Old Testament Introduction
The Bible’s Buried Secrets
Chapter 7, Biblical Flashback

<http://www.pbs.org/wgbh/nova/ancient/bibles-buried-secrets.html>

<https://www.youtube.com/watch?v=qalTJzk4kO0>

***Overview***

What is for the most part an exact copy of the script follows. There are a few places where individual speakers could neither be heard nor understood: for this we apologize. Every effort was made to be precise: there were just spots that defeated us. Since this is a quote in its entirety it seemed unnecessary to mark it with quotation marks. The notation for each speaker is tedious enough: Narrator, Reader, etc. If you discover bothersome errors, please reply to this website and point them out. You may verify the script more easily by starting to replay it where the “time” stamps indicate discussion begins. The second of the above links is free from advertising and thus easier to use.

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Several false claims, must be refuted. The Israelites did not write the Bible. The Jews did not discover monotheism. Monotheism does not lead to Yahweh, the God of the Bible; Monotheism is not a foundation for Christianity, Islam, Judaism, or modern life. This synthesis is not at all new: it’s just the same ROT[[2]](#endnote-2) warmed over.

***Script***

A Biblical Flashback (time 6:00)

Quote:

N: The ancient Israelites are best known for familiar stories that chronicle their history, Abraham and Isaac, Moses and the Ten Commandments, David and Goliath. It is the ancient Israelites who write the Bible.[[3]](#endnote-3) Through writing the Hebrew Bible the belief of the ancient Israelites survived to become Judaism,[[4]](#endnote-4) one of the world’s oldest continuously practiced religions.[[5]](#endnote-5) And it is the Jews who give the world an astounding legacy, the belief in One God.[[6]](#endnote-6) This belief will become the foundation of two other great monotheistic religions, Christianity, and Islam.[[7]](#endnote-7) Often called the Old Testament to distinguish it from the New Testament which describes the events of early Christianity; today, the Hebrew Bible, and the belief in one God are woven into the very fabric of world culture.[[8]](#endnote-8) But in ancient times all peoples, from the Egyptians, to the Greeks, to the Babylonians, worshipped many gods, usually in the form of idols.[[9]](#endnote-9) How did the Israelites, alone among ancient peoples, discover the concept of One God? How did they come up with an idea that so profoundly changed the world?[[10]](#endnote-10) Now, archaeologists and biblical scholars are arriving at a new synthesis that promises to reveal not only fresh historical insights, but a deeper meaning of what the authors of the Bible wanted to convey. They start by digging into the earth and the Bible.

Dever: You cannot afford to ignore biblical text, especially if you can isolate it from the kernel of truth behind these stories, and then you have the archaeological data.[[11]](#endnote-11) Now, what happens when text and artifacts seem to point in the same direction? Then I think we are on very sound ground historically.

Unquote.

***Flashback***

Having begun with the Merneptah Stele dated at 1208, we are now hopelessly lost with an irrelevant flashback to Abraham and Isaac, Moses and the Ten Commandments. The only function of this flashback is to cast doubt on the historicity of Genesis, and by association cast further doubt on the historicity of the Judges period.[[12]](#endnote-12)

***Targets***

Given the Merneptah Stele, with its date of 1208 BC as a first target, we should be looking for biblical relationships for that era. If the Amarna letters (1350-1330 BC) are included, we can expand this target to a range of 1350-1200 BC. Additional evidence could indicate an even broader range of 1354-1010 BC. No matter how this range is defined it applies specifically to Judges, Ruth, 1 and 2 Samuel. The five books of Torah are simply irrelevant to any such discussion, even if they are shredded into four threads.

How do we find such target dates from the Bible? We begin by calculating a starting point (a terminus a quo) for the Exodus at either 1406 BC (LXX) or 1446 BC (MT). The difference in years is caused by a text variation between the Septuagint (LXX) and the Masoretic Text (MT). If we take 970 BC as the year of Solomon’s ascension; then our ending point (terminus ad quem) would be 966 BC, the fourth year of Solomon’s reign.[[13]](#endnote-13) We then retrieve the evidence from 1 Kings 6:1, where LXX has 440 years; but MT has 480.[[14]](#endnote-14) These numbers are simply added to our ending point of 966 BC to give us a choice of either 1406 BC (966 + 440), or 1446 BC (966 + 480) for the starting point, the Exodus. We will have to work a lot harder to determine which of these is correct. Our conclusion, after years of toil is that 1406 BC is the correct date for the Exodus. You are free to make up your own mind.

Moses struggled together with the Israelites in the wilderness for 40 years. When 40 years is allowed for these Wilderness Wanderings; as well as 2 years for the Transjordan conquest we estimate the date for Joshua crossing the Jordan at either 1364 (1406 – 40 – 2) or 1404 (1446 – 40 – 2) BC: again, our conclusion favors 1364 BC. Since Joshua was very old, we allow 10 more years for his service after Moses’ death and arrive at 1354 (1364 – 10), or 1394 (1404– 10) BC as choices. We tentatively concluded with 1354 BC which is our date for the start of the Judges period.

***Flash Ahead***

Returning to 970 BC as the year of Solomon’s ascension, we add 40 years to calculate David’s ascension in 1010 BC as king of Judea:[[15]](#endnote-15) thus 1010 BC marks the end of the period of Judges.[[16]](#endnote-16) Because David struggled to unite the Joseph tribes with the Judah tribes, he did not ascend to the united-kingdom monarchy until 7 years, 6 months later, 1003/02 BC.

***Judges***

At last, we have arrived at a firm definition for the period of Judges; it is the period from 1354-1010 BC: which is our range of interest, which wraps around our target date of 1208 BC, which also embraces the 1350-1330 BC dates for the Amarna letters. Genesis and anything else in Torah is excluded by this date range. Torah is simply irrelevant to the topic at hand.[[17]](#endnote-17) The information sources for this period are Joshua, Judges, Ruth, and 1 Samuel, together with the first four chapters of 2 Samuel, a few Psalms, and pieces of 1 Chronicles.[[18]](#endnote-18) This is what should have been the subject matter for any flashback or flash ahead related to the Merneptah Stele.

***Joshua***

It is necessary for us to examine Joshua’s prelude to Judges: for it is frequently taught that Joshua led three blistering attacks against the Jebusites and Canaanites, wiping them out; so that Israel took possession of Cisjordan without a fuss. This is not an accurate representation of Joshua and it leaves us with an equally imprecise picture of the Judges period history.

By 1364 the Israelites had conquered a few nations east of the Jordan, and no doubt left woman, children, and non-combatant men behind in occupation of the newly gained east bank territories.

What happened next? What happened before the start of this period? Joshua crossed the Jordan with the Israelites.[[19]](#endnote-19) Yahweh waged war against Jericho.[[20]](#endnote-20) Contrary to the popular spiritual, it was not “Joshua fit the battle of Jericho.” Then Joshua embarked upon two battles against Ai and Bethel, during the first of which, Israel was defeated.[[21]](#endnote-21)

Finally, Joshua participated in three major events. First, Joshua led a period of worship near the center of the Holy Land; after which the Gibeonites were converted: this conversion reveals the Divine plan for the “conquest” of Cisjordan, not by war against unbelief; rather by conversion to belief. The Gibeonites are so desperate to get close to this God of Israel, that they willingly sacrifice everything to do so: slavery to God is better that pagan freedom, eventually they became true Israelites. Second, Joshua repulsed the Jebusite[[22]](#endnote-22) attack to the south. Third, Joshua repulsed the Canaanite attack to the north;[[23]](#endnote-23) returning to the main camp at Gilgal.[[24]](#endnote-24)

These events are too frequently understood as the obliteration of Canaan. However, few people with military experience would have this understanding of the account. Joshua faced organized armed resistance. Noncombatants hid themselves, and possibly even Canaanite reserves retreated from combat out of fear and certainty of defeat.[[25]](#endnote-25) What Joshua annihilated was the armed resistance that confronted him, nothing more. These major battles were not generally conducted within cities. Nor did Joshua conduct a slash and burn campaign. Hazor was one of the few cities which Joshua was said to have burned.[[26]](#endnote-26) When Joshua departed from Hazor, he did not leave a battalion behind, he didn’t leave anything behind.

Subsequent to these campaigns the Israelites did not meet any major armed resistance for perhaps ten or so years.[[27]](#endnote-27) Even so the work of occupation was not even begun.[[28]](#endnote-28)

***The Defeated***

What happened as soon as Joshua returned to Gilgal after the last campaign, since no armies of occupation were left behind in the west? As soon as Joshua was gone, the noncombatants came out of hiding and began to clean up. Routed reserve units reorganized. Enemy nations like Egypt, Philistia, Edom, Ammon, Moab, Syria, Assyria, and possibly the Hittites, saw a chance to stabilize regional control and gain political influence. Even though Joshua had decisively won every major battle except for the first battle of Ai, he had conquered too much land to occupy.[[29]](#endnote-29) On average this amounts to sixteen or seventeen acres of land for each Israelite soldier to rid of enemy guerrillas and insurgents: not so easy to do in rugged hilly highland terrain. Five acres of land is a lot for a man to manage without the aid of modern agricultural equipment, and without any enemies. Moreover, the Israelites were saddled with inferior bronze weapons.[[30]](#endnote-30)

After every major direct conflict, the broken and defeated armies automatically revert to guerrilla warfare, if they have any resistance left at all; or they resort to crime. The Israelites did not readily take up the duties of an army of occupation.[[31]](#endnote-31) The Canaanites were given space and time to regroup, thus necessitating a second battle of Hazor.[[32]](#endnote-32) Caleb and his family alone are reported to have taking this occupational duty seriously.[[33]](#endnote-33)

***Reality***

The book of Judges describes such an occupation as an era of extreme turmoil, during which Israel was not always dominant. Not only did the Israelites quit on Yahweh; but Yahweh also got “fed up”, and quit on them.[[34]](#endnote-34) This turmoil provides the background for the suffering of Ruth, and continues through 1 Samuel; where the decisive defeat of the Israelites at the hands of the Philistines is described in detail.

Later, when *The Bible’s Buried Secrets* chooses to finally address this era they will conveniently avoid all of this material from Joshua, Judges, Ruth, 1 Samuel, 2 Samuel Chapters 1 through 4, Psalms[[35]](#endnote-35), and 1 Chronicles, even though it provides the perfect intersection with the Merneptah Stele and 1208. They will conveniently avoid any reference to Eli, Samuel, or Saul, and the many prominent events and persons that lie in between.

***Authorship***

Instead, *The Bible’s Buried Secrets* ignores all of this material and immediately leaps to David and Goliath. From thence, the irrelevant leap to a false idea about biblical authorship is immediately made. It is simply untrue to say, “It is the ancient Israelites who write the Bible.” It is equally misleading to suggest that such a national writing process evolved into Judaism. Rather, we should say that Yahweh, through the instrumentalities of the Bible, and suffering, forged the Israelites into whatever they are today. Judaism, however, lapses and fails to become the foundation of much of anything: certainly not a foundation for either Christianity or Islam. It is equally false to claim “the Hebrew Bible, and the belief in one God are woven into the very fabric of world culture.” What is firmly woven into modern world culture is pagan animistic and pantheistic polytheism, and this has been true since at least 1449 AD.[[36]](#endnote-36) There is also evidence from ancient times that at least some people were monotheistic Yahweh worshipers.[[37]](#endnote-37) Nor is this synthesis new; it was first invented in the nineteenth century by Julius Wellhausen.[[38]](#endnote-38)

***Conclusion***

This is a radical rewriting of history, designed to undermine the actual history of the period. The flashback to Abraham is unrelated to 1208. The flash ahead to David and Goliath avoids all the relevant material from the Bible, which must be studied in detail to provide reality for this period.

Several false claims, must be refuted. The Israelites did not write the Bible. The Jews did not discover monotheism. Monotheism does not lead to Yahweh, the God of the Bible; it is not a foundation for Christianity, Islam, Judaism, or modern life. The synthesis is not at all new.

[[39]](#endnote-39)

1. Actually, the David and Goliath incident does take place at the end of the Judges period; nevertheless, the reference here, distracts our attention away from the period Judges toward the kingdom. [↑](#endnote-ref-1)
2. The term ROT is a play on K. A. Kitchen’s book, *On the Reliability of the Old Testament*, which he lovingly dubs, O ROT…. [↑](#endnote-ref-2)
3. This in defiance of the claim that Moses and the prophets wrote the Bible. Notice how subtly the Documentary Hypothesis is being sold. [↑](#endnote-ref-3)
4. Which is the same as saying that the Documentary Hypothesis created Judaism: mostly out of thin air. The Jews did not actually have such a heritage; scribes dug it out of oral stories and forged it together with P. The Documentary Hypothesis preserves “the belief of the ancient Israelites” only as far back as 900 BC, and only in the form of four threads (J, E, D, and P); not as far back as 1406 BC in the form of five books: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.

It is unlikely that the Bible was written in 1406 BC in the Hebrew language. There is no evidence that the alphabetical Hebrew language was even invented before circa 1000 BC. However, several other languages were in common use in 1406 BC; the best choice, among these languages, appears to be Akkadian Cuneiform. So, all of Job, Torah, Joshua, Judges, Ruth, as well as 1 and 2 Samuel, are originally written in Akkadian Cuneiform, or one of the other available languages. Around 1000 BC, driven by the rise of the Davidic kingdom, together with the invention of Hebrew, these documents would have been translated into Hebrew, as Hebrew became the language of the people. As time passed, other documents, originally written in Hebrew, were added to the growing Old Testament: 1 and 2 Kings, Psalms, Proverbs, Ecclesiastes, Song of Solomon, Isaiah, some of the minor prophets. After 516 BC, the older books were rewritten in Aramaic block letters; new books were added in the Aramaic language: Daniel, for example. Around 200 BC, Greek became the common language of Israelites; older books were translated into Greek; newer books were originally written in Greek; a collection of Greek books known as the Septuagint resulted: this was the Old Testament that Jesus and the Apostles used. The New Testament was first written in the Greek language, based on this Septuagint, Greek Old Testament. [↑](#endnote-ref-4)
5. This could be disputable as an exaggeration of the facts. Judaism must be dated as continuously practiced from 516 BC to the present day; not old as far as religions are concerned; though, still older than Christianity or Islam. On the other hand, as a form of worship, Judaism bears little in common with the Judean religion of 586 BC, or the Israelite religion of 722 BC, or the religion of David and Solomon from 1010-930 BC, or the religion of Moses, the Judges, and Samuel between 1406 and 1010 BC. The Judean religion, practiced from 1010-586 BC, is most akin to Christianity: because of the presence of the Shəkinah, Who, suddenly returns to His temple (Malachi 3:1). [↑](#endnote-ref-5)
6. Another false and misleading statement: monotheism, specifically the Trinitarian form of monotheism, has been in continuous practice since Creation and Adam. The available evidence suggests that polytheism developed as a perversion of Trinitarian monotheism, not the other way around. [↑](#endnote-ref-6)
7. Christianity, the legitimate heir of the Judean religion (1010-586 BC), has little to nothing in common with either Islam or Judaism. The Judean religion ceased to exist when the Shəkinah abandoned the temple (Ezekiel 9:3; 10:4; 18-19; 11:22-23). It was restored when the Shəkinah returned in 4 BC. [↑](#endnote-ref-7)
8. This is also a gross overstatement, possibly made by someone who has never been in the Far East. Of the world’s 7.25 to 7.5 billion people only about 1 billion are Christian; about 1 billion are Islam; only a handful are Jewish; most of the rest adhere to pantheistic and/or polytheistic beliefs, which run the gamut from the most primitive to the most highly sophisticated. Belief in One God, in many circles, is mere lip service at best; in other circles, it reduced to cultic practices which are no longer Trinitarian. [↑](#endnote-ref-8)
9. constructed from various materials [↑](#endnote-ref-9)
10. Where is JHVH in this discussion? Where is the claim that JHVH appeared to the Israelites in His Shəkinah Glory and revealed Himself to them? The theocentric idea that God found them, is turned inside-out to pose the impossible anthropocentric question, “How did they find Him? Answer: They did not; they could not; they were hopelessly enslaved. It is amazing how one can reconstruct an ancient archaeological narrative, as long as one is willing to erase or ignore the central claim of the document. Once JHVH and His Shəkinah Glory are deleted, one can literally get away with murder, by way of reinterpreting the evidence. [↑](#endnote-ref-10)
11. This is a profound observation. Without the Bible, we would not know where to dig in search of archaeological evidence; or what to call it, once it is found. Archaeology is totally dependent on the Bible, but the Bible remains independent of archaeology.

Although Dever claims, “You cannot afford to ignore biblical text,” this does not mean that he intends to respect the biblical text, or its evidence, or that it expresses any authority of Yahweh over his life: rather, Dever intends to pick and choose from the Bible as he sees fit. In such a case, the god who authorizes and empowers the Bible is Dever himself. This is nothing less than self-idolization.

As far as scientific enquiry is concerned, this amounts to picking and choosing the evidence one likes, and trashing any evidence that does not conveniently fit into one’s mold. This is the logical equivalent of pounding the proverbial round peg into a square hole: keep on hammering the data until it fits. [↑](#endnote-ref-11)
12. While the evidence for the Judges period is found in the book of Judges; Ruth, and the books of Samuel (which LXX identifies as 1 and 2 Kings/Kingdoms) are equally contributors to the period evidence. In passing, we note that Samuel himself has been neglected, which is a shame, because he is the next major prophetic voice since Moses: Samuel is pivotal to understanding the transition from the period of Judges, to the period of the Kingdom. None of this could be pieced together without Samuel. [↑](#endnote-ref-12)
13. The terminus a quo is calculated from the terminus ad quem. The terminus ad quem is a firmly fixed date, being verified by the inscriptions related to Shishak I (also spelled Shoshenq I) on the Bubastite Portal at Karnak and many other cross linkages. (See 1 Kings 6:1.) LXX has 440 years at this verse; while MT has 480 years. The terminus a quo is calculated, simply by adding 440 or 480 to 966 BC, yielding either 1406 or 1446 BC as the sum. Discovering which of 1406 or 1446 BC is better is more difficult. For decades, we have adhered blindly to the MT: yet, this becomes a kind of idolatry in its own right. Today, we tend to prefer LXX: LXX is the Bible of Jesus, the Apostles, and the early Church. A complete restudy of all the dating prior to 1010 BC is now required, which we will reserve for a later chapter. This seems as if our investigation of Joshua and Judges will have to live with a potential 40-year error: still, peeking ahead, we see that the conclusion is 1406 BC. Considering the material of Judges, such a 40-year error in dating is almost irrelevant: but we do have a better solution.

Later in these web pages, we will have much more to say about the Bubastite Portal at Karnak, and provide more detailed references at that point.

<http://en.wikipedia.org/wiki/Bubastite_Portal> [↑](#endnote-ref-13)
14. LXX:

<https://www.ellopos.net/elpenor/greek-texts/septuagint/chapter.asp?book=11&page=6>

MT:

<https://www.biblegateway.com/passage/?search=1%20Kings%206%3A1&version=KJV;WLC> [↑](#endnote-ref-14)
15. 2 Samuel 5:4-5 [↑](#endnote-ref-15)
16. Because of the sound linkage with 966 BC, this must also be considered a fixed date; the ascension of David is not really debatable. [↑](#endnote-ref-16)
17. Even if the bogus theory that Torah was written in 500 BC is accepted, only for the sake of argument, the subject matter is still irrelevant; it simply has no relationship to the events between 1354/1394 and 1010 BC whatsoever. [↑](#endnote-ref-17)
18. Psalms and Chronicles are not usually included in such studies, because they are not period literature: Psalms, because of its hymnodic nature, as well as the difficulty of pinning individual Psalms to exact dates; Chronicles, because it is an analysis of the Israelite collapse written from a post 516 BC perspective. That being said, the study of Psalms provides the best overview summary of the entire Old Testament, together with a thorough preview of the entire New Testament. Chronicles, does provide confirmation, as well as occasional details that would otherwise be lost.

If there were any possibility that the Documentary Hypothesis were true, astute P scribes, ostensibly having written half the material, would not have failed to correct the material in accordance with Chronicles: such a failure is another evidence that the Documentary Hypothesis is not true. [↑](#endnote-ref-18)
19. Joshua chapters 2 through 4 [↑](#endnote-ref-19)
20. Joshua chapter 6 [↑](#endnote-ref-20)
21. Joshua chapters 7 through 8 [↑](#endnote-ref-21)
22. We do not wish to create a false impression; what we have here called Jebusite, involved several other city-states, not necessarily led by Jebusites. The details found in Joshua require careful observation. The point being made here is that Joshua did not attack; Joshua did not pick the fight, he just finished it. [↑](#endnote-ref-22)
23. Joshua chapters 10 through 11 [↑](#endnote-ref-23)
24. In no case was Joshua the aggressor after Bethel and Ai. Deuteronomy 11:30; Joshua 4:19, 20; 5:9, 10; 9:6; 10:6, 7, 9, 15, 43; 12:23; 14:6 [↑](#endnote-ref-24)
25. This is the perfect description of a rout. <http://en.wikipedia.org/wiki/Rout> [↑](#endnote-ref-25)
26. It is possible that only chariots were actually burned. Joshua 11:6, 9, 13 [↑](#endnote-ref-26)
27. Joshua 11:23 [↑](#endnote-ref-27)
28. Joshua 13:1; Judges 2:23; 3:1-7 [↑](#endnote-ref-28)
29. Modern Israel, excluding the east (Transjordan) and west (Cisjordan) banks, occupies in excess of 8,000 square miles. With no stretch of imagination, including both east and west banks, Joshua needed to bring 16,000 square miles of territory under control. That’s a land area bigger than Maryland; half the size of South Carolina. That’s in excess of ten million acres. At that time the census of Israelites was 603,550 male combatants: including women, children, and other noncombatants, a gross population of as many as two million. This amounts to an average of five acres per person, most of whom would be city dwellers. Each soldier would need to keep peace over 20 or more acres. This is not difficult if a region is free from criminal or other enemy behavior. What happened was that most of the Israelites stayed behind in Gilgal where it was safe. Even when the first tribes ventured forth to begin occupation, many of them were still city dwellers. We can easily envision a committed soldier being left with 66 or more acres to guard; not to mention: provide for his family, livestock, and agricultural duties. Israel was stretched pretty thin, by any measure of the evidence. [↑](#endnote-ref-29)
30. We are on the brink of the coming Iron Age in Israel. It is clear from the text that some, perhaps all, of the Canaanites had already reached the Iron Age. Although the Israelites were able to capture iron, there is no indication, either that the Canaanites gave up their iron metallurgy, or that the Israelites figured out how to crack the technology for such iron metallurgy. The “trade secret” gave the Canaanites a distinct military advantage, especially in terrains where iron could be employed to advantage against bronze or brass. It is thought that a steel sword could cut through a bronze sword with a single blow, yet swords are not mentioned, only chariots. The place name, Iron, may indicate that this was the only iron smelting facility in existence at this time. Joshua 6:19, 24; 8:31; 17:16, 18; 19:38; 22:8; Judges 1:19; 4:3, 13. [↑](#endnote-ref-30)
31. Joshua 13:13; 15:63; 16:10; 17:12, 13; 23:13; Judges 1:19, 21, 27-36; 2:1-3, 11-13; 3-1-7 [↑](#endnote-ref-31)
32. The first battle of Hazor is recorded in Joshua 11:1-13. The second battle of Hazor is recorded in Judges Chapters 4 and 5. It should be clear that Jabin is not a personal name: it is some sort of family (last) name or Canaanite title. Sisera is most likely a family name as well. Neither battle was fought within the city proper of Hazor, but both battles led to the eventual conquest of the city. Hazor was choice real estate and valuable for occupation and reoccupation: as soon as Solomon occupied it, he made it a fortress. The time span between the first and second battles for Hazor is roughly 171 years. Since the time span between the start of the first and second world wars was only 25 years, it does not stretch our credulity to believe that multiple battles were fought over major cities, and that rebuilding immediately followed the cessation of conflict. Joshua and Judges report to us the exact nature of war and occupation. [↑](#endnote-ref-32)
33. Joshua 14:6-14; 15:13-18; 21:12; Judges 1:12-20; 3:9 [↑](#endnote-ref-33)
34. The first defeat, at Ai, was relatively minor, lasting only a few days. The second defeat, with the Philistines was colossal, lasting years. The final battle, yet to come, would be nearly permanent, lasting centuries, even millennia. [↑](#endnote-ref-34)
35. Psalm 76:8-11, 54-72, especially verse 66; 106:34-43; 135:10-12; 136:17-22; 141:7 [↑](#endnote-ref-35)
36. The close of the Council of Florence [↑](#endnote-ref-36)
37. Genesis Chapters 5; 10; 11 through 50; Exodus Chapters 1 through 18, especially Moses’ father (Amram: See Exodus 6:20; Number 26:59) mother (Jochebed) and sister (Miriam), as well as Jethro (Moses’ father-in law); Psalm 110:4 [↑](#endnote-ref-37)
38. <http://en.wikipedia.org/wiki/Julius_Wellhausen> [↑](#endnote-ref-38)
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