

## Old Testament Isagogics II

### SEPTEMBER 11, 2000: CLASS

- Dr. Dan Gard
- **BOOKS:** Childs and Hummel books are recommended, but not required
  - Hummel is distinctly Lutheran; taught at CSL
  - Childs' book provides a good overview of critical scholarship
  - Dillard and Longman, class material will be the only material on the tests
- Class Readings

### SEPTEMBER 13, 2000: CLASS

- Three words for prophet
  - *Navi*: 1-an ecstatic state; 2-borrowed from Akkadian meaning “announcer”, “one called”: prophet
  - *Ro-eh*: “to see”; seer; 1 Samuel 9:9 notes that seers are now called prophets
  - *Ho-zeh*: also translated as prophet; Chronicles, Amos use this term
- Prophets' roles:
  - Encourage reliance on the LORD rather than their own strength
  - Encourage adherence to the covenant made with the people
  - Look to the future
  - Objective verification of God's message, by revealing the fulfillment of old prophecies
- **TEST.** True prophets vs. false prophets:
  - 1) Deuteronomy 13:1-5 -> prophet will always lead people to the true God (CONFESSIONAL criteria)
  - 2) Deuteronomy 18:21-22 -> a failed prophecy means a false prophet (TRUTH criteria)
- Types (institutional vs. charismatic):
  - Cult prophets, often Levites, are attached to the temple. Usually support the temple.
  - “Freelance” prophets. Often seem to be attacking the cult or the temple (Amos, Hosea).
  - Sons of the prophets: Samuel, Elisha led this “guild” of “ecstatic” prophets
- Reception of prophecy:
  - Divination: necromancy, astrology, oneiromancy (dreams), kleromancy (lots), hepatoscopy (entrails)
    - Only interpretation of dreams and casting of lots are permitted by the OT
  - Ecstasy: possession by the Spirit of God so that the LORD speaks through the person in a unique way
- Mission:
  - Prophets are commissioned 1) through narrative (Jeremiah), 2) throne vision (Isaiah, Ezekiel)
  - Priests are Levites only; prophets can be called from any tribe

### SEPTEMBER 15, 2000: CLASS

- ISAIAH
  - Book is also the name of the author, means “The Lord is salvation” (Joshua, Jesus)
  - “The Evangelical Prophet” due to his deep Christological insights
  - Son of Amos ( “Strong” – all Hebrew names had meaning) an indication of being well-to-do
    - This would explain the prophet's familiarity with the royal court
  - Married (speaks of his wife)
  - 740-680 BC according to the book's self-dating
    - 740-739 BC -> Isaiah 6 death of Uzziah,
    - 681-680 BC -> Isaiah 37 death of Sennecharib
    - Critical dates: Isaiah 1-39 (pre-exilic), Isaiah 40-55 (exilic: 540 BC), Isaiah 56-66 (post-exilic: 450 BC)
  - Judah prophecies (actually, Benjamin and Simeon had also been absorbed, Levi located at the Temple)
- TEXT of Isaiah
  - Masoretic text is very reliable; Septuagint is a paraphrase much like The Living Bible; a Greek “Targum”
  - Masoretic Isaiah text discovered at Qum'ran:
    - 1QIs<sup>a</sup> : complete text of Isaiah from 150 BC (some spelling differences)
    - 1Qis<sup>b</sup> : fragmentary, 50 BC, covers the second half of Isaiah

- THEOLOGY of Isaiah
  - The holiness of God (Isaiah 6 throne vision), “The Holy One of Israel”
  - The importance of faith (along with Habakkuk) in God’s divine work
  - The Day of YHWH (realized eschatology)
  - The Remnant: the future will include both destruction and restoration through a remnant
  - Messiah: the servant songs
  - Emphasis on Zion (Isaiah 2:1-4), an eternal and eschatological kingdom
- CRITICAL ARGUMENTS on Isaiah
  - William Storey: “Biblical criticism begins in atheism, and ends in atheism”; Former Notre Dame Liturgy Prof.
  - Mishnah: 200 AD after destruction of temple and defeat of Bar Kochba
    - A system of holiness apart from the temple (Phariseesism) continued under Rabbinical tradition
    - Babylonian and Palestinian (Jerusalem) Talmuds, divided into tractates (400-500 AD)
    - Moses had received two Torahs: the Pentateuch, and the oral transmission of Mishnah
    - Talmud suggest that Hezekiah “edited” Isaiah
    - 11<sup>th</sup> AD and 12<sup>th</sup> AD Rabbies believes that Isaiah 40-66 was a “2<sup>nd</sup> Isaiah”
    - Majority, however, acknowledge one text
  - Mishnah: 200 AD after destruction of temple and defeat of Bar Kochba
  - Johanne Doetterlein (1745-1792) argued for a 6<sup>th</sup> century date of 2<sup>nd</sup> Isaiah
    - 8<sup>th</sup> century Isaiah could not have foreseen the fall of Jerusalem or the rise of Cyrus
    - 2<sup>nd</sup> Isaiah lived in Babylon before and after the rise of Cyrus

**SEPTEMBER 18, 2000: CLASS**

- ISAIAH (con’t)
  - Gesenius (18<sup>th</sup> c): argued for the unity of 40-66, penned by an individual ~ 540 BC
  - Rosenmueller (18<sup>th</sup> c): expanded this thesis, Isaiah 13-14 must be a later exilic prophet
  - Duhm (19<sup>th</sup> c): argues that the flora/fauna are more appropriate to an Israeli author: 3 Isaiahs
    - 8<sup>th</sup> century Isaiah 1-39: Jerusalem
    - 540 BC deuterio-Isaiah: Babylon
    - 450 BC trito-Isaiah: Jerusalem
    - All three Isaiahs have later insertions down to 1<sup>st</sup> century BC
    - Parts of his theory have been discarded because of the Qum’ran discoveries
  - Torrey (20<sup>th</sup> c): American who teaches at Yale
    - 34-66 are one author, except for 36 and 39
    - All Palestinian, near the end of the 5<sup>th</sup> century
    - The Cyrus and Babylon texts are interpolations added to give the text “prophetic antiquity”
  - Brownlee (20<sup>th</sup> c): all 66 chapters show some unity; “the Isaiahic school” existed till 1<sup>st</sup> century
  - Hengstenberg (19<sup>th</sup> c): Jewish convert in Norway who argued for the unity of Isaiah
    - “Christology in the Old Testament”
  - Delitzsch: supported the unity of Isaiah until late in his career
- PROPHECIES of Isaiah
  - An 8<sup>th</sup> century prophet could not foresee the rise of Cyrus or the Babylonian exile
  - 7:14: “Behold, a virgin will be with child and bear a son”
    - *almah*: presumes virginity, but means “a young maiden of marriageable age”
  - 11:2: “A shoot shall come out from the stump of Jesse”
  - 40:3: “a voice calling, ‘Clear a way for the Lord in the wilderness’”
  - 35:5: “then the eyes of the blind will be opened”
  - Servant Songs
- JEREMIAH
  - 626–585 BC, under Josiah, J\*\*\*\*, Zedekiah
  - Period of rapid decline in the life of Judah
  - Son of a priestly family: Abiathar (1 Kings 2) was banished to Jeremiah’s hometown
  - Birth: 646-640 BC; receives his call as a youth or young man (13<sup>th</sup> year of Josiah)

- Jer. 1: 1<sup>st</sup> Revelation: destruction of Jerusalem by an enemy from the north
  - 621 BC: 18<sup>th</sup> year of Josiah's reign, discovers the book of the Law
- 609 BC: Death of Josiah by Pharaoh Neco of Egypt on the plains of Meggido
- 608-597 BC: Jehoiakim
  - 605 BC: Nebuchadnezzar defeats Egypt and Assyria (Karkemish)
  - 605 BC: Succeeds \_\_\_\_\_ as Emperor of Babylon
- 597 BC: Jerusalem conquered, king removed, Jeremiah delivers temple sermon (Ch. 7-9)
  - Jehoiakim placed on the throne as a puppet king for 3 months, then removed
  - Zedekiah set on the throne, reigns as a puppet king
- 587-586 BC: Jeremiah imprisoned
- 586 BC: 3<sup>rd</sup> Babylonian deportation exile, destruction of 1<sup>st</sup> temple
  - Governor Gedaliah moves to protect Jeremiah
  - Jeremiah leaves for Egypt along with many other Jews
- 585 BC: Jeremiah dies in Egypt
  - 2 Chronicles 36 for destruction of temple: priests were corrupt, prophets were not heeded
- TEXT of JEREMIAH
  - Septuagint is MUCH shorter, with 100 words with no parallel in the Masoretic text
  - Many differing words are *minor* in nature
  - MT: 1:1-25:13 LXX 1:1-25:13
  - MT: 25:14-45:5 LXX 32:1-51:35
  - MT: 46:1-51:64 LXX 25:14-31:44
  - Chapters 46-51 has differences in order
  - 1) Hypothesis: LXX follows an Egyptian MT edition, edited by Baruch
- PROPHETIC FORMS
  - Oracles: YHWH speaks in the 1<sup>st</sup> person
  - Historical Narratives: not to be confused with "legendary material"
  - Prose, Discourses or Sermons
  - Prophecies of Hope
  - All forms are found in Jeremiah
    - Poetry is Hebrew and Middle-Eastern in nature, but less majestic than Isaiah
      - "Peace, peace" when there is no peace
      - "Accept the discipline of the Lord"
      - "Terror on every side"
      - "Sword, pestilence and famine"
    - Oracles: "Thus says YHWH, the God of Israel"; "Behold, I am about to bring"
    - Narratives: "The Word which came to Jeremiah from YHWH"
- CRITICAL THOUGHT
  - Duhm: 3 sources behind Jeremiah:
    - Authentic, poetic oracles
    - Biographical stories
    - Post-exilic editor who transformed him into a preacher of judgment and morals
  - Urtex: the original, starting-point text, which became a:
    - Proto-MT and Proto-LXX, from which the MT and LXX arise
  - Moehwinkel: 3 different sources (now the basic hypothesis)
    - Authentic, poetic oracles (Ch. 1-25 without 7,19,24)
    - Biographical prose
    - Deuteronomic redaction (in the context of DTR)
      - "The Word of YHWH which came to Jeremiah"
  - Dissension: relationship of authentic poetry to DTR work

### SEPTEMBER 22, 2000: CLASS

- THE WORLD OF THE OLD TESTAMENT
- See Notes

- Babylonian Empire:
  - Becomes one of the greatest symbols of evil: “the great whore of Babylon” in Revelation
  - Judaism begins with the destruction of the temple and deportation
  - Aramaic is now the common language of diplomacy and of the street
  - Hebrew remains a liturgical language, but that’s all
  - Once the Jews were in Babylon, their treatment was not that bad
  - Daniel, trained in the Babylonian court, had great responsibilities

### SEPTEMBER 29, 2000: CLASS

- EZEKIEL
- Means “God strengthens” or “May be make strong” -> through the Vulgate via the LXX
- Ch. 1:2 -> 5<sup>th</sup> Year of the Exile of Jehoiachin -> **592 BC**
- Ch. 29 -> 27<sup>th</sup> Year of the Exile of Jehoiachin -> **570 BC**
- Ezekiel was likely 30 years old at the time of his call (born **622BC**)
  - A priest, the son of Uzzi (1:3), sacerdotal coloring
  - A Zadakite (descendant of Zadak)
  - Deported to Babylon in **597 BC**, and was married (Ch. 24)
- The ancient Rabbis suggest the text was edited in time by “the Men of the Great Synagogue”
- Josephus (Antiquities 10) implies Ezekiel wrote 2 books:
  - Maybe Ezekiel is 2 books
  - Is there another book of Ezekiel that is no longer extant?
- “The Land of the Chaldeans”, Tel-Aviv, southern Mesopotamia near Napur
- Hebrew is inferior to the other prophets (Isaiah, Jeremiah, Amos)
  - Hummel suggests he has a “post-classical Hebrew” (unlike Pentateuch, Amos)
  - Mishnaic Hebrew, Rabbinic Hebrew, Modern Hebrew all different dialects
- STYLE OF THE TEXT
  - “**Son of Man**” used 93 times
  - Israel a “**rebellious house**”
  - “**Set your face against...**”
  - God taking a particular action “**for his name’s sake**”
  - “**they shall know that I am God**” and that “**a prophet has been among them**”
- TEXT ITSELF
  - Masoretic text is the worst of the major prophets
  - Only Hosea, Samuel are in worse shape
  - LXX is 5% shorter; may represent a superior Hebrew text to the Masoretic text
- CRITICISM
- 1924: Gustav Bolsher applied HC, determined only 143 of the verses are genuine (11%)
  - Most of the verses come from the time of Nehemiah; the balance from DTR, P, and Holiness Code “H”
- 1930: Torrey: none of Ezekiel came from a 6<sup>th</sup> Century source -> 230 BC was the earliest stratum
  - An edited work given the appearance of Chaldean origin (pseudopigraphal)
  - Passages that contained both DOOM and PROMISE cannot be from the same prophet
    - But ALL prophets contain some elements of doom and promise
  - Ezekiel betrays a Palestinian origin, since the prophecies benefit Palestine
    - But there were 10,000 Jews in Palestine who would want to know these facts
  - Ezekiel gives an eyewitness account of events in Jerusalem
- Wellhausen School: Ezekiel laid the foundation for the priestly writers
  - Leviticus 17-26 Holiness Code may have been written by Ezekiel’s school
  - They may have narrowed down the priesthood to Aaron’s line from the wider Levitical line
  - THEREFORE P must be later than Ezekiel
  - Differences between the descriptions of the temple in Kings and Ezekiel
- Zimmerley: Several passages which are later additions
  - Oracles against Egypt and Tyre, originally separate texts
  - Ch. 40-48 are the final stage of redaction

- SECTIONS
- Ch. 1-24: Divine prophecies
  - *Action prophecies*: eating of the scroll, struck with dumbness, sketching of the city, laying on one side
- Ch. 25-32: Oracles
- Ch. 33-48: Future restoration
- **Ch. 40-48: Millennialist Playground**
  - “Temple” -> an earthly temple which has yet to be built
  - We would say this is an eschatological temple – the dimensions are too odd
  - “Apocalyptic literature”: written in symbolic code, not intended to be read literally
    - Matthew’s “little apocalypse” doesn’t contain a “1,000 year reign”
    - Clearer text interprets less clear
  - Some textual corruption, so scribal confusion may have occurred
  - Must be read through the Creed:
    - OT is related to the NT
    - Christ says he is the fulfillment of the temple
    - Scripture interprets Scripture
  - Imagery of “new creation” present; “paradise restored”

### OCTOBER 2, 2000: CLASS

- HOSEA
- “Salvation is of God”; not known outside of his book; from the north
- Prophecy against the north because of their apostasy and public/private immorality
- Mentioned: Jeroboam II (782-753 BC)
- Syria vs. the north fight a war
- 753-715 BC most likely dates of his prophecy (contemporary of Isaiah)
- TEXT
- Problematic in the MSS; some readings are uncertain; may be better in the LXX
- Critics attribute the majority of the work to Hosea, except:
  - References to Judah (the south): why should he care?
  - Future blessings: doom and gloom prophet can’t preach blessings
- MESSAGE
- Used his marriage to Gomer (a woman of ill-repute) as a prophetic message
  - Literalists: Augustine and Luther
    - An action prophecy like the ones in Ezekiel
  - Allegory: Jerome, Calvin, the Targums
    - Surely God would never command this
  - Vision: Origen, Eben Ezra
- **Test: the three children had symbolic names ->**
  - **Jezreel: God sows**
  - **Lo-ruhamah: Not pitied**
  - **Lo-ammi: Not my people**
  - **Interpret these names and what they mean theologically**
- JOEL
- “The Lord is God”, 9<sup>th</sup> Century Prophet
- The Ash Wednesday or the Pentecost Prophet
- Son of Pithuel, a temple priest; though Joel seems to speak against the priesthood
- MESSAGE
- 1) Plague of Locusts
- 2) Outpouring of the Spirit
- DATES
- Sent to the Southern Kingdom (830-795 BC)
  - No references to Assyrians, Chaldeans, or Persians

- Phoenicians, Philistines and Egyptians ARE mentioned (9<sup>th</sup> Century argument)
- No reference to a king (during Joash's rule starting at age 7)
- Critics date it as late as 2<sup>nd</sup> Century BC
  - Most say late 7<sup>th</sup> century to post-exilic
  - No mention of the northern kingdom, so it must no longer exist
  - Jerusalem mentioned as the only sanctuary, and no mention of the high places
  - References to meal and drink offerings, represent a post-exilic cult?
    - This assumes the documentary hypothesis, that "P" is a late source
- Jewish tradition dates it between Hosea and Amos
  - Amos seems to be acquainted with Joel (verbal parallels – common source?)

#### **OCTOBER 4, 2000: CLASS**

- AMOS
- "To lift" or "to carry"
- The Lord is faithful to his covenant; Israel is called to faithfulness to the Torah
- Humble birth (father is not named)
- Occupation is herdsman, shepherd, and a cultivator of trees (agrarian); from Tekoa, Judea
- 7:14-15 records his call to prophecy; a "2<sup>nd</sup>-career" prophet
- Called to prophecy to the North
- DATE: 760 BC from 1:1 "2 years before the earthquake"
- Most critics consider the book to be authentic, the earliest portion of the OT

#### **October 6, 2000: Class**

- TEST: ALL dates of the prophets (conservatives), some critical dates, reasons for the dates
- OBADIAH
- 9<sup>th</sup> Century to 6<sup>th</sup> Century; before the fall of Edom
- "Servant of the Lord" -> 12 people in the OT bear this name
- The "Jude" of the OT -> 21 verses
- Luther saw it as exilic, as would many liberals (some also say reign of Ahaz)
- DATE:
  - 1) Reference to Edom's revolt, under Jehoram, son of Jehoshaphat
    - Jehoram marries Athaliah, daughter of Jezebel
    - Constant revolts, rebellion and war
  - 2) Obadiah 13 looks forward to a 2<sup>nd</sup> plundering of Jerusalem
  - 3) Jeremiah 49 closely related; but Jeremiah seems to expand it
    - Indicated later authorship than Obadiah
- JONAH
- 8<sup>th</sup> Century (775-750 BC); name means "Dove"
- 2 Kings 14:25, "Jonah, who prophesied during Jeroboam II"
- Tribe of Zebulun, in Northern Israel
- Prophecies to the capital of Assyria, Nineveh
- TEXT
- Masoretic text in good condition; little variation from the LXX
- CRITICS
- Critical date: 430 BC, after Josiah (609) to post-exilic
  - The King of Assyria referred to as the King of Nineveh (BUT 1 Kings 21: "King of Samaria")
  - Size of Nineveh (Jonah 3:3-4 -> 3 days journey across; BUT this could be the whole District)
  - 120,000 people in Nineveh (BUT city could hold up to 170,000 according to archaeology)
  - Conversion of the entire city (BUT whoever reigns chooses the religion)
- Interpretations:
  - Myth
  - Allegory written against Ezra/Nehemiah

- Considered “Midrash”, or Rabbinic myth where Jonah is Israel, and the fish is Babylon
  - Haggadah: moral; Halakah: legal
- Parable of Jonah as the “prodigal son”, teaching the universality of God
- MEANING
- Jesus speaks of Jonah as a real live person: the people of Nineveh are real converted people (Matthew 12)

- **MICAH**

- Name: “Who is like the Lord” or “Who is like my Lord”
- 8<sup>th</sup> Century BC (Ahaz, Jotham, and Hezekiah), prior to fall of Samaria
- Quoted in Jeremiah 26 (only occasion of this)
- Prophecies to both the North and Judah
- Peshier commentaries from DSS confirm the Masoretic text
- CRITICS
- Not written by Micah
- Chapters 1-3 the oldest part of the book; except sections of Chapter 2, 4 and 5
  - Contain promises and threats, and so must be a compilation of isolated material
  - Prediction of the Babylonian exile could not have come from an 8<sup>th</sup> Century prophet
- See portions of Isaiah and Micah as coming from anonymous prophecies

**OCTOBER 9, 2000: CLASS**

- **HABBAKUK**

- “The Grandfather of the Reformation” and “The Prophet of Faith”
- NAME: “The one who is braced” or “planted”
- 1QpHab: a peshier commentary discovered at Qum’ran
  - All but chapter 3, which is a psalm
- Late 7<sup>th</sup> Century (Hab 1:5-10: Chaldeans/Babylonians gaining power)
  - Must have occurred after 612 and the defeat of Nineveh
  - Exploitation of the poor referenced, probably after 609 death of Josiah
- TEXT: some difficulties, but not impossible to understand
- MESSAGE:
  - Hab. 2:4 “The just shall live by faith”
  - Writes in and to Judah; addresses the issue of the Chaldeans
- CRITICISM:
  - What do we do with chapter 3? Psalms shouldn’t be in a prophetic book
    - What about people like John Lennon who was a musician/”prophet”?
  - What about the Qum’ran scroll that does not contain chapter 3?
    - This is a *peshier* commentary that may not address ALL the verses (a la Chuck Swindoll)
    - Peshier always addresses prose, not poetry: chapter 3 would have been excluded from comment
    - Scroll may be incomplete; LXX DOES contain chapter 3
  - Some date Hab. 1-2 earlier than some conservatives (unique case) -> mid 7<sup>th</sup> century

- **NAHUM**

- 7<sup>th</sup> Century: 664-625 BC
- NAME: “consolation”, “comfort”, “compassion”
- May be from the Galilee area or outside the Israelite boundaries near Nineveh
- 3:8 Earliest date (terminus a quo) destruction of Thebes 664-663 BC
- Latest date (terminus ad quem) destruction of Nineveh 605 BC
- TEXT: good shape, few textual issues
- MESSAGE: Against Nineveh
- CRITICS: Dated after Nineveh’s fall since it prophecies the fall of Nineveh
  - Only 2:3, 3:19 are original
  - Conservatives say it’s a tightly written unit:
    - ch. 1 is a psalm of praise

- ch. 2 moves into a description of the destruction of Nineveh
- ch. 3 gives the reasons for Nineveh's fall
- “That is why there is no objective justification...I mean, there is no objective translation” – Dr. Gard
- “Now he's moved to the Assemblies of God, which is Allah” – Brian Lemche

### OCTOBER 11, 2000: CLASS

- The 9<sup>th</sup> of Av: the day to which all disasters that have befallen Israel are ascribed
- Purim: the Jewish “Hallowe'en”
- **ZEPHANIAH**
- “The Lord hides”
- Of House David
- Father Cushi: Cushites are Ethiopians, so Zephaniah may have been part-African
- DATE:
  - the genealogy of the prophet leads back to Hezekiah, likely the king
    - Mannaseh ascended in 698 BC when he was twelve, so he was born in 710 BC
    - Amariah had to have been born after the oldest son in 710, so 709 BC
    - Twenty five years per generation gives us Gedaliah 684 BC, Cushi 659 BC, Zephaniah 634 BC
    - Twenty year generations gives 649 BC
  - Josiah reigns from 640 to 609 BC, and he prophesies in his reign
  - The Book of the Law is discovered in 621 BC, so it must be before this date
  - THEREFORE **625 BC** born in 649 BC, at the age of 24
- TEXT: Good shape, “perfect exemplification of the classic tripartite prophetic outline”
  - Judgements on the people
  - Oracles against the nations
  - Eschatological promises
- CRITICS:
  - Revised by a series of editors
  - Ch. 1 – 2:3 genuine
  - Ch. 2:4 – 2:15 heavily reworked after the exile
  - Ch. 3:1 – 13 genuine except for 8-10
  - Ch. 3:14 – 17 may be historical, but likely not
  - Ch. 3:18 - 20 speaks of a return, and so post-exilic
- **HAGGAI**
- “Feaster”, “One of the Feast”, gha
- DATE
- 1<sup>st</sup> message 520 BC, uncontested by critics
  - Prophecies in the 2<sup>nd</sup> year of Darius in the 6<sup>th</sup> month, the 1<sup>st</sup> day
  - 520 BC, middle of August
- 2<sup>nd</sup> message 520 BC
  - 21<sup>st</sup> of Tishri (September/October)
- 3<sup>rd</sup> message, 4<sup>th</sup> message
  - 24<sup>th</sup> of Kisli (December)
- TEXT: good, 1-2 have some points of corruption easily fixed by the LXX
- MESSAGE:
  - rebuilding of the temple
  - 2:9: The latter's splendor shall be greater than the former
  - Psalm 137 accredited to Haggai

### OCTOBER 13, 2000: CLASS

- TEST: Prophets: material from class plus textbooks

- Dates of the prophets
- T/F: none are trick questions, but read them carefully
- Fill-in-the-blanks
- Shorter essay: choose 2 of 8 questions
- Essay: bring paper: choose 1 of 4 questions

### ZECHARIAH

- “The Lord has remembered”, used of 25 people
- Contemporary of Haggai (Ezra 5-6)
- Young man or youth (2:4): 18-20
- Son of Berechiah, son of Ido the prophet (sited in Chronicles, Nehemiah 12)
- Could have functioned as a priest, had there been a temple

### DATE

- 1) 8<sup>th</sup> month of Darius’ 2<sup>nd</sup> year: November, 520 BC (two months after Haggai)
- 2) Kesli, 4<sup>th</sup> year of Darius’: December, 518 BC
- 3) Later prophecy, possibly around 480 BC
- Matthew 23 -> quote from Zechariah

### TEXT

- Some textual corruption of the Hebrew; LXX may be helpful at some points

### CRITICS

- Ch. 1-8, 9-14 are different Zechariahs
- Ch. 9:1-17: reference to Greece considered an anachronism (after 330 BC)
  - But Greece was already an ascendant power in the early 5<sup>th</sup> century BC
- Ch. 12 – 14: seems apocalyptic, so it must be dated later
  - Looks toward an end time, the ultimate judgement of evil, and the vindication of God
- Ch. 9 – 14: has a different style and vocabulary than the beginning of Zachariah
  - Other vocabulary is used throughout: “to sit in the land”
  - The differences are attributable to different periods of the prophet’s life
- DATE: Pre-exilic, or after Alexander (pre 580 BC or *post 330 BC* to 150 AD)
- “The Good Shepherd”

### MALACHI

- “My messenger” or “my angel” -> Is this a name of a title? Name does not appear elsewhere
- Pseudo-Jonathan: “Malachi, whose name is Ezra the Scribe”; Jerome agreed
- Now considered to be a proper name (Dr. Gard)
- THEORY: Malachi is an oracle that was originally appended to Zechariah 1-8
  - Zech. 9-11, 12-14 starts with a formulation similar to the one at the start of Malachi
  - Harrison and Hummel argue that the evidence is inconclusive
- Written during the governance of the Persians
- Speaks of the same kind of sins as Nehemiah, so likely the same time
  - Priests are lax, intermarriage, no tithing
- DATE: Late 5<sup>th</sup> century, 435 BC

### MESSAGE

- 1:11: “Post-exilic breakthrough for universalism”; how about an eschatological reference to Christ?
- Intermarriage of believers and unbelievers

### OCTOBER 18, 2000: CLASS

A man walks up to a newfie holding a chicken and says “If I guess how many chickens you have in that bag, can I have them?” “Well, okay, if you can guess right, you can have both of them.” “Okay – five!”

### POETRY

- Book of Truth: “Amath”
  - 1<sup>st</sup> letters of the Hebrew words for Job, Proverbs, and Psalms spell “Amath”

- Other poetry
  - Genesis 49 (Jacob's blessings), Exodus 15:1-18, Judges 5 (Song of Deborah), 2 Samuel 1
  - Song of Solomon, Lamentations, Habakkuk 3
- CHARACTERISTICS
- 19<sup>th</sup> Century: poetry was a *late* development, so all poetry dated late
- Akkadian and Egyptian hymns from >2000 BC and Ugaritic poetry >1500 BC has changed this
- Poetry has its roots in early times, but was redacted in post-exilic times
- Stich: a colon or one line
- Distich: two lines
- Tristich: three lines
- Rhyming: there is none: Hebrew poetry is
- Parallelism: 1753 Bishop Robert Lowth in England studied Hebrew poetry and developed the theory. "Balancing of one thought or phrase by a corresponding thought with the same number of words or a correspondence of ideas"
  - Synonymous: second thought the same as the first, in almost the same words
    - Identical: ψ 24:1 "The earth is the Lord's and the fullness thereof / the world and they that dwell therein"
    - Similar: ψ 19:2 "Day unto day uttereth speech / and night unto night showeth knowledge"
  - Antithetical: second thought is a contrast to the first (common in wisdom literature)
    - ψ 1:2 "For the Lord knows the way of the righteous / But the way of the ungodly shall perish"
    - Proverbs 15:1 "A soft answer turns away wrath / But grievous words stir up anger"
  - Synthetic/Constructive/Formal: a second thought develops or gives reasons for the first
    - Completion: ψ 2:6 "Yet I have set my king / upon Zion my hill of holiness"
    - Comparison: ψ 15:17 "Better is a dinner of herbs where love is / than a stalled ox and hatred therein"
    - Reason: Proverbs 26:4 "Answer not a fool according to his folly / Lest thou also be like him"
- Driver developed a fourth type of parallelism
  - Climatic: first thought is incomplete; the second completes it
  - ψ 21:7 "Ascribe unto the Lord you sons of the almighty / ascribe unto the Lord glory and strength"
- Others:
  - Emblematic: no words of contrast, but two ideas appear together; first line is an emblem of the second
  - Proverbs 25:25 "Cold water to a thirsty soul / and good news from a far country"
  - Chiasm: a structure that crosses itself with a number of stichs
- External Parallelism: deep parallelism
  - Isaiah 1:27-28: "Zion shall be redeemed by justice / and those in her who repent by righteousness / But rebels and sinners shall be destroyed together / and those who forsake the Lord shall be consumed." 1<sup>st</sup> and 2<sup>nd</sup>, 3<sup>rd</sup> and 4<sup>th</sup> are synonymous: 1+2 are antithetical to 3+4
- Rhythm/Meter: not as important or prominent as in English; uniform stresses within a verse
  - 3:3 pattern: each half verse has three stress syllables in Hebrew
  - 3:2 pattern: *lamentation* or *Qinah*: used for dirges
    - Amos 5:2 "Fallen no more to rise / is the virgin Israel"
- Alliteration: similar consonant sounds in following words
- Consonance: same vowel sounds in following words
- Paronomasia: play on words

## PSALMS

- In Hebrew means "praises"
- Likely the most familiar part of the OT for those from liturgical traditions
- Psalter has 5 parts:
  - 1) Psalms 1-41
    - Yahwist, although 15% use Elohim
  - 2) Psalms 42-72
  - 3) Psalms 73-89
    - 2 and 3 considered Elohist, 15% use YHWH
  - 4) Psalms 90-106
  - 5) Psalms 107-150

- Each book of psalms
  - ends with a doxology
- Number of parts corresponds to the five parts of the Pentateuch
- Psalm 1 and 2 were combined in some canons
- Sometimes they are numbered 1-147 because of Jacob's 147 years
- LXX
  - Divides Psalm 9 and 10, 114 and 115
  - Divides 116, 147
  - Adds 151
- Psalms not in Psalter
  - Hannah's prayer 1 Samuel 2
  - Song of Jonah in Jonah 2
  - Song of Hezekiah in Isaiah 38
  - Habakkuk 3
  - Mary's Magnificat, Zechariah's Benedictus
- AUTHORSHIP
  - #90: Moses
  - 73 Psalms: David (Books 1 and 2)
  - 12 Psalms: Asaph (Psalm 50, 73-83), same time as David
  - 127, possibly 72: Solomon
  - Hamin and Ethan the Ezrahite (post-exilic)
  - 10 Psalms of the Sons of Korah (pre-exilic)
  - 37 Psalms with no titles: "orphan psalms"; no title
- Penitential Psalms: 6, 51
- Messianic Psalms: 2, 22, 110, 45, 69
- Songs of Ascent: 120-134, important for liturgical usage
- Alleluia Psalms: 104-106, 111-113
- Hallel Psalms: psalms of praise
  - Ordinary or Egyptian: 113-118
    - Used in Passover: 114 before, 115-118 after (usage dates to 1000 AD, and has been changed)
  - Great: Psalm 119-136

#### GROUPING

- Psalm 111-112 form an acrostic
- By author
- By usage
- Psalm 72:10 -> "the prayers of the songs of David are ended", but more may follow
- Jahvist Psalter

#### NOMENCLATURE

- "Hymn" has 4 elements:
  - Call to worship: "Praise ye the Lord"
  - Reasons for praise; positive attributes of God
  - Corpus or main body
  - Renewed call to praise
- Hymns of Zion, #46 "A Mighty Fortress"
- Imprecatory Psalms: "baby-bashing psalms", grief and anguish, 35, 58, 69, 137, 149
  - They are usually excluded from liturgical usage
- Duplicate Psalms: 14/58; 70/40

#### TITLES

- Late: superscriptions in MT and LXX don't always match
- Conservatives: consider them valid

- New Information: Psalm 60 speaks of 3 unknown battles
- LXX: Technical terms misconstrued from the Hebrew – they may not have understood

### CRITICS

- GUNKEL: Psalms have 5 types
  - Communal worship
  - Communal laments (3:2 meter)
  - Royal Psalms (King is “servant of the Lord”)
  - Individual Laments
  - Individual Thanksgiving
- None are attributable to David
  - David speaks in psalms of the king in the 3<sup>rd</sup> person (common in classical literature: Caesar)
  - Speaks of the temple as if it existed (“temple” may also be translated “tabernacle”)
    - Psalm 27: “house of the Lord”, “booth”, “tent”
    - 1 Samuel speaks of Shiloh as having a “temple”
  - David saw the temple in his mind’s eye; realized eschatology “now/not yet”
  - Aramisms: Hebrew using Aramaic grammar or morphology
    - Aramaic was already a living language in the far northern kingdoms
  - David wouldn’t have had time

OT Scores: 97, 93, 93, 92, 88, 86 (5), 85, 84 (3), 83, 82, 81 (2), 80, 79, 79, 77, 72 (2), 71 (2), 68, 60

### OCTOBER 23, 2000: CLASS

#### JOB

- NAME: unknown
  - Arabic for “repent” or “turn back”
  - Amana letters list Job as a king
  - Hebrew: “to hate” or “to be at enmity with”
- DATE of EVENTS: unknown
  - Ezekiel 13, James 5 vouch for his historical existence
  - Likely **pre-Mosaic**, resembling more the time of Abraham than post-exodus
  - Sacrifice is offered by the head of the family, not a priest
  - Form of money is mentioned in Joshua 24, Genesis 33
  - But clan-oriented sacrifices MAY have survived in Arabia into the monarchy
  - Particular names for God (YHWH used 11 times, Elohim, Shaddai appears 31 times)
- DATE of AUTHORSHIP: unknown
  - 1) Patriarchal period
    - It must have been written shortly after the events to be faithful
    - BUT the events may not be patriarchal
    - There is little other literature evidence for this period from Arabia
  - 2) Solomon’s reign
    - Luther’s view
    - Time of prosperity gave time for leisure, pursuit of knowledge, international exchanges
    - Flowering of wisdom literature (Proverbs 8 / Job 28)
    - BUT this is four hundred years after the events it records
    - Is it a dramatic presentation of real-life events?
  - 3) Mannaseh’s reign
    - Period is characterized by evil and moral injustice, suffering by the innocent (Job 9:24)
    - BUT there is no sense that this is a parable or treatment of the current time
  - 4) Time of Jeremiah
    - Land of Uz is mentioned in Jeremiah 25, Lamentations 24 (did Jeremiah write it?)
    - Might Jeremiah have been citing Job or a similar text?

- 5) Exilic or Post-Exilic
  - May reflect the fate of Jehoiakin; but he was not righteous, and his kingdom was not restored (Job 12)
  - Job resembles 3<sup>rd</sup> Isaiah; represents a developed form of morality; “suffering servant/Job”
  - BUT assumes the theory of the *development of religion*
- LOCATION: unknown
  - “Uz”: non-Israelite origin?
  - LXX seems to place it in northern Arabia
- PARALLEL LITERATURE:
  - The Egyptian “**Dispute over Suicide**”, 3<sup>rd</sup> Millennium BC
    - “Death is a good thing, since it transforms the dead so they are like the gods”
    - Begins and ends with a prose section, and contains a poetic soliloquy
    - RADICALLY different conclusion!
  - The Egyptian “**Tale of the Eloquent Peasant**”, Early 2<sup>nd</sup> Millennium BC
    - Prologue and epilogue in prose, 9 semi-poetic appeals for justice
    - Debate is over the justice of the society, not theodicy
  - Akkadian “**I Will Praise the Lord of Wisdom**” 1600 BC
    - Hero is struck with disease, resorts to omens to find why he has been struck
    - There is no response to his prayers
    - The gods appear fickle to him, so Marduk hears his prayer and relieves his suffering
    - Come from a common stock of stories? Historical problems?

## WISDOM LITERATURE

- “Hochma” or “Sophia”
- Canon: Proverbs, Job, Ecclesiastes, Song of Songs
- Apocryphal: Ecclesiasticus, Sirach, Wisdom of Solomon, Tobit, 4 Maccabees
- NT: James, which deals with more practical rather than soteriological matters
- Prevalent in the ancient near-east:
  - Egypt: Pritchard has some of these texts
  - Hebrew: practical, rather than theoretical
  - Wise men: men who had special skills, “handyman”; Joseph, Tekoa (2 Samuel 13), Solomon
- Wisdom: arises out of a subjective awareness of the objective natural law, “cosmic order”
- Wise men: one who can cope with life within the context of that natural order
  - Anthropological/Psychological: personal behavior and ethics
  - Interpersonal Relationships: within society, politics
  - Cosmic/Transcendent
- PROVERBS
- Name means “to be like, to resemble”; plural noun means simply “proverbs”
- Balanced antithesis: polar opposites; “wise/foolish”, “prudent/presumptuous”
  - Much of it is ascribed to Solomon (1:1-9:1, 10:1-22:16, 25:1-29:27)
  - 1 Kings 4:32: Solomon wrote 3000 proverbs
  - Some edited by the “hochamims”: the “wise men” credited with 22:17-24:23, 22:24-22:34
  - Lemuel (31:1-9), the King of Massah -> non-Israelite, likely the north of Arabia
  - Unknown: possibly Lemuel? (31:10-31) acrostic “hymn of the virtuous wife”
- CRITICS
  - 1) Toy: Nothing earlier than 4<sup>th</sup> century, much from the 2<sup>nd</sup> century
    - Associated with Solomon because of his status as the “patron saint” of wisdom
    - Much of it pseudopigraphal
    - BUT if he didn’t compose proverbs, where did he get this reputation?
    - There already ARE apocryphal works attributed to Solomon: “Wisdom of Solomon”
  - 2) Proverbs exhibits a pure monotheism: too early to be monotheistic
  - 3) No national interest: must come from a time when there was no political “Israel”: 350 BC
  - 4) Reflects a post-exilic society: a *real* assumption with little backing

- 5) Virtue = knowledge, wickedness = ignorance: a Hellenistic approach a la Plato's dialogues (370 BC)
- 6) Product of a class of sages that also wrote the apocryphal books
- As vinegar to the teeth / and smoke to the eyes / so the slugger that sends them
- Comparable to Egyptian work, "The Wisdom of Amenemope" or "Amenemopt", 16<sup>th</sup> century BC
  - Some now date it into the 22<sup>nd</sup> or 24<sup>th</sup> dynasty (Persian period)
  - Proverbs 22-24 may be a "copy" of this work
  - BUT the Egyptian work exhibits Semitisms and Hebraisms
    - 19 for sure, 16 more possible
    - May indeed have come from Sem
    - Hapax legomenons in the Egyptian language
- Proverbs 8:22 is an important Christological text, especially for the Arians
  - Athanasius argued that the text meant God had or begot, not created, a Son

### MEGILLOTH

- "The 5 Scrolls"
- Canticles (Song of Solomon), Ruth, Ecclesiastes, Esther, Lamentations
- **ECCLESIASTES**
  - Feast of Succoth -> Feast of Dedication or Tabernacles or "Booths"; "The Feast"
  - 1 of 3 pilgrimage festivals
  - 15-26 of the Month of Tishri: Late September/ Early October
  - 1<sup>st</sup> day of the feast is a "full festival" -> Sabbath restrictions
  - 2<sup>nd</sup> day is celebrated outside of Israel, but not inside Israel
  - Observances:
    - Must dwell in a booth/tabernacle: temporary structure made of special materials
      - Things that grow from the ground (palms, bamboo)
      - Commemorates the temporary dwelling of the Israelites during the wandering
    - Waving of the 4 species (palm, myrtle, etc.)
    - Deut. 16:13: "You shall rejoice in your festival!"
  - 2<sup>nd</sup> day is celebrated outside of Israel, but not inside Israel
    - Regulations for festivals are recorded in Mishnah, the 2<sup>nd</sup> "oral" Torah
    - Mishnah had a different set of regulations depending on whether you were in or out of Israel
- NAME: The convenor, or gatherer, used 7 times in Ecclesiastes and nowhere else
  - Qal active participle
  - Ecclesiastes means "the one who calls out"
  - Tradition attributes it to Solomon, written when he was old and cranky
  - Author had great wisdom and wealth, a number of servants, builds, and studies
  - Solomon became a favorite author of pseudopigraphists, along with Ezra, Baruch, and Melchizedek
  - The name of Solomon does not appear, where it does in other works
  - Some passages seem to refer to a period that was NOT at its apex
    - No splendor left
    - Poverty and pain around
    - Injustice and violence
  - Language of the text is very different than the other Solomonic works; closer to Mishnaic Hebrew
  - Debate continues, even among conservative scholarship
- DATING:
  - Linguistic peculiarities:
    - Forms of nouns that appear only in Ecclesiastes and post-exilic works
    - Persian loan-words: BUT many are found in a similar form in Sanskrit
  - Philosophy:
    - Stoic and Epicurean motifs are present which may have come from Greek thought
    - BUT these thoughts are also present in the Gilgamesh Epic
    - "The Song of the Harpist" from Egypt has a similar motif: delight in this life for death is sure

- Evidence is not conclusive: work was likely written by Solomon; otherwise, pseudopigraphal
- TEXT:
  - Life is meaningless unless you live in harmony with God, fearing him and keeping his commandments
  - “You can’t take it with you”; life is a drop in the bucket of time; you will not be remembered
- THEOLOGY:
  - Taking biblical topics and bringing them together under certain headings
  - A warning that our mere existence does not provide all the answers: speculation leads to despair
  - A) God’s existence, sovereignty, power, justice (theodicy)
  - B) mortality and the finiteness of our existence; and humanity’s immortality
  - C) punishment and reward: the acts of God do display God’s justice

Breathe: Without your love

The Healer

- ESTHER
  - Purim: “lots”, commemorating the day lots were cast to determine when the slaughter would begin
  - 13<sup>th</sup> of Adar: day marked for destruction
  - 14<sup>th</sup> of Adar: victory celebration
  - Book is read twice each day, once in the morning and once in the evening
  - Whenever Hamman’s name is mentioned...
    - A drink is taken
    - Boos, hisses and yells are made
  - “Jewish Halloween”
  - Other remarkable deliverances are also celebrated called “private Purims”
- LUTHER: “I wish it did not exist at all; it has too much heathen perversities”
- NAME: From the Persian word “Starra”; Hebrew name was hadasa or “Myrtle”
- AUTHOR: Mordecai according to Jewish tradition; Ezra or Nehemiah?
  - Open question of authorship
  - Show familiarity with Persia, so the writing must be close to the event
- DATE: Late 5<sup>th</sup> century
  - The only OT book not found at Qum’ran
  - 330 BC is the latest critical date, because of the absence of Greek thought patterns
  - The King seems to be fairly well known(d. 465 BC)
- TEXT:
  - Written in Persia
  - Critics bothered by the lack of records speaking of Esther
    - Historian Heroditas does mention a convocation of nobles in 483 BC as is mentioned in Esther
  - Esther 1:1 - “127 provinces of Persia”, but Heroditas mentions 20 satraps, not 127 provinces
    - BUT Ezra mentions Judah as a “province”, which Heroditas mentions is part of a larger satrap
  - The Jews could not have killed 75,000 enemies in one day
  - Lack of the name of God throughout the book is exegetically interesting
    - BUT its theology is similar to Joseph’s story or David’s court intrigues, where God is sacramental
    - The lack of mention of God may emphasize his sovereign rule over all, even where he is not mentioned
- CANTICLES
  - Only men over 30 can read the scroll
  - Passover: “festival of unleavened bread” or “festival of spring”
  - 15<sup>th</sup> to 21<sup>st</sup> or 22<sup>nd</sup> of Nissan (depending on whether you’re in or out of Israel)
  - Every 3 years a second month that appears to account for the difference between lunar and solar year
  - Otherwise, Passover would no longer be a “spring” festival
  - 1<sup>st</sup> and last day(s) are the most holy days of the calendar: Sabbath rules
  - Eating of the sacrificial lamb and the bitter herbs
  - Samaritans retained a modified version of the Pentateuch

- The place of worship was to be Mt. Gerizim, not Mt. Zion
- Canticle may be an allegory of the love of God for Israel
- Canticles, Song of Solomon, “The Best Song”
- AUTHORSHIP: Solomon
  - Vs 1:1 reads “The Song of Songs that is Solomon’s”
  - Solomon studied natural history, and Canticles mentions 21 plant types, 15 species of animals
  - Strong evidence of royal luxury, imported goods,
- CANONICITY:
  - (Mythical) Council of Jamnia had some misgivings: secular and erotic nature
  - Rabbi Akiva defended it from an allegorical perspective (secular understanding was heresy)
  - Some of the Antiochene school, especially of Theodore of Mopsuestia, denied its canonicity
  - 553 AD: Council of Constantinople accepted it and rejected Theodore’s objections
- INTERPRETATIONS:
  - Allegorical:
    - *Jewish*: Solomon is the Lord, and the woman is Israel
    - *Christian*: Solomon is Jesus, and the woman is the church
    - *Difficulties*: The book does not present itself as an allegory
  - Literal: Secular love song, without theological message or religious overtone (heretical)
  - Dramatic:
    - *Delitzsch*: The King falls in love, and is lifted from a carnal life to spiritual life
    - *Ewald*: An eternal triangle (the unseen shepherd) is the real lover of a woman stolen by the King
      - Solomon is a villain who tries to woo the girl, who remains faithful in the end
      - ENTIRELY hypothetical
  - Collection: “Erotic Hypothesis”; it is a collection of Syrian wedding songs or poems (*wasf*)
  - Liturgical: The book comes from pagan liturgies adapted for Hebrew use
  - Didactic: Moral text, intended to teach the moral truth of marriage and love
    - Typological (subcategory of didactic):
      - The text is historical and represents human love and sexuality
      - This makes the text an image of what Christ is to the church and vice-versa
- CRITICS
  - Reject Solomon’s authorship
    - Loan words from Greek and Persia – but this was a time of great prosperity and trade
    - Prepositions are used that seem to be late - but it is also used in acknowledged ancient texts
- RUTH
  - Hebrew “shavout”, from a Moabite word meaning “friendship”?
  - Feast of Weeks: “Pentecost”, “Feast of Harvest”
  - 6<sup>th</sup> of Sivan (May or June), 49 days after Passover
  - Leviticus 23 was interpreted differently by the Sadducees than the Pharisees
  - Commemoration of the giving of the Torah on Mt. Sinai (Exodus 19)
  - Period before this day is a period of mourning; this day is a festival
- AUTHORSHIP:
  - Time of the Judges (Ruth 1): 1389 BC – 1050 BC (likely 1150 BC)
  - Composition in the time of David; Ruth 4:7 suggests a later writing by referring to a “former custom”
  - Not written after David, because Solomon is not mentioned as a descendant
- CRITICS:
  - After 550 BC: Deut. 25:5 law for taking your brother’s wife is written 621 BC
  - Post-Exilic date, on the basis of the Deuteronomistic redaction of Judges
  - Aramaisms clearly suggest a late redaction (hypothesis of the critics)
  - A fictional account, an etymology for the history of David
    - Names of Ruth, Naomi, etc. are too particular to the story
    - The expression of religious faith is too “fictional”
  - BUT New Testament genealogies include Ruth

- **LAMENTATIONS**

- **9<sup>th</sup> of Av**: a Rabbinic holiday, the day when all bad things happen to the Jews
  - Destruction of 1<sup>st</sup> and 2<sup>nd</sup> temple
  - Bar-Kochba's defeat
  - Expulsion from Spain in 1492 AD
- Begins at sundown, and lasts 24 hours
- No greeting, no work before noon, no luxurious clothes or leather
- Lamentations chosen for its appropriateness
- **NAME**: eka, "How"; LXX = tear, dirge; Vulgate: "Tears: the Lamentations of Jeremiah"
- **TEXT**: 3/2 Quenah or "Lamentation" meter
- **USAGE**: Days of mourning or repentance
- **AUTHOR**: Anonymous
  - Traditionally ascribed to Jeremiah
  - Rooted in 2 Chronicles 35:25: "Jeremiah composed lamentations at the death of Josiah"
  - BUT the text seems to be more of a national, rather than a personal, lament
- **COMMON THEMES**: Jeremiah and Lamentations
  - False prophets and priests lead the people into false worship
  - Alliances with another nations
- **CRITICS**:
  - Anonymous authorship
  - Lamentations desires the punishment of Babylon, while Jeremiah looks at them as the instrument of God
    - BUT one can recognize evil as an instrument, but still see it as evil
  - Jeremiah would not have spoken of the end of prophetic oracles (Lamentations 2:9)
    - BUT what it is really speaking of is the end of prophecy in the city
  - Jeremiah would not have blamed the prophets, BUT Jeremiah condemns the prophets in Jeremiah!
  - Acrostically arranged, and Jeremiah wouldn't have written poetry like that
  - Lamentations looks to Egypt for help (4:17); BUT it's not necessarily speaking of Egypt

### **NOVEMBER 10, 2000: CLASS**

#### **DANIEL**

- **NAME**: "God is my judge"; Babylonian name meant "I protect the king"
  - Likely went into exile **605 BC** in the first wave
  - Babylon took the leaders of nations captive (top 10%) first
  - **538 BC**: Edict of Cyrus and the return from exile
- **TEXT**:
  - Bifid structure: two parts, sorted by genre
  - Language is:
    - 1-2:4a: Hebrew
    - 2:4b-7: Aramaic
    - 8-12: Hebrew
  - 1-6: Court Narratives
  - 7-12: Visions
- **DATE**:
  - **Critics**: unknown author composed it during the Maccabean period (165 BC)
  - **Traditional**: collection of Daniel's memoirs from the end of his career, 590s BC – 530s BC (530s BC)
    - Persian technical terms that would not have been known in Palestine
    - Daniel 1:3: "Bring young men from the Israelite nobility": the Hebrew suggests he was a "school boy"
    - Qum'ran texts are dated to 200 BC, already regarded as Scripture and translated into Greek
    - Daniel 1-6 is completely consistent with the life of the Babylonian Empire
- **THEOLOGY**:
  - God's sovereignty, mercy, and presence

- God's grace in 7:13-14, 7:18,
- Commentaries: Leupold, Joyce Baldwin (Inter-Varsity)
- Genesis: "The Babylonian Genesis" by Alexander Heidel, comparing JEDP with the Enuma Elish

## NOVEMBER 13, 2000: CLASS

### EZRA-NEHEMIAH

- OTHER TITLES
  - LXX: II Esdras
  - Vulgate: I Esdras – II Esdras
  - Other Latin: I Esdras
  - Douay English: I Esdras – II Esdras
  - Russian: I Esdras – Nehemiah
  - MT/KJV: Ezra – Nehemiah
- CONTENT
  - Transition from Old Testament *Israel* to the *Judaism* of the New Testament
  - Chronicles is the other text from this period
  - "The Power of the Powerless" would be a good subtitle for this period
- HISTORY
  - Persian Kings:
    - Cyrus (538-522 BC)
    - Darius I (522-485 BC)
    - Xerxes (485-464 BC)
    - Artaxerxes I (464-424 BC)
    - Darius II (423-406 BC)
    - Artaxerxes II (404-359 BC)
  - Limited independent government granted by the Persian overseers
  - 520-516 BC Rebuilding the temple (2<sup>nd</sup> temple)
    - Some opposition from Jews who remained in the south, who intermarried
    - Some people remained in the north as well: Samaritans
  - Nehemiah governs twice: 445-??? BC, 433-430 BC
- AUTHOR
  - 2 Chronicles 36: "Edict of Cyrus", repeated at the beginning of Ezra (sign of unity)
  - Possibly a common author for Ezra, Nehemiah, Chronicles in that order
  - Chronicles is especially a theological text, the key to understanding the OT period
  - 1) Written by Ezra, also the author of Chronicles, completed by Nehemiah
    - 1a) Ezra incorporated Nehemiah's memoirs
    - 1b) Nehemiah appended his own work to Ezra's work
  - 2) No common authorship
    - In '68 an Israeli scholar disputed the claim, and many scholars followed suit
    - Some current scholarship favors a late date common authorship
- EZRA
  - **Sections of Aramaic**, 4:8-6:16, 7:12-26, the common language of the Persian empire
- PERSONALITIES
  - Ezra: Levitical priest
    - Babylonian Talmud: describes Ezra as author of Chronicles-Nehemiah
    - 7-9 are written in the first person
    - 458-457 BC arrives in Jerusalem, during the reign of Artaxerxes I
      - Ezra 7:8: during the 5<sup>th</sup> month of the 7<sup>th</sup> year of the king
  - Nehemiah: written by Nehemiah himself
    - 445 BC: First governorship
    - 433 BC: Second governorship (Neh. 13)
    - 1-7, 12-19 are written in the first person

## NOVEMBER 15, 2000: CLASS

### TEST

- Hebrew Poetry: quite a few questions
- Some Dates (2-3): megiloth; festival days
- Many objective, 2 essay questions (choice out of 5)
- Easier than the last one; closed Bible
- FULL HOUR

### I AND II CHRONICLES

- NAME: “the words of the days” in Hebrew; our name comes from Latin Vulgate
- CONTENT: Selection and theological interpretation of history
  - Concludes the Hebrew canon; due to late date, and summary theology
  - The divine promise to David continues on
  - **Obedience to a Davidic King, a proper cult in the Temple, and heed given to the prophets**
  - 1 Chron. 1-9 Genealogies
    - Chapters 1-9
    - 1: Descendants of Adam through Noah and his sons (concern of the world)
    - 2: Sons of Jacob (concern of the Messianic line)
      - Bulk of Genealogies focus on:
        - Judah: *Messianic Line*
        - Benjamin: own the land in which *Jerusalem* is located
        - Levites (Aaronites): *Priesthood*
        - Few verses devoted to the other tribes
        - No mention of Dan and Zebulun
    - Judah absorbs Simeon and Benjamin after the division
  - Cited Works:
    - The Books of the Kings of Israel
    - The Midrash of the books of the kings, Ido, and Jehu
  - Theology:
    - Messianic view of David
      - Never contradicts Samuel, but “improves” the picture of David
      - The disasters that befell David, and the Bathsheba affair, are overlooked
      - David never fights to become king: the story starts with his taking the throne
      - Solomon looks really good in Chronicles; he doesn’t fall in the end
    - BUT David is not perfect: the census of Israel messes things up
      - He is also not permitted to build the temple because of his being a man of war
    - The Temple becomes a focus of the Book
  - 1 Chron. 10-29: Reign of David
  - 2 Chron. 1-9: Reign of Solomon
  - 2 Chron. 10-36: History of Judah
  - Synoptic and Non-Synoptic Portions
    - Samuel and Kings is the Vorlage of Chronicles
    - Ex: Abijah
      - Not condemned in *Chronicles*, but is compared unfavorably to David in *Kings*
      - Describes war with Jeroboam; theological interpretation
      - Abijam is Abijah in *Chronicles*
        - The king might have more than one name
        - Kings may have deemphasized a godly name
        - Chronicles may have given a godly name
      - Mother’s name is changed from Abishalom to Uriel of Gibeah
    - Emphases on different part of the kings’ lives

- AUTHORSHIP:
  - Tradition ascribes it to Ezra, “the Chronicler”
  - 1968 Sarai Japhet, in Israel, argued against Ezra’s authorship
    - She believed that Ezra, Nehemiah, and Chronicles came from different hands
    - Some have now abandoned this theory
  - Reasons:
    - 1<sup>st</sup> verses of Ezra are a repetition of the last verses of Chronicles: sign of repetition
    - 1 Esdras in some canons ties the books together
    - Linguistic similarity among the books: vocabulary, style, syntax
    - Theological conformity among the books
- DATE:
  - Range of dates from 400 to 300 BC
  - Likely written around 450-425 BC because of the Davidic genealogies (only 7 post-exilic kings)