall feed,
And the needy shall lie down in safety;
And I will kill thy root with famine,
And thy remnant shall be slain." (Is. 14.30)

"What then shall one answer the messengers of the nation?
That the Lord hath founded Zion,
And in her shall the afflicted of His people take refuge."
(Is. 14.32)

Early Persian, end of 6th Cent. B.C.

"For the needy shall not always be forgotten,
Nor the expectation of the poor perish for ever." (Ps. 9.19)

"Let the humble eat and be satisfied;
Let them praise the Lord that seek after Him;
May your heart be quickened for ever!" (Ps. 22.27)

"Happy is he that considereth the poor;
The Lord will deliver him in the day of evil.
The Lord preserve him, and keep him alive, let him be called
happy in the land;
And deliver not Thou him unto the greed of his enemies.
The Lord support him upon the bed of illness;
Mayest Thou turn all his lying down in his sickness." (ps. 41.2-4)

Early Persian, end of 6th Cent. B.C., Cont.

"From following the ewes that give suck He brought him,
To be shepherd over Jacob His people, and Israel His inheritance."
(Ps. 78.71)

400 B.C.

"The foot shall tread it down,
Even the feet of the poor, and the steps of the needy." (Is. 26.6)

350-300 B.C.

"The ransom of a man's life are his riches;
But the poor heareth no threatening." (Prov. 13.8)

"The poor is hated even of his neighbour;
But the rich hath many friends." (Prov. 14.20)

"Better is the poor that walketh in his integrity
Than he that is perverse in his lips and a fool at the same time."
(Prov. 19.1)

"Whoso stoppeth his ears at the cry of the poor,
He also shall cry himself, but shall not be answered." (Prov. 21.13)

"One may oppress the poor, yet will their gain increase;
One may give to the rich, yet will want come." (Prov. 22.16)

"Better is the poor that walketh in his integrity,
Than he that is perverse in his ways, though he be rich."
(Prov. 28.6)

"The rich man is wise in his own eyes;
But the poor that hath understanding searcheth him through."
(Prov. 28.11)

195 B.C.

"Better is a poor and wise child than an old and foolish king,
who knoweth not how to perceive admonition any more." (Eccl. 4.13)

"now there was found in it a man poor and wise, and he by his
wisdom delivered the city; yet no man remembered that same poor
man." (Eccl. 9.15)

"The said I: 'Wisdom is better than strength; nevertheless the
poor man's wisdom is despised, and his words are not heard.'" (Eccl. 9.16)

CHAPTER II

Special Expressions of Favouritism

A. The Poor as God's People

Is. 3.14-15

"The Lord will enter into judgment
With the elders of His people, and the princes thereof:
'It is ye that have eaten up the vineyard;
What mean ye that ye crush My people,
And grind the face of the poor?'
Saith the Lord, the God of hosts."

DATE 8th Cent. B.C. (see pp. 28-33)

The above verses are considered to be original with the prophet. In the endeavour to determine more closely the date of this passage, some scholars suggest the possibility of the years between 724 and 720 B.C. as the period of its origination.

INTERPRETATION

Isaiah prophesies that Jahweh will yet call to account the representatives of the families and the royal officials for their flagitious crimes against the poor, His people. The elders and princes had been appointed and entrusted with the safety of the poor and the guardianship of their rights and liberties. But instead of performing their duties, they chose to become rich by despoiling and further reducing His people to destitution.

Ps. 72.2

"That he may judge Thy people with righteousness,
And Thy poor with justice."

DATE 638 B.C.

Briggs is of the opinion that what we have in the original of this psalm (vv. 1-7, 13-17a) is a prayer for a king on his accession to the throne. He finds a clue to the time of its composition in the king's petition that he might be endowed with justice and in the description of the poverty-stricken social conditions. The accession of Josiah to the throne in 638 B.C., Briggs feels, "might or would have encouraged just the petitions used in this psalm. It is probable, therefore, that this prayer was composed for that occasion."^{129.}

INTERPRETATION

The petition is that the new king might be endowed with righteousness and justice, so that he might reign justly over his subjects, the people of Jahweh. The people had been afflicted, as the petition suggests, by a previous king whose reign was marked by injustice and unrighteousness. It is quite possible, as Briggs points out, that the latter was the rule of such a king as Manasseh or his son Amon. If this be true, then it is quite logical to conclude that the prayer, of which this verse is a part, was composed for the installation of Josiah.

Jer. 22.16

"He judged the cause of the poor and needy;
Then it was well.
Is not this to know Me? saith the Lord."

DATE 588 B.C. (see Jer. 22.3, p. 130)

INTERPRETATION

In dealing justly with the poor and the needy, he showed a knowledge of, and a profound respect for, the character of God, since they are His people.

Ps. 74.19

"O deliver not the soul of Thy turtle-dove unto the wild beast;
Forget not the life of Thy poor forever."

DATE 6th Cent. B.C.

Briggs maintains that on the whole, psalm 74 seems to have been written with reference to the destruction of Jerusalem by the Babylonians (vv. 3 and 7), and to the Exile, by a poet subsequent to Ezekiel and prior to Second Isaiah.

INTERPRETATION

The poet is entreating God not to deliver Israel (turtle-dove, a pet name for Israel) into the hands of his enemies, but that He should rather remember and succor His impoverished people.

Is. 29.19

"The humble also shall increase their joy in the Lord,
And the neediest among men shall exult in the Holy One of Israel."

DATE 6th Cent. B.C.

Gray believes that this verse is definitely not by Isaiah, but that it is one of the many passages of promise and comfort (see p. 30) which were added to the existing prophetic literature after the Exile. The writers had become so engrossed in the Book of Isaiah of their day, that in their interpretations they

imitated the prophet either consciously or unconsciously. Furthermore, the period after 586 B.C. had great need of just such messages of hope and comfort.

INTERPRETATION

The writer of this verse announced that God would yet bestow His grace upon the humble and needy, who will approach Him in true piety and joy.

Is. 49.13

"Sing, O heavens, and be joyful, O earth,
And break forth into singing, O mountains;
For the Lord hath comforted His people,
And hath compassion upon His afflicted."

DATE 6th Cent. B.C. (see p. 30).

INTERPRETATION

These words were intended by the writer to rouse and encourage the Exiles in Babylon, who, as v. 14 shows, were suffering from a loss of morale. "His people" and "His afflicted" are used synonymously.

Is. 14.32

"What then shall one answer the messengers of the nation?
That the Lord hath founded Zion.
And in her shall the afflicted of His people take refuge."

DATE End of 6th Cent. B.C. (see p. 82).

INTERPRETATION See p. 82.

Is. 66.2

"For all these things hath My hand made,
And so all these things came to be,
Saith the Lord;
But on this man will I look,
Even on him that is poor and of a contrite spirit,
And trembleth at My word."

DATE Middle of 5th Cent. B.C. (see p. 30).

INTERPRETATION

Like 49.13, these were also words intended by the writer to comfort the poor by assuring them God will look out for the poor who possess a contrite spirit and revere His word.

Prov. 19.17

"He that is gracious unto the poor lendeth unto the Lord,
And his good deed will He repay unto him."

DATE 350-300 B.C. (see p. 79).

INTERPRETATION

God will reward kindness done to the poor, accounting it as though it were done to Him.

Ps. 69.34

"For the Lord hearkeneth unto the needy,
And despiseth not His prisoners."

DATE 168-164 B.C.

Briggs contends that "the needy" and "His prisoners" undoubtedly refer to those who suffered during the troublesome Maccabean days, and that this verse is probably therefore a gloss from that period.

INTERPRETATION

The glossarist appeals to his audience to honour Jahweh
Who is the deliverer of the poor prisoners.

In chronological order

8th Cent. B.C.

"The Lord will enter into judgment
With the elders of His people, and the princes thereof:
'It is ye that have eaten up the vineyard;
What mean ye that ye crush My people,
And grind the face of the poor?'
Saith the Lord, the God of hosts." (Is. 3.14-15)

638 B.C.

"That he may judge Thy people with righteousness,
And Thy poor with justice." (Ps. 72.2)

588B.C.

"He judged the cause of the poor and needy;
Then it was well.
Is not this to know Me? saith the Lord," (Jer. 22.16)

6th Cent. B.C.

"O deliver not the soul of Thy turtle-dove unto the wild beast;
Forget not the life of Thy poor forever." (Ps. 74.19)

"The humble also shall increase their joy in the Lord,
And the neediest among men shall exult in the Holy One of Israel."
(Is. 29.19)

"Sing, O heavens, and be joyful, O earth,
And break forth into singing, O mountains;
For the Lord hath comforted His people,
And hath compassion upon His afflicted." (Is. 49.13)

End of 6th Cent. B.C.

"What then shall one answer the messengers of the nation?
That the Lord hath founded Zion.
And in her shall the afflicted of His people take refuge."
(Is. 14.32)

Middle of 5th Cent. B.C.

"For all these things hath My hand made,
And so all these things came to be,
Saith the Lord;
But on this man will I look,
Even on him that is poor and of a contrite spirit,
And trembleth at My word." (Is. 66.2)

350-300 B.C.

"He that is gracious unto the poor lendeth unto the Lord,
And his good deed will He repay unto him." (Prov. 19.17)

168-164 B.C.

"For the Lord hearkeneth unto the needy,
And despiseth not His prisoners." (Ps. 69.34)

B. The Poor as Righteous

Ps. 10.8

"He sitteth in the lurking-places of the villages;
In secret places doth he slay the innocent;
His eyes are on the watch for the helpless."

DATE Early Persian, end of 6th Cent. B.C., (see p. 75).

INTERPRETATION

The wicked lie in wait to attack the innocent who have done them no wrong. The words "innocent" and "helpless" thus refer to the righteous poor.

Ps. 37.14

"The wicked have drawn out the sword, and have bent their bow;
To cast down the poor and needy,
To slay such as are upright in the way;"

DATE Early Persian, end of 6th Cent. B.C., (see p. 75).

Briggs maintains that the linguistic evidence of this psalm favours the same period as the thought contained; namely, "the situation of the Jerusalem community before Nehemiah, exposed to bitter enemies, who are in prosperity while the people of Yahweh are in adversity."
130.

INTERPRETATION

The wicked have taken up arms and are prepared to murder the righteous poor and needy.

Prov. 19.22

"The lust of a man is his shame;
And a poor man is better than a liar."

DATE 350-300 B.C.

INTERPRETATION

The J.P.S. translators, realizing that the first clause as it appears in the Hebrew, affords no satisfactory sense, have evidently emended the text to read "shame" instead of "kindness." By doing so, the thought of the first clause approaches that of the second clause, which should probably read: "And a righteous poor man is better than a rich liar."

In chronological order

Early Persian, end of 6th Cent. B.C.

"He sitteth in the lurking-places of the villages;
In secret places doth he slay the innocent;
His eyes are on the watch for the helpless." (Ps. 10.8)

"The wicked have drawn out the sword, and have bent their bow;
To cast down the poor and needy,
To slay such as are upright in the way;" (Ps. 37.14)

350-300 B.C.

"The lust of a man is his shame;
And a poor man is better than a liar." (Prov. 19.22)

C. Special Attentions of God to the Poor

Ps. 72.4

"May he judge the poor of the people,
And save the children of the needy,
And crush the oppressor."

DATE 638 B.C. (see p. 91f).

INTERPRETATION

This verse is part of the petition (see p. 92) that the new king may be granted the ability to reign wisely over his poor subjects, who are Jahweh's people. The entreaty is also made that the new sovereign might be endowed with the power to overcome Israel's oppressor. By doing so, God would indeed show special attention to the poor, who had been reduced to poverty by injustice and unrighteousness.

Ps. 72.13-14

"He will have pity on the poor and needy,
And the souls of the needy he will save.
He will redeem their soul from oppression and violence,
And precious will their blood be in his sight;"

DATE 638 B.C. (see p. 91f).

INTERPRETATION

By paying special attention to the welfare and protection of the poor, the new king will be doing God's ^{king's} favour.

Jer. 20.13

"Sing unto the Lord,
Praise ye the Lord;
For He hath delivered the soul of the needy
From the hand of evil-doers."

DATE 608-598 B.C. (see p. 34f.).

Streane maintains that this verse belongs to Jeremiah's utterances during the reign of Jehoiakim.

INTERPRETATION

The prophet breaks forth with this exclamation of praise as he beholds the prospect of a brighter future in which the poor will fare well as a result of God's concern with them.

Lev. 19.10

"And thou shalt not glean thy vineyard, neither shalt thou gather the fallen fruit of thy vineyard; thou shalt leave them for the poor and for the stranger: I am the Lord your God."

DATE Early 6th Cent. (before 586) B.C., (see p. 15ff.).

This verse belongs to H.

INTERPRETATION

God, by instructing the Israelite to leave part of his produce as the poor man's share, is thereby paying special attention to the poor.

Ps. 88.16

"I am afflicted and at the point of death from my youth up;
I have borne Thy terrors, I am distracted."

DATE First half of 6th Cent. B.C. (see p. 75).

Briggs assigns this psalm to the early part of the Exile, since it seems to be just the type of national lament which one would expect to have originated in those days of extreme distress.

INTERPRETATION

The writer is aware of the fact that the nation has suffered continuously since its very birth, and has always seemed to be standing on the verge of death. But though Israel was smaller and weaker than its numerous foes, yet did he escape time and time again because of some wondrous deliverance wrought by Jahweh on his behalf. Nevertheless, the writer seems to feel that the climax has now been reached in the Exile.

Is. 29.19

"The humble also shall increase their joy in the Lord,
And the neediest among men shall exult in the Holy One of Israel."

DATE 6th Cent. B.C. (586-550), (see pp. 28-33, 93)

INTERPRETATION See p. 94.

Is. 41.17

"The poor and needy seek water and there is none,
And their tongue faileth for thirst;
I the Lord will answer them,
I the God of Israel will not forsake them."

DATE 6th Cent. B.C. (written by 550), (see p. 29).

INTERPRETATION

The poor and the needy are wasting away because of a spiritual drought, but God is going to send them relief.

Ps. 74.21

"O let not the oppressed turn back in confusion;
Let the poor and needy praise Thy name."

DATE Exile, 6th Cent. B.C., (see p. 75).

INTERPRETATION

The poor and needy have suffered at the hands of their oppressors. In their affliction and poverty, they turn to their God to implore His help. They entreat Him not to turn them away unrecognized, but that they might receive a portion of His divine favour.

I Sam. 2.8

"He raiseth up the poor out of the dust,
He lifteth up the needy from the dung-hill,
To make them sit with princes,
And inherit the throne of glory;
For the pillars of the earth are the Lord's,
And He hath set the world upon them."

DATE 6th Cent. B.C. (after 586).

H.P. Smith points out this verse constitutes a part of the Psalm of Hannah (2.1-10), which is "now universally conceded to be an independent composition inserted in the text from some poetical collection like our own Book of Psalms." 131.

The author or the final redactor, who according to Ewald lived

132.
in the Exile, ascribed it to her. This contention is substantiated by the fact that a careful examination of the contents of vv. 1-10, has evinced no specific references to Hannah's circumstances. Furthermore, the linguistic features show an affinity to those of the songs assembled in the Psalter, which deal primarily with Jahweh as the ruler of men's destinies. Attention is also drawn to the fact that the words " $\int 7$ " and " /'2/ " likewise occur in Ps. 72.13 (see p. 100).

Eichhorn contends that I Sam. cc. 1-3 (of interest to our study) are later than the adjacent matter of the Book. 133.

The present writer subscribes to the opinions noted above and has therefore dated this passage accordingly.

INTERPRETATION

The writer clearly portrays the special interest which he believes that God takes in the poor when He raises them from the rubbish heaps (such as used to be found near the limits of ancient Oriental towns and upon which the needy were forced to spend many a night for lack of a better place) and places them on a par with princes to become the inheritors of His divine glory.

Ps. 10.2

"Through the pride of the wicked the poor is hotly pursued,
They are taken in the devices that they have imagined."

DATE Early Persian, end of 6th Cent. B.C. (see p. 75).

INTERPRETATION

The wicked nations, in their pride, devise schemes to

afflict the poor, but Jahweh sees to it that they are caught in their own evil designs.

Ps. 12.6

"For the oppression of the poor, for the sighing of the needy,
Now will I rise', saith the Lord;
'I will set him in safety at whom they puff.'"

DATE Early Persian, end of 6th Cent. B.C. (see p. 75).

Briggs avers that the use of " P " JY " and " P ' J ' P K " in this verse "for the righteous members of the congregation over against wicked members, all indicate a time of religious declension, in which the pious were in great suffering and peril, especially from slander and violence. It was a time of external peace and internal corruption....All this favours the Persian period, at the time when the people were corrupted by mingling too freely with the neighbouring nations, subsequent to the building of the second temple and prior to the reforms of Ezra and Nehemiah."^{134.}

INTERPRETATION

Israel had been suffering severely at the hands of its oppressors. Jahweh, Who voices these words, is resolved to intervene on behalf of His poor and needy.

Ps. 14.4

"Shall not all the workers of iniquity know it,
Who eat up My people as they eat bread,
And call not upon the Lord?"

DATE Early Persian, end of 6th Cent. B.C. (see p. 75).

INTERPRETATION

The J.P.S. translators treat this verse as the words spoken by God. Jahweh makes it clear that He will avenge the wrongs done to His people. The phrase "Who eat up My people as they eat bread" refers to the enemy, who in their affliction of God's people are comparable to devourers. Furthermore, these pernicious people do not acknowledge God even while enjoying His many bounties.

Ps. 14.6

"Ye would put to shame the counsel of the poor,
But the Lord is his refuge."

DATE Early Persian, end of 6th Cent. B.C. (see p. 75).

INTERPRETATION

As seen above (Ps. 14.4), Israel's enemies sought to devour him, but God resolved to frustrate their plans. He does so by becoming a refuge for the poor and thus nullifying the wicked's plan to shame the needy.

Ps. 25.16

"Turn Thee unto me, and be gracious unto me;
For I am solitary and afflicted."

DATE Early Persian, end of 6th Cent. B.C. (see p. 75).

INTERPRETATION

This is part of a national petition to Jahweh imploring

Him to bring the people out of their distress. Jahweh's turning unto the people is regarded as a sign of His special attention to them.

Ps. 34.7

"This poor man cried, and the Lord heard,
And saved him out of all his troubles."

DATE Early Persian, end of 6th Cent. B. C. (see p. 75).

INTERPRETATION

Jahweh comes to the aid of the poor whenever they call upon Him.

Ps. 35.10

"All my bones shall say: 'Lord, who is like unto Thee,
Who deliverest the poor from him that is too strong for him,
Yea, the poor and the needy from him that spoileth him?'"

DATE Early Persian, end of 6th Cent. B.C. (see p. 75).

INTERPRETATION

This verse belongs to the petition to God, contained in this chapter, entreating Him to champion the cause of the nation against their oppressors. Here, the people make a vow that they will laud Jahweh for His salvation of the poor and needy.

Ps. 40.18

"But, as for me, that am poor and needy,
The Lord will account it unto me;
Thou art my help and my deliverer;
O my God, tarry not."

DATE Early Persian, end of 6th Cent. B.C. (see p. 75).

INTERPRETATION

The poor and needy community of Jahweh beseech Him for His speedy deliverance from their enemies.

Ps. 70.6

"But I am poor and needy;
O God, make haste unto me;
Thou art my help and my deliverer;
O Lord, tarry not."

DATE Early Persian, end of 6th Cent. B.C. (see p. 75).

INTERPRETATION See above, Ps. 40,18.

Ps. 109.21-22

"But Thou, O God the Lord, deal with me for Thy name's sake;
Because Thy mercy is good, deliver Thou me.
For I am poor and needy,
And my heart is wounded within me."

DATE Early Persian, end of 6th Cent. B.C. (see p. 75).

INTERPRETATION

The nation, in their affliction, turn to God for deliver-
their
ance. The implication is that/salvation can only come from Him.

Is. 14.32

"What then shall one answer the messengers of the nation?
That the Lord hath founded Zion,
And in her shall the afflicted of His people take refuge."

DATE End of 6th Cent. B.C. (see p. 82).

INTERPRETATION See p. 82.

Is. 61.1

"The spirit of the Lord God is upon me;
Because the Lord hath anointed me
To bring good tidings unto the humble;
He hath sent me to bind up the broken-hearted,
To proclaim liberty to the captives,
And the opening of the eyes to them that are bound;"

DATE Middle of 5th Cent. B.C. (see p. 30).

INTERPRETATION

The writer states that his divine appointment was due to God's concern with the humble and the broken-hearted (poor and needy). He was commissioned to bring a message of hope and comfort to his listeners.

Ps. 69.30

"But I am afflicted and in pain;
Let Thy salvation, O God, set me up on high."

DATE Middle Persian, middle of 5th Cent. B.C. (see p. 75).

INTERPRETATION

The feeble community, encompassed by bitter foes, begs God for His salvation and attention.

Zeph. 3.12

"And I will leave in the midst of thee
An afflicted and poor people,
And they shall take refuge in the name of the Lord."

DATE Middle of 5th Cent. B.C.

The scholars are not unanimous in their opinion as to the authorship and date of this particular passage. Stade, F. Schwally, Wellhausen, Marti, Duhm, Beer and Pagnani deny this verse to Zephaniah and contend that it was written by a post-exilic hand. On the other hand, Davidson, Nowack, Budde, G.A. Smith, Driver, Cornill, Kuenen, van Hoonacker and Lippl maintain that this verse is original with Zephaniah. 135.

After an examination of J.P. Smith's considerations arising from the poetic form of the various disputed verses, the present writer favours the view which denies this verse to Zephaniah and considers it of secondary and post-exilic origin. Furthermore, in the attitude expressed toward God, this verse shows some similarity to Is. 66.2 (see p. 95), and has therefore been dated accordingly. 136.

INTERPRETATION

God is going to remove the haughty people from the nation (v.11), but He will pay special attention to the afflicted and poor. The latter will rejoice as the redeemed of Jahweh and will find a refuge in His name.

Job 5.15-16

"But He saveth from the sword of their mouth,
Even the needy from the hand of the mighty.
So the poor hath hope,
And iniquity stoppeth her mouth."

DATE About 400 B.C. (see pp. 67-71).

INTERPRETATION

God, in exercising His dominion over the world is guided by the purposes of good. Hence, He comes to the rescue of the needy and the poor, to snatch them from the clutches of their crafty oppressors and to confound their knavish tricks.

Ps. 68.11

"Thy flock settled therein;
Thou didst prepare in Thy goodness for the poor, O God."

DATE Late Persian, 360-350 B.C. (see p. 75).

Briggs discerns in this psalm a plausible reference to the peril of the Jews during the late Persian period (360-350 B.C.) which witnessed the clash between East and West. The references to a Sanctuary (vv. 18 and 25), ^{to} the mountain of the throne of Jahweh (v. 17) and to the temple procession with songs and timbrels, imply that the writer was familiar with such an organized form of temple worship. The combination of these facts support a date after the completion of the second temple and about the time of the war between Persia and Egypt.

INTERPRETATION

This verse, as a part of vv. 8-11, is considered to be a reference " to the theophanic march through the wilderness, with the divine provision for His afflicted people.

Ps. 102.1

"A Prayer of the afflicted, when he fainteth, and poureth out his complaint before the Lord."

DATE Late Persian, 360-350 B.C. (see p. 75).

INTERPRETATION

The word " 'JY " is considered to be a pseudonym adopted by the author who wrote in the person of afflicted Israel. The verse is the introduction to a prayer (vv. 2-12) entreating for His deliverance.

Job 34.28

"So that they cause the cry of the poor to come unto Him,
And He heareth the cry of the afflicted."

DATE About 350 B.C. (see p. 71).

INTERPRETATION

God hears and answers the call of the afflicted.

Job 36.6

"He preserveth not the life of the wicked;
But giveth to the poor their right."

DATE About 350 B.C. (see p. 71).

INTERPRETATION

The wicked are not blessed with as long a life as are the righteous in whom God is interested and takes delight.

Job 36.15

"He delivereth the afflicted by His affliction,
And openeth their ear by tribulation."

DATE About 350 B.C. (see p. 71).

INTERPRETATION

God uses His affliction as a means of delivering and admonishing the sufferers who accept their tribulations in the proper manner.

Ps. 18.28

"For Thou dost save the afflicted people;
But the haughty eyes Thou dost humble."

DATE Early Greek period, after 334 B.C. (see p. 75).

Briggs is of the opinion that "This section [yv. 25-28] constitutes another and still later gloss, gnomic in character, from the period of Hebrew Wisdom, and so probably as late as the Greek period." ^{137.} Emphasis is also placed upon the words " 'Jx - P x " which are considered to be of a much later origin than that part of the psalm which is assigned to the early monarchy (see p. 75).

INTERPRETATION

The note struck in this verse is one of ethical retribution. God saves the afflicted but humiliates the haughty. In so doing, His special attention lies with the poor.

II Sam. 22.28

"And the afflicted people Thou dost save;
But Thine eyes are upon the haughty, that Thou mayest humble them."

DATE Early Greek period, after 334 B.C. (see above, Ps. 18.28).

H.P. Smith calls attention to the fact that cc. 21-24 of II Sam. are considered to be a "curious appendix 'containing' pieces of widely different origin." ^{138.} The poetic sections (of which this verse forms a part) are believed to have been inserted from a book of songs. If we accept this theory, then, since this verse appears in Ps. 18.28, we must assign it to the same date as that given for Ps. 18.28 (see p. 113).

INTERPRETATION See Ps. 18.28, p. 113.

Ps. 86.1-2

"A Prayer of David,

Incline Thine ear, O Lord, and answer me;
For I am poor and needy.
Keep my soul, for I am godly;
O Thou my God, save Thy servant that trusteth in Thee."

DATE Early Greek Period, after 334 B.C. (see p. 75).

INTERPRETATION

The people are praying (the first person singular, a sign of the consciousness of their unity before God) to God to answer the poor and needy. His favour will be manifested in His keeping them from the peril of death. The writer regards Israel as God's righteous servant (a thought expressed by the exilic Isaiah and further supporting the date assigned to this passage), and therefore entitled to Jahweh's special attention.

Ps. 132.15

"I will abundantly bless her provision;
I will give her needy bread in plenty."

DATE Early Greek, after 334 B.C. (see p. 75).

Briggs maintains that "The emphasis upon the priests and the Chasidim v. 16 [which is a part of the strophe to which v. 15 also belongs], as the real constituents of the Jewish community, not only points to a time of the predominance of the priesthood, but also the harmony of the priesthood with the Chasidim, probably therefore in the early Greek period." ^{139.}

INTERPRETATION

God promises to increase Zion's food supply and to satisfy the needy with plenty of bread.

Zech. 11.7

"So I fed the flock of slaughter, verily the poor of the flock. And I took unto me two staves; the one I called Graciousness, and the other I called Binders; and I fed the flock."

DATE 306-278 B.C. (see p. 47).

INTERPRETATION

This verse must be examined with v. 4 where we find that these were the prophet's instructions from God. The prophet is represented as having the customary implements of a shepherd, for he was to take care of God's poor. The two staves thus symbolize his duties to the flock. He must be gracious and strive for unity. Thus did Jahweh appear solicitous for the welfare of the poor.

Ps. 107.41

"Yet setteth He the needy on high from affliction,
And maketh his families like a flock."

DATE Later Greek, 3rd Cent. B.C. (see p. 75).

Briggs sees in this psalm "a summons to praise Jahweh for His redemption of His people from straits." He also feels that in vv. 33-43, we have a series "of additions without strophical organization, to increase the number of exhibitions of the kindness of Jahweh." Taking verses 39 and 41 together, it seems that the glossarist was recalling a period of adversity, such as the people encountered during the persecutions of Antiochus.

INTERPRETATION

God pays special attention to the poor by providing them with a safe refuge from their oppressors, and by giving those who seek after Him, a fertility which causes their families to increase as rapidly as do a flock of sheep.

Ps. 113.7

"Who raiseth up the poor out of the dust,
And lifteth up the needy out of the dunghill;"

DATE Later Greek, 3rd Cent. B.C. (see p. 75).

Briggs draws attention to the fact that this verse shows a dependence on I. Sam. 2.8 (see p. 103f) and that its presence here is no doubt due to a glossarist of the later Greek period.

INTERPRETATION See p. 104.

Ps. 72.12

"For he will deliver the needy when he crieth;
The poor also, and him that hath no helper."

DATE Maccabean, 168-164 B.C. (see p. 75).

INTERPRETATION

This verse is taken to be a variation by the glossarist of Ps. 72.4. For meaning of this passage see p. 100.

Ps. 140.13

"I know that the Lord will maintain the cause of the poor,
And the right of the needy."

DATE Shortly before 150 B.C.

Briggs points out that vv. 2-9 of this psalm served as a prayer which was probably composed in the troublesome days prior to Nehemiah's reforms. However, the remainder of the psalm is made up of glosses. Vv. 13-14 are one such gloss believed to have been inserted here in post-Maccabean times and expressing the "confidence in Jahweh, necessary for the liturgical use of the psalms." The present writer has taken the years shortly before 150 B.C., as the date for this passage, since as was shown (p. 74) the terminus ad quem for the Book of Psalms is placed at approximately 150 B.C.

INTERPRETATION

The verse is an affirmation of confidence that God will devote his attention to Israel's welfare.

In chronological order

638 B.C.

"May he judge the poor of the people,
And save the children of the needy,
And crush the oppressor." (Ps. 72.4)

"He will have pity on the poor and needy,
And the souls of the needy he will save.
He will redeem their soul from oppression and violence,
And precious will their blood be in his sight;" (Ps. 72.13-14)

608-598 B.C.

"Sing unto the Lord,
Praise ye the Lord;
For He hath delivered the soul of the needy
From the hand of evil-doers." (Jer. 20.13)

First half of 6th Cent. B.C.

"And thou shalt not glean thy vineyard, neither shalt thou gather
the fallen fruit of thy vineyard; thou shalt leave them for the
poor and for the stranger: I am the Lord your God." (Lev. 19.10)

"I am afflicted and at the point of death from my youth up;
I have borne Thy terrors, I am distracted." (Ps. 88.16)

"The humble also shall increase their joy in the Lord,
And the neediest among men shall exult in the Holy One of Israel."
(Is. 29.19)

"The poor and needy seek water and there is none,
And their tongue faileth for thirst;
I the Lord will answer them,
I the God of Israel will not forsake them." (Is. 41.17)

"O let not the oppressed turn back in confusion;
Let the poor and needy praise Thy name." (Ps. 74.21)

Second half of 6th Cent. B.C.

"He raiseth up the poor out of the dust,
He lifteth up the needy from the dung-hill,
To make them sit with princes,
And inherit the throne of glory;
For the pillars of the earth are the Lord's,
And He hath set the world upon them." (I Sam. 2.8)

Early Persian, end of 6th Cent. B.C.

"Through the pride of the wicked the poor is hotly pursued,
They are taken in the devices that they have imagined." (Ps. 10.2)

"'For the oppression of the poor, for the sighing of the needy,
Now will I rise', saith the Lord;
'I will set him in safety at whom they puff.'" (Ps. 12.6)

"'Shall not all the workers of iniquity know it,
Who eat up My people as they eat bread,
And call not upon the Lord?'" (Ps. 14.4)

"Ye would put to shame the counsel of the poor,
But the Lord is his refuge." (Ps. 14.6)

"Turn Thee unto me, and be gracious unto me;
For I am solitary and afflicted." (Ps. 25.16)

"This poor man cried, and the Lord heard,
And saved him out of all his troubles." (Ps. 34.7)

"All my bones shall say: 'Lord, who is like unto Thee,
Who deliverest the poor from him that is too strong for him,
Yea, the poor and the needy from him that spoileth him?'" (Ps. 25.10)

"But, as for me, that am poor and needy,
The Lord will account it unto me;
Thou art my help and my deliverer;
O my God, tarry not." (Ps. 40.18)

"But I am poor and needy;
O God, make haste unto me;
Thou art my help and my deliverer;
O Lord, tarry not." (Ps. 70.6)

"But Thou, O God the Lord, deal with me for Thy name's sake;
Because Thy mercy is good, deliver Thou me.
For I am poor and needy,
And my heart is wounded within me." (Ps. 109.21-22)

"What then shall one answer the messengers of the nation?
That the Lord hath founded Zion,
And in her shall the afflicted of His people take refuge." (Is. 14.32)

Middle of 5th Cent. B.C.

"The spirit of the Lord God is upon me;
Because the Lord hath anointed me
To bring good tidings unto the humble;
He hath sent me to bind up the broken-hearted,
To proclaim liberty to the captives,
And the opening of the eyes to them that are bound;" (Is. 61.1)

Middle of 5th Cent. B.C. Cont.,

"But I am afflicted and in pain;
Let Thy salvation, O God, set me up on high." (Ps. 69.30)

"And I will leave in the midst of thee
An afflicted and poor people,
And they shall take refuge in the name of the Lord." (Zeph. 3.12)

About 400 B.C.

"But He saveth from the sword of their mouth,
Even the needy from the hand of the mighty.
So the poor hath hope,
And iniquity stoppeth her mouth." (Job 5.15-16)

Late Persian, 360-350 B.C.

"Thy flock settled therein;
Thou didst prepare in Thy goodness for the poor, O God." (Ps. 68.11)

"A Prayer of the afflicted, when he fainteth, and poureth out
his complaint before the Lord." (Ps. 102.1)

"So that they cause the cry of the poor to come unto Him,
And He heareth the cry of the afflicted." (Job 34.28)

"He preserveth not the life of the wicked;
But giveth to the poor their right." (Job 36.6)

"He delivereth the afflicted by His affliction;
And openeth their ear by tribulation." (Job 36.15)

Early Greek period, after 334 B.C.

"For Thou dost save the afflicted people;
But the haughty eyes Thou dost humble." (Ps. 18.28)

"And the afflicted people Thou dost save;
But Thine eyes are upon the haughty, that Thou mayest humble them."
(II Sam. 22.28)

"A Prayer of David,
Incline Thine ear, O Lord, and answer me;
For I am poor and needy.
Keep my soul, for I am godly;
O Thou my God, save Thy servant that trusteth in Thee." (Ps. 86.1-2)

Early Greek period, after 334 B.C. Cont.,

"I will abundantly bless her provision;
I will give her needy bread in plenty." (Ps. 132.15)

306-278 B.C.

"So I fed the flock of slaughter, verily the poor of the flock.
And I took unto me two staves; the one I called Graciousness,
and the other I called Binders; and I fed the flock." (Zech. 11.7)

Later Greek, 3rd Cent. B.C.

"Yet setteth He the needy on high from affliction,
And maketh his families like a flock." (Ps. 107.41)

"Who reisseth up the poor out of the dust,
And lifteth up the needy out of the dunghill;" (Ps. 113.7)

Maccabean, 168-164 B.C.

"For he will deliver the needy when he crieth;
The poor also, and him that hath no helper." (Ps. 72.12)

Shortly before 150 B.C.

"I know that the Lord will maintain the cause of the poor,
And the right of the needy." (Ps. 140.13).

CHAPTER III

Expressions of Commiseration for the Poor or Admiration

Job 24.5-8

"Behold, as wild asses in the wilderness
They go forth to their work, seeking diligently for food;
The desert yieldeth them bread for their children.
They cut his provender in the field;
And they despoil the vineyard of the wicked.
They lie all night naked without clothing,
And have no covering in the cold.
They are wet with the showers of the mountains,
And embrace the rock for want of a shelter."

DATE 400 B.C. (see p.70).

There is a variety of opinions among the scholars as to the authorship of this chapter. Those who deny it to the original writer, do so on the grounds that there is a difference in the poetical form and that its contents do not fit the context. A. Merx contends that vv. 9-24 of this chapter are spurious.^{140.} Volz is of the opinion that the whole chapter is not genuine.^{141.} Duhm^{142.} and Strahan^{143.} maintain that only v. 25 of the entire chapter is original. Bittenwieser argues that scholars like Merx, Volz, Duhm and Strahan were misled in formulating their theories by the exceedingly corrupt state of the text and their inability to arrive at a true interpretation of its contents. He therefore rearranges the verses of Ch. 24. 1-17, 25, so as to form, what he believes, a proper continuation for Ch. 21.^{144.}

To the present writer, who hesitates at all times to eliminate verses which ^{may} complicate decision on the critical problem, Dr. Bittenwieser's presentation is most acceptable.

INTERPRETATION

In truth, the entire group of verses, 1-17, might well be included in this chapter for together they form a scorching indictment of the wrongs committed against the poor -- an indictment which came from the pen of one who was stirred by human sympathy for the oppressed. The present writer has quoted here only those verses which are not treated in any of the other chapters.

Vv. 5-8 portray a gloomy picture of this pitiable group of poverty-stricken individuals who are forced to hunt the desert for their sustenance. Their search yields them little more than to provide for their children. Even when they dare to enter some rich man's fields or vineyards, they manage only to secure a few stray morsels from the late-ripe produce. They are illclad and illsheltered.

Prov. 10.15

"The rich man's wealth is his strong city;
The ruin of the poor is their property."

DATE 350-300 B.C. (see p. 79).

INTERPRETATION

The sense here is that wealth serves/as its owners a bulwark against every sort of ill and danger, whereas the poor who lack these means are exposed to bodily and social privations.

Prov. 14.20

"The poor is hated even of his own neighbour;
But the rich hath many friends."

DATE 350-300 B.C. (see p. 79).

INTERPRETATION

The rich are recognized socially, whereas the poor are discriminated. (See also p. 85).

Prov. 15.15

"All the days of the poor are evil;
But he that is of a merry heart hath a continual feast."

DATE 350-300 B.C. (see p. 79)

INTERPRETATION

The poor are sorrowful because they suffer all their lives, whereas those who are in a cheerful frame of mind, who have the financial means, enjoy the luxuries of life.

Prov. 18.23

"The poor useth entreaties;
But the rich answereth impudently."

DATE 350-300 B.C. (see p. 79)

INTERPRETATION

The writer calls attention to the manners of the poor as compared with the rich. He admires the humility of the poor but views with repugnance the superciliousness of the rich.

Prov. 19.4

"Wealth addeth many friends;
But as for the poor, his friend separateth himself from him."

DATE 350-300 B.C. (see p. 79).

INTERPRETATION See Prov. 14.20, pages 85 and 124.

Prov. 19.7

"All the brethren of the poor do hate him;
How much more do his friends go far from him!
He that pursueth words, they turn against him."

DATE 350-300 B.C. (see p. 79).

INTERPRETATION

A poor man who is a potential burden for his relatives or friends easily becomes an object of extreme dislike and is avoided. If he (the poor man) pursues them with words, they turn against him (reading if instead of is).

Prov. 28.11

"The rich man is wise in his own eyes;
But the poor that hath understanding searcheth him through."

DATE 350-300 B.C. (see p. 79).

INTERPRETATION See p. 87.

Ecc1. 9.15-16

"now there was found in it a man poor and wise, and he by his wisdom delivered the city; yet no man remembered that same poor man. Then said I: 'Wisdom is better than strength; nevertheless the poor man's wisdom is despised, and his words are not heard!'"

DATE 195 B.C. (see p. 58ff.).

INTERPRETATION See pages 88 and 89.

In chronological order

400 B.C.

"Behold, as wild asses in the wilderness
They go forth to their work, seeking diligently for food;
The desert yieldeth them bread for their children.
They cut his provender in the field;
And they despoil the vineyard of the wicked.
They lie all night naked without clothing,
And have no covering in the cold.
They are wet with the showers of the mountains,
And embrace the rock for want of a shelter." (Job. 24.5-8)

350-300 B.C.

"The rich man's wealth is his strong city;
The ruin of the poor is their property." (Prov. 10.15)

"The poor is hated even of his own neighbour;
But the rich hath many friends." (Prov. 14.20)

"All the days of the poor are evil;
But he that is of a merry heart hath a continual feast." (Prov. 15.15)

"The poor useth entreaties;
But the rich answereth impudently." (Prov. 18.23)

Wealth addeth many friends;
But as for the poor, his friend separateth himself from him."
(Prov. 19.4)

"All the brethren of the poor do hate him;
How much more do his friends go far from him!
He that pursueth words, they turn against him." (Prov. 19.7)

"The rich man is wise in his own eyes;
But the poor that hath understanding searcheth him through."
(Prov. 28.11)

"Now there was found in it a man poor and wise, and he by his
wisdom delivered the city; yet no man remembered that same poor
man. Then said I: 'Wisdom is better than strength; nevertheless
the poor man's wisdom is despised, and his words are not heard!'"
(Eccl. 9.15-16)

CHAPTER IV

The Commiserated Classes

Ex. 22.20-22

"And a stranger shalt thou not wrong, neither shalt thou oppress him; for ye were strangers in the land of Egypt. Ye shall not afflict any widow, or fatherless child. If thou afflict them in any wise --- for if they cry at all unto Me, I will surely hear their cry ---"

DATE CC, 9th Cent. B.C. (see pp. 6-8)

Driver regards v. 20a as belonging to E (8th Cent. B.C.). The remainder, he maintains, is an expansion of the original narrative due to the compiler of JE. However, this is only a conjecture on his part and may, or may not, be accepted. The present writer prefers to assign the entire passage to CC for want of more conclusive evidence than that offered by Driver.

INTERPRETATION

The stranger, the widow and the fatherless child are not to be oppressed, but are rather to be treated humanely. Anyone who violates this divine injunction will be duly punished.

Dt. 14.29

"And the Levite, because he hath no portion nor inheritance with thee, and the stranger, and the fatherless, and the widow, that are within thy gates, shall come, and shall eat and be satisfied; that the Lord thy God may bless thee in all the work of thy hand which thou doest."

DATE 7th Cent. B.C. (see pp. 11-14).

INTERPRETATION

The Levite, the stranger, the fatherless and the widow are commended to the philanthropic regard of the Israelite.

Dt. 16.11

"And thou shalt rejoice before the Lord thy God, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that is within thy gates, and the stranger, and the fatherless, and the widow, that are in the midst of thee, in the place which the Lord thy God shall choose to cause His name to dwell there."

DATE 7th Cent. B.C. (see pp. 11-14).

INTERPRETATION Same as Dt. 14.29 (above).

Dt. 16.14

"And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite, and the stranger, and the fatherless, and the widow, that are within thy gates."

DATE 7th Cent. B.C. (see pp. 11-14).

INTERPRETATION Same as Dt. 14.29 (above).

Dt. 24.17

"Thou shalt not pervert the justice due to the stranger, or to the fatherless; nor take the widow's raiment to pledge."

DATE 7th Cent. B.C. (see pp. 11-14).

INTERPRETATION

The stranger, the fatherless and the widow are commended to the Israelite's regard and he is to take care that none take any

any unfair advantage of them.

Jer. 5.28

"They are waxen fat, they are become sleek;
Yea, they overpass in deeds of wickedness;
They plead not the cause, the cause of the fatherless,
That they might make it to prosper;
And the right of the needy do they not judge."

DATE 622-609 B.C. (see p. 34f).

Stresne opines that this verse belongs to the time of either Josiah or Jehoiakim -- a time when things were taking a turn for the worse. It was probably written at the end of Josiah's reign, during that period between the completion of his reformation and his death. This was the time when the enmity against Jeremiah was beginning to manifest itself, that enmity which was ever-present during the reign of Jehoiakim and Zedekiah.
145.

INTERPRETATION

The prophet is upbraiding the people who have devoted themselves solely to unjust and deceitful gains. They are unscrupulous in their treatment of the fatherless and the needy. They refuse to plead the case of the unfortunate lest these might receive succour through their aid.

Jer. 7.6

"if ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt;"

DATE 622-609 B.C. (see Jer. 5.28, p. 129).

INTERPRETATION

The people are assured that proper conduct towards the stranger, the fatherless and the widow, will be rewarded by their uninterrupted residence in Jerusalem (v.7).

Jer. 22.3

"Thus saith the Lord: 'Execute ye justice and righteousness, and deliver the spoiled out of the hand of the oppressor; and do no wrong, do no violence, to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place.'"

DATE 588 B.C. (see p. 34f).

Streane is of the opinion that we have here a probable reference to the special crimes committed by Jehoiakim, who exploited and mulct^{ed} his subjects in order to erect costly palaces for himself while also obligated to pay tribute to Pharaoh-Necho. He therefore contends that cc. 22-24 were, in all probability, forwarded by Jeremiah in writing to Zedekiah in 588 B.C., the ninth year of his reign (597-586 B.C.). That these chapters embrace prophecies which were not "the utterance of the moment", but were delivered originally on various occasions, Streane infers from verse 2.¹⁴⁶ For, when these words were uttered the siege could not as yet have begun. They are addressed to the king of Judah, "that sittest upon the throne of David, thou, and thy servants, and thy people that enter in by these gates."

INTERPRETATION

This passage contains an exhortation for the fair treat-

ment of the oppressed, the stranger, the fatherless and the widow.

Ezek. 22.7

"In thee have they made light of father and mother; in the midst of thee have they dealt by oppression with the stranger; in thee have they wronged the fatherless and the widow."

DATE 588-585 B.C. (see p. 36ff).

Hölscher, with whom the present writer cannot agree (for reasons, see pp. 36-39), assigns this whole chapter to a late redactor, rather than to the eve of the final catastrophe.

INTERPRETATION

The prophet is instructed by God to list the injustice done to father, mother, stranger, fatherless and widow, as one of the crimes of the "bloody city."

Ezek. 22.29

"The people of the land have used oppression, and exercised robbery, and have wronged the poor and needy, and have oppressed the stranger unlawfully."

DATE 588-585 B.C. (see above, Ezek. 22.7).

Hölscher (op. cit.) considers vv. 23-31 of this chapter to be later than vv. 1-22, which are themselves regarded as the work of a late redactor. The present writer does not subscribe to his view (see pp. 36-39).

INTERPRETATION

The common people are reproached by God, through the

prophet, His spokesman, for having stooped so low as to mistreat the poor, the needy and the stranger.

Zech. 7.10

"and oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you devise evil against his brother in your heart."

DATE 520 B.C. (see p. 47f).

INTERPRETATION

The people are admonished not to mistreat the widow, the fatherless, the stranger, the poor and their fellowman. Each one should rather show compassion (v.9) for his brother and not conspire against him. H.G. Mitchell points out that, "It is a negative putting of the Golden Rule, the observance of which is the sum and substance of social morality."

Mal. 3.5

"And I will come near to you to judgment;
And I will be a swift witness
Against the sorcerers, and against the adulterers,
And against false swearers;
And against those that oppress the hireling in his wages,
The widow, and the fatherless,
And that turn aside the stranger from his right,
And fear not Me,
Saith the Lord of hosts."

DATE 510-450 B.C. (see p. 49f).

INTERPRETATION

This verse describes the social wrongs of the writer's day.

He addresses the people in God's name and upbraids them for their sorcery, adultery and perjury. The hireling, the widow, the fatherless and the stranger receive his earnest attention and solicitude. The writer insists upon ethical righteousness as an indispensable element in religion.

In chronological order

9th Cent. B.C.

"And a stranger shalt thou not wrong, neither shalt thou oppress him; for ye were strangers in the land of Egypt. Ye shall not afflict any widow, or fatherless child. If thou afflict them in any wise -- for if they cry at all unto Me, I will surely hear their cry--" (Ex. 22.20-22)

7th Cent. B.C.

"And the Levite, because he hath no portion nor inheritance with thee, and the stranger, and the fatherless, and the widow, that are within thy gates, shall come, and shall eat and be satisfied; that the Lord thy God may bless thee in all the work of thy hand which thou doest." (Dt. 14.29)

"And thou shalt rejoice before the Lord thy God, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that is within thy gates, and the stranger, and the fatherless, and the widow, that are in the midst of thee, in the place which the Lord thy God shall choose to cause His name to dwell there." (Dt. 16.11)

"And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite, and the stranger, and the fatherless, and the widow, that are within thy gates." (Dt. 16.14)

"Thou shalt not pervert the justice due to the stranger, or to the fatherless; nor take the widow's raiment to pledge." (Dt. 24.17)

"They are waxen fat, they are become sleek;
Yea, they overpass in deeds of wickedness;
They plead not the cause, the cause of the fatherless,
That they might make it to prosper;
And the right of the needy do they not judge." (Jer. 5.28)

7th Cent. B.C., Cont.

"if ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt;" (Jer. 7.6)

Early 6th Cent. B.C.

"Thus saith the Lord: 'Execute ye justice and righteousness, and deliver the spoiled out of the hand of the oppressors; and do no wrong, do no violence, to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place.'" (Jer. 22.3)

"In thee have they made light of father and mother; in the midst of thee have they dealt by oppression with the stranger; in thee have they wronged the fatherless and the widow." (Ezek. 22.7)

"The people of the land have used oppression, and exercised robbery, and have wronged the poor and needy, and have oppressed the stranger unlawfully." (Ezek. 22.29)

End of 6th Cent. B.C.(520)

"and oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you devise evil against his brother in your heart." (Zech. 7.10)

510-450 B.C.

"And I will come near to you in judgment;
And I will be a swift witness
Against the sorcerers, and against the adulterers,
And against false swearers;
And against those that oppress the hireling in his wages,
The widow, and the fatherless,
And that turn aside the stranger from his right,
And fear not Me,
Saith the Lord of hosts." (Mal. 3.5)

CHAPTER V

Generally Praised

Ezek. 18.7-8

"and hath not wronged any, but hath restored his pledge for a debt, hath taken nought by robbery, hath given his bread to the hungry, and hath covered the naked with a garment; he that hath not given forth upon interest, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true justice between man and man,"

DATE 588-585 B.C. (see pp. 36-39).

INTERPRETATION

These are a few of the ethical traits which are manifested in the just man's conduct and for which he is generally praised.

Ezek. 18.16-17

"neither hath wronged any, hath not taken aught to pledge, neither hath taken by robbery, but hath given his bread to the hungry, and hath covered the naked with a garment, that hath withdrawn his hand from the poor, that hath not received interest nor increase, hath executed Mine ordinances, hath walked in My statutes; he shall not die for the iniquity of his father, he shall surely live."

DATE 588-585 B.C. (see pp. 36-39).

INTERPRETATION

The prophet lists these as some of the ethical traits which are becoming in the righteous son of a wicked father.

Job 29.12-16

"Because I delivered the poor that cried,
The fatherless also, that had none to help him.
The blessing of him that was ready to perish came upon me;
And I caused the widow's heart to sing for joy.

I put on righteousness, and it clothed itself with me;
My justice was as a robe and a diadem.
I was eyes to the blind,
And feet was I to the lame.
I was a father to the needy;
And the cause of him that I knew not I searched out."

DATE 400 B.C. (see p.70)

INTERPRETATION

Job argues that he was venerated (v.11) not solely on account of his material well-being, but rather because he combined his wealth with a righteous effort to promote the happiness or social elevation of his less fortunate fellowmen. He was ever eager and ready to render his services to those who were in distress.

Job. 20.25

"If I have not wept for him that was in trouble,
And if my soul grieved not for the needy."

DATE 400 B.C. (see p. 70).

INTERPRETATION

Job points out that he had shed many a tear and endured much pain because of the weakness, misfortunes or distress of others, joined with a keen desire on his part to help or relieve them. Such conduct he feels was worthy enough to justify his appeal for compassion now that he was in distress (implied in 24b).

Job 31.13-21

"If I did despise the cause of my man-servant,
Or of my maid-servant, when they contended with me--

What then shall I do when God riseth up?
And when He remembereth, what shall I answer Him?
Did not He that made me in the womb make him?
And did not One fashion us in the womb?
If I have withheld aught that the poor desired,
Or have caused the eyes of the widow to fail;
Or have eaten my morsel myself alone,
And the fatherless hath not eaten thereof--
Nay, from my youth he grew up with me as with a father,
And I have been her guide from my mother's womb.
If I have seen any wanderer in want of clothing,
Or that the needy had no covering;
If his loins have not blessed me,
And if he were not warmed with the fleece of my sheep;
If I have lifted up my hand against the fatherless,
Because I saw my help in the gate;"

DATE 400 B.C. (see p. 70)

INTERPRETATION

The writer here puts into the mouth of Job a denial of ever having omitted respect for his employees or due courtesy toward the commiserated classes. The writer thus makes it quite clear that the observance of these ethical standards is always highly desirable. They are ever-present in the pious man's behaviour towards others.

Prov. 14.21

"He that despiseth his neighbour sinneth;
But he that is gracious unto the humble, happy is he."

DATE 350-300 B.C. (see p. 79).

INTERPRETATION

Just as the man who despises his neighbour (any person who has a right to expect sympathy or aid from another) transgresses

against God, so is he who is gracious unto the humble, happy and treated with favour by God.

Prov. 14.31

"He that oppresseth the poor blasphemeth his Maker;
But he that is gracious unto the needy honoureth Him."

DATE 350-300 B.C. (see p. 79)

Toy points out, in commenting on this verse, that the divine name "Maker" is of the late reflective literature of this date.

INTERPRETATION

Anyone who oppresses the poor violates the divine injunction of being benevolent to the poor. On the other hand, care for the needy is equivalent to honour paid to God.

Prov. 22.9

"He that hath a bountiful eye shall be blessed;
For he giveth of his bread to the poor."

DATE 350-300 B. C. (see p. 79).

INTERPRETATION

He who is zealous for the poor will be rewarded by God for such beneficence.

Prov. 31.20

"She stretcheth out her hand to the poor;
Yea, she reacheth forth her hands to the needy."

DATE Before completion of 2nd Cent. B.C. (see p. 79)

INTERPRETATION

This verse forms a part of the mnemonically arranged ode in the Hebrew describing the model housewife. One of her commendable attributes is charitableness.

Est. 9.22

"the days wherein the Jews had rest from their enemies, and the month which was turned unto them from sorrow to gladness, and from mourning into a good day; that they should make them days of feasting and gladness, and of sending portions one to another, and gifts to the poor."

DATE Adapted for author's purpose about 135 B.C. (see p. 56f).

INTERPRETATION

The Jews are enjoined to observe annually the anniversary of this great deliverance (Purim). They are to celebrate with festivity and gracious gifts to the poor.

In chronological order

588-585 B.C.

"and hath not wronged any, but hath restored his pledge for a debt, hath taken nought by robbery, hath given his bread to the hungry, and hath covered the naked with a garment; he that hath not given forth upon interest, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true justice between man and man," (Ezek. 18.7-8).

"neither hath wronged any, hath not taken aught to pledge, neither hath taken by robbery, but hath given his bread to the hungry, and hath covered the naked with a garment, that hath withdrawn his hand from the poor, that hath not received interest nor increase, hath executed Mine ordinances, hath walked in My statutes; he shall not die for the iniquity of his father, he shall surely live."
(Ezek. 18.16-17)

400 B.C.

"Because I delivered the poor that cried,
The fatherless also, that had none to help him.
The blessing of him that was ready to perish came upon me;
And I caused the widow's heart to sing for joy.
I put on righteousness, and it clothed itself with me;
My justice was as a robe and a diadem.
I was eyes to the blind,
And feet was I to the lame.
I was a father to the needy;
And the cause of him that I knew not I searched out." (Job 29.12-16)

"If I have not wept for him that was in trouble,
And if my soul grieved not for the needy." (Job 30.25)

"If I did despise the cause of my man-servant,
Or of my maid-servant, when they contended with me--
"What then shall I do when God riseth up?
And when He remembereth, what shall I answer Him?
Did not He that made me in the womb make him?
And did not One fashion us in the womb?
If I have withheld aught that the poor desired,
Or have caused the eyes of the widow to fail;
Or have eaten my morsel myself alone,
And the fatherless hath not eaten thereof--
Nay, from my youth he grew up with me as with a father,
And I have been her guide from my mother's womb.
If I have seen any wanderer in want of clothing,
Or that the needy had no covering;
If his loins have not blessed me,
And if he were not warmed with the fleece of my sheep;
If I have lifted up my hand against the fatherless,
Because I saw my help in the gates;" (Job 31.13-21)

350-300 B.C.

"He that despiseth his neighbour sinneth;
But he that is gracious unto the humble, happy is he." (Prov. 14.21)

"He that oppresseth the poor blasphemeth his Maker;
But he that is gracious unto the needy honoureth Him." (Prov. 14.31)

"He that hath a bountiful eye shall be blessed;
For he giveth of his bread to the poor." (Prov. 22.9)

2nd Cent. B.C.

"She stretcheth out her hand to the poor;
Yea, she reacheth forth her hands to the needy." (Prov. 31.20)

"the days wherein the Jews had rest from their enemies, and the month which was turned unto them from sorrow to gladness, and from mourning into a good day; that they should make them days of feasting and gladness, and of sending portions one to another, and gifts to the poor." (Est. 9.22)

CHAPTER VI

Rewards for Benevolence

Ps. 41.2-4

"Happy is he that considereth the poor;
The Lord will deliver him in the day of evil.
The Lord preserve him, and keep him alive, let him be called
happy in the land;
And deliver not Thou him unto the greed of his enemies.
The Lord support him upon the bed of illness;
Mayest Thou turn all his lying down in his sickness."

DATE Early Persian, end of 6th Cent. B.C. (see p. 75).

INTERPRETATION See p. 83.

Is. 58.6-10

"Is not this the fast that I have chosen?
To loose the fetters of wickedness,
To undo the bands of the yoke,
And to let the oppressed go free,
And that ye break every yoke?
Is it not to deal thy bread to the hungry,
And that thou bring the poor that are cast out to thy house?
When thou seest the naked, that thou cover him,
And that thou hide not thyself from thine own flesh?
Then shall thy light break forth as the morning,
And thy healing shall spring forth speedily;
And thy righteousness shall go before thee,
The glory of the Lord shall be thy rear ward.
Then shalt thou call, and the Lord will answer;
Thou shalt cry, and He will say: 'Here I am.'
If thou take away from the midst of thee the yoke,
The putting forth of the finger, and speaking wickedness;
And if thou draw out thy soul to the hungry,
And satisfy the afflicted soul;
Then shall thy light rise in darkness,
And thy gloom be as the noon-day;"

DATE Middle of 5th Cent. B.C. (see p. 30).

INTERPRETATION

The writer maintains that God rewards true piety. God

is not deceived by those who fast in mockery. True piety must evoke a tender solicitude for the downtrodden. It strives to correct social evils. It is found in him who makes an earnest effort to ameliorate poverty and misery. In short, true piety is manifested in such social minded action as is advocated in these verses.

Prov. 11.24

"There is that scattereth, and yet increaseth;
And there is that withholdeth more than is meet, but it tendeth
only to want."

DATE 350-300 B.C. (see p. 79).

INTERPRETATION

The writer wishes to point out that the man who is generous in his contributions is abundantly rewarded by God. The hoarder comes to want.

Prov. 22.9

"He that hath a bountiful eye shall be blessed;
For he giveth of his bread to the poor."

DATE 350-300 B.C. (see p. 79).

INTERPRETATION See p. 138.

Prov. 28.27

"He that giveth unto the poor shall not lack;
But he that hideth his eyes shall have many a curse."

DATE 350-300 B.C. (see p. 79).

INTERPRETATION

Kindness shown to the poor is rewarded by God. However, he who disregards them will be cursed by the poor. The sage also implied that their curses would be heard by God and that He would put them into effect.

Prov. 29.14

"The king that faithfully judgeth the poor,
His throne shall be established forever."

DATE 350-300 B.C. (see p. 79).

INTERPRETATION

The sage seems convinced that the king who is zealous for his poor subjects and sees to it that they are treated justly, is blessed with the divine reward of a lasting dynasty.

Dan. 4.24

"Wherefore, O King, let my counsel be acceptable unto thee, and break off thy sins by almsgiving, and thine iniquities by showing mercy to the poor; if there may be a lengthening of thy prosperity."

DATE 3rd Cent. B.C. (see p. 58ff).

INTERPRETATION

Daniel advises the king to atone for his sins by almsgiving (This is the only place in the Bible where $\pi \rho \tau \iota \varsigma$ means almsgiving) and showing kindness to the poor. If he does so, he may

be rewarded by God with an enduring prosperity.

Ps. 112.9

"He hath scattered abroad, he hath given to the needy;
His righteousness endureth for ever;
His horn shall be exalted in honour."

DATE Later Greek, 3rd Cent. B.C. (see p. 75).

INTERPRETATION

This man who is generous in his contributions to the poor is abundantly rewarded by God. He is to be exalted to the chagrin of the wicked, his adversaries (v. 10a).

In chronological order

End of 6th Cent. B.C.

"Happy is he that considereth the poor;
The Lord will deliver him in the day of evil.
The Lord preserve him, and keep him alive, let him be called
happy in the land;
And deliver not Thou him unto the greed of his enemies.
The Lord support him upon the bed of illness;
Mayest Thou turn all his lying down in his sickness." (Ps. 41.2-4)

Middle of 5th Cent. B.C.

"Is not this the fast that I have chosen?
To loose the fetters of wickedness,
To undo the bands of the yoke,
And to let the oppressed go free,
And that ye break every yoke?
Is it not to deal thy bread to the hungry,
And that thou bring the poor that are cast out to thy house?
When thou seest the naked, that thou cover him,
And that thou hide not thyself from thine own flesh?
Then shall thy light break forth as the morning,
And thy healing shall spring forth speedily;
And thy righteousness shall go before thee,

The glory of the Lord shall be thy rear ward.
Then shalt thou call, and the Lord will answer;
Thou shalt cry, and He will say: 'Here I am.'
If thou take away from the midst of thee the yoke,
The putting forth of the finger, and speaking wickedness;
And if thou draw out thy soul to the hungry,
And satisfy the afflicted soul;
Then shall thy light rise in darkness,
And thy gloom be as the noon-day;" (Is. 58.6-10)

350-300 B.C.

"There is that scattereth, and yet increaseth;
And there is that withholdeth more than is meet, but it tendeth
only to want." (Prov. 11.24)

"He that hath a bountiful eye shall be blessed;
For he giveth of his bread to the poor." (Prov. 22.9)

"He that giveth unto the poor shall not lack;
But he that hideth his eyes shall have many a curse." (Prov. 28.27)

"The king that faithfully judgeth the poor,
His throne shall be established forever." (Prov. 29.14)

3rd Cent. B.C.

"Wherefore, O king, let my counsel be acceptable unto thee, and
break off thy sins by almsgiving, and thine iniquities by showing
mercy to the poor; if there may be a lengthening of thy prosperity."
(Dan. 4.24)

"He hath scattered abroad, he hath given to the needy;
His righteousness endureth for ever;
His horn shall be exalted in honour." (Ps. 112.9)

CHAPTER VII

Theological Implications

Jer. 22.16

"He judged the cause of the poor and needy;
Then it was well.
Is not this to know Me? saith the Lord."

DATE 588 B.C. (see p. 92)

INTERPRETATION See p. 93.

Prov. 14.31

"He that oppresseth the poor blasphemeth his Maker;
But he that is gracious unto the needy honoureth Him."

DATE 350-300 B.C. (see p. 79).

INTERPRETATION

Anyone who oppresses the poor, it is accounted unto him as if he had blasphemed God. On the other hand, care for the needy is equivalent to honour paid to Him.

Prov. 17.5

"Whoso mocketh the poor blasphemeth his Maker;
And he that is glad at calamity shall not be unpunished."

DATE 350-300 B.C. (see p. 79).

INTERPRETATION

Anyone who mocks the poor is simultaneously blaspheming

God. To laugh at another's misfortune is both impious and unpardonable. In the eyes of the sage such conduct is nothing else but a contemptuous criticism of the providential mastery of the universe.

Prov. 19.17

"He that is gracious unto the poor lendeth unto the Lord,
And His good deed will He repay unto him."

DATE 350-300 B.C. (see p. 79).

INTERPRETATION See p. 95.

In chronological order

588 B.C.

"He judged the cause of the poor and needy;
Then it was well.
Is not this to know Me? saith the Lord." (Jer. 22.16)

350-300 B.C.

"He that oppresseth the poor blasphemeth his Maker;
But he that is gracious unto the needy honoureth Him." (Prov. 14.31)

"Whoso mocketh the poor blasphemeth his Maker;
And he that is glad at calamity shall not be unpunished." (Prov. 17.5)

"He that is gracious unto the poor lendeth unto the Lord,
And his good deed will He repay unto him." (Prov. 19.17)

CHAPTER VIII

Hospitality

I K. 13.15, 19.

- v.15 "Then he said unto him: 'Come home with me, and eat bread.'"
v.19 "So he went back with him, and did eat bread in his house
and drank water."

DATE 10th Cent. B.C. (see also p. 26f).

Barnes is of the opinion that I K. 13.1-32 is probably a particular incident that was taken from the Lives of the Prophets and since prominence is given to Jeroboam (933-912 B.C.) in this chapter, these verses may be assigned to his dates.

INTERPRETATION

These verses contain the extension of a hospitable invitation and the acceptance thereof. The words "bread" and "water" are not to be taken literally. They were probably employed to describe a set meal.

II K. 4.8-11

"And it fell on a day, that Elisha passed to Shunem, where was a great woman; and she constrained him to eat bread. And so it was, that as oft as he passed by, he turned in thither to eat bread. And she said unto her husband: 'Behold now, I perceive that this is a holy man of God, that passeth by us continually. Let us make, I pray thee, a little chamber on the roof; and let us set for him there a bed, and a table, and a stool, and a candlestick; and it shall be, when he cometh to us, that he shall turn in thither.' And it fell on a day, that he came thither, and he turned into the upper chamber and lay there."

DATE 9th Cent. B.C. (see also p. 26f).

This is probably another of the actual incidents taken

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from the Lives of the Prophets and since Elisha (the holy man of God, v.9) was prominent in the reign of Jehu (843-816 B.C.), this passage may be assigned to the 9th Cent. B.C.

INTERPRETATION

We are introduced to a commendable act of hospitality on the part of the wealthy ("great") woman of Shunem. It is noteworthy that she proposes to build a permanent chamber for Elisha rather than a temporary lodging.

Gen. 18.3-8

"and said: 'My lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant. Let now a little water be fetched, and wash your feet, and recline yourselves under the tree. And I will fetch a morsel of bread, and stay ye your heart; after that ye shall pass on forasmuch as ye are come to your servant.' And they said: 'So do, as thou hast said.' And Abraham hastened into the tent unto Sarah, and said: 'Make ready quickly three measures of fine meal, knead it, and make cakes.' And Abraham ran unto the herd, and fetched a calf tender and good, and gave it unto the servant; and he hastened to dress it. And he took curd, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat."

DATE J, 9th Cent. B.C. (see p. 5).

149.

Kraetzchmar was somewhat perplexed by the alternation of the singular and plural in the dialogue between Abraham and his guest(s). However Skinner agrees "with Gunkel in thinking that the texture of 1-16 is too homogeneous to admit decomposition, and that some other explanation of the phenomenon in question must be sought than the assumption of an interweaving of a sing. and a pl. recension of the legend." Skinner also

credits, in assigning this passage to J, the fact that the conception of Abraham's character here harmonizes with what is contained in J, but disagrees with E. He also points out that the following words are either exclusively or typically J: וְהָיָה vv. 14; לְקַרְוֹתָם v.2; $\text{וְהָיָה$ v.3; וְהָיָה vv. 3,4; לְקַרְוֹתָם (for first person), vv. 3,5; וְהָיָה v.5; וְהָיָה v.13; and v.16.

INTERPRETATION

The verses contain an account Abraham's hospitality. "In the Orient where only sandals are worn, washing the feet is one of the most indispensable acts of the toilet and one of the most characteristic services of hospitality." ^{151.} And since meat is a luxury to the nomad, the fact that Abraham "fetched a calf tender and good", adds to the honour which he accorded his guests.

Gen. 19.2-3

"and he said: 'Behold now, my lords, turn aside, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your way.' And they said: 'Nay; but we will abide in the broad place all night.' And he urged them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat."

DATE J, 9th Cent. B.C. (see p. 5).

This is part of the scene described in 18.3-8 and is assigned to J for the same reasons (see above).

INTERPRETATION

Lot's hospitality resembles Abraham's (see above).

Ex. 2.20

"And he said unto his daughters: 'And where is he? why is it that ye have left the man? call him, that he may eat bread.'"

DATE J, 9th Cent. B.C. (see p. 5).

(The limits of space preclude including the reasons for assigning this particular verse to the J composition. The reader in need of such, may consult the Camb. Bible to Exodus. The present writer has merely reported the conclusions of that commentary.)

INTERPRETATION

Reuel is displeased with his daughters' inhospitable conduct towards Moses. He bids them to go and invite Moses for a meal.

Jud. 19.21

"So he brought him into his house, and gave the asses fodder; and they washed their feet, and did eat and drink."

DATE J, 9th Cent. B.C. (see p. 20f and 5).

The scholars have met with great difficulty in trying to solve the critical problems in cc. 19-21. G.F. Moore, while reporting the theories of Wellhausen, Bertheau, Budde, Kuenen and others, ^{152.} admits that while, "Traces of the later hand may perhaps be recognized in ch. 19 also. It is possible that the older text was itself composite; in 19.5-15 the story is redundant and confused, and more than one attempt has been made to

solve the difficulties by analysis, but without conspicuous success. The oldest form of the story may perhaps be derived from J." 153.

INTERPRETATION

The verse speaks of a hospitable gesture. For the significance of the courtesies extended see Gen. 18.3-8, p. 151.

In chronological order

10th Cent. B.C.

"Then he said unto him: 'Come home with me, and eat bread.'" "So he went back with him, and did eat bread in his house and drank water." (I K. 13.15,19)

9th Cent. B.C.

"And it fell on a day, that Elisha passed to Shunem, where was a great woman; and she constrained him to eat bread. And so it was, that as oft as he passed by, he turned in thither to eat bread. And she said unto her husband: 'Behold now, I perceive that this is a holy man of God, that passeth by us continually. Let us make, I pray thee, a little chamber on the roof; and let us set for him there a bed, and a table, and a stool, and a candlestick; and it shall be, when he cometh to us, that he shall turn in thither.' And it fell on a day, that he came thither, and he turned into the upper chamber and lay there." (II K. 4.8-11)

"and said: 'My lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant. Let now a little water be fetched, and wash your feet, and recline yourselves under the tree. And I will fetch a morsel of bread, and stay ye your heart; after that ye shall pass on; forasmuch as ye are come to your servant.' And they said: 'So do, as thou hast said.' And Abraham hastened into the tent unto Sarah, and said: 'Make ready quickly three measures of fine meal, knead it, and make cakes.' And Abraham ran unto the herd, and fetched a calf tender and good, and gave it unto the servant; and he hastened to dress it. And he took curd, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat." (Gen. 18.3-8).

9th Cent. B.C. Cont.,

"and he said: 'Behold now, my lords, turn aside, I pray you, into your servant's house, and tarry all night, and wash you feet, and ye shall rise up early, and go on your way.' And they said: 'Nay; but we will abide in the broad place all night.' And he urged them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and di bake unleavened bread, and they did eat." (Gen. 19.2-3)

"And he said unto his daughters: "And where is he? why is it that ye have left the man? call him, that he may eat bread." (Ex.2.20)

"So he brought him into his house, and gave the asses fodder; and they washed their feet, and did eat and drink." (Jud. 19.21)

CHAPTER IX

Censure of Uncharitableness

Ezek. 16.49

"Behold, this was the iniquity of thy sister Sodom: pride, fullness of bread, and careless ease was in her and in her daughters; neither did she strengthen the hand of the poor and needy."

DATE 588-587 B.C. (see p. 36ff.).

Cooke maintains that this passage, as a constituent of vv. 44-52 (a discourse in which Jerusalem is taunted as the "sister" of Samaria and Sodom), belongs to the period prior to the disaster of 586 B.C., for the punishment is still regarded as imminent.

INTERPRETATION

The prophet protests against Sodom's uncharitableness. Sodom possessed the wherewithal to aid the poor and needy, but she abstained from doing so.

Prov. 21.13

"Whoso stoppeth his ears at the cry of the poor,
He also shall cry himself, but shall not be answered."

DATE 350-300 B.C. (see p. 79)

INTERPRETATION See p. 86.

Prov. 28.27

"He that giveth unto the poor shall not lack;
But he that hideth his eyes shall have many a curse."

DATE 350-300 B.C. (see p. 79).

INTERPRETATION See p. 144.

In chronological order

588-587 B.C.

"Behold, this was the iniquity of thy sister Sodom: pride, fullness of bread, and careless ease was in her and in her daughters; neither did she strengthen the hand of the poor and needy."
(Ezek. 16.49)

350-300 B.C.

"Whoso stoppeth his ears at the cry of the poor,
He also shall cry himself, but shall not be answered." (Prov. 21.13)

"He that giveth unto the poor shall not lack;
But he that hideth his eyes shall have many a curse." (Prov. 28.27)

CHAPTER X

The Levite, The Stranger

Dt. 12.12, 17-19.

v.12

"And ye shall rejoice before the Lord your God, ye, and your sons, and your daughters, and your men-servants, and your maid-servants, and the Levite that is within your gates, forasmuch as he hath no portion nor inheritance with you."

vv. 17-19

Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thine oil, or the firstlings of thy herd or of thy flock, nor any of thy vows which thou vowest, nor thy freewill-offerings, nor the offering of thy hand; but thou shalt eat them before the Lord thy God in the place which the Lord thy God shall choose, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that is within thy gates; and thou shalt rejoice before the Lord thy God in all that thou puttest thy hand unto. Take heed to thyself that thou forsake not the Levite as long as thou livest upon thy land."

Dt. 14.27,29.

v.27

"And the Levite that is within thy gates, thou shalt not forsake him; for he hath no portion nor inheritance with thee."

v.29

"And the Levite, because he hath no portion nor inheritance with thee, and the stranger, and the fatherless, and the widow, that are within thy gates, shall come, and shall eat and be satisfied; that the Lord thy God may bless thee in all the work of thy hand which thou doest."

Dt. 16.11,14.

v.11

"And thou shalt rejoice before the Lord thy God, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that is within thy gates, and the stranger, and the fatherless, and the widow, that are in the midst of thee, in the place which the Lord thy God shall choose to cause His name to dwell there."

v.14

"And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite, and the stranger, and the fatherless, and the widow, that are within thy gates."

DATE 7th Cent. B.C. for all of the above Deuteronomic passages (see pp. 11-14).

INTERPRETATION

The same parenetic note pervades all of the above Deuteronomic excerpts commending the Levite and the stranger (among others) to the Israelite's beneficence. A number of the verses contain a definite reference to the time of the great annual pilgrimages, when the Israelite and his household were wont to assemble before God and there partake of the manifold bounties of the soil. On such occasions the "haves" would be more apt to contribute generously towards the "have-nots." Among the latter, who were to be especially remembered during such festivities, was the resident Levite. He was landless and hence dependent for his sustenance upon the gifts which he received. Another of the destitutes was the stranger, the unprotected foreigner dwelling among the Israelites and therefore, likewise commended to the latter's solicitude.

Nu. 18.24

"For the tithe of the children of Israel, which they set apart as a gift unto the Lord, I have given to the Levites for an inheritance; therefore I have said unto them: Among the children of Israel they shall have no inheritance."

DATE End of 6th Cent. B.C.

G.B. Gray contends that this verse must have formed part of P⁸ (see p. 18). "It is certain that the practice 'of priestly claims' of the pre-exilic period, so far as it may be gathered from notices scattered through early literature, though it corresponds somewhat closely with the laws of Dt., differs widely from the regulations of Nu. 18, with which, on the other hand, the practice of the post-exilic age is in fundamental agreement. The most natural conclusion from this fact is that Nu. 18 is a regulation later in date than Dt. This conclusion is greatly strengthened by the fact that there is a similar agreement in a number of other matters between the regulations of P and the practice of the post-exilic age."^{154.}

INTERPRETATION

As emoluments for his service about the place of worship and in lieu of any territorial estate, the Levite was to receive the tithes designated by the Israelites to God. His just remuneration was thus conceived as divinely decreed.

In chronological order

7th Cent. B.C.

See all the Deuteronomic passages which are arranged in close order on p. 157f.

End of 6th Cent. B.C.

"For the tithe of the children of Israel, which they set apart

as a gift unto the Lord, I have given unto the Levites for an inheritance; therefore I have said unto them: Among the children of Israel they shall have no inheritance.'"(Nu. 18.24)

Part II

SOCIAL JUSTICE

CHAPTER XI

Economic Policies Relating to Loans

A. Pledges

Ex. 22.25-26

"If thou at all take thy neighbour's garment to pledge, thou shalt restore it unto him by that the sun goeth down; for that is his only covering, it is his garment for his skin; wherein shall he sleep? and it shall come to pass, when he crieth unto Me, that I will hear; for I am gracious."

DATE CC, 9th Cent. B.C. (see p. 6ff.).

INTERPRETATION

Whereas loans on the security of a pledge may be permissible under certain circumstances, the creditor is not to be too exacting in his demands upon the debtor. If, for example, he take in pledge a poor man's garment, he must return it to its owner before nightfall. This was a humanitarian law stressed for the protection of the poor. The garment, in most instances the only thing the poor man could offer as a pledge, was a large rectangular piece of cloth which served him as a cover by night. He must therefore not be deprived of it.

II K. 4.1

"Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying: 'Thy servant my husband is dead; and thou knowest that thy servant did fear the Lord; and the creditor is come to take unto him my two children to be bondmen.'"

DATE 9th Cent. B.C. (see II K. 4.8-11, p. 149f).

INTERPRETATION

We have here an allusion to the abuse in exacting pledges. The creditor is, in this instance, not hesitant to take possession of her two children as security or in settlement of a loan.

Amos 2.8

"And they lay themselves down beside every altar
Upon clothes taken in pledge,
And in the house of their God they drink
The wine of them that have been fined."

DATE 752-751 B.C. (see p. 40ff.).

INTERPRETATION

This verse refers to a violation of the law contained in Ex. 22.25-26 (see p. 162). The rich creditors used to spread out the pledged garments so as to recline upon them. The wine they imbibed was purchased with the money extorted from those who were obligated to them. Wellhausen interprets vv. 6-8 as an indictment by the prophet of the metropolitan civilization and its concomitant corruption and avarice.

Micah 2.8

"But of late My people is risen up as an enemy;
With the garment ye strip also the mantle
From them that pass by securely, so that they are as men returning from war."

DATE 715-701 B.C. (see p. 43ff.)

INTERPRETATION

The people are upbraided for violating the law contained in

Ex. 22.25.26. In this instance, the offenders not only strip the meek of their garments but also seize their mantles, the outer and more expensive articles of clothing.

Dt. 24.6, 10-13, 17.

v.6

"No man shall take the mill or the upper millstone to pledge; for he taketh a man's life to pledge."

vv. 10-13

"When thou dost lend thy neighbour any manner of loan, thou shalt not go into his house to fetch his pledge. Thou shalt stand without, and the man to whom thou dost lend shall bring forth the pledge without unto thee. And if he be a poor man, thou shalt not sleep with his pledge; thou shalt surely restore to him the pledge when the sun goeth down, that he may sleep in his garment, and bless thee; and it shall be righteousness unto thee before the Lord thy God."

v. 17

"Thou shalt not pervert the justice due to the stranger, or to the fatherless; nor take the widow's raiment to pledge."

DATE 7th Cent. B.C. (see pp. 11-14)

INTERPRETATION

No one is permitted to take in pledge an article which is necessary to life, such as, for example, the domestic hand-mill (v.6). The hand-mill which supplies the family with its daily bread is tantamount to the life of those who are dependent upon it. The creditor may not enter the house of the debtor to select his own pledge. The borrower is to choose the object which he wishes to give in pledge (vv. 10-11). If the pledge is a garment, the same ruling applies as is set forth in Ex.22.25-26 (see p. 162).

Ezek. 18.7,12,16; 33.15.

18.7

"and hath not wronged any, but hath restored the pledge for a debt, hath taken nought by robbery, hath given his bread to the hungry, and hath covered the naked with a garment."

18.12

"hath wronged the poor and needy, hath taken by robbery, hath not restored the pledge, and hath lifted up his eyes to the idols, hath committed abomination,"

18.16

"neither hath wronged any, hath not taken aught to pledge, neither hath taken by robbery, but hath given his bread to the hungry, and hath covered the naked with a garment,"

33.15

"if the wicked restore the pledge, give back that which he had taken by robbery, walk in the statutes of life, committing no iniquity; he shall surely live, he shall not die."

DATE 588-585 B.C. (see pp. 36-39), for all these passages.

Hölscher (see note 53) regards vv. 10-20 of Ch. 33, as a polemic dictated by a later age, when the people of the land were engaged in controversy with the Gôlâ. However, the present writer, prefers to accept the view of G.A. Cooke, who points out correctly that the principle established in Ch. 18 is restated in Ch. 33 and is in keeping with the progress of Ezekiel's thought.

INTERPRETATION

In all of these passages, it is evident that the restoring of a pledge (see Ex. 22.25f., p. 162) was regarded as a highly ethical deed. Failure to do so was looked upon with disapproval (18.12). Going even further than vv. 7 and 12, is v. 16 of the same chapter (18). It speaks of lending without the demand for security.

Neh. 5.1-13

"Then there arose a great cry of the people and of their wives against their brethren the Jews. For there were that said: 'We, our sons and our daughters, are many; let us get for them corn, that we may eat and live.' Some also there were that said: 'We are mortgaging our fields, and our vineyards, and our houses; let us get corn, because of the dearth.' There were also that said: 'We have borrowed money for the king's tribute upon our fields and our vineyards. Yet now our flesh is as the flesh of our brethren, our children as their children; and, lo, we bring into bondage our sons and our daughters to be servants, and some of our daughters are brought into bondage already; neither is it in our power to help it; for other men have our fields and our vineyards.'

And I was very angry when I heard their cry and these words. Then I consulted with myself, and contended with the nobles and the rulers, and said unto them: 'Ye lend upon pledge, every one to his brother.' And I held a great assembly against them. And I said unto them: 'We after our ability have redeemed our brethren the Jews, that sold themselves unto the heathen; and would ye nevertheless sell your brethren, and should they sell themselves unto us?' Then they held their peace, and found never a word. Also I said: 'The thing that ye do is not good; ought ye not to walk in the fear of our God, because of the reproach of the heathen our enemies?' And I likewise, my brethren and my servants, have lent them money and corn. I pray you, let us leave off this exaction. Restore, I pray you, to them, even this day, their vineyards, their oliveyards, and their houses, also the hundred pieces of silver, and the corn, the wine, and the oil, that ye exact of them.' Then said they: 'We will restore them, and will require nothing of them; so will we do, even as thou sayest.' Then I called the priests, and took an oath of them, that they should do according to this promise. Also I shook out my lap, and said: 'So God shake out every man from his house, and from his labour, that performeth not this promise; even thus be he shaken out, and emptied.' And all the congregation said: 'Amen', and praised the Lord. And the people did according to this promise."

DATE 444-432 B.C. (see also p. 61ff.).

The account contained in these verses are held by most scholars to reflect the achievements of the first period of Nehemiah's governorship (444-432 B.C.).

INTERPRETATION

Nehemiah attacks the large scale practice of giving pledges.

Conditions had become so distressing (see p. 63) that the people were left with no other alternative than to mortgage their property in order to secure the wherewithal to purchase food. In due time, when they could no longer meet their financial obligations, they became the victims of foreclosure. Some were then literally compelled to sell their children into bondage. Nehe-^{upon}miah insists/~~restitution~~ and that they be given the opportunity to earn and gradually remit their just debts. The symbolical act at the conclusion of this passage, was a popular method among the Hebrews of reinforcing an idea.

Job 22.6; 24.3,9.

22.6

"For thou hast taken pledges of thy brother for nought,
And stripped the naked of their clothing."

24.3

"They drive away the ass of the fatherless,
They take the widow's ox for a pledge."

24.9

"There are that pluck the fatherless from the breast,
And take a pledge of the poor;"

DATE 400 B.C. (see pp. 67-71), see also p. 122)

INTERPRETATION

The above verses refer to the abuses in the exaction of pledges. The taking of the widow's ox for a pledge (24.3) is mentioned as an act of oppressiveness side by side with the removing of landmarks, robbing flocks and unfair treatment of the fatherless.

In chronological order

9th Cent. B.C.

"If thou at all take thy neighbour's garment to pledge, thou shalt restore it unto him by that the sun goeth down; for that is his only covering, it is his garment for his skin; wherein shall he sleep? and it shall come to pass, when he crieth unto Me, that I will hear; for I am gracious." (Ex. 22.25-26)

"Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying: 'Thy servant my husband is dead; and thou knowest that thy servant did fear the Lord; and the creditor is come to take unto him my two children to be bondmen.'" (II K.4.1)

752-751 B.C.

"And they lay themselves down beside every altar
Upon clothes taken in pledge,
And in the house of their God they drink
The wine of them that have been fined." (Amos 2.8)

715-701 B.C.

"But of late My people is risen up as an enemy;
With the garment ye strip also the mantle
From them that pass by securely, so that they are as men returning from war." (Micah 2.8)

7th Cent. B.C.

"No man shall take the mill or the upper millstone to pledge; for he taketh a man's life to pledge." (Dt. 24.6)

"When thou dost lend thy neighbour any manner of loan, thou shalt not go into his house to fetch his pledge. Thou shalt stand without, and the man to whom thou dost lend shall bring forth the pledge without unto thee. And if he be a poor man, thou shalt not sleep with his pledge; thou shalt surely restore to him the pledge when the sun goeth down, that he may sleep in his garment, and bless thee; and it shall be righteousness unto thee before the Lord thy God." (Dt. 24.10-13)

"Thou shalt not pervert the justice due to the stranger, or to the fatherless; nor take the widow's raiment to pledge." (Dt. 24.17)

588-585 B.C.

"and hath not wronged any, but hath restored the pledge for a debt, hath taken nought by robbery, hath given his bread to the hungry, and hath covered the naked with a garment." (Ezek. 18.7)

"hath wronged the poor and the needy, hath taken by robbery, hath not restored the pledge, and hath lifted up his eyes to the idols, hath committed abomination." (Ezek. 18.12)

"neither hath wronged any, hath not taken aught to pledge, neither hath taken by robbery, but hath given his bread to the hungry, and hath covered the naked with a garment," (Ezek. 18.16)

"if the wicked restore the pledge, give back that which he had taken by robbery, walk in the statutes of life, committing no iniquity; he shall surely live, he shall not die." (Ezek. 33.15)

444-432 B.C.

See Neh. 5.1-13, p. 166.

400 B.C.

"For thou hast taken pledges of thy brother for nought, And stripped the naked of their clothing." (Job 22.6)

"They drive away the ass of the fatherless, They take the widow's ox for a pledge." (Job 24.3)

"There are that pluck the fatherless from the breast, And take a pledge of the poor;" (Job 24.9)

B. Release

Dt. 15.1-2, 7-11; 31.10.

15.1-2

"At the end of every seven years thou shalt make a release. And this is the manner of the release: every creditor shall release that which he hath lent unto his neighbour; he shall not exact it of his neighbour and his brother; because the Lord's release hath been proclaimed."

15.7-11

"If there be among you a needy man, one of thy brethren, within any of thy gates, in thy land which the Lord thy God giveth thee, thou shalt not harden thy heart, nor shut thy hand from thy needy brother; but thou shalt surely open thy hand unto him, and shalt surely lend him sufficient for his need in that which he wanteth. Beware that there be not a base thought in thy heart, saying: 'The seventh year, the year of release, is at hand'; and thine eye be evil against thy needy brother, and thou give him nought; and he cry unto the Lord against thee, and it be sin in thee. Thou shalt surely give him, and thy heart shall not be grieved when thou givest unto him; because that for this thing the Lord thy God will bless thee in all thy work, and in all that thou puttest thy hand unto. For the poor shall never cease out of the land; therefore I command thee, saying: 'Thou shalt surely open thy hand unto thy poor and needy brother, in thy land.'"

31.10

"And Moses commanded them, saying: 'At the end of every seven years, in the set time of the year of release, in the feast of tabernacles,'"

DATE 7th Cent. B.C. for all of the above Deuteronomic passages (see pp. 11-14).

INTERPRETATION

The above verses all deal with the "year of release." The Deuteronomic school, motivated by a philanthropic regard for the poor, insisted that every seventh year was to be observed as the year, during which the rights of the lender were to be in abeyance and repayment of a loan not to be exacted from the debtor. Nor was the year of release to arrest beneficence. The writers, fully

aware of the fact that the wealthy Israelite might be deterred from coming to the aid of the indigent because of an approaching "year of release", protested against such unethical conduct (vv. 7-10). Such injunctions, they were convinced, would never become superfluous since they contended that "the poor shall never cease out of the land."

C. Interest

Ex. 22.24

"If thou lend money to any of My people, even to the poor with thee, thou shalt not be to him as a creditor; neither shall ye lay upon him interest."

DATE CC, 9th Cent. B.C. (see p. 6ff.).

INTERPRETATION

It is forbidden to loan money on interest. Loans were to be regarded as assistance to the needy per se, and not as commercial transactions bringing added monetary returns.

Dt. 23.20-21

"Thou shalt not lend upon interest to thy brother: interest of money, interest of victuals, interest of any thing that is lent upon interest. Unto a foreigner thou mayest lend upon interest; but unto thy brother thou shalt not lend upon interest; that the Lord thy God may bless thee in all that thou puttest thy hand unto, in the land whither thou goest in to possess it."

DATE 7th Cent. B.C. (pp. 11-14).

INTERPRETATION

This passage reflects the ancient feeling with regards to interest. The Israelite may not lend to his impoverished fellow-Israelite upon interest if he^{is} desirous of God's blessing in all his enterprises. However, he may demand interest from the foreigner, since the latter is not entitled to "the pecuniary advantages permitted to the Israelite."

Lev. 25.35-38

"And if thy brother be waxen poor, and his means fail with thee; then thou shalt uphold him: as a stranger and a settler shall he live with thee. Take thou no interest of him or increase; but fear thy God; that thy brother may live with thee. Thou shalt not give him thy money upon interest, nor give him thy victuals for increase. I am the Lord your God, who brought you forth out of the land of Egypt, to give you the land of Canaan, to be your God."

DATE H, early 6th Cent. B.C. (see p, 15ff).

INTERPRETATION

This passage insists upon a brotherly treatment of the indigent. The wealthy Israelite is obliged to extend a helping hand to his brethren in need, but he may not do so by subjecting them to interest.

Ezek. 18.8,13,17; 22.12

18.8

"he that hath not given forth upon interest, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true justice between man and man,"

18.13

"hath given forth upon interest, and hath taken increase; shall he then live? he shall not live -- he hath done all these abominations; he shall surely be put to death, his blood shall be upon him."

18.17

"that hath withdrawn his hand from the poor, that hath not received interest nor increase, hath executed Mine ordinances, hath walked in My statutes; he shall not die for the iniquity of his father, he shall surely live."

22.12

"In thee have they taken gifts to shed blood; thou hast taken interest and increase, and thou hast greedily gained of thy neighbours by oppression, and hast forgotten me, saith the Lord God."

DATE 588-585 B.C. (see pp. 36-39), for all of the above passages.

INTERPRETATION

These verses contain the approbation of the refusal to collect interest upon charitable loans and the discommendation of those who indulge in such unethical practices. Social morality is contingent upon reverence shown to God.

Ps. 15.5

"He that putteth not out his money on interest
Nor taketh a bribe against the innocent.
He that doeth these things shall never be moved."

DATE Middle Persian, middle of 5th Cent. B.C. (see p. 75)

INTERPRETATION

Briggs points out that, "Ps. 15 is a didactic poem, inquiring what sort of man is qualified to be a guest of Yahweh (v.1); describing him in accordance with a decalogue of duties (v.2-5b); and declaring such a man secure (v.5c)."¹⁵⁵ One of the requisites is that he had not accepted interest in violation of the ancient codes (see above).

Neh. 5.1-13

See p. 166f.

Prov. 28.8

"He that augmenteth his substance by interest and increase,
Gathereth it for him that is gracious to the poor."

DATE 350-300 B.C. (see p.79)

INTERPRETATION

Interest is here mentioned with reprobation.

In chronological order

9th Cent. B.C.

"If thou lend money to any of My people, even to the poor with thee, thou shalt not be to him as a creditor; neither shall ye lay upon him interest." (Ex. 22.24)

7th Cent. B.C.

"Thou shalt not lend upon interest to thy brother; interest of money, interest of victuals, interest of any thing that is lent upon interest. Unto a foreigner thou mayest lend upon interest; but unto thy brother thou shalt not lend upon interest; that the Lord thy God may bless thee in all that thou puttest thy hand unto, in the land whither thou goest in to possess it." (Dt.23.20-21)

Early 6th Cent. B.C.

"And if thy brother be waxen poor, and his means fail with thee; then thou shalt uphold him: as a stranger and a settler shall he live with thee. Take thou no interest of him or increase; but fear thy God; that thy brother may live with thee. Thou shalt not give him thy money upon interest, nor give him thy victuals for increase. I am the Lord your God, who brought you forth out of the land of Egypt, to give you the land of Canaan, to be your God." (Lev. 25.35-38)

"He that hath not given forth upon interest, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true justice between man and man," (Ezek. 18.8)

"hath given forth upon interest, and hath taken increase; shall he then live? he shall not live -- he hath done all these abominations; he shall surely be put to death, his blood shall be upon him."

(Ezek. 18.13)

"that hath withdrawn his hand from the poor, that hath not received interest nor increase, hath executed Mine ordinances, hath walked in My statutes; he shall not die for the iniquity of his father, he shall surely live." (Ezek. 18.17)

Early 6th Cent. B.C. Cont.,

"In thee have they taken gifts to shed blood; thou hast taken interest and increase, and thou hast greedily gained of thy neighbours by oppression, and hast forgotten Me, saith the Lord God."
(Ezek. 22.12)

Middle 5th Cent. B.C.

"He that putteth not out his money on interest
Nor taketh a bribe against the innocent.
He that doeth these things shall never be moved." (Ps. 15.5)

See Neh. 5.1-13, p. 166.

350-300 B.C.

"He that augmenteth his substance by interest and increase,
Gathereth it for him that is gracious to the poor." (Prov. 28.8)

CHAPTER XII

Economic Policies Relating to Sales

The Jubilee

Lev. 25.10,13-16,26-28,31,39-41,49-55.

v.10

"And ye shall hallow the fiftieth year, and proclaim liberty throughout the land unto all the inhabitants thereof; it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family."

vv.13-16

"In this year of the jubilee ye shall return every man unto his possession. And if thou sell aught unto thy neighbour, or buy of thy neighbour's hand, ye shall not wrong one another. According to the number of years after the jubilee thou shalt buy of thy neighbour, and according unto the number of years of the crops he shall sell unto thee. According to the multitude of the years thou shalt increase the price thereof, and according to the fewness of the years thou shalt diminish the price of it; for the number of crops doth he sell unto thee."

vv.26-28

"And if a man have no one to redeem it [some of his possession], and he be waxen rich and find sufficient means to redeem it; then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it; and he shall return unto his possession. But if he have not sufficient means to get it back for himself, then that which he hath sold shall remain in the hand of him that hath bought it until the year of the jubilee; and in the jubilee it shall go out, and he shall return unto his possession."

v.31

"But the houses of the villages which have no wall round about them shall be reckoned with the fields of the country; they may be redeemed, and they shall go out in the jubilee."

vv.39-41

"And if thy brother be waxen poor with thee, and sell himself unto thee, thou shalt not make him to serve as a bondservant. As a hired servant, and as a settler, he shall be with thee; he shall serve with thee unto the year of the jubilee. Then shall he go out from thee, he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return."

vv.49-55

"or his uncle, or his uncle's son, may redeem him [Israelite who sells himself], or any that is nigh of kin unto him of his family may redeem him; or if he be waxen rich, he may redeem himself. And he shall reckon with him that bought him from the year that he sold himself to him unto the year of jubilee; and the price of his sale shall be according unto the number of years; according to the time of a hired servant shall he be with him. If there be yet many years, according unto them he shall give back the price of his redemption out of the money that he was bought for. And if there remain but few years unto the year of jubilee, then he shall reckon with him; according unto his years shall he give back the price of his redemption. As a servant hired year by year shall he be with him; he shall not rule with rigour over him in thy sight. And if he be not redeemed by any of these means, then he shall go out in the year of jubilee, he, and his children with him. For unto Me the children of Israel are servants; they are My servants whom I brought forth out of the land of Egypt: I am the Lord your God."

DATE H, early 6th Cent. B.C. (P, later 6th Cent. ?).

Driver discerns in the above verses, dealing with the Jubilee, certain literary and historical difficulties. While crediting individual verses as definitely by H (i.e. vv. 2-7, 35-38), he is rather sceptical about conceding others to that code. The decisive consideration prompting his denial of the latter to H, is the presence of the references to the Jubilee. Such passages, seem to Driver to be editorial expansions of H in the spirit and style of P (see p. 51f.). He contends that such regulations appear more formal and detailed than is customary for H. For example, he draws attention to "the original law (H) of vv. 39ff [which, he maintains] is related only to the humane treatment of slaves, [but] the redactor accomodated it to the new priestly standpoint just indicated by introducing the required reference to the jubilee." 156.

The present writer is not in a position to definitely decide in favour of, or against, Driver's theory of Ch. 25, since the latter has himself admitted the difficulty entailed in, and the lack of decisive criteria for, distinguishing between the work of earlier and later hands. This student, for want of more cogent reasons to the contrary, feels inclined to follow the majority in regarding these verses as the work of H.

INTERPRETATION

At the recurrence of the jubilee, every fiftieth year, alienated homes and lands were to revert to their former owners and all Hebrew slaves to be emancipated. In addition, the right of redemption before the jubilee was extended both for the recovery of houses in villages and for the regaining of one's personal liberty. In such cases, the individual who wished to regain his former status or personal possession, or another acting in his behalf, was obliged to remit the amount or equivalent which would be forthcoming from the time of settlement until the jubilee. This custom was undoubtedly designed to put a check on the absolute ownership of land and persons. All sales subject to the jubilee interpretation were to be gauged according to the number of years remaining to the jubilee. Any Israelite who became enslaved to another Israelite was to serve as a hired laborer until the jubilee, after which, he and his children were to be manumitted.

CHAPTER XIII

Economic Policies Relating to Production

A. Peah

Lev. 19.9; 23.22

19.9

"And when ye reap the harvest of your land, thou shalt not wholly reap the corner of thy field, neither shalt thou gather the glean-
ing of thy harvest."

23.22

"And when ye reap the harvest of your land, thou shalt not wholly reap the corner of thy field, neither shalt thou gather the glean-
ing of thy harvest; thou shalt leave them for the poor, and for
the stranger: I am the Lord your God."

DATE H, early 6th Cent. B.C. (see p. 15ff.).

INTERPRETATION

It was the moral duty of the Israelite to leave the corner
portion of the harvest of his field for the poor.

B. Leket and Peret

Dt. 24.20-21

"When thou beatest thine olive-tree, thou shalt not go over the
boughs again; it shall be for the stranger, for the fatherless,
and for the widow. When thou gatherest the grapes of thy vine-
yard, thou shalt not glean it after thee; it shall be for the
stranger, for the fatherless, and for the widow."

DATE D, 7th Cent. B.C. (see pp. 11-14).

INTERPRETATION

The gleanings in the olive-garden and the vineyard are

to be left for the commiserated classes.

Lev. 19.9-10; 23.22

19.9-10

"And when ye reap the harvest of your land, thou shalt not wholly reap the corner of thy field, neither shalt thou gather the glean-
ing of thy harvest. And thou shalt not glean thy vineyard, neither
shalt thou gather the fallen fruit of thy vineyard; thou shalt
leave them for the poor and for the stranger: I am the Lord your
God."

23.22

"And when ye reap the harvest of your land, thou shalt not wholly
reap the corner of thy field, neither shalt thou gather the glean-
ing of thy harvest; thou shalt leave them for the poor, and for
the stranger: I am the Lord your God."

DATE H, early 6th Cent. B.C. (see p. 15ff.).

INTERPRETATION

The owner is not to be niggardly with the gleanings of his
harvest. He is to leave them for the indigent.

Ruth 2.3

"And she went, and came and gleaned in the field after the reapers;
and her hap was to light on the portion of the field belonging unto
Boaz, who was of the family of Elimelech."

DATE About 450 B.C. (see 51f.).

INTERPRETATION

Ruth, a widow, is permitted, in accordance with the laws
of Dt. and H (mentioned above), to come and glean in the field
after the reapers.

In chronological order

7th Cent. B.C.

"When thou beatest thine olive-tree, thou shalt not go over the boughs again; it shall be for the stranger, for the fatherless, and for the widow. When thou gatherest the grapes of thy vineyard, thou shalt not glean it after thee; it shall be for the stranger, for the fatherless, and for the widow." (Dt. 24.20-21)

Early 6th Cent. B.C.

"And when ye reap the harvest of your land, thou shalt not wholly reap the corner of thy field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather the fallen fruit of thy vineyard; thou shalt leave them for the poor and for the stranger; I am the Lord your God." (Lev. 19.9-10)

"And when ye reap the harvest of your land, thou shalt not wholly reap the corner of thy field, neither shalt thou gather the gleanings of thy harvest; thou shalt leave them for the poor, and for the stranger: I am the Lord your God." (Lev. 23.22)

About 450 B.C.

"And she went, and came and gleaned in the field after the reapers; and her hap was to light on the portion of the field belonging unto Boaz, who was of the family of Elimelech." (Ruth 2.3)

C. Shikhah

Dt. 24.19

"When thou reapest thy harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go back to fetch it; it shall be for the stranger, for the fatherless, and for the widow; that the Lord thy God may bless thee in all the work of thy hands."

DATE 7th Cent. B.C. (see pp. 11-14).

INTERPRETATION

The forgotten sheaves, like gleanings, are to left for the commiserated classes.

D. Ma'asar Ani

Dt. 14.28-29; 26.12

14.28-29

"At the end of every three years, even in the same year, thou shalt bring forth all the tithe of thine increase, and shalt lay it up within thy gates. And the Levite, because he hath no portion nor inheritance with thee, and the stranger, and the fatherless, and the widow, that are within thy gates, shall come, and shall eat and be satisfied; that the Lord thy God may bless thee in all the work of thy hand which thou doest."

26.12

"When thou hast made an end of tithing all the tithe of thine increase in the third year, which is the year of tithing, and hast given it unto the Levite, to the stranger, to the fatherless, and to the widow, that they may eat within thy gates, and be satisfied,"

DATE 7th Cent. B.C. (see pp. 11-14).

INTERPRETATION

The above verses deal with the law for the disposition of the triennial tithe. This impost was designed and required for the amelioration of the conditions of the indigent. Every third year, the tithe was to be appropriated for the destitute. The Israelite was to store it up in his native place whither the poor came as recipients of his benevolence. This tithe became known to later Jews as " 'JY 2LY - the tithe of the poor."

E. Seventh Year

Ex. 23.11

"but the seventh year thou shalt let it rest and lie fallow, that the poor of thy people may eat; and what they leave the beast of the field shall eat. In like manner thou shalt deal with thy vineyard and with thy oliveyard."

DATE CC, 9th Cent B.C. (see p. 6ff.).

INTERPRETATION

Each seventh year is to be a fallow year. In it, fields, vineyards and oliveyards are not to be cultivated. Whatever produce they bear naturally during the seventh year is to belong to the poor.

Lev. 25.2b-7; 26.34,43.

25.2b-7

"When ye come into the land which I give you, then shall the land keep a sabbath unto the Lord. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the produce thereof. But in the seventh year shall be a sabbath of solemn rest for the land, a sabbath unto the Lord; thou shalt neither sow thy field, nor prune thy vineyard. That which groweth of itself of thy harvest thou shalt not reap, and the grapes of thy undressed vine thou shalt not gather; it shall be a year of solemn rest for the land. And the sabbath-produce of the land shall be for food to you: for thee, and for thy servant and for thy maid, and for thy hired servant and for the settler by thy side that soujourn with thee; and for thy cattle, and for the beasts that are in thy land, shall all the increase thereof be for food."

26.34

"Then shall the land be paid her sabbaths, as long as it lieth desolate, and ye are in your enemies' land; even then shall the land rest, and repay her sabbaths."

26.43

"For the land shall lie forsaken without them, and shall be paid her sabbaths, while she lieth desolate without them; and they shall be paid the punishment of their iniquity; because, even because they rejected Mine ordinances, and their soul abhorred My statutes."

DATE H, early 6th Cent. B.C. (see p. 15ff.).

INTERPRETATION

The law of Ex. 23.11 (see above) with respect to the

fallow year, is somewhat amplified in Leviticus. In the latter, the motive is not solely philanthropic (see Ex. 23.11, p.183f.) but likewise religious. The land also is to observe a sabbath unto the Lord. Verses 34 and 43 of Ch. 26, imply that the writer was well aware of the fact that the sabbatical year had not been observed. The land is conceived as a creditor, which has a claim upon the Israelites for one year's rest at the end of every six years. In 34b the figure changes and the land is conceived as a debtor. It is obliged to keep a sabbath unto the Lord (25.2). When the people are in exile and it is given its due rest, the land in turn owes it to God.

Neh. 10.32b

"and that we would forego the seventh year, and the exaction of every debt."

DATE About 424 B.C. (see p. 61ff.).

This passage may very well have formed a part of Nehemiah's memoirs.

INTERPRETATION

This formed a part of the covenant entered into in the days of Nehemiah, whereby the people promised to observe the seventh year.

II Chr. 36.21

"to fulfill the word of the Lord by the mouth of Jeremiah, until the land had been paid her sabbaths; for as long as she lay desolate she kept sabbath, to fulfill threescore and ten years."

DATE Close of 4th Cent. B.C. (see p. 64ff.).

This verse is assigned to the close of the 4th Cent. B.C., in accordance with the date for the entire Book. However, we have seen (above) that the institution of the Sabbatical Year originated at a much earlier date.

INTERPRETATION

This verse is evidently a reminiscence of Lev. 26.34 (see p. 184f.). The reference to Jeremiah is to be found in Jer. 25.11 and 29.10, where the Israelites are promised that after seventy years the King of Babylon would be punished and they would return to their land. The seventy years of the captivity would thus compensate for the loss of the land's due sabbaths during the previous years of Israel's history. Curtis feels that "The Chronicler undoubtedly had the notion that 'the land obtained rest which the sinful people had deprived it of by their neglect of the Sabbath observance.'" ^{157.} He quotes this deduction from C.F. ^{158.} Keil.

In chronological order

9th Cent. B.C.

"but the seventh year thou shalt let it rest and lie fallow, that the poor of thy people may eat; and what they leave the beast of the field shall eat. In like manner thou shalt deal with thy vineyard and with thy oliveyard." (Ex. 23.11)

Early 6th Cent. B.C.

"When ye come into the land which I give you, then shall the land keep a sabbath unto the Lord. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the

produce thereof. But in the seventh year shall be a sabbath of solemn rest for the land, a sabbath unto the Lord; thou shalt neither sow thy field, nor prune thy vineyard. That which groweth of itself of thy harvest thou shalt not reap, and the grapes of thy undressed vine thou shalt not gather; it shall be a year of solemn rest for the land. And the sabbath-produce of the land shall be for food to you: for thee, and for thy servant and for thy maid, and for thy hired servant and for the settler by thy side that sojourn with thee; and for thy cattle, and for the beasts that are in thy land, shall all the increase thereof be for food." (Lev. 25.2b-7)

"Then shall the land be paid her sabbaths, as long as it lieth desolate, and ye are in your enemies' land; even then shall the land rest, and repay her sabbaths." (Lev. 26.34)

"For the land shall lie forsaken without them, and shall be paid her sabbaths, while she lieth desolate without them; and they shall be paid the punishment of their iniquity; because, even because they rejected Mine ordinances, and their soul abhorred My statutes." (Lev. 26.43)

About 424 B.C.

"and that we would forego the seventh year, and the exaction of every debt." (Neh. 10.32b)

Close of 4th Cent. B.C.

"to fulfil the word of the Lord by the mouth of Jeremiah, until the land had been paid her sabbaths; for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years." (II Chr. 36.21)

F. Eating Privilege

Ex. 23.11

"but the seventh year thou shalt let it rest and lie fallow, that the poor of thy people may eat; and what they leave the beast of the field shall eat. In like manner thou shalt deal with thy vineyard and with thy oliveyard."

DATE CC, 9th Cent. B.C. (see p. 6ff.).

INTERPRETATION See p. 184.

Dt. 23.25,26

23.25

"When thou comest into thy neighbour's vineyard, then thou mayest eat grapes until thou have enough at thine own pleasure; but thou shalt not put any in thy vessel.

23.26

"When thou comest into thy neighbour's standing corn, then thou mayest pluck ears with thy hand; but thou shalt not move a sickle unto thy neighbour's standing corn."

DATE 7th Cent. B.C. (see pp. 11-14).

INTERPRETATION

Driver points out that both of these laws are peculiar to Dt. "They are adapted to check an avaricious spirit on either side. The owner of a vineyard, or field of grain, is not to grudge the passer-by a few grapes or ears of corn, if he plucks them as he walks along; on the other hand, the passer-by is not to take advantage of the liberty thus granted to him, for the purpose enriching himself unreasonably at his neighbour's expense." 159.

In chronological order

9th Cent. B.C.

"but the seventh year thou shalt let it rest and lie fallow, that the poor of thy people may eat; and what they leave the beast of the field shall eat. In like manner thou shalt deal with thy vineyard and with thy oliveyard." (Ex. 23.11)

7th Cent. B.C.

"When thou comest into thy neighbour's vineyard, then thou mayest eat grapes until thou have enough at thine own pleasure; but thou shalt not put any in thy vessel." (Dt. 23.25)

"When thou comest into thy neighbour's standing corn, then thou mayest pluck ears with thy hand; but thou shalt not move a sickle unto thy neighbour's standing corn." (Dt. 23.26).

CHAPTER XIV

Exploitation of the Underprivileged

General Condemnations or Exhortations

II Sam. 12.1-6

"And the Lord sent Nathan unto David. And he came unto him, and said unto him: 'There were two men in one city: the one rich, and the other poor. The rich man had exceeding many flocks and herds; but the poor man had nothing, save one little ewe lamb, which he had bought and reared; and it grew up together with him, and with his children; it did eat of his own morsel, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the way-faring man that was come unto him, but took, the poor man's lamb, and dressed it for the man that was come to him.' And David's anger was greatly kindled against the man; and he said to Nathan: 'As the Lord liveth, the man that hath done this deserveth to die; and he shall restore the lamb fourfold, because he did this thing, and because he had no pity.'"

DATE SL, (J) 9th Cent. B.C. (see p. 5).

H.P. Smith, who has devoted a great deal of attention to this particular chapter, has the following to say. "It is doubtful whether the piece [12.1-15a] is of the same origin with what precedes and follows. If we leave it out, we get a very good connexion, joining 11.27b directly to 12.15b:...There is nothing unreasonable in supposing that the early narrative was content with pointing out that the anger of Yahweh was evidenced by the death of the child. A later writer was not satisfied with this, but felt that there must be a specific rebuke by a direct revelation. It is possible also that the incident of Nathan has itself been worked over, as will be seen in the course of the exposition."^{160.}

Smith also remarks that, "It is now generally conceded that we have in 'cc.' 9-20 a block of homogeneous matter from an old and well-informed source.....while there seems 'no objection to making 9-20 a part of S1."^{161.}

The present writer, associating SL with J (see p. 23f.), has dated this passage accordingly.

INTERPRETATION

This passage, in itself, contains an account of a heinous injustice done to a poor man by his wealthy fellow-citizen. David, after hearing the report of this incident, denounces the guilty party in no uncertain terms.

Amos 2.7-8

"That pant after the dust of the earth on the head of the poor,
And turn aside the way of the humble;
And a man and his father go to the same maid,
To profane My holy name;
And they lay themselves down beside every altar
Upon clothes taken in pledge,
And in the house of their God they drink
The wine of them that have been fined."

DATE 752-751 B.C. (see p. 40ff.).

INTERPRETATION

The word "way" has been defined by various biblical scholars in two ways. Some regard it as "the judgement" or "the cause." Others prefer to render it as "the path in life, the walk by which they are characterized."

Accepting the latter interpretation, we find that the rich

were being upbraided for elbowing the poor from their natural course of life and thus depriving them of their inherent and inalienable rights to "Life, liberty, and the pursuit of happiness" (v.7). Verse 8 is a condemnation by the prophet of another flagrant case of oppression of the poor by the rich (see Amos 2.8, p. 163).

Amos 4.1

"Hear this word, ye kine of Bashan,
That are in the mountain of Samaria,
That oppress the poor, that crush the needy,
That say unto their lords: 'Bring, that we may feast.'"

DATE 752-751 B.C. (see p. 40ff.).

INTERPRETATION

The prophet here attacks the debaucheries of the insensate Samaritan women who are synonymously paralleled with the cows of Bashan. This figure is regarded as strikingly appropriate since Bashan was reputed for its obese and ferocious cattle. These women by their incessant demands and insatieties literally drove their husbands to oppress the poor.

Is. 3.14-15; 32.7

3.14-15

"The Lord will enter into judgment
With the elders of His people, and the princes thereof:
'It is ye that have eaten up the vineyard;
What mean ye that ye crush My people,
And grind the face of the poor?'
Saith the Lord, the God of hosts."

32.7

"The instruments also of the churl are evil;
He deviseth wicked devices
To destroy the poor with lying words,
And the needy when he speaketh right."

DATE 8th Cent. B.C. (see pp. 28-33).

INTERPRETATION

See Is. 3.14-15, p. 91. In 32.7 the prophet scornfully reproaches the churls for plotting the ruin of the poor.

Micah 2.8; 3.3

2.8

"But of late My people is risen up as an enemy;
With the garment ye strip also the mantle
From them that pass by securely, so that they are as men returning from war."

3.3

"Who also eat the flesh of my people,
And flay their skin from off them,
And break their bones;
Yea, they chop them in pieces, as that which is in the pot,
And as flesh within the caldron."

DATE 715-701 B.C. (see p. 43ff.).

Wellhausen, Nowack, Marti, Löhr, Ed. Sievers and H. Guthe, omit the words "Yea, they chop them in pieces, as that which is in the pot and as flesh within the caldron" from 3.3, contending that it is an editorial expansion of the preceding figure. ^{162.}

The present writer is inclined to favour the opinion of J.P. Smith, who reasons as follows. "Similies or comparisons are not common in Mi. 1-3, it is true, though they are not wholly lacking (1.8,16; 3.4); nor is the adjustment to the metre here the most easy; while the verbs 'lay bare' and 'break' have different

objects, the latter referring to the fellow-citizens of Micah. But all this is not conclusive of secondary origin. Micah, quite as well as a later reader, could carry his figure through to the very end. The devastation of the poor is total and irreparable.^{163.}"

INTERPRETATION

For Micah 2.8, see p. 163f. In 3.3 the prophet chides the leaders of the people for their inhumane treatment of his fellow-citizens. The figure employed by Micah is that of a pack of ferocious wolves attacking a defenseless flock of sheep.

Jer. 2.34; 7.6

2.34

"Also in thy skirts is found the blood
Of the souls of the innocent poor;
Thou didst not find them breaking in;
Yet for all these things"

7.6

"if ye oppress not the stranger, the fatherless, and the widow,
and shed not innocent blood in this place, neither walk after
other gods to your hurt;"

DATE 622-609 B.C. (for same reasons as Jer. 5.28, see p. 129).

INTERPRETATION

Streane interprets 2.34 as being an allusion to the law (in Ex. 22.1) by which "it was permitted to slay a thief caught in the act of breaking into a house. The persons whom Israel had thus treated were in no such position, but such was nevertheless their fate. Those spoken of are probably, in part at any rate, the victims of the cruelty of Manasseh"(II K. 26.6).^{164.}

Because of this grievous injustice God would enter into judgment with Israel (2.35). Ch. 7.6 contains an exhortation to proper conduct (see p. 130).

Jer. 22.15-17

"Shalt thou reign, because thou strivest to excel in cedar?
Did not thy father eat and drink, and do justice and righteousness?
Then it was well with him.
He judged the cause of the poor and needy;
Then it was well.
Is not this to know Me? saith the Lord.
But thine eyes and thy heart
Are not but for thy covetousness,
And for shedding innocent blood,
And for oppression, and for violence, to do it."

DATE 588 B.C. (see Jer. 22.3, p. 130).

INTERPRETATION

Jeremiah is condemning Jehoiakim who, in his self-aggrandizement and ambition to rival the magnificent cedar palaces of his ancestor Solomon, resorted to every means of fleecing and oppression of his subjects. The prophet compares the justice and righteousness which graced the reign of Josiah, with the injustice and unrighteousness of Jehoiakim.

Ezek. 18.12; 22.7,9,29

18.12

"hath wronged the poor and needy, hath taken by robbery, hath not restored the pledge, and hath lifted up his eyes to the idols, hath committed abomination."

22.7

"In thee have they made light of father and mother; in the midst of thee have they dealt by oppression with the stranger; in thee have they wronged the fatherless and the widow."

22.9

"In thee have been talebearers to shed blood; and in thee they have eaten up the mountains; in the midst of thee they have committed lewdness.

22.29

"The people of the land have used oppression, and exercised robbery, and have wronged the poor and needy, and have oppressed the stranger unlawfully."

DATE 588-585 B.C. (see p. 36ff; also p.165) for all of the above passages.

INTERPRETATION

See interpretation of 18.12, p. 165; 22.7,29, p. 131f.

In 22.9 is another of the enumerated crimes which have defiled "the city of bloodshed" (vv. 1-16). Cooke asserts that "It was a common practice at that time to get rid of persons obnoxious to those in power by means of false accusations." ^{165.}

Ps. 10.2,8-9; 109.16

10.2

"Through the pride of the wicked the poor is hotly pursued, They are taken in the devices that they have imagined."

10.8-9

"He sitteth in the lurking-places of the villages;
In secret places doth he slay the innocent;
His eyes are on the watch for the helpless."
He lieth in wait in a secret place as a lion in his lair,
He lieth in wait to catch the poor;
He doth catch the poor, when he draweth him up in his net."

109.16

"Because that he remembered not to do kindness,
But persecuted the poor and needy man,
And the broken in heart he was ready to slay."

DATE Early Persian, end of 6th Cent. B.C. (see p. 75), for all of the above Psalms passages.

INTERPRETATION

See 10.2, p. 104f; 10.8-9, p.98. In ch. 109.16 attention is drawn to the persecution of the poor as one of the inexcusable wrongs committed by Israel's foes.

Job 20.19; 24.2,3,9,4.

20.19

"For he hath oppressed and forsaken the poor;
He hath violently taken away a house, and he shall not build it up."

24.2,3,9,4.

"There are that remove the landmarks;
They violently take away flocks, and feed them.
They drive away the ass of the fatherless,
They take the widow's ox for a pledge.
There are that pluck the fatherless from the breast,
And take a pledge of the poor.
They turn the needy out of the way;
The poor of the earth hide themselves together."

DATE 400 B.C. (see pages 70 and 122) for all the above Job passages.

INTERPRETATION

The arrangement of the verses of Ch. 24 is adopted from 166.
Buttenwieser since it improves the sequence of these verses,
and for reasons listed on p. 122.

All of the above acts are condemned because of their oppressiveness and exploitation of the poor.

Prov. 28.3

"A poor man that oppresseth the weak
Is like a sweeping rain which leaveth no food."

DATE 350-300 B.C. (see p. 79).

INTERPRETATION

The present writer is inclined to agree with Toy that the Hebrew of this verse requires emendation. For, as he correctly points out, "But in Pr. (or in O.T.) a poor man is not conceived of as an oppressor of the poor, is not thought of as being in position to oppress; nor does it add to the distress of the poor that their oppressor is one of their own class."^{167.} Hence, accepting the emendations advanced by W. Frankenberg (רעו רעו) instead of רעו רעו^{168.}, we should read as follows:

"A wicked man that oppresseth the weak
Is like a sweeping rain which leaveth no food."

The sage undoubtedly wished to rebuke those who dared to oppress the poor.

Prov. 22.22

"Rob not the weak, because he is weak,
Neither crush the poor in the gate;"

DATE 250-200 B.C. (see p. 79).

INTERPRETATION

We are here only concerned with the "a" part of this verse, which is an exhortation not to mistreat the poor.

Prov. 30.14

"There is a generation whose teeth are as swords, and their great teeth as knives,
To devour the poor from off the earth, and the needy from among men."

DATE Before completion of 2nd Cent. B.C. (see p. 79).

INTERPRETATION

The figure of the ravening beasts was employed by the sage to show his strong aversion to rapaciousness. He had nought but condemnation for those who oppressed the poor.

In chronological order

9th Cent. B.C.

See II Sam. 12.1-6, P. 189.

8th Cent. B.C.

"That pant after the dust of the earth on the head of the poor,
And turn aside the way of the humble;
And a man and his father go unto the same maid,
To profane My holy name;
And they lay themselves down beside every altar
Upon clothes taken in pledge,
And in the house of their God they drink
The wine of them that have been fined." (Amos 2.7-8)

"Hear this word, ye kine of Bashan,
That are in the mountain of Samaria,
That oppress the poor, that crush the needy,
That say unto their lords: 'Bring, that we may feast.'" (Amos 4.1)

"The Lord will enter into judgment
With the elders of His people, and the princes thereof:
'It is ye that have eaten up the vineyard;
What mean ye that ye crush My people,
And grind the face of the poor?'
Saith the Lord, the God of hosts." (Is. 3.14-15)

"The instruments also of the churl are evil;
He deviseth wicked devices
To destroy the poor with lying words,
And the needy when he speaketh right." (Is. 32.7)

"But of late My people is risen up as an enemy;
With the garment ye strip also the mantle
From them that pass by securely, so that they are as men return-
ing from war." (Micah 2.8)

8th Cent. B.C. Cont..

"Who also eat the flesh of my people,
And flay their skin from off them,
And break their bones;
Yea, they chop them in pieces, as that which is in the pot,
And as flesh within the caldron." (Micah 3.3)

622-609 B.C.

"Also in thy skirts is found the blood
Of the souls of the innocent poor;
Thou didst not find them breaking in;
Yet for all these things" (Jer. 2.34)

"if ye oppress not the stranger, the fatherless, and the widow,
and shed not innocent blood in this place, neither walk after
other gods to your hurt;" (Jer. 7.6)

First quarter of 6th Cent. B.C.

"Shalt thou reign, because thou strivest to excel in cedar?
Did not thy father eat and drink, and do justice and righteousness?
Then it was well with him.
He judged the cause of the poor and needy;
Then it was well.
Is not this to know Me? saith the Lord.
But thine eyes and thy heart
Are not but for thy covetousness,
And for shedding innocent blood,
And for oppression, and for violence, to do it." (Jer. 22.15-17)

"hath wronged the poor and needy, hath taken by robbery, hath not
restored the pledge, and hath lifted up his eyes to the idols,
hath committed abomination." (Ezek. 18.12)

"In thee have they made light of father and mother; in the midst
of thee have they dealt by oppression with the stranger; in thee
have they wronged the fatherless and the widow." (Ezek. 22.7)

"In thee have been talebearers to shed blood; and in thee they
have eaten up the mountains; in the midst of thee they have
committed lewdness." (Ezek. 22.9)

"The people of the land have used oppression, and exercised
robbery, and have wronged the poor and needy, and have oppressed
the stranger unlawfully." (Ezek. 22.29)

End of 6th Cent. B.C.

"Through the pride of the wicked the poor is hotly pursued,
They are taken in the devices that they have imagined." (Ps. 10.2)

"He sitteth in the lurking-places of the villages;
In secret places doth he slay the innocent;
His eyes are on the watch for the helpless.
He lieth in wait in a secret place as a lion in his lair,
He lieth in wait to catch the poor;
He doth catch the poor, when he draweth him up in his net." (Ps. 10.8-9)

"Because that he remembered not to do kindness,
But persecuted the poor and needy man,
And the broken in heart he was ready to slay." (Ps. 109.16)

About 400 B.C.

"For he hath oppressed and forsaken the poor;
He hath violently taken away a house, and he shall not build it up."
(Job 20.19)

"There are that remove the landmarks;
They violently take away flocks, and feed them.
They drive away the ass of the fatherless,
They take the widow's ox for a pledge.
There are that pluck the fatherless from the breast,
And take a pledge of the poor.
They turn the needy out of the way;
The poor of the earth hide themselves together." (Job 24.2,3,9,4)

350-300 B.C.

"A 'wicked man' that oppresseth the weak
Is like a sweeping rain that leaveth no food." (Prov. 28.3 as emended)

250-200 B.C.

"Rob not the weak, because he is weak,
Neither crush the poor in the gate;" (Prov. 22.22)

Before completion of 2nd Cent. B.C.

There is a generation whose teeth are as swords, and their great
teeth as knives,
To devour the poor from off the earth, and the needy from among men."
(Prov. 30.14)

CHAPTER XV

Exploitation of the Underprivileged

Special Condemnations or Exhortations

A. Juridical

Amos 2.7; 5.12

2.7

"That pant after the dust of the earth on the head of the poor,
And turn aside the way of the humble;
And a man and his father go unto the same maid,
To profane My holy name."

5.12

"For I know how manifold are your transgressions,
And how mighty are your sins;
Ye that afflict the just, that take a ransom,
And that turn aside the needy in the gate."

DATE 752-751 B.C. (see p. 40ff.), for both of the above passages.

INTERPRETATION

Rendering "the way" (2.7) as "the judgement" (see p. 190),
and "the gate" (5.12) as the place of dispensing justice, the
above passages bear the special condemnation by the prophet of
the crass materialism and pervertibility of justice in his day.

Hoffmann has suggested a rather simple emendation for 2.7
which he believes makes for a better harmony between the "a" and
"b" parts of the verse. He would change the D in $\text{D } 2 \gamma \text{J } \text{D}$ to γ
and read $\text{D } \gamma \text{J } \text{D}$. However, his translation ("A man and his
judge deal according to agreement"), while in accord with the idea
of corruption and oppression, seems to the present writer to be
somewhat forced.

W.R. Harper includes in his commentary ^{170.} two possible interpretations of 5.12 depending on the rendition of the word " רָשׁוּ ". He points out that Driver, Nowack and Rosenmüller, contend that רָשׁוּ, which usually means "ransom", is here to be rendered as "bribe" -- the bribe given to a judge. If the meaning of ransom is retained, then it is considered as "the price paid for life by wealthy criminals; the sin here, consists in threatening the unprotected with death to extort from them a ^{171.} new ransom."

Is. 10.2

"To turn aside the needy from judgment,
And to take away the right of the poor of My people,
That widows may be their spoil,
And that they may make the fatherless their prey!"

DATE 8th Cent. B.C. (see p. 28f.)

INTERPRETATION

Dillmann maintains that the persons here referred to and reprimanded, are not the makers of the laws, but the corrupt judges ^{172.} and arbitrators. Their decisions are rendered in favour of the highest bidder and not upon the merits of the case. Thus are the poorer litigants deprived of due justice and often compelled to surrender the substance which is legally theirs.

Jer. 5.28

"They are waxen fat, they are become sleek;
Yea, they overpass in deeds of wickedness;
They plead not the cause, the cause of the fatherless,
That they might make it to prosper;
And the right of the needy do they not judge."

DATE 622-609 B.C. (see p. 129).

INTERPRETATION See p. 129.

Jer. 21.12; 22.3,16

21.12

"O house of David, thus saith the Lord:
Execute justice in the morning,
And deliver the spoiled out of the hand of the oppressor,
Lest My fury go forth like fire,
And burn that none can quench it,
Because of the evil of your doings."

22.3

"Thus saith the Lord: 'Execute ye justice and righteousness,
and deliver the spoiled out of the hand of the oppressor; and
do no wrong, do no violence, to the stranger, the fatherless,
nor the widow, neither shed innocent blood in this place.'"

22.16

"He judged the cause of the poor and needy;
Then it was well.
Is not this to know Me? saith the Lord.

DATE 588 B.C. (see p. 130) for all of the above passages.

INTERPRETATION

The above passages all contain an exhortation or approval of the discreet administration of justice. One of the routine duties of the king was to take his place at the city gate, the forum of justice, and there to try judicially the cases which came before him. Such courts were in session during the mornings while it was still cool. (21.12). (See pages 92, 130 and 194).

Mal. 3.5

"And I will come near to you to judgment;
And I will be a swift witness

Against the sorcerers, and against the adulterers,
And against false swearers;
And against those that oppress the hireling in his wages,
The widow, and the fatherless,
And that turn aside the stranger from his right,
And fear not Me,
Saith the Lord of hosts."

DATE 510-450 B.C. (see p. 49f).

INTERPRETATION

Some of the predominant social wrongs here condemned are that of perjury and injustice to the poor. (See also p. 132f.)

Job 24.4

"They turn the needy out of the way;
The poor of the earth hide themselves together."

DATE 400 B.C. (see pages 70, 122 and 196).

INTERPRETATION

This verse is a denunciation of those who deny justice to the poor. For the significance of "the way", see Amos 2.7, p. 201.

Prov. 22.22

"Rob not the weak, because he is weak,
Neither crush the poor in the gate."

DATE 250-200 B.C. (see p. 79)

INTERPRETATION

The sage pleads for impartial judicial decisions especially

in those cases where one of the litigants may be a poor man. He undoubtedly has in mind such unethical adjudicators as are described in Is. 10.2 (see p. 202).

Prov. 31.9

"Open thy mouth, judge righteously,
And plead the cause of the poor and needy."

DATE Before completion of 2nd Cent. B.C. (see p. 79).

INTERPRETATION

This verse forms a part of the instruction given to a king (vv. 1-9). He is admonished to pronounce judgement with equity and to defend the cause of his poor and needy subjects.

In chronological order

8th Cent. B.C.

"That pant after the dust of the earth on the head of the poor,
And turn aside the way of the humble;
And a man and his father go unto the same maid,
To profane My holy name." (Amos 2.7)

"For I know how manifold are your transgressions,
And how mighty are your sins;
Ye that afflict the just, that take a ransom,
And that turn aside the needy in the gate." (Amos 5.12)

"To turn aside the needy from judgment,
And to take away the right of the poor of My people,
That widows may be their spoil,
And that they may make the fatherless their prey!" (Is. 10.2)

622-609 B.C.

"They are waxen fat, they are become sleek;
Yea, they overpass in deeds of wickedness;

They plead not the cause, the cause of the fatherless,
That they might make it to prosper;
And the right of the needy do they not judge." (Jer. 5.28)

588 B.C.

"O house of David, thus saith the Lord:
Execute justice in the morning,
And deliver the spoiled out of the hand of the oppressor,
Lest My fury go forth like fire,
And burn that none can quench it,
Because of the evil of your doing." (Jer. 21.12)

"Thus saith the Lord: 'Execute ye justice and righteousness,
and deliver the spoiled out of the hand of the oppressor; and
do no wrong, do no violence, to the stranger, the fatherless,
nor the widow, neither shed innocent blood in this place.'" (Jer. 22.3)

"He judged the cause of the poor and needy;
Then it was well.
Is not this to know Me? saith the Lord." (Jer. 22.16)

510-450 B.C.

"And I will come near to you to judgment;
And I will be a swift witness
Against the sorcerers, and against the adulterers,
And against false swearers;
And against those that oppress the hireling in his wages,
The widow, and the fatherless,
And that turn aside the stranger from his right,
And fear not Me,
Saith the Lord of hosts." (Mal. 3.5)

400 B.C.

"They turn the needy out of the way;
The poor of the earth hide themselves together." (Job 24.4)

250-200 B.C.

"Rob not the weak, because he is weak,
Neither crush the poor in the gate." (Prov. 22.22)

Before completion of 2nd Cent. B.C.

"Open thy mouth, judge righteously,
And plead the cause of the poor and needy." (Prov. 31.9)

B. Profiteering

Amos 8.4-6

"Hear this, O ye that would swallow the needy,
And destroy the poor of the land,
Saying: 'When will the new moon be gone, that we may sell grain?
And the sabbath, that we may set forth corn?
Making the ephah small, and the shekel great,
And falsifying the balances of deceit;
That we may buy the poor for silver,
And the needy for a pair of shoes,
And sell the refuse of the corn.'"

DATE 752-751 B.C, (see p. 40ff.).

There are many scholars who like Wellhausen regard v.6 as suspicious, or at least out of place in this grouping of verses. Nowack suggests that perhaps in v.6b we have a fragment of Amos' original saying. Others contend that the entire verse is a
173.
definite interpolation. The present writer accepts the view of Morgenstern who maintains that 8.4-7 is "unquestionably an
174.
authentic portion."

INTERPRETATION

The prophet severely censures the depraved class of individuals who impatiently await the passing of the sabbath in order that they might resume their profiteering. Having devoted themselves solely to the acquisition of excessive profits, they employ every unethical means whereby they can achieve their

mercenary goal. They are unscrupulous in all their dealings. They cheat. They use false balances. They exploit the poor.

SEE ALSO THE SECTION ON INTEREST PP. 172-176.

C. The Poor Debtor

Amos 2.6; 5.11; 8.6

2.6

"Thus saith the Lord:
For three transgressions of Israel,
Yea, for four, I will not reverse it:
Because they sell the righteous for silver,
And the needy for a pair of shoes;"

5.11

"Therefore, because ye trample upon the poor,
And take from him exactions of wheat;
Ye have built houses of hewn stone,
But ye shall not dwell in them,
Ye have planted pleasant vineyards,
But ye shall not drink the wine thereof."

8.6

"That we may buy the poor for silver,
And the needy for a pair of shoes,
And sell the refuse of the corn."

DATE. 752-751 B.C. (see pages 40ff. and 207).

INTERPRETATION

These verses contain a scorching indictment of the inhumane and violent seizure ("Sell" here being used figuratively) of the poor debtor by the rich, who without a twinge of conscience would reduce them to slavery. W.R. Harper points out that, "The phrase 'for a pair of shoes' seems to be a proverbial expression designating something of the lowest value."¹⁷⁵

D. Wage Oppression

Lev. 19.13

"Thou shalt not oppress thy neighbour, nor rob him; the wages of a hired servant shall not abide with thee all night until the morning."

DATE H, early 6th Cent. B.C. (see p. 15ff.).

INTERPRETATION

Employers are not to defer payment of employees' salaries to some future time. The writers appreciated the fact that in the majority of instances the needy employee could not afford to wait for his remuneration. The school of H also wished to put a check upon procrastination, since one who is dilatory, gives no assurance that he will ever act.

Jer. 22.13,17

v.13

"Woe unto him that buildeth his house by unrighteousness,
And his chambers by injustice;
That useth his neighbour's service without wages,
And giveth him not his hire;"

v.17

"But thine eyes and thy heart
Are not but for thy covetousness,
And for shedding innocent blood,
And for oppression, and for violence, to do it."

DATE 588 B.C. (see Jer. 22.3, p. 130).

INTERPRETATION

The reference here is to Jehoiakim's violation of the

law prescribed in Leviticus (19.13, see above). See also p. 194.

Mal. 3.5

"And I will come near to you to judgment;
And I will be a swift witness
Against the sorcerers, and against the adulterers,
And against false swearers;
And against those that oppress the hireling in his wages,
The widow, and the fatherless,
And that turn aside the stranger from his right,
And fear not Me,'
Saith the Lord of hosts."

DATE 510-450 B.C. (see p. 49f).

INTERPRETATION See p. 132f.

Job 24.10-11

"So that they go about naked without clothing,
And being hungry they carry the sheaves;
They make oil within the rows of these men;
They tread their winepresses, and suffer thirst."

DATE 400 B.C. (see p. 122).

INTERPRETATION

These slaves, or ill-paid, hard-worked, weary labourers are not permitted by their masters "to still their pangs of hunger and thirst with any grains from the sheaves which all day long they carry, or the juice of the grapes which they tread out." ^{176.}
The writer can look with nought but disdain upon such inhuman conduct.

In chronological order

Early 6th Cent. B.C.

"Thou shalt not oppress thy neighbour, nor rob him; the wages of a hired servant shall not abide with thee all night until the morning." (Lev. 19.13)

"Woe unto him that buildeth his house by unrighteousness,
And his chambers by injustice;
That useth his neighbour's service without wages,
And giveth him not his hire;" (Jer. 22.13)

"But thine eyes and thy heart
Are not but for thy covetousness,
And for shedding innocent blood,
And for oppression, and for violence, to do it." (Jer. 22.17)

510-450 B.C.

"And I will come near to you to judgment;
And I will be a swift witness
Against the sorcerers, and against the adulterers,
And against false swearers;
And against those that oppress the hireling in his wages,
The widow, and the fatherless,
And that turn aside the stranger from his right,
And fear not Me,
Saith the Lord of hosts." (Mal. 3.5)

400 B.C.

"So that they go about naked without clothing,
And being hungry they carry the sheaves;
They make oil within the rows of these men;
They tread their winepresses, and suffer thirst." (Job 24.10-11)

E. The Stranger

Ex. 22.20; 23.9,12

22.20

"And a stranger shalt thou not wrong, neither shalt thou oppress him; for ye were strangers in the land of Egypt."

23.9

"And a stranger shalt thou not oppress; for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt."

23.12

"Six days shalt thou do thy work, but on the seventh day thou shalt rest; that thine ox and thine ass may have rest, and the son of thy handmaid, and the stranger, may be refreshed."

DATE CC, 9th Cent. B.C, (see p. 6ff.).

Driver maintains that 23.12b looks like an explanatory addition made to the original law probably by JE (see p. 10).^{177.} However, the lack of sufficient and conclusive evidence, withholds the present writer from subscribing to Driver's contention.

INTERPRETATION

A friendly attitude towards the stranger is prescribed for the Israelite, based upon a recollection of his own past (22.20; 23.9). The Israelite is also, because of a philanthropic motive, forbidden to oppress the stranger in his employ by compelling him to work on the sabbath. The latter is to enjoy the seventh day respite along with all the others mentioned in the verse (23.12).

Ex. 20.10

"but the seventh day is a sabbath unto the Lord thy God, in it thou shalt not do any manner of work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates;"

DATE E, 8th Cent. B.C. (see p. 9).

^{178.}

^{179.}

Both Morgenstern and Driver assert that, in general, scholars have assumed that the decalogue of Ex. 20 is unquestionably of Elohist authorship.

INTERPRETATION See Ex. 23.12, p. 212.

Dt. 23.8; 24.17

23.8

"Thou shalt not abhor an Edomite, for he is thy brother; thou shalt not abhor an Egyptian, because thou wast a stranger in his land."

24.17

"Thou shalt not pervert the justice due to the stranger, or to the fatherless; nor take the widow's raiment to pledge."

DATE 7th Cent. B.C. (see pp. 11-14) for both of the above Dt. passages.

INTERPRETATION

An amicable attitude towards the Edomite and the Egyptian is recommended to the Israelite, based upon the latter's recollection of his own past (23.8). See also Dt. 24.17, p. 128.

Jer. 7.6

"if ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt;"

DATE 622-609 B.C. (see p. 130).

INTERPRETATION See p. 130.

Lev. 19.10,33;

19.10

"And thou shalt not glean thy vineyard, neither shalt thou gather the fallen fruit of thy vineyard; thou shalt leave them for the poor and for the stranger: I am the Lord you God,"

19.33

"And if a stranger soujourn with thee in your land, ye shall not do him wrong."

DATE H, early 6th Cent. B.C. (see p. 15ff.), for both of the above verses.

INTERPRETATION

The stranger is commended to the Israelite's benevolence (19.10). None may oppress the resident stranger (19.33).

Jer. 22.3

"Thus saith the Lord: 'Execute ye justice and righteousness, and deliver the spoiled out of the hand of the oppressor; and do no wrong, do no violence, to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place.'"

DATE 588 B.C. (see p. 130)

INTERPRETATION See p. 130f.

Ezek. 22.7,29

22.7

"In thee have they made light of father and mother; in the midst of thee have they dealt by oppression with the stranger; in thee have they wronged the fatherless and the widow."

22.29

"The people of the land have used oppression, and exercised robbery, and have wronged the poor and needy, and have oppressed the stranger unlawfully."

DATE 588-585 B.C. (see p. 131).

INTERPRETATION See p. 131f.

Zech. 7.10

"and oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you devise evil against his brother in your heart."

DATE 520 B.C. (see p. 132).

INTERPRETATION See p. 132.

Mal. 3.5

"And I will come near to you to judgment;
And I will be a swift witness
Against the sorcerers, and against the adulterers,
And against false swearers;
And against those that oppress the hireling in his wages,
The widow, and the fatherless,
And that turn aside the stranger from his right,
And fear not Me,
Saith the Lord of hosts."

DATE 510-450 B.C. (see p. 132).

INTERPRETATION See p. 132f.

In chronological order

9th Cent. B.C.

"And a stranger shalt thou not wrong, neither shalt thou oppress him; for ye were strangers in the land of Egypt." (Ex. 22.20)

"And a stranger shalt thou not oppress; for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt." (Ex. 23.9)

"Six days shalt thou do thy work, but on the seventh day thou shalt rest; that thine ox and thine ass may have rest, and the son of thy handmaid, and the stranger, may be refreshed." (Ex. 23.12)

8th Cent. B.C.

"but the seventh day is a sabbath unto the Lord thy God, in it thou shalt not do any manner of work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates;" (Ex. 20.10)

7th Cent. B.C.

"Thou shalt not abhor an Edomite, for he is thy brother; thou shalt not abhor an Egyptian, because thou wast a stranger in his land." (Dt. 23.8)

"Thou shalt not pervert the justice due to the stranger, or to the fatherless; nor take the widow's raiment to pledge." (Dt. 24.17)

"If ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt;" (Jer. 7.6.)

Early 6th Cent. B.C.

"And thou shalt not glean thy vineyard, neither shalt thou gather the fallen fruit of thy vineyard; thou shalt leave them for the poor and for the stranger; I am the Lord your God." (Lev. 19.10)

"And if a stranger sojourn with thee in your land, ye shall not do him wrong." (Lev. 19.33)

"Thus saith the Lord: 'Execute ye justice and righteousness, and deliver the spoiled out of the hand of the oppressor; and do no wrong, do no violence, to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place.'" (Jer. 22.3)

"In thee have they made light of father and mother; in the midst of thee have they dealt by oppression with the stranger; in thee have they wronged the fatherless and the widow." (Ezek. 22.7)

"The people of the land have used oppression, and exercised robbery, and have wronged the poor and needy, and have oppressed the stranger unlawfully." (Ezek. 22.29)

End of 6th Cent. B.C.

"and oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you devise evil against his brother in your heart." (Zech. 7.10)

"And I will come near to you to judgment;
And I will be a swift witness
Against the sorcerers, and against the adulterers,
And against false swearers;
And against those that oppress the hireling in his wages,
The widow, and the fatherless,
And that turn aside the stranger from his right,
And fear not Me,
Saith the Lord of hosts." (Mal. 3.5)

F. Foreclosures

Is. 5.8

"Woe unto them that join house to house,
That lay field to field,
Till there be no room, and ye be made to dwell
Alone in the midst of the land!"

DATE 724-720 B.C. (see pp. 28-33).

"It is customary to refer these sayings [5.8-24, a collection of "woes"] to an early period of Isaiah's life, and to assume that they refer to Judah. The latter assumption at least is probable, failing clear evidence to the contrary. Yet neither the dates at which nor the audience to which they were delivered can be considered absolutely certain."^{180.}

INTERPRETATION

This verse contains a condemnation of those who were wont to evict their neighbours out of their homesteads, in order to appropriate their properties.

Micah 2.2

"And they covet fields, and seize them;
And houses, and take them away;
Thus they oppress a man and his house,
Even a man and his heritage."

DATE 715-701 B.C. (see p. 43ff.).

INTERPRETATION

The prophet denounces those who dispossess the peasant-

farmers of their small land holdings. He feels most keenly the sufferings of his oppressed brethren.

Neh. 5.1-13

See p. 166.

Job 20.19

"For he hath oppressed and forsaken the poor;
He hath violently taken away a house, and he shall not build it up."

DATE 400 B.C. (see p. 196).

INTERPRETATION

The writer condemns those who seize the property of the poor through foreclosures. See also p. 196.

In chronological order

8th Cent. B.C. (last quarter).

"Woe unto them that join house to house,
That lay field to field,
Till there be no room, and ye be made to dwell
Alone in the midst of the land!" (Is. 5.8)

"And they covet fields, and seize them;
And houses, and take them away;
Thus they oppress a man and his house,
Even a man and his heritage." (Micah 2.2)

Last half of 5th Cent. B.C.

SEE NEH. 5.1-13, p. 166.

"For he hath oppressed and forsaken the poor;
He hath violently taken away a house, and he shall not build it up."
(Job 20.19)

CHAPTER XVI

Exploitation of the Underprivileged

Profiteering Condoned

Gen. 47.13-26

"And there was no bread in all the land; for the famine was very sore, so that the land of Egypt and the land of Canaan languished by reason of the famine. And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought; and Joseph brought the money into Pharaoh's house. And when the money was all spent in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said: 'Give us bread; for why should we die in thy presence? for our money faileth.' And Joseph said: 'Give your cattle, and I will give you [bread] for your cattle, if money fail.' And they brought their cattle unto Joseph. And Joseph gave them bread in exchange for the horses, and for the flocks, and for the herds, and for the asses; and he fed them with bread in exchange for all their cattle for that year. And when that year was ended, they came unto him the second year, and said unto him: 'We will not hide from my lord, how that our money is all spent; and the herds of cattle are my lord's; there is nought left in the sight of my lord, but our bodies, and our lands. Wherefore should we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be bondmen unto Pharaoh; and give us seed, that we may live, and not die, and that the land be not desolate.' So Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine was sore upon them; and the land became Pharaoh's. And as for the people, he removed them city by city, from one end of the border of Egypt even to the other end thereof. Only the land of the priests bought he not, for the priests had a portion from Pharaoh, and did eat their portion which Pharaoh gave them; wherefore they sold not their land. Then Joseph said unto the people: 'Behold I have bought you this day and your land for Pharaoh. Lo, here is seed for you, and ye shall sow the land. And it shall come to pass at the ingatherings, that ye shall give a fifth unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones.' And they said: 'Thou hast saved our lives. Let us find favour in the sight of my lord, and we will be Pharaoh's bondmen.' And Joseph made it a statute concerning the land of Egypt unto this day, that Pharaoh should have the fifth; only the land of the priests alone became not Pharaoh's.

DATE J, 9th Cent. B.C. (see p. 5).

Skinner points out that Ch. 47.13-27, "dealing as it does with matters purely Egyptian and without interest for the national history of Israel, occupies an anomalous position among the Joseph-narratives, and cannot be confidently assigned to either of the main documents (Wellhausen, *Die Composition des Hexateuchs und der historischen Bücher des A.T.*, 2nd ed. 1889)." ^{181.} Nor can one arrive at any trustworthy conclusion on the basis of the linguistic features, for while, on the whole, many linguistic indications favour J, there are also traces of E's diction. To the present writer, Morgenstern's observation seems quite plausible, namely, that vv. 13-27 "are hardly a part of the original narrative. They were introduced apparently to heighten the glory of Joseph by representing that the system of taxation and of ^{182.} royal possession, obtaining in Egypt, was instituted by Joseph." It is not improbable that this piece of narrative is really a later addition to the original cycle of Joseph-legends, and therefore is neither by J nor E.

^{183.} A number of scholars, like Erman, have tried to prove that the system of land-tenure here described actually existed in ancient Egypt. Others, like H. Winckler, ^{184.} and Knudtzon ^{185.} discern a great similarity in the Joseph-stories with those about Yanhamu, the semetic minister of Amenhotep IV (1375-1358). Skinner mentions the fact that Marquart, Wellhausen, Cheyne and others support the contention that Yanhamu is the original of ^{186.} some of the features portrayed in Joseph. Erdmans identifies

Joseph with Arisu, a Syrian, who lived at the end of the 19th
187.
dynasty.

The present writer is inclined to follow those who find
at least a partial counterpart of Joseph in the 14th Cent. B.C.
Egyptian dignitary.

As for assigning these verses to J, the present writer has
found this to be the procedure most commonly accepted by recent
scholars. Erdmans, who rejects the theory of the J and E docu-
ments, admits the existence of an Israel-recension and a Jacob-
recension and assigns this passage to the former. 188. Since
the distinction which he makes is based upon the patriarchal
names of Israel and Jacob, which are respectively associated with
the J and E documents by other scholars, it is generally felt
that Erdmans here, ^{in reality,} agrees with those who assign the passage to J.

INTERPRETATION

"Joseph is here represented as taking advantage of the great
famine to revolutionize the system of land-tenure in Egypt for the
benefit of the crown. In one year the famishing people have ex-
hausted their money and parted with their live-stock, in exchange
for bread; in the next they forfeit their lands and their per-
sonal freedom. Thus by a bold stroke of statesmanship private
property in land (except in the case of the priests), [see also
Morgenstern] ^{189.} is abolished throughout Egypt, and the entire
population reduced to the position of serfs, paying a land-tax
of twenty per cent per annum to the king." ^{190.} This agrarian policy
was condoned by our writers.

CHAPTER XVII

Expressions of Non-favouritism

A. Regarding Law Courts

Ex. 23.3,6

v.3
"neither shalt thou favour a poor man in his cause."

v.6
"Thou shalt not wrest the judgment of thy poor in his cause."

DATE CC, 9th Cent. B.C. (see p. 6ff.).

INTERPRETATION

These verses insist upon strict impartiality in all judgment. The poor are neither to be favoured or disfavoured. Each case is to be adjudicated according to its merits.

Dt. 1.17; 16.19

1.17
"Ye shall not respect persons in judgment; ye shall hear the small and great alike; ye shall not be afraid of the face of any man; for the judgment is God's; and the cause that is too hard for you ye shall bring unto me, and I will hear it."

16.19
"Thou shalt not wrest judgment; thou shalt not respect persons; neither shalt thou take a gift; for a gift doth blind the eyes of the wise, and pervert the words of the righteous."

DATE Dt., 7th Cent. B.C. (see pp. 11-14).

INTERPRETATION

The judges are instructed to render their decisions in all cases with the strictest impartiality. No litigant is to be

feared or favoured. They are to refer cases which are too difficult for them (cases without precedents, or not prescribed for, or merely too complicated) to Moses. They are apprised of the inherent seductive character of a bribe and as the dispensers of divine justice, must never be tempted by bribery.

Lev. 19.15

"Ye shall do no unrighteousness in judgment; thou shalt not respect the person of the poor, nor favour the person of the mighty; but in righteousness shalt thou judge thy neighbour."

DATE H, early 6th Cent. B.C. (see p. 15ff.).

INTERPRETATION See Ex. 23.3,4 and Dt. 1.17, p. 222f.

In chronological order

9th Cent. B.C.

"neither shalt thou favour a poor man in his cause." (Ex. 23.3)

"Thou shalt not wrest the judgment of thy poor in his cause."
(Ex. 23.6)

7th Cent. B.C.

"Ye shall not respect persons in judgment; ye shall hear the small and great alike; ye shall not be afraid of the face of any man; for the judgment is God's; and the cause that is too hard for you ye shall bring unto me, and I will hear it." (Dt. 1.17)

"Thou shalt not wrest judgment; thou shalt not respect persons; neither shalt thou take a gift; for a gift doth blind the eyes of the wise, and pervert the words of the righteous." (Dt. 16.19)

Early 6th Cent. B.C.

"Ye shall do no unrighteousness in judgment; thou shalt not respect the person of the poor, nor favour the person of the mighty; but in righteousness shalt thou judge thy neighbour." (Lev. 19.15)

B. Regarding Self-reliance

Prov. 28.19

"He that tilleth his ground shall have plenty of bread;
But he that followeth after vain things shall have poverty enough."

DATE 350-300 B.C. (see p. 79)

INTERPRETATION

The sage is convinced that as one sows, so will he reap. He therefore remonstrates against habitual idleness and vain pursuits. Poverty, he maintains, must inevitably overtake him who in self-reliance makes no effort to gain a livelihood.

Eccl. 11.6

"In the morning sow thy seed,
And in the evening withhold not thy hand;
For thou knowest not which shall prosper, whether this or that,
Or whether they both shall be alike good."

DATE 195 B.C. (see p. 53ff.).

INTERPRETATION

Man is admonished to apply himself constantly and diligently to the full round of life's right tasks. Since the future is so uncertain, he dare not place too much reliance upon any one effort. He must attempt many things, since nothing ventured means nothing gained. Nor, to use the proverbial expression, "may he count his chickens before they are hatched." He must work for the morrow, lest it become the very "rainy day" which everyone dreads.

C. Personal Causes of Poverty

Prov. 10.4; 11.24; 13.18,23; 14.23; 21.5,17; 28.19.

10.4

"He becometh poor that dealeth with a slack hand;
But the hand of the diligent maketh rich."

11.24

"There is that scattereth, and yet increaseth;
And there is that withholdeth more than is meet, but it tendeth
only to want."

13.18

"Poverty and shame shall be to him that refuseth instruction;
But he that regardeth reproof shall be honoured."

13.23

"Much food is in the tillage of the poor;
But there is that is swept away by want of righteousness."

14.23

"In all labour there is profit;
But the talk of the lips tendeth only to penury."

21.5

"The thoughts of the diligent tend only to plenteousness;
But every one that is hasty hasteth only to want."

21.17

"He that loveth pleasure shall be a poor man;
He that loveth wine and oil shall not be rich."

28.19

"He that tilleth his ground shall have plenty of bread;
But he that followeth after vain things shall have poverty enough."

DATE 350-300 B.C. (see p. 79), for all the above Proverbs passages.

INTERPRETATION

The above verses list the following as personal causes of poverty: slothfulness (10.4), parsimoniousness (11.24), inadvertency to religious and moral guidance (13.18), unrighteousness (13.23), garrulousness (14.23), dizzy money-grubbing (21.5), dissipation (21.17), and remissness (28.19).

Prov. 6.9-11; 23.21; 24.30-34.

6.9-11

"How long wilt thou sleep, O sluggard?
When wilt thou arise out of thy sleep?
Yet a little sleep, a little slumber,
A little folding of the hands to sleep' --
So shall thy poverty come as a runner,
And thy want as an armed man."

23.21

"For the drunkard and the glutton shall come to poverty;
And drowsiness shall clothe a man with rags."

24.30-34

"I went by the field of the slothful,
And by the vineyard of the man void of understanding;
And, lo, it was all grown over with thistles,
The face thereof was covered with nettles,
And the stone wall thereof was broken down.
Then I beheld, and considered well;
I saw, and received instruction.
'Yet a little sleep, a little slumber,
A little folding of the hands to sleep' --
So shall thy poverty come as a runner,
And thy want as an armed man."

DATE 250-200 B.C. (see p. 79) for all the above Proverbs passages.

INTERPRETATION

These passages contain sharp polemics against slothfulness (6.9-11; 24.30-34), bibacity and voraciousness (23.21), as personal causes of poverty.

Ecc1. 10.18

"By slothfulness the rafters sink in;
And through idleness of the hands the house leaketh."

DATE 195 B.C. (see pp. 53-55).

G.A. Barton reports that D.C. Siegfried, P. Haupt and A.H.

McNeile regard this proverb as the work of a glossarist. The latter, they believe, wished to allude to the fact that when the princes of a state indulge in unbridled revelry, its government structure is doomed.^{191.}

INTERPRETATION

Slothfulness and idleness lead to ruin.

In chronological order

350-300 B.C.

SEE ALL THE VERSES ARRANGED IN ORDER, p. 225.

250-200 B.C.

"How long wilt thou sleep, O sluggard?
When wilt thou arise out of thy sleep?
Yet a little sleep, a little slumber,
A little folding of the hands to sleep' --
So shall thy poverty come as a runner,
And thy want as an armed man." (Prov. 6.9-11)

"For the drunkard and the glutton shall come to poverty;
And drowsiness shall clothe a man with rags." (Prov. 23.21)

"I went by the field of the slothful,
And by the vineyard of the man void of understanding;
And, lo, it was all grown over with thistles,
The face thereof was covered with nettles,
And the stone wall thereof was broken down.
Then I beheld, and considered well;
I saw, and received instruction.
'Yet a little sleep, a little slumber,
A little folding of the hands to sleep' --
So shall thy poverty come as a runner,
And thy want as an armed man." (Prov. 24.30-34)

195 B.C.

"By slothfulness the rafters sink in;
And through idleness of the hands the house leaketh." (Eccl. 10.18)

CHAPTER XVIII

Attitude Toward Labour

Rights of Labour

Ex. 23.12

"Six days shalt thou do thy work, but on the seventh day thou shalt rest; that thine ox and thine ass may have rest, and the son of thy handmaid, and the stranger, may be refreshed."

DATE CC, 9th Cent. B.C. (see p. 212).

INTERPRETATION See p. 212.

Gen. 31.36-40

"And Jacob was wroth, and strove with Laban. And Jacob answered and said to Laban: 'What is my trespass? what is my sin, that thou hast hotly pursued after me? Whereas thou hast felt about all my stuff, what hast thou found of all thy household stuff? Set it here before my brethren and thy brethren, that they may judge betwixt us two. These twenty years have I been with thee; thy ewes and thy she-goats have not cast their young, and the rams of thy flocks have I not eaten. That which was torn of beasts I brought not unto thee; I bore the loss of it; of my hand didst thou require it, whether stolen by day or stolen by night. Thus I was: in the day the drought consumed me, and the frost by night; and my sleep fled from mine eyes.'"

DATE J, 9th Cent. B.C. (see p.5). Some parts also of E (see p.9).

Most scholars seem to agree with Gunkel's arrangement of this passage. He assigns vv. 36a and 38-40 to J, and 36b-37 to E.^{192.}

INTERPRETATION

The J account (vv. 36a,38-40) presents as Skinner describes it, "a fine picture of the ideal shepherd, solicitous for his

master's interests, sensitive to the least suspicion of fraud,
and careless of his personal comfort." ^{193.} One might also infer from this particular passage that an employee was not obliged to bear the losses of his employer.

In the E verses (36b-37), we find that the employee evidently had the right to challenge his employer in controversial issues.

Ex. 20.10

"but the seventh day is a sabbath unto the Lord thy God, in it thou shalt not do any manner of work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates!"

DATE E, 8th Cent. B.C. (see p. 212).

INTERPRETATION See Ex. 23.12, p. 212.

Dt. 5.14-15

"but the seventh day is a sabbath unto the Lord thy God, in it thou shalt not do any manner of work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy man-servant and thy maid-servant may rest as well as thou. And thou shalt remember that thou wast a servant in the land of Egypt, and the Lord thy God brought thee out thence by a mighty hand and by an outstretched arm; therefore the Lord thy God commanded thee to keep the sabbath day."

DATE Dt., 7th Cent. B.C. (see pp. 11-14).

INTERPRETATION

The employee is to enjoy the seventh day respite along with

his employer. The recollection of the servitude in Egypt is made a motive for amicable and just employer-employee relationships (v. 15). Driver points out that "the Sabbath is viewed here as a periodical memorial of Israel's deliverance from Egypt, and of its relation to Jehovah, which was sealed thereby." 194.

Lev. 19.13; 25.10,39-41.

19.13

"Thou shalt not oppress thy neighbour, nor rob him; the wages of a hired servant shall not abide with thee all night until the morning."

25.10

"And ye shall hallow the fiftieth year, and proclaim liberty throughout the land unto all the inhabitants thereof; it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family."

25.39-41

"And if thy brother be waxen poor with thee, and sell himself unto thee, thou shalt not make him to serve as a bondservant. As a hired servant, and as a settler, he shall be with thee; he shall serve with thee unto the year of the jubilee. Then shall he go out from thee, he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return."

DATE H, early 6th Cent. B.C. (see pages 209 and 177f).

INTERPRETATION

The employee has the right to expect his remuneration when it is due (19.13). The Israelite who became enslaved to a fellow-Israelite was to assume the status of a "settler" and not that of a "bondservant." The settler evidently possessed more rights than the bondservant. He could acquire his independence at the time of the Jubilee and return to his possession. (25.10,39-41).

Job 31.13

"If I despise the cause of my man-servant,
Or of my maid-servant, when they contended with me--"

DATE 400 B.C. (see p. 70).

INTERPRETATION

The verse comments on Job' treatment of his servants.
He permitted them to always bring their grievances before him.

In chronological order

9th Cent. B.C.

"Six days shalt thou do thy work, but on the seventh day thou shalt rest; that thine ox and thine ass may have rest, and the son of thy handmaid, and the stranger, may be refreshed." (Ex. 23.12).

"And Jacob was wroth, and strove with Laban. These twenty years have I been with thee; thy ewes and thy she-goats have not cast their young, and the rams of thy flocks have I not eaten. That which was torn of beasts I brought not unto thee; I bore the loss of it; of my hand didst thou require it, whether stolen by day or stolen by night. Thus I was: in the day the drought consumed me, and the frost by night; and my sleep fled from mine eyes."
(Gen. 31.36a,38-40)

8th Cent. B.C.

"And Jacob answered and said to Laban: 'What is my tresspass? what is my sin, that thou hast hotly pursued after me? Whereas thou hast felt about all my stuff, what hast thou found of all thy household stuff? Set it here before my brethren and thy brethren, that they may judge betwixt us two.'" (Gen. 31.36b-37)

"but the seventh day is a sabbath unto the Lord thy God, in it thou shalt not do any manner of work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates!" (Ex. 20.10)

7th Cent. B.C.

"but the seventh day is a sabbath unto the Lord thy God, in it thou shalt not do any manner of work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy man-servant and thy maid-servant may rest as well as thou. And thou shalt remember that thou wast a servant in the land of Egypt, and the Lord thy God brought thee out thence by a mighty hand and by an outstretched arm; therefore the Lord thy God commanded thee to keep the sabbath day."(Dt.5.14-15)

Early 6th Cent. B.C.

"Thou shalt not oppress thy neighbour, nor rob him; the wages of a hired servant shall not abide with thee all night until the morning." (Lev. 19.13)

"And ye shall hallow the fiftieth year, and proclaim liberty throughout the land unto all the inhabitants thereof; it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family."
(Lev. 25.10)

"And if thy brother be waxen poor with thee, and sell himself unto thee, thou shalt not make him to serve as a bondservant. As a hired servant, and as a settler, he shall be with thee; he shall serve with thee unto the year of the jubilee. Then shall he go out from thee, he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return." (Lev. 25.39-41)

400 B.C.

"If I despise the cause of my man-servant,
Or of my maid-servant, when they contended with me --"
(Job 31.13)

CHAPTER XIX

Attitude Toward Labour

Dignity of Labour

Ju. 6.11

"And the angel of the Lord came, and sat under the terebinth which was in Ophrah, that belonged unto Joash the Abiezrite; and his son Gideon was beating out wheat in the winepress, to hide it from the Midianites."

DATE J, 9th Cent. B.C. (see p. 5).

G.F. Moore observes that, "The passage [vv. 11-24] has no connection with v. 7-10; its premises are rather to be found in v. 2-6. In what follows, v.25-32 is not the sequel of v. 11-24, but a second account of the call of Gideon and the building of the altar. The closest parallels to v.11-24 are the appearance of Messenger of Yahweh to the parents of Samson, Jud. 13.2-23, and the appearance of Yahweh to Abraham at the sacred trees of Mamre, Gen. 18.1ff. (J). In Jud. 6.11-24; 13.2-23 the whole conception and representation, as well as the more external features of language and style, strongly resemble the Yahwistic narratives of the Hexateuch, and the passages are with considerable probability ascribed by Böhme, Budde and Cornill to the same author."^{195.}

INTERPRETATION

The Messenger of Jahweh appears to Gideon, who is engaged in manual work, and summons him to deliver Israel from the Midianites.

I K. 19.19; II K. 4.18

I K. 19.19

"So he departed thence, and found Elisha the son of Shaphat, who was plowing, with twelve yoke of oxen before him, and he with the twelfth; and Elijah passed over unto him, and cast his mantle upon him."

II K. 4.18

"And when the child was grown, it fell on a day, that he went out to his father to the reapers."

DATE 9th Cent. B.C. (see II K. 4.8-11, p. 149f.).

The present writer agrees with Barnes that, "The source of which this narrative [II K. 4.18] is derived is probably a life of Elisha, and not a book of royal chronicles since it tells us little or nothing of the history of Israel." ^{196.}

INTERPRETATION

Elijah finds his successor ploughing with the oxen. (I K. 19.19). The Shunammite's son, when he had grown up, slipped away from his mother's side to join his father in the harvest field. The dignity of labour may be seen in the reference to the father's employment. We are told in vv. 8-11 (see p. 149f.) that the family was quite well-to-do, nevertheless we find the head of the family at work with the reapers. (II K. 4.18).

Ex. 3.1

"Now Moses was keeping the flock of Jethro his father-in-law, the priest of Midian; and he led the flock to the farthest end of the wilderness, and came to the mountain of God, unto Horeb."

DATE E, 8th Cent. B.C. (see p.9).

197.

Driver in his commentary to this chapter points out

198. that Holzinger, 199. Addis, 200. Harford, 201. Meyer, 202. and Gressmann,
203.
all assign this verse to E. Kautzsch maintains that it belongs
to JE. The present writer accepts the view of the majority on
the basis of the clues (Jethro, Horeb, etc.) pointed out by
204.
Morgenstern.

INTERPRETATION

The Moses, who was summoned by God to become the leader
of His people, was originally a humble shepherd.

I Sam. 17.20

"And David rose up early in the morning, and left the sheep
with a keeper, and took, and went, as Jesse had commanded him;
and he came to the barricade, as the host which was going forth
to the fight shouted for battle."

DATE SM (E), 8th Cent. B.C. (see pages 22-25 and 9).

INTERPRETATION

David, before becoming king of Israel, was a humble
shepherd.

Is. 28.27-29

"For the black cummin is not threshed with a threshing-sledge,
Neither is a cart-wheel turned about upon the cummin;
But the black cummin is beaten out with a staff,
And the cummin with a rod.
Is bread corn crushed?
Nay, he will not ever be threshing it;
And though the roller of his wagon and its sharp edges move noisily,
He doth not crush it.
This also cometh forth from the Lord of hosts:
Wonderful is His counsel, and great His wisdom."

DATE 8th Cent. B.C. (see pp. 28-33).

INTERPRETATION

The dignity of labour is here presented in the anthropomorphic representation of God's ploughing and threshing.

Ps. 78.71

"From following the ewes that give suck He brought him,
To be shepherd over Jacob His people, and Israel His inheritance."

DATE Early Persian, end of the 6th Cent. B.C. (see p. 75).

INTERPRETATION See p. 84.

Ruth 3.2,7

v.2

"And now is there not Boaz our kinsman, with whose maidens thou wast? Behold, he winnoweth barley to-night in the threshing-floor."

v.7

"And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn; and she came softly, and uncovered his feet, and laid her down."

DATE 450 B.C. (see p. 51ff.).

INTERPRETATION

The wealthy Boaz does the same work as do his employees (v.2). In the evening, he retires "at the end of the heap of corn", the very place where peasants are, to this very day, accustomed to spend the night during the threshing season.

Neh. 3.8

"Next unto him repaired Uzziel the son of Harhaiah, goldsmiths.

And next unto him repaired Hananiah one of the perfumers, and they restored Jerusalem even unto the broad wall."

DATE 424 B.C. (see p. 61ff.).

INTERPRETATION

The dignity of labour is manifested in the fact that the men are here denoted by their occupations.

I Chr. 4.23

"These were the potters, and those that dwelt among plantations and hedges; there they dwelt occupied in the king's work."

DATE 300 B.C. (see p. 64ff.).

E.L. Curtis asserts that, "These obscure verses 21-23 probably preserve the family traditions and relationships of certain weavers and potters of post-exilic times. The reference to Moab and a return points to some story similar to that of Ruth. A connection between Joash and Saraph, especially from their ruling in Moab, and the post-exilic clan Pahath-moab "Governor of Moab," Ezr. 2.6; 8.4; 10.30; Ne. 3.11; 7.11; 10.15(14), has been seen (cf. however, Pahath-moab, DB.)." ²⁰⁶ Curtis also mentions that both Kittel and Benzinger agree to its post-exilic origin, whereas, Wellhausen contends that in the main pre-exilic conditions are reflected in this passage. The present writer, after considering the arguments of the scholars mentioned, feels ²⁰⁷ inclined to agree with with Curtis.

INTERPRETATION

Prominence is here given to the occupations of the individuals mentioned by name.

In chronological order

9th Cent. B.C.

"And the angel of the Lord came, and sat under the terebinth which was in Ophrah, that belonged unto Joash the Abiezrite; and his son Gideon was beating out wheat in the winepress, to hide it from the Midianites." (Ju. 6.11)

"So he departed thence, and found Elisha the son of Shaphat, who was plowing, with twelve yoke of oxen before him, and he with the twelfth; and Elijah passed over unto him, and cast his mantle upon him." (I K. 19.19)

"And when the child was grown, it fell on a day, that he went out to his father to the reapers." (II K. 4.18)

8th Cent. B.C.

"Now Moses was keeping the flock of Jethro his father-in-law, the priest of Midian; and he led the flock to the farthest end of the wilderness, and came to the mountain of God, unto Horeb." (Ex. 3.1)

"And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him; and he came to the barricade, as the host which was going forth to the fight shouted for battle." (I Sam. 17.20)

"For the black cummin is not threshed with a threshing-sledge,
Neither is a cart-wheel turned about upon the cummin;
But the black cummin is beaten out with a staff,
And the cummin with a rod.
Is bread corn crushed?
Nay, he will not ever be threshing it;
And though the roller of his wagon and its sharp edges move noisly,
He doth crush it.
This also cometh forth from the Lord of hosts:
Wonderful is His counsel, and greet His wisdom." (Is. 28.27-29)

End of 6th Cent. B.C.

"From following the ewes that give suck He brought him,
To be shepherd over Jacob His people, and Israel His inheritance."
(Ps. 78.71)

450 B.C.

"And now is there not Boaz our kinsman, with whose maidens thou wast? Behold, he winnoweth barley to-night in the threshing-floor." (Ruth 3.2)

"And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn; and she came softly, and uncovered his feet, and laid her down." (Ruth 3.7)

424 B.C.

"Next unto him repaired Uzziel the son of Harhaiah, goldsmiths. And next unto him repaired Hananiah one of the perfumers, and they restored Jerusalem even unto the broad wall." (Neh. 3.8)

300 B.C.

"These were the potters, and those that dwelt among plantations and hedges; there they dwelt occupied in the king's work."
(I Chr. 4.23)

CHAPTER XX

Slavery

A. Mitigations

Ex. 21.20; 23.12

21.20

"And if a man smite his bondman or his bondwoman, with a rod, and he die under his hand, he shall surely be punished."

23.12

"Six days shalt thou do thy work, but on the seventh day thou shalt rest; that thine ox and thine ass may have rest, and the son of thy handmaid, and the stranger, may be refreshed."

DATE CC, 9th Cent. B.C. (see p. 212).

INTERPRETATION

Driver avers that, "The penalties prescribed [i.e. 21.20] show that less was thought of the life of a slave than that of a free man." Nevertheless, "the position of slaves in Israel must thus have been considerably better than that of slaves in Rome, at least in the time of the Republic, when the master could kill them without impunity." ^{208.} Dillmann contends that the determination of the penalty was left to the discretion of a judge. ^{209.} B. Bantsch maintains that the penalty was a fine which was payable to the sanctuary and which varied according to the guilty party's means. ^{210.} In 23.12, the Israelite is, because of a philanthropic motive, forbidden to mistreat the "son of his handmaid" by compelling him to work on the sabbath. The latter is to enjoy the seventh day respite along with all the others mentioned in the verse.

Gen. 24.2

"And Abraham said unto his servant, the elder of his house, that ruled over all that he had: 'Put I pray thee, thy hand under my thigh.'"

DATE J, 9th Cent. B.C. (see p. 5).

Skinner writes that, "This chapter is one of the most perfect specimens of descriptive writing in the Book of Genesis. From the general character of the style, and the consistent use of the name אֵלֶּיךָ, critical opinion has been practically unanimous in assigning the whole chapter to J." ^{211.}

INTERPRETATION

This verse contains a reference to the fact that a servant could become the elder of one's house. Morgenstern suggests that "elder of the house" was "probably a technical term for steward or chief servant." ^{212.} Skinner adds that this title was given to the oldest servant (i.e. senior in rank), "who, in default of an heir, would have succeeded to the property [see 15.2-3], and still acts as the trusted guardian of the family interests." ^{213.} The act here described, is that which attended the taking of an oath.

I Sam. 9.3

"Now the asses of Kish Saul's father were lost. And Kish said to Saul his son: 'Take now one of the servants with thee, and arise, go seek the asses.'"

DATE SL (J), 9th Cent. B.C. (see pages 22-25 and 5).

H.P. Smith, as indicated above, regards this verse as
 214. SL. Budde and Cornill assign it to J. 215.

INTERPRETATION

The importance of this verse, for our study, lies in the usage of the word " ׀ ׀ ׀ " for "servant." It is less harsh than the term " ׀ ׀ ׀ ."

Gen. 15.2-3

"And Abram said: 'O Lord God, what wilt Thou give me, seeing I go hence childless, and he that shall be possessor of my house is Eliezer of Damascus?' And Abram said: 'Behold, to me thou hast given no seed, and, lo, one born in my house is to be mine heir.'"

DATE J, (vv. 2a,3b) 9th Cent. B.C. (see p. 5). E (vv. 2b,3a), 8th Cent. B.C. (see p. 9).

This chapter has presented great difficulty for the bibli-
 cal critics. H. Gunkel, 216. assigns vv. 2a,3b to J. While question-
 ing v.2b, he nevertheless assigns it along with 3a, to E. Bacon 217.
 suggests that vv. 1-6 belong to J and should precede 16.1.
 However, his suggestion leaves untouched the problem of the ob-
 vious doublets in vv. 2 and 3. Nor do Wellhausen, 218. Budde, 219.
 and Kraetzchmar, 220. have anything conclusive to offer. Skinner
 maintains that, "It is difficult to escape the impression that
 the whole of this J narrative (including 7f.) is the composition
 of an editor who used the name ׀/׀/, but whose affinities other-
 wise are with the school of Deut. rather than with the early
 Yahwistic writers." 221. However, as he himself later points out,

"so complex a hypothesis cannot be put forward with any confidence." ^{222.} The present writer inclines to the opinion of Gunkel.

INTERPRETATION

^{223.} Stade and Benzinger ^{224.} define "נִזְקֵי" as the slave, who, in default of children or relatives, might inherit his master's property. (See also Gen. 24.2, p. 241).

Ex. 20.10

"but the seventh day is a sabbath unto the Lord thy God, in it thou shalt not do any manner of work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates;"

DATE E, 8th Cent. B.C. (see p. 212).

INTERPRETATION See Ex. 23.12, p. 240.

Dt. 5.14

"but the seventh day is a sabbath unto the Lord thy God, in it thou shalt not do any manner of work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy man-servant and thy maid-servant may rest as well as thou."

DATE Dt., 7th Cent. B.C. (see pp. 11-14)

INTERPRETATION

Servants are to enjoy the seventh day respite along with all the others mentioned in this verse.

Dt. 12.12,17-19; 16.11,14

12.12

"And ye shall rejoice before the Lord your God, ye, and your sons, and your daughters, and your men-servants, and your maid-servants, and the Levite that is within your gates, forasmuch as he hath no portion nor inheritance with you."

12.17-19

"Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thine oil, or the firstlings of thy herd or of thy flock, nor any of thy vows which thou vowest, nor thy freewill-offerings, nor the offering of thy hand; but thou shalt eat them before the Lord thy God in the place which the Lord thy God shall choose, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that is within thy gates; and thou shalt rejoice before the Lord thy God in all that thou puttest thy hand unto. Take heed to thyself that thou forsake not the Levite as long as thou livest upon thy land."

16.11

"And thou shalt rejoice before the Lord thy God, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that is within thy gates, and the stranger, and the fatherless, and the widow, that are in the midst of thee, in the place which the Lord thy God shall choose to cause His name to dwell there."

16.14

"And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite, and the stranger, and the fatherless, and the widow, that are within thy gates."

DATE 7th Cent. B.C. (see pp. 11-14).

INTERPRETATION

The same parenetic note pervades all of the above Deuteronomic passages, commending the servants to the Israelite's beneficence.

Dt. 23.16

"Thou shalt not deliver unto his master a bondman that is escaped from his master unto thee."

DATE Dt., 7th Cent. B.C. (see pp. 11-14).

INTERPRETATION

Every consideration is to be given to an escaped bondman, since he may have fled because of mistreatment.

Ex. 12.44

"but every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof."

DATE P, end of 6th Cent. B.C. (see p. 18f.).

Driver regards vv. 43-51, which deal with the regulations²²⁵ respecting the Passover, as the work of P. Morgenstern contends that vv. 43-50 are late and the work of P² rather than P^g.²²⁶

INTERPRETATION

This verse attests to the fact that the rite of circumcision was extended to slaves. The slave who thus became a member of the Israelitish community joined in the family religious rites and partook of the Passover.

Job 31.13

"If I despise the cause of my man-servant,
Or of my maid-servant, when they contended with me --"

DATE 400 B.C. (see p. 231).

INTERPRETATION See p. 231.

I Chr. 2.34-35

"Now Sheshan had no sons, but daughters. And Sheshan had a servant, an Egyptian, whose name was Jarha. So Sheshan gave his daughter to Jarha his servant to wife; and she bore him Attai."

DATE 300 B.C. (see p. 64ff.).

E.L. Curtis is of the opinion that, "for vv. 26-33 the Chronicler probably had an entirely different source from that of vv. 34-41. (Kittel regards them as a late section added to the work of the Chronicler, giving another and fuller story of the lines of descent from Sheshan and placed here as an appendix to the families of the Jerahmeelites.) -- Jarhi]. Of this Egyptian nothing further is known, and also nothing further of the fourteen descendants recorded in vv. 35-41. Although many of the names occur elsewhere, in no case can they be probably identified with those persons. We do not know also when Elishama (v.41), whose pedigree is so carefully recorded, flourished. Since Sheshan is the tenth in descent from Judah, older commentators thought of him as residing in Ehypt not far from the period of the Exodus and placed the period of Elishama fourteen generations later or near the close of the period of the Judges (C.F. Keil). More likely Elishama represents some one near the time of the Chronicler. [The present writer inclines to the latter view.] If, however, Jarha lived as early even as 1000 B.C., and Elishama about 600 B.C., there is nothing in the character of the names given against the genealogy being genuine. They stand in sharp contrast with others which appear to be made up

from names current in the Chronicler's own time (Gray, Hebrew Proper Names, p. 235).²²⁷."

INTERPRETATION

This verse relates of the inter-marriage between a Jewess and a slave of Egyptian birth. This was evidently permissible.

In chronological order

9th Cent. B.C.

"And if a man smite his bondman or his bondwoman, with a rod, and he die under his hand, he shall surely be punished." (Ex. 21.20)

"Six days shalt thou do thy work, but on the seventh day thou shalt rest; that thine ox and thine ass may have rest, and the son of thy handmaid, and the stranger, may be refreshed." (Ex. 23.12)

"And Abraham said unto his servant, the elder of his house, that ruled over all that he had: 'Put I pray thee, thy hand under my thigh.'" (Gen. 24.2)

"Now the asses of Kish Saul's father were lost. And Kish said to Saul his son: 'Take now one of the servants with thee, and arise, go seek the asses.'" (I Sam. 9.3)

"And Abram said: 'O Lord God, what wilt Thou give me, seeing I go hence childless, and, lo, one born in my house is to be mine heir.'" (Gen. 15.2a,3b)

8th Cent. B.C.

"and he that shall be possessor of my house is Eliezer of Damascus. And Abram said: 'Behold, to me thou hast given no seed,'" (Gen. 15.2b-3a)

"but the seventh day is a sabbath unto the Lord thy God, in it thou shalt not do any manner of work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates;" (Ex. 20.10)

7th Cent. B.C.

"but the seventh day is a sabbath unto the Lord thy God, in it thou shalt not do any manner of work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy man-servant and thy maid-servant may rest as well as thou." (Dt. 5.14)

"And ye shall rejoice before the Lord your God, ye, and your sons, and your daughters, and your men-servants, and your maid-servants, and the Levite that is within your gates, forasmuch as he hath no portion nor inheritance with you. (Dt. 12.12)

"Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thine oil, or the firstlings of thy herd or of thy flock, nor any of thy vows which thou vowest, nor thy freewill-offerings, nor the offering of thy hand; but thou shalt eat them before the Lord thy God in the place which the Lord thy God shall choose, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that is within thy gates; and thou shalt rejoice before the Lord thy God in all that thou puttest thy hand unto. Take heed to thyself that thou forsake not the Levite as long as thou livest upon thy land." (Dt. 12.17-19)

"And thou shalt rejoice before the Lord thy God, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that is within thy gates, and the stranger, and the fatherless, and the widow, that are in the midst of thee, in the place which the Lord thy God shall choose to cause His name to dwell there." (Dt. 16.11)

"And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite, and the stranger, and the fatherless, and the widow, that are within thy gates." (Dt. 16.14)

"Thou shalt not deliver unto his master a bondman that is escaped from his master unto thee." (Dt. 23.16)

End of 6th Cent. B.C.

"but every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof." (Ex. 12.44)

400 B.C.

If I despise the cause of my man-servant,
Or of my maid-servant, when they contended with me --" (Job 31.13)

300 B.C.

"Now Sheshan had no sons, but daughters. And Sheshan had a servant, an Egyptian, whose name was Jarha. So Sheshan gave his daughter to Jarha his servant to wife; and she bore him Attai." (I Chr. 2.34-35)

B. Manumissions

Ex. 21.2,5,26-27

v.2

"If thou buy a Hebrew servant, six years shall he serve thee; and in the seventh he shall go out free for nothing."

v.5

"But if the servant shall plainly say: I love my master, my wife, and my children; I will not go out free;"

vv. 26-27

"And if a man smite the eye of his bondman, or the eye of his bondwoman, and destroy it, he shall let him go free for his eye's sake. And if he smite out his bondman's tooth, or his bondwoman's tooth, he shall let him go free for his tooth's sake."

DATE CC, 9th Cent. B.C. (see p. 6ff.)

INTERPRETATION

A Hebrew slave, after six years of servitude, is to receive his freedom (v.2). Driver points out that v.5 contemplates the case of a slave's "loving" his master as a common occurrence. A slave must first be offered his freedom and then, if he so wishes, he may decline to accept his liberty. The motive for his refusal might be, as the verse suggests, the desire to remain with his good-natured master and his family.

For, evidently, in cases where that described in v.4 applied, such a slave's family did not accompany him into freedom. A slave is also to be manumitted for injury (i.e. loss of an eye or a tooth) sustained through abuse by his master. (vv. 26-27).

Dt. 15.17-18

"If thy brother, a Hebrew man, or a Hebrew woman, be sold unto thee, he shall serve thee six years; and in the seventh year thou shalt let him go free from thee. And when thou lettest him go free from thee, thou shalt not let him go empty; thou shalt furnish him liberally out of thy flock, and out of thy threshing-floor, and out of thy winepress; of that wherewith the Lord thy God hath blessed thee thou shalt give unto him. And thou shalt remember that thou wast a bondman in the land of Egypt, and the Lord thy God redeemed thee; therefore I command thee this thing to-day. And it shall be, if he say unto thee: 'I will not go out from thee'; because he loveth thee and thy house, because he fareth well with thee; thou shalt take an awl, and thrust it through his ear and into the door, and he shall be thy bondman forever. And also unto thy bondwoman thou shalt do likewise. It shall not seem hard unto thee, when thou lettest him go free from thee; for to the double of the hire of a hireling hath he served thee six years; and the Lord thy God will bless thee in all that thou doest."

DATE 7th Cent. B.C. (see pp. 11-14).

INTERPRETATION

Hebrew slaves, men or women, unless they elect to remain with their master (in which event, ^{the} prescribed ceremony is mandatory), are to be manumitted in the seventh year of service. Because of a philanthropic motive and a recollection of his own past, the Israelite is to bestow a handsome present upon his slave when he thus leaves him.

Lev. 25.39-41,49-55

SEE P. 177ff.

Jer. 34.8-17

"The word came unto Jeremiah from the Lord, after that the king Zedekiah had made a covenant with all the people that were at Jerusalem, to proclaim liberty unto them; that every man should let his man-servant, and every man his maid-servant, being a Hebrew man or a Hebrew woman, go free; that none should make bondmen of them, even of a Jew his brother; and all the princes and all the people hearkened, that had entered into the covenant to let every one his man-servant, and every one his maid-servant, go free, and not to make bondmen of them any more; they hearkened, and let them go; but afterwards they turned, and caused the servants and the handmaids, whom they had let go free, to return, and brought them into subjection for servants and for handmaids; therefore the word of the Lord came to Jeremiah from the Lord saying:

Thus saith the Lord, the God of Israel: I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the house of bondage, saying: 'At the end of seven years ye shall let go every man his brother that is a Hebrew, that hath been sold unto thee, and hath served thee six years, thou shalt let him go free from thee'; but your fathers hearkened not unto Me, neither inclined their ear. And ye were now turned, and had done that which is right in Mine eyes, in proclaiming liberty every man to his neighbour; and ye had made a covenant before Me in the house whereon My name is called; but ye turned and profaned My name, and caused every man his servant, and every man his hand-maid, whom ye had let go free at their pleasure, to return; and ye brought them into subjection, to be unto you for servants and for handmaids. Therefore thus saith the Lord: Ye have not hearkened unto Me, to proclaim liberty, every man to his brother, and every man to his neighbour; behold, I proclaim for you a liberty, saith the Lord, unto the sword, unto the pestilence, and unto the famine; and I will make you a horror unto all the kingdoms of the earth.

DATE 588 B.C. (same reasons as given for 22.3, see p. 130).

INTERPRETATION

Jeremiah recounts how the people, after making a covenant

to the effect that they would observe the law of manumission (Dt. 15.12-18, see p. 250), nevertheless, failed to live up to their promise. Consequently, the guilty parties, hitherto God's servants and secure under his protection, are to be dismissed by Him and left exposed to the perils which will ensue.

In chronological order

9th Cent. B.C.

"If thou buy a Hebrew servant, six years shall he serve thee; and in the seventh he shall go out free for nothing." (Ex. 21.2)

"and if the servant shall plainly say: I love my master, my wife, and my children; I will not go free;" (Ex. 21.5)

"And if a man smite the eye of his bondman, or the eye of his bondwoman, and destroy it, he shall let him go free for his eye's sake. And if he smite out his bondman's tooth, or his bondwoman's tooth, he shall let him go free for his tooth's sake." (Ex. 21.26-27)

7th Cent. B.C.

"If thy brother, a Hebrew man, or a Hebrew woman, be sold unto thee, he shall serve thee six years; and in the seventh year thou shalt let him go free from thee. And when thou lettest him go free from thee, thou shalt not let him go empty; thou shalt furnish him liberally out of thy flock, and out of thy threshing-floor, and out of thy winepress; of that wherewith the Lord thy God hath blessed thee thou shalt give unto him. And thou shalt remember that thou wast a bondman in the land of Egypt, and the Lord thy God redeemed thee; therefore I command thee this thing to-day. And it shall be, if he say unto thee: 'I will not go out from thee'; because he loveth thee and thy house, because he fareth well with thee; thou shalt take an awl, and thrust it through his ear and into the door, and he shall be thy bondman for ever. And also unto thy bondwoman thou shalt do likewise. It shall not seem hard unto thee, when thou lettest him go free from thee; for to the double of the hire of a hireling hath he served thee six years; and the Lord thy God will bless thee in all that thou doest." (Dt. 15.12-18)

Early 6th Cent. B.C.

"And if thy brother be waxen poor with thee, and sell himself unto thee, thou shalt not make him to serve as a bondservant. As a hired servant, and as a settler, he shall be with thee; he shall serve with thee unto the year of the jubilee. Then shall he go out from thee, he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return." (Lev. 25.39-41)

"or his uncle, or his uncle's son, may redeem him [Israelite who sells himself], or any that is nigh of kin unto him of his family may redeem him; or if he be waxen rich, he may redeem himself. And he shall reckon with him that bought him from the year that he sold himself to him unto the year of the jubilee; and the price of his sale shall be according unto the number of years; according to the time of a hired servant shall he be with him. If there be yet many years, according unto them he shall give back the price of his redemption out of the money that he was bought for. And if there remain but few years unto the year of the jubilee, then he shall reckon with him; according unto his years shall he give back the price of his redemption. As a servant hired year by year shall he be with him; he shall not rule with rigour over him in thy sight. And if he be not redeemed by any of these means, then he shall go out in the year of the jubilee, he, and his children with him. For unto Me the children of Israel are servants; they are My servants whom I brought forth out of the land of Egypt: I am the Lord your God." (Lev. 25.49-55)

SEE JER. 34.8-17, P. 251.

C. Women Slaves

A review of the "A" and "B" sections of this chapter shows that in most instances the same treatment which was insisted upon for the male slave, was also extended to the female slave. However, attention is drawn to the difference existing between the laws of Ex. 21.2-6 and Dt. 15.12-18. The former mentions only the male slave (v.2), whereas the latter refers to both male and female slaves.(v.12). Driver also points out

that "in Ex. 21.3, although a woman who comes into service with her husband is to receive her freedom when he does, a daughter (v.7, see below) sold by her father as a bondwoman is on a different footing, she is not to go free as bodmen do." ^{228.} Driver seems to possess the true explanation for this difference, namely, "that the law of Dt. springs from a more advanced stage of society than the law of Ex.; it thus regulates usage for an age in which the power of the father over his daughter was no longer so absolute as it had been in more primitive times ^{229.} and places the two sexes on a position of equality."

The following two passages are here discussed, since they deal solely with women slaves.

Ex. 21.7-11

"And if a man sell his daughter to be a maid-servant, she shall not go out as the men-servants do. If she please not her master, who hath espoused her to himself, then shall he let her be redeemed; to sell her unto a foreign people he shall have no power, seeing he hath dealt deceitfully with her. And if he espouse her unto his son, he shall deal with her after the manner of daughters. If he take him another wife, her food, her raiment, and her conjugal rights, shall he not diminish. And if he do not these three unto her, then shall she go out for nothing, without money."

DATE CC, 9th Cent. B.C. (see p. 6ff.).

INTERPRETATION

Driver's interpretation merits transcription, "'If a man sell his daughter' as he easily might do, either from actual poverty, or because he was in such circumstances that it would be more advantageous for his daughter to be the concubine of a

well-to-do neighbour than to marry a man in her own social position....'let her be redeemed' by her father, or another relative, if able to do so; she had been bought to become a concubine and had consequently certain rights. If however the woman's relatives did not redeem her, her master was apparently at liberty to sell her to another Israelite: for the following clause only forbids him to sell her into 'foreign' servitude. Of course, the woman is not to be supposed to have ^{diction} actually become her master's concubine; in this case, if he found he did not like her, he would have to give her her freedom unconditionally (cf v.11).²³⁰ If he had bought her for his son, he was to treat her as a daughter supplying her with all that she required.

Dt. 21.10-14

"When thou goest forth to battle against thine enemies, and the Lord thy God delivereth them into thy hands, and thou carriest them away captive, and seest among the captives a woman of goodly form, and thou hast a desire unto her, and wouldest take her to thee to wife; then thou shalt bring her home to thy house; and she shall shave her head, and pare her nails; and she shall put the raiment of her captivity from off her, and shall remain in thy house, and bewail her father and her mother a full month; and after that thou mayest go in unto her, and be her husband, and she shall be thy wife. And it shall be, if thou have no delight in her, then thou shalt let her go whither she will; but thou shalt not sell her at all for money, thou shalt not deal with her as a slave, because thou hast humbled her."

DATE Dt., 7th Cent. B.C. (see pp. 11-14).

INTERPRETATION

The restriction here is virtually in agreement with the

the provision laid down in Ex. 21.8 (see above) for the case of a man, who takes his female bond-servant to wife and later wishes to part with her.

D. Enslavement for Debt

II K. 4.1

"Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying: 'Thy servant my husband is dead; and thou knowest that thy servant did fear the Lord; and the creditor is come to take unto him my two children to be bondmen.'"

DATE 9th Cent. B.C. (see p. 162).

INTERPRETATION

The woman complains that her creditor is determined to enslave her two children because of her indebtedness to him.

SEE ALSO NEH. 5.1-13, p. 166f.

Part III

WORLD PEACE

CHAPTER XXI

International Good Will

Dt. 23.8

"Thou shalt not abhor an Edomite, for he is thy brother; thou shalt not abhor an Egyptian, because thou wast a stranger in his land."

DATE 7th Cent. B.C. (see pp. 11-14).

INTERPRETATION See p. 213.

I K. 8.41-43*

"Moreover, concerning the stranger that is not of Thy people Israel, when he shall come out of a far country for Thy name's sake -- for they shall hear of Thy great name, and of Thy mighty hand, and of thine outstretched arm -- when he shall come and pray toward this house; hear Thou in heaven Thy dwelling-place, and do according to all that the stranger calleth to Thee for; that all the people of the earth may know Thy name, to fear Thee, as doth Thy people Israel, and that they may know that Thy name is called upon this house which I have built."

DATE 560-550 B.C. (see p. 26f.).

231.

The present writer fully agrees with Barnes and others who discern in the language and thought of this passage the definite influence of Deuteronomy. Historically, the passage refers to Solomon (973-933 B.C.).

* This passage appears almost verbatim in II Chr. 6.32-33 where it forms a part of Solomon's prayer of Consecration (II Chr. 6.12-39).

INTERPRETATION

This passage, the Stranger's Prayer, manifests Israel's sincere desire for the well-being of theirs.

Is. 19.23-25

"In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and Egyptian into Assyria; and the Egyptians shall worship with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the earth; for that the Lord of hosts hath blessed him, saying: 'Blessed be Egypt My people and Assyria the work of My hands, and Israel Mine inheritance.'"

DATE An addition after 180 B.C.

Considerable difficulty attends any endeavour to date this passage. The absence of any definite historical allusions (persons or events), with the possible exception of one, has left the scholars with nought but recourse to internal data. To the present writer, the following facts appear to point to the postexilic origination of this passage.

The above verses are contained in the prose section (vv. 16-25) of this chapter, which has led to the belief that the original oracle extends only to v.15 and that the prose section is a subsequent addition. This contention is further supported by the fact that vv. 16-25 do not embrace anything which is specifically characteristic of Isaiah. On the contrary, the linguistic features, the constant references to "Egypt" and "in that day", and the prominence given to the ritual element in religion, seem to admit the probability that they were written

by a later writer.

It is also significant that many scholars discern in v.18 a possible reference to Leontopolis, or the Temple of Onias, though they may differ as to its Isaianic character or as forming a part of the prelude to the actual prophecy contained in vv. 20-25.

As for the importance attached to the word " ²³² נֶזֶר " (v.19), to the present writer, the most acceptable explanation is that we have here an allusion to the altar in the Temple at Leontopolis, erected about 160 B.C. As Gray points out, "It is altogether improbable that the exiled priest Onias had no sympathisers in Judah; and it is possible that one of these, dealing not with an idea, but accepting the FACT of a temple in Egypt, saw in its erection the realisation of what had long ago been pre-determined by Jahweh as a means of bringing Egypt to himself."²³²

233.

Gray, finding support in Josephus, further maintains, "it is certain that v.19 and the neighbouring verse were early understood to refer to the temple at Leontopolis and that the temple provoked the displeasure of the Palestinian Jews; some Palestinian scribe substituted for a reading agreeable to the context a reading that expressed his feelings with regard to the schismatic temple [hence the reading " ²³⁴ $\text{וְנֶזֶר לְנֹחִיָּה}$]."²³⁴

INTERPRETATION

This passage speaks of the 'triple alliance which is to be formed between Egypt, Assyria and Israel. The effect of this intimate relationship will be a state of peace and tranquillity. This triple entente, blessed by God, will serve as a "source of blessing in the whole world."

In chronological order

7th Cent. B.C.

"Thou shalt not abhor an Edomite, for he is thy brother; thou shalt not abhor an Egyptian, because thou was a stranger in his land." (Dt. 23.8)

Middle 6th Cent. B.C.

"Moreover, concerning the stranger that is not of Thy people Israel, when he shall come out of a far country for Thy name's sake -- for they shall hear of Thy great name, and of Thy mighty hand, and of thine outstretched arm -- when he shall come and pray toward this house; hear Thou in heaven Thy dwelling-place, and do according to all that the stranger calleth to Thee for; that all the people of the earth may know Thy name, to fear Thee, as doth Thy people Israel, and that they may know that Thy name is called upon this house which I have built." (I K. 8.41-43)

First half of 2nd Cent. B.C.

"In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and Egyptian into Assyria; and the Egyptians shall worship with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the earth; for that the Lord of hosts hath blessed him, saying: 'Blessed be Egypt My people and Assyria the work of My hands, and Israel Mine inheritance.'" (Is. 19.23-25)

CHAPTER XXII

International Peace

Gen. 49.5-7

"Simeon and Levi are brethren;
Weapons and violence their kinship.
Let my soul not come into their council;
Unto their assembly let my glory not be united;
For in their anger they slew men,
And in their self-will they houghed oxen.
Cursed be their anger, for it was fierce,
And their wrath, for it was cruel;
I will divide them in Jacob,
And scatter them in Israel."

DATE J, 9th Cent. B.C. (see p. 5).

This passage, contained in the so-called Blessing of Jacob
235.
(vv. 2-27), is assigned by most critics to J, since it seems
to be in perfect harmony with that code. Morgenstern declares
that, "These verses [vv.2-27] are really an ancient Hebrew poem
which described certain historic or legendary conditions within
the tribes of Israel, probably, during the period just preceding
the reign of David [1006-973 B.C.]. The names here refer to the
tribes rather than to the individual sons of Jacob. The ancient
poem was embodied in the original narrative, even though a large
portion of it has little of the nature of a blessing. The poem
contains numerous references, more or less obscure, to hist-
orical conditions which obtained among the separate tribes in
the days immediately preceding the establishment of the united
kingdom by David." 236 The present writer has also found this
237. 238. view presented by Gunkel and Skinner. The latter adds

that, "The conception of Jacob as the speaker belongs to the original intention of the poem; the oracles express the verdict of the collective consciousness of Israel on the conduct and destiny of the various tribes, an idea finely suggested by putting them in the mouth of the heroic ancestor of the nation. Ultimately the song was incorporated in the patriarchal tradition, probably by the Yahwist, who found a suitable setting for it amongst the dying utterances of Jacob."^{239.}

It is believed that the passage under consideration, inasmuch as it deals with Simeon and Levi, was in all probability^{240.} composed before the Song of Deborah.

INTERPRETATION

Simeon and Levi are cursed because of their fierce pugnacity. The collective consciousness of Israel, revealed through the original writer, thus expressed itself against war, but in favour of peace.

Is. 8.4-6

"For before the child shall have knowledge to cry: My father, and: My mother, the riches of Damascus and the spoil of Samaria shall be carried away before the king of Assyria.' And the Lord spoke unto me yet again, saying:
Forasmuch as this people hath refused
The waters of Shiloah that go softly,
And rejoiceth with Rezin and Remaliah's son;"

DATE 8th Cent. B.C. (see pp. 28-33).

This passage is considered to be an excerpt from Isaiah's autobiography, written some time before the fall of Damascus

(732 B.C.).

INTERPRETATION

The prophet predicts that Assyria will have despoiled both Damascus and Samaria before the child [Maher-shalal-hash-baz (v.3)] is able to speak. Then, speaking in a metaphor, he reprimands his brethren for their faithlessness.

Gray explains the metaphor as follows. "The living waters of Shiloah rising under Zion stands for Yahweh, who in Jeremiah 2.13 is compared to a 'fountain of living waters.' The waters of Shiloah 'however beneficent are to outward appearance insignificant' (Cheyne); so the power of Yahweh, which has been the source of Judah's welfare, and to Isaiah seemed an all-sufficient ground for quiet confidence, was in the eyes of the people insignificant, not to be trusted but forsaken for the other sources of strength." 241.

But what is of most importance in this passage for the present treatise, is Isaiah's righteous indignation and resentment of the people's answering force with force (8.6a). His was a fervent plea for abiding peace and international amity by comporting oneself in accordance with a true faith in God.

Is. 30.15-16

"For thus said the Lord God, the Holy One of Israel:
In sitting still and rest shall ye be saved,
In quietness and in confidence shall be your strength;
And ye would not.

But ye said: 'No, for we will flee upon horses';
Therefore shall ye flee;
And: 'We will ride upon the swift';
Therefore shall they that pursue you be swift."

DATE 8th Cent. B.C. (see pp. 28-33).

INTERPRETATION

The prophet levels his attack against those people who jeopardized their cause by fleeing, instead of having faith in the potency of non-resistance.

Ps. 46.10

"He maketh wars to cease unto the end of the earth;
He breaketh the bow, and cutteth the spear in sunder;
He burneth the chariots in the fire."

DATE Late Monarchy, 7th Cent. B.C. (see p. 75).

This psalm is believed to have originated as a national song in the early days of king Josiah. It "may well express the confidence with which the young Josiah began his reign amidst the commotions among the nations due to the Scythian invasion Western Asia as described in Zephaniah."^{242.}

INTERPRETATION

The psalmist lauds God's omnipotence especially as manifested in His ability to cause wars to cease. Human life is too sacred to be slaughtered in carnal conflicts. Hence, He disarms the marauding and murdering legions.

Jer. 27.8,11-12,17

v.8

"And it shall come to pass, that the nation and the kingdom which will not serve the same Nebuchadnezzar king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I visit, saith the Lord, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand."

vv. 11-12

"But the nation that shall bring their neck under the yoke of the king of Babylon, and serve him, that nation will I let remain in their own land, saith the Lord; and they shall till it, and dwell therein."

v.17

"Hearken not unto them; serve the king of Babylon, and live; wherefore should this city become desolate?"

DATE 597 B.C. (see p. 34f.).

"This chapter belongs to the time of Zedekiah. The power of Babylon had already been shown forth upon Judah. Some of the people had been carried captive [597 B.C.] and the present king existed as such only upon sufferance. Under these circumstances the neighbouring nations were willing to make common cause with the Jews against their foe, while in Palestine there were still many who would not believe that the danger from Babylon was anything more than a passing one. In this chapter Jeremiah sets himself to correct the most pressing evil, namely the notion of the possibility of getting rid of the power which had become paramount in the Eastern world." ^{243.}

INTERPRETATION

Jeremiah advocates a policy of non-resistance towards

powerful Babylon. By capitulating to the superior power, they will at least be able to toil on pacifically amidst tranquillity and calm. Any offensive move, he feels certain, will bring only the devastations wrought by war.

Jer. 21.9

"He that abideth in this city shall die by the sword, and by famine, and by pestilence; but he that goeth out, and falleth away to the Chaldeans that besiege you, he shall live, and his life shall be unto him for a prey."

DATE 588 B.C. (see p. 34f.).

The counsel contained in vv. 8-14, offered by Jeremiah to the people, is considered to belong to the ninth year of Zedekiah's reign. This passage has therefore been dated accordingly.

INTERPRETATION

The prophet continues his pacifistic policy and regards surrender not as a perfidious act, but simply the refusal to battle against things evil and dangerous to human welfare. By peaceably acquiescing the individual may at least save his or her life.

Jer. 38.2,17

v.2

"Thus saith the Lord: He that remaineth in this city shall die by the sword, by the famine, and by the pestilence; but he that goeth forth to the Chaldeans shall live, and his life shall be unto him for a prey, and he shall live."

v.17

"Then said Jeremiah unto Zedekiah: 'Thus saith the Lord, the God of hosts, the God of Israel: If thou wilt go forth unto the king of Babylon's princes, then thy soul shall live, and this city shall not be burned with fire; and thou shalt live, thou, and thy house;'"

DATE 587 B.C. (see p. 34f.).

These verses are assigned to the tenth year of the reign of king Zedekiah.

INTERPRETATION See Jer. 27.17; 21.9, pp. 266-267.

Is. 2.4

"And He shall judge between the nations,
And shall decide for many peoples;
And they shall beat their swords into plowshares,
And their spears into pruning-hooks;
Nation shall not lift up sword against nation,
Neither shall they learn war any more."

DATE About 540 B.C. (see also pages 28-33).

The present writer has found G.B. Gray's discussion of this passage most enlightening. The following observations
244.
are therefore quoted from his commentary.

"The origin of the poem 1-4 is obscure; that it occurs both in the Bk. of Isaiah and in Micah 4.1-4 (in Micah there are some few lines added commenting on the unmolested enjoyment of the fruits of the earth after the establishment of universal peace) necessarily raises questions and these have been differently answered. It is perfectly possible that this poem owes its double preservation not to a double process

either of quotation or interpolation, but to the fact that some time before the close of the 3rd Cent. it passed under two ascriptions -- to Micah and Isaiah respectively -- and was therefore incorporated by two editors in their different compilations. Whether the poem owes its place in Isaiah to the final editor of the Bk., or to the compiler of Chs. 2-12, is uncertain; perhaps the latter alternative is the more probable. Judged by itself, without prejudice derived from its present position, the poem perhaps does not betray its origin unmistakably. The spirit of the whole and some of the particular ideas leave the impression of a passage that was written nearer to the time of Chs. 40-55 (c. 540) and Ezekiel, than of Isaiah (8th Cent. B.C.).^{245.}

Gray points out that Box, Koppe, Hitzig, Ewald, F. Delitzsch and Dillmann, maintain "that the poem is a work of a prophet earlier than either Micah or Isaiah; the similarities to Joel on which this theory partly rested now point, for what they are worth, to a post-exilic origin, for the theory of the early origin of Joel scarcely continues to be defensible."^{246.}

Gray also reports the opinions of a number of other biblical critics, which are as follows. Duhm maintains the authorship of Isaiah for this passage. Ryssel contends that it is original with Micah. G.A. Smith assigns it to the end of the 8th or the beginning of the 7th Cent. B.C. Stade, Wellhausen, Nowack, Hackmann, Cheyne, Toy and Marti (Marti dates the poem about 500 B.C.), uphold its post-exilic authorship.^{247.}

The present writer accepts the years about 500 B.C. as the period in which this poem most probably originated.

INTERPRETATION

These are the words of one who yearned for the Messianic era which would see universal peace established through justice. The nations conducting themselves in accordance with God's moral requirements, would have no further use or need for instruments of war. These would therefore be converted into useful implements. Peace would prevail across frontiers.

Micah 4.1-5

"But in the end of days it shall come to pass,
That the mountain of the Lord's house shall be established as
the top of the mountains,
And it shall be exalted above the hills;
And peoples shall flow unto it.
And many nations shall go and say:
'Come ye, and let us go up to the mountain of the Lord,
And to the house of the God of Jacob;
And He will teach us His ways,
And we will walk in His paths';
For out of Zion shall go forth the law,
And the word of the Lord from Jerusalem.
And He shall judge between many peoples,
And shall decide concerning mighty nations afar off;
And they shall beat their swords into plowshares,
And their spears into pruning-hooks;
Nation shall not lift up sword against nation,
Neither shall they learn war any more.
But they shall sit every man under his vine and under his fig-tree;
And none shall make them afraid;
For the mouth of the Lord of hosts hath spoken.
For let all the peoples walk each one in the name of its god,
But we will walk in the name of the Lord our God for ever and ever."

DATE About 540 B.C. (see Is. 2.4, p. 268ff.).

J.P. Smith finds that "interpreters in general now concede

the separation of v.5 [from vv. 1-4]; so e.g. Cornill, G.A.
Smith, Nowack, Marti, Sievers, Güthe, and Duhamel.^{248.} He
therefore takes v.5 to be "the utterance of a practical man
who realizes the visionary character of the foregoing ideal
and seeks to establish connection with things as they are...
The writer of vv. 1-3 [v.4 he considers to be an editorial
expansion]²⁴⁹ lived wholly in the future; v.5 is vividly con-
scious of the discordant present, and can only express Israel's
determination to be true to her highest ideals at any cost.
What is here expressed as a firm decision is found in Is.2.5
as an exhortation. The two verses are evidently closely re-
lated, but on which side the dependence lies is wholly un-
certain."^{250.}

INTERPRETATION See Is. 2.4, p. 270.

Is. 9.4-6

"For every boot stamped with fierceness,
And every cloak rolled in blood,
Shall even be for burning, for fuel for fire.
For a child is born unto us;
And the government is upon his shoulder;
And his name is called Pele-joez-el-gibbor-abi-ad-sar-shalom;*
That the government may be increased,
And of peace there be no end,
Upon the throne of David, and upon his kingdom,
To establish it, and to uphold it
Through justice and through righteousness
From henceforth even for ever.
The zeal of the Lord of hosts doth perform this."

DATE About 500 B.C. (see also pp. 28-33)

*That is "Wonderful in counsel is God the Mighty, the Everlasting
Father, the Ruler of peace."

Many theories have been presented as to the date and authorship of this passage. The majority of biblical critics divide themselves into two camps.

Some defend the authenticity of these verses, in toto, or at least in part, on the basis that the political allusions mirror the dark and distressing days of Isaiah's time, which saw Judah under Assyrian domination. Hence, they assign whatever they regard as original in this passage to the years between 740 and 735 B.C. Gray reports ^{251.} the opinions of Kittel and Duhm to be as follows. The former argues that these verses were written shortly after 722 B.C. The latter contends that the "oppressor" of v.3 refers to Assyria and the soldiers of v.4, to Sennacherib's army. He, therefore, claims for these verses a date about the year 705 B.C.

The other point of view is that these verses belong to a post-exilic date. The present writer has learnt from Gray ^{252.} that Kittel, Hackman and Cheyne, while upholding the post-exilic origination of this passage, nevertheless fail to closely ^{diction} define it. Kennet, who treats these verses as historical, refers them to the year about 140 B.C. However, there are many objections to the latter's theory.

The present writer agrees with Kittel, Hackmann, Cheyne, ^{253.} Blank, ^{254.} Marti and the others who deny this passage to Isaiah. He also inclines to Marti who places these verses roughly about 500 B.C., "not far remote in time from Haggai and

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Zechariah, both of whom expected a Messiah of the Davidic House."

INTERPRETATION

Whenever Israel was heavy laden and oppressed, his people longed for the Messiah, a descendant of David, who would throw off their yoke and free them from the tyrannical foe. The period of hardship around the end of the 6th Cent. B.C., may well have called forth just such a hopeful note. With the coming of the Messiah, peace, freedom, tranquillity and the reign of righteousness, would be established. His coming would be accompanied by the zeal of the Lord.

Hosea 2.20

"And in that day will I make a covenant for them
With the beasts of the field, and with the fowls of heaven,
And with the creeping things of the ground;
And I will break the bow and the sword and the battle out of the land,
And will make them to lie down safely."

DATE About 500 B.C. (see also p. 39).

Most scholars discern in this verse a definite connection with the prophecy of exilic times. Like Is. 9.4-6 (see above), it is the description by a later writer of the "idyllic picture of a state of universal peace" so popular in his day.

W.R. Harper calls our attention to Gunkel's defence, though he disagrees with him, of the genuineness of this verse on the grounds of the antiquity of this conception, namely that here and in other prophetic writings (i.e. Is. 11.6-9; Ezek. 34.25), we come upon the relationship of animals and men. Gunkel be-

believes this to be a survival of the totemistic conception^{256.}
involving a belief in a real blood connection.

INTERPRETATION

This writer assures his audience that God will yet intercede in the affairs of man and bring an end to the savagery of war. God will also make a covenant at that time to render the wild beasts harmless. Peace will thus obtain everywhere.

Zech. 9.10

"And I will cut off the chariot from Ephraim,
And the horse from Jerusalem,
And the battle bow shall be cut off,
And he shall speak peace unto the nations;
And his dominion shall be from sea to sea,
And from the River to the ends of the earth."

DATE 306-278 B.C. (see p. 47f.).

INTERPRETATION See Is. 9.4-6, p. 268ff.

I Chr. 22.8; 28.3

22.8

"But the word of the Lord came to me, saying: Thou hast shed blood abundantly, and hast made great wars; thou shalt not build a house unto My name, because thou hast shed much blood upon the earth in My sight."

28.3

"But God said unto me: Thou shalt not build a house for My name, because thou art a man of war, and hast shed blood."

DATE 300 B.C. (see p. 64ff.).

Curtis, to whose opinion the present writer sub-

scribes, comments as follows on Ch. 22.8. "The word of Yahweh came to David through the prophet Nathan, commanding him not to build a Temple (2 S. 7 = I Chr. 17), but no reason is given. Elsewhere David's wars are given as the reason why he could not build the house of Yahweh (I K. 5.17 (3)), but only because they did not leave him time for other undertakings (Kittel). The Chronicler was the first to state that David could not build the Temple because he had 'shed much blood' (cf. 28.3), which may be nothing more than a religious interpretation of I K. 5.17 (3)."^{257.}

INTERPRETATION

God will not permit hands which are stained with human blood to erect His temple. The Chronicler, in thus interpreting I K. 5.17 (see above), shows that he was moved by a great will for peace and brotherly sodality.

Ps. 147.14

"He maketh thy borders peace;
He giveth thee in plenty the fat of wheat."

DATE Maccabean, 168-164 B.C. (see p. 75).

INTERPRETATION

Jerusalem is summoned to laud Jahweh for having established peace between her and her neighbours, and for having restored her prosperity.

In chronological order

9th Cent. B.C.

"Simeon and Levi are brethren;
Weapons and violence their kinship.
Let my soul not come into their council;
Unto their assembly let my glory not be united;
For in their anger they slew men,
And in their self-will they houghed oxen.
Cursed be their anger, for it was fierce,
And their wrath, for it was cruel;
I will divide them in Jacob,
And scatter them in Israel." (Gen. 49.5-7)

8th Cent. B.C.

"For before the child shall have knowledge to cry: My father,
and: My mother, the riches of Damascus and the spoil of Samaria
shall be carried away before the king of Assyria.' And the
Lord spoke unto me yet again, saying:
Forasmuch as this people hath refused
The waters of Shiloah that go softly,
And rejoiceth with Rezin and Remeliah's son;" (Is. 8.4-6)

"For thus said the Lord God, the Holy One of Israel:
In sitting still and rest shall ye be saved,
In quietness and in confidence shall be your strength;
And ye would not.
But ye said: 'No, for we will flee upon horses';
Therefore shall ye flee;
And: 'We will ride the swift';
Therefore shall they that pursue you be swift." (Is. 30.15-16)

7th Cent. B.C.

"He maketh wars to cease unto the end of the earth;
He breaketh the bow, and cutteth the spear in sunder;
He burneth the chariots in the fire." (Ps. 46.10)

First quarter of 6th Cent. B.C.

"And it shall come to pass, that the nation and the kingdom
which will not serve the same Nebuchadnezzar king of Babylon,
and that will not put their neck under the yoke of the king

First quarter of 6th Cent. B.C. Cont..

of Babylon, that nation will I visit, saith the Lord, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand." (Jer. 27.8)

"But the nation that shall bring their neck under the yoke of the king of Babylon, and serve him, that nation will I let remain in the own land, saith the Lord; and they shall till it, and dwell therein.'" (Jer. 27.11-12)

"Hearken not unto them; serve the king of Babylon, and live; wherefore should this city become desolate?" (Jer. 27.17)

"He that abideth in this city shall die by the sword, and by famine, and by pestilence; but he that goeth out, and falleth away to the Chaldeans that besiege you, he shall live, and his life shall be unto him for a prey." (Jer. 21.9)

"Thus saith the Lord: He that remaineth in this city shall die by the sword, by the famine, and by the pestilence; but he that goeth forth to the Chaldeans shall live, and his life shall be unto him for a prey, and he shall live." (Jer. 38.2)

"Then said Jeremiah unto Zedekiah: 'Thus saith the Lord, the God of hosts, the God of Israel: If thou wilt go forth unto the king of Babylon's princes, then thy soul shall live, and this city shall not be burned with fire; and thou shalt live, thou, and thy house;' (Jer. 38.17)

Second half of 6th Cent. B.C.

"And He shall judge between the nations,
And shall decide for many peoples;
And they shall beat their swords into plowshares,
And their spears into pruning-hooks;
Nation shall not lift up sword against nation,
Neither shall they learn war any more." (Is. 2.4)

"But in the end of days it shall come to pass,
That the mountain of the Lord's house shall be established as
the top of the mountains,
And it shall be exalted above the hills;
And peoples shall flow unto it.
And many nations shall go and say:
'Come ye, and let us go up to the mountain of the Lord,
And to the house of the God of Jacob;
And He will teach us His ways,
And we will walk in His paths';
For out of Zion shall go forth the law,

Second half of 6th Cent. B.C. Cont..

And the word of the Lord from Jerusalem.
And He shall judge between many peoples,
And shall decide concerning mighty nations afar off;
And they shall beat their swords into plowshares,
And their spears into pruning-hooks;
Nation shall not lift up sword against nation,
Neither shall they learn war any more.
But they shall sit every man under his vine and under his fig-tree;
And none shall make them afraid;
For the mouth of the Lord of hosts hath spoken.
For let all the people walk each one in the name of its god,
But we will walk in the name of the Lord our God for ever and ever."
(Micah 4.1-5)

"For every boot stamped with fierceness,
And every cloak rolled in blood,
Shall even be for burning, for fuel for fire.
For a child is born unto us;
And the government is upon his shoulder;
And his name is called Pele-joez-el-gibbor-abi-ad-sar-shalom;
That the government may be increased,
And of peace there be no end,
Upon the throne of David, and upon his kingdom,
To establish it, and to uphold it
Through justice and through righteousness
From henceforth even for ever.
The zeal of the Lord of hosts doth perform this." (Is. 9.4-6)

"And in that day will I make a covenant for them
With the beasts of the field, and with the fowls of heaven,
And with the creeping things of the ground;
And I will break the bow and the sword and the battle out of the land,
And will make them to lie down safely." (Hosea 2.20)

End of 4th Cent. B.C.

"And I will cut off the chariot from Ephraim,
And the horses from Jerusalem,
And the battle bow shall be cut off,
And he shall speak peace unto the nations;
And his dominion shall be from sea to sea,
And from the River to the ends of the earth." (Zech. 9.10)

"But the word of the Lord came to me, saying: Thus hast shed
blood abundantly, and hast made great wars; thou shalt not
build a house unto My name, because thou hast shed much blood
upon the earth in My sight." (I Chr. 22.8)

End of 4th Cent. B.C. Cont.,

"But God said unto me: Thou shalt not build a house for My name,
because thou art a man of war, and hast shed blood." (1 Chr. 28.3)

168-164 B.C.

"He maketh thy borders peace;
He giveth thee in plenty the fat of wheat." (Ps. 147.14)

CHAPTER XXIII

The Golden Age

Is. 32.1-4,16-20

vv. 1-4

"Behold, a king shall reign in righteousness,
And as for princes, they shall rule in justice.
And a man shall be as in a hiding-place from the wind,
And a covert from the tempest;
As by the watercourses in a dry place,
As in the shadow of a great rock in a weary land.
And the eyes of them that see shall not be closed,
And the ears of them that hear shall attend.
The heart also of the rash shall understand knowledge,
And the tongue of the stammerers shall be ready to speak plainly.

vv. 16-20

"Then justice shall dwell in the wilderness,
And righteousness shall abide in the fruitful field.
And the work of righteousness shall be peace;
And the effect of righteousness quietness and confidence for ever.
And my people shall abide in a peaceable habitation.
And in secure dwellings, and in quiet resting-places.
And it shall hail, in the downfall of the forest;
But the city shall descend into the valley.
Happy are ye that sow beside all waters,
That send forth freely the feet of the ox and the ass."

DATE 8th Cent. B.C. (see pp. 28-33).

INTERPRETATION

The prophet looks into the future and catches a glimpse of the approaching golden age. Its king will be one endowed with the moral will to rectify the flagrant wrongs. Even the stubborn adamantine forces of inaction will be animated by the spirit of righteousness. None will again be troubled by the woeful tribulations of their brethren. "The work of righteousness shall be peace; and the effect of righteousness quietness

and confidence for ever." The loftiest purposes and ideals shall enjoy fruition in the happy home-to-be.

Jer. 31.27-28

"Behold, the days come, saith the Lord, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast. And it shall come to pass, that like as I have watched over them to pluck up and to break down, and to overthrow and to destroy, and to afflict; so will I watch over them to build and to plant, saith the Lord."

DATE 587-586 B.C.

Streane draws attention to the fact that through cc. 1-29 the imminence of doom stares the reader hideously in the face. The gist of these early prophecies is nearly always that of punishment. However beginning with Ch. 30, the general mood changes to one of hope. This is noteworthy, since as Streane contends, "Chapters 32 and 33 were written in the tenth year of Zedekiah (586) in the midst of the siege, while it seems probable from the internal evidence that the two earlier chapters [30,31], connected so closely with these in subject-matter, were composed and committed to writing somewhere about the same date. The prophet was in prison, famine and pestilence in the city, and the prospects of the nation were such as to create despair in every mind. It was at such a time as this, when humanly speaking the people most needed the comfort of hope, and yet the prophet, had he been speaking his own words, was least likely to be able or willing to afford it to them, that it was announced through Jeremiah that the people of God should not perish" but

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would yet fare well in the days to come.

INTERPRETATION

These verses comprise one of the comforting messages contained in the prophet's ¹plethora of speeches. In it, he informs the people of the happy days which lie ahead. Israel and Judah will then together serve God in peace and tranquillity for He shall have put an end to all violent upheavals. The people will no longer see the fruitage of their labour destroyed before their hungry eyes. They shall enjoy prosperity because God will will it. The people will sow and they will reap. They will plant vineyards and they will pluck the fruit thereof. They will build houses and they themselves will inhabit them.

Ezek. 34.25; 45.8

34.25

"And I will make with them a covenant of peace, and will cause evil beasts to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods."

45.8

"of the land; it shall be to him for a possession in Israel, and My princes shall no more wrong My people; but they shall give the land to the house of Israel according to their tribes."

DATE After 586 B.C. (see p. 36ff.).

Hölscher regards Ch. 34.23-31 as a late expansion. However the present writer inclines to Blank, ^{259.} who maintains that the passage belongs after 586 B.C. and represents Ezekiel's new message after the disaster and deportation.

A number of scholars deny Ch. 45 (consisting of draft proposals for legislation) to Ezekiel.²⁶⁰ For arguments to the contrary, see p. 38.

INTERPRETATION

A new age is about to dawn in which God will repatriate Israel. The oppressed will be unyoked and rescued from their sorry plight. Peace will obtain in the land and all will move about in confidence and security. Nor will the peaceful atmosphere be disturbed by harmless beasts, for God will have caused them "to cease out of the land." The princes will be endowed with a profound moral consciousness and will rule their subjects wisely and justly. They will not conspire to rob them of their property but will divide the land according to the tribes.

I K. 5.5

"And Judah and Israel dwelt safely, every man under his vine and under his fig-tree, from Dan even to Beer-sheba, all the days of Solomon."

DATE 560-550 B.C. (see p. 26f.).

The phrase "every man under his vine and under his fig-tree" seems to have been a popular symbol of peace about this time (see also Micah 4.4, p. 270).

INTERPRETATION

The writer rivets his gaze back to the golden age of Solomon (973-933) which was marked by peace, prosperity and brotherly sodality throughout his dominions.

Is. 11.1-10

"And there shall come forth a shoot out of the stock of Jesse,
And a twig shall grow forth out of his roots.
And the spirit of the Lord shall rest upon him,
The spirit of wisdom and understanding,
The spirit of counsel and might,
The spirit of knowledge and of the fear of the Lord.
And his delight shall be in the fear of the Lord;
And he shall not judge after the sight of his eyes,
Neither decide after the hearing of his ears;
But with righteousness shall he judge the poor,
And decide with equity for the meek of the land;
And he shall smite the land with the rod of his mouth,
And with the breath of his lips shall he slay the wicked.
And righteousness shall be the girdle of his loins,
And faithfulness the girdle of his reins.
And the wolf shall dwell with the lamb,
And the leopard shall lie down with the kid;
And the calf and the young lion and the fatling together;
And a little child shall lead them.
And the cow and the bear shall feed;
Their young ones shall lie down together;
And the lion shall eat straw like the ox.
And the sucking child shall play on the hole of the asp,
And the weaned child shall put his hand on the basilisk's den.
They shall not hurt nor destroy
In all My holy mountain;
For the earth shall be full of the knowledge of the Lord,
As the waters cover the sea.
Then it shall come to pass in that day,
That the root of Jesse, that standeth for an ensign of the peoples,
Unto him shall the nations seek;
And his resting-place shall be glorious."

DATE About 550 B.C. (see pp. 28-33).

This passage which is Messianic in character is definitely not by Isaiah but "was written some time after 586 B.C." since 261.
"it presupposes a period when no Davidic king was reigning."

INTERPRETATION

The writer of this poem predicts the restoration of the Davidic monarchy through "a sprout of Jesse." The father of

David is compared to a root from which there had grown a tree -- a line of Jewish monarchs. "This tree has been cut down; but the roots remain in the earth and a mere stump above ground, i.e. the throne of David has fallen, but the family of David survives. While the family of David survives, hope remains that some member of it may re-establish the monarchy, and thus, in the terms of the figure, become the new shoot and green growth from the old roots." ^{262.} The far-visioned poet firmly believes that this hope will be realized.

The picture of the Messianic king fits well with Ch. 9.4-6. (see p. 271f.): The spirit of the Lord will rest upon him. He will be endowed with wisdom and understanding and shall serve his people in accordance with the divine will. He will be zealous for the rights of the poor. The sinners will not be free from punishment. The golden age of the past will return. "Wild beasts will cease to be carnivorous and become graminivorous as they, like man, were first created." ^{263.} Beasts and men shall not harm each other. Righteousness and peace shall be the effect of a rule by peaceful words and not of force. The world will become filled with the knowledge of God.

Is. 2.4

SEE P. 268ff.

Micah 4.1-5

SEE P. 270f.

Is. 35.5-10

"Then the eyes of the blind shall be opened,
And the ears of the deaf shall be unstopped.
Then shall the lame man leap as a hart,
And the tongue of the dumb shall sing;
For in the wilderness shall waters break out,
And streams in the desert.
And the parched land shall become a pool,
And the thirsty ground springs of water;
In the habitation of jackals herds shall lie down,
It shall be an enclosure for reeds and rushes.
And a highway shall be there, and a way,
And it shall be called The way of holiness;
The unclean shall not pass over it; but it shall be for those;
The wayfaring men, yea fools, shall not err therein.
No lion shall be there,
Nor shall any ravenous beast go up thereon,
They shall not be found there;
But the redeemed shall walk there;
And the ransomed of the Lord shall return,
And come with singing unto Zion,
And everlasting joy shall be upon their heads;
They shall obtain gladness and joy,
And sorrow and sighing shall flee away."

DATE Second half of the 6th Cent. B.C.

This passage is definitely in the spirit of Second Isaiah (see pp. 22-33). Some scholars therefore feel that cc. 34 and 35 open the works of Second Isaiah. Blank ^{264.} points out that Torrey is one of those who argues for the Second Isaiah authorship of this particular chapter. The present writer agrees with Blank ^{265.} that though there is a similarity of vocabulary and style between this chapter and those by Deutero-Isaiah, yet, despite all this, the spirit is different and cc. 34-35 seem to merely be an imitation of Second Isaiah. It was evidently modelled after the Deutero-Isaiah by one who was influenced by him and probably not far removed from his day.

INTERPRETATION Similar to Ezek. 34.25, see p. 282f.

Zech. 8.4

"Thus saith the Lord of hosts: There shall yet old men and old women sit in the broad places of Jerusalem, every man with his staff in his hand for very age."

DATE 520 B.C. (see p. 47f).

INTERPRETATION

In vv. 1-8 the prophet gives voice to his ideal of the future golden age. Jahweh will return to Jerusalem and its inhabitants will be blessed with prosperity. God's presence there will also secure peace for them. "One result of such conditions will be that 'there shall again, as in the best period of their history, 'sit in the streets of Jerusalem', enjoying the ease as well as the respect to which they are entitled, 'old men and women, each with his (or her) staff in his (or her) hand', a sign and symbol of that best of Yahweh's blessings, from the Hebrew's stand-point, 'multitude of days'... The picture is true to the habits of the inhabitants of Palestine, both ancient and modern. Cf. I Mac. 14.9. Their houses are, and always have been so dark that they have been accustomed to do their work and seek their pleasure in the open air."^{266.}

Hosea 2.20

See p. 273f.

Is. 60 (entire)

"Arise, shine, for thy light is come,
And the glory of the Lord is risen upon thee.
For, behold, darkness shall cover the earth,
And gross darkness the peoples;
But upon thee the Lord will arise,
And His glory shall be seen upon thee.
And nations shall walk at thy light,
And kings at the brightness of Thy rising.
Lift up thine eyes round about, and see:
They all are gathered together, and come to thee;
Thy sons come from afar,
And thy daughters are borne on the side.
Then thou shalt see and be radiant,
And thy heart shall throb and be enlarged;
Because the abundance of the sea shall be turned unto thee,
The wealth of the nations shall come unto thee.
The caravan of camels shall cover thee,
And of the young camels of Midian and Ephah,
All coming from Sheba;
They shall bring gold and frankincense,
And shall proclaim the praises of the Lord.
All the flocks of Kedar shall be gathered together unto thee,
The rams of Nabaioth shall minister unto thee;
They shall come up with acceptance on Mine altar,
And I will glorify My glorious house.
Who are these that fly as a cloud,
And as the doves to their cotes?
Surely the isles shall wait for Me,
And the ships of Tarshish first,
To bring thy sons from afar,
Their silver and their gold with them,
For the name of the Lord thy God,
And for the Holy One of Israel, because He hath glorified thee.
And aliens shall build up thy walls,
And their kings shall minister unto thee;
For in My wrath I smote thee,
But in My favour have I had compassion on thee.
Thy gates also shall be open continually,
Day and night, they shall not be shut;
That men may bring unto thee the wealth of the nations,
And their kings in procession.
For that nation and that kingdom that will not serve thee shall perish
Yea, those nations shall be utterly wasted.
The glory of Lebanon shall come unto thee,
The cypress, the plane-tree, and the larch together;
To beautify the place of My sanctuary,
And I will make the place of My feet glorious.
And the sons of them that afflicted thee
Shall come bending unto thee,
And all they that despised thee shall bow down

At the soles of thy feet;
And they shall call thee The city of the Lord,
The Zion of the Holy One of Israel.
Whereas thou hast been forsaken and hated,
So that no man passed through thee,
I will make thee an eternal excellency,
A joy of many generations.
Thou shalt also suck the milk of the nations,
And shalt suck the breast of kings;
And thou shalt know that I the Lord am thy Saviour,
And I, the Mighty One of Jacob, the Redeemer.
For brass I will bring gold,
And for iron I will bring silver,
And for wood brass,
And for stones iron;
I will also make thy officers peace,
And righteousness thy magistrates.
Violence shall no more be heard in thy land,
Desolation nor destruction within thy borders;
But thou shalt call thy walls Salvation,
And thy gates Praise.
The sun shall be no more thy light by day,
Neither for brightness shall the moon give light unto thee;
But the Lord shall be unto thee an everlasting light,
And thy God thy glory.
Thy sun shall no more go down,
Neither shall thy moon withdraw itself;
For the Lord shall be thine everlasting light,
And the days of thy mourning shall be ended.
Thy people also shall be all righteous,
They shall inherit the land for ever;
The branch of My planting, the work of My hands,
Wherein I glory.
The smallest shall become a thousand,
And the least a mighty nation;
I the Lord will hasten it in its time."

DATE Middle of 5th Cent. B.C. (see pp. 28-33)

INTERPRETATION

Tritto-Isaiah describes the triumphant Judah of the future. After having been duely punished for the gross evils which fairly shouted themselves into one's ears or stood blatently before one's eyes, the people will receive their recompense (vv. 10b,15,18,20). Peace and tranquillity will prevail (18a).

Though darkness covers the earth, light will yet shine for Israel (vv.1-3). The nation will be brought home by other nations who will want to come to worship God.(vv. 4,8,9,22). The flocks of the foreign nations will be offered upon God's altars and will be accepted by Him (7b). All wealth will pour into Jerusalem (vv. 5-17) for the glory of God (6c, 9c, 13b,16b,19,20). When the scattered nation is brought home it will inherit the land forever (15b, 21).

Zech. 9.10

SEE P. 274.

Is. 19.23-25

SEE P. 259ff.

In chronological order

8th Cent. B.C.

"Behold, a king shall reign in righteousness,
And as for princes, they shall rule in justice.
And a man shall be as in a hiding-place from the wind,
And a covert from the tempest;
As by the watercourses in a dry place,
As in the shadow of a great rock in a weary land.
And the eyes of them that see shall not be closed,
And the ears of them that hear shall attend.
The heart also of the rash shall understand knowledge,
And the tongue of the stammerers shall be ready to speak plainly."
(Is. 32.1-4)

"Then justice shall dwell in the wilderness,
And righteousness shall abide in the fruitful field.
And the work of righteousness shall be peace;
And the effect of righteousness quietness and confidence for ever.
And my people shall abide in a peaceable habitation.
And in secure dwellings, and in quiet resting-places.

And it shall hail, in the downfall of the forest;
But the city shall descend into the valley.
Happy are ye that sow beside all waters,
That send forth freely the feet of the ox and the ass." (Is.32.16-20)

Early 6th Cent. B.C.

"Behold, the days come, saith the Lord, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast. And it shall come to pass, that like as I have watched over them to pluck up and to break down, and to overthrow and to destroy, and to afflict; so will I watch over them to build and to plant, saith the Lord." (Jer.31.27-28)

"And I will make with them a covenant of peace, and will cause evil beasts to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods." (Ezek. 34.25)

"Of the land; it shall be to him for a possession in Israel, and My princes shall no more wrong My people; but they shall give the land to the house of Israel according to their tribes."
(Ezek. 45.8)

Second half of 6th Cent. B.C.

"And Judah and Israel dwelt safely, every man under his vine and under his fig-tree, from Dan even to Beer-sheba, all the days of Solomon." (I K. 5.5)

SEE Is. 11.1-10, p. 284.

"And He shall judge between the nations,
And shall decide for many peoples;
And they shall beat their swords into plowshares,
And their spears into pruning-hooks;
Nation shall not lift up sword against nation,
Neither shall they learn war any more." (Is. 2.4)

SEE Micah 4.1-5, p. 270 (practically the same as Is. 2.4, above)

"Then the eyes of the blind shall be opened,
And the ears of the deaf shall be unstopped.
Then shall the lame man leap as a hart,
And the tongue of the dumb shall sing;
For in the wilderness shall waters break out,
And streams in the desert.
And the parched land shall become a pool,
And the thirsty ground springs of water;
In the habitation of jackals herds shall lie down,

It shall be an enclosure for reeds and rushes.
And a highway shall be there, and a way,
And it shall be called The way of holiness;
The unclean shall not pass over it; but it shall be for those;
The wayfaring men, yea fools, shall not err therein.
No lion shall be there,
Nor shall any ravenous beast go up thereon,
They shall not be found there;
But the redeemed shall walk there:
And the ransomed of the Lord shall return,
And come with singing unto Zion,
And everlasting joy shall be upon their heads;
They shall obtain gladness and joy,
And sorrow and sighing shall flee away." (Is. 35.5-10)

"Thus saith the Lord of hosts: There shall yet old men and old women sit in the broad places of Jerusalem, every man with his staff in his hand for very age." (Zech. 8.4)

"And in that day will I make a covenant for them
With the beasts of the field, and with the fowls of heaven,
And with the creeping things of the ground;
And I will break the bow and the sword and the battle out of the land,
And will make them to lie down safely." (Hosea 2.20)

Middle of 5th Cent. B.C.

SEE Is. 60 (entire)

306-278 B.C.

"And I will cut off the chariot from Ephraim,
And the horse from Jerusalem,
And the battle bow shall be cut off,
And he shall speak peace unto the nations;
And his dominion shall be from sea to sea,
And from the River to the ends of the earth." (Zech. 9.10)

After 180 B.C.

"In that day shall there be a highway out of Egypt to Assyria,
and the Assyrian shall come into Egypt, and Egyptian into
Assyria; and the Egyptians shall worship with the Assyrians.
In that day shall Israel be the third with Egypt and with
Assyria, a blessing in the midst of the earth; for that the
Lord of hosts hath blessed him, saying: 'Blessed be Egypt My
people and Assyria the work of My hands, and Israel Mine in-
heritance.'" (Is. 19.23-25)

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