

Old Testament Isagogics I

MARCH 7, 2000: CLASS

- Dr. Dan Gard
- ISAGOGICS: study of the books of the canon: different from the content-examination of exegesis
 - Wrote the books, why, and when? First thing to look at in exegesis
 - Textual variants, historical criticism, modern scholarship all to be discussed
- *Text*: “An Introduction to the Old Testament” by Dillard and Longman
- *Tests*: 1 before the break (April 13), 1 at the end of the quarter (just of last half) (May 18)
- March 28 and May 16: NO CLASS

THURSDAY: Read the introduction (up to pg. 36) of the text

MARCH 9, 2000: CLASS

Books

“The Word Becoming Flesh”: Horace Hummel CPH: Lutheran, emphasis on sacraments

Archer: Good, but he’s a millennialist

Harrison: Long for use in the parish

Dillard-Longman: Basic pastoral reference, but needs to be supplemented (very brief but conservative)

- Should have one commentary for every book of the Bible
- Lenske (for NT – but denies objective justification: Ohio Synod)
- Arthur Just on “Luke”

Inspiration and Inerrancy

- Not inspired but illuminating: Pseudopigrapha and Apocryphal
- Need to understand critical theory for “informed” reading of commentaries
- *Canonical Criticism*: Sanders and Childs
 - Basic criticism is destructive: this is a “post-critical” movement
 - “Introduction to the Old Testament as Scripture” by Childs: outlines critical work to date
- THEOLOGY
- Theology typically “four concentric circles”
 - EXEGETICAL theology at the center: Systematic, Historic, Pastoral
 - EVERYTHING depends on the authority of the written Word of God, the Bible
 - Systematics reorganizes, Historical traces, and Pastoral takes the Word to the world
- None of this MATTERS if the Bible isn’t the foundation it says it is
- INERRANT and INSPIRED
- If Scripture is errant, how can it be inspired?
- Our sermons are not about what we think, but “THUS says the LORD”
- 16th Century was where the rubber hit the road
 - Note: SOLAS were 19th C Reformed formulations (Marquart and Rast)
- Revelation comes in two modes:
 - General, through which God reveals power and wisdom in the creation
 - Special: 1) speech acts of prophets, 2) acts of God in history, 3) Jesus
 - Special says something SPECIFIC about God that general revelation does not
- Inspiration:
 - 1) A unique act of God in which the Bible was breathed out by God to become His Word
 - 2) The locus of inspiration is properly only the original autographs
 - 3) The Scripture is therefore inerrant
 - Even Vatican II acknowledges this (Abott edition p.119 of Vatican II Documents)
- Inerrancy vs infallibility:
 - Chicago Statement:

- Inerrancy: “The quality of being free from all errors and mistakes”
- Infallibility: “safeguards that the Scriptures are a sure, safe, and reliable guide”
- John Daane:
 - Infallibility: unfailing certainty in two matters:
 - Matters pertaining to the doctrines of salvation
 - The gracious acts of God will bring sinners to salvation
- Inerrancy applies to *everything* Scripture asserts (ELCA says Bible is not inerrant)
- Infallibility applies to matters of faith and life (ELCA says Bible is infallible)
- One can believe in infallibility but reject inerrancy
- Jesus Seminary, for example, would not even assert *infallibility*

THEORIES OF INSPIRATION

- *Dictation*: God gave the writers the exact words they were to write down
- *Intuition*: The God-given religious brilliance of the writers allowed them to write the books
- *Illumination*: Like intuition, but includes a special insight of the Holy Spirit at writing
- *Dynamic*: Author is guided in such a way that his/her thoughts are the thoughts of God
- *Plenary/Verbal*: The Holy Spirit guides the author so closely that exact words are chosen
 - Dictation assumes a direct action; plenary is concursive
 - Dictation cannot accommodate different styles of writing; plenary can
- LCMS tends toward plenary/verbal, but is reluctant to “narrow it down”

THREE MODERN THEORIES OF INSPIRATION

- James I. Packer, William Abraham, Paul Achtemeir: “Fundamentalism and the Word of God”, “The Divine Inspiration of Holy Scripture”, “The Inspiration of Scripture”
- Packer sticks close to inerrancy: “What Scripture says, God says” (Warfield’s concept)
 - Denies dictation, suggests no Protestant ever did (16th C used “dictation” figuratively)
 - “We are to think of the Spirit’s inspiring activity...as concursive: that is, as exercised in, through, and by means of the writer’s own activity...what they wrote was not only their own work, but God’s work.” – synergism of “personalities”, not works
 - John and Paul are both inspired, even though they have different characteristics
- Abraham more to the left: existing theories confuse revelatory speech acts and inspiration
 - The text itself is not the point of inspiration, but rather what was SAID
 - Inspiration is like a student inspired by the teacher; God inspired his students, the authors
 - A “tripartite scheme” an originator (God), a means (Bible), and a receptor (community)
 - Community is an element in the process of inspiration
- Achtemeir dissatisfied with conservatives and liberals for overemphasizing man or God
 - Inspiration has three components: tradition, situation, respondent
 - *Tradition* has significance for the present (Exodus as continuing tradition)
 - *Situation* to which the community must respond (Later OT uses Early OT)
 - *Respondent* is an author or compiler who reinterprets situation and tradition
 - Not inspiration of a text but of a process: Paul Ricoeur

MARCH 14, 2000: CLASS

DEVELOPMENT OF THE CANON

- Comes from the Greek “kanwn”
- Many different canons: Ethiopians over 100 books, Samaritans 5 redacted books
- WHY do we recognize our Bible’s books as inspired, but not others?
- THEORIES OF CANONICITY (not universally accepted, and no solely sufficient)
 - AGE: early on some books were considered authoritative (ex: Matthew, Epistles)
 - HEBREW: some of our books (Ezra) use Aramaic, but Hebrew was a “sacred language”
 - AGREEMENT WITH PENTATEUCH: Maccabees does not agree, Ezekiel seems to disagree
 - RELIGIOUS CONTENT: Luther’s idea of “what teaches Christ”
 - CHURCH: the people of God determine canonicity, to some extent (but not solely)

- ORIGEN of Alexandria (185-251 AD)
 - Christians in Alexandria are shaped by the strong Jewish school located in Alexandria
 - Antiochine hermeneutic: more literal; Alexandrian hermeneutic: more allegorical
 - First half of Origen's life spent in Alexandria as a teacher: castrated himself
 - Travels all around the Mediterranean (233 AD), begins to move from open to closed canon
 - "Shepherd of Hermas" quoted by Origen as Scripture early on
 - Later on, he writes that Hermas is not everywhere considered "divine"
 - Even later, he speaks of Hermas as a book seen by OTHERS as "divine"
 - Similar progression with Acts of Paul, Enoch: catholic community determines through use
 - CRITERIA: the church *universally* does or does not recognize a text as canonical
 - Comes to see that the church recognizes the same OT as the Jewish community (Eusebius)
 - "The man was condemned, but his errors were canonized" – Gard
- We subdivide many books: 1+2 Samuel, Ezra+Nehemiah, "Book of the 12" only 3 books in Hebrew

OLD TESTAMENT CANON

- TANAK: Torah, Naviim, Kethubim
- Luther: one intended sense vs Medieval: fourfold sense (in Judaism and Christianity)
 - Dynamics are occurring between Judaism and Christianity through the millennia
 - Jewish scholars use the NT as a historical document about 1st century Judaism
 - 0 AD: Pharisees, Sadducees, Zealots, Essenes, Scribes all competing
 - 70 AD: Temple destroyed, the Pharisees and Apocalypticists, being non-Temple based, survive
 - 135 AD: End of the Bar-Kokba revolt, no more Apocalyptic thought of rebuilding the temple
 - 200 AD: Mishnah, a collection of Rabbinic sayings (two Talmuds are commentaries on Mishnah)
 - Moses got two Torahs according to legend: The Pentateuch, and the Oral Torah (Mishnah)
 - Mishnah and Torah become equal in authority and power (Council of Jamnia 90 AD)
 - Palestinian and Diaspora Judaism NOT the same – two canons
 - Palestinian canon is coextensive with the one that we have
 - Origen uses the broader Diaspora canon: NO COMMON JUDAISM
 - Christians were seen as another Jewish sect by the Romans, and so given some leave
 - Kaballah mysticism also continues to present day
- Two competing canons: Palestinian (recorded in Mishnah) and Alexandrian (Septuagint)
 - A number of apocryphal books in the Septuagint do not exist in Hebrew (Susannah, Maccabees)
 - There is no SINGLE Septuagint (blue-covered Rolf's a good library addition)
 - Also pseudopigraphal books (Jude quotes the Book of Enoch)
- VULGATE: largely based on Septuagint, but St. Jerome also relies on Hebrew texts where he has it
- Lutheranism has never written up a closed canon, but we use the Hebrew texts as our OT
- Church of Rome includes deuterocanonical books; apocryphal books + some others
- Confessions are an EXPOSITION of Scripture, not SCRIPTURE: can be read, but treated differently
 - Should Ecclesiastes, Esther, or Song of Solomon be in the canon?
 - Lutherans will use them, but will base no doctrine solely on an antilogomena basis
 - Walther felt that antilogomena do not HAVE to be considered on the same level as other texts

MARCH 30, 2000: CLASS

TEST: Objective questions based on readings and class material, 1 or 2 essay questions

- Be able to identify the location of the major narratives in the texts

EXODUS

- Parts of the Pentateuch: One literary unit now in five books
 - Exodus 1-18: From Egypt to Sinai
 - Exodus 19 – Numbers 10: Encampment at Sinai
 - Number 10-21: Wilderness Warnings
 - Numbers 22 – Deuteronomy 24: From Encampment to Canaan
- 1 Kings 6:1: Solomon's temple (967 BC) built 480 years after the Exodus (1447 BC)

- Exodus 12:40-41: (Galatians 3:17 uses the same dates) Entry into Egypt (1877 BC)
- Moses wrote the Pentateuch? Here are the reasons why:
 - Jesus speaking of Moses is a misquote by the gospel writers? Unlikely.
 - Eyewitness details:
 - 1) fountains and palm trees in the wilderness
 - 2) Egyptian language and idioms in the Pentateuch (Pharaoh by title only is Egyptian idiom)
 - 3) great geographical detail of Egypt and Sinai but little of Canaan
- Documentary Hypothesis:
 - J(ahwist) 1050-950, E(lohism) 950-850, JE (ed.) 650
 - D(euteronomist) 700-621: centralization of worship, purification of cult, blessing/punishment
 - JED (ed.) 550, P(riestly) 500-450: high view of priesthood and cult (Moses vs. Ezekiel)
 - JEDP 550-450: final document “Pentateuch” used by Ezra
 - This is the ORTHODOX “critical” position, not believed in this form by all people
 - SUPPOSITIONS:
 - Ignores the witness of Jesus or the record of that witness
 - Rules out any possibility of the supernatural: Plagues, Red Sea parting, Mt.Sinai
 - Moses writes the Exodus, the Flood, the Creation as events that took place
 - 20th Century standard is that if you weren’t there, you can’t write it as history
 - CRITIQUES:
 - Doubling of words, stories, names, common in all cultures: “Chicago” or “Windy City”
 - Variations in style and vocabulary due to the writing occurring over 40 years
 - Macro leading to micro picture common literary technique as in Genesis 1-2
 - “The quest for the historical Jesus ends at the Eucharist”

EGYPTIAN HISTORY (see Gleason Archer)

- 2000 BC: **Middle Kingdom**, XII Dynasty
 - Period of entry into Egypt of Israel’s sons: several generations of prosperity
 - Egyptian records also indicate an abundance in the land and famine elsewhere
- 1780 BC: Second Intermediate Period: Period of decline during XIII and XIV Dynasty
- 1670 BC: Invasion by the Hyksos marauders, Semitic people who conquer during XIV Dynasty
 - XV and XVII Dynasties are the Rule of the Hyksos
- 1567 BC: Dynasties XVIII - XX: **New Kingdom**
 - Oppression under the Pharaoh “who did not know Joseph”
 - Marked because they would not totally assimilate into the culture; they were “Hebrew”
 - “Sometimes history is just kind of messy” – Dr. Weinrich
- 1447 BC: Exodus

ISRAELITES

- Location of Israel key location for the ancient world in the Fertile Crescent
- Chosen to teach the Hebrews that they must rely on God alone and not human might or diplomacy
- Tribal identity maintained even after the Exile (see genealogies in Chronicles)

APRIL 4, 2000: CLASS

Questions:

- p. 63: Exodus event -> Red Sea Crossing a “type” of God’s savings acts on behalf of his people
- 2 Chr. 20: The Battle of Jehoshaphat parallels the account of the Crossing
- 1 Cor. 10: The events of the Exodus shape the salvation history of the Corinthians (Passover/Eucharist)
- Covenant is *monergistic*: God takes the initiative to establish it and eventually uphold it

EXODUS

- Rabbinic Jewish thought: “two” Torahs given on Sinai, one written (Torah) and one oral (Mishnah)
- Ch. 1-19: Prologue and Exodus through the Sea
- Ch. 20-40: Covenant and Law given:

- I: At Mt. Sinai
- II: During wilderness wanderings (Numbers)
- II: In Moses' final address and review (Deuteronomy)
- NO "Seder" meals in a Lutheran church EVER: it started in 1000 AD and has NO roots
- The liturgy of the Seder is certainly NOT the liturgy of the Last Supper: we have a NEW Supper
- Festivals Commanded in the Pentateuch:
 - Passover: Exodus 12 (repeated in the three later books), 14th of Nissan (March/April)
 - Unleavened Bread: Exodus 13, 15th of Nissan
 - Pentecost or Festival of Weeks, 6th of Sivan (May/June)
 - Trumpets or Rosh Hashanah or New Year, 1st of Tishri (Sept/Oct)
 - Day of Atonement or Yom Kippur, 10th of Tishri (Sept/Oct)
 - Tabernacles or Festival of Booths or Succoth, 15th of Tishri (Sept/Oct)
- Non-Canonically Mandated Festivals:
 - Festival of Lights or Chanukah (Maccabees), Dec, prominent due to influence of Christmas
 - Purim (Esther), Feb/March, "Jewish Hallowe'en", drink wine and read Esther 'til you're drunk
 - 9th of Ab, day on which all evils against Judaism are purported to occur (memory of Holocaust)

LEVITICUS

- Author: Moses
- TWO sections:
 - Ch. 1-16: Laws for ceremonial cleanness
 - Ch. 1-7: Sacrifices (only clean animals: cows/sheep, goats/doves)
 - Ch. 8-10: Aaronic Priesthood
 - Ch. 11-16: Purification (Ch. 16: Day of At-one-ment)
 - Ch. 17-27: Holiness Code: the behavior of the redeemed people
- Israel had been set apart: Leviticus describes how they will have fellowship with God
 - Avoid contact with death and decay
 - Maintain a certain sexual chastity
 - Food controls: no pig, no seafood
 - Every animal has to eat and procreate, so what better way to mark a difference than these ways
 - Circumcision: daily men are reminded of their "covenant"/ mark of "the people" and individual
 - No Israelite baby was saying "please circumcise me, I want to be part of God's people"
 - It is Christian parents' responsibility to bring their child into the covenant in Baptism
 - All these things remind the Hebrews of their differences
- Three types of Law:
 - Ceremonial: Religious and spiritual cult and life of Israel
 - Moral: Decalog and other laws that continue through the New Testament
 - Civil: Governance of the Nation of Israel
- "A holy nation, a royal priesthood": the Levites were the substitute for all the first born Israelites
 - No one of a non-priestly family could perform the religious rituals
 - The Levites camp around the Tabernacle and act as a buffer between it and other tribes
 - "Wichita Amendment" to Augustana 14 in 1989; is there no more Office of the Ministry?
- New Testament Application:
 - Most of the laws in Leviticus are no longer applicable in our life
 - We do see in them the ways that God marks out God's people from the culture around them
 - The world is BI-CULTURAL: The Culture of Life (Church) and the Culture of Death (World)
 - We are identified by what we do and don't do: we cannot adopt worldly means and culture
 - What is our way of life and worldview? Can the world identify it as different?

APRIL 6, 2000

EXAM: Midterm covers up to next week (Canon, Pentateuch), anything in the book or notes **Thurs, 04/13**

- Looks for synthesis (essay) as much as "data" (dates, names, etc.) (short answer)
- Description: what are the facts?, Analysis: how do they hang together?, Synthesis: what do they mean?

- What is an apocryphal vs. deuterocanonical book, and give examples
- What are the major components of the books? “Book of the Covenant”, “Decalog”, “Tabernacle”
- Who are the main players in formulating the documentary hypothesis?
- The Law protects the people: wherever God is, there must be holiness
 - The Tabernacle was to shield the *people* from God’s presence, not to contain God
 - God made humans holy, by his being *present* in that flesh
 - We are sanctified by the presence of the Holy Spirit within us
- Hebrew culture had to be “marked out” from the other cultures by means of *ceremonial law*
- Sacrifices focus forward in time; where we look back in time: to the Cross
 - Sacrifices did not of themselves provide forgiveness of sin, but pointed to the sacrifice that would
 - The forgiveness is not found in the act, but in faith in the promise of God (“sacramental”)
- We proclaim OBJECTIVE truth that the Spirit may create SUBJECTIVE faith in our people
- See Luther (Professor of Old Testament) for the presence of Christ in the OT (John 5:46)
- Protection for the poor, for women, dietary laws, sanitary laws, ethical laws
- Aaronic priesthood: Levites are the substitute for the firstborn of every Israelite woman
 - There is an order to the divine liturgy: things aren’t done the way WE want to do them
 - Levites support the Aaronites (priests) in their duties as gatekeepers, singers, **teachers**

APRIL 11, 2000: CLASS

TEST

- 6-7 pages, 15 true/false, 45 fill-in-the-blank, 3 short definitions, 1 essay/2 options (theo. reflection)
- Material from the book and from the lectures
- “The Pastor: Readings from the Church Fathers”: marvelous book

TRADITION

- Festivals used as markers of time: Christians picked up this idea from Moses
 - Easter, Epiphany and Pentecost the three major Christian festivals
 - “7” in the Pentateuch: 7th day (Sabbath), 7th year (Sabbatical), 7x7+1 (50) years (Jubilee)
 - TIME is holy; in the Mishnah time is the vehicle of salvation; God ENTERS time
 - Paul: “In the fullness of time, God sent forth his son...” (Galatians)
 - God as Creator binds himself to time (Genesis 1-2:4)
- LEVITICUS 1-7: Burnt, Sin, Trespass, Peace Offerings are the three sacrifices
 - Clean and tame animals only
 - Presented before altar, offerer’s hand placed on the animal, then slain
 - BURNT: Sacrifice is for the propitiation of “sinfulness”, not specific sins
 - Whole male, unblemished sheep, goat, or dove (no one gets a part) (Lev. 1)
 - SIN: Specific transgressions where restitution is not possible
 - Priest: bull, Ruler: male goat, Poor: turtle dove: fatty portions to God, priest gets the rest
 - Also offered for inadvertently committed sin (Lev. 4:1-35, 6:24-30)
 - TRESPASS: Atone for specific transgressions where restitution IS possible
 - Ram always offered (Lev 5:14 - 6:7)
 - Restitution paid at 6/5th of what was lost, 7/5th if against a human being
 - PEACE/FELLOWSHIP: Communal meal; a voluntary offering (Lev. 3:1-17, 19-22)
 - Any clean animal except for birds; blood sprinkled/fat burned; thigh & breast dedicated to God
 - For unmerited blessings (thanks): unblemished male or female ox, sheep, or goat: God received fat, priest receives breast and right foreleg, rest goes to offerer
 - Payment of a vow: same as votive or thank offering
 - Freewill thank offering: same regulations, except that minor imperfections are permitted

NUMBERS

- Ch. 1 - 10: Preparations for the departure from Sinai
- Ch. 10 - 21: Journey to the border of Canaan (rebellion, wilderness wanderings, plains of Moab)
- Ch. 21 - 36: Events on the plain of Moab

DEUTERONOMY

- Last speeches and discourses to the Israelites in the plain of Moab
 - Summary of “the story so far”, also the Last Will and Testament of Moses
 - Records Moses’ death and events immediately after his death
 - Look toward the future with positive optimism
 - 35 times: “go in and possess”, 34 times: “the land which the Lord your God gives you”
- Ch. 1 – 4: First discourse (historical prologue) -> Israelites commanded to remember their history
- Ch. 5 - 26: Second discourse -> the laws by which Israel is to live (Ch 5. The Decalog)
 - Ch. 12 - 26: Legal section: reiterate the regulations God has given
- Ch. 27 – 28: Third discourse -> the ceremony to occur when they cross the Jordan (curses and blessings)
- Ch. 29 – 30: Fourth discourse -> pledge themselves to the covenant
- Ch. 31: Joshua is inaugurated as successor to Moses
- Ch. 31 – 32: Song of Moses
- Ch. 33: God’s final commands to Moses and Moses’ last words
- Ch. 34: Moses dies and the events that follow his death are recorded

APRIL 25, 2000: CLASS

First class after the Test

TEST

- 99, 94-3, 93-2, 91, 90, 88-3, 87-2, 86-2, 85, 83-3, 82-2, 80, 77-3, 75-2, 73-2, 72-2, 71, 70, 69, 68, 66, 65, 64, 61
- Final grade will be average of the two tests (93%)
- “Don’t BS the sheep”

JOSHUA

- Author
 - Joshua 24:25-26: Suggest he wrote chunks of the book
 - Joshua 15:13-19: Reported as historical fact, yet occurs after Joshua’s death (Judges 1)
 - Joshua 24:29-31: Reports Joshua’s death and burial, and elders who outlived Joshua
 - THEREFORE: Book was completed after the death of Joshua, so author/editor someone else
- Purpose
 - The conquest of Canaan, and the fulfillment of God’s promise that the people would possess a land
 - Joshua the major figure in the book
- 3 Sections
 - 1-12: Conquest of Canaan
 - 13-22: Division of the land between the tribes of Israel
 - 23-24: Joshua’s final words to Israel
- Content (see handout)
 - 1406: Beginning of conquest; 6-year period
 - 1385: Joshua’s death
 - Ch. 1: Joshua leads the people
 - Ch. 2: Spies to Jericho: helped by Rahab (ancestor of Jesus)
 - Ch. 3: Miraculous crossing of Jordan (Joshua legitimate successor to Moses)
 - Ch. 5: Renewal of circumcision and Passover; v. 12 Manna ceases v. 13 Theophany
 - Cultic preparation, sanctification before battle, was central to Israelites’ “Holy War”
 - For ancient Israel, the kingdom was coextensive with the Kingdom of God
 - Ch. 6: Taking and destruction of Jericho; haram (ban of everything for the sake of God)
 - Ch. 7-8: Attempted attack of Ai; Achan discovered and destroyed; Final destruction of Ai

- Ch. 9-10: Southern Campaign
- Ch. 11: Northern Campaign
- Ch. 12-22: Allotment of land to the tribes of Israel, cities to the Levites
 - 10 Tribes / 2 Tribes: Inaccurate, since Simeon loses their identity into Judah
 - Manasseh almost ends up split into East and West
 - Dan and Zebulun don't have individual genealogies in Chronicles
- Ch. 23-24: Covenant Renewal and exhortation by Joshua
- Genealogies
 - 1 Chronicles 1-9: Begins with Adam; roots the universe in Adam and Noah
 - Demonstrates that God enters into the world to redeem ALL the children of Adam
 - These are both our BLOOD relatives, and our relatives through BAPTISM

APRIL 27, 2000: CLASS

- *Vorlage*: The basis for another text – Samuel/Kings is the *vorlage* of Chronicles – predecessor text
- Just as SAUL was unfaithful and killed by God, Jerusalem was destroyed by God for unfaithfulness
- Chronicles leaves open, at the end of the canon, the waiting for the Messiah-Priest, King, and Prophet
 - Liberals believe Scripture is our own reflection of who God is
 - Conservatives believe it is God's Word, then we suppose to tell God what He can and can't say
- Divine call is 1) from God 2) through the church as a congregation – BALANCE is the key
- The *cross* of the Lutheran theologian is that this paradox *cannot* be answered:
 - God desires all to be saved
 - We cannot save ourselves, God must
 - Not all people are saved
- Human reason is fallible and fallen: many times pastors *must* answer "God hasn't said"

JUDGES

- Authorship: Unknown
- Date: Unknown, but historically ≈ early time of monarchy (before capture of Jerusalem)
 - Last half of 11th C
 - Benjaminites do not capture "Jebus"
 - "At that time there was no king in Israel"
 - **Frank Lloyd Cross, Martin Noth** important names to know (DTR)
- DTR: (Joshua 1 – 2 Kings) seems to provide a seamless history from conquest to exile
 - If it had been written by one author, there should be more similarity in style, which there is not
 - Style is influenced by the reading of previous texts (Deuteronomy)
- Gard: each book comes from the time shortly after the end of the text
 - Joshua: after his death
 - Judges: during rule of Saul or David (possibly as late as Solomon, but no later) ≈ 1000 BC
 - Major shifts in the life of any nation encourage a writing of history (ex: 1999 to 2000)
- Theme: Fall into apostasy, chastisement by invader, people plead for relief, judge delivers them, there is peace
 - History of Israel from the time of the death of Joshua up to (but not including) the rise of Samuel
 - Entry to Canaan ≈ 1400 BC to Rise of Saul ≈ 1080 BC
- Problems: Jephthah – did he sacrifice his daughter?
 - He was the son of a (likely) Canaanite woman, but also a prophetic persona
 - Judges deals particularly with the mixing of the LORD with the worship of other Gods
 - **EXAM**: How would we answer a parishioner with questions about this text?

"A little bit of Pieper close to me, a little bit of Luther's what I need,
 a little bit of Chemnitz by my side, a little bit of Just makes me feel right,
 a little bit of Chopp for liturgy, a little bit of Weinrich's history,
 ..."

MAY 2, 2000: CLASS

EXAM: What is really going on in the story of Jephthah? Was she sacrificed, committed to virginity, or?

JUDGES

- Political unity is non-existent
- Primary identity is *tribal*
- Samson: The Theology of Judges
 - *SIMUL JUSTUS ET PECATOR*
 - “The Spirit of God came upon Samson” occurs several times
 - BUT spends time with a prostitute, kills thousands but is overcome by a woman, seems weak-spirited
 - The call to serve does not remove our human nature
- Unusual for the Scriptures to portray both strength and weakness -> other Mid-East histories are only strong
- GOD alone is savior, not any fallible human
 - When Israel had a problem, it did not need a political solution: it needed *GOD*
- MAP:
 - EGYPT: Ramses IV to XII (1169 – 1085) New Kingdom decline, 927 begins to regain power (1 Chr. 12)
 - PHILISTINES: Most threatening power to Israel, highly advanced technology (iron)
 - ASSYRIANS: Begin to extend power to Phoenicia and Syria, but then falls from power
 - SYRIA or ARAM: North of Assyria, primary competition of Assyrians
 - PHOENICIANS: Canaanite people, maritime power, capital is Tyre (Hiram establishes peace with Israel)
 - EDOMITES: Fought with Saul, defeated by David, Israelites gained copper and iron from them
 - AMALEKITES: Trans-Jordan nation located south of Jabesh-Gilead

1 & 2 SAMUEL

- One book in the Hebrew Bible
- AUTHOR:
 - Likely not composed by Samuel in its final form, but some of Samuel’s records would have been included
 - 1 Samuel 27:6 -> “Kings of Judah” means it was written sometime after the split of the united kingdom
 - “Book of Jashar” (2 Sam. 1:18) -> sources clearly documented
 - Likely prepared by one author, as 1 & 2 Samuel and 1 & 2 Kings seem to be a continuous whole
 - If this is so, the composition would be the time of the Babylonian exile
- TEXT:
 - The text of 1 & 2 Samuel is the most problematic of the Scriptures in terms of Masoretic textual corruption
 - Cross and Ulrich of the Dead Sea Scrolls have looked into this
 - They propose that the Qumran scroll is closer to the Septuagint, and so are clearer than the Masoretic text
 - Are the differences between Samuel and Chronicles attributable to the Chronicler using a different Samuel?
- PURPOSE:
 - An account of the rise and fall of Saul and David
 - Shift from judges over the people to the monarchy: Israelites were convinced they needed a king
 - This was a concession to the desires of the people, but God used it to accomplish salvific ends
 - The King of Judah was seen as the vicar of God, the son of David
 - Reign of Saul is transitional monarchy: primitive kingship, tribes remain, little bureaucracy
- 1 Sam 1-7: Samuel as Prophet and Judge
- 1 Sam 8-15: Saul becomes king, but quickly becomes disobedient
- 1 Sam 16-31: Decline of Saul and rise of David
- 1 Sam 31: Death of Saul

MAY 4, 2000: CLASS

- Chiasm: 1 Samuel 21-24 (**Appendix of the text: on the text**)
 - **A**¹ (21:1-14: Famine, attributed to Saul’s breach of covenant with the Gibeonites)
 - **B**¹ (21:15-22: David’s war with the Philistines)
 - **C**¹ (22: Psalm of thanksgiving by David – Psalm 18)

- C² (23:1-7: Last words of David)
- B² (23:8-39: More exploits of David's warriors, his "mighty men")
- A² (24:1-22: Pestilence, brought on by David's taking of the census)
- Suggests that the text does actually have some unity of composition

1 & 2 KINGS

- One book in Hebrew Scriptures
- Author of these likely the same as 1 & 2 Samuel; author possibly **Jeremiah**?
- Based on 3 Documents or Sections:
 - Book of the Annals of Solomon (1 Kings 11:31)
 - Book of the Annals of the Kings of Judah (1 Kings ...)
 - Book of the Annals of the Kings of Israel (1 Kings 14:19)
- Other books of the bible now have canonical status: so who came first?
 - Isaiah 36-39: 2 Kings 18-20
 - Jeremiah 52: 2 Kings 24-25
 - Suggests an exilic date for the composition of the texts
- Against DTR: Deut., Joshua, Judges all close out their histories at a significant event – they're stand-alone
 - Different presupposition: if there is no divine inspiration, how can we even dialogue?
 - Critics presuppose an evolution of religious thought in the world, which they impose on the biblical record
 - Gleason Archer, "An Introduction to the Old Testament" a good source of conservative material on OT
 - Harrison also a good text, but it's out of print
- BRING IN ANDERSON TEXTBOOK NEXT WEEK

MAY 11, 2000: CLASS

- TEST: Open Bible, (READ THE BOOK!)
 - True/False: 10 points
 - Fill-in-Blanks: 27 points
 - 2 of 4 Short Answers
 - 1 Long Essay

TEXTUAL TRANSMISSION

- Not to establish the history of the text
- Find the original form of the text as much as possible (recover the autographs)
- Old Testament has limited witnesses
 - GREEK:
 - Armenian, Ethiopian
 - "Septuagint": Aquila, Symmachus, and Theodotion: known as "the three" or τρεῖς
 - Name given is the associated translator
 - Aquila: 135 AD, literal Greek translation, possibly same as Onkolos translator, teacher was Akiva
 - Known of through early witnesses and Origen's Hexapla
 - Uses a single Greek word for the same family of Hebrew words
 - Depended on the κατ'ε = כַּתְּבֵי translation
 - Symmachus: Possibly an Ebionite and/or Christian
 - Good text to use for "conjecturing"
 - Theodotion: 200 AD, using the kaige as Vorlage or source
 - Found in Epistle of Barnabas, Clement, and The Shepherd
 - "Letter of Aristeas": the legend of the Septuagint (Ptolemy II's courtier)
 - King desired to have a copy of the Jewish holy writings
 - Translation completed by 72 (6x12) in 72 days, perfectly in agreement
 - Early fathers of the church considered this letter authoritative
 - **Origen, Lucian, and Hesychius**
 - "Hexapla" or Origen: contained the Hebrew, Transliteration, the Three, and Critical Notes
 - It was too big to copy successfully, so corruption would ultimately creep in

- Greek Version with Comments, 5th column, was the only one to be copied
- The signs showing what Origen added and subtracted were eventually lost
- “They condemned the man, but canonized his errors”
- Cambridge Septuagint: 1906 according to Codex Vaticanus
- Goettingen Septuagint: uses the Urtext theory and attempts to reconstruct it, builds on Cambridge
- Rahlfs Septuagint: one volume, least satisfactory for text criticism because of the limited apparatus
 - “Reconstructed Text” based on Codex Vaticanus with some Alexandrius and Sinaiticus
- Three Theories:
 - Urtext: Paul de Lagarde
 - There was an original translation, that broke into different text types
 - Paul Kahle
 - A number of translations were in circulation, that merged into one standard translation
 - Emmanuel Tov
 - Multiple textual translations: one Greek translation that split
 - 1) Original translation
 - 2) Multiple versions created by corrections from Hebrew
 - 3) Textual stabilization
 - 4) Corruption of existing groups in 300 AD with Origen, Lucian
- HEBREW:
 - Masoretic Text: 1000 AD
 - Samaritan Pentateuch (redaction of Jewish Pentateuch): Mt. Gerezene the proper location of the temple
 - Qum’ran documents
 - Aramaic Targums
 - Syriac Bashida
- RANGE OF MEANING: “Sale”
 - “Garage Sale”: Someone’s junk
 - “Fire Sale”: Damaged goods

TEXTUAL CRITICISM

- It is not a science: its an art
- External: comparing manuscripts
- “Variant readings”: who judges what is a variant reading?
 - A “superior” manuscript will be one with comparatively few “variants”
 - The difficulty is that a “statistical” approach is not acceptable: evidence must be weighed, not counted
- Two subjective decisions to be made:
 - How do you rank the manuscripts? (Lagarde, Kahle, or Tov?)
 - How do you apply the schematic to the individual reading?
 - A preference for the Masoretic text? But it isn’t necessarily superior on all points.
- Breadth of attestation:
 - How widespread is a reading? But this could just be coincidence or because all texts belong to one family.
- Age of the witness:
 - Age is of less importance than the manner in which it was transmitted.
 - The Qumran is much older than the Masoretic, yet they seem to have additions not found in the Masoretic text
- Internal: internal evidences within a manuscript
 - The reading that best explains the origin of the others is to be preferred
 - The shorter reading is to be preferred
 - What if the scribe left something out?
 - The more difficult reading is to be preferred
 - Basis is that scribes will try and simplify something that was difficult
 - There is no reason to assume that this is what happened in every case
 - An unintentional scribal error may in fact result in a MORE difficult reading

MARCH 8, 2000: READINGS

An Introduction to the Old Testament p.17-36

THE HISTORY OF THE GENRE

- Need to read the books of the Bible with understanding
- Jerome, Augustine, Origen wrote about:
 - Authorship
 - Literary Style
 - Canonics
 - Text
- The critical work of modern Protestants (followed by Catholics and Jews):
 - J.G. Eichhorn (1780)
 - Wellhausen: documentary hypothesis
 - Noth and Von Rad: historical analysis
 - Childs: canonical criticism
- Minority of conservative Protestants:
 - Michael Walther (1636)
 - Young, Archer, Harrison, LaSor-Bush-Hubbard
 - Apologetic interest, combating historical-critical methodologies

HISTORICAL BACKGROUND

Cautions

- Scripture has a literary and a historical context
 - Read in light of its time period
 - Avoiding imposition of western values

History and Historiography

- History is the actual events viewed omnipotently
- Historiography is the recording of the historical events
 - It is always “perspectival”
 - History and theology are often interwoven
 - History is not “fiction”
- “If Jericho is not razed, is our faith in vain?” Possibly!

Biblical Historiography

- SELECTIVE:
 - Focuses on the history of Israel, and Israel’s relationship with God
 - Books are written to answer certain questions:
 - Samuel-Kings: “Why are we, the chosen people, in exile?”
 - Chronicles: “What do we do now, now that we are returned?”
- EMPHASIS:
 - Certain events emphasized and contrasted one to the other: Jericho vs. Ai
- ORDER:
 - Bible is roughly chronological
 - Sometimes has dual topical passages (two introductions of David to Saul)
- APPLICATION:
 - Writers as “preachers” as much as historians

BIBLICAL HISTORY AND ARCHAEOLOGY

- Archaeology often needs interpretation
- “The objects are mute”

LITERARY ANALYSIS

- Most of the OT is stories and poems
 - POEMS:

- “They arouse emotions, appeal to our will, and stimulate our imagination”
- TERSENESS: very concise
- PARALLELISM: synonymous (a=b), antithetical (a<>b), ascending (a, and more b)
- METER: Hebrew poetry does not seem to have a meter
- IMAGERY: Often contextual, arouses excitement
- STORIES:
 - Much of the OT written as a literary work
 - GENRE: trigger a reading strategy and gives a literary context
 - Is it poetry, historical narrative, or didactic fiction/parable?
 - NARRATOR: Sometimes 1st person, often 3rd omniscient narrator
 - Stories can be evaluated for plot and character
 - Impart historically accurate meaning, as well as theological significance

THEOLOGICAL MESSAGE

- History, literature and theology are intertwined
- There does not seem to be a SINGLE theme
 - God’s promise? Design? Covenant? Theophany?
 - The Bible is certainly about GOD
- The most fruitful methodology focus on God’s relationship with humans
- The Old Testament testified to Christ! (Luke 24:25-27)

MARCH 14, 2000: READINGS

An Introduction to the Old Testament: p. 37-56

HISTORICAL BACKGROUND

Composition and Authorship

- Strictly speaking, the Torah is anonymous
- Early Jewish/Christian tradition, Philo, Josephus, Mishnah, Talmud all cite MOSES
 - God commands him to record certain historical events
 - “Book of the Law” associated with Moses (Joshua 1:7,8)
 - “Book of Moses” mentioned (2 Chron. 25:4, Ezra 6:18, Neh. 13:1)
- But how did Moses write these books?
 - Moses “the most humble man who ever lived” (Num 12:3): *a-Mosaica*
 - Deut. 34 records Moses’ own death
- Conservatives speak of “the essential authorship of Moses”
- Other sources: “