

Old Testament Bible Class

(Start Intention of Sacred Writers.pptx)

Dei Verbum and Intention of Sacred Writers: (slide)

Revelation = Reason, Natural Knowledge, “deeds and words” of God

Salvation History: Leads to fulfillment in Christ (thus no need for “new” Gospel)

OT: election, guidance, and mission of Chosen People (looking forward to life, death, resurrection)

NT: Culmination of Salvation History in Christ (looking back to life, death, resurrection)

“New should be hidden in the Old and the Old should be made manifest in the New.” (IV:16)

“tradition” = What a given community does and accepts as norms in practicing a faith.

“Tradition” = Process and/or content of Revelation communicated and unfolded.

Channel which divine revelation comes to us.

Even Scripture comes out of **Tradition**:

1. Words and deeds were spoken of, acted upon, preached, and taught.
 2. Earliest passed down truths and practices were put into writing
 3. Living Tradition evaluated many books and concluded authentic or outside
- Big “T” / Little “t” – “*You make the call...*”

1. Latin used as official Church language (t)
2. Eucharist = Body and Blood of Christ (t and T)
3. Marriage = Man and Woman only (t and T)
4. Rosaries, novenas, holy water (t)
5. Priests and celibacy (t)
6. Fasting during Lent / Current Liturgical seasons (t)
7. Gospel of Thomas is a Gospel / not a Gospel? (t and T)
8. How we celebrate the mass (t, t and T)

Trent: Scripture and Tradition are two sources of Revelation (not fully defined)

Vatican II: Scripture and Tradition mutual relationship – The Two Pillars = standing

“Seed” analogy of Tradition

“Church” serves the Word of God

“Inspiration” – Human and Divine

“Literary Forms” = History, poetry, prophecy, allegory, apocalyptic, moral, fuller, etc.

“Context” = cultural, purpose, circumstances of the times, language, etc

“Literal or not literal” = Depends on above!

The Church’s Role: (Optional)

How the Church was founded and why?

1. **Jesus founded** a church (his church).
2. It is the **pillar** and foundation of truth.

1 Tim. 3:15 (But if I should be delayed, you should know how to behave in the household of God, which is the church of the living God, the pillar and foundation of truth.)

3. **Hell** (error) **would not prevail** against it.

Matthew 16:13-19

When Jesus went into the region of Caesarea Philippi he asked his disciples, "Who do people say that the Son of Man is?" [14] They replied, "Some say John the Baptist, others Elijah, still others Jeremiah or one of the prophets." [15] He said to them, "But who do you say that I am?" [16] Simon Peter said in reply, "You are the Messiah, the Son of the living God." [17] Jesus said to him in reply, "Blessed are you, Simon son of Jonah. For flesh and blood has not revealed this to you, but my heavenly Father. [18] And so I say to you, you are Peter, and upon this rock I will build my church, and the gates of the netherworld shall not prevail against it. [19] I will give you the keys to the kingdom of heaven. Whatever you bind on earth shall be bound in heaven; and whatever you loose on earth shall be loosed in heaven."

4. The **Spirit** would be with it **always** – (no *Apostasy* or need for new church)
It would last forever.

Tools for Bible Study:

Translations.

History, geography, archeology, Literary tools,

Bibles, Dictionary, internet, etc...

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Determining the Intention of the Sacred Writers

1. Texts and translations:

Limitations of Hebrew: "Jck nd Jll wnt p th hll t ftch pl f wtr..." Delilah

Different Manuscripts: Babylonian, Egyptian, Palestinian (Syriac, Greek, Aramaic, Essenes,)

Compare to find most consistent

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2. Criticism in General (chapter 4): Finding the most authentic text.

a. "Lower Criticism" = discovering most accurate text

b. "Higher Criticism" = What it means

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3. Form Criticism: Who is speaking? Who is the audience? What is being said? Where is it said?

What is the purpose?

a. Identify the text

b. Name the Genre

c. Original life setting it came from

d. Identify purpose

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Oral (sacred) Tradition Example:

There was a sacred oral tradition that kept the primary historical content from being changed by personal biases of the redactors. For example, there is much agreement among the different sources on issues that they passed on without even knowing the event's significance. An example of this is the wife - sister episodes of Sarah and Rebekah in Genesis 12, 20, and 26. Hurrian custom gave women special standing if they were wives and sisters (even if by adoption) of their husbands. The tradition kept the detail that showed the privileged position of the wives even though they forgot why and wrote of it as if they were selfish motives by Abraham and Isaac. Other similar examples are the birthright stealing of Jacob and the removal of Laban's house gods. Hurrian customs approved all of these and Abraham and his immediate heirs would be familiar with that. Later the

motivations are forgotten, but the details are left behind.

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Genres – (Literary Theory):

History, Hymns, Poetry, Parable, Myth, Moral teaching, Instruction, Wisdom, Worship/Prayer, Nostalgia, Style of Writing,

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Senses of Scripture:

Literal, Allegorical, Moral, Spiritual, Fuller

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Other Considerations:

Tradition History: How the text evolved – redaction

Rhetorical Criticism: How it is understood as a whole or group

Sources: Where did it come from? How are different elements combined?

(Start Old Testament Presentation – Genesis.pptx)

The Pentateuch: The First Five Books of the Bible

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Source: Authorship of Pentateuch – Moses and the 4 sources

1. “P” or Priestly: Last to be added but from ancient sources.

Legal traditions of Jerusalem priesthood compiled in the 500s.

2. “J” or Yahwistic: Around the time of King Solomon in 900s BC.

“Yahweh” was favored as the divine name (German Jahweh)

3. “E” or Elohist: After 722 when the Assyrians conquered the Northern Kingdom, the “E” was fused with the “J”

4. “D” or Deuteronomist: Mostly Northern Priestly code from after the fall of Northern Kingdom

“J” and “E” are more national story of sacred and people history

“P” and “D” are two priestly codes.

Pentateuch Example:

(“P” = chapter 1-2:4): Legal traditions of Jerusalem priesthood. Genealogy, rituals, laws.

Final redactors around the time after exile after 587 BC.

1. Transcendence of God 2. Perfection of God’s plan in history 3. Call to holiness

Since on the seventh day God was finished with the work he had been doing, he rested on the seventh day from all the work he had undertaken. So God blessed the seventh day and made it holy, because on it he rested from all the work he had done in creation. (Genesis: 2:2-3)

Notice Sabbath emphasis, “holiness” code?

(“J” = chapter 2:4 on): Sacred History and stories. Use of “Yahweh”

1. Nearness of God 2. Alienation of humanity 3. Hope in God’s faithfulness to his promises.

Earliest sources. Written down after David

Now the serpent was the most cunning of all the animals that the LORD (Yahweh) God had made. The serpent asked the woman, “Did God really tell you not to eat from any of the trees in the garden?” The woman answered the serpent: “We may eat of the fruit of the trees in the garden; 3 it is only about the

fruit of the tree in the middle of the garden that God said, 'You shall not eat it or even touch it, lest you die.' (Genesis: 3:1-4)

("E" = Especially 40-43): Northern style history and use of "Elohim"

Northern prophets from 700s. Moved South after fall of North by Assyria

1. Sovereignty of God. 2. Spiritual identity of God's people 3. Importance of prophecy in worship.

They answered him, "We have had dreams, but there is no one to interpret them for us." Joseph said to them, "Surely, interpretations come from God (Elohim). Please tell the dreams to me." (Genesis: 40:8)

("D" = Deuteronomy): Code and Law from North. Loves speeches and sayings!

From North to Jerusalem (720). Northern reforms from Hezekiah (700). Final editing after fall

1. Uniqueness of God. 2. Primacy of Temple 3. Human Responsibility

Moses summoned all Israel and said to them, "Hear, O Israel, the statutes and decrees which I proclaim in your hearing this day, that you may learn them and take care to observe them. The LORD, our God, made a covenant with us at Horeb; not with our fathers did he make this covenant, but with us, all of us who are alive here this day." (Deuteronomy 5:1-4)

Take a stab at labeling the source of each text:

1. "P" or Priestly:

Last to be added but from ancient sources.

Legal traditions of Jerusalem priesthood compiled in the 500s.

Focus on the Law and the order of life in conjunction with it.

2. "J" or Yahwistic: Around the time of King Solomon in 900s BC.

"Yahweh" was favored as the divine name (German Jahweh).

These are more storylike and have a more ancient source and style.

3. "E" or Elohist:

After 722 when the Assyrians conquered the Northern Kingdom, the "E" was often fused with the "J".

The traditions are older and are part of the national story and history of Israel.

4. "D" or Deuteronomist: Mostly Northern Priestly code from after the fall of Northern Kingdom

Now the serpent was the most cunning of all the animals that the LORD God had made. The serpent asked the woman, "Did God really tell you not to eat from any of the trees in the garden?" 2 The woman answered the serpent: "We may eat of the fruit of the trees in the garden; 3 it is only about the fruit of the tree in the middle of the garden that God said, 'You shall not eat it or even touch it, lest you die.'" (Genesis: 3:1-4) (J)

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Since on the seventh day God was finished with the work he had been doing, he rested on the seventh day from all the work he had undertaken. So God blessed the seventh day and made it holy, because on it he rested from all the work he had done in creation. (Genesis: 2:2-3) (P)

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Genesis:

Two parts: 1-11 Prehistory and 12-50 Ancestors

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Genesis 1-11

1. Good and Harmony □ Sin, effects, punishments, mercy, sin...

a. Adam and Eve

Sin = pride and disobedience

Punishments = death and curses

(snake – belly, dust, enmity) (Eve – childbearing, subjection)

(Adam – struggle to provide, death).

Mercy = Yahweh made tunics, new birth, enmity (the serpent will not win)

b. Cain and Abel

Sin = Murder and “blood crying out”

Punishment = banned from the “land” / wanderer

Mercy = protection

c. The “giants”

Sin = Increase in wickedness

Punishment = provokes a future flood

Mercy = later

d. The flood

Sin = wickedness, corruption, and lawlessness

Punishment = flood

Mercy = covenant (9:8-12)

e. The Tower of Babel

Sin = arrogance and pride

Punishment = confusion

Mercy = begins with Abraham, but Acts 2:5-12 and Rev 7:9-10

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Creation:

1. Draw a picture **(Need Drawing Board)**

2. How'd it happen?

a. One God (not competing gods)

b. People are not “gods” or part “gods”

c. Creation is “good” not dualistic

- d. Responsibility and sharing in God's plan
 - e. People as apex (either final act or what God builds around)
- (slide)**

3. How'd it happen – *scientifically*?

- a. Big bang or 3,500 years old?
 - b. Common race with dna – “Moral” man (when did free will enter human race?)
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4. Does the Epic of Gilgamesh prove that Genesis is a “myth”?

Phenomenology: Not concerned with literal so much as perceived and experienced.

Descriptions were secondary. The “why” was the focus.

Used common perceptions as a pre-existing stage.

Jesus and Abiathar (Mk 2:26) or (Abilimech (1 Sam 21:1 / Mt 12)

“Mustard seed is the smallest seed...”

5. Why is God so anthropomorphic?

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Literal History and Sacred History.

Scientific Method 1000 BC?

6. What about the 912 year old Seth or 969 year old Methuselah?

Sin slowly goes out until after Abraham when ages are normal

7. What's with the drunk and naked Noah? (9:20-27)

The vine origin, elders respect, respect one who “heard” God (Moses)

8. “Mommy, why don't snakes have legs?”

Many stories incorporate why things are like they are.

Often they use common life observations.

Explain where people come from.

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Genesis 12-50

Ancient World Map and Abraham:

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- 1. Call of Abraham: Leave your land and I'll give you: Land and a great nation
- 2. The odds were against the promise but God overcomes obstacles
- 3. Faith is needed: trust and obedience
- 4. Testing and experience
- 5. Abraham stumbles with Hagar. He tries to force the promise.
- 6. Circumcision: The mark of the covenant at almost 100
- 7. Sarah's laugh
- 8. Almost sacrificing Isaac – another “test” of his faith

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9. Jacob and his “12” sons. Foreshadows the of 12 tribes

10. God's blessing of Jacob (blessing = God's power that brings about his promises), Rachel, success

11. Family and promise: Abraham Sarah, Isaac and Rebekah, Jacob and Rachel (fall/rise in marriage)

12. Joseph: transition to Exodus

13. God overcomes evil and even uses it for an opportunity for good
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Brief Time line:

??? - Creation and Adam and Eve

1850 BC - Abraham

1700 BC - Patriarchs in Egypt (Joseph)

1300 BC - Forced Labor of Hebrews

1250 BC - Moses

1200 BC - Joshua

1200 BC - 1025 BC - Period of Judges

1030 BC - 1010 BC - Saul and the first King

1010 BC - 970 BC - King David

970 BC - 930 BC - King Solomon

930 BC - 721 BC - Divided Kingdom (Judah and Israel)

870 BC - 850 BC - Elijah & Elisha Prophets

750 BC - Amos & Hosea Prophets

740 BC - 721 BC - Isaiah prophet

721 BC - Capture and fall of Israel (The Northern Kingdom)

721 BC - 587 BC - Kingdom of Judah Continues

627 BC - Call of Jeremiah

622 BC - Discovery of the "Law" under King Josiah

590 BC - Ezekiel prophet

587 BC - 538 BC - Fall of Judah, Babylonian Captivity: Collection of books

538 BC - Edict of Cyrus

538 BC - 323 BC - Persian Period: Malachi, Obadiah, Job, Proverbs, Song of Songs, Ruth, many Psalms

520 BC - Second Temple

450 BC - New Walls in Jerusalem

323 BC - 63 BC - Hellenistic Period: Sirach, Ecclesiastes, Maccabees, Daniel parts, Judith

6 BC - 4 BC - Birth of Jesus

27 AD - Public ministry of Jesus

30 AD - Death and Resurrection of Jesus

45 AD - 49 AD - Paul begins mission

48 AD - Council of Jerusalem

52 AD - 63 AD - Many Pauline Letters - Thessalonians, Philippians, Galatians, Romans Colossians, Ephesians, Philemon, Captivity letters? Mark, 1 Peter, James

67 AD - Hebrews

70 AD - Fall and burning of temple and Jerusalem

65 AD - 75 AD - Luke and Acts

85 AD - Matthew

95 AD - John, Revelation, John letters

200 AD - Some general agreement on NT

380 AD - First Accurate lists of all NT works (Hippo - 393 AD) (Carthage - 397 AD).

1228 AD - Chapters and verses added for first time by Stephen Langton

1539 AD - First Protestant agreement of NT books

(Start Old Testament Presentation – Exodus.pptx)

The Exodus

1. Escape, Covenant, and Conquest of the Promised Land
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History around Egypt:

1670 – 1540 BC – Hyskos rule Egypt

1375 – 1358 – Brief move toward Monotheism by Amenophis (Akhenaton)

1540 – 1200 – Late Bronze age – Relative stability, peace, prosperity, growth

1700 – 1280 BC – Hebrews in Egypt

1300 BC – Forced Labor of Hebrews

1280 BC – Exodus

Escape Motiff: God is a warrior who defends and leads his weak and vulnerable people (Ex 15:1-4)
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Moses:

Exiled (escaped) to Midianite areas.

Burning Bush: “I am who am” “I AM” – I am, was, is, will be...

a. God speaks in a way Moses could relate to

b. Simple yet profound name

c. Theophany

Moses the stutterer?

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The Plagues:

1. Water to Blood: microbes in August floods

2. Frogs: September frogs (Pharaoh begs, then recants)

3. Mosquitoes

4. Horseflies (Aaron) (God’s sign) (P)

5. Livestock death

6. Boils (Aaron) (God’s sign) (P)

7. Hail: Pharaoh, “I have sinned...” Moses not fooled! Pharaoh “relapsed”

8. Locusts: Pharaoh, “I have sinned...” “Men can go” Recants

9. Darkness: “Men, wives and children (no flocks) can go” Recants

10. Death of firstborn: “Get outta here!” Leads to 1st Passover

The process: Moses (God) acts, Pharaoh hardens

The process: Moses (God) acts, Pharaoh whines, Moses fixes, Pharaoh hardens

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Unleavened Bread and Passover

Pentecost – wheat harvest / Booths – fruit (wine) / Passover – Lamb (flocks) harvest

Lamb (or goat) (male, unblemished, one year old) roasted whole, blood doorpost, bread and herbs, eat it all or burn it, ready to go! (1st fast food)

Preparation: clear out leaven, 7 days of unleavened bread, no work (sacred assembly) on Days 1 and 7,

Explain to children
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The Exodus

600,000? – Actual population of Israel when book was written? Maybe for emphasis of God's greatness.

Israelites despoil Egyptians (war prize)

Everyone and everything leaves (leave nothing behind)

430 years in "captivity"

First born: Males are God's property. Humans, redeemed, Clean animals sacrificed, Unclean animals (donkey) are redeemed or necks broken.

Crossing the sea: God shows power and protection

40 years – Intimate time with Yahweh.

Complaining, Moses intercedes, God acts.

God present in cloud, fire, smoke

Manna and quail / Water from the rock

Amalekites battle and Moses' arms (Aaron and Hur)

Appointment of judges (setting the tone for later)

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Covenant at Sinai

What is a Covenant?: contract, alliance, agreement, bond, treaty, pledge of loyalty

Hesed – Loving kindness. I will be your God and you will be my people - Gift (grace) from God

a. unbreakable union – sacred in nature

b. Love and mercy is made known

c. Commandments to be followed: Worship, fidelity, obedience

d. Marked with the sign (circumcision)

e. Curses and blessings apply

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Theophany

10 Commandments

The "Law" = "All that Yahweh has spoken we will do!"

Yahweh "rested" in the cloud 7 days before calling Moses

Moses "40" days with Yahweh

Liturgical and religious "holiness" instruction and giving of "Law"

Golden Calf – Oops.

God on a bull.

Levites zeal kill "unholy"

Moses intercedes

Yahweh passes by Moses

Covenant Renewed – 2nd set of stone tablets

Thus the LORD passed before him and cried out, "The LORD, the LORD, a merciful and gracious God, slow to anger and rich in kindness and fidelity, continuing his kindness (hesed) for a thousand generations, and forgiving (hesed) wickedness and crime and sin; yet not declaring the guilty guiltless, but punishing children and grandchildren to the third and fourth generation for their fathers' wickedness!"

(Exodus 34:6)

Moses comes down "horned"?

Liturgical instruction and intimate time until “passing over” to the Promised Land.

(Start Old Testament Presentation Leviticus...)

Overview: Leviticus, Numbers, Deuteronomy

Leviticus: AKA – the “I’m gunna read the whole Bible” killer
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The Four Parts:

1. The Sacrificial ritual: (1-7) Burnt offering, cereal offering, sin sacrifices,
2. Priestly Installation: (8-10) Robing, anointing, sacrifice for sin, consecration of altar, burnt offering, installation sacrifice. Ritual regulations
3. Clean and Unclean Rules: (11-16) Animals, bodily actions and diseases, Festival Day of Expiation
“Hey, what’s wrong with a little bacon???”
 - a. Separate themselves from other tribes
 - b. Health reasons: priests most educated. Quarantines.
 - c. Failures in natural order (slimy bottom dwellers ‘walk’ instead of swim, non-flying birds)
 - d. Holiness part a: (going back to perfect intention of creation) and purity – Shalom
 - e. Holiness part b: separate from profane, justice, feasts, worship, etc.
4. Holiness Law: (17-27) Separateness, transcendence, moral, religious, familial, priestly, feasts, Years
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Numbers:

A journey to the Promised Land with laws thrown in. “Numbers” refers to census. Stories mixed with teaching (Law).

Example: Balaam (prophet) and Balak (king)

But now the anger of God flared up at Balaam for going, and the angel of the LORD stationed himself on the road to hinder him as he was riding along on his ass, accompanied by two of his servants. 23 When the ass saw the angel of the LORD standing on the road with sword drawn, she turned off the road and went into the field, and Balaam had to beat her to bring her back on the road. 24 Then the angel of the LORD took his stand in a narrow lane between vineyards with a stone wall on each side. 25 When the ass saw the angel of the LORD there, she shrank against the wall; and since she squeezed Balaam’s leg against it, he beat her again. 26 The angel of the LORD then went ahead, and stopped next in a passage so narrow that there was no room to move either to the right or to the left. 27 When the ass saw the angel of the LORD there, she cowered under Balaam. So, in anger, he again beat the ass with his stick.

28 But now the LORD opened the mouth of the ass, and she asked Balaam, "What have I done to you that you should beat me these three times?" 29 "You have acted so willfully against me," said Balaam to the ass, "that if I but had a sword at hand, I would kill you here and now." 30 But the ass said to Balaam, "Am I not your own beast, and have you not always ridden upon me until now? Have I been in the habit of treating you this way before?" "No," replied Balaam. (22:22-30)

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Balaam gave voice to his oracle: From Aram has Balak brought me here, Moab's king, from the Eastern Mountains: "Come and lay a curse for me on Jacob, come and denounce Israel." 8 How can I curse whom God has not cursed? How denounce whom the LORD has not denounced? 9 For from the top of the crags I see him, from the heights I behold him. Here is a people that lives apart and does not reckon itself among the nations. 10 Who has ever counted the dust of Jacob, or numbered Israel's wind-borne particles? May I die the death of the just, may my descendants be as many as theirs! 11 "What have you done to me?" cried Balak to Balaam. "It was to curse my foes that I brought you here; instead, you have even blessed them." 12 Balaam replied, "Is it not what the LORD puts in my mouth that I must repeat with care?" (23:7-12)

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1. The Census: (2-4)
2. Laws: (5-6)
3. Offerings and Levites: (7-8)
4. Passover: (9-10)
5. Desert Pit Stops: (11-14)
6. Laws for Sacrifices and Priests: (15-19)
7. Meribah to Moab: (20-25) Meribah, bronze serpent, Balaam and Balak (king),
8. More Laws
9. Booty

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Deuteronomy:

A commentary on the meaning of the Law (Torah = teaching). Offers hope and blessing. God will not fail, punishment is not final, "one does not live by bread alone, but by every word that proceeds from the mouth of Yawheh" (Dt. 8:2). Jesus like Deuteronomy!

1. Introductory Discourses by Moses: (1-11) Shema (6:4-9) heart (10:12-13)
2. Deuteronomic Code: (12-26) laws
3. Concluding Discourse: (27-30) blessings and curses, life and death
4. Death of Moses: (31-34)

(Old Testament Presentation – Joshua)

Joshua – 1-2 Kings

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1100 – 750 BC	Greek “Dark Ages”
1200 – 875 BC	Phoenicians colonize and settle into several city states
1300 – 1000 BC	Assyrian Empire in a weakened state from Arameans
1069 – 517 BC	Egypt weakened by Assyria and Ethiopia
1193 BC	Fall of the Hittite Empire
1200 – 1000 BC	“Sea Peoples” raid Egypt and Eastern Mediterranean area

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Explain map

Not a general history so much as interventions of God in Israel’s history and Israel’s response.
Completed around mid 500s BC

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Show map

Joshua 1250-1225 BC

Judges 1225-1025 BC

Samuel 1025 – 965 BC

Part of a “Deuteronomist” vein stretching from Joshua 1200 – Jehoiachin 560s BC

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Overall Themes

Fidelity = peace and prosperity

Infidelity = oppression and punishment.

Sin = Not following Yahweh and assimilating Canaanite culture and religion

Overall Pattern:

1. Israel sins
2. God punishes Israel
3. Israel repents
4. God delivers Israel
5. Peace while judge lives
6. Sin again...

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Joshua:

God was faithful in providing a homeland

Theme:

Conquest and division of the Promised Land (all of Palestine because God gave it to them)
God the “warrior” (Ex 15) who fights on behalf of his people.

Purpose:

Demonstrate God’s fidelity in giving His people a homeland in accordance with the Sinai promise
Encourage obedience to the covenant on the part of the people.

Division:

1-12 Conquest of Canaan
13-22 The division of the land among the 12 tribes
23-24 The return of the Transjordan tribes Joshua’s speeches and farewell.

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Joshua before “Joshua”:

Aide to Moses at Sinai (Exodus 24:13; 32:17)
Leads a battle against Amalekites (Exodus 17)
One of the scouts (Numbers 13:16)
Deut 34:1-9: Death of Moses and succession of Joshua

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Some Scripture Passages:

2:1: Rahab married Salmon, the Judean. She and her offspring became integrated and part of Messiah
(Ruth 4:18-22; Matthew 1:5)

3:15-16: Crossing Jordan. (1927 bank cave in dammed for 21 hours)

6:1-21: Fall of Jericho.

6:18: “Not to take anything under the ban” defeat as punishment for Achan

Deut 7:1-4: Warn Israelites not to mix with Canaanites lest the compromise faith.

9:1-15: Tricked into treaty with Gibeonites

Deut 7:2: make no alliances with Canaanites

10:1-27: Joshua defeats kings of Jerusalem hill country.

Sun miracle: (12-15) poetic account

10-11: Conquest.

Chapter 10 = South 11 = North. How Long was the conquest really? The text just summarizes

13:1: A large part of the land still was unconquered

18:1: Ark and Tabernacle set up in Shiloh (25 miles north of Israel) until Philistines 1060 destruction

22:10: Transjordan tribes build “other” altar. Later say it is a “teaching tool”

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Judges: How covenant promises worked out.

Pattern:

Fidelity = peace and prosperity / Infidelity = oppression and punishment.

1. Israel sins
2. God punishes Israel
3. Israel repents
4. Israel delivered (by judge)
5. Peace while judge lives
6. Sin again...

Sin = Not following Yahweh and assimilating Canaanite culture and religion

Theme:

The exploits of the Judges in saving Israel from destruction

Purpose:

To show by examples how God punishes betrayal of the covenant

To show how infallible his help is to save Israel when she repents and returns to him.

Division

- 1-2 Incomplete conquest opens the way to corruption of Israel by pagan neighbors.
3-16 Exploits of the judges raised up by God to save repentant Israel from destruction
17-21 Appendix concerning the tribes of Dan and Benjamin's re-location

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War, war, war...

Conquest of a civilized land by semi-nomads and culturally backward.

12 Judges: military leaders

5 Major Judges: Ehud, Barak/Deborah, Gideon, Jephthah, Samson, *Othoniel (or minor)*, (Eli and Samuel)

7 Minor Judges: Ibzan, Elon, Abdon, Tola, Jair, Shamgar

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Some Scripture Passages:

2:10-23 Sin (10-13), oppression (14-16), repentance and liberation (18-19)

3:7-11: "serving the Baals and Asherahs": male and female fertility gods.

4:1: Deborah and Barak defeat Sisera, general of Jabin, king of Hazor

6-7 Gideon and Midianites (Negeb)

9:1 – Abimelech unsuccessful attempt to be king.

11:30 - Jephthah the bandit's vow. Shows how far they needed to come.

12:8-14 Minor Judges: Ibzan, Elon, Abdon, Tola, Jair, Shamgar

13: 4-5 Samson's vow

14:4 "Philistines "had dominion"

16:19 Secret of Samson's "hair"? it was his Nazarite vow.

17:6 "in those days there was not king in Israel; everyone did what they thought best."

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The Allure of the Canaanite Religions

- a. Temple prostitution – nature religion/cosmological
- b. Archaeological digs turn up many amulets and idols
- c. Hosea, Amos, Micah, Ezekiel, Jeremiah refer to idolatry
- d. Sacrifice, altars, child sacrifice (Moloch), pillars, incense, astrology,
- e. Was agricultural success from “Baal” (the agri-god) or “Yahweh”?

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Ruth:

1. Naomi and sons live in Moab.
2. Sons marry Moabite women (Orpah and Ruth)
2. All men die.
3. Naomi and Ruth stay together and go back to Judah. Orpah stays (Chemosh)
4. Ruth meets Boaz and the way gets cleared for them to marry
5. Significance of fidelity and sacrifice: (4:17)

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1 and 2 Samuel:

Establishment of Davidic dynasty and its “permanency”

Institution

Rejection of the first king Saul

Divine protection to David in persecution

Solemn promise of perpetuity by Nathan (2 Samuel 7)

Theme:

The institution of the monarchy in Israel and the permanency of the Davidic dynasty

Purpose:

To establish the legitimacy of the Davidic dynasty

Division:

- 1-7 The judgeship of Samuel and the Philistine oppression
- 8-15 The institution of the human kings and the rejection of Saul
- 16-31 The early history of David, first favored, later persecuted by King Saul
- 1-4 David, king over Judah alone after the death of Saul
- 5-20 David, king over all Israel. Dynasty assured forever. His family History (9-20)
- 21-24 Appendix containing assorted documents about David.

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Setting the Stage and Lessons:

1. Prayer of Hannah
 - a. Song of Hannah: (2:1-11)
2. Eli and his sons:
 - a. Real prophet but died losing his sons and “old and heavy”
 - b. Lesson in raising children according to the law and with character
3. Samuel
 - a. The call. “It was rare for God to speak...”
 - b. The prophet who would oversee the installation of David and last “judge”
4. Ark captured and given back to Israel at Kiriath-Jearim

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Development of the King from Judges:

Israel, “We want a King!” (needed military leader against Philistines)

God, “I am your leader.”

Israel, “We want a King!”

God, through Samuel, “do you know what you are getting into?”

Israel, “We want a King like the others!”

God, through Samuel, “OK, but you are not going to like it...”

Yet. God “repents” of sort and blesses them in kingship.

God bringing about good from former evil.

1 Samuel 8:

Samuel was displeased when they asked for a king to judge them. He prayed to the LORD, however, who said in answer: "Grant the people's every request. It is not you they reject, they are rejecting me as their king. As they have treated me constantly from the day I brought them up from Egypt to this day, deserting me and worshiping strange gods, so do they treat you too. Now grant their request; but at the same time, warn them solemnly and inform them of the rights of the king who will rule them."

Samuel delivered the message of the LORD in full to those who were asking him for a king. He told them: "The rights of the king who will rule you will be as follows: He will take your sons and assign them to his chariots and horses, and they will run before his chariot. He will also appoint from among them his commanders of groups of a thousand and of a hundred soldiers. He will set them to do his plowing and his harvesting, and to make his implements of war and the equipment of his chariots. He will use your daughters as ointment-makers, as cooks, and as bakers. He will take the best of your fields, vineyards, and olive groves, and give them to his officials. He will tithe your crops and your vineyards, and give the revenue to his eunuchs and his slaves. He will take your male and female servants, as well as your best oxen and your asses, and use them to do his work. He will tithe your flocks and you yourselves will become his slaves. When this takes place, you will complain against the king whom you have chosen, but on that day the LORD will not answer you." (1 Sam 8:6-18)

1 Samuel 10:

Samuel called the people together to the LORD at Mizpah and addressed the Israelites: "Thus says the LORD, the God of Israel, 'It was I who brought Israel up from Egypt and delivered you from the power of the Egyptians and from the power of all the kingdoms that oppressed you.' But today you have rejected your God, who delivers you from all your evils and calamities, by saying to him, 'Not so, but you must appoint a king over us.' Now, therefore, take your stand before the LORD according to tribes and families." So Samuel had all the tribes of Israel come forward, and the tribe of Benjamin was chosen. Next he had the tribe of Benjamin come forward in clans, and the clan of Matri was chosen, and finally Saul, son of Kish, was chosen. (1 Sam 18-21)

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Rise of Saul:

- a. Benjamite, tall, handsome and in the prime of life.
- b. Saul consecrated by Samuel but God changed his mind (10:9)
- c. Saul does not follow Samuel's instructions exactly and pays the price (13:11-14)
- d. Saul didn't do curse of destruction, didn't wait 7 days or sacrifice right, he killed the priests, and violated his own law to elicit the Witch of En-dor
- e. Saul formally rejected by God (15:10)
- g. Death of Saul

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Rise of David Overview

1. David is anointed (youngest - ruddy, fine eyes, and attractive) while Saul is tormented
2. Persecuted
3. Great Warrior: kills Goliath (17) and gets a band of warriors around him
4. Militarily and politically astute
5. Given the benefit of the doubt even while opportunistic.
6. Decides right with "God's anointed" and doesn't kill Saul (Amalekite and his response).
7. Had a charismatic personality (Philistine and Israel armies)
8. Ishbaal (2 yr North King) murdered (didn't approved but benefited)
9. North and South agree to have him as king
10. Captured Jerusalem (neutral) and brought in the ark.
 - a. Uzzah and ark – don't touch w/o covering and only Levites using shaft
 - b. 6:9 "how can ark come to me..."
11. Nathan's parable and "no temple" judgment
 - a. Bathsheba, sin, repentance (12)
12. Family problems: Tamar, Amnon, Absalom (exiled, cursed, but comes back)
13. David makes land gains and Normalized religious practices

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The Good and the Bad:

The Good:

1. David was repentant
2. David was chosen
3. David started the golden era of Israel and all kings would be measured against him.

The Bad:

1. Manipulated politics to achieve power
2. Bathsheba
3. Military draft and census
4. No temple because "to much blood"

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1 and 2 Kings:

Solomon:

1. Absalom killed after trying to revolt against his father
2. Adonijah tries to take the throne
3. Bathsheba and Nathan intervene
4. Solomon wins / rivals are rid of / consolidates power
5. "Wisdom" in a dream – and got it (for a while) Riches, Glory, Long life (split baby)
6. Wisdom: 3000 proverbs, 1005 songs, plants and animals (Ps 72, 127 / Ecc, Sg, Ws, Pr)
7. Good administrator: 12 and Relative (but oppressive to some degree) peace
8. Building of the Temple + (Hiram King of Tyre and Sidon, Lebanese workers, slaves) 960 BC

Show picture of temple

Tabernacle in desert, Solomon, Ezra/Nehemiah, Herod, NT

9. Other building projects: palace and ships
10. Brings ark to City of David (Zion) and cloud (glory of God) comes. Installation, prayer, sacrifice.
11. Solomon's prayer and God's response (9:4)
12. Too many foreign "wives", compromises with false religion, forced labor and heavy taxation

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Show Temple slides

Post Solomon:

1. The 'oboams (Rehoboam adds burdens and Jeroboam rebels) and the schism
2. Condemnation of the altar in Bethel by "man of God" from Judah (I Kings 13:4)
3. North: (1 K 13:33) – a pattern repeated (Jeroboam did not change his evil ways...)
4. "The Book of the Annals of the Kings of Israel (14:19) lost.
5. South: 14:22 – a pattern repeated (Judah did evil in the eyes of the Lord...)
6. Will Israel keep their promise? Will God?

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Maps of the Divided Kingdom

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Elijah: (brief what is a prophet?)

1. Miracles: 17: fed by ravens, flour and oil, widow's son's resurrection
2. Ahab and Elijah
 - a. 18:16
 - b. Who's god will consume the Bull? Mocking (27), wet the wood, kill the prophets of Baal.
 - c. Elijah hides in desert and then at Mt. Carmel because of Jezebel (Ps 45)
 - d. God in a whisper. "None but me!" God, "Go anoint kings and Elisha,
 - e. Elisha left all but said goodbye to follow Elijah
 - f. Ahab and Naboth's vineyard. Dogs in the city and birds in the open. (21:25 summary)
 - g. Elijah taken up to heaven. Brotherhood of prophets (50 waited)

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Elisha

1. Cloak, double portion of your spirit
2. 2:17-18 Confirmation of the miracle assumption
3. 2:23: Don't mess with a true prophet!
3. Miracles: Multiplication of oil, raise the son (breathe), mult of loaves, Naaman, 6:18 sun-blind

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Different Kings:

Origin of Samaritans: 17:24

Fall of Samaria by Assyrians

Miracles that saved South: Cupbearer in chief arrogance, Isaiah, "don't be afraid.", he left on his own.

Jerusalem invincible?

Sennacherib's letter, Isaiah, "stay the course", 185,000 struck down,

Rise of Babylonian Empire. Hezekiah showed ambassadors treasury (dumb)

Josiah

Josiah's reform (640-609)

1. Book of the Law (pledge to follow by king and people)
2. Destroyed shrines, removed cult objects, exterminated Baal priests, destroyed poles, altars, and prostitute houses.
3. 23:24-25

Destruction of Jerusalem

1. 597 BC – 1st deportation
2. 587 BC – 2nd deportation

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Babylonian Exile

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Cultural Considerations:

1. City and rural life
2. Person unified in flesh and spirit
3. Sickness and old age (40+)
4. Afterlife?
5. Work and religious practice
6. Family (clan, real love, duty to educate children, women weren't trash (pg. 257)
7. Sex: holiness code = ideal 1 man and woman, natural, married
8. Justice: Law, revenge, elders, city gates, kings, temperate compared with other cultures
9. Slavery with limits

Worship:

1. Sacrifices:
 - Holocausts
 - Grain offerings
 - Peace offerings (animal)
 - Sin (lesser or purity) offerings (animal)
 - Guilt offerings more serious (animal and restitution),
2. Feast Days:
 - Passover
 - Pentecost (wheat + Sinai) or first fruits
 - Booths fruit + wandering
 - Rosh Hashana (New Year's) forgive and restore from sins
 - Day of Atonement (Yom Kippur)
 - New Moon (a celebration little is known)
 - Sabbath
 - Purim (post exile) deliverance from Persia under Queen Ester
 - Hanukkah (Greek period) Judas Maccabeus rededication of Temple + lights
3. Priesthood:
 - Aaron: Official sacrifices of temple / specially consecrated / high priest
 - Levite: Helpers and family offerings
 - Kings: Some cultic practices

1 and 2 Chronicles

538 BC – Edict of Cyrus

538 BC – After return, foundations began on the temple. Opposition halted progress

520 BC – Haggai and Zechariah prophecy

520 BC – Zerubbabel and Joshua encourage building

516 BC – Temple finished (humbly)

Post exile working of the history.

What was the role of the kings?

1. David is all good.

What is the role of the Temple worship?

1. Tighten up who can do what (Kings was looser)
2. Priests and Levites clarified
3. Family of Aaron only can be priests

Emphasize and lift up: Israel, Jerusalem, Temple, priesthood, Levites, and helpers

North apostized, but reunion is possible – united by new David

People must live in spirit of David – always looking to reform

1Ch 1-8: Genealogies

9-29: King David

Omitted: Saul's hostility, Bathsheba and sin, family disputes

Prominent: Nathan's prophecy (17)

Religious acts: ark, organization of worship (13,15-16)

Prep for building temple (21-29)

David's responsibility for design

2Ch 1-9: Building Temple

2 Ch 10-36 Fidelity or not

Judah and Davidic dynasty – fidelity or not according to David

Hezekiah and Josiah

Infidelity and reform themes repeat

Genealogies - in tradition of Numbers and Genesis

“Book of Kings” – a midrash of “Kings” (lost in history)

Theologian more than historian

Ideal kingdom – past, present, and future is merged

Reminds present to live by fidelity, Law, and Worship

Ezra and Nehemiah

445 – 417 BC Nehemiah governor during most of this time

Ezra sent from Persia to restore Israelite faith according to the “law of God”

What to do with the Israelites who married Gentiles?

- a. All marriages to foreigners were invalidated
- b. Called an assembly where they repented of their sins.
- c. They agreed to give up their foreign wives and keep the Sabbath

Unity of faith and practice was emphasized

Ezra read the Book of the Law while the people promised to obey

Link of Ezra’s renewal to Nehemiah’s completion of the city walls

Nehemiah fought off opposition and finished the wall in 52 days.

Continuation of Chronicles

Edict of Cyrus: 538 BC

Return and rebuilding of Temple (Ezra 1-6)

Hostility of Samaritans cause stoppage – but resumed under Darius I
(4:11-23)

Temple finished in 515 BC

Next 50 years : restore the walls (hindered as well - Nehemiah 3:33) Nehemiah 1-6

Artaxerxes gives official authorization (7:11-28) to: (Ezra 7:25-26)

1. Impose Mosaic Law
2. New returners

Severe measures against Jews married to foreigners (7-10) (9:1) (10:14-15)

Nehemiah appointed high commissioner, permission to rebuild walls

Law read by Ezra (The Pentateuch as it existed then)

Feast of Tabernacles (Booths Shelters) is celebrated (fruit tents) (N 8 -10:40)

All promise to follow Law (N 10)

Dedication of walls (Nehemiah 11-13)

Nehemiah returns and deals (Nehemiah 13)

Notes:

1st Chapter of Ezra compliment Haggai, Zechariah, and Malachi

Aramaic Ezra (4:6-6:18) Ezra’s original report reworked (written in the 3rd person)

Tobit, Judith, and Esther

Important collections and books that you might find in study:

Septuagint (LXX): 250 BC Ptolemy II in Alexandria

Deuterocanonical: (second canon)

1 and 2 Maccabees: About 170 BC when the Jews of Palestine rebelled against their Seleucid overlords

Baruch: This short book is traditionally attributed to the secretary of Jeremiah.

Sirach: Often called Ecclesiasticus

Wisdom: The Wisdom of "Solomon"

Tobit: This book is the story of Tobias the Elder and Sara. It is treated as canonical by Catholics

Judith: Judith cuts off the head of Holofernes

Susanna, Azariah, Bel and the Dragon: These are three fragments of the Book of Daniel

Esther: Greek parts of the book

Apocrypha: (outside of the writing) Protestants refer to all books not in their OT plus Deuterocanonical. Catholics refer to additional words such as 1 and 2 Esdras.

Pseudopigrapha: (things falsely ascribed) Between 200 BC and 200 AD not found in the Bible. Tended to be apocalyptic and Messianic. In trouble or turmoil the faithful must hold fast to the true faith. Based largely on narratives around OT popular figures such as Moses, Solomon, Adam and Eve, etc. Examples are: Book of Jubilees, Martyrdom of Isaiah

Dead Sea Scrolls: Scrolls found in the Qumran caves. Have many ancient Biblical fragments from 150 BC – 70 AD.

All three works are set in history but details are loose. The important point is the story.

Tobit:

Lost Aramaic original and the Greek remains with some Aramaic from the Dead Sea Scrolls. Written around 100 BC.

Historical frame of reference: After the N / S split after Solomon (931 BC) the tribe of Naphtali was deported (734 BC) and his son, Tobias, did not die until after fall of Nineveh (612)

A story about Tobit (blind) and his son, Tobias. Tobit lives in Nineveh (exiled) and sends his Son to Ecbatana to his relative Raguel. Raguel's daughter, Sarah, lost seven bridegrooms. Tobit and Sarah pray for death. Raphael brings Tobias to Sarah. They marry.

Themes:

1. God's providence is with us daily
2. Practicing the good works of the Law: almsgiving, burial, pilgrimage, tithing, etc.
3. Family life at its best
4. Marriage

5. God's goodness is there but sometimes hidden

Tobit: Model of faithful service.

Accuses his wife, Anna, of stealing a goat (that she got from payment from sewing)

She corrects him (2:22) and he "laments"

Sarah in Media at Ecbatana (Medes gain strength after Assyria [612 BC])

4 - teachings on following God piously through good deeds

Tobias goes to recover silver with his traveling companion (Raphael)

6:2-4 – Holy Noodling (gets gall eye ointment)

11:11-14 Tobias heals Tobit's blindness

Tobit dies (112 years old) and his wife

Tobias moves to Media before the ruin of Nineveh.

Tobias dies at 117 years old.

Judith:

Written around 150 BC during Maccabean Revolt

Historical framework: Nebuchadnezzar and Assyrian army besieging Israel.

Jewish but includes even elements of the North (future unification and inclusion)

Holofernes wants to destroy all other religions except deified Nebuchadnezzar.

Jews besieged in Bethulia (Samaria).

Water supply almost out and ready to surrender.

Judith (beautiful young widow, intelligent, devout, resolute, charming, witty) opposite of coward Jews

She teaches, prays, and conquers.

Once alone cuts off Holofernes' head.

1. God uses the weak to show his power.
2. She shamed the Jewish leaders by her faith and determination
3. Achior's speech (leader of Ammonites) sums up lesson (5:5-21)

The Major Kingdoms after the fall of Israel and Judah

Babylonia: 628 – 539 BC

627: Death of last strong Assyrian leader, Assurbanipal.

628: Nabopolassar led a rebellion

612: Nineveh sacked with help from Medes

Media: 625 – 539 BC

625: Cyaxares unites Iranian speaking peoples

612: Sacking and conquering Nineveh with Babylonians

585 BC: Nebuchadrezzar of Babylon married a daughter of Cyaxares, Amuhia.

539: Cyrus assimilates Media and Babylonia

Persia: 559 – 330 BC

559 BC: Cyrus unites tribes

539 BC Cyrus invaded Babylonia (with open doors).

Babylonians, Assyrians, the Phoenicians, and the Lydians

530 BC: Cyrus dies and son, Cambyses II, conquers Egypt

490 BC: Cambyses II halted at Marathon

480 BC: Naval Battle of Salamis. Xerxes

330 BC: Conquered by Alexander the Great

Alexander the Great: 336 – 323 BC

336 BC: Made king after assassination of Father Phillip II

335 BC: Balkan

334 BC: Asia Minor

332 BC: Syria, Tyre, Egypt

331 BC: Babylonia

328 BC: Persia

326 BC: India (generals said, "enough!")

323 BC: Alexander dies from fever in Babylonia

Greek Kingdoms:

323 BC: Kingdom split between generals

381 BC: Ptolemaic Egypt, Seleucid east, Pergamon Asia minor, and Macedon

30 BC: Rome conquers Greek kingdoms after Cleopatra

Esther:

"One Night with the King"

485 – 465 BC Ahasuerus – Xerxes

Hebrew parts 160 BC with Greek later

Story of deliverance

Jews in Persia threatened with extermination by Haman

Esther who is beautiful, pious, and faithful saves the day.

Haman is hanged and the enemies of the Jews are killed instead. (9:1-10)

Killing exaggerated to prove a point: reversal, protection, God's absolute victory and power.

Feast of Purim instituted in memory (liberation from Haman – noisemaker)

1. God will not abandon his people
2. God used the weak to show his power and action
3. 4:14 – even if Esther fails God will find a way. But it was destiny.

I and II Maccabees

Alexander the Great (B 356, King: 336 – 323 BC) died at 32

Divided kingdom between Ptolmays (S) and Seleucids (E)

Struggle against the Seleucid kings for religious and political independence

I Maccabees

Antiochus III 198 – OKed Mosaic Law (R. 222-187)

Antiochus Epiphanes – Forced Hellenism (R. 175 – 164)

Antiochus V – Granted religious Freedom (6:59) (R. 164 – 161)

167 BC Maccabean Revolt

140 – 37 BC Hasmonean Kings (Not from line of David)

37 BC Herod the Great

Greek Influence:

Greek cities, Decapolis,

Greek temples, gymnasiums, stadiums, youth centers, theaters.

Greek education, scientific and philosophical knowledge (upper class especially)

Hellenism and Jewish supporters.

Jewish people faithful to Law and Temple

Mattathias initiates crusade

Judas Maccabaeus (166-160 BC) 3:1 – 9:22 wins victories and reconsecrates Temple (4)

Seeks alliance with Rome

Jonathan (Judas' brother) (160 – 142 BC)

Beginning of Pharisees and Sadducees

Simon (high priest and governor) (142 – 134 BC) assassinated by son-in-law of Antiochus VII

John Hyreanus – overran Samaritans

40 years from Antiochus Epiphanes 175 BC to death of Simon in 134 BC and accession of John Hyreanus in 134 BC.

Nation's problem is punishment for sin.

Fidelity to the Law is primary

Author is a Jew writing between 130 and 100 BC

Gentile infiltration through Hellenization was powerful but Judaism was preserved.

II Maccabees

Covers the time frame of the first seven chapters of I Maccabees.

Seleucus IV (185 – 175 BC) – defeat of Nicanor (Seleucid General) (161 BC) (about 15 years)

Judas Maccabaeus' campaign helped by God (2:19-22)

Persecution is a way for God to bring his people to their senses before sin and ruin (6:12-17)

Interest in Jews in Alexandria to connect with Palestinian Jews (1:1)

3 – sanctity of the Temple

4 – 10 death of Antiochus Epiphanes (defiler) and institution of the feast of Dedication

10 – 15 death of Nicanor who threatened the Temple

Martyrdom of Eleazar 6:18-31 (164 BC)

No pork!

Martyrdom of 7 Sons

No Pork!!!

Mom gives speech. (7:22-23)

Re-dedication of the Temple after the death of Antiochus (9:1-29)

Affirmation of the resurrection of the dead (7:9, 14:46)

Afterlife and prayer for the dead (6:26, 12:38-46)

Spiritual fruits of martyrdom (6:18-7:41)

Intercession of saints (15:12-16)

Job

Wisdom Literature:

Examples: Proverbs, Job, Ecclesiastes, Sirach, Wisdom,

Other books contain elements: Song of Songs, Some Psalms (1, 19,37, 49, 73, 111, 119) Isaiah, Amos, Tobit, Baruch, Daniel and Susana, etc.

They were proverbs, riddles, fables, parables, dialogues, comparisons, allegories, images,

1. Less interest in God's actions of salvation
2. Less interest in the nation of Israel and political or even religious affairs
3. Less interest in history, genealogies, specific rituals, rules, and regulations
4. Interested more in problems of life:
Why is there suffering, injustice, inequality, evil, etc.
5. Interested in answering:
What is the secret of life? How should we act before God?
6. Interested in universal questions that affect all people
7. Interested in seeing God in creation, actions, and life

Wisdom is a common literary genre in Middle East

Assyrian literature: I will Praise the Lord of Wisdom:

"If I walk the street, fingers are pointed at me,

*My own town looks on me as an enemy;
My friend has become a stranger,
In his rage my comrade denounces me"* (problem of justice and evil)

Egyptian: The Instruction of the Vizier Ptah-Hotep

"If you are one of those sitting at the table of one greater than yourself, take what he may give when it is set before your nose!" (proverb similar to Proverbs 23:1)

Who were the people with Wisdom?

1. Wisdom literature comes from two sources: the family and formal education.
2. The King and other leaders should possess it: (1 Kings 5:9-14)
3. Other people of "wisdom": Ahitophel (David's chief advisor that went to Absalom) (2 Sam 16:23), wise people who were givers of advice almost had official status (Jer 18:18). They were well off, educated, and had leisure time for study. Wise "women" mentioned in Proverbs leisure, good speech, skill in writing, manners, career planning, etc. They were part of the upper class.

Job:

Author: Post exile Palestinian Israelite writing in Hebrew with an Aramaic style.
Most likely 400s BC.

Wisdom Literature

A known figure of wisdom in a folksy way.
Famed for his justice as Noah (Ez 14:14,20)

Dialogue between Job and three friends

Question: What is the connection between suffering and human behavior?

Outline:

Chapters 1-2: Folktale between God and Satan and Job (who was faithful)

Chapters 3-31: Dialogue between Job and Eliphaz, Bildad, and Zophar over divine justice and Job's suffering. Job demands that God appear and defend himself if his is a just God.

Eliphaz: older and a bit severe due to long human experience

Zophar: an overly zealous and excited youth

Bildad: an eloquent speaker

All three defend traditional retribution. Job sinned and therefore suffers.

Job protests and they insist.

All butt up against the mystery and wisdom of God

Chapter 32-37: Elihu challenges Job and his friends (defends God) and demands they submit to God's control

Chapter 38-41: God appears and says he is beyond human understanding and Job's demands for justice is arrogant (38). Job submits twice (40:3 / 42:1-6).

Chapter 42:7-17: (Folktale) God restores Job to his greatness and attacks his friends for accusing him.

More profound than simple acceptance of God's will.

Asks difficult questions

A good lesson for smug prophets and wise teachers with pad answers

Questions:

1. If God looks after the just and punishes the wicked, why does the opposite seem to be our real experience?
2. Why do evil people prosper and honest people not get ahead (Jb 21:7-17)?
3. How will one who is faithful find answers to why things happen or what it means about their relationship with God?

Addresses:

1. Do we question God's goodness, wisdom, or ways?
2. What gives us the right to expect God to explain everything to us?
3. True wisdom is from God and given to us.
4. No one can find the way to true wisdom. Only God knows it. (28:28)
5. God reveals wisdom through reverent worship (42:5)

Poem on Wisdom not Job or his friends: (Chapter 28)

Psalms:

Psalm = stringed instrument accompanying songs

Hebrew title is "Tehillim" (hymns)

Poetry and songs

Other examples exist:

Song of Moses (Ex 15)

Song of the Well (Nb 21:17-18)

Victory song of Deborah (Jg 5)

David's song concerning Saul and Jonathan (2 Sam 1)

Three literary forms:

1. Hymn: 8,19,29,33,46-48,76,84,87,93,96-100,103-106,113,114,117,122,135,136,145-150
2. Petition:
Collective: 12,44,60,74,79,80,83,85,106,123,129,137

Individual: 3,5-7,13,17,22,25,26,28,31,38,42-43,51,54-57,59,63,64,69-71,77,86,102,120,130,140-143
3. Thanksgiving: 18,21,30,33,**34**,40,65-68,92,116,118,124,129,138,144

Also: Lamentation (**31, 79**), Wisdom (**1,73,112,127**), prophecies (2,50,75,81,82,85,95,**110**), royal Psalms (**2,20,45,61,72,101,110,132**)

Psalms connection to worship:

Cantors at the court of the king (**2 S 19:36**)

Cantors at the Temple

Festivals celebrated with song and dance (**Jg 21:19-21**)

Sacrifice was offered with song (**Am 5:23**)

Many Psalms have musical and liturgical directions (20,26,27,**66,76**,81,107,116,134,135)

Songs of Ascents (120-134, **126**, 84) used on pilgrimage

Somewhat of a hymnbook of the Temple and synagogue

Proverbs:

Solomon the traditional founder (1K 4:29-34) and a writer or inferred writer to Proverbs, Song of Songs, Ecclesiastes, and Wisdom

Solomon may have collected a number of proverbs and collected them.

There are also later additions: Chapter 25-29 were ascribed to Solomon but written down in the time of King Hezekiah 715-687 BC (Ch. 25-29)

Many sayings are similar to those of the Sumerians (3,000 BC) and Egyptians (100-600 BC)

Sumerian:

“A chattering scribe... His guilt is great”

Proverbs 18:13: He who answers before listening – that is folly and shame.”

Egyptian:

Amen-em-opet,

Ch. 18: “One thing are the words said by men, Another thing is what the god does.”

Proverbs 19:21,

“The plans in the mind of a man are many, but it is God’s purpose that will prevail.”

Seven sections of Proverbs:

1-9: Labeled “The Proverbs of Solomon, Son of David”

10-22: Labeled “Proverbs of Solomon”

22:17-24:22: “The Sayings of the Wise.”

24:23-34: “Also the Saying of the Wise.”

25-29: “More Proverbs of Solomon, Copied by the Men of Hezekiah, King of Judah.”

30: "The Saying of Agur, Son of Jakeh: An Oracle." (Massa = a tribe in N. Arabia)

31: "The Sayings of King Lemuel: An Oracle." (a king from Arabia: wise from East)

All are collections of proverbs with no clear order (except 1-9)

1-9 forms a prologue

Explanation of Wisdom as a way of life.

Wisdom = fear of the Lord (Pr 9:10) (define)

After the Exile, Proverbs obedience to the Law and Law and Wisdom are one.

Types of Advice

1. Pragmatic: (21:20, 24:27, 25:17)
2. Secular: (14:28, 29:4)
3. Materialistic (11:4)
4. Religious reflection on God (10:27, 20:22, 21:3)

Other topics:

1. Relationship of parents and children (15:5)
2. Contrast between the just and wicked in their behavior (21:15)
3. The value of good friends and a loving wife (12:4, 17:17, 19:13-14)
4. Virtues of honesty, generosity, justice, and integrity (21:8, 22:22)
5. Personal mastery of passion and self-control (14:29, 15:19)
6. Proper use of speech (15:2-4)
7. Stewardship over wealth, prudence and hard work in planning for the future (11:29, 12:10)
8. Manners and proper behavior before superiors (14:18, 23:1-8)
9. Value of wisdom over foolish or reckless behavior (Pr 13:20)

The ancients saw Proverbs as a treasure of practical advice to ponder.

Ecclesiastes:

"Qoheleth" = Someone who speaks in the assembly (ekklesia / ecclesiastes)

Identified with Solomon (1:16) (2:7-9)

Literary device

Written in Hebrew with Aramaic influence, a couple of Persian words

Qumran fragments found that date at about 150 BC

Most likely in the earlier 200s while the Ptolemies ruled but before the Maccabean revolt

Hellenistic Egypt (Alexandria) influence, especially the new Humanism (yet to lead to revolt)

Philosophy of the Day? Stoics, Epicureans, Cynics? (present but not connected)

Two parts

1-6:

7-12:

Overall theme:

1. All things that are human mean nothing really (1:2) frame (12:8)
2. Trying to find meaning in all worldly things led to futility

Subthemes:

1. Human “goods” are temporary and are illusory: knowledge, wealth, love, even life
2. Life is a succession of meaningless events (3:1-11) and ending in senility and death (12)
3. So does a life of virtue matter?
4. What about an afterlife? (3:21) (9:10) (12:7) Maybe but can't know for sure
5. Ultimately, one must place all hope in God and resign to his will (3:11-14) (7:14)
6. Wisdom is preferred over human folly (9:13-16)
7. Keep the commandments and serve God (12:13-14) is the conclusion

Song of Songs:

The most commented on book of the Bible (prior to the modern era)

Origin:

Love-poetry in a style where symbols and metaphors related to ancient world. (1:9)

Date: Some say time of Solomon.

Some Aramaic language, a Persian word “orchard” (4:13), and a Greek word “palanquin” (a processional chair with poles) (3:9) mean that it is more likely in the 400s or 300s BC

Meaning:

“The highest of songs”

What is it?

Poems between the lover and the beloved: meeting, parting, seeking, finding

Lover = Solomon (1:4) (3:7)

Beloved = “the girl of Shulam” (7:1)

No specific mention of God.

Some say it is a love poem in the style of divine marriage practiced by Canaanites (wrong)

But there is a parallel between poetic style

Allegorical interpretation: 100s BC onward.

Jewish Allegory:

Lover = God

Beloved = Israel

Parallel in Hosea

Christian Allegory:

Lover = Christ

Beloved = Church

Or: Lover = Christ

Beloved = Soul

Literal interpretation:

Jews sang it during weddings.

The Song itself doesn't explain (like Hosea) the allegory

Collection of songs celebrating loyal and mutual love that leads to marriage.

Exalts the value of human love.

(Implied) God has blessed marriage (not just procreation) as affection of man and woman (Gn 2)

Sexual life:

Canaanites: in relationship between fertility-deities

Jewish: Wholesome realism

Human love exists also in Genesis, David, Proverbs, and Tobit.

Prophets make use of the same imagery (Israel sins = prostitutes)

No puritan mentality here. It is related and canonical because real love is related. Dignity of love.

Wisdom:

Deuterocanonical: (See Tobit, Judith, Esther section)

The Last book of the Old Testament

Around 100 BC by an Alexandrian Jew

Written in Greek

Addressed to Diaspora Jews in Egypt (against mystery religions and popular philosophies)

Rooted in Solomon (7) and often in the first person (7:7)

Wisdom personified (7:27-)

Contrast between "Just" and "Wicked" and Wisdom and Idolatry

Three Parts:

I. Importance of Wisdom (Ch. 1-5)

The Just live as God intends (1:13) and Hades will not prevail (1:15)

Eternal life is a reward (3:1-9)

The wicked punished by God through dishonor (3:10-12) in this life

The wicked sent away and separated from God in the next life (4:20) (5:10-13)

So "Just", be strong and persevere.

II. The Nature of Wisdom (Ch. 6-9)

Desire Wisdom (6:18-19)

21 (7 x 3) qualities: (7:22-24)

Characteristics and connection with God (7:24-30)

Comes through prayer and meditation (8:17)

III. Wisdom guiding Israel from Adam to the Exodus (10-19)

Descriptions according to principles of Jewish Midrash (exegesis, parable, legend) (1 Cor 9:9-11)

God constantly intervened on behalf of the upright and Wisdom was there (10:4)

Emphasis on Egypt

The Wicked and Idolaters were continually conquered

Culpability less for seekers, but still have no excuse (13:6-9)

Theological Considerations:

Natural Law and God's being self evident (13:1)

Personification of Wisdom (Word-Logos) and Jesus:

Wisdom (9:16) and John (3:12)

Similarities with Paul:

1. 1:7 and Colossians 1:18-

2. 13:1 and Romans 1:18-

Somewhat of a bridge between the Old and New Testaments

Sirach or Ecclesiasticus

"liber ecclesiasticus" = Church book

Israel under Seleucids at 198 and Antiochus Epiphanes at 175-164

Written in Hebrew

1896 2/3 discovered from a synagogue in Egypt. 1964 Qumran and Massada fragment (Ch. 39:27-44:17)

The Bible follows the Greek text and order (with Hebrew footnotes when variant)

Wisdom of Jesus Ben Sirach (5:27) from around 180 BC translated and foreword by grandson at 132 BC.

Sirach was a scribe, world traveler, employed at court, and settled in Jerusalem as an older man and set up a "school" (51:23)

Ben Sira appeals to tradition, wisdom, and Law

Temple and liturgy, Scripture for his point of reference

Wisdom is from God and connected to the Law of Moses

Part I: Prologue, Wisdom and "fear" of the Lord, and themes for instruction

Part II: History of Salvation centered in Heroes (faithful)

Part III: Appendix prayer

History of Salvation (44:1-49:16)

Three good kings: David, Hezekiah, and Josiah

Deep respect for priesthood and ancestral heroes such as Aaron and Phinehas (grandson of Aaron)

Gives credibility to Simon II the high priest of around 200 BC

Wisdom Literature similar to Proverbs, but more one man's reflection and not Solomon

Compiled in groups and themes (unlike Proverbs) and covers many topics: fear of God, duty, humility, charity, wisdom, modesty, wealth, friendship, children, priests, prudence, etc.

Prophets

Ancient religions and prophets: Inspired speakers. Phoenician records from Byblos in the 800s, Balaam (Nb 22), prophets of Baal (1K18:19-40), also recorded activity in Mesopotamia and Egypt
Israelite: Moses, Moses' helpers and Eldad and Medad (Nb 11:24-30), Deborah and others, Samuel and company (1Sm 10:5), Nathan, Elijah (1K 18:4), Elisha (2K 2:3-18), Major and Minor prophets

How Prophets Work:

1. Some pros, some not
2. Inductive (urim thummim) or intuitive?
3. Vision, hearing, internal inspiration, music and ecstasy
4. Lyrical fragments, stories, parables, direct speech, dramatic action
5. Mouthpiece of God that "must" be said
6. Irresistible urge

What Prophets Do:

1. Read the "signs of the times"
2. Pronounce judgment (usually to a nation)
3. Offer plan of repentance and restoration
4. Sometimes give glimpse of future (but not a primary function).
5. Threat and Consolation
6. Rarely given to an individual, mostly to the community (king represents people)
7. Mostly to Israel but also to the "nations"

Prophetic function:

1. Has an immediate experience of God
2. God's holiness is revealed
3. Understands the present and future through the yes of God.
4. Reminds people of their duty to God and to bring them back to obedience and love.
5. This makes Israelite prophesy unique

What Prophets Generally Teach:

1. Monotheism
2. God is transcendent, holy, mysterious, above, kind
3. Morality: individual and national sin, interpreting the Law, “religion of the heart”, moral conduct
4. Future Salvation: Remnant, happiness, peace, restoration of land, fertility, prosperity, hope, holiness, peace, joy, knowledge of God, Messiah

Prophetic Books:

Major Prophets: Isaiah, Jeremiah, Lamentations, Baruch, Ezekiel, (Daniel)

Minor Prophets: Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi

Empire Dates:

800 - 700 BC	Assyrian Empire grows in power
800 – 750 BC	Israel prospers – especially in the North
750 – 721 BC	Assyria’s terror tactics and eventual total conquering of North in 724 BC
606 BC	Babylonian empire conquers the Assyrian Empire
587 BC	Babylonian empire conquers and deports Judah – end of the Southern Kingdom
538 BC	Edict of Cyrus
335 BC	Alexander the Great

Prophet Dates:

870 BC	Elijah
850 BC	Elisha
750 BC	Amos and Hosea
740 BC	Micah and Call of Isaiah (Is 6:1)
630 BC	Zephaniah
627 BC	Call of Jeremiah (Jr 25:3)
612 BC	Nahum
600 BC	Habakkuk
590 BC	Ezekiel
550 BC	2nd Isaiah (40-55)
520 BC	Haggai and Zechariah
440 BC	Malachi and Obadiah
340 BC	Joel
330 BC	Jonah
165 BC	Daniel

Isaiah

Dates for the Prophet Isaiah:

765 BC	Isaiah born
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740 BC Prophetic calling
740 – 700 BC Prophetic ministry and likely martyrdom

Characteristics of Isaiah:

1. Poetic genius, imagery, and style make his work the high point in OT literature. (25:6)
2. Temple vision (6): God is holy, strong, and mighty. Human beings are sinful and lowly
3. God insists on justice, faithfulness, and sincerity in worship (1:27-28) (29:13)
4. God asks for trust even in crisis (37:5)
5. A remnant of faithful will be spared (10:20)
6. Messianic prophet: The Messiah will establish peace and justice and knowledge of God (2:1-5)

Major historical parts:

(Ahaz 736-716) (Hezekiah 716-687)

1. Prophetic call against moral corruption from prosperity (1-5)
2. To Ahaz “Don’t appeal to Assyria!”
 After failure of his mission, Isaiah withdraws from public affairs.
 The Northern Kingdom would be conquered and many “relocated” (2 Kings 15:29)
3. To Hezekiah: “Don’t trust in Egypt against Assyria, trust in God!”
 He trusts Egypt and Assyria gets mad
 After pillaging much of Palestine, stops at the gates of Jerusalem
4. To Hezekiah: “Have resolve in defense of Jerusalem”
 Hezekiah listens and Isaiah prays
 Assyrians are humbled (by God) with 185,000 dead
 Sennacherib later killed by his sons

Chapters 1-40:

- 1-12: Sayings against Jerusalem and Judah
13-23: Sayings against the nations
24-35: Promises
36-39: Account of Isaiah’s actions during Sennacherib’s campaign

700 – 587 Period before the fall of the Southern Kingdom

The Fall of South was:

1. People assumed God would protect them regardless
2. People sinned worse than before
3. Manasseh’s 55 year rule (687-642) says it all: (2 Kings 21):
 - a. Worst in the nation’s history
 - b. Supported false gods
 - c. Rebuilt altars and shrines to pagan gods and even put some in the Temple
 - d. Consulted magicians and astrologers
 - e. Murdered many innocent people and sacrificed his son to (Moloch?)
 - f. Assyrians controlled his rule
 - g. No recorded prophets during his reign. Until Zephaniah and Nahum (650 – 625)

4. Josiah's reforms:
 - a. Temple repaired and workers paid
 - b. "Finding" of the Book of the Law (Deuteronomy) read aloud
 - c. Removed cultic items and pillars, outlawed "high place" worship, outlawed mediums,
 - d. killed apostate priests, reinstated Passover
5. Assyria on decline and Babylon ascends power
6. Zedekiah rebels against Babylon and Nebuchadnezzar attacks
 - a. Burned the temple
 - b. Destroyed the king's palace and all of the houses
 - c. Deported the people except the poor

Deutero-Isaiah

Chapters 40-55 (Deutero-Isaiah): (550 – 538 BC)

1. Book of "Consolation" (40)
2. Jerusalem captured
3. People are in Babylon
4. Cyrus is an instrument of deliverance (45:1)

Book of Consolation (40):

1. Judgment fulfilled by the ruin of Jerusalem (40:2)
2. Restoration is close (40:3)
3. There will be a complete renewal
4. There will be a new Exodus – greater than the first (40:3) (43:19)
5. Religious universalism expressed (43:10-11) (44:8) (45:21)

Trito-Isaiah or Third Isaiah

Chapters 56-66

- | | |
|--------------|---|
| 63:7 – 64:11 | Just before the edict of Cyrus |
| 66:1-4 | During the time of the rebuilding of the Temple |
| 60-62 | Similar to Deutero-Isaiah |
| 56-59 | Persian influence around 400s BC |
| 65-66 | Some Hellenistic style among the text |

Third Isaiah seems like a collection of writings in the style of 2-Isaiah and according to the "school" of Isaiah.

Themes repeat:

1. Justice will triumph
2. God will preserve the remnant (anawim)
3. Worship and service from the heart
4. The covenant will be renewed and is eternal
5. Special favor to Jerusalem renewed

6. God will judge the nations and all will be brought in accordance to his ways

Jeremiah

Dates for Jeremiah:

646 BC – Jeremiah born of priestly family near Jerusalem
626-627 BC – Jeremiah’s calling and first preaching
622 BC – “Discovery of the Book of the Law” and Josiah’s Reform (Temple only, Passover)
612 BC – Fall of Nineveh
609 BC – Death of Josiah while opposing Necho of Egypt
609 BC – Jehoahaz, Jehoiakim (609-598)
605 BC – Nebuchadnezzar and Babylon impose will over Judah
605 BC – Jeremiah prophesied 70 years of exile (25:1,11)
600 BC – Revolt of Jehoiakim (died 598 BC)
598 BC – Jehoiachin conquered, exiled, and replaced by Nebuchadnezzar
597 BC – Zedekiah last king until 587 (brother of Jehoiakim, uncle of Jehoiachin)
597 BC – First deportation after capture of Jerusalem
587 BC – Final capture and fall of Temple and deportation of Jerusalem
587 BC – Jeremiah flees to Egypt after Gedeliah assassinated
538 BC – Edict of Cyrus
537 BC – Foundation for second temple laid

Outline

Chapter 36 says Jeremiah dictated to Baruch sayings and prophecies in 605 BC.
1-18 and 25:1-38 were earliest writings and included (after burned and rewritten) (36:32)
Chapters 21–23 were added
Chapters 26-35 from Baruch by biography of Jeremiah
Chapters 36-44: further biography written during exile
Chapters 46-51: Judgments upon the nations
Chapter 52: Historical appendix

Contains:

Poetry

Oracles of hope
Prayers
Liturgical Prayers (14) (drought)
Wisdom (17)
Biography
History
Lamentation

Jeremiah's Message:

Tragic occurrences in the past were due to disloyalty to God (5:18-19)

The North is being punished for their lack of adherence to the covenant Law

Idolatry was and is still a problem:

- during reign of Manasseh and Amon, syncretistic allowed in the South before Josiah (3:13)

- Assyrian influence in North since 722 BC (2 Kings 17:5)

Prophesying disaster unless conversion from heart

Spoke out against priests, kings, prophets, and people

Do not seek help from foreign powers (2:18) (2:36-37)

Forget about thinking that Egypt will help you against the Babylonians (2:36-37)

Turn to God and his promises will be fulfilled in a new Messianic age (3:14-18) (33:15-16)

North needs conversion in heart and action and the South needs conversion beyond outward appearances (3:6-10)

Turn from idolatry (3:12-13)

Circumcise your hearts (4:4)

After Josiah he increasingly admonished incompetent Davidic kings

Predicts the exile (19:15)

Says not to resist it (38:1-3)

Future hope lies in the exiled

Characteristics of Jeremiah:

Autobiographical Information (why we know so much about him) (1:4-7)

Jeremiah the reluctant prophet who was compelled to prophesy regardless of the price:

20:7-9

Prayed in his anguish (15:15-18), anticipates Job (20:14), and formed the basis for Lamentations

He was persecuted because of his preaching (20:1-2) (38:6)

Suffering led him to an inward and heart led religious practice: God examines the heart (11:20) and rewards according to deeds (31:29-30), friendship with God (2:2) is broken by sin.

The Law is an inward force working on our heart in love. (7:21-24)

He was disappointed and disillusioned by the ineffectiveness of the reforms of Josiah.

Jeremiah was a failure in his lifetime, but later grew in stature after his death.

Was considered a protector of the nation in Maccabean era (2 Macc 2:1-8)

Lamentations

Traditional authorship is "Lamentations of Jeremiah" (2 Chronicles 35:25)

Written after 587 (fall of Jerusalem)

One author who is unknown (probably not Jeremiah) who describes mourning of city and people

From a prayer of Lamentation comes trust in God, repentance, and trust in restoration.

Chapters 1,2,4 are dirges for the dead

Chapter 3 is an individual lament

Chapter 5 is a collective lament

Purpose:

Remember the reason for the exile

Pray in lament stretching out hope to God even then

Keep alive importance of Jerusalem, Temple, and Law

The Lord will have pity (3:31)

Return to God

The Lord will avenge those who took advantage of their lowliness

Baruch

Background:

Deutero-canonical book

According to book it is written in Babylon by Baruch after the deportation.

Some more ancient elements: (1:15-3:8 had Hebrew original)

Current form during or after Greek period – Maccabaeen era

Was sent to be read at Jerusalem at liturgical gatherings

Structure:

Prayer acknowledging guilt and expressing hope (1:15 – 3:8)

"We have sinned" (1:16) (2:11)

"We have rid ourselves of the misdeeds of our ancestors" (3:8) "Do not call to mind the misdeeds of our ancestors, but remember instead your power and your name." (3:5)

A wisdom poem (3:9-4:4)

(4:5-5:9) Personified Jerusalem speaks to exiles and consoles them with messianic hopes.

Purpose:

Connects Diaspora Jews to Jerusalem

Prayer

Devotion to the Law

Divine vengeance (4:21)

Messianic hope

Ezekiel

Who was Ezekiel?

1. Ezekiel, son of Buzi (Ezekiel means “God strengthens)
2. Priest [or Buzi] (1:3) He was of the Priestly tradition as Jeremiah was more Deuteronomic (Numbers 4:3) ordained priests after 30 years old.
3. Isaiah educational and political, Ezekiel priestly, Jeremiah prophetic

Dates:

598 BC – Ezekiel one of 10,000 Jerusalem elite deported

593–571 BC – Ezekiel’s ministry from Babylon (1:1-3) (1:22) (29:17)

Traditional Placement of Ezekiel:

Ezekiel in Jerusalem: The scroll of 2:1-3:9 is his vocation in Palestine

Ezekiel in Exile: The chariot arriving in Exile 1:4-28 and 3:10-15

Written as first person prophetic reports

Reports are dated and systematically arranged

Three General Phases:

593 BC–488 BC – His call in the fifth year of captivity to the beginning of siege of Jerusalem (1-24)

488 BC-486 BC – Beginning of siege to a messenger in Babylon announcing the destruction (24-33:22)

486 BC-571 BC – After the siege during the Babylonian captivity (33-48)

1. Warnings of destruction – warnings for Jerusalem (and Judah [Simeon]) whether listen or not
2. Foreign nation prophecies – wife dies and he remains silent for most part
3. Messages of hope – There is a wonderful future for his people including “New Jerusalem” (40)

History:

1. Would the destruction happen or was there protection?
2. Were elite singled out for punishment?
3. How long would the deportation last?

Themes:

1. Temple:
 - a. Temple defiled by impure rites (8) and deserted by God (10)
 - b. Temple of the renewed future(40-42) and God returns (43)
2. Law in high regard
 - a. Criticizes “profaning the Sabbath (20)
 - b. Legal impurity (4:14) (44:7) and separation of sacred and profane (45:1-6) (48:9)
3. Law and morals were important and he would iron them out – who lives? (18:21-23)
4. Holiness Code: (4:14) (18)

5. Symbolic gesture as prophesy:
 - Brick and Pan: Siege ending in massacre where God would not protect his city(4:1-17) (5:1-7)
 - The Exile (12:1-7) uniting of Judah and Israel (37:15-20)
6. Expression of awe in God’s presence – as a sign for all the “nations” to behold
7. Few appeals to the past.
8. Any action on God’s part is an appeal to the honor of his name more than for the sake of the people or promise. Any forgiveness and blessing is pure gift from God and not due to people’s actions.
9. Messiah is a shepherd (34:24) and prince but not a “king” who founds worship in spirit
10. God is greater than the Temple (despite Ezekiel’s own priesthood)
11. Inner conversion of individual (18:31) where God gives new heart (11:19) (36:26)
12. Ezekiel is the beginning or roots of apocalyptic writing

Chapter Outline:

- 1-3: Introduction
- 4-24: Warnings and threats to Israelites before siege of Jerusalem. Why? (22:6-12)
- 25-32: Proclamations against the nations (those who have influenced Israel negatively)
- 33-39: Comfort during and after the siege with a promise of a better future
- 40-48: Requirements for the future Israel when they return

Four Formal Visions:

1. Four living creatures of God’s chariot. (1-3)
 - God’s glory is not only confined to the temple
 - Eating the scroll symbolized his commission to prophesy to the “House of Israel” disaster
 - Jeremiah’s scroll (36) was cut up and burned. This one repeats.
2. Desecration worship in the Temple with beasts and idols (8-11)
 - Punishment due to apostasy of the people
 - People in Babylon will be “protected” but will need to repent
3. The dry bones that come to life (37)
4. The future temple in all of its glory (40-48)

Daniel:

Before We Start:

1. Who is Daniel (dan'el)?
 - a. Wise sage: Ezekiel (14:14-20 and 28:3) and Ras Shamra (Ugarit) poems of 1300s BC
 - b. Carried off in deportation with the three young men
 - b. Hananiah (Shadrach), Mishael (Meshach), and Azariah (Abednego) – Hebrew (Aramaic)
2. Messiness of History vs. oral and written traditions:
 - a. Jesus and Mark and Matthew's account of David and the five loaves of bread.
(Abimelech (father) not Abiathar)
2 Sam 8:17 and four places in 1 Chronicles describes Abiathar as father.
 - b. Insanity of Nebuchadnezzar:** Nabonidus' (Father of Belshazzar) seven years of fever while in Arabia written about in Dead Sea Scrolls. During this time Belshazzar was made Regent.
3. Who is Darius the Mede (Chapters 6 and 9) after Nebuchadnezzar?
 - a. History has Cyrus conquer Babylon with no Mede in the middle.
 - b. Darius I placed before Cyrus (Darius I also conquered Babylon, commanded army in 522 against a rebellion, and organized the empire)
 - c. Jeremiah 51:11 said that Babylon would fall to "Medes" – so this satisfies the prophecy
 - d. Ethnically Medes and Persians were the same. So there is messiness in labeling
 - e. Some say Darius is another name for Cyrus (had connection to Medes through mom)
 - f. Some say Gubaru/Ugbaru – a Mede that led Cyrus' army during capture of Babylon
4. How historical and how?
 - a. May have historical underpinnings but written in a form of placing a holy man into historical events that relate to the present situation.
5. Humility and Biblical Interpretation
 - a. Belshazzar was unknown until the 1850s.
 - b. There is a greater message and purpose in a sacred book
 - c. No need to explain everything away in some natural way (the hot flames)
 - d. Blending of genres: historical, prophetic, wisdom, etc muddies the water.

The Author's Timetable:

605 – 562 BC Nebuchadnezzar king of Babylon

556 – 539 BC Nabonidus' (son of Nebuchadnezzar) son Belshazzar entrusted to army and "co-regent"

555 BC	Cyrus revolts against Astyages (king of the Medes)
546 BC	Cyrus captures Sardis (Median capital)
539 BC	Cyrus captures Babylon
530 BC	Death of Cyrus
529 – 522 BC	Cambyses, Son of Cyrus conquers Egypt
522 – 486 BC	Darius I organizes Persian Empire
520 – 515 BC	Building of the second temple

Apocalyptic Literature

336 – 323 BC	Alexander the Great
323 BC	Alexander dies in Babylon
323 – 200 BC	Ptolemys rule
200 – 142 BC	Seleucids overtake Ptolemys
167 – 164 BC	The Great Persecution and Zeus in the Temple
167 BC	Mattathias (priest) and Hasideans revolt
164 BC	Purification of the Temple
160 – 134 BC	Mattathias and sons as “kings” of sorts
141 – 37 BC	Hasmonean rule

Antiochus Epiphanes

1. Rebuilt military
2. Hellenized subjects for unity
3. 168 and 169 BC stripped Temple for financing campaigns
4. Forbade circumcision, sacrifice, and abstaining from pork

Many Jews were going the way of the Greeks and the religious leaders reacted

Would Israel hold on to their religion and way of life???

How could they do it???

Daniel

Two Sections:

- | | |
|------|--|
| 1-6 | Narratives: Veggies, statue, golden statue and furnace, insanity, feast, pit |
| 7-12 | Visions: beasts, ram horns, weeks, Persians and Greeks, Messiah |

Three Languages:

- | | |
|---------|---------|
| 1 – 2:4 | Hebrew |
| 2:4-12 | Aramaic |
| 13-14 | Greek |

Finished during persecution of Antiochus Epiphanes

The purpose of the book:

1. Sustain faith and hope among Jews who were being persecuted
 - a. Daniel was tempted to desert the Law and commit idolatry but was victorious
 - b. Persecutors were forced to acknowledge the power of the true God
 - c. God's wrath will destroy the persecutor
 - d. The ruler to come will end sorrow and sin forever
2. Encourage faithfulness by hope in a future intervention
3. Visual images: descriptions are unknown except to those whom the prophet is talking about.
Prophetic code known to believers but is hidden from pagans.

Purpose and Pattern of Apocalyptic Literature:

1. Greek for "Uncovering" or "Revelation"
2. Mark, Ezekiel, Revelation and Pseudepigrapha (Enoch, 2 Baruch, 4 Ezra)
3. Idealistic and dramatic Divine intervention
4. For people who were being persecuted unjustly
5. Numbers, symbols, colors, etc to hide message from persecuting powers
6. Famous names are often used from Israel's history to show authority and rootedness
7. Real authors are anonymous
8. Tendency toward pessimism of world, dualism between good and evil, confidence in intervention, cosmic struggle, intermediary beings involvement (angels and devils)
9. Old prophecies will be fulfilled
10. Resurrection of just and victory
11. New kingdom where God reigns over just forever

The Seventy Weeks of 9:22-27

1. "weeks of years" referring to the 70 years of Jeremiah. 7 = perfection or completion
 - a. Refers to beginning of Jeremiah's prophecy to return and beginning of rebuilding temple
2. Chiastic writing and Middle Eastern literature and 9:25-27

A. Daniel 9:25a (ASV)

Jerusalem Construction: "return and rebuild Jerusalem"

B. Daniel 9:25b

Anointed one: "Anointed Prince"

C. Daniel 9:25c

Jerusalem Construction: "Restored and rebuilt"

D. Daniel 9:26a

Anointed one: "Anointed One"

C'. Daniel 9:26b

Jerusalem Destroyed: "City ruined"

B'. Daniel 9:27a

Anointed one: "He"

A'. Daniel 9:27b

Jerusalem Destroyed: "doom assigned to the devastator"

3. Daniel knows that the time for the fulfillment of Jeremiah's prophecy are coming to an end.
4. Literal Sense:
 - a. first seven times seven = Cyrus (586 BC-538 BC = $7 \times 7 = 49$ years)
 - b. seven times 62 weeks = time between Cyrus and Antiochus ($62 \times 7 = 434$ years according to the loose historical knowledge of the day) (Actual years are 367 years: 538 – 171 BC)
 - c. seven years = Murder of high priest Onias III in 170 BC (170-164 BC) and destruction of Jerusalem in 168 BC, suspending of Temple sacrifice in 167 BC, and Zeus in Temple 164 BC
5. Literal and Fuller Sense:
 - a. 69th week is fulfilled in Jesus and last week is death and resurrection (Temple destruction)

History of the world in a statue and beasts:

In your vision, O king, you saw a statue, very large and exceedingly bright, terrifying in appearance as it stood before you. The head of the statue was pure gold, its chest and arms were silver, its belly and thighs bronze, the legs iron, its feet partly iron and partly tile. While you looked at the statue, a stone which was hewn from a mountain without a hand being put to it, struck its iron and tile feet, breaking them in pieces. The iron, tile, bronze, silver, and gold all crumbled at once, fine as the chaff on the threshing floor in summer, and the wind blew them away without leaving a trace. But the stone that struck the statue became a great mountain and filled the whole earth. (Daniel 2:31-36)

Story of Susanna Chapter 13

Wisdom and vindication of the weak, honest, humble, and vulnerable by God

Bel and the Dragon Chapter 14

Don't be an idolater

Hosea:

Overview of prophets:

Empire Dates:

800 - 700 BC	Assyrian Empire grows in power
800 – 750 BC	Israel prospers – especially in the North
750 – 721 BC	Assyria's terror tactics and eventual total conquering of North in 724 BC
606 BC	Babylonian empire conquers the Assyrian Empire
587 BC	Babylonian empire conquers and deports Judah – end of the Southern Kingdom
538 BC	Edict of Cyrus
336 – 323 BC	Alexander the Great
320(12)–63 BC	Seleucid and Ptolemy Empires
63 BC -	Roman Empire

Prophet Dates:

870 BC	Elijah
850 BC	Elisha
750 BC	Amos and Hosea
740 BC	Call of Isaiah (Is 6:1)
740 BC	Micah
630 BC	Zephaniah
627 BC	Call of Jeremiah (Jr 25:3)
612 BC	Nahum
600 BC	Habakkuk
590 BC	Ezekiel
550 BC	2 nd Isaiah (40-55)
520 BC	Haggai and Zechariah
440 BC	Malachi and Obadiah
400 BC	Joel
330 BC	Jonah
165 BC	Daniel

How Prophets Work:

1. Some pros, some not
2. Inductive (urim thummin) or intuitive?
3. Vision, hearing, internal inspiration
4. Lyrical fragments, stories, parables, direct speech, dramatic action
5. Mouthpiece of God that “must” be said
6. Irresistible urge

What Prophets Do:

1. Read the “signs of the times”
2. Pronounce judgment (usually to a nation)
3. Offer plan of repentance and restoration
4. Sometimes give glimpse of future (but not a primary function).
5. Consolation

What Prophets Generally Teach:

1. Monotheism
2. God is transcendent, holy, mysterious, above, kind
3. Morality: individual and national sin, interpreting the Law, “religion of the heart”, moral conduct
4. Future Salvation: Remnant, happiness, peace, restoration of land, fertility, prosperity, hope, holiness, peace, joy, knowledge of God, Messiah

Hosea

Native of the North

Contemporary of Amos

734 – 734: Assyria advances. Four kings assassinated in 15 years.

Increasing religious and moral corruption

Assimilation of Canaanite practices and cultic religious practice

Marriage as an image for the first time since Sinai.

Own domestic troubles a “sign” of prophecy

Gomer breaks his heart...

Israel, bride of God, has become a harlot and aroused anger and jealousy of God

God will punish, but bring her back and restore her to the joy of their first love.

Kings especially are responsible.

Priests are leading people to ruin.

Injustice and violence

Apostasy is rampant

Syncretism is not an option (Baal and Astarte mixing)

2 Kings 17:24-34 and John 4:18

“For it is love that I desire, not sacrifice, and knowledge of God rather than holocausts.”
(Hosea 6:6)

Joel

Date: End of monarchy (587) or Post exilic (400s BC)

Two Parts:

I. Locusts (God’s metaphorical army):

1. Invasion of locusts wipes out Judah
2. God promises end of plague and return to prosperity (1:2-2:27)

II. Judgment by God on the nations and his final triumph

“The Day of the Lord” theme present throughout

If Israel changes its hearts and returns to the Lord, the “day of doom” will be a blessing for them.

Locusts, windstorms, and armies – God will judge good and evil and prevail

Call to repentance to enable God to restore

Public worship emphasized (1-2)

Outpouring of Prophetic Spirit and New Age (3:1-5) – Answer to Moses’ prayer Nb 11:29

The end of the prophetic age around 400 BC

Amos:

Not a professional prophet but a farmer and herdsman (7:14) in Judah

North was more prosperous than the South. People became influenced.

Preaches in the North: “You will lose your land, be sent to exile, and many killed.”

750 BC - Amos:

Preached while Jeroboam II (783-743) reigned in North

Morality and Minor Prophets

Israel morality should be higher than others (3:2)

Wealth exploited the poor.

Country boy condemning rich city life

Condemned: Social injustice and insincere ceremonial worship

“The Day of the Lord”= God’s punishment and raising up of a remnant if no repentance occurs

But “salvation” for the House of Jacob (9:8) and the remnant of Joseph (5:15)

Obadiah

Shortest of Prophetic Books

Date: 800 – 200s BC??? (After 587 BC)

Jeremiah 49:7-42 (9-10): Robbers, grape pickers, Esau, etc...

Obadiah 2-10: Robbers, grape pickers, Esau, etc...

Interesting parallel. Especially since the section in Jeremiah is disputed.

Connection with Jeremiah and focus on Edom means after 587 BC because of a polemic against Edom for their part in betraying Judah.

Ps 137:7

EZ 25:12-14

“Grape pickers” – they wouldn’t even leave grapes for “gleaners”

Esau and Jacob metaphors: Edom and Jacob

Edom took advantage of the destruction of Jerusalem to invade southern Judaea.

Minor prophetic theme (but against internationalism of Isaiah):

National vengeance and the strong justice and power of God, the defender of the just and right.

Themes:

1. Punishment to Edom
2. Eschatological promises (last things) (19-21)

Jonah

Chiasm and Scripture:

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B'. Daniel 9:27a

Anointed one: "He"

A'. Daniel 9:27b

Great example of "chiasm" pg 469:

Example from Jonah Chapter 1:

- A Sailors fear and sea is angry
- B Sailors cry to their gods
- C Attempt to save ship
- D Jonah called upon to save ship
- E Sailors seek the reason
- F Guilt found in Jonah
- G Jonah told to explain
 - H Jonah fears God who creates the sea
- G1 Jonah is told to explain
- F1 They know that Jonah was guilty
- E1 Sailors seek Jonah to save them
- D1 Jonah tells them how it will help
- C1 They try to save the ship and fail
- B1 The sailors cry to God (not gods)
- A1 The sea calms and the sailors fear God

Story about a prophet in 4 chapters:

1. Prophet is disobedient and refuses God
2. Praises God in the fish for his mercy
3. Prophet obeys the word of God and preaches
4. Complains that God offers mercy

Points:

God forgives Jonah in spite of his sin but Jonah doesn't want to forgive in spite of their repentance.

God loves even Gentiles

God controls all nature and people

Makes fun of narrow nationalism

It is a satire on hypocrisy

God is just

God is also strange and humorous

We can't make God or judge him by our desires

Micah

From Judah

Before and after fall of Samaria in 721

Peasant and similar to Amos in being earthy and slightly anti "cityfolk"

Contrast between himself and "false" prophets:

"Preach not," they preach, "let them not preach of these things!" ... If one, acting on impulse, should make the futile claim: "I pour you wine and strong drink as my prophecy," then he would be the prophet of this people. (Micah 2:6,11)

Criticisms:

Money hungry capitalists, usurer, dishonest tradesman, family rivalry, greedy opportunistic priests and prophets, tyrants, judges. – All an antithesis of God

Ideals:

You have been told what is good, and what the LORD requires of you: Only to do right and to love goodness, and to walk humbly with your God. (Micah 6:8)

God's decree, punishment, restoration:

1. He will judge and punish Israel (1:3-4)
2. Samaria will be destroyed (1:6-7)
3. Even Jerusalem will become a "heap of ruins" (3:12)
4. But the remnant will be cared for by a "King" from Ephrathah [ancient name for Bethlehem] who will pasture God's flock (5:1-5)

Nahum

Date: before the fall of Nineveh (612 BC)

Judgment over Nineveh is due to their own crimes

The future fall of Nineveh is a judgment of God

The fall is due to Assyrians' opposition of God's plan (1:11 and 2:1)

The fall is due to Assyrians' opposition against God's people (1:12-13)

The fall is due to Assyrian' opposition of the nations (3:1-7)

Habakkuk

Dating:

Possibly after the fall of Nineveh in 612 BC

Probably between 605 and 597 BC

Who's the "oppressor", Assyria or Babylon? Probably Babylon

Structure:

1. Complaints and answers (1:2 – 2:4)
2. Five curses on the oppressor (2:5-20)
3. Final triumph of God (3)

Question 1: Why the violence and atrocity?

Answer: Chaldeans are used to punish Israel (1:6)

Question 2: Why enable a people worse than us? (1:13)

Answer: If you are upright you will live through faithfulness (2:4)

Justice will be applied to the wicked and the righteous – Israel and Babylon

Universal application applies and St. Paul picks it up

Zephaniah

During the reign of Josiah (640 – 609 BC)

He prophesied in the early part of Josiah before the reform and before Jeremiah

Judah lost some of its land by Assyria earlier but now that it is weak, there is hope

Will there be national recovery and religious reform?

Parts:

1. The Day of the Lord (1:2 – 2:3)
2. Prophecies against the nations (2:4-15)
3. Prophecies against Jerusalem (3:1-8)
4. Promises (3:9-12)

Message:

1. The Day of the Lord will affect all nations
2. Moral and religious corruption from pride and rebelliousness will be judged
3. Sin is a personal offense against God
4. Obedience and humility is the answer (if not it might be done by punishment)
5. There is salvation to the "remnant" (anawim) (3:12-13)

Haggai

Two chapters of oracles to Zerubbabel – the governor, and Joshua, the high priest.

Message:

1. The land is suffering because people are only thinking of their houses and livelihood.
2. If the people want recovery, they need to build a house for Yahweh.
3. The land has been defiled and needs to be purified and consecrated.

Zechariah

1st Zechariah: Chapters 1-8 (Around 520 BC)

Three oracles and eight visions

1. Rebuild the Temple
2. Role of the high priest Joshua
3. Visual images: descriptions are unknown except to those whom the prophet is talking about.

Prophetic code known to believers but is hidden from pagans.

4. Purification, moral uprightness, divine blessing, restoration.

2nd Zechariah: Chapters 9-14 (probably during Greek Era)

1. Poetry that concentrates on God shepherding Israel.
2. The “Day of the Lord” will come and all will be transformed

Malachi

Condemns abuses in Israel that Ezra needed to reform

Priests performed imperfect and careless service.

People were marrying pagans and divorcing lightly

They were not paying tithes and offerings

The warning is to repent and turn back to God’s ways – the Law