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
  • 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:
    • 1QIsa: complete text of Isaiah from 150 BC (some spelling differences)
    • 1QIsb: 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 (Phariseesim) continued under Rabbinical tradition
  - Babylonian and Palestinian (Jerusalamie) 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
  - 11th AD and 12th AD Rabbies believes that Isaiah 40-66 was a “2nd 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 6th century date of 2nd Isaiah
  - 5th century Isaiah could not have foreseen the fall of Jerusalem or the rise of Cyrus
  - 2nd Isaiah lived in Babylon before and after the rise of Cyrus

SEPTEMBER 18, 2000: CLASS
ISAIAH (con’t)
- Gesenius (18th c): argued for the unity of 40-66, penned by an individual ~ 540 BC
- Rosenmueller (18th c): expanded this thesis, Isaiah 13-14 must be a later exilic prophet
- Duhm (19th c): argues that the flora/fauna are more appropriate to an Israeli author: 3 Isaiahs
  - 8th century Isaiah 1-39: Jerusalem
  - 540 BC deutero-Isaiah: Babylon
  - 450 BC trito-Isaiah: Jerusalem
  - All three Isaiahs have later insertions down to 1st century BC
  - Parts of his theory have been discarded because of the Qum’ran discoveries
- Torrey (20th c): American who teaches at Yale
  - 34-66 are one author, except for 36 and 39
  - All Palestinian, near the end of the 5th century
  - The Cyrus and Babylon texts are interpolations added to give the text “prophetic antiquity”
- Brownlee (20th c): all 66 chapters show some unity; “the Isaiahhnic school” existed till 1st century
- Hengstenberg (19th 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

PROPHETIES of Isaiah
- An 8th 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 (13th year of Josiah)
• Jer. 1: 1st Revelation: destruction of Jerusalem by an enemy from the north
  • 621 BC: 18th 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)
    • Jehoiakin 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: 3rd Babylonian deportation exile, destruction of 1st 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: 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 1st 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
  • Urtext: 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 -> 5th Year of the Exile of Jehoiachin -> **592 BC**
- Ch. 29 -> 27th 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 extent?
- “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 6th 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**: Millenialist 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”, 9th 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 (9th Century argument)
• No reference to a king (during Joash’s rule starting at age 7)
• Critics date it as late as 2nd Century BC
  • Most say late 7th 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 “2nd-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
  • 9th Century to 6th 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 2nd plundering of Jerusalem
    3) Jeremiah 49 closely related; but Jeremiah seems to expand it
      • Indicated later authorship than Obadiah
• JONAH
  • 8th Century (775-750 BC); name means “Dove”
  • 2 Kings 14:25, “Jonah, who prophesied during Jeroboam II”
  • Tribe of Zebulun, in Northern Israel
  • Prophesies 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”
  - 8th Century BC (Ahaz, Jotham, and Hezekiah), prior to fall of Samaria
  - Quoted in Jeremiah 26 (only occasion of this)
  - Prophesies to both the North and Judah
  - Pesher 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 8th Century prophet
  - See portions of Isaiah and Micah as coming from anonymous prophesies

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 pesher commentary discovered at Qum’ran
    - All but chapter 3, which is a psalm
  - Late 7th 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 pesher commentary that may not address ALL the verses (a la Chuck Swindoll)
    - Pesher 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 7th century

• NAHUM
  - 7th 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 9th 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**
  • 1st message 520 BC, uncontested by critics
  • Prophecies in the 2nd year of Darius in the 6th month, the 1st day
  • 520 BC, middle of August
  • 2nd message 520 BC
  • 21st of Tishri (September/October)
  • 3rd message, 4th message
  • 24th 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 their been a temple

DATE
- 1) 8th month of Darius’ 2nd year: November, 520 BC (two months after Haggai)
- 2) Kesli, 4th 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 5th 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 5th 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”
  - 1st 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
• 19th 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 orgives 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.” 1st and 2nd, 3rd and 4th 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
• **Paranomasia**: 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”
• Impractical 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 3rd 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”
- Aramaic: 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 3rd 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”, 3rd Millenium 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 2nd Millenium 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”
    • 1 Kings 4:32: Solomon wrote 3000 proverbs
    • 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 4th century, much from the 2nd 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 à 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”, 16th century BC

Some now date it into the 22nd or 24th 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
1st day of the feast is a “full festival” -> Sabbath restrictions
2nd 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!”
2nd day is celebrated outside of Israel, but not inside Israel
Regulations for festivals are recorded in Mishnah, the 2nd “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
- 13th of Adar: day marked for destruction
- 14th 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 5th 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”
- 15th to 21st or 22nd 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
- 1st 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. Gerizan, 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 woe 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”
  • 6th of Savan (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 Deuteronomic 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**
- 9th of Av: a Rabbinic holiday, the day when all bad things happen to the Jews
  - Destruction of 1st and 2nd 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”
  - **COMMON THEMES:** Jeremiah and Lamentations
    - False prophets and priests lead the people into false worship
    - Alliances with other 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 (2nd 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 5th month of the 7th 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
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 unfavorable 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:**
    • 1st 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)