

***ANCIENT LITERATURE,
ANCIENT CHRONICLES***

VOLUME 1

TEACHER'S MANUAL

J. Parnell McCarter

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The Puritans' Home School Curriculum
www.puritans.net

ANCIENT LITERATURE, ANCIENT CHRONICLES I
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SECTION ONE: COURSE INSTRUCTIONS

Purpose

This course provides students the opportunity to read sample ancient literature from many different nations, and to discover its connection with what is taught in the Bible.

Books Required

Ancient Literature, Ancient Chronicles Volume I, plus Ancient Literature, Ancient Chronicles Volume I Workbook for Students.

Check-Off List

Grades for the course should be recorded on the check-off list for each student.

Assignments

This course consists of 14 assignments, presented in this teacher's manual.

Grading

The average grade of the assignments should be calculated in order to determine the overall grade for the course. The emphasis of this course is reading rather than memorizing and test taking.

SECTION TWO: COURSE CHECK-OFF LIST

ANCIENT LITERATURE, ANCIENT CHRONICLES I

Course Check-Off List

Student Name: _____

Teacher Name: _____

ASSIGNMENT #	ASSIGNMENT COMPLETED? (X)	ASSIGNMENT SCORE (On 100-Point Scale)
1		
2		
3		
4		
5		
6		
7		
8		
9		
10		
11		
12		
13		
14		
Total of Scores on 14 Assignments		
Average Assignment Score (Total of Scores/14)		

Overall Grade in Course (Letter Grade Equivalent of the Average Test Score): _____

Note: Grading in this course should be done on a 100-point scale, with letter grades assigned as follows:

Letter Grade	Score on 100-Point Scale	Score on 4.0 Scale
A+	97 - 100	4.0
A	94 - 96	4.0
A-	90 - 93	4.0
B+	87 - 89	3.0
B	84 - 86	3.0
B-	80 - 83	3.0
C+	77 - 79	2.0
C	74 - 76	2.0
C-	70 - 73	2.0
D	60 - 69	1.0
F	0 - 59	0

In order to determine how many points each question in a test is worth, divide 100 by the number of questions in the test. For example, if there are 10 questions in a test, then each question is worth 10 points ($= 100 / 10$). So if a student got 9 out of the 10 questions right, then his test score is 90 ($= 9 \times 10$) on a 100-point scale. His letter grade, according to the table above, would then be an A-.

We supply in the above table the corresponding grade on a 4.0 scale.

SECTION THREE: ASSIGNMENTS

ASSIGNMENT # 1

1. What is the foundation of all study of history and literature?
2. During what historical event was the Jewish chronicler Josephus taken hostage to Rome, where he remained, and became a protégé of three Roman emperors?
3. According to Josephus in his *Antiquities of the Jews*, what do the Armenians call the place where Noah came out of the Ark and sacrificed to God?
4. Is Josephus' *Antiquities of the Jews* written in poem or prose?
5. According to Josephus, from which son of Japheth came what Greeks called Galatians or Galls?
6. According to Josephus, what did Greeks call the land between Gaza and Egypt, after Philistim, descendant of Mizraim?
7. What did the Greeks call the Aramites?
8. Where did Josephus say most of the descendants of Joktan settled?
9. Who were the books of the Macabees named after?
10. In the First Book of the Macabees, which Grecian Seleucid king is said to have profaned the Jewish sanctuary in Jerusalem (occurring around 167 BC)?
11. What was the name of the father of Judas Maccabeus, who refused to worship idols, even for silver and gold?

ASSIGNMENT # 2

1. The Eblaite tablets seem to date around 2000 BC. In what language are they written?
2. In a number of significant respects the Eblaite tablets confirm the Genesis account. One tablet, for instance, recorded the same basic order of God's creation found in Genesis. Another example is the language itself. The word for 'man', for instance, implies agreement with the Genesis account. What is the word for 'man' used in the Eblaite tablets?
3. In the Bible, the word 'ya' refers to what is often translated in our English Bibles as Jehovah (or LORD) and the word 'el' (or 'il') refers to what is often translated in our English Bibles as God. From the Eblaite documents, how do we know the people of Ebla had an awareness of Jehovah and God (or Jehovah God)?
4. Which god was the patron deity of Ugarit, as we find in the tablets and other excavated remains of Ugarit?
5. In the Ugaritic texts, who is El?
6. In the Ugaritic texts, who is Yam (or Yah or Yahweh)?
7. In the Ugaritic texts, who is Athirat (or Ashera)?
8. In the Ugaritic texts, who is portrayed as the defeater of the god Yam?
9. In the account commonly referred to as "The Myth of Ba'al", who is called the 'son of Dagan'?
10. Which god is called Death in "The Myth of Ba'al"?
11. In the Ugaritic tablets, who lost his family and his estate in a series of catastrophes?
12. According to Josephus in *Against Apion*, what edifice was constructed in Jerusalem 143 years before the Tyrians built Carthage, as attested by the records of the Phoenicians?

ASSIGNMENT # 3

1. Which was comparatively more powerful, the Old Hittite Kingdom or the New Hittite Kingdom?
2. How did the finding of many tablets with details of Hittite rites and ceremonies impact criticism that had been leveled by critics of the Bible?
3. What was Nesilim a name for?
4. In the Code of the Nesilim, what was the punishment for bestiality?
5. In the Code of the Nesilim, what was the punishment for incest?

ASSIGNMENT # 4

1. Who were called “the black-headed people”?
2. Of which son of Noah did the Sumerians apparently descend?
3. According to Sumerian literature, what is the name of the Sumerian parallel to the Biblical Eden?
4. How many ante-diluvian kings precede the Great Flood, according to Sumerian accounts?
5. Does “Enuma Fish, the Epic of Creation” teach a monotheistic or polytheistic view of creation?
6. According to “The Fight with Tiamat”, who is portrayed as the dragon that terrorizes other gods as well as men?
7. According to the *Epic of Gilgamesh*, which Sumerian god directed Uta-Napishtim to build a ship to survive the Great Flood?
8. According to the *Epic of Gilgamesh*, how long did the storms of the Great Flood last?
9. Why is the *Epic of Gilgamesh* called an epic?
10. Which city, also mentioned in the Bible, was the center of most of the hero Gilgamesh’s exploits?
11. Some modernist critics have relegated all of the contents of the *Epic of Gilgamesh* to the realm of myth, but why is this an inappropriate interpretation?
12. On the other hand, why would it be mistaken to deny the significant mythical elements of the *Epic of Gilgamesh*?
13. In the *Epic of Gilgamesh*, who is called the Queen of Heaven and has fallen in love with Gilgamesh (aka Izdubar)?
14. Various poetic devices are employed in the *Epic of Gilgamesh* to support the themes of the epic poem. What is one poetic device you notice?
15. In the *Epic of Gilgamesh*, what is called “the tower-city old”?
16. In the *Epic of Gilgamesh*, whose soldiers sack the city of Erech?

ASSIGNMENT # 5

1. According to the Legend of Sargon of Agade, which people to Akkadia's south did Akkadia conquer under Sargon?
2. Was Akkadia Semitic or Hamitic in descent?
3. Cite one similarity between the Akkadian Penitential Psalm and psalms found in the Bible.
4. Cite one difference between the Akkadian Penitential Psalm and psalms found in the Bible.
5. What was the chief city of the Akkadian people?

ASSIGNMENT # 6

1. Babylonia was the product of the union of which two peoples?
2. Babylonia's earlier period of significant power was 2000-1600 BC. Which ruler during this time was Babylonia's most prominent lawgiver and conqueror?
3. In the Babylonian pantheon of gods, which god is called the 'lord of heaven and earth', according to what we read in the famous Code of Hammurabi?
4. According to the Code of Hammurabi, what would happen to an accuser of capital crime if the accuser could not prove his case before the elders?
5. According to the Code of Hammurabi, what would happen if a man wanted to separate from a woman who had borne him no children?
6. According to the Code of Hammurabi, what would happen to a builder who built a house improperly, such that the house fall in and kills its inhabitants?
7. In the Babylonian pantheon of gods, which god is called the 'Moon-god', according to what we read in the famous Code of Hammurabi?
8. One form of literature is proverbs. Proverbs are wise sayings of advice. Ancient Babylon apparently had this form of literature, from records that have been found. What does one of the ancient Babylonian proverbs say about how the strong live in contrast to the weak?
9. Which mountain tribe to the north of Babylonia overran ancient Babylon in approximately 1600 BC?

ASSIGNMENT # 7

1. From which city-state did Assyria originally arise?
2. Who may be regarded as the founder of the first Assyrian empire?
3. Which Assyrian king was a great patron of letters, preserving earlier literature, and overseeing the formation of libraries in the principal cities of the Assyrian empire?
4. According to the Code of the Assura, composed circa 1075 BC, what punishment was to be inflicted for the practice of sorcery?
5. To which god did Tiglathpileser I attribute the enlargement of his Assyrian kingdom, in the inscription of Tiglathpileser ?
6. According to the Sennacherib Prism, which Jewish king refused to submit to the yoke of Sennacherib, precipitating war against the Jewish people?
7. What does the name Ashurbanipal literally mean?
8. Ashurbanipal wrote poetic prayers. One such prayer was to what he regarded as the sun god. What was the name of this sun god?
9. The Greek historian Herodatus wrote about Assyria, as well as other regions of the ancient world. What did Herodatus say about grain production in Assyria in his book *The History of the Persian Wars*?
10. Which people conquered Assyria, overturning the Neo-Assyrian empire?

ASSIGNMENT # 8

1. Which son of Nabopolassar restored Babylon to worldly greatness?
2. From which great imperial capital did the Greeks bring to their city-states, and then to Rome, the foundations of mathematics, astronomy, medicine, archeology, etc.?
3. In what language did Berosus write his three books on the history and culture of Babylonia in 290 BC?
4. Josephus summarizes and quotes from the writings of Berosus. How did Berosus' account of the Noahic Flood compare with that of the Bible?
5. What does Berosus attribute the death of Nabopolassar (aka Nabolassar) in his *History of Ancient Times*?
6. According to Berosus' *History of Ancient Times*, of what ethnicity was Nebuchadnezzar's queen, for which he planted mountainous vegetation in Babylon?
7. What deity does Berosus say appeared to Xisuthrus and warned him of the coming Flood?
8. According to *The Chronicle of Nabonidus*, when Cyrus the Persian reached Babylon with his army, to what extent did they have to do battle to enter Babylon?

ASSIGNMENT # 9

1. From which son of Japheth were the Medes and the Persians descended?
2. The religion of Japheth was passed down to his descendants, albeit with doctrinal corruption added over time. The religion of the ancient Medes and Persians is to a great degree represented in the songs of Zarathustra. What are Zarathustra's songs called?
3. Of how many hymns do the *Gathas* consist?
4. In what language were the *Gathas* originally written?
5. In verse 1 of Yasna 28 of the *Gathas*, to whom is supplication made?
6. Perhaps no concept is as consistently emphasized in the *Gathas* as the "Good Mind" or "Vohu Manah". It is treated as an Essence of Ahura Mazda (i.e., the name of God in the *Gathas*), which can also be acquired and refined within man. ***It allegedly comes to a person who chooses "Spenta Mainyu"- the Progressive Mentality (way of thinking) in life, by seeking to examine the "...best things... ponder (reflect & meditate) with a bright (clear and unbiased) mind (and) ...select either of the two discernments (mentalities)..." (Song 3:2). Vohu Manah is described as the enlightenment which comes to a person who perceives the Super Wise Being, as the fashioner of Nature in all its magnificence.*** Vohu Manah personified speaks in verse 29 of Yasna 29. Who does he declare knows the thoughts of Ahura Mazda?
7. In verse 8 of Yasna 31 of the *Gathas*, who is described as the Father of Vohu Manah?
8. One important Gathic concept is Asha. It is an Aryan concept, shared by Hindus as well as Persians. In archaic Sanskrit, it is Rta/Rita, and the Law of the Universe. In both Sanskrit and Gathic Avestan, it literally means "what fits", in any and every situation; in every physical, emotional, ethical, mental, material and/or spiritual relationship. Asha can thus be defined as the Ordering Principle of the Universe, both in the realm of the ethical and spiritual as well as the physical. Within the realm of ethics, Asha is best understood as Righteousness. In verses 19 and 20 of Yasna 31 are described the advantages of following Asha, especially consequent to the fiery Day of Judgment. What are some of the benefits mentioned in those 2 verses?
9. In ancient Persian religion Ahriman (aka Arimanius or Angra Mainya) stood high in the ranks of the enemies who opposed Ahura Mazda. Daevas means devils or demons, and were regarded as the spirits that chose to follow Ahriman. The *Gathas* mention three daevas by name: Aka Manah, Druj, and Aeshma. According to verse 4 of Yasna 32 of the *Gathas*, who do the daevas love?
10. Which famous Persian dynasty began in the 7th century BC?
11. Which famous Persian shah in 539 BC marched triumphantly into Babylon, and greatly extended the Persian empire?
12. According to Cyrus' Charter of Human Rights, what did Cyrus claim he did for Babylon?
13. According to the Behistan Inscription of Darius, to what does Darius attribute the reason he was king, and how does it relate to the *Gathas*?
14. According to the Behistan Inscription of Darius, there were many rebellions against the rule of Darius. One rebellion in Babylon was led by a man named Arakha. Of what ethnic stock was he?

15. Darius divided his empire into 20 provinces. Who ruled each province?

ASSIGNMENT # 10

1. From which grandson of Noah does it seem the Armenians descended?
2. Which son of Togarmah is considered the patriarch of the Armenian people?
3. What do Assyrian cuneiform writings designate Armenia?
4. How did the Greeks and the Persians come to call it Armenia?
5. In *The Primary History of Armenia* (or *History of the Ancestors*), which Titan is said to have regarded himself above all the races of mankind and summoned all mankind to his services, but who was rejected by Hayk?
6. What does the Nimrod of scripture have in common with this Titan rejected by Hayk, such that most likely he is to be identified with Nimrod?
7. According to *The Primary History of Armenia* (or *History of the Ancestors*), where was Hayk born?
8. According to *The Primary History of Armenia* (or *History of the Ancestors*), who was the eldest son of Aram?
9. According to *The Primary History of Armenia* (or *History of the Ancestors*), which Assyrian queen fell in love with Ara the Handsome?
10. Of which people which came to rule over Armenia, was Arshak king, according to *The Primary History of Armenia* (or *History of the Ancestors*)?
11. In which year did Armenia officially adopt Christianity as the state religion?

ASSIGNMENT # 11

1. Which son of Ham was founder and patriarch of Egypt?
2. According to *The Egyptian Book of the Dead*, which god of the Egyptians is associated with the sun and is described as 'the of heaven' and 'the maker of gods'?
3. According to *The Egyptian Book of the Dead*, which god of the Egyptians referred to as the eldest son of the womb of Nut, father of Horus, and the 'king of eternity'?
4. According to the Hymn of the Great God Aton, what is another name of the god Aton?
5. What astronomical object was associated with Aton, according to the Hymn of the Great God Aton?
6. According to the Book of Wisdom of Amenomope, what is the consequence of a young man cursing an old man?
7. In the Hymn to the Nile, what is the Nile treated as?
8. Which Egyptian historian living circa 300 BC is known to us through the writings of others, and his writings continue to be important for outlining Egyptian history?
9. In *Against Apion*, Josephus compares the antiquity of Grecian writings with that of Egyptian writings. Which does Josephus assert is older?
10. In *Against Apion*, Josephus quotes Manetho at length. In this quoted text, Manetho wrote that the Hycsos were expelled from Egypt by which Egyptian king?
11. Where did Manetho say these Hycsos settled, after their departure from Egypt?
12. What is the Egyptian word for water, and how does it relate to the name Moses, according to Josephus?
13. What does the Israel Stela of Pharaoh Merneptah say he did to Israel?
14. Among the Amarna tablets is a letter from Abdu-Heba of Jerusalem. What does Abdu-Heba say the Hapiru doing in his letter?

ASSIGNMENT # 12

1. Which people entered the Indus Valley, overthrew the Hamitic Harappan civilization, and formed the upper caste of Indian society?
2. In which language were the Rig-Veda originally written?
3. In the Hymn to Indra (part of the Rig-Veda), a battle is described. In this battle, who did Indra fight and slay?
4. In the Hymn to Purusha (part of the Rig-Veda), it is explained how the body of the god Purusha was divided up and became the different castes of Hindu society. What did the mouth of Purusha supposedly become?
5. What are the principal texts of the Hindu religion, compiled between 800-500 BC, and are the result of meditations on the Vedas?

ASSIGNMENT # 13

1. What people make up the majority of the Chinese population?
2. The Miao are a minority group in China. They preserved their history by poetry, passed down orally. According to this poetry, who was Patriarch Noah's wife?
3. According to this Miao poetry, from which son of Patriarch Noah did the Miao people come?
4. Which Chinese dynasty has so far been the first to bequeath us with the earliest written records?
5. Which is the most ancient of Chinese classical books?
6. Who is the ShangTi mentioned in the *Shu Jing*?
7. How does the Chinese pictogram for boat recall the Noahic Flood?
8. According to the selections from the *Shu Jing*, how does a monarch lose the Mandate of Heaven, and what are the consequences of this loss?
9. What evidence can you find of the Chinese practice of reverence for the ancestors in the *Shu Jing*?
10. What evidence can you find in the *Shu Jing* to support the conclusion that classical Chinese political philosophy perceived the state as an extended family?
11. According to the selections from the *Shu Jing*, what sort of harmony does the monarch maintain?
12. According to the selections from the *Shu Jing*, would Yi Yin accept the notion that there can be a distinction between ruler's private morality and public policies?
13. How does Yi Yin's view regarding the success or failure of a ruler compare with that of the Bible?
14. In what book were Confucius' ethical sayings compiled?
15. What did Confucius compare "riches and honors acquired by unrighteousness"?
16. What did Confucius believe were 3 requisites of government, and which of those 3 did he regard as most important?
17. In the classic Chinese poem about warfare, what aspect of warfare is addressed?

ASSIGNMENT # 14

1. Who were the aboriginal people of the islands of Japan?
2. To what people in Spain does the language of the Ainu seem very close?
3. What did Japanese poets of the early waka and later haiku forms strive for?
4. In the poem entitled “In the autumn fields”, what are flowers a metaphor for?
5. In the poem “On Kasuga plain”, to what did the poet compare the blades of grass sprouting between patches of snow?
6. What are the two main collections of historical accounts in Japan?
7. According to Book One of the *Kojiki*, how many creating deities are there in the universe?
8. Does the *Kojiki* teach monotheism or polytheism?
9. According to the *Kojiki*, who was the first emperor of Japan?
10. Why did His Augustness Kamu-yamato-ihare-biko and his elder brother His Augustness Itsu-se decide to move their empire east?
11. Interspersed in the *Kojiki* are poems. How does the *Kojiki* indicate these poems were spoken?
12. In book 2 of the *Kojiki* we read of how the Empress Jin-go conquered Korea. In order to delay the birth of the child in her womb until she returned back to the “Land of Tsukushi”, what did she do?
13. Why was the reign of Emperor Nin-Toku called the reign of the Emperor-Sage?
14. What are 3 examples of cognates between the Japanese and Hebrew languages?

SECTION FOUR: ASSIGNMENT ANSWERS

ASSIGNMENT # 1

1. What is the foundation of all study of history and literature? God's word, the Bible
2. During what historical event was the Jewish chronicler Josephus taken hostage to Rome, where he remained, and became a protégé of three Roman emperors? The great Jewish revolt of 66-70 AD
3. According to Josephus in his *Antiquities of the Jews*, what do the Armenians call the place where Noah came out of the Ark and sacrificed to God? The Place of Descent
4. Is Josephus' *Antiquities of the Jews* written in poem or prose? Prose
5. According to Josephus, from which son of Japheth came what Greeks called Galatians or Galls?
6. According to Josephus, what did Greeks call the land between Gaza and Egypt, after Philistim, descendant of Mizraim? Palestine
7. What did the Greeks call the Aramites? Syrians
8. Where did Josephus say most of the descendants of Joktan settled? From Cophen, an Indian river, and in part of Asia
9. Who were the books of the Macabees named after? Judas Maccabeus
10. In the First Book of the Macabees, which Grecian Seleucid king is said to have profaned the Jewish sanctuary in Jerusalem (occurring around 167 BC)? Antiochus Epiphanes
11. What was the name of the father of Judas Maccabeus, who refused to worship idols, even for silver and gold? Mattathias

ASSIGNMENT # 2

1. The Eblaite tablets seem to date around 2000 BC. In what language are they written?
A Paleo-Canaanite language closely akin to Hebrew and Phoenician
2. In a number of significant respects the Eblaite tablets confirm the Genesis account. One tablet, for instance, recorded the same basic order of God's creation found in Genesis. Another example is the language itself. The word for 'man', for instance, implies agreement with the Genesis account. What is the word for 'man' used in the Eblaite tablets? Adamu
3. In the Bible, the word 'ya' refers to what is often translated in our English Bibles as Jehovah (or LORD) and the word 'el' (or 'il') refers to what is often translated in our English Bibles as God. From the Eblaite documents, how do we know the people of Ebla had an awareness of Jehovah and God (or Jehovah God)? From names used in the Ebla documents, like Mi-ka-ya and I-sa-ya, as well as Mi-ka-ilu and Ishma-el
4. Which god was the patron deity of Ugarit, as we find in the tablets and other excavated remains of Ugarit? Baal
5. In the Ugaritic texts, who is El? The creator of heaven and earth
6. In the Ugaritic texts, who is Yam (or Yah or Yahweh)? A son of El, but cast in a bad light
7. In the Ugaritic texts, who is Athirat (or Ashera)? Goddess and consort of the god El (referred to as 'mother of the gods')
8. In the Ugaritic texts, who is portrayed as the defeater of the god Yam? Baal
9. In the account commonly referred to as "The Myth of Ba'al", who is called the 'son of Dagan'? Baal
10. Which god is called Death in "The Myth of Ba'al"? Mot
11. In the Ugaritic tablets, who lost his family and his estate in a series of catastrophes?
Kret
12. According to Josephus in *Against Apion*, what edifice was constructed in Jerusalem 143 years before the Tyrians built Carthage, as attested by the records of the Phoenicians? The temple of Solomon

ASSIGNMENT # 3

1. Which was comparatively more powerful, the Old Hittite Kingdom or the New Hittite Kingdom? The New Hittite Kingdom
2. How did the finding of many tablets with details of Hittite rites and ceremonies impact criticism that had been leveled by critics of the Bible? It showed that the elaborate ceremonies of the Israelites recorded in scripture were commonplace among the nations of their time, and therefore not unduly complicated for the time.
3. What was Nesilim a name for? The Hittites (what they called themselves)
4. In the Code of the Nesilim, what was the punishment for bestiality? Death
5. In the Code of the Nesilim, what was the punishment for incest? Death

ASSIGNMENT # 4

1. Who were called “the black-headed people”? the Sumerians
2. Of which son of Noah did the Sumerians apparently descend? Ham
3. According to Sumerian literature, what is the name of the Sumerian parallel to the Biblical Eden? Dilmun
4. How many ante-diluvian kings precede the Great Flood, according to Sumerian accounts? 8
5. Does “Enuma Fish, the Epic of Creation” teach a monotheistic or polytheistic view of creation? Polytheistic
6. According to “The Fight with Tiamat”, who is portrayed as the dragon that terrorizes other gods as well as men? Tiamat
7. According to the *Epic of Gilgamesh*, which Sumerian god directed Uta-Napishtim to build a ship to survive the Great Flood? Ea
8. According to the *Epic of Gilgamesh*, how long did the storms of the Great Flood last? 7 days
9. Why is the *Epic of Gilgamesh* called an epic? An epic is an extended narrative poem that typically celebrates the feats of a legendary hero of a people. Gilgamesh was such a hero for the Mesopotamian people, and the *Epic of Gilgamesh* is a narrative poem describing the life of Gilgamesh.
10. Which city, also mentioned in the Bible, was the center of most of the hero Gilgamesh’s exploits? Erech
11. Some modernist critics have relegated all of the contents of the *Epic of Gilgamesh* to the realm of myth, but why is this an inappropriate interpretation? There are various historical events recorded in the epic (eg, the Great Flood).
12. On the other hand, why would it be mistaken to deny the significant mythical elements of the *Epic of Gilgamesh*? There are significant mythical elements, outside reality, included in the epic.
13. In the *Epic of Gilgamesh*, who is called the Queen of Heaven and has fallen in love with Gilgamesh (aka Izdubar)? Ishtar
14. Various poetic devices are employed in the *Epic of Gilgamesh* to support the themes of the epic poem. What is one poetic device you notice? Imaginative word choice, rhyme, etc.
15. In the *Epic of Gilgamesh*, what is called “the tower-city old”? Babylon
16. In the *Epic of Gilgamesh*, whose soldiers sack the city of Erech? Elam’s

ASSIGNMENT # 5

1. According to the Legend of Sargon of Agade, which people to Akkadia's south did Akkadia conquer under Sargon? Sumerians
2. Was Akkadia Semitic or Hamitic in descent? Semitic
3. Cite one similarity between the Akkadian Penitential Psalm and psalms found in the Bible. Both have many examples of confession of sin.
4. Cite one difference between the Akkadian Penitential Psalm and psalms found in the Bible. The Akkadian Psalm is polytheistic (including prayer to a goddess as well as a god), whereas the Biblical Psalms are monotheistic.
5. What was the chief city of the Akkadian people? Akkad

ASSIGNMENT # 6

1. Babylonia was the product of the union of which two peoples? Sumerians and Akkadians
2. Babylonia's earlier period of significant power was 2000-1600 BC. Which ruler during this time was Babylonia's most prominent lawgiver and conqueror? Hammurabi
3. In the Babylonian pantheon of gods, which god is called the 'lord of heaven and earth', according to what we read in the famous Code of Hammurabi? Bel
4. According to the Code of Hammurabi, what would happen to an accuser of capital crime if the accuser could not prove his case before the elders? Put to death
5. According to the Code of Hammurabi, what would happen if a man wanted to separate from a woman who had borne him no children? He could return her dowry and separate from her.
6. According to the Code of Hammurabi, what would happen to a builder who built a house improperly, such that the house fall in and kills its inhabitants? The builder would be put to death.
7. In the Babylonian pantheon of gods, which god is called the 'Moon-god', according to what we read in the famous Code of Hammurabi? Sin
8. One form of literature is proverbs. Proverbs are wise sayings of advice. Ancient Babylon apparently had this form of literature, from records that have been found. What does one of the ancient Babylonian proverbs say about how the strong live in contrast to the weak? It says the strong live by their own wages, whereas the weak live off their children's wages.
9. Which mountain tribe to the north of Babylonia overran ancient Babylon in approximately 1600 BC? The Kassites

ASSIGNMENT # 7

1. From which city-state did Assyria originally arise? Asshur on the Tigris
2. Who may be regarded as the founder of the first Assyrian empire? Tiglath-Pileser I
3. Which Assyrian king was a great patron of letters, preserving earlier literature, and overseeing the formation of libraries in the principal cities of the Assyrian empire?
Ashurbanipal
4. According to the Code of the Assura, composed circa 1075 BC, what punishment was to be inflicted for the practice of sorcery? Death
5. To which god did Tiglathpileser I attribute the enlargement of his Assyrian kingdom, in the inscription of Tiglathpileser ? Ashur
6. According to the Sennacherib Prism, which Jewish king refused to submit to the yoke of Sennacherib, precipitating war against the Jewish people? Hezekiah
7. What does the name Ashurbanipal literally mean? Ashur creates a son
8. Ashurbanipal wrote poetic prayers. One such prayer was to what he regarded as the sun god. What was the name of this sun god? Shamash
9. The Greek historian Herodotus wrote about Assyria, as well as other regions of the ancient world. What did Herodotus say about grain production in Assyria in his book *The History of the Persian Wars*? It grew there in abundance.
10. Which people conquered Assyria, overturning the Neo-Assyrian empire? The Babylonians

ASSIGNMENT # 8

1. Which son of Nabopolassar restored Babylon to worldly greatness? Nebuchadnezzar
2. From which great imperial capital did the Greeks bring to their city-states, and then to Rome, the foundations of mathematics, astronomy, medicine, archeology, etc.? Babylon
3. In what language did Berossus write his three books on the history and culture of Babylonia in 290 BC? Greek
4. Josephus summarizes and quotes from the writings of Berossus. How did Berossus' account of the Noachic Flood compare with that of the Bible? It agreed with it.
5. What does Berossus attribute the death of Nabopolassar (aka Nabolassar) in his *History of Ancient Times*? He says he fell into a distemper, which led to his death.
6. According to Berossus' *History of Ancient Times*, of what ethnicity was Nebuchadnezzar's queen, for which he planted mountainous vegetation in Babylon? Of Media
7. What deity does Berossus say appeared to Xisuthrus and warned him of the coming Flood? Cronus
8. According to *The Chronicle of Nabonidus*, when Cyrus the Persian reached Babylon with his army, to what extent did they have to do battle to enter Babylon? None

ASSIGNMENT # 9

16. From which son of Japheth were the Medes and the Persians descended? Madai
17. The religion of Japheth was passed down to his descendants, albeit with doctrinal corruption added over time. The religion of the ancient Medes and Persians is to a great degree represented in the songs of Zarathustra. What are Zarathustra's songs called? *Gathas*
18. Of how many hymns do the *Gathas* consist? 17
19. In what language were the *Gathas* originally written? Avestan
20. In verse 1 of Yasna 28 of the *Gathas*, to whom is supplication made? (Ahura) Mazda
21. Perhaps no concept is as consistently emphasized in the *Gathas* as the "Good Mind" or "Vohu Manah". It is treated as an Essence of Ahura Mazda (i.e., the name of God in the *Gathas*), which can also be acquired and refined within man. ***It allegedly comes to a person who chooses "Spenta Mainyu"- the Progressive Mentality (way of thinking) in life, by seeking to examine the "...best things... ponder (reflect & meditate) with a bright (clear and unbiased) mind (and) ...select either of the two discernments (mentalities)..." (Song 3:2). Vohu Manah is described as the enlightenment which comes to a person who perceives the Super Wise Being, as the fashioner of Nature in all its magnificence.*** Vohu Manah personified speaks in verse 29 of Yasna 29. Who does he declare knows the thoughts of Ahura Mazda? Zarathushtra Spitama
22. In verse 8 of Yasna 31 of the *Gathas*, who is described as the Father of Vohu Manah? (Ahura) Mazda
23. One important Gathic concept is Asha. It is an Aryan concept, shared by Hindus as well as Persians. In archaic Sanskrit, it is Rta/Rita, and the Law of the Universe. In both Sanskrit and Gathic Avestan, it literally means "what fits", in any and every situation; in every physical, emotional, ethical, mental, material and/or spiritual relationship. Asha can thus be defined as the Ordering Principle of the Universe, both in the realm of the ethical and spiritual as well as the physical. Within the realm of ethics, Asha is best understood as Righteousness. In verses 19 and 20 of Yasna 31 are described the advantages of following Asha, especially consequent to the fiery Day of Judgment. What are some of the benefits mentioned in those 2 verses? They will avoid the darkness, ill-fortune, and crying of woe that will come to those who forsake Asha.
24. In ancient Persian religion Ahriman (aka Arimanius or Angra Mainya) stood high in the ranks of the enemies who opposed Ahura Mazda. Daevas means devils or demons, and were regarded as the spirits that chose to follow Ahriman. The *Gathas* mention three daevas by name: Aka Manah, Druj, and Aeshma. According to verse 4 of Yasna 32 of the *Gathas*, who do the daevas love? Men who do the worst things
25. Which famous Persian dynasty began in the 7th century BC? Achaemenid
26. Which famous Persian shah in 539 BC marched triumphantly into Babylon, and greatly extended the Persian empire? Cyrus
27. According to Cyrus' Charter of Human Rights, what did Cyrus claim he did for Babylon? He says he restored their dilapidated buildings and put an end to their misfortunes.

28. According to the Behistan Inscription of Darius, to what does Darius attribute the reason he was king, and how does it relate to the *Gathas*? To the grace of Ahura Mazda
29. According to the Behistan Inscription of Darius, there were many rebellions against the rule of Darius. One rebellion in Babylon was led by a man named Arakha. Of what ethnic stock was he? Armenian
30. Darius divided his empire into 20 provinces. Who ruled each province? A satrap, or governor, appointed by Darius

ASSIGNMENT # 10

1. From which grandson of Noah does it seem the Armenians descended? Togarmah
2. Which son of Togarmah is considered the patriarch of the Armenian people? Haik
3. What do Assyrian cuneiform writings designate Armenia? Urartu (Arartu), which means Ararat
4. How did the Greeks and the Persians come to call it Armenia? After Aram, a ruler of Armenia who greatly extended its borders
5. In *The Primary History of Armenia* (or *History of the Ancestors*), which Titan is said to have regarded himself above all the races of mankind and summoned all mankind to his services, but who was rejected by Hayk? Be'l (This seems to be the same Bel that was deified as the chief god of the Babylonians, and also known as Marduk. Be'l is probably to be identified with the Ba'al of the Canaanites. The term Ba'al or Be'l seems to be a title meaning 'lord', for it is so used in the Bible in this way. As a title, the first Be'l would have been Adam, and Nimrod would be an example of another Be'l.)
6. What does the Nimrod of scripture have in common with this Titan rejected by Hayk, such that most likely he is to be identified with Nimrod? Nimrod lived in Babel (Babylon) and regarded himself above all the races of mankind and summoned all mankind to his services. He was also a hunter.
7. According to *The Primary History of Armenia* (or *History of the Ancestors*), where was Hayk born? Babylon
8. According to *The Primary History of Armenia* (or *History of the Ancestors*), who was the eldest son of Aram? Ara the Handsome
9. According to *The Primary History of Armenia* (or *History of the Ancestors*), which Assyrian queen fell in love with Ara the Handsome? Shamiram
10. Of which people which came to rule over Armenia, was Arshak king, according to *The Primary History of Armenia* (or *History of the Ancestors*)? The Parthians
11. In which year did Armenia officially adopt Christianity as the state religion? 301 AD

ASSIGNMENT # 11

1. Which son of Ham was founder and patriarch of Egypt? Mizraim
2. According to *The Egyptian Book of the Dead*, which god of the Egyptians is associated with the sun and is described as 'the of heaven' and 'the maker of gods'? Ra
3. According to *The Egyptian Book of the Dead*, which god of the Egyptians referred to as the eldest son of the womb of Nut, father of Horus, and the 'king of eternity'? Osiris
4. According to the Hymn of the Great God Aton, what is another name of the god Aton? Re (or Ra)
5. What astronomical object was associated with Aton, according to the Hymn of the Great God Aton? The sun
6. According to the Book of Wisdom of Amenomope, what is the consequence of a young man cursing an old man? He cannot pray to Re (aka Ra or Aton), because Re supposedly punishes the guilty heart.
7. In the Hymn to the Nile, what is the Nile treated as? A deity
8. Which Egyptian historian living circa 300 BC is known to us through the writings of others, and his writings continue to be important for outlining Egyptian history? Manetho
9. In *Against Apion*, Josephus compares the antiquity of Grecian writings with that of Egyptian writings. Which does Josephus assert is older? Egyptian
10. In *Against Apion*, Josephus quotes Manetho at length. In this quoted text, Manetho wrote that the Hycsos were expelled from Egypt by which Egyptian king? Tethmoosis (aka Tethmosis)
11. Where did Manetho say these Hycsos settled, after their departure from Egypt? Judea, especially Jerusalem
12. What is the Egyptian word for water, and how does it relate to the name Moses, according to Josephus? Moil; he was named after Moil, because rescued from the water
13. What does the Israel Stela of Pharaoh Merneptah say he did to Israel? Desolated it
14. Among the Amarna tablets is a letter from Abdu-Heba of Jerusalem. What does Abdu-Heba say the Hapiru doing in his letter? Conquering Canaan

ASSIGNMENT # 12

1. Which people entered the Indus Valley, overthrew the Hamitic Harappan civilization, and formed the upper caste of Indian society? The Indo-European Aryans
2. In which language were the Rig-Veda originally written? Vedic, an early form of Sanskrit
3. In the Hymn to Indra (part of the Rig-Veda), a battle is described. In this battle, who did Indra fight and slay? Vritra, the dragon
4. In the Hymn to Purusha (part of the Rig-Veda), it is explained how the body of the god Purusha was divided up and became the different castes of Hindu society. What did the mouth of Purusha supposedly become? The Brahmin (or priests)
5. What are the principal texts of the Hindu religion, compiled between 800-500 BC, and are the result of meditations on the Vedas? The Upanishads

ASSIGNMENT # 13

1. What people make up the majority of the Chinese population? The Han
2. The Maio are a minority group in China. They preserved their history by poetry, passed down orally. According to this poetry, who was Patriarch Nuah's wife?
Matriarch Gaw Bo-lu-en
3. According to this Miao poetry, from which son of Patriarch Nuah did the Maio people come? Patriarch Jahphu
4. Which Chinese dynasty has so far been the first to bequeath us with the earliest written records? The Shang dynasty (1700-1066 BC)
5. Which is the most ancient of Chinese classical books? The *Shu Jing* (Book of History)
6. Who is the ShangTi mentioned in the *Shu Jing*? The Heavenly Ruler
7. How does the Chinese pictogram for boat recall the Noahic Flood? The symbol for boat consists of the symbols which stand for 8 people on a vessel.
8. According to the selections from the *Shu Jing*, how does a monarch lose the Mandate of Heaven, and what are the consequences of this loss?
9. What evidence can you find of the Chinese practice of reverence for the ancestors in the *Shu Jing*?
10. What evidence can you find in the *Shu Jing* to support the conclusion that classical Chinese political philosophy perceived the state as an extended family?
11. According to the selections from the *Shu Jing*, what sort of harmony does the monarch maintain?
12. According to the selections from the *Shu Jing*, would Yi Yin accept the notion that there can be a distinction between ruler's private morality and public policies?
13. How does Yi Yin's view regarding the success or failure of a ruler compare with that of the Bible? They correspond to a great degree, adhering to the blessings that flow to the good-doer, and the curses upon the evil-doer.
14. In what book were Confucius' ethical sayings compiled? A book of Analects (sayings)
15. What did Confucius compare "riches and honors acquired by unrighteousness"? a floating cloud
16. What did Confucius believe were 3 requisites of government, and which of those 3 did he regard as most important?
17. In the classic Chinese poem about warfare, what aspect of warfare is addressed? The misery associated with it

ASSIGNMENT # 14

1. Who were the aboriginal people of the islands of Japan? The Ainu
2. To what people in Spain does the language of the Ainu seem very close? The Basques
3. What did Japanese poets of the early waka and later haiku forms strive for? Conciseness and vividness, linking emotions or ideas to natural objects
4. In the poem entitled “In the autumn fields”, what are flowers a metaphor for? A love displayed and springing forth
5. In the poem “On Kasuga plain”, to what did the poet compare the blades of grass sprouting between patches of snow? The glimpses of his love
6. What are the two main collections of historical accounts in Japan? The *Kojiki* and the *Nihon shoki*
7. According to Book One of the *Kojiki*, how many creating deities are there in the universe? 3
8. Does the *Kojiki* teach monotheism or polytheism? Polytheism
9. According to the *Kojiki*, who was the first emperor of Japan? His Augustness Kamu-yamato-ihare-biko (aka Emperor Jim-mu)
10. Why did His Augustness Kamu-yamato-ihare-biko and his elder brother His Augustness Itsu-se decide to move their empire east? So they could more quietly carry on the government of their empire.
11. Interspersed in the *Kojiki* are poems. How does the *Kojiki* indicate these poems were spoken? In song
12. In book 2 of the *Kojiki* we read of how the Empress Jin-go conquered Korea. In order to delay the birth of the child in her womb until she returned back to the “Land of Tsukushi”, what did she do? Took a stone and wound it around the waist of her skirt.
13. Why was the reign of Emperor Nin-Toku called the reign of the Emperor-Sage? Because the peasantry prospered under his reign, for he did not tax them when they were in difficult straits
15. What are 3 examples of cognates between the Japanese and Hebrew languages?

SECTION FIVE: TEACHER CLASS NOTES

Class 1:

We begin now a new semester in our study of literature. The course ahead of us builds upon the *Introduction to Ancient Literature* course you completed. It consists of reading sample ancient literature, records and chronicles of the Middle East, Africa, and Asia. (The plans are to read the literature of Europe in the Fall 2005 semester.)

In our literature class in the past semester many book names and titles were mentioned, but time did not permit us to read them. In this course and the next course we have the opportunity actually to read and study them. Even then we will have only read a small sample of what is available.

All of what we will be reading is now available on the internet, and even more is becoming available on the internet. In the textbook the url's of the books are noted, in case you want to read further. Typically, due to time limitations, we shall only be reading excerpts. But hopefully this will give a good flavor of what is available.

I want to make sure students have the 2 books needed for this course:

- *Ancient Literature, Ancient Chronicles Volume I*, which is available for free download at <http://www.puritans.net/curriculum/Ancient Literature I.pdf> <<http://www.puritans.net/curriculum/Ancient%20Literature%20I.pdf>> . The textbook is in pdf format, so you will need the Adobe Acrobat Reader to view and print this book. The Adobe Acrobat Reader is available free for download at <http://www.adobe.com/products/acrobat/readstep2.html> .
- the *Student Workbook for Ancient Literature, Ancient Chronicles Volume I*, which is available free on-line in pdf format at <http://www.puritans.net/curriculum/Ancient Literature I Workbook.pdf> <<http://www.puritans.net/curriculum/Ancient%20Literature%20I%20Workbook.pdf>>

I recommend that you print out these books, 3-hole punch them, and place them in a 3-ring binder. As we discuss the chapters in class, you can make notes on these printed out pages. Does everyone have these books now?

Today we shall be going over Chapter 1 in the Textbook, and next Thursday is the due date for turning in the Assignment for Chapter 1, which you will find in the Workbook. There are 14 chapters in the course overall, and 14 assignments, one for each chapter. There probably will not be a final exam, but I cannot promise that. If there is one though, I will let you know the questions that possibly will be on it in advance, like last semester.

The textbook includes selections from various genres, including poetry as well as prose, but chapter one of the Textbook consists simply of prose of historical narrative.

It is most appropriate that we start this course with a consideration of Jewish literature. In order to measure things, there has to be a standard. And in order to qualify as a

standard, something needs to be infallible. That infallible standard is the Bible, and it so happens that God gave the Bible to humanity primarily through the Jewish people. The Bible is certainly the most notable literary product of Jewish origin. It is really a compilation of separate books, joined together by purpose and divine inspiration. In the last course we discussed various literary genres. What are some literary genres we find in the OT of the Bible? Historical narrative, poetry (Psalms and Song of Solomon), and didactic prophecy

The only infallible outline of human history from Creation to the future New Heaven and New Earth is the Bible. So the Bible stands as the standard by which all uninspired history books should be measured. Many modern history books are flawed because they contradict scripture in some important respects.

The Bible also provides the principles by which we should analyze literature of all genres. All literature makes claims about what is true and what is moral and what is beautiful. We should measure those claims against what the Bible teaches.

Though the Bible encompasses the most notable literary product of Jewish origin, the Jewish culture produced other literature as well. One characteristic of virtually all ancient Jewish literature, as well as other Middle Eastern literature, is its religious character. Secularism was really unheard of in Middle Eastern culture.

One prominent Jewish author was Josephus, who you may recall being mentioned in the previous course. (read info at p 5)

Josephus writings were very prominent at the time. Furthermore, in writing his books, Josephus had access to books which are no longer extant today. He quoted other authors, and in some cases his quotes are all we have of that author. The destruction that came in the aftermath of the fall of the Roman empire, had not yet happened in Josephus' day.

In chapter 1 we read excerpts from Josephus' book *Antiquities of the Jews*. Let me now read some from it to you.

p. 8 quote

Notice in this excerpt how Josephus draws upon the writings of non-Biblical authors, in this case Hestiaüs and The Sibyl. Hestiaüs was a Phoenician historian that would have been well known to the Romans. Even more well known to them are the Sibyl.

Here is info on The Sibyl:

“In the first eleven books of *The Antiquities* the following non-Biblical authors are cited: Berosus, Hieronymus the Egyptian, Mnaseas, Nicholas of Damascus (i. 3, § 6); Manetho, Berosus, Mochus, Hestiaüs, Hieronymus, Hesiod, Hecataüs, Hellanicus, Acusilaus, Ephorus, Nicholas (*ib.* § 9); the "Sibyl" (apparently the pagan Sibyl, as the term ἰεῖσα shows; see Stade's "Zeitschrift," 1895, xv. 161), Hestiaüs (i. 4, § 3); Berosus, Hecataüs,

Nicholas (i. 7, § 2); Malchus, after a quotation from Alexander Polyhistor (i. 15); Homer (vii. 3, § 2); Nicholas (vii. 5, § 2); Menander, Dion (viii. 5, § 3); Herodotus (*ib.* 6, § 2; 10, §§ 2, 3); Menander (*ib.* 13, § 2; ix. 14, § 2); Herodotus, Berosus (x. 1, § 4); Berosus (*ib.* 2, § 2); Berosus, Megasthenes, Diocles, Philostratus (*ib.* 11, § 1).”

“THE Sibyls occupy a conspicuous place in the traditions and history of ancient Greece and Rome. Their fame was spread abroad long before the beginning of the Christian era. Heraclitus of Ephesus, five centuries before Christ, compared himself to the Sibyl "who, speaking with inspired mouth, without a smile, without ornament, and without perfume, penetrates through centuries by the power of the gods." The ancient traditions vary in reporting the number and the names of these weird prophetesses, and much of what has been handed down to us is legendary. But whatever opinion one may hold respecting the various legends, there can be little doubt that a collection of Sibylline Oracles was at one time preserved at Rome. There are, moreover, various oracles, purporting to have been written by ancient Sibyls, found in the writings of Pausanias, Plutarch, Livy, and in other Greek and Latin authors. Whether any of these citations formed a portion of the Sibylline books once kept in Rome we cannot now determine; but the Roman capitol was destroyed by fire in the time of Sulla (B. C. 84), and again in the time of Vespasian (A. D. 69), and whatever books were at those dates kept therein doubtless perished in the flames. It is said by some of the ancients that a subsequent collection of oracles was made, but, if so, there is now no certainty that any fragments of them remain.”

“Sibyl is an ancient term used for a prophetess, of which there are many in mythology. They were usually linked with caves or springs, both of which are symbolic junctions of the underworld and the earth of mortals, and could be old women or young maidens.

Delphi in ancient Greece was the home of the most famous oracle of ancient times, the sanctuary of Pythian [Apollo](#). Here the Pythia, a priestess of Apollo, gave (frequently ambiguous) prophecies while seated on a special tripod positioned over a crack in the earth, from which trance-inducing fumes were said to issue. As Delphi is prone to earthquakes, the oracle (which had been there since time immemorial) was held to have originally belonged to [Gaea](#), the great Earth Mother. Some say that Poseidon, as earthquake God, also shared it with Her originally; at any rate Gaea set the great serpent Pytho to guard it. Apollo, arriving later in the form of a dolphin, killed Pytho and took the oracle for His own.

The Sibyl at Cumae, a town in Italy near [Lake Avernus](#), was said to inhabit a cave with one hundred mouths, each of which had a voice. She wrote Her prophecies on leaves, which She would leave at the cave entrance. The Cumaean Sibyl led Aeneas to the Underworld to visit his deceased father, after telling him to offer the [Golden Bough](#) (mistletoe) to Proserpina.

According to another legend, She offered nine holy books to the early Roman King Tarquin, but he refused, saying the price was too steep. She then burnt three of them, and doubled the price. He again refused, and She burnt three more, again doubling the price, and the astonished and worried King finally bought them. These Sibylline Books were then found to contain instructions for the proper worship of the Gods, and were kept very safe, consulted only on the direction of the Senate.”

Although it is mocked by modern historians, the Tower of Babel was evidently a well known event among the ancient Romans and Phoenicians.

p. 9 quote . This info will sound familiar to you from the previous course. You will now have opportunity to read it for yourself.

In chapter 1 we also read excerpts from the Books of the Maccabees. The books of the Maccabees are found in what is called the inter-Testamental period. Here is the historical setting:

The death of Alexander the Great of Greece in 323 BC led to the breakup of the Greek empire as three of his generals fought for supremacy and divided the Middle East among themselves. Ptolemy secured control of [Egypt](#) and the Land of Israel. Seleucus grabbed [Syria](#) and Asia Minor, and Antigonus took Greece.

Palestine was sandwiched between the two rivals and for the next 125 years Seleucids and Ptolemies battled for the prize. The former finally won in 198 B.C. when Antiochus III defeated the Egyptians and incorporated Judea into his empire. Initially, he continued to allow the Jews autonomy, but after a stinging defeat at the hands of the [Romans](#) he began a program of Hellenization that threatened to force the Jews to abandon their monotheism for the Greeks' paganism. Antiochus backed down in the face of Jewish opposition to his effort to introduce idols in their temples, but his son, Antiochus IV, who inherited the throne in 176 B.C. resumed his father's original policy without excepting the Jews. A brief Jewish rebellion only hardened his views and led him to outlaw the [Sabbath](#) and [circumcision](#), and defile the holy [Temple](#) by erecting an altar to the god Zeus, allowing the sacrifice of pigs, and opening the shrine to non-Jews.

The Jewish Hammer

Though many Jews had been seduced by the virtues of Hellenism, the extreme measures adopted by Antiochus helped unite the people. When a Greek official tried to force a priest named Mattathias to make a sacrifice to a pagan god, the Jew murdered the man. Predictably, Antiochus began reprisals, but in 167 BC the Jews rose up behind Mattathias and his five sons and fought for their liberation.

The family of [Mattathias](#) became known as the *Maccabees*, from the Hebrew word for "hammer," because they were said to strike hammer blows against their enemies. Jews refer to the Maccabees, but the family is more commonly known as the [Hasmoneans](#).

Like other rulers before him, Antiochus underestimated the will and strength of his Jewish adversaries and sent a small force to put down the rebellion. When that was annihilated, he led a more powerful army into battle only to be defeated. In 164 BC, [Jerusalem](#) was recaptured by the Maccabees and the [Temple](#) purified, an event that is celebrated in the Jewish Chanukah.

Jews Regain Their Independence

It took more than two decades of fighting before the Maccabees forced the Seleucids to retreat from Palestine. By this time Antiochus had died and his successor agreed to the

Jews' demand for independence. In the year 142 BCE, after more than 500 years of subjugation, the Jews were again masters of their own fate.

When Mattathias died, the revolt was led by his son Judas, or [Judah Maccabee](#), as he is often called. By the end of the war, Simon was the only one of the five sons of Mattathias to survive and he ushered in an 80-year period of Jewish independence in [Judea](#), as the [Land of Israel](#) was now called. The kingdom regained boundaries not far short of [Solomon's](#) realm and Jewish life flourished.

The Hasmoneans claimed not only the throne of [Judah](#), but also the post of High Priest. This assertion of religious authority conflicted with the tradition of the priests coming from the descendants of [Moses'](#) brother [Aaron](#) and the tribe of Levi.

It did not take long for rival factions to develop and threaten the unity of the kingdom. Ultimately, internal divisions and the appearance of the Roman imperial power put an end to Jewish independence in the Land of Israel.

David A. deSilva writes concerning the first book of the Maccabees: "The book must have been written after the accession of John Hyrcanus in 134 B.C.E., since this event is the last related in the narrative. The author speaks of the Romans highly and emphasizes the Jews' friendly relations with Rome and Rome's faithfulness as allies, necessitating a date of composition prior to 63 B.C.E. (Oesterley 1913: 60; Goldstein 1976: 63; Fischer 1992: 441; Bartlett 1998: 34). The narration of the achievements and character of the Romans in 8:1-16 is an encomium, contrasting sharply with later reflection on Roman conquest and rule as arrogance, insolence, and an affront against God. Pompey's entry into the holy places in 63 B.C.E. would have marred the author's unqualified appreciation of the Romans (as a comparison with the response of *Psalms of Solomon* 2; 8; 17 to that event might show). . . . The conclusion to the whole (16:23-24), while not necessitating a date after Hyrcanus's death, is certainly more naturally taken that way, given the parallels in the books of Samuel and Kings, on which the author is intentionally drawing (Oesterley 1913: 60; Pfeiffer 1949: 301; Goldstein 1976: 63; Bartlett 1998: 33). . . . It seems preferable, therefore, to consider 1 Maccabees as having originated sometime after John Hyrcanus's death in 104 B.C.E. and before Roman intervention in the dispute between Hyrcanus II and Aristobulus II in 63 B.C.E." (*Introducing the Apocrypha*, p. 248)

One fascinating aspect of the book of the Maccabees is how it records the events which were prophesied in the book of Daniel years before.

When did Daniel live?

As you may remember, Daniel was a Jewish prophet who lived during the time of the captivity of the Jews in Babylon. The book of Daniel is to the Old Testament what the book of Revelation is to the New Testament. The book of Daniel provides a symbolic outline of history up to the time of the First Advent of Christ and beyond, as John's book of Revelation provides a symbolic outline of history up to the time of the Second Advent of Christ and beyond. The book of Daniel foretells the four successive beastial empires up to and including the advent of Messiah. It foretells that after the Medo-Persian empire

is replaced by the Grecian hegemony, a tyrant would arise, afflicting the Jewish people. Here is what it says in Daniel 8:20-24: “The ram which thou sawest having [two] horns [are] the kings of Media and Persia. And the rough goat [is] the king of Grecia: and the great horn that [is] between his eyes [is] the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power. And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people.” The Grecian tyrant being described by Daniel is Antiochus Epiphanes.

We read about the tyrannical exploits of Antiochus Epiphanes in the first book of the Maccabees, excerpted in chapter 1, Pp 13-14.

Again, read Chapter 1 in the Textbook by next Thursday, and remember that the due date for turning in the Assignment for Chapter 1 is next Thursday.

Class 2:

Make sure to turn in Assignment 1 covering Chapter 1 today. The Assignment 2 covering Chapter 2 will not be due until 3 weeks from now. We will be spending a few weeks to discuss it.

Chapter 2 covers the Canaanites. Most of us Christians have read the literature of the Jews and from the Jewish perspective, but few of us have read the literature of the Canaanites and from the Canaanite perspective.

p. 19 (intro paragraphs read)

If you have the textbook in front of you, you will want to look at the map and locate where Ebla and Ugarit were.

Keep in mind that the ancient Phoenician people were Canaanite. Such great merchants and traders were they that the name 'Canaanite' became synonymous with merchant or trader. The Canaanite people not only conducted trade between Mesopotamia and Egypt, the 2 centers of civilization of their day. They also traversed the waters of the Mediterranean and even beyond to the Atlantic. They established important colonies like Carthage. By Canaanite Phoenician standards, the Israelites were a bunch of provincial cattle-herders. Nevertheless, Canaan was cursed by God, and it especially manifested itself in the very corrupt religious practices of the Canaanites.

We will not be reading any literature from the excavations at Ebla, but we will be reading literature from the excavations at Ugarit. But let me read to you this paragraph from the Textbook p. 21. (read it) Notice that the language of the Canaanites of Ebla corroborates various facts taught in the Hebrew Bible. How so? They testify to the existence of El, of Ya, and of Adam- all of whom we read about in the Bible.

But in chapter 2 students will be reading sample literature found in the excavations of Ugarit. Now let's consider this from p. 22 of the Textbook concerning Ugarit. (read it) And this from p. 23 (read it)

Before presenting the sample Ugaritic writing commonly called "The Myth of Baal" on p. 29, the Textbook provides background information, that I think is important in understanding "The Myth of Baal". First, let's discuss this term 'myth' which is the modern title given to the story. What is a myth?

The American Heritage® Dictionary of the English Language defines 'myth' in these ways:

1.
 - a. A traditional, typically ancient story dealing with supernatural beings, ancestors, or heroes that serves as a fundamental type in the worldview of

a people, as by explaining aspects of the natural world or delineating the psychology, customs, or ideals of society: *the myth of Eros and Psyche*; *a creation myth*.

b. Such stories considered as a group: *the realm of myth*.

2. A popular belief or story that has become associated with a person, institution, or occurrence, especially one considered to illustrate a cultural ideal: *a star whose fame turned her into a myth*; *the pioneer myth of suburbia*.
3. A fiction or half-truth, especially one that forms part of an ideology.
4. A fictitious story, person, or thing: "German artillery superiority on the Western Front was a myth" (Leon Wolff)."

Do you believe the Canaanite people believed that the story we know as "The Myth of Baal" was true? Why or why not? Are there historical aspects of "The Myth of Baal", albeit from a corrupted and perverse perspective on history?

Is it an epic?

ep·ic

n.

1. An extended narrative poem in elevated or dignified language, celebrating the feats of a legendary or traditional hero.
2. A literary or dramatic composition that resembles an extended narrative poem celebrating heroic feats.
3. A series of events considered appropriate to an epic: *the epic of the Old West*.

Is it an allegory?

al·le·go·ry

n.

1.
 - a. The representation of abstract ideas or principles by characters, figures, or events in narrative, dramatic, or pictorial form.
 - b. A story, picture, or play employing such representation. John Bunyan's *Pilgrim's Progress* and Herman Melville's *Moby Dick* are allegories.

Is it historical narrative?

historical narrative

I will be posing these questions to you again in the next class after you have had a chance to start reading it for yourself.

Most scholars consider “The Myth of Baal” to be a poem, though it does not rhyme, that was intended to be chanted to the accompaniment of a lyre. In the next class I will ask your opinion of this, so make sure you have at least read some of “The Myth of Baal”.

It is important to understand that a number of the characters presented in “The Myth of Baal” are also found in the book of Genesis. Let’s now discuss 3 of those characters in this class, and you will read more about them and others in the Textbook:

1. El – p 23
2. Ya – p 23 . Ya, or Jah, is a shortened form of the word Jehovah. eg, the word ‘hallelujah’, literally means ‘praise Ya’.

Smith's Bible Dictionary

Jah [\[E\]](#) [\[H\]](#)

(*Jehovah*), the abbreviated form of Jehovah, used only in poetry. It occurs frequently in the Hebrew, but with a single exception, ([Psalms 68:4](#)) is rendered "Lord" in the Authorized Version. The identity of Jah and Jehovah is strongly marked in two passages of Isaiah-- ([Isaiah 12:2](#); [26:4](#))

3. Baal - p 27, 28

Baal is a term in Hebrew which means ‘man’ or ‘lord’.

Start reading Chapter 2, and answering the questions for Assignment 2, which covers Chapter 2. Chapter 2 is longer than Chapter 1, so students have 2 weeks to finish reading it, and the Assignment is not due until 2 weeks from now.

Class 3:

Last week we began to consider Chapter 2 in the Textbook, and today we continue to consider it. In 2 weeks the Assignment 2 for Chapter 2 will be due.

There are 2 Canaanite writings in Chapter 2 that we are especially considering: a piece called The Myth of Baal and another piece on the story of Kret. As you will see while reading the Textbook, I take exception with those modern scholars who argue these stories are totally divorced from reality. While I recognize there are many varied falsehoods and perversions contained in them, yet I argue that there is history behind them as well. I would be interested in hearing your interpretations of them as well.

Analysis of The Myth of Baal

The language of The Myth of Baal is related to the Hebrew language of the Old Testament in our Bibles, and many terms found in The Myth of Baal also are found in our Bibles. Among these terms are El, Ya, and Baal.

Baal – p 52

The Myth of Baal has many resemblances to the account of Adam and Eve found in the Bible, as I seek to explain and prove in the Textbook. The chief differences being these:

- The Myth of Baal is more allegorical.
- The Myth of Baal is written from a perspective opposed to Jehovah.
- The Myth of Baal contains many pagan corruptions and distortions, such as multiplying gods.

My concern with the use of the term myth to describe The Myth of Baal is that it gives the impression that its story is divorced from reality. Yet I think it is as connected and even more connected to reality than most World History textbooks used in American public schools, which teach evolution and leave out all mention of God in its account of the beginnings of man.

Here is a synopsis of the story, which can be found at
<http://www.geocities.com/SoHo/Lofts/2938/mythobaal.htm> :

“

The headings for each section are common tablet identifications by several methods

1: KTU 1.1 = CTA 1 = UT `nt: plates IX, I = VI AB

Though this may not even be the first tablet in the story and the text is badly damaged, it is apparent that there is some conflict between Yahm and Ba`al, and Yahm wants «El's assistance. The Assembly of the Gods. the Council of the

Parliament Divine, is summoned to «El's marzeah, his banqueting hall. «El announces that his son will no longer be called Yawu [NOTE: Yw probably same as Ieuo in Philo of Byblos' Phoenician History, possibly identified with Yahweh]; instead he proclaims his name Yahm, Beloved of «El. Yahm complains that «Aliyan Ba`al reviles him. «El encourages Yahm to drive Ba`al from the throne of his kingdom, from the seat of his dominion. "If you do not drive him from his throne, he will beat you." Then «El or Yahm "slaughters oxen, also sheep; he fells bulls and divine fatlings, rams, yearling calves, sheep, and kids," either as sacrifice, for a feast, or both. «El summons Kothar-wa-Khasis, Wise-and-Clever, the god of Handicrafts, to his palace, and also sends messengers to `Anat, perhaps to warn her of the conflict about to come.

2: KTU 1.2 = CTA 2 = UT 129 = III AB

Kothar arrives at «El's mountain where «El commands him to build a palace for Yahm. Meanwhile, the god `Athtar complains to the Sun goddess Shapash that he has no palace or court like the other gods, but Shapash warns him to stop complaining or «El will withdraw from `Athtar any favor that he has shown him and destroy his dominion.

The following column is damaged, but it opens with threats of destruction, probably by Yahm against Ba`al. Then Yahm sends two messengers to the Council of the Parliament Divine in the midst of the Mount (Lila/Lalu). The gods are feasting in «El's banqueting hall. Ba`al is attending upon «El. When the assembled gods see the messengers of Yahm coming, they drop their heads down upon their knees. Ba`al rebukes them for their cowardice. The messengers arrive at last and demand that Ba`al be delivered up to Yahm. «El promises that Ba`al shall be handed over to the messengers of Yahm-Nahar. "Thy servant Ba`al is, O Yahm, thy slave Ba`al is forever. O Nahar, the Son of Dagan is thy prisoner!" Ba`al is angry and would strike the messengers, but is restrained by `Anat and `Athtartu. Ba`al tells the messengers that he will not bow to Yahm and that Yahm must beware of him.

After a break in the tablets, Ba`al and Yahm taunt each other. Then Kothar tells Ba`al it is time to strike. Kothar arms Ba`al with two magic weapons, Yagarish, Chaser, and Ayamari, Driver. Ba`al attacks Yahm-Nahar with Yagarish, striking Yahm between the shoulders, but he is not subdued. Then he strikes Yahm between the eyes with Ayamari. Yahm sinks to the earth. Ba`al would make an end of Yahm, but is restrained by `Athtartu who reminds him that Yahm is now their captive and Ba`al will surely reign. Ba`al is ashamed and spares his vanquished enemy, while Yahm keeps repeating: "I am as good as dead! Surely Ba`al is king! Indeed, Ba`al rules!"

3: V AB -KTU 1.3 - Gordon, `nt, I-III

Ba`al serves a huge feast in celebration of his triumph on his sacred Mount

Tsaphon, the Heights of the North.

`Anat, bathed in the scent of henna, in the fragrance of coriander and ambergris, and rouged with murex, closes the gates of her palace and proceeds to slay the enemies of Ba`al, the men of the Western Shore and the men of the Eastern Sunrise. Their heads roll beneath her, hands fly above her like locusts. She hangs heads on her back; she binds hands to her belt and wades up to her knees in blood. `Anat returns to her house, but she is not yet sated with fighting, so she sets up chairs, tables, and footstools as troops. She hacks and slashes the furniture, then surveys the damage and her heart is filled with joy and triumph. The house is cleansed of blood and oil of peace-offering is poured.

Ba`al sends Gapan and Ugar with a message for `Anat. When she sees them she asks, "What enemies rises against Ba`al?" She then lists the many foes she has battled and destroyed on Ba`al's behalf. The messengers assure her there is no problem and urge her to visit Ba`al because he has something to say to her, asking her to be now at peace and fill the land with love. `Anat answers that she will do these things when Ba`al sets in the heavens his thunder-bolt, and causes to shine forth his lightning-flash! Then off she flies to Tsaphon.

Upon her arrival, Ba`al complains that he has no house like the other gods. `Anat says that «El will attend to her or she will drag him to the ground like a lamb and make his grey hairs run with blood, if he doesn't give Ba`al a court like the sons of «Athirat.

`Anat flies off to the the pavilion of «El. Apparently the world is dry and parched: Shapash, the luminary, torch of the gods, does glow hot, the heavens are wearied by the hand of divine Mot. `Anat voices her threat to «El, whereupon he replies from within seven chambers, through the eight entrances of the closed room: I know, daughter, that you are like men. What do you desire, `Anat? `Anat answers politely that there is none higher than Ba`al. The others in «El's court cry out that Ba`al has no palace like the other gods.

Meanwhile, Ba`al sends messengers to Kothar.

4: II AB - Gordon: 51

Kothar fashions elaborate gifts of silver and gold for «Athirat, which Ba`al and `Anat take to her the court. They give the gifts to «Athirat so she will intercede with «El and obtain permission for the building of Ba`al's house. «Athirat has her donkey saddled, while Ba`al returns to Mt. Tsaphon. «El offers «Athirat food and drink, asking, Does affection for «El the King excite thee? Love of the Bull arouse thee? But «Athirat states her purpose and obtains his permission for Ba`al to have a house built. Although Ba`al already has a house of cedar and brick, it is not worthy of his position among the gods. «El says a house can be built for Ba`al. «Athirat adds. Now at last Ba`al will observe the season for his

rain, his voice, the thunder, and the release of his flashing lightning.

`Anat informs Ba`al of «El's permission, declaring that he must have a house of gold and silver and lapis-lazuli. Kothar comes to build the palace. Kothar insists that the house should have a window, but Ba`al refuses to allow it, fearing that someone will spy on or kidnap Ba`al's three daughters or brides. Ba`al furnishes his house and celebrates the completion of the building with a great feast to which Ba`al invites all his kinsfolk. Then Ba`al goes out from his palace, and in a damaged section, does something to Yahm, perhaps binds him to a rock. On returning home, he announces that Kothar should furnish the house with a window through which Ba`al then sends his lightning, thunder, and rain. All Ba`al's foes tremble at the sound. Then Ba`al withdraws within his house and declares his supremacy, announcing that he will not send tribute to «El's new favorite, Mot, the god of death and the underworld, although Mot may be plotting against him. Ba`al sends his messengers, Gapan and Ugar, to Mot in the pit under the earth, in his boggy land of filth, refusing to give him tribute, warning them not to get too close to Mot, lest he crush them.

5: g. I* AB

Gapan and Ugar return with a message. Mot declares his enormous appetite is insatiable and threatens to devour Ba`al. Ba`al is filled with dread and sends back a humble reply, "Be gracious, O divine Mot; I am thy slave, thy bondman for ever." Mot rejoices and states that the humbled Ba`al will come to make merry along with Mot's companions. Though a part of the text is damaged, apparently Ba`al calls to the cattle god Shegar, sending him and some other deities to the underworld with cattle and sheep for Mot. Mot commands Ba`al to bring his clouds, winds, thunder-bolts, and rains; his seven servitors and eight serving maids; his three nymph-like daughters (or brides); and descend into the depths of the netherworld where Ba`al will be like one who has died. Ba`al obeys, but first he makes love to a heifer in the fields by the shore of the realm of Death. "He lies with her seventy-seven times, she allows him to mount her eighty-eight times. She conceives and gives birth" to a boy, seemingly Ba`al's twin. Ba`al clothes him with his robe and sends him as a gift to Mot.

Ba`al's messengers go to «El. They say that in a field on the shore by the realm of Death they found Ba`al dead. In mourning, «El descends from his throne and sits on the ground; he pours ashes on his head, rolls in the dust, and puts on sackcloth. He cuts his flesh and utters lamentations over Ba`al. Then `Anat goes wandering in search of Ba'al, finding his body on the shores of the lake of Death.

6: h. I AB

She too mourns just as «El had, cutting her flesh and weeping. Shapash the Sun goddess comes down to her and helps her carry the body of Ba`al up to Tsaphon. where they burv it. and slaughter manv animals for a great funeral

feast. Then she heads to «El's pavillion, crying: Let «Athirat and her sons rejoice for Mighty Ba`al has perished. «El asks «Athirat to give one of her sons to be king. `Athtar is brought forward but he is too small to fill the throne of Ba`al: his feet do not reach the footstool, his head the top of the throne. Then, because there are no rains, water must be drawn for the crops.

After the passage of an unspecified amount of time, `Anat seizes Mot, who confesses that he devoured Ba`al. After another unspecified passage of time, `Anat seizes Mot, splits him with her sword, winnows him with her fan, burns him with fire, grinds him in her hand-mill and sows him in the ground where his body is devoured by birds.

After a break in the text, «El dreams that Ba`al is alive. He laughs for joy, and lifts up his voice and proclaims that Ba`al lives. «El shouts the news to `Anat and Shapash. But no one knows where Ba`al is. The soil and the fields are parched because of Ba`al's absence. Shapash, the Torch of the gods, goes in search of the missing god.

There is another break in the text. Ba`al returns and defeats numerous sons of «Athirat in battle, re-assuming his throne on Tsaphon. After seven years Mot appears again, demanding that Ba`al give him one of his brothers to eat. If not one of Ba`al's brothers, Mot shall consume all humankind. After another break in the text, Mot cries out: "My own brothers you have given me to eat, Ba`al, the sons of my mother to consume!" During the terrific fight which ensues, the two gods butt each other like antelopes, gore each other like wild bulls, bite each other like serpents, and struggle with each other like beasts. Then both fall to the ground. Shapash admonishes Mot, just as she had `Athtar, that «El will pull up the foundations of his palace, overturn the throne of his kingship, break the sceptre of his authority. Mot concedes to Ba`al. Ba`al resumes his throne and there is a great feast.

The Myth of Hadad - tablet very broken and obscure

This synopsis is adapted from Hooke as i have been unable to find any complete version in English.

The handmaidens of the goddess «Athirat, the Lady of the Sea, and of Yarikh, the moon-god, are sent to entreat the help of «El against the attacks of monstrous creatures sent by Ba`al which are devouring them like worms. «El tells them to go into the wilderness and hide themselves, and there give birth to wild beasts with horns and humps like buffaloes. Ba`al-Hadad will see them and chase after them. They do so and Ba`al is seized with desire to hunt the creatures to which they have given birth. But the chase proves disastrous to the god; he is in a bog and helpless. During his absence things fall into chaos on earth. His brethren go in search of him and find him with joy.

`Anat and the Buffalo - tablet very broken and obscure

`Anat inquires where Ba`al is to be found and is told by his servants that he is away hunting. She follows after him, and, when she finds him, he is overcome with love for her. He then apparently has intercourse with her (the wording is obscure) in the form of a cow. The fragment ends with the announcement to Ba`al by `Anat that, "A wild ox is born to Ba`al, a buffalo to the Rider of the Clouds." Almighty Ba`al rejoices.

Do you believe the Canaanite people believed that the story we know as "The Myth of Baal" was true? Why or why not? Are there historical aspects of "The Myth of Baal", albeit from a corrupted and perverse perspective on history?

Is "The Myth of Baal" a poem in your opinion? An historical narrative? An epic? An allegory? A myth?

The Story of Kret

There are many resemblances between this story and the account of Job in our Bible. Kret, having been rich, is struck with adversity. God (ie, El) talks with Kret, and corrects him.

p 54-55

Again, Assignment 2 is not due until 2 weeks from now.

Class 4:

Assignment for chapter 2 is due in 1 week; for chapter 3 is due in 2 weeks; and for chapter 4 is due in 3 weeks. Today we cover chapter 3 and begin to look at chapter 4.

Chapter 3 covers the Hittites. In many respects it is a continuation of the treatment of the Canaanites, for the Hittites were a Canaanite people, having descended from Canaan. But it has received separate treatment because Hittites became prominent in their own right.

Origin of the word 'Hittite': derives from "son of Heth". Genesis 10:15 in the Table of Nations.

Let me read two sections from the textbook about the Hittites:

- p. 57
- pp. 58-59

One example of Hittite records is included in chapter 3. Code of Nesilim was the civil code of the Hittites, and reflects upon their sense of justice and morality. God has given to all mankind a conscience, although it has been perverted since the Fall. We find the code of the Hittites has similarities and differences with that in Biblical law.

Let me read one sample from p. 60. There was punishment for causing miscarriage.

Chapter 4 covers another people which descended from Ham, the Sumerians.

Reading from Textbook, p 63

Genesis 10:6-10. Evidently, Nimrod, son of Cush, led the Sumerian people in the land of Shinar. But where did most of the Cushites move and reside? south of Egypt And what are the physical features of the people south of Egypt? black skin What then is the significance of the fact that the Sumerians were known as the black-headed people? It makes sense that they have similar physical features, given their close relation. So here we have another confirmation of the Genesis account. It also explains the following:

"What became of the Black people of Sumer?" the traveler asked the old man, for ancient records show that the people of Sumer were Black. "What happened to them?" "Ah," the old man sighed. "They lost their history, so they died." --*A Sumerian Proverb*

Parallels between account in Genesis and Sumerian writings: pp. 63-64

Various Sumerian writings and stories are included in chapter 4. Today we shall consider a few of these, and look at the remainder in the next class.

There are 2 sample Sumerian writings on p. 65. Let's consider the similarities and differences with the Genesis account.

First is an excerpt from the story of "The Huluppu-Tree". p. 65 . Read it. What are the similarities and differences with the Genesis account? Similar in many respects to the Genesis account of Creation, yet multiplicity of gods. Reminds one of the words of Romans 1:20-21. How does the Sumerian view of origins differ from what is taught in modern American public schools about origins?

Another example Sumerian writing on p. 65 is a Sumerian king list. What is a king list? A list of the kings of a certain place, generally telling the length of reign. However, reigns can often overlap in these lists, so that a father and his son are reigning at the same time. One difficulty with king lists is that often it is hard to determine chronology from them, unlike the way the Genesis account is presented. How in the Genesis account is this problem solved, so that we can determine chronology? It tells how old the father was when the son was born.

Now let me read an excerpt from the Sumerian king list. p. 65 . Read it. What are the similarities and differences with the Genesis account?

Remember again: the Assignment for chapter 2 is due in 1 week; for chapter 3 is due in 2 weeks; and for chapter 4 is due in 3 weeks. Try to start reading much of chapter 4 in the Textbook, so when we continue to discuss it in next week's class, what I am saying will make more sense to you.

Class 5:

The Assignment for chapter 2 is due today; for chapter 3 is due in 1 week; and for chapter 4 is due in 2 weeks. Today we finish covering chapter 4, concerning the Sumerians.

A chief god of the Sumerians was Bel, which is a cognate of the Canaanite Baal.

What is a cognate? “Related in origin, as certain words in genetically related languages descended from the same ancestral root; for example, English *name* and Latin *nōmen* from Indo-European **n̄-men-*. “

Another cognate, and one we will consider in more detail in our Medieval literature course when we study the Koran, is between the Semitic term El and the Islamic term Allah. The original, simplest form of the name was *l*, and is found in the form *il* or *el*. In Hebrew, Aramaic and Canaanite it is *el*. In Arabic it is *il*. Adding *Al* ("the") to *Ilah* (the masculine form of the stem *il*) yields *Al-ilah*, which contracts to the form *Allah*. The meaning is the ***One (or High) God***.

The term Allah pre-existed Islam, and before Muhammed was even born was the term used in Arabic Bibles for God. The error of Islam is not calling God Allah, but rather denying the Biblical doctrine that Allah is Trinitarian.

(from <http://orvillejenkins.com/outlineintro/namesofgod.html>)

Now let's consider some more Sumerian writings. There are 4 Sumerian writings we shall consider today.

1. Excerpt from “Enuma Elish, the Epic of Creation”.

Here is the basic plot of the “Enuma Elish”:

The “Enuma Elish” describes the creation of the gods, the defeat of the powers of chaos by the young god **Marduk**, and the creation of man from the blood of **Kingu**, the defeated champion of chaos. The father god of Marduk in “Enuma Elish” is Ea.

Ea and his consort, the mother goddess **Damkina**, had **Marduk** as child. Ea is portrayed as knowing everything and is regarded as the source and patron of wisdom, magic, and medical science. He is one of the creators of mankind, towards whom he is usually well-disposed, and their instructor and taught them arts and crafts. It was Ea who discovered **Tiamat's** designs to kill her offspring, and managed to kill her consort **Apsu**. Ea was one of the foremost gods of the ancient Mesopotamian pantheon.

Kingu is supposedly a demon who became the second consort of the goddess **Tiamat**, after her first consort **Apsu** had been slain. She gave him the Tablets of Destiny and intended to make him lord of the gods.

Kingu was killed by the young god **Marduk** who took the Tablets and fastened them to his chest. He killed Kingu and then Marduk helped form man out of Kingu's blood.

The title of the “Enuma Elish” is taken from the first words of the epic 'When on high' or 'When above', viz. "When a sky above had not been mentioned".

Beginning of reading: p. 66.

It is very polytheistic, ascribing to almost every aspect of nature and every place a god. Also, of course, famous dead ancestors were deified. So the number of gods became enormous. Indeed, there are so many gods that it becomes confusing.

Another thing that can be confusing for a reader is that one god has a number of different names. Of course, we find that to even be the case of the God of the Bible. Various names reflect various aspects of his character, whether that name be Elohim, Adonai, etc.

We read about the many names of Marduk on p. 70 of the Textbook.

One of the names or titles of Marduk in the “Enuma Elish” and other writings is the title “Bel”.

Here is what one website <http://www.answers.com/topic/bel-god> says about the name ‘Bel’:

“**Bel**, signifying "lord" or "master", is a title rather than a genuine name, applied to various gods in Babylonian religion. The feminine form is *Belit* 'Lady, Mistress'. *Bel* is represented in [Greek](#) and [Latin](#) by **Belos** and **Belus** respectively. Linguistically *Bel* is an east [Semitic](#) form cognate with northwest Semitic [Ba'al](#) which has the same meaning... *Bel* became especially used of the Babylonian god [Marduk](#) and when found in Assyrian and neo-Babylonian personal names or mentioned in inscriptions in Mesopotamian context it can usually be taken as referring to Marduk and no other god. Similarly *Belit* without some disambiguation mostly refers to Bel Marduk's spouse Sarpanit. However Marduk's mother, the Sumerian goddess called [Ninhursag](#), Ningal and Ninmah and other names in Sumerian, was often known as *Belit-ili* 'Lady of the Gods' in Akkadian.”

Notice here that Bel and Baal are cognates. As we have said, the term Baal, and also Bel, is a title, that means ‘lord’, ‘master’ or ‘man’.

This is what the online Encyclopedia Britannica has to say about the Mesopotamian god Marduk which we meet with in the story “Enuma Elish” as well as other Mesopotamian literature (from <http://www.britannica.com/eb/article?tocId=9050829>):

“in Mesopotamian religion, the chief god of the city of Babylon and the national god of [Babylonia](#); as such he was eventually called simply Bel, or Lord. Originally he seems to have been a god of thunderstorms...”

Micha F. Lindemans in *Encyclopedia Mythica* describes Marduk in this way (see <http://www.pantheon.org/articles/m/marduk.html>):

“Literally, "bulf calf of the sun". The son of [Ea](#), and leader of the gods. He was a fertility god, but originally a god of thunderstorms. His consort was Sarpanitu. According to [Enuma Elish](#), an ancient epic poem of creation, Marduk defeated [Tiamat](#) and [Kingu](#), the dragons of chaos, and thereby gained supreme power. Acknowledged as the creator of the

universe and of humankind, the god of light and life, and the ruler of destinies, he rose to such eminence that he claimed 50 titles. Eventually, he was called simply Bel, meaning "Lord." “

So who is this Marduk to be identified with in the account of Genesis, or is he to be identified with anyone? I am not sure. But he takes on aspects of both Adam and Nimrod. And his title 'Bel' lends support that Marduk is the apotheosis of Adam and Nimrod.

"Apotheosis" means "elevation to divine status," or more simply, deification.

2. “The Land of Tilmun/Dilmun”. Beginning of reading: p. 73.

Dilmun is the Sumerian paradise, sometimes described as 'the place where the sun rises' and 'the Land of the Living'. It is the scene of a Sumerian creation story and the place where the deified Sumerian hero of the flood, Ziusudra ([Utnapishtim](#)), was taken by the gods to live for ever.

3. “The Epic of Gilgamesh”. Textbook excerpts from this epic are taken from different internet websites. Some have identified Gilgamesh with Nimrod of the Bible account, which may well be the case. In the epic Gilgamesh meets Utnapishtim. While I am not certain about the identity of Gilgamesh, Utnapishtim in the epic clearly is the Noah of the Bible.

Utnapishtim in the Sumerian poems is a wise king and priest of Shurruk; in the Akkadian sources he is a wise citizen of Shurruk. He is the son of [Ubara-Tutu](#), and his name is usually translated as "He Who Saw Life". He is the protégé of the god [Ea](#), by whose connivance he survives the flood, with his family and with 'the seed of all living creatures'. Ea, who was friendly to man, revealed [Enlil](#)'s design of destroying mankind by a flood to [Utnapishtim](#), the Babylonian version of Noah. Afterwards he is taken by the gods to live for ever at 'the mouth of the rivers' and given the epithet 'Faraway'. His name means "he found life" (i.e. immortality). According to the Sumerians he lives in [Dilmun](#) where the sun rises. He is the main character of the Flood story in the eleventh table of the Gilgamesh epic. In an different version of this epic (such as the Atrachasis myth for instance) he is named Atrachasis, "the exceptional wise one". Old Babylonian Utanapishtim, Sumerian Ziusudra.

Outline of epic: p. 75.

Reading from the epic, p. 76

Another excerpt from the Epic of Gilgamesh, to the Queen of Heaven – pp. 81-82

Worship of the Queen of Heaven was prominent in Mesopotamian pagan religion, and when the Jews imitated it, God was angry, as we read in Jeremiah 7:18 – “The children gather wood, and the fathers kindle the fire, and the women knead [their] dough, to make

cakes to the queen of heaven, and to pour out drink offerings unto other gods, that they may provoke me to anger.”

The idea of the Queen of Heaven goddess spread from the pagan Babylonian religion to the other pagan religions. In Egypt, she was styled *Athor*, i.e., the *Habitation of God* to signify that in her dwelt all the 'fulness of the Godhead"'. (p.77) From this pagan beginning, the story of the *Virgin Mother (Queen of Heaven)* spread throughout the world. In:

- Egypt, she was called *Athor* (p77)
- Tibet and China, she was called *Virgo Deipara* (p77)
- Greece, she was called *Hestia* (Ibid)
- Rome, she was called *Juno*, or Dove. (p79). From this designation, the Dove became the symbol of the "deified queen..commonly represented with an olive branch in her mouth."

And in Roman Catholic theology the concept was adopted, such that Mary is regarded as the Queen of Heaven.

4. Sumerian Story of the Tower of Babel. Beginning of reading: p. 92.

Excerpt on p. 93

It is fascinating to consider both the correspondences and differences between the Bible and the Sumerian writings.

Again remember: Assignment for chapter 2 is due today; for chapter 3 is due in 1 week; and for chapter 4 is due in 2 weeks.

Class 6:

Assignment for chapter 3 is due today; for chapter 4 is due in 1 week; and for chapters 5 and 6 are due in 2 weeks. Chapters 5 and 6 are rather brief, and we shall try to cover both of them in today's class.

As you know, in this course we are covering the ancient literature of Asia and Africa, and it is the plan to cover the ancient literature of Europe in the next semester. One thing you should be noticing as we are studying the literature of these various peoples in the various regions is how they can be connected in with Genesis' Table of Nations. They help us to understand what happened to the people whose ancestors are mentioned in Genesis' Table of Nations, as well as in other parts of the Bible. That is quite a contrast to the evolutionary model taught in American public schools. For the most part they simply have to relegate all of these various accounts and stories to mythology, and not relate them to the evolutionary version of history.

For purposes of our courses, by "ancient literature" we generally mean the literature of the peoples of the world before Jesus Christ and His gospel message had impacted and/or converted them. By reading ancient literature as so defined, we learn how the peoples of the world thought and lived before they were affected by Christianity. In future courses, when we study Medieval, Reformation and modern literature, we will be studying literature during times when Christianity had affected the various societies of the world. Even during the period of ancient literature, we witness many traces of Biblical truth, passed down from Noah to his descendants. We also witness corruptions of Biblical truth.

In Sumerian literature like *The Epic of Gilgamesh* we witness both how men had knowledge of Biblical truth, yet also perverted Biblical truth. In the epic we see how the Mesopotamian people had a knowledge of the Great Flood, and took some important lessons from it. Yet there are also many pagan perversions, such as the polytheism. What is polytheism? Gilgamesh is evidently a great legendary hero of the Mesopotamian people. What is an epic? An epic is an extended narrative poem that typically celebrates the feats of a legendary hero of a people. Gilgamesh was such a hero for the Mesopotamian people, and the *Epic of Gilgamesh* is a narrative poem describing the life of Gilgamesh.

Now let's begin chapter 5 of the Akkadians in Mesopotamia. Reading concerning Akkad: p. 95.

We read about Accad in Genesis 10:10.

One of the most prominent Akkadian rulers was Sargon. I think we should infer that his period of strong rule was in the time period not long after the debacle of Babel.

Reading from the Legend of Sargon, p. 96.

In chapter 5 we have a sample penitential psalm of the Akkadians.

Reading from the psalm, p. 97. How is it similar and different from the Biblical psalms?

Chapter 6 covers Babylonia. Explanation of Babylonia, p. 100.

Hammurabi is the most famous king of the ancient Babylonian state, and his memory is especially remembered in the Law Code associated with him. Let me now read excerpts from that code:

Preface, p. 101.

Sample laws, pp. 102-103.

Epilogue, p. 107.

Notice the inflated language Hammurabi uses to describe himself. He uses such descriptions as ruler of the earth and salvation-bearing shepherd, descriptions that in fact only apply to Christ. He was in that sense an ancient anti-christ.

It was not uncommon for ancient emperors to claim the status of god, as did the Egyptian pharaohs and the pagan Roman emperors.

Now let's consider some proverbs of the Babylonians. What is a proverb? A proverb is a short pithy saying in frequent and widespread use that expresses a basic truth or practical precept (per the American Heritage Dictionary).

Babylonian proverbs, p. 109.

Class 7:

Assignment for chapter 4 is due today; for chapters 5 and 6 are due in 1 week; and for chapter 7 is due in 2 weeks. In today's class we cover chapter 7 concerning the Assyrians. In studying the Assyrians, we have an opportunity, like when we studied the Canaanites, of studying a people which were fierce enemies of the Hebrews. The Assyrians, as we read in the Bible, vanquished the northern tribes of Israel, and came very close to vanquishing Judah as well. Reading, p. 113-114

So the Assyrians brought down the northern kingdom of Israel, but they were not able to conquer Judah. As you may recall, God was merciful to Judah under Hezekiah. There was something of a reformation during his rule, and God spared them from the plight of the northern tribes of Israel.

What happened to the northern tribes of Israel, once they had largely been removed from their homeland? That is a subject we shall come back to later in our course, as we study other Asian literature. But for now, let's focus on the Assyrians.

On pp 115-116 of your textbook you will find a chart of the parallel rules of the Assyrians, along with some other Near East people, including Judah and Israel. Notice how Aram (that is Syria) and Israel's lines of rulers came to an end around 720-730 BC. This was because of Assyrian conquest.

Reading, pp 117-118 on Assyrian literature.

Sample laws from the Code of the Assura, p. 120.

Sample from an inscription of Tiglathpileser I. Notice the inflated language he uses to describe himself. P. 121. What does this passage say Ashur? It deifies this ancestor as the patron god of the Assyrians.

Sample from The Sennacherib Prism, p. 122. What does Sennacherib not mention in his account? The chronicles of Gentile rulers rarely if ever mentioned defeats. How is that different from the Bible of the Hebrews? What does that say about the Hebrew culture and the Bible, that even defeats and sins were recorded? Truth was put at a premium, and it is quite reasonable that we should place such faith in it, and not nearly so much in the literature of the pagans. But much modernist scholarship places more trust in the pagan chronicles than the chronicles of the Bible.

It should also be noted that in another section of the Sennacherib Prism that the king refers to the conquered Canaanites as "blackness of head people."



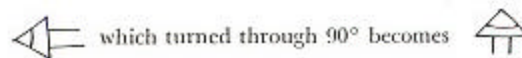
Which other people have we also seen in the literature referred to in this way? The Sumerians

Quoting from Arthur Custance in his *Doorway Papers*:

“The evidence now seems to indicate the presence in Mesopotamia, in very early times, of three distinct groups of people: the Sumerians, the Elamites, and a very small group referred to as Japhethites, known especially for the fairness of their skin. The two dominant groups were the Elamites, the first settlers who spread northwards, and the Sumerians in the south, who brought with them new civilizing influences leading to considerable cultural advance.

The Table of Nations clearly identifies the first settlers as the children of Elam, a son of Shem (Gen. 10:22). But there is no mention whatsoever of Sumerians. There is this note, however, that there was a "mighty one in the earth" named Nimrod, whose kingdom began in the land of Shinar. (Gen. 10: 8-11). Nimrod, whose name is found in Sumerian tradition, was the son of Cush, as son of Ham, and his uncle would be Canaan.

...According to Samuel Kramer they [the Sumerians] refer to themselves as "the blackheaded people." Actually the Sumerian original reads "head-of-black people," the symbol for head (SAG) being a cone-shaped hat hiding all but the neck of the wearer, thus:



Hammurabi, in his famous Code of Laws, also refers to the natives of Mesopotamia as A-NA SALMAT GAGGADIM, i.e., "blackheaded ones."

Such descriptive phrases are, I think, usually taken to mean merely "dark-haired." But it seems likely that 95% or more of all the people who made up the early Middle East cultures were black-haired, whether Semitic or Sumerian, and so this feature was hardly a distinguishing one. But the Semitic population according to A. H. Sayce distinguished themselves (with racial pride) from other peoples by their own light coloured skin, and claimed that Adam too was a white man. They considered themselves direct descendants. Yet they had black hair like the Sumerians and would not be different in this. They might therefore just as well have been termed "blackheaded people." But they apparently never were.

Evidently, then, it would be no mark of distinction to refer to the *hair* colour, but it would definitely be such to refer to *skin* colour. And the Sumerians were apparently proud of their black skin. Gadd says they came to equate the term "black-headed people" with the idea of "men" as real people by contrast with other human beings who were not really men at all.

It is further to be noted that the founders of the wonderful Indus Valley cultures were black-skinned, and not merely black-haired. The Rig Veda makes frequent reference to the fact that the conquering Aryans triumphed over these black and noseless (!) enemies. And there does seem to be some real connection, if not racial identity, between the Sumerians and these Indus Valley people. It may well be, therefore, that the phrase does really refer to skin colour.”

It makes sense then that Canaan, also descended from Ham, would share in the dark skin features, and therefore be similarly named and described as the Sumerians. As Custance writes:

“From all this, it can be concluded with reasonable assurance that, genetically, Canaan could indeed have been a black child, the homozygous offspring of his mulatto parents, Ham and his wife.”

I want to emphasize again though that over time there was inter-marriage among these groups. For example, as mentioned before, in Jesus’ genealogy we find Rahab the Canaanite harlot among Jesus’ ancestors. As we will also point out later in this class, based upon reading the ancient literature, it would seem harlotry was quite common among these pagan peoples. And that practice would have probably even further promoted inter-breeding. There would probably have been more social restraints on marriage outside tribe and race than restraints on such illicit relationships.

Returning to Assyria, towards the end of its period of dominancy lived an Assyrian emperor who was quite scholarly. Ashurbanipal was pivotal in preserving many of the ancient literary and historical texts of the Mesopotamian region, p. 123. Mention in Ezra 4:10. He was not only a mighty ruler, but also a noted scholar. We have a sample of an elegant but wicked poem he wrote, in the form of a prayer to the sun god. Let’s now read a portion of it, p. 123. Notice word imagery employed to describe the sun god, which paints a picture of him. He evidently identified a certain god with the sun, as it were, ruling over it. This contrasts with scripture, which treats the sun as an object of God’s creation.

Finally, we have included in this chapter a segment from the ancient Greek historian Herodotus, where he describes the region of Assyria. It gives us some interesting insights into the region in ancient days. Let me read to you some portions from Herodotus:

p. 124- mentions the fall of Nineveh, which had been the great capital of Assyria

p. 129 – I read this because it points out how important the rivers of Mesopotamia were to commerce and culture. Also, it mentions the Armenians, a people we shall focus upon in another chapter.

p. 130 – two customs of the people of the region

So Assyria did indeed fall to the Babylonians, about whom we shall focus upon in our next class. Remember: Assignment for chapter 4 is due today; for chapters 5 and 6 are due in 1 week; and for chapter 7 is due in 2 weeks.

Class 8:

Assignment for chapters 5 and 6 are due today; for chapter 7 is due in 1 week; and for chapter 8 is due in 2 weeks. In today's class we cover chapter 8 concerning the Neo-Babylonians, and we begin to consider chapter 9.

In chapter 8 we pick up on the story and literature concerning the Babylonians. In addition to the Bible, we can learn of this time from a variety of other ancient chronicles, including that of the Greek historian Herodotus and the Babylonian historian Berosos and the Jewish historian Josephus. In chapter 8 we read various excerpts from Herodotus and Berosos and Josephus, as well as *The Chronicle of Nabonidus*.

As you will recall, in the years after the Flood, Babylon achieved worldly greatness under Nimrod. Then her greatness faded until the time around 2000-1700 BC. Hammurabi was her greatest ruler during this time. But after this her greatness faded again, until she again reached the zenith of her power under Nebuchadnezzar, who we read much about in the Bible. Textbook reading, p. 132.

Not only was Babylon politically mighty during this period, she was economically mighty. P. 133. And not only was she materialistic, but she was religiously wicked and immoral, as we find in the writings of the Greek historian Herodotus. P. 134.

Chapter 9 spends time giving background information about the ancient Babylonian historian Berosos. The Jewish historian Josephus quotes Berosos at length. Let me now read some excerpts from pp. 138-140. Another excerpt from Berosos is found upon pp 141-142. How is this account similar and how different from the Biblical account?

Finally, there is in chapter 9 excerpts from *The Chronicle of Nabonidus*. Reading, pp. 142-144

The Medes and the Persians are covered in chapter 9. Up until now in this course we have considered the literature and culture of the Semitic and Hamitic peoples. These descended from Shem and Ham, respectively. In chapter 9, which we continue discussing in next week's class, we begin to consider a people that descended from Japheth. The descendants of Japheth are called the Indo-European peoples, because of their common linguistic identity. Of course, most descendants of Japheth migrated west from the Middle East, into Europe. The whole of next semester's course will be taken up with studying the ancient literature of these European peoples. But not all Japhethites moved west. In fact, some eventually moved East. One example are the Medes and the Persians.

That concludes today's class. Again we should note how well attested the Biblical history is. Assignment for chapters 5 and 6 are due today; for chapter 7 is due in 1 week; and for chapter 8 is due in 2 weeks.

Class 9:

Assignment for chapter 7 is due today; for chapter 8 is due in 1 week; and for chapter 9 is due in 2 weeks. In today's class we continue our consideration of the Medes and the Persians in chapter 9.

There is much that can be learned about a people's history and culture from their language. Let's take English, for example. English is an Indo-European language. The English are part of that segment of humanity that shares a common genesis with Persians, Greeks, Germans, Russians, etc. In other words, they are Caucasians descended from Japheth. More specifically, English at its base is a Germanic language. The Germanic people separated from other Caucasians in history, for the most part settling in northern Europe, whereas Caucasians like the Persians migrated into the region that is present day Iran, and conquered it. Furthermore, the more complex words in the English language are Latin in origin. That dates back to the time the Normans under William the Conqueror invaded England. The Normans, though themselves Germanic, had adopted a Latin-based language when they had settled in France. On top of these contributions to the English language, there have been others from other languages, where other peoples have come into contact with English-speaking people. For example, from the contact of English-speaking people with Mexicans, we have such words as 'rodeo' and 'enchilada'.

Now the Persians, unlike the bulk of other Caucasians, migrated east of the Middle East. It seems they had been part of a population of Indo-Europeans that were at first north of the Middle East, that then migrated southeast into the area now known as Iran. They conquered primarily Semitic people already in the region, and over time inter-married with them. As an Indo-European people, the Persian language is genetically related to other Indo-European languages. Let's take, for example, the word 'God'.
Persians

Word for God

“Compare these similar names from various Indo-European languages. English: *God*; German: *Gott*; Danish: *Gud*; Persian and Urdu: *Khodah*. These words all are phonetic forms of the same initial root word from the ancient pagan Indo-European language.”
(from <http://orvillejenkins.com/outlineintro/namesofgod.html>)

On a side note, one question that arises in theology concerns the translation of the Bible into other languages. Is it legitimate to translate the Hebrew word 'Elohim' into the English word 'God'? The English word 'God' is not genetically related to the Semitic term 'Elohim'. We find the answer to that theological question in the New Testament, where it quotes from the Septuagint version of the Old Testament. What is the Septuagint? By quoting from the Greek Septuagint, the New Testament implicitly authorizes translations of the Bible into languages other than the language the books of the Bible were originally written in.

The Medes and the Persians were descended from Madai in the Genesis Table of the Nations. What ancient literature can we read of these people which will give us insights into their culture? Reading pp. 146-148

Read sample excerpts from the Gathas, pp 148-149 and p. 150 and p. 153. Notice in the p. 153 quote about a place of eternal crying of woe. Where do we read a similar idea?

Do you remember back when we were studying Beowulf. From where did modernist scholars think the author of Beowulf got ideas such as God, heaven and hell? How does what we read in the Gathas contradict that notion? The Gathas show that the ancient pagan Indo-European people had such concepts before the coming of Christianity to them.

What seems to be the case is that the prophet Noah passed down to his posterity many truths which are recorded in our Bible. These include knowledge of God, the Fall, and heaven and hell. It also included that God wanted to be worshipped by offering sacrifices to Him as a preparative for the Messiah, as well as to be worshipped by singing hymns to Him. That would reasonably explain what we observe. And we should not be too surprised that the Hamitic peoples perverted Noah's message the most, and the Semitic and Japhetic peoples perverted it less. Ham set his descendents on a worse course than Shem and Japheth did.

As we read in the Bible, Cyrus the Persian defeated Babylon, and Persian became Babylon's replacement as the mighty world empire. Let's read an excerpt from Cyrus' Charter of Human Right, p. 157.

Another Persian king was Darius. Reading, p. 158. From the reading, what god did Darius worship? Ahura Mazda of the Zoroastrian Gathas

As noted at the end of chapter 9, the mighty Persian empire was eventually conquered by Alexander the Great. And so the mighty Persian empire was replaced by the mighty Grecian empire.

A student has asked this question, and I think it would be relevant for you all to be aware of my answer : I have in my notes, and it is also found in chapter 9, that the Medes and Persians were descendants of Japheth, but in Chapter 1 there is mention that the Persians were descendants of Elam, of Shem. Does this have something to do with intermarriage?

Elam occupied territory that became what we now know mostly as Iran (aka Persia). The Semitic Elamites were the natives there, but the Persians conquered them, and intermarried with them. It is analogous to the way the Spanish conquered Mexico and called it New Spain, inter-marrying with the native Indians. So we might ask, are the people of Mexico of Indian origin or of Spanish origin? In terms of language, religion, culture, etc., it is in many respects Spanish. But in terms of blood, it probably is somewhat more Indian than Spanish (though really a mixture of both). I think the latter explains why Josephus says the people of Persia (ie, Persians) descended from Elam, who

descended from Shem. You will notice that Josephus says the Medes descended from Madai, who descended from Japheth. It was these close relatives of the Medes descended from Japheth that conquered Elam and gave it its language, though the native people contributed much to the ethnicity of the people. (Notice in the Bible how 'the Medes and the Persians' are so often considered together.) The upper class were the Japhetic Persians though. Even today it seems to me the fairer skinned Persians seem to be more dominant in the ruling class of Iran.

When we consider most of world history, we see how the prophecy of Genesis 9:27 has been fulfilled. It has been the descendants of Japheth that have for the most part been in charge of the great world empires, and in this way fulfilled the prophecy that God would enlarge Japheth. For example, consider the Medo-Persian empire, the Grecian empire, the Roman empire, the British empire, and even today the hegemony of the USA.

Reminder: Assignment for chapter 7 is due today; for chapter 8 is due in 1 week; and for chapter 9 is due in 2 weeks.

Class 10:

Assignment for chapter 8 is due today; for chapter 9 is due in 1 week; and for chapter 10 is due in 2 weeks. In today's class we consider the Armenians in Chapter 10.

Background information about Armenia, p. 169-170.

Reading from an ancient chronicle of the Armenians, p. 170-173.

Subsequent history of the Armenian people, p. 176.

Let me tell you a view I lean towards the more I read the literature of these various ancient peoples: I think the garden of Eden described in Genesis 2-3 is in the ancient land of Armenia. Now I want to make clear I would not be dogmatic on this point, but let me outline just some reasons I tend to believe this:

1. We know from Genesis 2 that 4 rivers flowed out of Eden, and that two of those rivers were the Euphrates and the Tigris (called in the Hebrew 'Hiddekel') Rivers, while the other 2 rivers are harder to identify. Now normally for rivers to flow out of a place it implies it is higher in elevation. So what place is higher in elevation and the Tigris and Euphrates Rivers flow out of it? the land of Ararat, or Armenia
2. Recall that in the Sumerian literature that the land of Dilmun is the Sumerian term for what in the Hebrew Bible is called the land of Eden. Reading, p. 72. Now notice that Noah according to the Sumerian literature was allowed to settle in Dilmun, unlike mankind before him. According to the Bible in Genesis 9:4, Noah landed in the region of the mountains of Ararat. Notice in *The Epic of Gilgamesh* this place is called 'the mouth of the rivers' (p. 81 of the textbook), which bears striking resemblance to Genesis 2:10, which portrays Eden as the source of major rivers. So this too suggests Dilmun or Eden is associated with the land of Ararat.
3. Recall what we read in the Textbook about Dilmun in the Sumerian *Epic of Paradise* on page 73. Notice there how Dilmun is associated with a mountain. This is consistent with Dilmun or Eden being located in the area around Ararat.
4. Ararat according to Easton's Bible Dictionary and Smith's Bible Dictionary means 'holy land' or 'high land'. This is certainly an appropriate name if it is both the place where Paradise was located, and where Noah landed after the Flood. According to the Hebrew lexicon Ararat means "the curse reversed: precipitation of curse". In other words, it has a double sense of both leading to and reversing the curse.
5. It makes sense that if Dilmun is the land of Ararat, then Noah's descendants would chiefly settle in Mesopotamia in the plain of Shinar, as we read in Genesis 11. It is down river from Armenia, taking rivers like Euphrates. We even read in the last chapter how the Armenians would travel down the river for commerce.
6. Armenia, the land of Ararat, was called Nairi by the Assyrians, which means Country of Rivers. See p. 170 in the textbook. Again this is consistent with Genesis 2:10.
7. The Armenian literature and legends themselves associate Noah with the area. P. 169
8. The description of the place in the Armenian chronicles matches what we would expect of Eden and Dilmun. p. 173

9. The Egyptians, too believed that life began from a mountain, surrounded by water. The Egyptians, too had since ancient times close connections with the people of Ararat. (<http://www.geocities.com/paris/leftbank/6507/chronicle100.html>)

10. Here is what another Bible dictionary says about 'Armenia': high land, occurs only in Authorized Version, 2 Kings 19:37; in Revised Version, "Ararat," which is the Hebrew word. A country in western Asia lying between the Caspian and the Black Sea. Here the ark of Noah rested after the Deluge (Gen. 8:4). It is for the most part high table-land, and is watered by the Aras, the Kur, the Euphrates, and the Tigris. (<http://dictionary.lockergnome.com/find/word/Armenia/>) 4 main river systems flow out then of this high table region.

11. <http://www.accuracyingenesis.com/ararat.html> : "In the area a number of rivers have their source, including the Tigris and Euphrates. One of the four rivers named is said to flow about the land of Cush, but this is only one of several localities named Cush which are known to have existed. The best known of these later came to be identified with Ethiopia. But Ethiopia was not the only Cush. There was evidently one locality of this name in the Highland Zone. Pison has been identified with a certain river Phasis known to the ancient Greeks, which rose in the Caucasus and flowed into the Black Sea. Havilah is perhaps that area known by this name between the Black Sea and the Caspian Sea, where gold and precious stones have been found. Jason, whose name is associated with the "Golden Fleece" (probably a sheepskin used to filter the gold from the streams of that area) went to Colchis, a district through which the river Phasis (Pazhum or Uizhum) flowed. Gihon is more obscure, but possibly could be the Araxes or Aras river which originates in the highlands and flows into the Caspian Sea."

12. Genesis 2:11 speaks of a region noted in the ancient world for gold. Is there a place down river from Armenia especially noted for gold? Yes. For example- http://www.bbc.co.uk/history/ancient/greeks/jason_02.shtml : Village in Svaneti region of north west Georgia. Here people still pan for gold using the fleece of a sheep

<http://members.tripod.com/centerarch/> : In ancient times the Greco-Roman civilized world evinced great interest in Svaneti (witness the myths of *Jason and the Golden Fleece* [*Colchis was the home of Medea and a special center of sorcery. Strabo explains the legend of the Golden Fleece for which Jason sought by saying that the natives strained the gold from their mountain streams through fleecy skins.*] and *Prometheus and the Caucasus* [*Aeschylus and Apollodoros described the location, appearance and dimensions of the double-vaulted mountain where Prometheus was bound, evoking highly symbolic images reminiscent of Svanetian mythology associated with Mount Ushba.*]).

http://www.great-adventures.com/destinations/rep_georgia/colchis.html : Ancient Greek legends told of a fabulously wealthy land where Jason and the Argonauts stole the Golden Fleece from King Aetes with the help of his daughter Medea. It was a distant land that was reached by the Black Sea and down the River Phasis. The actual site of this legendary kingdom has never been found but the Greeks must have been greatly impressed by the Colchis region of Georgia, through which the River Phasis (currently the Rioni River) runs, for such stories to have been born.

13. In the ancient Sumerian language: "While the Sumerian word "Edin", which remained as the name of EDEN could mean several things in Sumerian, such as "edin"

(uncultivated highlands, borderlands), or "e'-din" (the house of creation).

“<http://users.cwnet.com/millenia/eden.htm>. Also: “According to Sumerian tradition, the governor of Eden was often called Nin-Ti, "lady of life" who was responsible for "genetic engineering" in our modern vernacular. She was the Baudug-Gasan "great bountiful queen" and Nin-Mah "great mother" or as the wife of lord En-Lil she was called Nin-LIL, who helped create 7 prototypes of Homo Sapiens from combining genetic material from wild primitive man and a compatible angel. She was also called the lady of the mountain "Nin-Hursag", since Eden was supposed to be located in a mountain valley. Since in the Sumerian word Nin-Ti, "TI" also meant rib, the later Babylonian translations of the "Lady of Life" became "Lady of the Rib". The Sumerians believed that they had originated from the highlands.

14. <http://www.accuracyingenesis.com/ararat.html>:

The following quotes from the book by Vavilov, N. , "Asia: Source of Species" in *Asia*, February 1937, p. 113, indicate the evidence that the cradle of civilization was in the hills of Armenia:

"The great majority of the cultivated plants of the world trace their origin to Asia. Out of 640 important cultivated plants, about 500 originated in Southern Asia. In Asia alone we have established five of the principle regions of cultivated plants.... The fifth region of origin in Asia is the Southwestern Asiatic centre and includes Asia Minor, Trans-Caucasia, Iran and Western Turkmenistan. This region is remarkable, first of all, for its richness in numbers of species of wheat resistant to different diseases...There is no doubt that Armenia is the chief home of cultivated wheat. Asia Minor and Trans-Caucasia gave origin to rye which is represented here by a great number of varieties and species....

Our studies show definitely that Asia is not only the home of the majority of modern cultivated plants, but also of our chief domesticated animals such as the cow, the yak, the buffalo, sheep, goat, horse, and pig...The chief home of the cow and other cattle, the Oriental type of horse, the goat and the sheep is specifically Iran....

As the result of a brilliant work of Dr. Sinskaya, the discovery was recently made that the home of alfalfa, the world's most important forage crop, is located in Trans-Caucasia and Iran....

From all these definitely established facts the importance of Asia as the primary home of the greatest majority of cultivated plants and domesticated animals is quite clear."

15. When God speaks to Satan (the evil angel who was behind the political head of the Empire-City of Tyre [see Daniel 10:13, 20]), He says: "Thou hast been in ***Eden, the Garden of God . . . the Holy Mountain of God***" (Ezekiel 28:13-14).

The fact that Eden was the original "Holy Mountain," from which flowed rivers of water, which we recognize as symbolic of the Holy Spirit, explains the significance of God's continuing choice of *mountains* as sites for His redemptive acts and revelations. Perhaps the most notable is the Gracious Revelation of His Presence, His Covenant, and His Law on Mt. Sinai.

- The substitutionary atonement in place of Abraham's son took place on Mount Moriah (Genesis 22:2).
- It was also on Mount Moriah that David saw the Angel of the LORD ready to destroy Jerusalem. David built an altar there and made atonement through sacrifice (I Chronicles 21:15-17).
- Solomon built the temple on Mount Moriah (2 Chronicles 3:1).
- It was on the Mount of Carmel that God brought His straying people back to Himself through sacrifice in the days of Elijah; from the Mount the ungodly Garden-intruders were taken and destroyed (I Kings 18; interestingly, "Carmel" is a Hebrew term for *Garden-land, Plantation, and/or Orchard*).
- Again, on Mt. Sinai, (also called Horeb) God revealed His saving Presence to Elijah, and recommissioned him as His messenger to the nations (I Kings 19)
- In His first major sermon, the Mediator of the New Covenant delivered His Law, again, from a mountain (Matthew 5:1).
- His official appointment of His apostles was made on a mountain (Mark 3:13-19).
- He was transfigured before His disciples in a blinding revelation of His Glory on a mountain (Matthew 17:1-2; called "the holy mountain" in 2 Peter 1:16-18[2]).

Notice too that the Anti-Christ of Revelation is located on 7 hills or mountains. What place is known as the city of 7 hills? And in the OT false worship occurred in the high places.

Notice the historic irony God has providentially arranged if the land of Ararat, which is Armenia, is indeed the historic Eden. It is here that God chose to begin to establish the new creation after the Flood, and it is here that God chose to establish the new creation of the first professedly Christian state.

Another idea for consideration: it seems to me highly probable that there is a connection between the etymology of the English word 'high' and the Hai people, also known as Armenians. Remember what I said in a previous lecture of how I said our language reveals much about our history. Now the English word 'high' has similar cognates among the other Germanic languages. For example, this is from the On-Line Etymology dictionary:

high

O.E. *heh* (Anglian), *heah* (W.Saxon) "of great height, lofty, tall, exalted," from P.Gmc. **kaukhaz* (cf. O.S. *hoh*, O.N. *har*, Dan. *høi*, Swed. *hög*, O.Fris. *hach*, Du. *hoog*, O.H.G. *hoh*, Ger. *hoch*, Goth. *hauhs* "high;" also Ger. *Hügel* "hill," O.N. *haugr* "mound"), from PIE **koukos* (cf. Lith. *kaukara* "hill").

Could it be that the Germanic tribes who originally lived around but not in Armenia/Ararat, came to associate highness with those people who lived in the higher elevation, the Hai people?

Class 11:

Assignment for chapter 9 is due today; for chapter 10 is due in 1 week; and for chapter 11 is due in 2 weeks. In today's class we continue to consider the Egyptians in chapter 11.

Thus far in this course we have studied the literature of the Sumerians, the Hittites, and the Canaanites, but most of the descendants of Ham, like Mizraim and Kush, seem to have migrated into Africa. The greatest empire in ancient Africa was clearly that in Egypt. Background, p. 177.

In order to understand the literature of Egypt, it is helpful to understand the Egyptian religion. In the Egyptian Creation story, a bird flies over water to find land, like Noah's dove. Among the children of the earth-god Geb and the sky-goddess Nut, are sons Seth and Osiris and daughter Isis. Osiris weds Isis and has a child god named Horus, who is also called Ra the sun god. In a story reminiscent of the Biblical account of Cain and Abel, Seth kills his brother Osiris. This enrages Osiris' son Horus, which later leads to war between Horus and Seth. Horus was known by various names. Among those names are:

- Ra-Harakhte (Horus of the two horizons) - He was identified with Ra and the daily voyage of the sun from horizon to horizon. The two deities combined to become Ra-Harakhte. He was represented as a falcon or a falcon-headed man wearing the solar disk and double crown or the uraeus and the atef crown.

- Harmakhet (Horus in the Horizon) In this form he represented the rising sun and was associated with Khepri. He was also considered to be the keeper of wisdom. He was sometimes pictured as a man with a falcon's head, or a falcon-headed lion. But his most recognizable form is that of a sphinx, or as a ram-headed sphinx.

With that historical and religious background, now let's consider some samples of ancient Egyptian literature.

One famous piece of literature is The Egyptian Book of the Dead, which is also known as the Papyrus of Ani.

A hymn to Ra (*possibly* the same as Horus), p. 177.

This hymn or poem paints an image which we can readily imagine in our mind's eye. What image?

A hymn to Osiris, p. 178.

Who does this poem excerpt say is the son of Osiris?

How does the Egyptian view of gods affect their view of man? They worship gods in their own human image, so it is little surprise that they imagined their Pharaohs as gods. The deification of humans.

How are the titles used to describe gods like Osiris similar to titles in the Bible? “King of Kings, and Lord of Lords” are the same

image of traveler across time, as if time were land

The Egyptians had a whole pantheon of gods. Much of Egyptian poetry comes in the form of hymns to various of these gods. 2 additional gods are Amon and Aton. On page 180 of the textbook are sample poems to these 2 gods.

Amon - Usually associated with the wind, or things hidden, and was also of the Hermopolitian Ogdoad. At Thebes he became Amon-**Re**, king of the gods. He was part of the Theban Triad, along with **Mut** and **Khonsu**.

Aton - Also known as Aten, he was worshipped at Tell 'Amarna.

The Book of Wisdom of Amenemope, p. 181-182

proverbs

Some more proverbs. Maxims of the Scribe Anty

The Instruction of Ptah-Hotep, p. 184.

A Hymn to the Nile, p. 183.

personification
anthropomorphism

Much of the chapter is spent covering the ancient Egyptian historian Manetho. Info on Manetho, p. 185. We do not have any of Manetho's actual works today, for they were destroyed. But Manetho is quoted extensively by ancient writers such as Josephus, and so in this chapter there are extended quotes from Josephus' book Against Apion, where it treats of Manetho and quotes him.

Notice in Against Apion that Josephus has a rather low view of Greek historical scholarship, and Josephus calls in the testimony of the historians of other nations like Egypt to make his case.

P 186. Josephus shows how Manetho's books support the historical claims of the Hebrew Bible. Modernist scholarship treats Egyptian historical records as proving errors in the Hebrew Bible. Interestingly, Josephus used Manetho's writings to support the Biblical history.

Canonicity Issue:

P. 189 of the textbook. Pause too to consider the implications on the scriptural canon. In Luke 24:44, Jesus refers to "the law of Moses, the prophets, and the psalms". Notice how Josephus testifies of this same division. 22 books= 5 of Moses, 13 of prophets, and 4 of psalms and proverbs.

But how do we square his 22 books with the 39 books in a Bible today? The difference between Josephus' 22 books and our 39 books can be explained simply. He counted the Minor Prophets as one book (we count it as 12), he counted Samuel, Kings and Chronicles as one book each (we count them as two books each), he counted Ezra and Nehemiah as one book (we count them as two), he counted Ruth and Judges as one (we count them as two) and he counted Jeremiah and Lamentations as one book (we count them as two). Thus, Josephus' 22 books are exactly the same as our 39. So Josephus' 22 books:

- Genesis - 1
- Exodus - 1
- Leviticus - 1
- Numbers - 1
- Deuteronomy - 1 (the 5 books of Moses)
- Joshua - 1
- Judges and Ruth, folded together on one scroll as they were in Josephus' time - 1
- 1 and 2 Samuel - also considered one book in Josephus' time - 1
- 1 and 2 Kings - Ditto. - 1
- 1 and 2 Chronicles - Ditto again. - 1
- Jeremiah and Lamentations - also considered as one book at the time - 1
- Isaiah - 1
- Amos, Zephaniah, Zechariah, Malachi, Jonah, Haggai, Habakkuk, Nahum, Micah, Hosea, Joel, Obadiah - all folded together, as noted above - 1
- Daniel - 1
- Ezekiel - 1
- Ezra and Nehemiah, folded together - 1
- Esther - 1
- Job - 1 (the 13 prophetic books)
- Proverbs - 1
- Psalms - 1
- Song of Songs - 1
- And my personal OT fave, Ecclesiastes - 1. (the 4 instructional books)

Evidence of this threefold division also comes from the work of the Jewish philosopher and historian Philo. In his *Contemplative Life*, written early in the first century, Philo writes of "the laws and the sacred oracles of God enunciated by the holy prophets, and hymns, and psalms, and all kinds of other things". Philo was a Jewish philosopher who lived in the first half of the first century.

And the books we have in our Protestant Bibles are confirmed by a first century Jewish synod. This same Canon was confirmed by the Jewish synod of Jamnia about A.D. 90.

And this same canon was preserved by the Hebrews. The Masoretes (lit. transmitters) succeeded the old scribes as the custodians of the Hebrew Scriptures. They were active from about A.D. 500 to 1000. They were greatly concerned with the preservation of the purity of the text, and they established strict rules to be followed by all copyists of the Hebrew Scriptures. No word or letter could be written from memory. The scribe had to look attentively at each word and pronounce it before writing it down. The number of letters in a book was counted, and its middle letter was given. Similarly with the words, and again the middle word of the book was noted. They collected any peculiarities in spelling or in the forms or positions of letters. They recorded the number of times a particular word or phrase occurred. If any of these figures did not tally with the newly made copy, the work was discarded, and the task began again.

The Apocrypha books were never accepted as canonical by the Council of Jamnia in A.D. 90. However, the Greek Septuagint included these writings. Then, Jerome, in his Latin translation of the Bible in A.D. 382 (the Vulgate) also included these books in his bible (even though Jerome noted that these 14 books were inferior to the canonical books). In 1546 at the Council of Trent the Roman Catholic Church declared the Apocrypha to be part of the canon.

Psalms and Hymns Issue:

Another point: the terms psalms and hymns in the writings of Josephus and Philo referred to the divinely inspired psalms and hymns of the Old Testament, not just to any old songs.

Now returning to the issue of Manetho, let me give you some quotes of Manetho included in Josephus' work *Against Apion*. pp. 192-194. It is apparent from this that the Hyksos people were the Hebrews. Notice too, that Hyksos left before Ramses was pharaoh according to Manetho. That is relevant, because modernist scholars say the Hebrews did not depart Egypt until the reign of Ramses.

The website <http://www.imninalu.net/Hyksos.htm> has some interesting info on the Semitic Jews (aka Hyksos) who led Egypt for a long period of Egypt's history:

"After this period Egypt was ruled successively by Semitic kings. These Semitic kings were referred to by the Egyptians as the "Hekau-Khasut", the "Shepherd kings", or also "Hyk-Khase", the "Rulers from a foreign hill country". . . .

The Hyk-Khase worshipped a single God and made no statues of Him. Many archaeologists, disappointed by the lack of gigantic monuments, self-glorifying statuary and self-serving temples such as those which so often drained Egypt, dismally stated that during this period art declined. Museums petulantly concur, for lack of imposing mausoleums, mummies and exotic statuary of beastly idols to display. The lack of such artifacts cause museums to pass by the vibrant, prosperous and progressive two centuries of Egyptian history with scarcely a mention.

During the rule of the Semitic chieftains Egypt leaped forward into a new era, advancing enormously in every field of knowledge and endeavour. Wise men came and taught astronomy, and medicine, and mathematics. The great mathematical Rhind papyrus, now in the British Museum, was produced during this period. Thus, although the chieftains sculpted no great statues of themselves, nor fashioned idols of fabulous gods, the arts they infused into Egyptian culture were of a rather subtle nature, more durable than the stone of which the statues were carved, and benefited all Egyptians.

The Egyptians had been sailing the Nile in *feluccas*, simple boats which were handled adeptly on the river. These boats, however, could not be managed easily on the high seas, for they had no keel. The Aamu (Hyksos) had long incorporated a keel, which stabilized their ships and made them easier to manoeuvre, safer and seaworthy. They probably learnt from Canaanites, better known in history as Phoenicians. Consequently, trade with the islands of the Mediterranean blossomed, and Egypt became a more essential factor in the region's economy.

A most important impact upon Egyptian economy and life was the engineering by the Semites of an effective control of water resources. Accounts, both Hebraic and Arabic, have it that it was indeed Yoseph who was responsible for this great and everlasting contribution to Egypt. A canal was dug parallel to the Nile creating a twin to the Nile for half its Egyptian length. A network of canals branch off to irrigate the desert west of the Nile. The canal finally flowed into the El-Fayoum, a basin cradled in a vast depression whose level lay below that of the Nile. Today, after 35 centuries, the canal still functions vigorously, and irrigates more territory than does the Aswan dam; and it does so benignly, unlike the modern dam, which increases the salinity of the soil and prevents the flooding and silting of the arable land. The canal has always been, and is still today named the Bahr Yousef, the "Canal of Joseph". It is so designated on contemporary maps of *Mitzrayim*, the land which we call Egypt.

Wheels and wheeled vehicles, and the horses and oxen to draw them, were unknown in Egypt until the time of the rule of the Semitic chieftains. Wheeled chariots, hitched to teams of Asiatic horses, were introduced for hunting and for war, and the potters of Egypt began to throw their ware upon swiftly whirling wheels with newly won ease. The Semites cultivated new fruits in Egypt - pomegranates, figs, olives, new grains and

vegetables. Even the cornflower, a common Canaanite flower, became the favourite of Egyptian noblemen, and their tomb painters employed them lavishly.

Tools were refined and perfected. The Semites taught the people of Egypt how to set the helve, or handle, into a socket instead of tying the head crudely onto it. The simple bows the Egyptians used were no more than bent branch. They were replaced by the superior bows of the Aamu, cunningly constructed of bone and wood laminated into a composite curve. The shape and composition of scimitars, swords and daggers were modified to make them more effective and durable...

Substantial evidence of a close and amicable trade relationship between the Semites and the Nubians has been recovered from many other Nubian sites. Almost 4500 impressions of seals and scarabs were recovered from the ruins of Uronarti, one of which bore the name of the Aamu king Maatibra, the same as those appeared on the above-cited Kerma seals. Finds of a type identified with the Aamu city of El-Yehudiya (an evidently Hebrew name!), further north along the Nile, were found not only at Yeb, but also from the harbour cities of Aniba and Buhen. The fortress of the latter city also yielded a series of stelae whose style, epigraphy and content are characteristic of the northern Hyksos chieftains.

Peaceful relationships between Nubian Kush and Semitic Canaan broke down after the seizure of power by Ahmose I. Yeb continued intermittently to serve as a Semitic trading post with the waxing and waning of Egyptian aggression, and with other exigencies that affected the relationship of Egypt with Southwest Asia. Trade virtually disappeared as the 18th Dynasty "Warrior Pharaohs" substituted loot and enslavement for benign commercial intercourse. "

The Israel Stela, p. 203.

There have been found what are called Amarna letters, which were correspondence between the king of Egypt and the various rulers in the Near East. One especially intriguing one came from the ruler of Jerusalem. Pp. 204-205.

Class 12:

Assignment for chapter 10 is due today; for chapter 11 is due in 1 week; and for chapter 12 is due in 2 weeks. In today's class consider the Asian Indians in chapter 12.

In today's class we consider the ancient literature of India. The historical background of India, Textbook p. 207. We can better understand the religion and culture of India following this Indo-European conquest by studying the ancient literature of the time. The hymns of the Rig Veda are one of the most fruitful sources of information. Information on the Rig Veda, P. 207.

You will read in the chapter the term 'Sanskrit' used. This merely refers to the ancient Indic language that is the language of Hinduism and the Vedas and is the classical literary language of India. Sanskrit is an Indo-European language, and as I have pointed out before, we can learn much about a people's history through a study of their language.

Since Noah had evidently been commanded by God to sing hymns to Him in worship, as well as to offer animal sacrifices, it is not surprising that we find this aspect of religion in India, as in the rest of the world. Of course, as religion became corrupted over time, so did the hymn content. Let's consider what the textbook says about the Rig Veda, p. 207. The sun is personified, as is the night and the morning. How does the sun keep night and the morning from clashing? The brightness of daylight sun separates the dawn from the dusk.

Hymn to Indra, p. 208.

This tells of the god Indra smiting the dragon. Here is the overall plot of the story of Indra slaying the dragon:

First, Vritra the dragon took in all the waters of the cosmos, then wrapped himself around a mountain to rest. Most of the gods ran away, but the hero Indra came along, bribed Agni and Soma to help him, and killed Vritra with thunder and lightning forged by Tvashtri, thus releasing the waters and sun (world order) back upon the earth. He was rewarded with the king's crown and Vritra was cast into hell.

Now in the American Heritage Dictionary here is how the term 'dragon' is defined:

1. A mythical monster traditionally represented as a gigantic reptile having a lion's claws, the tail of a serpent, wings, and a scaly skin.
2.
 - a. A fiercely vigilant or intractable person.
 - b. Something very formidable or dangerous.
3. Any of various lizards, such as the Komodo dragon or the flying lizard.
4. *Archaic.* A large snake or serpent.

The word "dragon" was often used during the Medieval period for all sorts of reptiles, especially large ones. (Source: *Book of Beasts* pg 165-6.) and even The New English Dictionary first defined the word "dragon" to mean a "huge serpent or snake, a python". (Source: *Book of Beasts* pg 166.)

What similarities do we find between the subject of this hymn and Genesis 3:15? The war between the Messiah and the serpent is evidently something Noah had passed down to his descendants. Do you recall in Beowulf how the Germanic peoples would serve God by killing dragons?

Of course, modernist scholars mock these stories of dragons interacting with men as merely fanciful myths, but it fails to account for the universality of the stories among the people of the world. The website <http://www.theserenedragon.net/Tales/tales.html> lists these stories from around the world.

What poetic device in this line of the hymn, “As trunks of trees...”, p. 208.

Victorious Indra, p. 209.

Hymn to Purusha, p. 209

Purusha means Supreme Being, so this hymn is to the Supreme Being.

The Hymn to Purusha, also called the *Purusha Sukta*, is a rather difficult text to explain in a modern way. This is primarily because of the archaic language that cannot always lend itself to interpretations based on the classical Sanskrit, and that many of the words can be taken in several different ways, both literal and symbolic.

The hymn itself is a most commonly used Vedic Sanskrit hymn. The most commonly used portion of the hymn contains 24 mantras or stanzas, which appear in the textbook.

What is a stanza? A stanza is one of the divisions of a poem, composed of two or more lines usually characterized by a common pattern of meter, rhyme, and number of lines.

It is harder for us to see the poetic devices employed in the *Purusha Sukta* because we do not read Sanskrit.

Each stanza of this poem consists of 2 lines in our English translation of it in our textbook on p. 209-210.

It can be translated various ways. One way appears in the textbook. Here is a different translation of the first 3 stanzas in the hymn:

Stanza 1: The Purusha (the Supreme Being) has a thousand heads, a thousand eyes and a thousand feet. He has enveloped this world from all sides and has (even) transcended it by ten angulas or inches.

Stanza 2: All this is verily the Purusha. All that which existed in the past or will come into being in the future (is also the Purusha). Also, he is the Lord of immortality. That which grows profusely by food (is also the Purusha).

Stanza 3: So much is His greatness. However, the Purusha is greater than this. All the beings form only a quarter (part of) Him. The three-quarter part of His, which is eternal, is established in the spiritual domain.

So these people did have a notion of their being one Supreme Being. Skipping down to stanza 6, we also see they had a notion of devas like the Persians did:

“When the devas (the demigods or beings of light) performed a yajna (or sacrificial ritual), using the Purusha as the havis (sacrificial material) for the yajna (ritual), the Vasanta (spring) became the ajya (ghee), the Grishma (summer) served as idhma (pieces of wood) and the sharad (autumn) filled the place of havis (oblatory material like the purodasha or rice-cake).”

These devas are in stanza 6 thus said to sacrifice the Supreme Being, and from that sacrifice everything is said to have been produced.

So they appear to have corrupted the idea of the Divine Sacrifice, and to have turned it into the basis for a more pantheistic view of the universe. The Hinduism of India thus partakes of the pantheistic error.

What is pantheism? It is the erroneous view that God is everything that exists, including all objects and phenomena. It fails to see the separateness of God from His creation.

(More info on this hymn is at http://www.stephen-knapp.com/purusha_sukta.htm .)

The theology of the Vedas was further developed in the Upanishads, p. 210.

Email to students before Class 13:

In next week's class, we shall be considering the Miao people as part of our consideration of China. Here is one interesting source of info:

<http://www.pitt.edu/~dash/chinaflood.html>

I shall be reading from this webpage as part of our class. I thought you might want to see it for yourselves.

Another website you might find interesting is:

http://www.geocities.com/zhouclan/chia_pu.html

It contains the historical research of Lester D. K. Chow. Chow is the younger cousin to the late Premier Chow En-lai of mainland China. He is, also, the grandnephew of Henry P'u Yee Aisin Gioro (last Emperor of China/Ch'ing Dynasty). Mr. Chow is related to many of China's top families, including the families of Sun Yat-sen and Chiang Kai-shek.

We shall mention this website as well in our class.

Class 13:

Assignment for chapter 11 is due today; for chapter 12 is due in 1 week; and for chapter 13 is due in 2 weeks. In today's class we consider the Chinese in chapter 13.

I have had a very difficult time over the course of my studies coming to a firm position of how the Chinese people relate to the Genesis Table of Nations. But I am becoming convinced that they are in fact descended from a combination of Shem, Ham and Japheth. In today's class we shall consider the ancient literature of China, and hopefully you will see somewhat why I am coming to my conclusion.

As noted in chapter 13 of your textbook, China has a diverse array of ethnicities, even though its population is dominated by the Han people. One minority is the Miao people. I will not read to you selections presented in the textbook, but instead information presented at the webpage <http://www.pitt.edu/~dash/chinaflood.html> that I emailed to you, taken from the book by E. T. C. Werner, *Myths and Legends of China* (London: George G. Harrap and Company, 1922), pp. 406-408.. Here is what it says:

“The Miao have no written records, but they have many legends in verse, which they learn to repeat and sing. The Hei Miao (or Black Miao, so called from their dark chocolate-colored clothes) treasure poetical legends of the creation and of a deluge. These are composed in lines of five syllables, in stanzas of unequal length, one interrogative and one responsive. They are sung or recited by two persons or two groups at feasts and festivals, often by a group of youths and a group of maidens. The legend of the creation commences:

Who made heaven and earth?
Who made insects?
Who made men?
Made male and made female?
I who speak don't know.
Heavenly King made heaven and earth,
Ziene made insects,
Ziene made men and demons,
Made male and made female.
How is it you don't know?
How made heaven and earth?
How made insects?
How made men and demons?
Made male and made female?
I who speak don't know.
Heavenly King was intelligent,
Spat a lot of spittle into his hand,
Clapped his hands with a noise,
Produced heaven and earth,
Tall grass made insects,

Stories made men and demons,
Made men and demons,
Made male and made female.
How is it you don't know?

The legend proceeds to state how and by whom the heavens were propped up and how the sun was made and fixed in its place.

The legend of the flood tells of a great deluge. It commences:

Who came to the bad disposition,
To send fire and burn the hill?
Who came to the bad disposition,
To send water and destroy the earth?
I who sing don't know.
Zie did. Zie was of bad disposition,
Zie sent fire and burned the hill;
Thunder did. Thunder was of bad disposition,
Thunder sent water and destroyed the earth.
Why don't you know?

In this story of the flood only two persons were saved in a large bottle gourd used as a boat, and these were A-Zie and his sister, who A-Zie married...”

We see in this poem how poetry can employ varied meter patterns.

The specific legend of the Noachic Flood and its aftermath from this source has more variance with the Hebrew scriptural account than another Maio legend in poetic verse presented in the textbook, excerpted from the ICR website. Notice in the account there that Ham's name is "Lo Han". It implies that the majority Han people of China are descended primarily from Ham, while the Maio are descended from Japheth.

This agrees with the historical research of Lester D. K. Chow. Chow is the younger cousin to the late Premier Chow En-lai of mainland China. He is, also, the grandnephew of Henry P'u Yee Aisin Gioro (last Emperor of China/Ch'ing Dynasty). Mr. Chow is related to many of China's top families, including the families of Sun Yat-sen and Chiang Kai-shek. Chow's research indicates most of the Han people of China are descended from Lo Han, that is Ham, but some like the Chou clan are descended from Shem through Joktan, and some from Japheth through Chiang the Mede. In other words, the Chinese seem to be a mixture, though predominantly descended from Ham.

Various examples of ancient Chinese literature are presented in the chapter.

One is from the *Shu Jing*, or The Book of History. Reading, pp. 221-222. What elements of true religion are conveyed in this excerpt? blessing comes with

righteousness What elements of corrupted religion are conveyed in this excerpt?
ancestor worship

The Mandate of Heaven was a Chinese concept of who has the moral right to rule. Notice that the modernist interpretation says that this was an invention of the Zhou (or Chou) dynasty on page 221. But Lester Chow argues it was a valid concept passed down from Noah.

Also in the chapter are excerpts from the *Analects* of Confucius, dating from around the 5th century BC. Confucius is arguably the most famous of Chinese philosophers. Reading, p. 223. What ideas of Confucius are consistent with scripture, and which inconsistent with scripture? Consistent: honoring elders, doing good to neighbors (similar to Golden Rule) Inconsistent: sacrifices to dead ancestors

Excerpt from a classic Chinese poem. P. 226.

Class 14:

This is our last class for the course. Assignment for chapter 12 is due today; for chapter 13 is due in 1 week; and for chapter 14 is due in 2 weeks. In today's class we consider the Japanese in chapter 14. So we conclude the course by considering the Land of the Rising Sun.

Just as the land of China consists of a variety of people groups, so the land of Japan consists of multiple people groups, apparently descending from different branches of Genesis' Table of Nations. The Ainu people of the north seem to have descended from Japheth. Their historic physical features are more Caucasian in characteristic, and their language seems to be close to the language of the Basques of Spain, as illustrated in chapter 14 of your textbook. Even their religion is Japhetic in character. They had no priestly class, for example. One important thing to keep in mind though is that as time has passed the Ainu people have become more and more assimilated into the mainstream Japanese people. Inter-breeding has meant historical distinct features are over time being erased.

Most of the people in the land of Japan are of Japanese stock. How do they relate to the peoples described in the Bible? That question is taken up in chapter 14 of your textbook, and it is one I will briefly discuss by the end of today's class.

The Japanese people have long been a very literate people, in contrast to the Ainu. Also, unlike the Ainu, the Japanese have had a priestly class who could devote themselves to preserving and improving the literature of the people. Keep in mind that in most ancient societies, literacy and literature have often been largely the province of the priestly class.

Now let me read to you about Japanese literature, especially Japanese poetry, pp. 228-229 in the Textbook. Manyoshu and Kokinoshu. The Manyoshu preceded the Kokinoshu.

The Manyoshu means the Collection of Ten Thousand Leaves . It is a 20-volume anthology [or collection] of poems compiled around 770 A.D. It contains some 4,500 poems by numerous men and women in every walk of life, both young and old, from Emperors and Empresses down to soldiers and poor peasants, many anonymous. These poems cover a wide variety of subjects and are known for their directness and simplicity. Here is a poem from the Manyoshu about the weaver girl waiting for the cowherd boy (see http://www.sfusd.k12.ca.us/schwww/sch618/japan/Literature/Japan_Literature.html):

I stay here waiting for him
in the autumn wind, my sash untied,
wondering, is he coming now,
is he coming now?
And the moon is low in the sky.

Otomo Yakamochi

In 905 AD, A Collection of Poems Ancient and Modern (called Kokinshu) was compiled as the first anthology of poems collected under imperial order [order of the emperor]. The poems of the Kokinshu are in the form called waka, or tanka. Waka, also called tanka, are very short fixed form poems containing 31 syllables, and are said to exceedingly express the feelings of the Japanese people. The writing of waka poetry has been traditionally called "Shikishima no Michi" , or the "Way of Shikishima" (a poetic name for Japan). A waka, or tanka, poem is written with 31-syllables in five lines; the first line has 5, the second line has 7, the third has 5, and the fourth and fifth both have 7 syllables.

Now let's read two translated waka poems in the Textbook on p. 229: "In the Autumn Fields" and "On Kasuga plain" .

In more modern times Haiku poetry developed in Japan, retaining and borrowing various features of waka. Both are different from the kind of rhythmic, rhyming poetry that has been standard in Western poetry. Standard haiku is even shorter than waka poems. Whereas traditional waka poems contain 31 syllables, standard haiku only contains 17 syllables. Keep in mind that waka is more ancient, while haiku is more modern.

Japanese haiku typically has had a total of seventeen syllables divided into three clumps (or lines):

five syllables
seven syllables
five syllables

Haiku, like waka, is like a photograph that captures the essence of what is happening, often connecting two seemingly unrelated things. Here is an example of a haiku (see <http://www.toyomasu.com/haiku/>):

In the cicada's cry
No sign can foretell
How soon it must die.

Although traditional waka and haiku are often about nature or the changing seasons, they nonetheless manage to convey emotion. With just a few words, they call attention to an observation and in effect say, "Look at this" or, "Think about this." They call the reader's attention to the story behind the observation.

Histories are another important genre of ancient Japanese literature. P. 229.

In the preface of The Kojiki it uses the term Gai-jin. The Japanese considered all foreigners, especially Caucasian foreigners, to be Gentiles. Indeed, the Japanese term Gai-jin is a cognate of the Hebrew term Goy-im, or Gentiles.

Book One of the Kojiki tells about the creation of the Japanese gods. Sample reading from book one of The Kojiki, p. 233. So how many creating deities does The Kojiki say there are? Three. But it then goes on to say these 3 creating deities created many deities. So the religion was very polytheistic. We should at least ponder the possibility that the 3 creating deities is a corruption of the doctrine of the Trinity. If you will recall back from the early chapters of this course, I have said that I believe Adam and Noah had a notion of the Trinity. Even the early chapters of Genesis suggest it.

Sample reading from Book Two of The Kojiki, p. 237-238. It begins to tell the life of the Emperor Jim-mu, aka Kamu-yamato-ihare-biko. According to the chronology of the Kojiki, this would have occurred around 660 BC.

A sample poetic song from the time of the Emperor Jimmu is on p. 240 of the Textbook.

The marriage of Emperor Jimmu, and the birth of children from the marriage, p. 242.

The death of Emperor Jimmu, p. 245.

The successor of Emperor Jimmu, p. 245.

Thereafter it gives a very precise history and chronology of one Japanese emperor after another, telling of many events, like the conquest of Korea by the Japanese even in ancient times. There was no doubt inter-breeding between these peoples.

Information on the Kojiki, and what it may suggest about the origins of the Japanese people. P. 251-252 of Textbook. While I would not be dogmatic on this point, there seems to me to be plausible evidence that the Japanese are remnants of a certain portion of the lost tribes of Israel, of course having intermarried with other peoples over time. The last portions of the chapter discuss this possibility.

So now we have surveyed the ancient literature and chronicles of the Middle East, Africa, and Asia. For those who will be taking the course next semester (in the Fall), we shall be surveying the ancient literature and chronicles of Europe. Keep in mind that by 'ancient literature' we have meant literature and chronicles before Christianity came into world dominance. Of course, in many respects we have just scratched the surface of ancient literature and chronicles. Nevertheless, many might ask why we should devote two or three semesters in high school literature courses covering this time period. My response would be something like this. I believe the world is now approximately 6000 years old. Out of those 6000 years, more than 4000 years relates to the period which we are labeling as 'ancient'. That is two-thirds of human history. To spend a little over one quarter of one's high school literature time to cover the literature of two-thirds of human history is in no wise excessive. Indeed, in order properly to understand, analyze and appreciate the literature after the ancient period, it is necessary to have a good grasp of the literature of the ancient period.