

**OLD TESTAMENT SURVEY
GENESIS - MALACHI**

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Bible Lessons International

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A GUIDE TO GOOD BIBLE READING: A PERSONAL SEARCH FOR VERIFIABLE TRUTH

Can we know truth? Where is it found? Can we logically verify it? Is there an ultimate authority? Are there absolutes which can guide our lives, our world? Is there meaning to life? Why are we here? Where are we going? These questions—questions that all rational people contemplate—have haunted the human intellect since the beginning of time (Eccl. 1:13-18; 3:9-11).

I can remember my personal search for an integrating center for my life. I became a believer in Christ at a young age, based primarily on the witness of significant others in my family. As I grew to adulthood, questions about myself and my world also grew. Simple cultural and religious clichés did not bring meaning to the experiences I read about or encountered. It was a time of confusion, searching, longing, and often a feeling of hopelessness in the face of the insensitive, hard world in which I lived.

Many claimed to have answers to these ultimate questions, but after research and reflection I found that their answers were based upon: (1) personal philosophies, (2) ancient myths, (3) personal experiences, or (4) psychological projections. I needed some degree of verification, some evidence, some rationality on which to base my worldview, my integrating center, my reason to live.

These I found in my study of the Bible. I began to search for evidence of its trustworthiness, which I found in: (1) the historical reliability of the Bible from archaeology, (2) the accuracy of the prophecies of the Old Testament, (3) the unity of the Bible message over the sixteen hundred years of its production, and (4) the personal testimonies of people whose lives had been permanently changed by contact with the Bible. Christianity, as a unified system of faith and belief, has the ability to deal with complex questions of human life. Not only did this provide a rational framework, but the experiential aspect of Biblical faith brought me emotional joy and stability.

I thought that I had found the integrating center for my life—the Bible. It was a heady experience, an emotional release. I can still remember the shock and pain when it began to dawn on me how many different interpretations of this book were advocated, sometimes even within the same churches and schools of thought. Affirming the inspiration and trustworthiness of the Bible was not the end, but only the beginning. How do I verify or reject the varied and conflicting interpretations of the many difficult passages in Scripture by those who were claiming its authority and trustworthiness?

This task became my life's goal and pilgrimage of faith. I knew that my faith in Christ had brought me great peace and joy. My mind longed for some absolutes in the midst of the relativity of my culture and the dogmatism of conflicting religious systems and denominational arrogance. In my search for valid approaches to the interpretation of ancient literature, I was surprised to discover my own historical, cultural, denominational and experiential biases. I had often read the Bible simply to reinforce my own views. I used it as a database to attack others while affirming my own insecurities and inadequacies. How painful this realization was to me!

Although I can never be totally objective, I can become a better reader of the Bible. I can limit my biases by identifying them and acknowledging their presence. I am not yet free of them, but I have confronted my own weaknesses. The interpreter is often the worst enemy of good Bible reading!

Therefore, let me list some of the presuppositions I bring to my study of the Bible so that you, the reader, may examine them along with me:

- (1) I believe the Bible is the only inspired self-revelation of the one true God. Therefore, it must be interpreted in light of the intent of the original divine author through a human writer in a specific historical setting.
- (2) I believe the Bible was written for the common man—for all men! God accommodated Himself to speak to us clearly within a historical and cultural context. God does not hide truth—He wants us to understand! Therefore, it must be interpreted in light of its day, not ours. The Bible cannot mean to

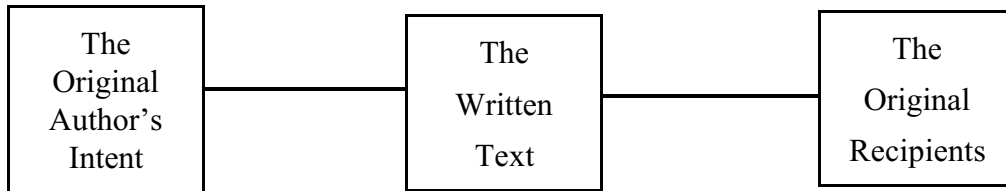
us what it never meant to those who first read or heard it. It is understandable by the average human mind and uses normal human communication forms and techniques.

- (3) I believe the Bible has a unified message and purpose. It does not contradict itself, though it does contain difficult and paradoxical passages. Thus, the best interpreter of the Bible is the Bible itself.
- (4) I believe that every passage (excluding prophecies) has one and only one meaning based on the intent of the original, inspired author. Although we can never be absolutely certain we know the original author's intent, many indicators point in its direction:
 - (a) the genre (literary type) chosen to express the message
 - (b) the historical setting and/or specific occasion that elicited the writing
 - (c) the literary context of the entire book as well as each literary unit
 - (d) the textual design (outline) of the literary units as they relate to the whole message
 - (e) the specific grammatical features employed to communicate the message
 - (f) the words chosen to present the message

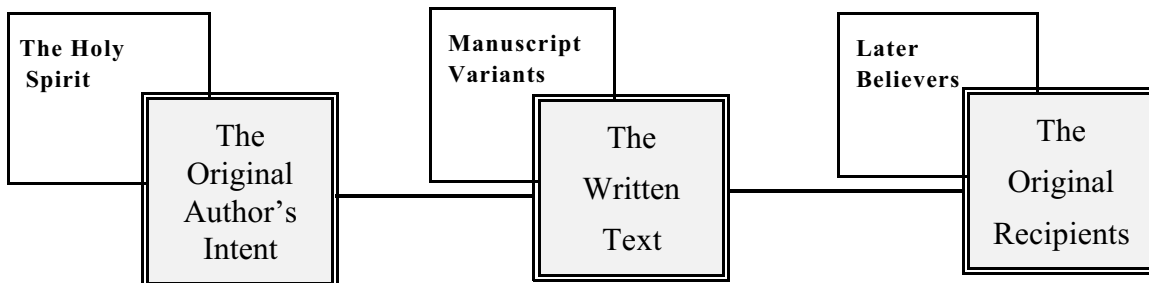
The study of each of these areas becomes the object of our study of a passage. Before I explain my methodology for good Bible reading, let me delineate some of the inappropriate methods being used today that have caused so much diversity of interpretation, and that consequently should be avoided:

- (1) Ignoring the literary context of the books of the Bible and using every sentence, clause, or even individual words as statements of truth unrelated to the author's intent or the larger context. This is often called "proof-texting."
- (2) Ignoring the historical setting of the books of the Bible by substituting a supposed historical setting that has little or no support from the text itself.
- (3) Ignoring the historical setting of the books of the Bible and reading it as the morning hometown newspaper written primarily to modern individual Christians.
- (4) Ignoring the historical setting of the books of the Bible by allegorizing the text into a philosophical/theological message totally unrelated to the first hearers and the original author's intent.
- (5) Ignoring the original message by substituting one's own system of theology, pet doctrine, or contemporary issue unrelated to the original author's purpose and stated message. This phenomenon often follows the initial reading of the Bible as a means of establishing a speaker's authority. This is often referred to as "reader response" ("what-the-text-means-to-me" interpretation).

At least three related components may be found in all written human communication:



In the past, different reading techniques have focused on one of the three components. But to truly affirm the unique inspiration of the Bible, a modified diagram is more appropriate:



In truth all three components must be included in the interpretive process. For the purpose of verification, my interpretation focuses on the first two components: the original author and the text. I am probably reacting to the abuses I have observed: (1) allegorizing or spiritualizing texts and (2) "reader response" interpretation (what-it-means-to-me). Abuse may occur at each stage. We must always check our motives, biases, techniques, and applications. But how do we check them if there are no boundaries to interpretations, no limits, no criteria? This is where authorial intent and textual structure provide me with some criteria for limiting the scope of possible valid interpretations.

In light of these inappropriate reading techniques, what are some possible approaches to good Bible reading and interpretation which offer a degree of verification and consistency?

At this point I am not discussing the unique techniques of interpreting specific genres but general hermeneutical principles valid for all types of biblical texts. A good book for genre-specific approaches is *How To Read The Bible For All Its Worth*, by Gordon Fee and Douglas Stuart, published by Zondervan.

My methodology focuses initially on the reader allowing the Holy Spirit to illumine the Bible through four personal reading cycles. This makes the Spirit, the reader, and the text primary, not secondary. This also protects the reader from being unduly influenced by commentators. I have heard it said: "The Bible throws a lot of light on commentaries." This is not meant to be a depreciating comment about study aids, but rather a plea for an appropriate timing for their use.

We must be able from the text itself to support our interpretations. Five areas provide at least limited verification:

- (1) historical setting
- (2) literary context
- (3) grammatical structures (syntax)
- (4) contemporary word usage
- (5) relevant parallel passages

We need to be able to provide the reasons and logic behind our interpretations. The Bible is our only source for faith and practice. Sadly, Christians often disagree about what it teaches or affirms.

Four reading cycles are designed to provide the following interpretive insights:

- (1) The first reading cycle
 - (a) Read the book during one sitting. Read it again in a different translation, hopefully from a different translation theory:
 - (i) word-for-word (NKJV, NASB, NRSV)
 - (ii) dynamic equivalent (TEV, JB)
 - (iii) paraphrase (Living Bible, Amplified Bible)
 - (b) Look for the central purpose of the entire writing. Identify its theme.
 - (c) Isolate (if possible) a literary unit, a chapter, a paragraph or a sentence which clearly expresses this central purpose or theme.
 - (d) Identify the predominant literary genre:
 - (i) Old Testament
 - 1) Hebrew narrative
 - 2) Hebrew poetry (wisdom literature, psalm)
 - 3) Hebrew prophecy (prose, poetry)
 - 4) Law codes
 - (ii) New Testament
 - 1) Narratives (Gospels, Acts)
 - 2) Letters/epistles
 - 3) Apocalyptic literature
- (2) The second reading cycle
 - (a) Read the entire book again, seeking to identify major topics or subjects.

- (b) Outline the major topics and briefly encapsulate their contents in a declarative statement.
- (c) Check your purpose statement and broad outline with study aids.
- (3) The third reading cycle
 - (a) Read the entire book again, seeking to identify the historical setting and specific occasion for the writing.
 - (b) List the historical items:
 - (i) the author
 - (ii) the date
 - (iii) the recipients
 - (iv) the specific reason for writing
 - (v) aspects of the cultural setting that relate to the purpose of the writing
 - (c) Expand your outline to paragraph level for that part of the biblical book you are interpreting. Always identify and outline the literary unit. This may be several chapters or paragraphs. This enables you to follow the original author's logic and textual design.
 - (d) Check your historical setting by using study aids.
- (4) The fourth reading cycle
 - (a) Read the specific literary unit again in several translations.
 - (b) Look for literary or grammatical structures:
 - (i) repeated phrases
 - (ii) repeated grammatical structures
 - (iii) contrasting concepts
 - (c) List the following items:
 - (i) significant terms
 - (ii) unusual terms
 - (iii) important grammatical structures
 - (iv) particularly difficult words, clauses, and sentences
 - (d) Look for relevant parallel passages:
 - (i) look for the clearest teaching passage on your subject using:
 - a) "systematic theology" books
 - b) reference Bibles
 - c) concordances
 - (ii) look for a possible paradoxical pair within your subject; many biblical truths are presented in dialectical pairs; many denominational conflicts come from proof-texting half of a biblical tension. All of the Bible is inspired, and we must seek out its complete message in order to provide a Scriptural balance to our interpretation.
 - (iii) look for parallels within the same book, same author or same genre; the Bible is its own best interpreter because it has one author, the Spirit.
 - (e) Use study aids to check your observations of historical setting and occasion
 - (i) study Bibles
 - (ii) Bible encyclopedias, handbooks and dictionaries
 - (iii) Bible introductions
 - (iv) Bible commentaries (At this point in your study, allow the believing community, past and present, to aid and correct your personal study.)

At this point we turn to application. You have paid the price to understand the text in its original setting; now it must be applied to your life, your culture. I define biblical authority as "understanding what the original biblical author was saying to his day and applying that truth to our day."

Application must follow interpretation of the original author's intent both in time and logic. One cannot apply a Bible passage to his own day until he knows what it was saying to its day! A Bible passage cannot mean what it never meant!

Your detailed outline, to paragraph level (reading cycle #3), will be your guide. Application should be made at paragraph level, not word level. Words only have meaning in context; clauses only have meaning in context; sentences only have meaning in context. The only inspired person involved in the interpretive process is the original author. We only follow his lead by the illumination of the Holy Spirit. But illumination is not inspiration. To say "thus saith the Lord," we must abide in the original author's intent. Application must relate specifically to the general intent of the whole writing, the specific literary unit and paragraph level thought development.

Do not let the issues of our day interpret the Bible; let the Bible speak! This may require us to principalize the text. This is valid if the text supports a principle. Unfortunately, many times our principles are just that, "our" principles—not the text's principles.

In applying the Bible, it is important to remember that (except in prophecy) one and only one meaning may be valid for a particular Bible text. That meaning is related to the intent of the original author as he addressed a crisis or need in his day. Many possible applications may be derived from this one meaning. The application will be based on the recipients' needs but must be related to the original author's meaning.

So far I have discussed the logical process involved in interpretation and application. Now let me discuss briefly the spiritual aspect of interpretation. The following checklist has been helpful for me:

- (1) Pray for the Spirit's help (cf. I Cor. 1:26-2:16).
- (2) Pray for personal forgiveness and cleansing from known sin (cf. I Jn. 1:9).
- (3) Pray for a greater desire to know God (cf. Psa. 19:7-14; 42:1ff.; 119:1ff).
- (4) Apply any new insight immediately to your own life.
- (5) Remain humble and teachable.

It is so hard to keep the balance between the logical process and the spiritual leadership of the Holy Spirit. The following quotes have helped me balance the two:

- (1) from James W. Sire, *Scripture Twisting*, IVP, p. 17-18:

"The illumination comes to the minds of God's people—not just to the spiritual elite. There is no guru class in biblical Christianity, no illuminati, no people through whom all proper interpretation must come. And so, while the Holy Spirit gives special gifts of wisdom, knowledge and spiritual discernment, He does not assign these gifted Christians to be the only authoritative interpreters of his Word. It is up to each of His people to learn, to judge and to discern by reference to the Bible which stands as the authority even to those to whom God has given special abilities. To summarize, the assumption I am making throughout the entire book is that the Bible is God's true revelation to all humanity, that it is our ultimate authority on all matters about which it speaks, that it is not a total mystery but can be adequately understood by ordinary people in every culture."

- (2) on Kierkegaard, found in Bernard Ramm, *Protestant Biblical Interpretation*, (Grand Rapids, Mich.: Baker Book House, 1970), p. 75:

According to Kierkegaard the grammatical, lexical, and historical study of the Bible was necessary but preliminary to the true reading of the Bible. "To read the Bible *as God's word* one must read it with his heart in his mouth, on tip-toe, with eager expectancy, in conversation with God. To read the Bible thoughtlessly or carelessly or academically or professionally is not to read the Bible as God's Word. As one reads it as a love letter is read, then one reads it as the Word of God."

- (3) H. H. Rowley in *The Relevance of the Bible*, p. 19:

"No merely intellectual understanding of the Bible, however complete, can possess all its treasures. It does not despise such understanding, for it is essential to a complete understanding. But it must lead to a spiritual understanding of the spiritual treasures of this book if it is to be complete. And for that

spiritual understanding something more than intellectual alertness is necessary. Spiritual things are spiritually discerned, and the Bible student needs an attitude of spiritual receptivity, an eagerness to find God that he may yield himself to Him, if he is to pass beyond his scientific study unto the richer inheritance of this greatest of all books."

The *Study Guide Commentary* is designed to aid your interpretive procedures in the following ways:

1. A brief historical outline introduces each book. After you have done "reading cycle #3" check your information.
2. Contextual insights are found at the beginning of each chapter. This will help you see how the literary unit is structured.
3. Paragraph divisions and their descriptive captions are provided from several modern translations:
 - a. The United Bible Society Greek text, fourth edition revised (UBS⁴)
 - b. The New American Standard Bible, 1995 update (NASB)
 - b. The New King James Version (NKJV)
 - c. The New Revised Standard Version (NRSV)
 - d. Today's English Version (TEV)
 - e. The Jerusalem Bible (JB)

Paragraph divisions are not inspired. They must be ascertained from the context. By comparing several modern translations from differing translation theories and theological perspectives, one is able to analyze the supposed structure of the original author's thought.

Each paragraph has one major truth. This has been called "the topic sentence" or "the central idea of the text." This unifying thought is the key to proper historical, grammatical interpretation. One should never interpret, preach or teach on less than a paragraph! Also remember that each paragraph is related to its surrounding paragraphs. This is why a paragraph level outline of the entire book is so important. One must be able to follow the logical flow of the subject being addressed by the original inspired author.

4. The notes follow a verse-by-verse approach to interpretation. This forces us to follow the original author's thought. The notes provide information from several areas:
 - a. literary context
 - b. historical, cultural insights
 - c. grammatical information
 - d. word studies
 - e. relevant parallel passages
5. At certain points in the commentary, the text of the New American Standard Version, updated, will be supplemented by the translations of several other modern versions:
 - a. The New King James Version (NKJV), which follows the textual manuscripts of the "Textus Receptus."
 - b. The New Revised Standard Version (NRSV), which is a word-for-word revision from the National Council of Churches of the Revised Standard Version.
 - c. The Today's English Version (TEV), which is a dynamic equivalent translation from the American Bible Society.
 - d. The Jerusalem Bible (JB), which is an English translation based on a French Catholic dynamic equivalent translation.
6. For those who do not read Greek fluently, comparing English translations helps in identifying problems in the text:
 - a. manuscript variations
 - b. alternate word meanings
 - c. grammatically difficult texts and structure

d. ambiguous texts

Although the English translations cannot solve these problems, they do target them as places for deeper and more thorough study.

7. At the close of each chapter relevant discussion questions are provided which attempt to target the major interpretive issues of that chapter.

Study Guide Commentary Volumes now available:

Vol. 0	“You Can Understand the Bible” Seminar
Vol. 1	The First Christian Primer: Matthew
Vol. 2	The Gospel According to Mark: Mark and I and II Peter
Vol. 3A	Luke the Historian: The Gospel of Luke (available in 2003)
Vol. 3B	Luke the Historian: The Book of Acts (available in 2003)
Vol. 4	The Beloved Disciple’s Memoirs and Letters: The Gospel of John, I, II and III John
Vol. 5	The Gospel According to Paul: Romans
Vol. 6	Paul’s Letters to a Troubled Church: I and II Corinthians (available in 2002)
Vol. 7	Paul’s First Letters: Galatians and I & II Thessalonians
Vol. 8	Paul’s Prison Letters: Colossians, Ephesians, Philemon and Philippians
Vol. 9	Paul’s Fourth Missionary Journey: I Timothy, Titus, and II Timothy
Vol. 10	The Superiority of the New Covenant: Hebrews
Vol. 11	Jesus’ Half-Brothers Speak: James and Jude
Vol. 12	Hope in Hard Times—The Final Curtain: Revelation
Vol. 1AOT	How It All Began: Genesis 1-11

OPENING LECTURE

I. DEFINITION OF COMMONLY USED TERMS

A. NAMES OF GOD

1. El
2. Elohim
3. YHWH
4. Adon
5. El Shaddai

B. NAMES OF TEXTS AND TRANSLATIONS:

1. Masoretic Text (MT)
2. Septuagint (LXX)
3. Vulgate
4. Midrash
 - a. Halakah - commentary on the Torah
 - b. Haggada - stories and parables on whole OT
5. Talmud
 - a. Mishnah - oral traditions on Torah from older famous rabbis
 - b. Gemara - commentary on Mishnah by later rabbis
6. Targums
7. Dead Sea Scrolls

II. WHY STUDY THE OLD TESTAMENT

A. It was the only Scripture that Jesus and the Apostles had. They quoted from it often.

B. It is God's self revelation. It is inspired.

- | | |
|-------------------------|---------------------|
| 1. Matthew 5:17ff | 5. I Peter 1:23-25 |
| 2. II Timothy 3:15-17 | 6. II Peter 1:20-21 |
| 3. I Corinthians 2:9-13 | 7. II Peter 3:15-16 |
| 4. I Thessalonians 2:13 | |

- C. It was written for us.
 - 1. Romans 4:23-24; 15:4
 - 2. I Corinthians 9:9-10; 10:6, 11

- D. How should Christians respond to it?
 - 1. Several historical approaches
 - 2. keep it completely
 - 3. ignore it completely
 - 4. respect it as revelation but not binding
 - 5. It is not a means of salvation
 - a. Romans 4
 - b. Acts 15; Galatians 3
 - 6. Hebrews
 - 7. It is God's revelation to man. It has a purpose in our lives. It forms the basis for the New Testament (promise to fulfillment.)

III. HOW DO WE STUDY THE OLD TESTAMENT (BIBLE) Some basic interpretive principles:

- A. The Bible is written in normal human language:
 - 1. God is not hiding truth.
 - 2. God has accommodated Himself to our ability to understand.

- B. The key to proper interpretation is the original inspired author's intent. This is found in the plain meaning of the terms as used by the author and understood by the original hearers. Therefore, to properly interpret a passage one must take into account the following info:
 - 1. the historical setting;
 - 2. the literary context;
 - 3. the genre (type of literature);
 - 4. the grammar (syntax);
 - 5. the contemporary meaning of words;
 - 6. the textual design of the author.

- C. All the Bible is inspired (II Tim. 3:16), therefore, the best interpreter of the Bible is the Bible. We call this "the analogy of faith" or parallel passages:
 - 1. we look for the clearest passage;
 - 2. we look for God's overarching intent;
 - 3. we look for truth presented in paradoxical pairs.

- D. How does one distinguish the cultural and transitory from the transcultural and eternal truth?:
 - 1. Is the OT truth confirmed by a NT author?
 - 2. Is the Bible uniform in its presentation of this truth?
 - 3. Is the truth clothed in obvious cultural terms?

IV. THE BASIC MAP OF THE ANCIENT NEAR EAST AS IT RELATES TO THE OT

A. Bodies of water (from west to east)

1. Mediterranean Sea
(Great or Upper Sea)
2. Nile River
3. Red Sea
4. Gulf of Aqaba
5. River (or brook) of Egypt
6. Salt Sea (Dead Sea)
7. Jordan River
8. Jabbok River
9. Arnon River
10. Sea of Galilee
(Lake Chinnereth)
11. Euphrates River
12. Tigris River
13. Persian Gulf (Lower Sea)

B. Countries that impact the People of God in the OT (west to east)

1. Rome
2. Greece
3. Caphtor (Crete)
4. Kittim (Cyprus)
5. Egypt
6. Philistia
7. Judah
8. Israel
9. Edom
10. Moab
11. Ammon
12. Phoenicia (Lebanon)
13. Syria
14. Hittite (Anatolia)
15. Arabia
16. Assyria
17. Babylon
18. Persia
19. Media
20. Elam

C. The capitals of the major countries [second test]

1. Memphis (Egypt)
2. Jerusalem (Judah)
3. Samaria (Israel)
4. Tyre (Phoenicia)
5. Damascus (Syria)
6. Nineveh (Assyria)
7. Babylon (Babylon)
8. Susa (Persia)

D. Other Important Cities [third test]

1. Ur
2. Haran
3. Megiddo
4. Shechem
5. Jericho
6. Bethlehem
7. Hebron
8. Beersheba
9. Avaris/Zoan/Tanis
10. Thebes

E. Mountains [third test]

1. Ararat
2. Hermon
3. Tabor
4. Ebal or Gerizim (Shechem)
5. Carmel
6. Nebo/Pisgah
7. Zion/Moriah (Jerusalem)
8. Sinai/Horeb

V. THE BASIC TIME LINE OF THE OLD TESTAMENT

A. Undated events (Gen. 1-11)

1. creation
2. the fall
3. the flood
4. the tower of Babel

B. Ten dates and events:

1. the Patriarchal Period (Gen. 12-50 & Job) — 2000 B.C.
2. the exodus (Exodus) — 1445/1290 B.C.
3. the conquest (Joshua) — 1400/1250 B.C.
4. the united monarchy (Saul, David, Solomon) — 1000 B.C.
5. the divided monarchy (Rehoboam-Jeroboam I) — 922 B.C.
6. the fall of Samaria (Israel) — 722 B.C.
7. the fall of Jerusalem (Judah) — 586 B.C.
8. the decree of Cyrus (Persia) — 538 B.C.
9. the second temple — 516 B.C.
10. the close of the OT (Malachi) — 430 B.C.

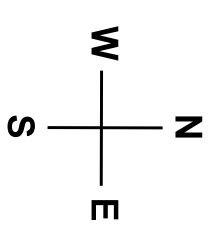
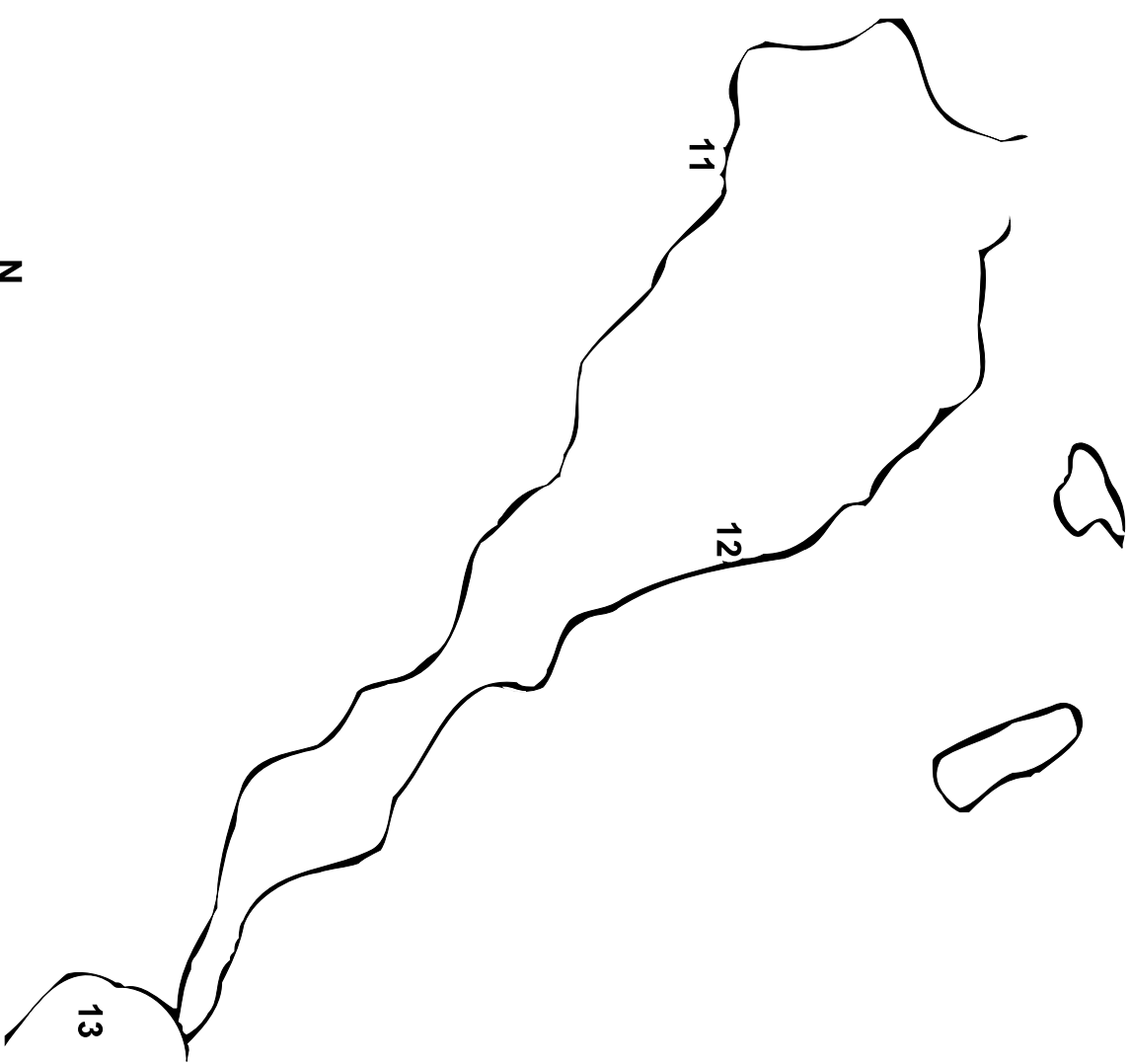
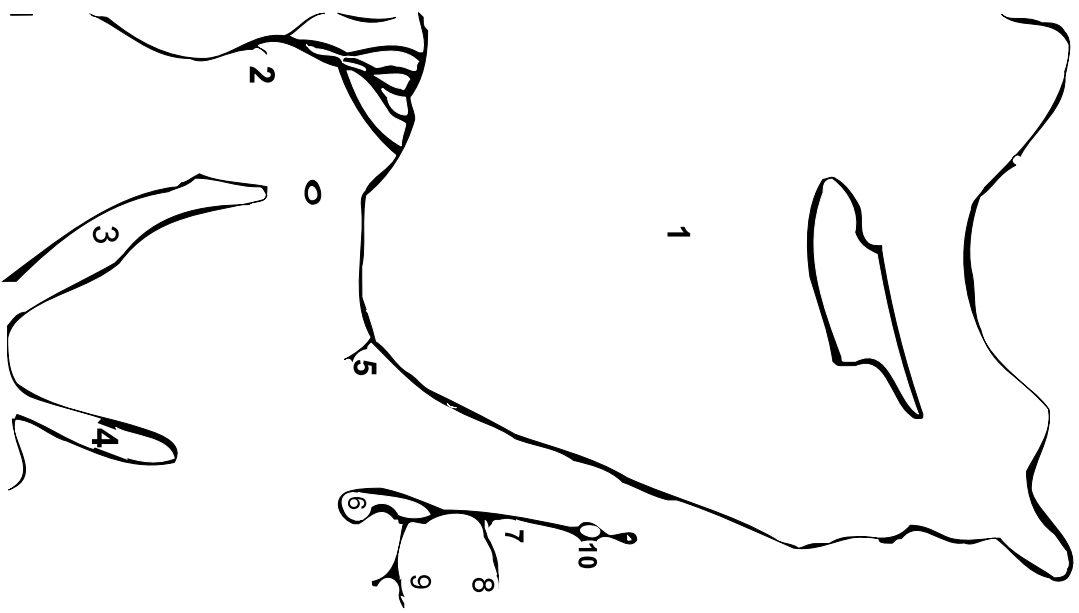
C. The major enemies of the People of God:

- | | |
|--------------|------------|
| 1. Egypt | 6. Babylon |
| 2. Canaan | 7. Persia |
| 3. Philistia | 8. Greece |
| 4. Syria | 9. Rome |
| 5. Assyria | |

D. Kings on the time line:

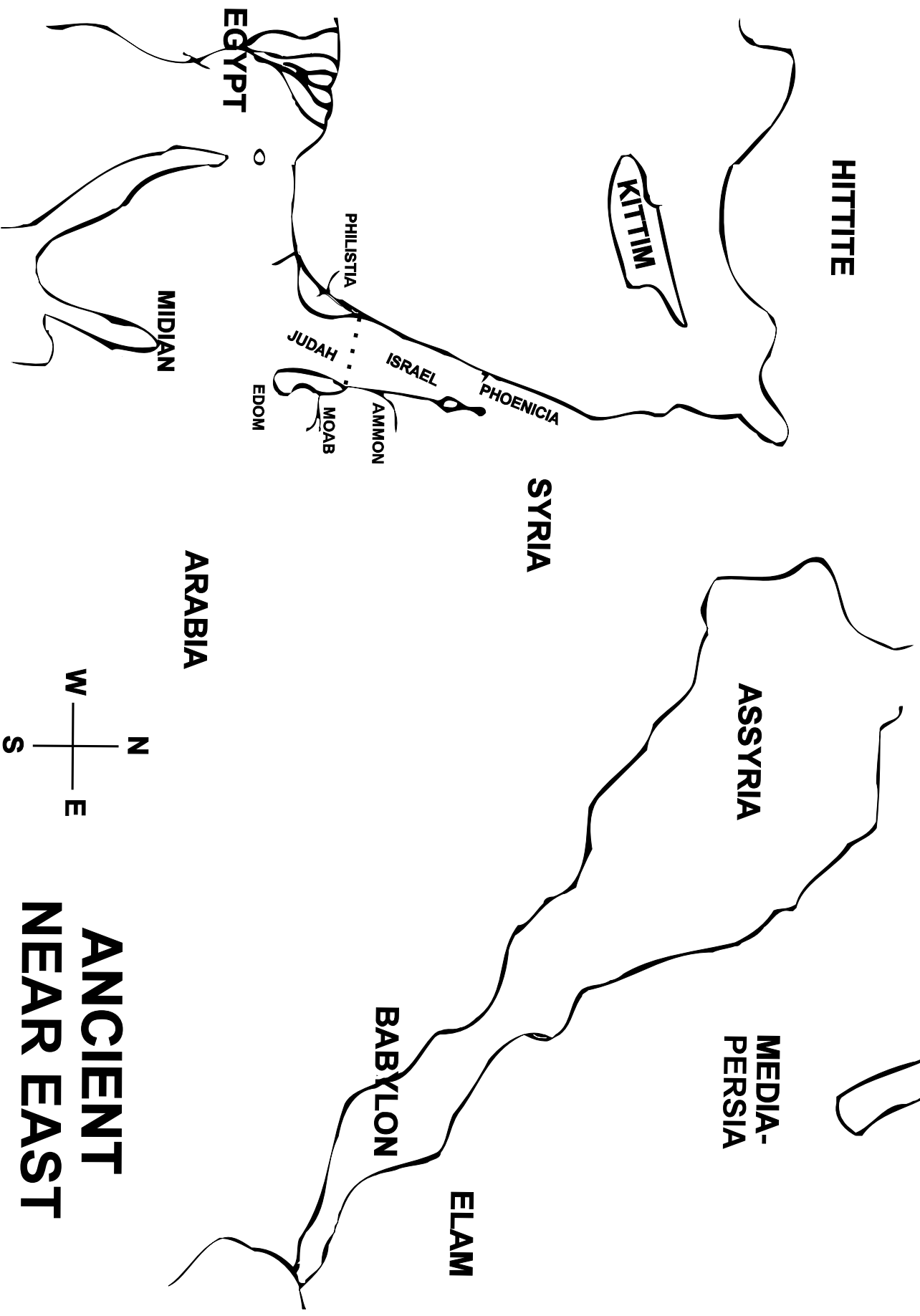
1. United Monarchy
 - a. Saul
 - b. David
 - c. Solomon
2. Israel
 - a. Jeroboam I
 - b. Ahab
 - c. Jeroboam II
 - d. Hoshea
3. Judah
 - a. Rehoboam
 - b. Uzziah
 - c. Hezekiah
 - d. Manasseh
 - e. Josiah
 - f. Jehoahaz (3 months)
 - g. Jehoiakim
 - h. Jehoiachin (3 months)
 - i. Zedekiah
 - j. Gediliah (Persian Governor)
4. Persia
 - a. Cyrus II (550-530 B.C.)
 - b. Cambyses (530-522 B.C.)
 - c. Darius I (522-486 B.C.)
 - d. Xerxes I (486-465 B.C.)
 - e. Artaxerxes I (465-424 B.C.)
5. See full list of kings of Judah and Israel as well as kings of Assyria, Babylon, Persia, and Greece at the end of I and II Kings.

WATERWAYS



ANCIENT NEAR EAST

NATIONS



HITTITE

KITTIM

SYRIA

ASSYRIA

MEDIA-PERSIA

ELAM

BABYLON

ARABIA

EGYPT

MIDIAN

PHILISTIA

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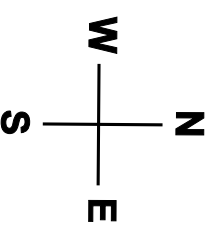
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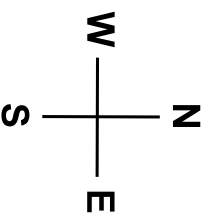
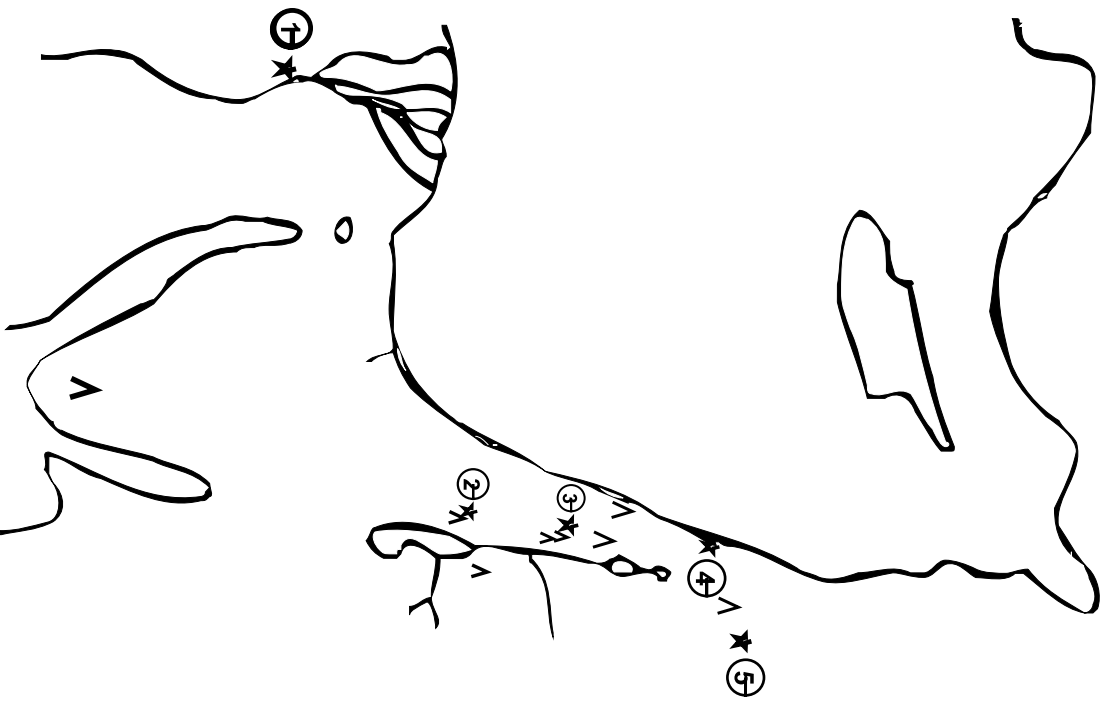
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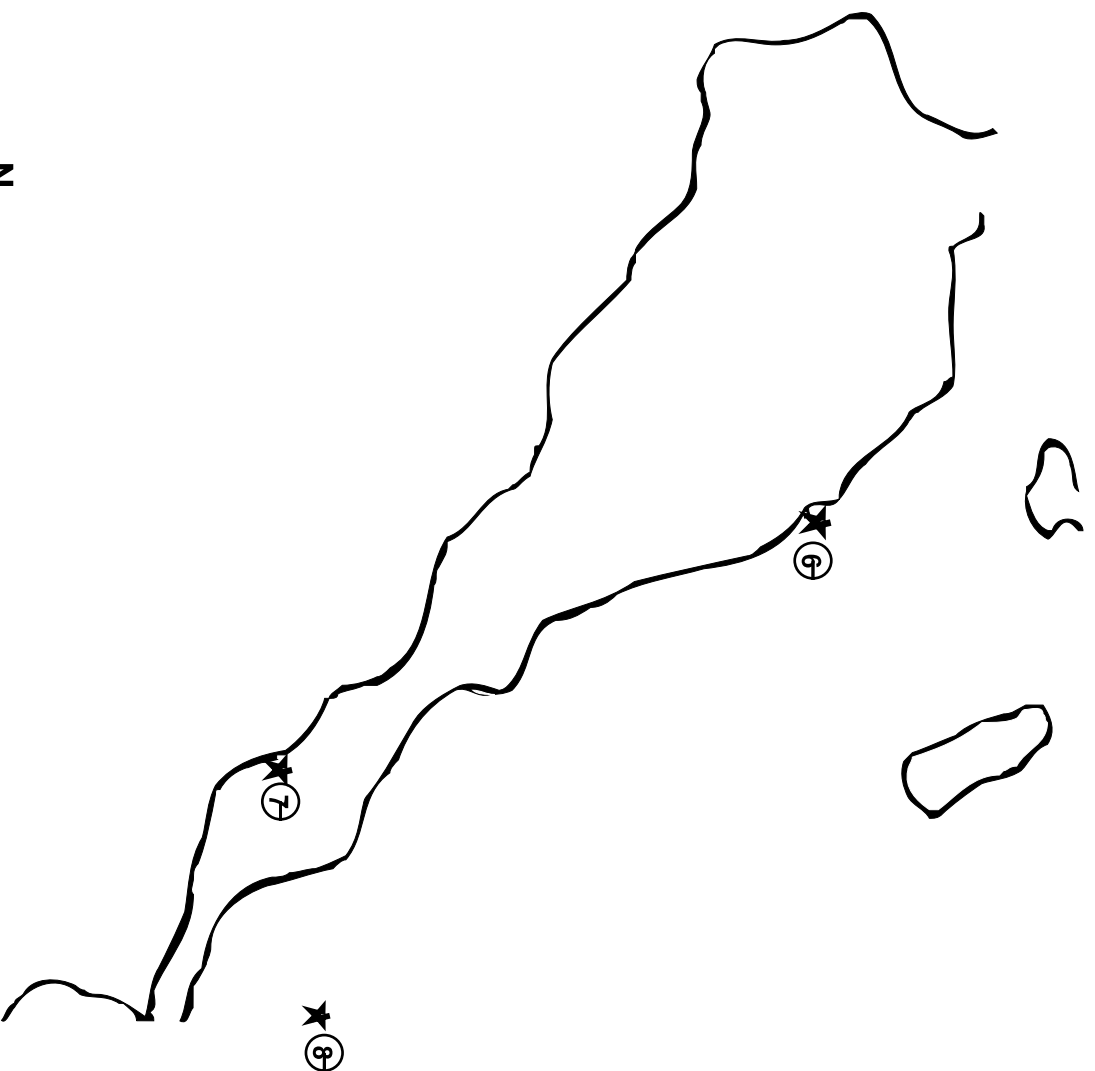


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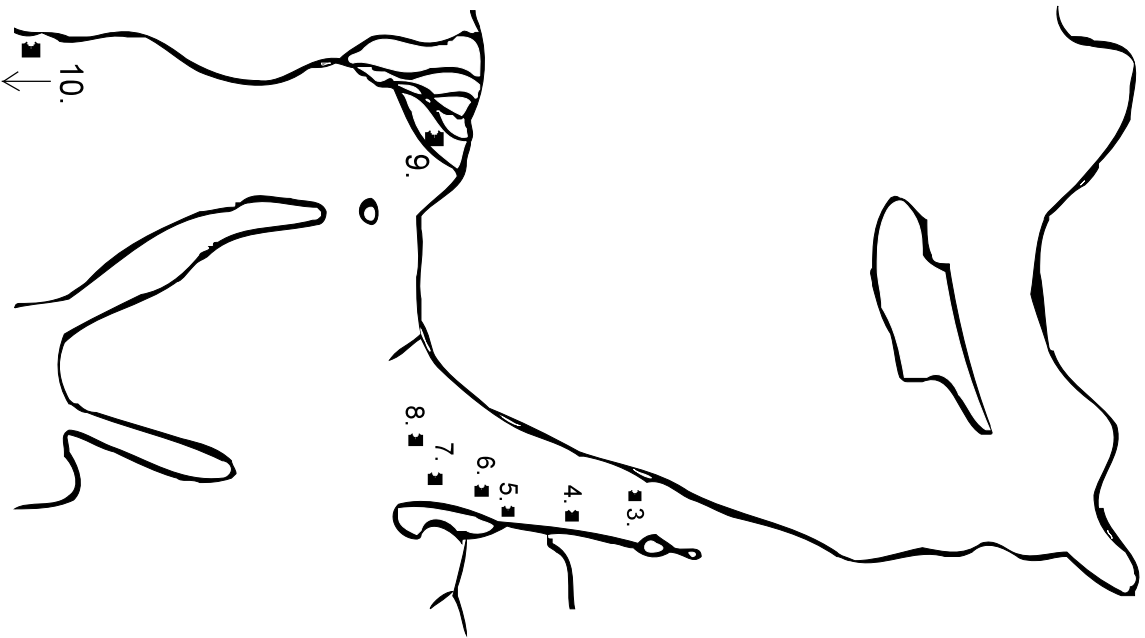
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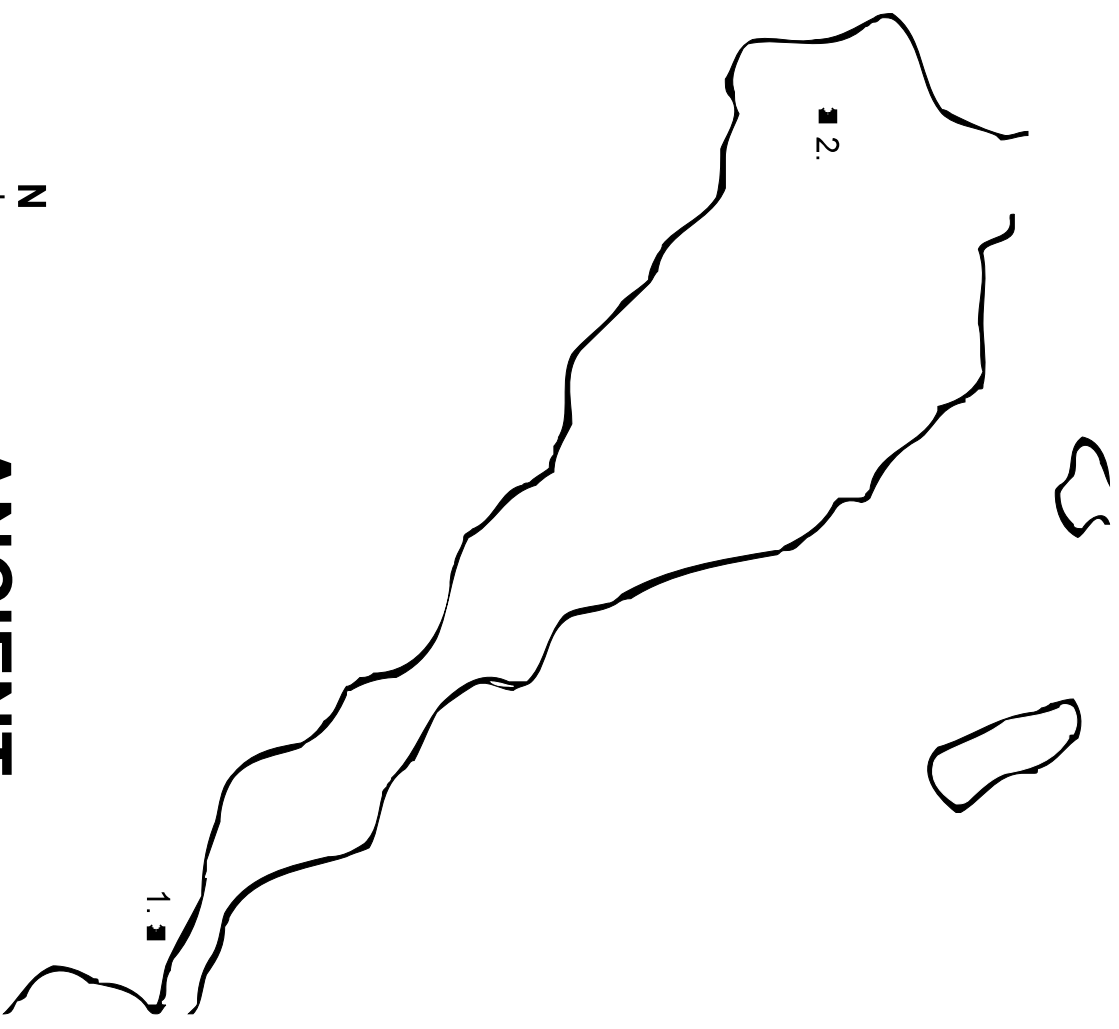
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OTHER CITIES



**ANCIENT
NEAR EAST**



INTRODUCTION TO GENESIS

I. NAME OF THE BOOK

- A. In Hebrew (MT) it is the first word of the book, *Bereshith*, "in the beginning" or "by way of beginning."
- B. From the Septuagint translation it is "Genesis" which means "beginning" or "origin" which was taken from 2:4a. This may be the author's key "outline-phrase" or colophon to link the different theological biographies together as the Babylonian cuneiform writers did. The key outline phrase looks backward rather than forward.

II. CANONIZATION

- A. This is part of the first section of the Hebrew canon called "The Torah" or "teachings" or "Law."
- B. This section in the Septuagint is known as the Pentateuch (five scrolls).
- C. It is sometimes called "The Five Books of Moses" in English.
- D. Genesis-Deuteronomy is a continuous account by Moses concerning creation through Moses' life.

III. GENRE - The book of Genesis is primarily theological, historical narrative but it also includes other types of literary genre:

- A. Poetry, example, 2:23; 4:23 (possibly 1-2)
- B. Prophecy, example, 3:15; 49:1ff (also poetic)

IV. AUTHORSHIP

- A. The Bible itself does not name the author. Genesis has no "I" sections like Ezra, Nehemiah or "we" sections like Acts.
- B. Jewish tradition:
 - 1. Ancient Jewish writers say Moses wrote it:
 - a. Ben Sirah "Ecclesiasticus" 24:23, written about 185 B.C.
 - b. The Baba Bathra 14b, a part of the Talmud
 - c. Philo of Alexandria, Egypt, a Jewish philosopher, writing just before Jesus' ministry
 - d. Flavius Josephus, a Jewish historian, writing just after Jesus' ministry.
 - 2. The Torah is one unified historical account. After Genesis each book begins with the conjunction "and" (except Numbers).
 - 3. This was a revelation to Moses
 - a. Moses is said to have written:
 - (1) Exodus 17:14
 - (2) Exodus 24:4, 7

- (3) Exodus 34:27, 28
 - (4) Numbers 33:2
 - (5) Deuteronomy 31:9, 22, 24-26
 - b. God is said to have spoken through Moses:
 - (1) Deuteronomy 5:4-5, 22
 - (2) Deuteronomy 6:1
 - (3) Deuteronomy 10:1
 - c. Moses is said to have spoken the words of the Torah to the people:
 - (1) Deuteronomy 1:1, 3
 - (2) Deuteronomy 5:1
 - (3) Deuteronomy 27:1
 - (4) Deuteronomy 29:2
 - (5) Deuteronomy 31:1, 30
 - (6) Deuteronomy 32:44
 - (7) Deuteronomy 33:1
 - 4. OT authors attribute it to Moses:
 - a. Joshua 8:31
 - b. II Kings 14:6
 - c. Ezra 6:18
 - d. Nehemiah 8:1; 13:1-2
 - e. II Chronicles 25:4; 34:12; 35:12
 - f. Daniel 9:11
 - g. Malachi 4:4
- C. Christian tradition
- 1. Jesus attributes quotes from the Torah to Moses:
 - a. Matthew 8:4; 19:8
 - b. Mark 1:44; 7:10; 10:5; 12:26
 - c. Luke 5:14; 16:31; 20:37; 24:27, 44
 - d. John 5:46-47; 7:19, 23
 - 2. Other NT authors attribute quotes from the Torah to Moses:
 - a. Luke 2:22
 - b. Acts 3:22; 13:39; 15:1, 15-21; 26:22; 28:23
 - c. Romans 10:5, 19
 - d. I Corinthians 9:9
 - e. II Corinthians 3:15
 - f. Hebrews 10:28
 - g. Revelation 15:3
 - 3. Most early Church Fathers accepted Mosaic authorship. Ireneaus, Clement of Alexandria, Origen and Tertullian all had questions about Moses' relationship to the current canonical form of Genesis.
- D. Modern Scholarship
- 1. There have obviously been some editorial additions to the Torah (seemingly to make the ancient work more understandable to contemporary readers):
 - a. Genesis 12:6; 13:7; 14:14; 21:34; 32:32; 36:31; 47:11
 - b. Exodus 11:3; 16:36
 - c. Numbers 12:3; 13:22; 15:22-23; 21:14-15; 32:33ff

- d. Deuteronomy 3:14; 34:6
- e. Ancient scribes were highly trained and educated. Their techniques differed from country to country:
 - (1) in Mesopotamia they were very careful not to change anything, and even checked their works for accuracy. Here is an ancient Sumerian scribal footnote, (“the work is complete from beginning to end, has been copied, revised, compared, and verified sign by sign” from about 1400 B.C.)
 - (2) in Egypt they freely revised ancient texts to update them for contemporary readers. The scribes at Qumran followed this approach.
- 2. Scholars of the 19th Century theorized that the Torah is a composite document from many sources over an extended period of time (Graft-Wellhausen). This was based on:
 - a. the different names for God,
 - b. apparent doublets in the text,
 - c. the form of the accounts,
 - d. the theology of the accounts.
- 3. Supposed sources and dates:
 - a. J source (use of YHWH) - 950 B.C.
 - b. E source (use of Elohim) - 850 B.C.
 - c. JE combined - 750 B.C.
 - d. D source ("The Book of the Law," II Kgs. 22:8, discovered during Josiah's reform while remodeling the Temple was supposedly the book of Deuteronomy, written by an unknown priest of Josiah's time to support his reform.) - 621 B.C.
 - e. P source (all priestly material especially ritual and procedure) - 400 B.C.
 - f. There have obviously been editorial additions to the Torah. The Jews assert that it was:
 - (1) The High Priest at the time of the writing,
 - (2) Jeremiah the Prophet,
 - (3) Ezra the Scribe - IV Esdras says he rewrote it because the originals were destroyed in the Fall of Jerusalem in 586 B.C.
 - g. However, the J. E. D. P. theory says more about our modern literary theories and categories than evidence from the Torah (R.K. Harrison, *Introduction to the Old Testament*, pp. 495-541 and *Tyndale's Commentaries "Leviticus"*, pp. 15-25).
 - h. Characteristics of Hebrew Literature
 - (1) Doublets, like Gen. 1 & 2, are common in Hebrew. Usually a general description is given and then followed by a specific account. This may have been a way to accent truths or help oral memory.
 - (2) The ancient rabbis said the two most common names for God have theological significance:
 - (a) YHWH - the Covenant name for Deity as He relates to Israel as Savior and Redeemer (cf. Ps. 103).
 - (b) Elohim - Deity as Creator, Provider, and Sustainer of all life on earth (cf. Ps. 104).
 - (3) It is common in non-biblical Near Eastern Literature for a variety of styles and vocabulary to occur in unified literary works (Harrison, pp. 522-526).
- E. The evidence from Ancient Near Eastern literature implies that Moses used written cuneiform documents or Mesopotamian style oral traditions to write Genesis. This in no way means to imply a lessening of inspiration but is an attempt to explain the literary phenomenon of the book of Genesis. Beginning in Gen. 37 a marked Egyptian influence of style, form and vocabulary seems to indicate Moses used either literary productions or oral traditions from the Israelites'

days in Egypt. Moses' formal education was entirely Egyptian! The exact literary formation of the Pentateuch is uncertain. I believe that Moses is the compiler and author of the vast majority of the Pentateuch, though he may have used scribes and/or written and oral traditions. The historicity and trustworthiness of these first few books of the OT is certain.

V. DATE

- A. Genesis covers the period from the creation of the cosmos to Abraham's family. It is possible to date Abraham's life from secular literature of the period. The approximate date would be 2000 B.C., the second millennium B.C. The basis for this is:
 - 1. father acted as priest to family (like Job),
 - 2. life was nomadic following herds and flocks,
 - 3. migration of Semitic peoples during this period.
- B. The early events of Gen. 1-11 are true "historical" events (possibly "historical drama") but undatable by current available knowledge.
- C. It must be remembered when studying Genesis that the historical events are recorded by Moses who led the people of God out of Egypt in either: (1) 1445 B.C., based on I Kings 6:1; or (2) 1290 B.C., based on archaeology. Therefore, either by oral tradition, unknown written sources or direct Divine revelation, Moses records "how it all began" and "why."

VI. SOURCES FOR CORROBORATING THE HISTORICAL SETTING

- A. Other Biblical books
 - 1. Creation - Psalm 8, 19, 50 & 104
 - 2. Abraham's time - Job
- B. Secular archeological sources
 - 1. Earliest known literary parallel of the cultural setting of Genesis 1-11 is the Ebla cuneiform tablets from northern Syria dating about 2500 B.C., written in Akkadian.
 - 2. Creation
 - a. The closest Mesopotamian account dealing with creation, *Enuma Elish*, dating from about 1900-1700 B.C., was found in Ashurbanipal's library at Nineveh and several other places. There are seven cuneiform tablets written in Akkadian which describe creation by Marduk.
 - (1) The gods, *Apsu* (fresh water-male) and *Tiamat* (salt water-female) had unruly, noisy children. These two gods tried to silence the younger gods.
 - (2) One of the god's children, *Marduk*, helped defeat *Tiamat*. He formed the earth from her body.
 - (3) *Marduk* formed humanity from another defeated god, *Kingu*, who was the male consort of *Tiamat* after the death of *Apsu*. Humanity came from *Kingu's* blood.
 - (4) *Marduk* was made chief of the Babylonian pantheon.
 - b. "The creation seal" is a cuneiform tablet which is a picture of a naked man and woman beside a fruit tree with a snake wrapped around the tree's trunk and positioned over the women's shoulder as if talking to her.
 - 3. Creation and Flood - "*The Atrahasis Epic*" records the rebellion of the lesser gods because of overwork and the creation of seven human couples to perform the duties of these lesser gods.

Because of: (1) over population, and (2) noise. Human beings were reduced in number by a plague, two famines and finally a flood, planned by *Enlil*. These major events are seen in the same order in Gen. 1-8. This cuneiform composition dates from about the same time as *Enuma Elish* and the *Gilgamesh Epic*, about 1900-1700 B.C. All are in Akkadian.

4. Noah's flood
 - a. A Sumerian tablet from Nippur, called *Eridu Genesis*, dating from about 1600 B.C., tells about *Zivsudra* and a coming flood.
 - (1) *Enka*, the water god, warned of a coming flood.
 - (2) *Zivsudra*, a king-priest, saved in a huge boat.
 - (3) The flood lasted seven days.
 - (4) *Zivsudra* opened a window on the boat and released several birds to see if dry land had appeared.
 - (5) He also offered a sacrifice of an ox and sheep when he left the boat.
 - b. A composite Babylonian flood account from four Sumerian tales, known as the *Gilgamesh Epic* originally dating from about 2500-2400 B.C., although the written composite form was cuneiform Akkadian, is much later. It tells about a flood survivor, *Utnapishtim*, who tells *Gilgamesh*, the king of *Uruk* how he survived the great flood and was granted eternal life.
 - (1) *Ea*, the water god, warns of a coming flood and tells *Utnapishtim* (Babylonian form of *Zivsudra*) to build a boat.
 - (2) *Utnapishtim* and his family, along with selected healing plants, survived the flood.
 - (3) The flood lasted seven days.
 - (4) The boat came to rest in northeast Persia, on Mt. Nisir.
 - (5) He sent out 3 different birds to see if dry land had yet appeared.
5. The Mesopotamian literature which describes an ancient flood are all drawing from the same source. The names often vary but the plot is the same. An example is that *Zivsudra*, *Atrahasis* and *Utnapishtim* are all the same human king.
6. The historical parallels to the early events of Genesis can be explained in light of mankind's pre-dispersion (Gen. 10-11) knowledge and experience of God. These true historical core memories have been elaborated and mythologicalized into the current flood accounts common throughout the world. The same can also be said of: creation (Gen.1-2) and human and angelic unions (Genesis 6).
7. Patriarch's Day (Middle Bronze)
 - a. Mari tablets - cuneiform legal (Ammonite culture) and personal texts written in Akkadian from about 1700 B.C.
 - b. Nuzi tablets - cuneiform archives of certain families (Horite or Hurrian culture) written in Akkadian from about 100 miles SE of Nineveh about 1500-1300 B.C. They record family and business procedures. For further specific examples, see Walton, pp. 52-58.
 - c. Alalak tablets - cuneiform texts from Northern Syria from about 2000 B.C.
 - d. Some of the names found in Genesis are named as place names in the Mari Tablets: Serug, Peleg, Terah, Nahor. Other biblical names were also common: Abraham, Isaac, Jacob, Laban and Joseph.
8. "Comparative historiographic studies have shown that, along with the Hittites, the ancient Hebrews were the most accurate, objective and responsible recorders of Near Eastern history," R. K Harrison in *Biblical Criticism*, p 5.
9. Archaeology has proven to be so helpful in establishing the historicity of the Bible. However, a word of caution is necessary. Archaeology is not an absolutely trustworthy guide because of:

- a. poor techniques in early excavations,
 - b. various, very subjective interpretations of the artifacts that have been discovered,
 - c. no agreed-upon chronology of the Ancient Near East (although one is being developed from tree rings).
- C. Egyptian creation accounts can be found in John H. Walton's, *Ancient Israelite Literature in Its Cultural Context*. Grand Rapids, MI: Zondervan, 1990. Pp. 23-34, 32-34.
- 1. In Egyptian literature creation began with an unstructured, chaotic, primeval water. Creation was seen as a developing structure out of watery chaos.
 - 2. In Egyptian literature from Memphis, creation occurred by the spoken word of Ptah.
- D. The addresses of evangelical groups on cosmology:
- 1. Institute for Creation Research (Young Earth)
P. O. Box 2667
El Cajon, CA 92021-0667
 - 2. Reasons to Believe (Old Earth)
P. O. Box 5978
Pasadena, CA 91117

VII. LITERARY UNITS (CONTEXT)

- A. Outline based on Moses' use of the phrase "the generations of" (*toledoth*):
- 1. origins of heaven & earth, 1:1-2:3
 - 2. origins of humanity, 2:4-4:26
 - 3. generations of Adam, 5:1-6:8
 - 4. generations of Noah, 6:9-9:17
 - 5. generations of the sons of Noah, 10:1-11:9
 - 6. generations of Shem, 11:10-26
 - 7. generations of Terah (Abraham), 11:27-25:11
 - 8. generations of Ishmael, 25:12-18
 - 9. generations of Isaac, 25:19-35:29
 - 10. generations of Esau, 36:1-8
 - 11. generations of the sons of Esau, 36:9-43
 - 12. generations of Jacob, 37:1-50:26 (#1-11 have a Mesopotamian literary background but #12 has an Egyptian literary flavor.)
- B. Purpose outline:
- 1. creation for man and of man, 1-2
 - 2. humanity and creation fell, 3:1-11:26
 - 3. a man for all men (3:15), 12-50
 - a. Abraham (12:1-3), 11:27-23:20
 - b. Isaac, 24:1-26:35
 - c. Jacob, 27:1-36:4
 - (1) Judah (the line of the Messiah)
 - (2) Joseph (double land inheritance), 37:1-50:26

VIII. MAIN TRUTHS

- A. How did it all begin?
1. God (1-2). The Bible's world-view is not polytheism but monotheism. It does not focus on the "how" of creation but on the "who." It was totally unique in its day.
 2. God wanted fellowship. The creation is only a stage for God to fellowship with man.
 3. There is no possibility of understanding the rest of the Bible without Genesis 1-3 and 12.
 4. Humans must respond by faith to what he understands of God's will (Gen. 15:6 & Rom. 4).
- B. Why is the world so evil and unfair? It was "very good" (1:31), but man sinned (3). The terrible results are obvious:
1. Cain kills Abel, (4)
 2. revenge of Lamech (4:23)
 3. wickedness of man, (6:5,11-12; 8:21)
 4. the drunkenness of Noah (9)
 5. the Tower of Babel, (11)
 6. the polytheism of Ur
- C. How is God going to fix it?
1. Messiah will come (3:15)
 2. God calls one to call all (Gen. 12:1-3 & Ex. 19:5-6)
 3. God is willing to work with fallen man (Adam, Eve, Cain, Noah, Abraham, the Jews and Gentiles) by His grace provisions:
 - a. promises
 - b. covenants (unconditional and conditional)
 - c. sacrifice
 - d. worship

IX. TERMS AND/OR PHRASES AND PERSONS TO BRIEFLY DEFINE

- A. Terms and Phrases
1. "God said..." 1:3,6,9,14,20,24 (NASB & NIV)
 2. "Let us..." 1:26; 3:22; 11:7 (NASB & NIV)
 3. "in our image" 1:26,27; 5:1,3; 9:6 (NASB & NIV)
 4. "Lord God walking" (anthropomorphism) 3:8 (NASB & NIV)
 5. Nephilim 6:4 (NASB & NIV)
 6. Covenant 6:18; 9:9-17 (NASB & NIV)
 7. "Abraham believed in the LORD; and He reckoned it to him as righteousness 15:6 (NIV, "Abram believed the Lord and he credited it to in righteousness")
 8. Lovingkindness (*hesed*) 24:12,27; 32:10 (NIV, "kindness")
 9. Household idols (*teraphim*) 31:19,30,34 (NIV, "household gods")
 10. Divination 44:5 (NASB & NIV)
- B. Persons to briefly identify
- | | |
|---------------------------|------------------------------|
| 1. Seth 4:25 | 11. Hagar, 16:1 |
| 2. Enoch, 5:21-24 | 12. Ishmael, 15:15; 25:12-19 |
| 3. Methuselah, 5:22,25-27 | 13. Isaac, 21:3 |

- | | |
|-------------------------|----------------------------------|
| 4. Shem, 9:18; 10:27-31 | 14. Laban, 24:29 |
| 5. Canaan, 9:20-27 | 15. Keturah, 25:1 |
| 6. Nimrod, 10:8-10 | 16. Jacob (Israel), 25:26; 32:28 |
| 7. Terah, 11:24-32 | 17. Dinah, 30:21 |
| 8. Lot, 11:31 | 18. Potiphar, 37:36 |
| 9. Abraham, 12:18 | 19. Tamar, 38 |
| 10. Melchizedek, 14:18 | 20. Manasseh & Ephraim, 41:51,52 |

X. MAP LOCATIONS

A. First Map - Genesis 1-11 (by number)

- | | |
|--------------------------|--------------------------------|
| 1. Garden of Eden, 2:8 | 7. Nineveh, 10:12 |
| 2. Tigris River, 2:14 | 8. Jebus, 10:16 |
| 3. Euphrates River, 2:14 | 9. Sodom, 10:19; 13:10 |
| 4. Mts. of Ararat, 8:4 | 10. Ur of the Chaldeans, 11:28 |
| 5. Shinar, 10:10; 11:2 | 11. Haran, 11:31-32 |
| 6. Babel, 10:10; 11:9 | |

B. Second Map for Genesis 12-50 (by number)

- | | |
|-------------------------------|----------------------------------|
| 1. Shechem, 12:6; 33:18 | 12. Moab, 19:37 |
| 2. Bethel, 12:8; 13:3; 35:6 | 13. Ammon, 19:38 |
| 3. Negev, 12:9; 13:1 | 14. Beersheba, 21:14; 26:33 |
| 4. Jordan River, 13:10-11 | 15. Philistine Area, 21:32 |
| 5. Hebron, 13:18; 23:2 | 16. Wilderness of Paran, 21:21 |
| 6. Salt Sea, 14:3 | 17. Land of Moriah, 22:2 |
| 7. Kadesh Barnea, 14:7; 16:14 | 18. Aram, 24:10 |
| 8. Damascus, 14:15 | 19. Edom, 25:30; 36:1;8-9,19 |
| 9. Salem, 14:18 | 20. Jabbok River, 32:22 |
| 10. River of Egypt, 15:18 | 21. Bethlehem, 35:19 |
| 11. Wilderness of Shur, 16:7 | 22. Land of Goshen, 45:10; 46:34 |

XI. STUDENT CONTENT QUESTIONS

QUESTIONS ON GENESIS 1-11

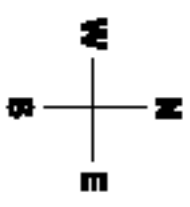
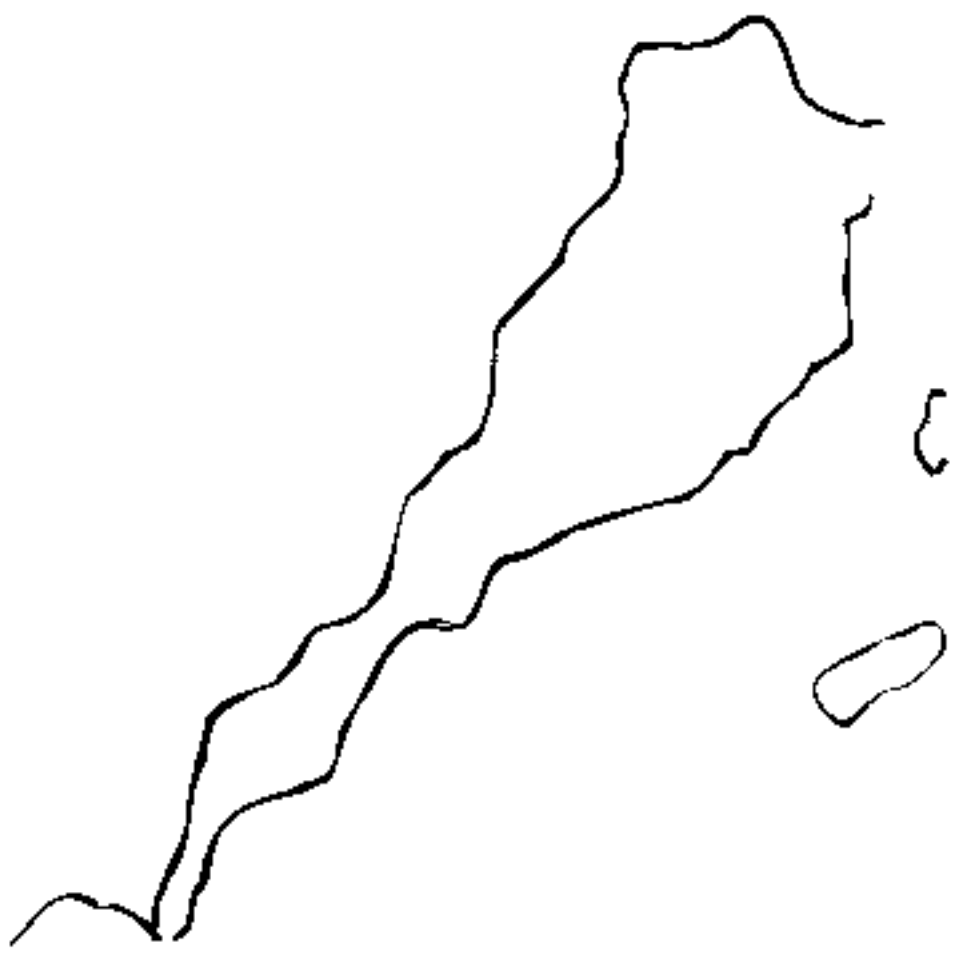
1. Does the Bible discuss the origin of God?
2. Does the Bible conflict with science about creation?
3. How is Genesis 1 related to other Near Eastern, creation accounts?
4. Define the terms *fiat* and *ex nihilo*.
5. Why are there two different names for Deity in chaps. 1 and 2?
6. Are there two different accounts of the creation of man?
7. What does it mean that man and woman are made in the image of God?
8. Why is the plural used in relation to the One God? 1:26, 27; 3:22; 11:7
9. Why is chapter 3 crucial in understanding the rest of the Bible?
10. Do talking animals (3:1) prove this account is mythological?
11. Why is 3:15 so important?
12. How does 3:16 apply to modern life?
13. Are there two special trees or one in the Garden of Eden?

14. List the developments in society which come from Cain's line, 4:16-24.
15. What was the purpose of the Flood?
16. What was the purpose of man's building the tower of Babel?

QUESTIONS OF GENESIS 12-50

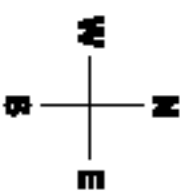
1. How are the covenants between Noah and Abraham different?
2. How does Abraham's covenant relate to non-Jews?
3. What two signs of weakness and lack of faith are seen in Abram in chapter 12?
4. Who is Melchizedek and why did Abram tithe to him?
5. Why is 15:12-21 so significant?
6. Who are the three men of chapter 18? (why and where)?
7. Why did Abraham lie about being married to Sarah? To whom did he lie?
8. Why did Rebekah and Jacob trick Isaac? (27)
9. Explain why Reuben, Levi and Simeon were rejected as far as the line of the Messiah? (34 & 49)
10. Describe Joseph's dreams in your own words. (37)
11. Why did Joseph pretend he did not recognize his brothers?
12. Why did each of Joseph's sons inherit equally with Jacob's other children?

Genesis 1-11

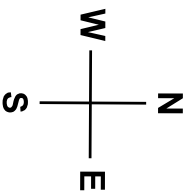
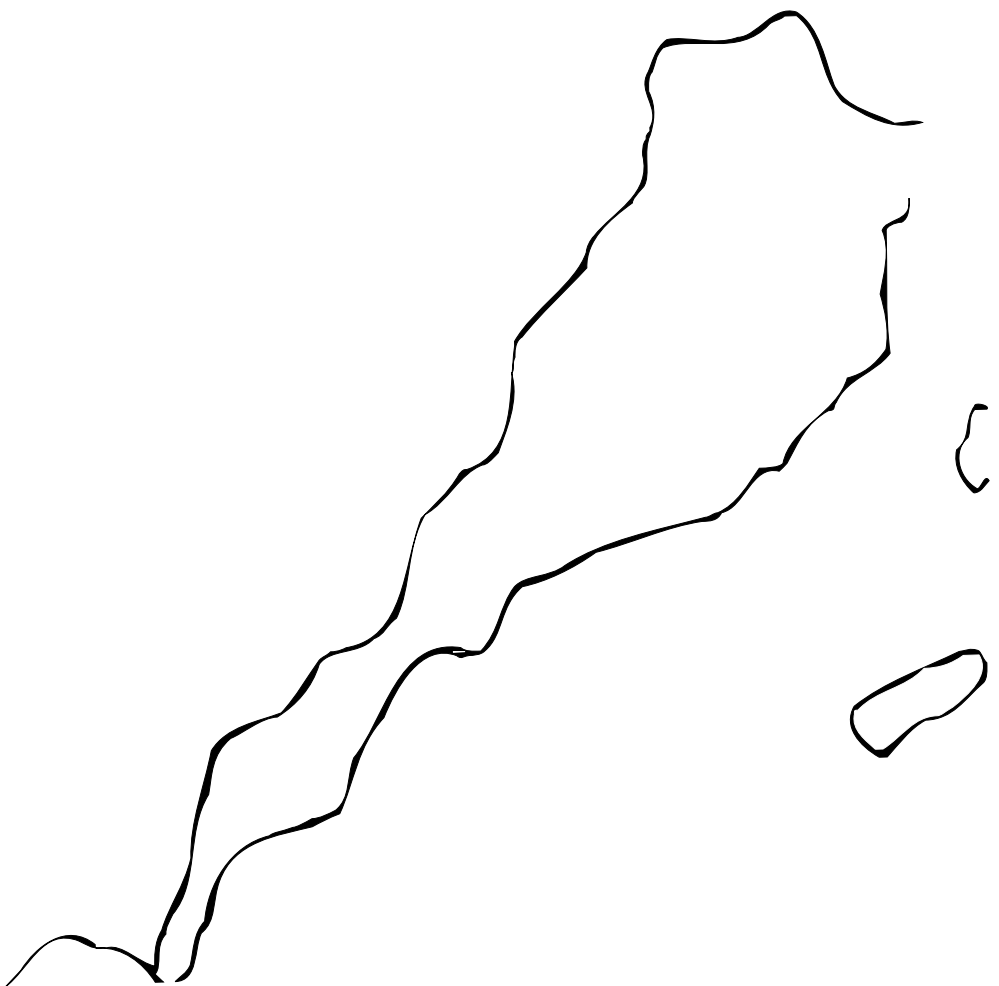
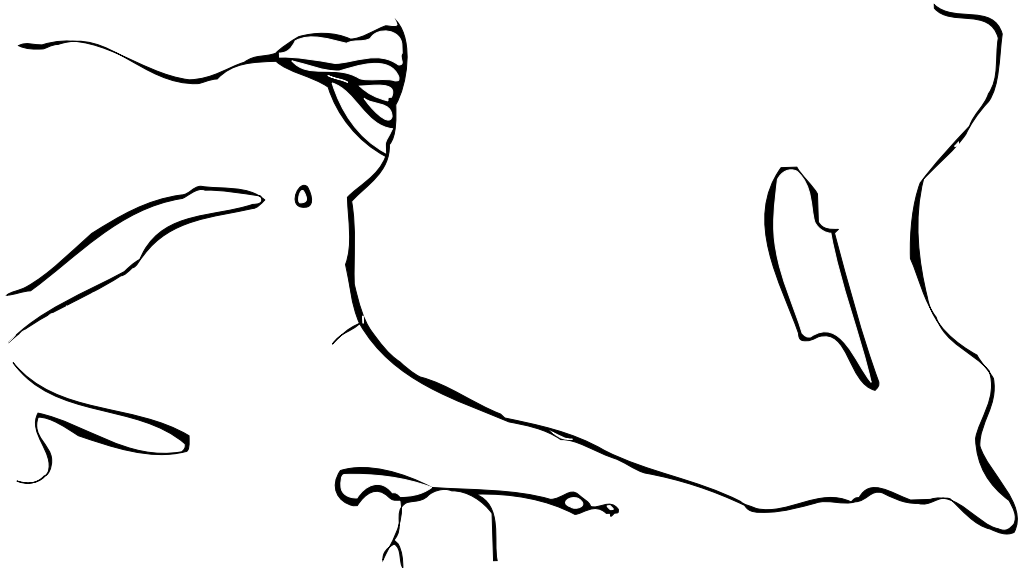


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Genesis 12-50

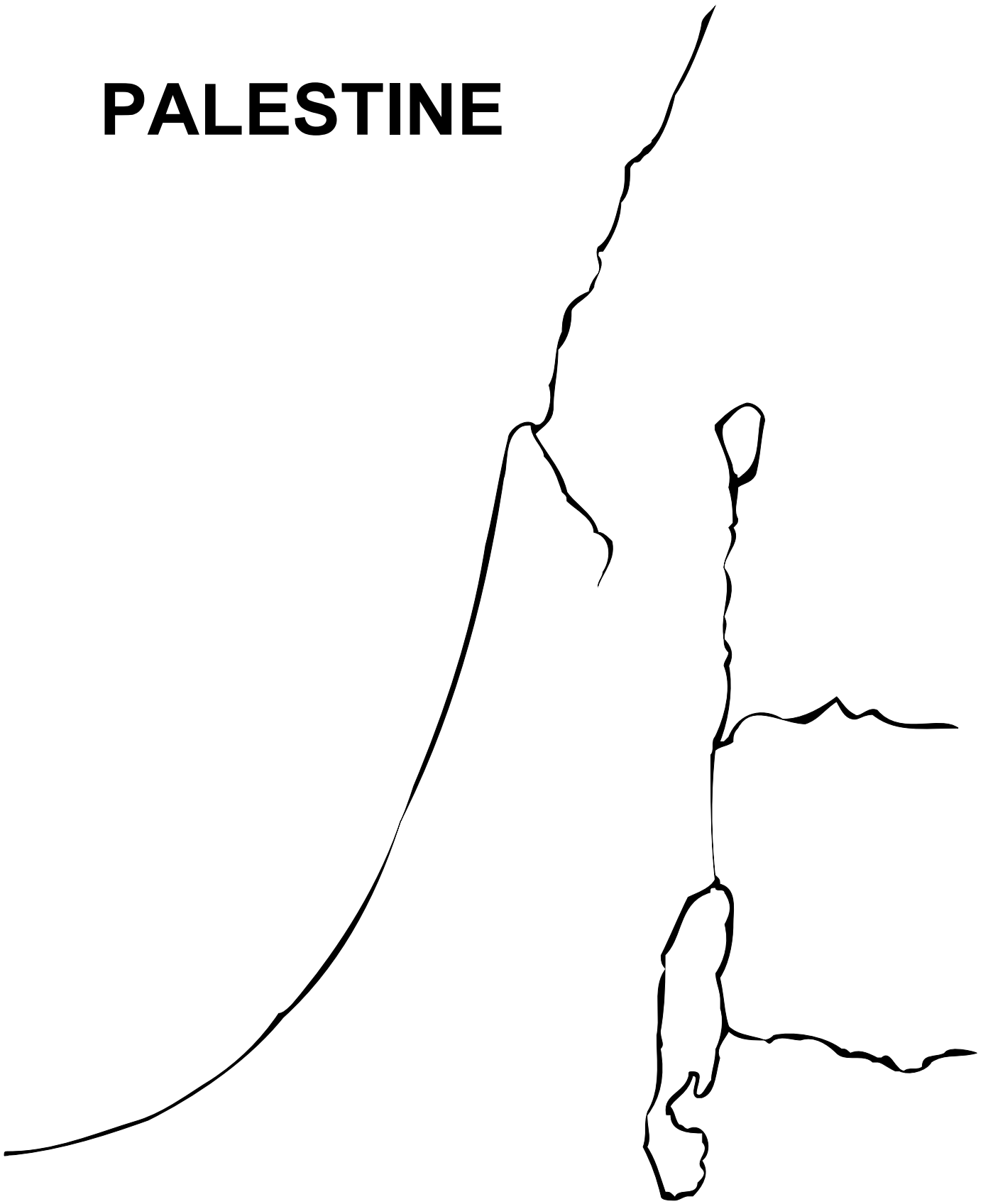


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SCALE IN MILES

INTRODUCTION TO EXODUS

I. NAME OF THE BOOK

- A. In Hebrew (MT) it is the first word of the book, "and these are the words (names)."
- B. In the LXX translation it is *ek 'odos* which means "a way out" or "a road out."
- C. In the Latin Vulgate of Jerome it is "exodus."

II. CANONIZATION

- A. It is part of the first section of the Hebrew Canon called "The Torah" or "teachings" or "Law."
- B. The section is known as the Pentateuch (five scrolls) in the LXX.
- C. It is sometimes called "The Five Books of Moses" in English.
- D. It includes a continuous historical account by Moses from creation through Moses' life, Genesis - Deuteronomy.

III. GENRE - The book of Exodus includes three types of literary genre.

- A. Historical narrative, Ex. 1-19; 32-34
- B. Poetry, Ex. 15
- C. Specifications for the Tabernacle, Ex. 25-31, and its construction, 35-40

IV. AUTHORSHIP

- A. The Torah is one unified account. Exodus starts with the conjunction "and." See lengthy discussion in Genesis outline.
- B. There are several places in Exodus where it says that Moses wrote:
 - 1. 17:14;
 - 2. 24:4, 12;
 - 3. 34:27, 28
- C. Joshua 8:31 quotes Exodus 20:25 and attributes it to Moses. Jesus quotes Ex. 20:12,17 and attributes it to Moses, Mk. 7:10.

V. DATE OF THE EXODUS

- A. There have been two scholarly opinions on the date of the Exodus:
 - 1. from I Kings 6:1, which says, "480 years from the Exodus to the building of Solomon's Temple" :

- a. Solomon began to reign in 970 B.C. This is figured by using the battle of *Qarqar* (853 B.C.) as a certain starting date.
 - b. The Temple was built in his fourth year (965 B.C.), and the Exodus occurred about 1445/6 B.C.
 2. This would make it occur in the 18th Egyptian Dynasty.
 - a. The Pharaoh of the oppression would be *Thutmose III* (1490-1436 B.C.).
 - b. The Pharaoh of the Exodus would be *Amenhotep II* (1436-1407 B.C.).
 - (1) Some believe evidence from Jericho based on the fact that no diplomatic correspondence occurred between Jericho and Egypt during the reign of *Amenhotep III* (1413-1377 B.C.).
 - (2) The *Amarna* texts record diplomatic correspondence written on ostraca about the *Habiru* over-running the land of Canaan in the reign of *Amenhotep III*. Therefore, the Exodus occurred in the reign of *Amenhotep II*.
 - (3) The period of the Judges is not long enough if the 13th century is the date of Exodus.
 3. The possible problems with these dates are:
 - a. The Septuagint (LXX) has 440 years not 480.
 - b. It is possible that 480 years is representative of 12 generations of 40 years each, therefore, a figurative number.
 - c. There are 12 generations of priests from Aaron to Solomon (cf. I Chr. 6), then 12 from Solomon to the Second Temple. The Jews, like the Greeks, reckoned a generation as forty years. So, there is a 480 year period back and forward (symbolic use of numbers) (cf. Bimson's *Redating the Exodus and Conquest*).
 4. There are three other texts that mention dates:
 - a. Genesis 15:13,16 (cf. Acts 7:6), 400 years of bondage;
 - b. Exodus 12:40-41 (cf. Gal. 3:17);
 - (1) MT - 430 years of sojourn in Egypt
 - (2) LXX - 215 years of sojourn in Egypt
 - c. Judges 11:26 - 300 years between Jephthah's day and the conquest (supports 1445 date)
 - d. Acts 13:19, exodus, wanderings and conquest - 450 years
 5. The author of Kings used specific historical references and did not round numbers (Edwin Thiele, *A Chronology of the Hebrew Kings*, pp. 83-85)
- B. The tentative evidence from archaeology seems to point toward a date of 1290 B.C., or the 19th Egyptian Dynasty.
1. Joseph was able to visit his father and Pharaoh in this same day. The first native Pharaoh who began to move the capital of Egypt from Thebes back to the Nile Delta, to a place called *Avaris/Zoan/Tanis* which was the old Hyksos capital, was *Seti I* (1309-1290). He would be the Pharaoh of the oppression.
 - a. This seems to fit two pieces of information about the Hyksos reign of Egypt.
 - (1) A stele has been found from the time of Rameses II that commemorates the founding of Avaris four hundred years earlier (1700's B.C. by the Hyksos)
 - (2) The prophecy of Genesis 15:13 speaks of a 400 year oppression
 - b. This implies that Joseph's rise to power was under a *Hyksos* (Semitic) Pharaoh. The new Egyptian dynasty is referred to in Ex. 1:8.
 2. The *Hyksos*, an Egyptian word meaning "rulers of foreign lands," who were a group of non-Egyptian Semitic rulers, controlled Egypt during the 15th and 16th Dynasties (1720-

- 1570 B.C.). Some want to relate them to Joseph's rise to power. If we subtract the 430 years of Ex. 12:40 from 1720 B.C., we get a date of about 1290 B.C.
3. Seti I's son was Rameses II (1290-1224). This name is mentioned as one of the store cities built by the Hebrew slaves, Ex. 1:11. Also this same district in Egypt near Goshen is called Rameses, Gen. 47:11. *Avaris/Zoan/Tanis* was known as "House of Rameses" from 1300-1100 B.C.
 4. Thutmoses III was known as a great builder, as was Rameses II.
 5. Rameses II had 47 daughters living in separate palaces.
 6. Archaeology has shown that most of the large walled cities of Canaan (Hazor, Debir, Lachish) were destroyed and rapidly rebuilt around 1250 B.C. In allowing for a 38 year wilderness wandering period this fits a date of 1290 B.C.
 7. Archaeology has found a reference to the Israelis being in southern Canaan on a memorial stele of Rameses' successor *Merneptah* (1224-1214 B.C. [cf. The Stele of Merneptah, dated 1220 B.C.]).
 8. Edom and Moab seem to have attained strong national identity in the late 1300's B.C. These countries were not organized in the 15th century (Glueck).
 9. The book entitled *Redating the Exodus and Conquest* by John J. Bimson, published by the University of Sheffield, 1978, argues against all of the archaeological evidence for an early date.

VI. OTHER UNCERTAINTIES RELATED TO THE EXODUS

- A. The number of people to leave in the Exodus is in doubt
 1. Numbers 1:46; 26:51 report that there were 600,000 men of fighting age (20-50 yrs. Of age, cf. Ex. 38:26). Therefore, if one estimates women, children and old men, a number of 1.5 to 2.5 million is possible.
 2. However, the Hebrew term for thousand, *Eleph*, can mean:
 - a. a family or clan unit, Joshua 22:14; Judges 6:15; I Samuel 23:23, Zech. 9:7
 - b. a military unit, Ex. 18:21,25; Deut. 1:15
 - c. a literal thousand, Gen. 20:16; Ex. 32:28
 - d. used symbolically, Gen. 24:60; Ex. 20:6 (Deut. 7:9); 34:7; Jer. 32:18
 - e. from the Ugaritic (a cognate of Semetic language), the same consonants is *alluph* which means "chieftain" (cf. Gen. 36:15). This would mean that for Num. 1:39 there were 60 chieftains and 2700 men from Dan. The problem comes when there are obviously too many chieftains for the number of men in some tribes.
 - f. There is a good discussion in the NIV Study Bible, p. 186.
 3. Archaeology has estimated the size of the armies of Egypt and Assyria during this period in the tens of thousands. Some passages in Joshua seem to imply that Israel had an army of about 40,000, (cf. Josh. 4:13; 7:3; 8:3,11,12).
- B. The route of the Exodus is in doubt
 1. The location of: (1) the Egyptian cities; (2) bodies of water; and (3) early Hebrew camp sites are all uncertain.
 2. The term "Red Sea" is literally *Yam Suph*, which:
 - a. means, "sea of weeds" or "sea of reeds." It can refer to salt water, Jonah 2:5; I Kgs. 9:26 or fresh water, Ex. 2:3; Isa. 19:26. The LXX first translated it as "Red Sea," followed by the Vulgate and then the King James Version.

- b. referred to the “sea to the south” or “sea at the end (of the earth).” It could have referred to the modern Red Sea, Indian Ocean or Persian Gulf.
 - c. had several usages in the OT (cf. Num. 33:8,10).
3. There are three possible routes involving three different bodies of water:
- a. A northern route - this was along the Mediterranean coast, following the commercial highway known as "the way of the Philistines." This would have been the shortest way to the Promised Land. The body of water that they would have encountered would have been one of the shallow, marshy areas called: Lake Sirbonis or Lake Menzalch. However, one must take into account Ex. 13:17 which seems to negate this option. Also the presence of Egyptian fortresses along this route militates against this option.
 - b. A middle route - this would involve the central lakes called: (1) "The Bitter Lakes"; (2) "Lake Balah"; (3) "Lake Timsah." This would also have been following a caravan route through the wilderness of Shur.
 - c. A southern route - this would involve the large body of salt water we call the Red Sea today. There was also a caravan route from this area that linked up with the "King's Highway" (the Trans Jordan road to Damascus) at Ezion-Geber.
 - (1) Militating against this is the absence of reeds in this body of water.
 - (2) Pointing toward this is that I Kgs. 9:26 says Ezion-Geber is on the Yam-Suph. This would be the Gulf of Aqaba or part of the Red Sea (cf. Num. 21:4; Deut. 27; Judg. 11:16; Jer. 49:12).
 - d. Numbers 33 clearly shows the problem. In v. 8a they “pass through the sea,” then in v. 10 they camped by the “Red Sea,” a different body of water.
 - e. Whichever body of water was crossed, it was a miracle of God. Israel was provided weaponry from the dead Egyptian soldiers who floated to their side of the body of water, another miracle, Ex. 14:30; 15:4-5.
 - f. It is possible from other literature that “the *yom suph*” was the uncharted, mysterious body of water to the south. In some literature the Indian Ocean or the bay of Bengali is called “*yom suph*.”
4. The location of Mt. Sinai is also in doubt
- a. If Moses was speaking literally and not figuratively of the three day journey he requested of Pharaoh (3:18; 5:3; 8:27), that was not a long enough time to get to the traditional site in the southern Sinai peninsula. Therefore, some scholars place the mountain near the oasis of Kadesh-Barnea.
 - b. The traditional site called "Jebel Musa," in the Wilderness of Sin, has several things in its favor:
 - (1) a large plain before the mountain,
 - (2) Deut. 1:2 says it was an eleven day journey from Mt. Sinai to Kadesh-Barnea,
 - (3) The term "Sinai" is a non-Hebrew term. It may be linked to the Wilderness of Sin, which refers to a small desert bush. The Hebrew name for the mountain is Horeb (wilderness).
 - (4) Mt. Sinai has been the traditional site since the 4th century AD. It is in the "land of Midian" which included a large area of the Sinai peninsula and Arabia.
 - (5) it seems that archaeology has confirmed the location of some of the cities mentioned in the Exodus account (*Elim, Dophkah, Rephidim*) as being on the western side of the Sinai Peninsula.

VII. SOURCES CORROBORATING THE HISTORICAL SETTING:

- A. There is no written evidence from Egypt at all about the Exodus. This is not unusual in light of *YHWH's* total defeat of the Egyptian gods.

- B. There are some cultural examples of laws similar to the *Decalogue*:
 - 1. The *Laws of Lipit-Ishtar* (Sumerian), from the king of Isin (1934-1924 B.C.)
 - 2. The *Laws of Eshnunna* (old Babylonian), dating about 1800 B.C. from the reign of Dadusha, king of Ashnunna
 - 3. The Code of Hammurabi (old Babylon) from the king of Babylon, Hammurabi (1728-1686 B.C.)
 - 4. The law codes of the Hittite kings Mupsilis I or Hattusilis I, from about 1650 B.C.
 - 5. The Mesopotamian law codes focus primarily on civil laws while the biblical laws focus primarily on religious/cultic laws. "...we might suggest a civil bias in all cuneiform law and a cultic bias in Israelite law..., in Mesopotamia, offense is ultimately viewed in relation to society; while in Israel, all offense is ultimately against God." Walton, p. 80.
 - 6. Albrecht Alt in *Essays on Old Testament History and Religion*, Oxford, 1966, pp. 81-132, has identified two types of laws:
 - a. casuistic, which use conditional clauses. It is characterized by an "if...then" structure. It does not appeal to religious or societal norms but states a prohibition and consequence.
 - b. apodictic, which does not use conditional clauses.
 - (1) Ex. 21 and Deut. 27:15-26 use the third person and relate to individual, specific cases
 - (2) Lev. 18:7-17 and Ex. 20/Deut. 5 use the second person and are more general in scope.
 - c. Mesopotamian law is primarily casuistic while Israelite law is primarily apodictic.

- C. As to the old liberal argument that Moses could not have known how to write, archaeology has confirmed the existence of an early Canaanite alphabet which was used in Egypt in Moses' day.
 - 1. Correspondence from 1400 B.C. has been found concerning the Semitic slaves in the Egyptian mines of Sinai (cf. Albright, BASOR, #110 [1948], p 12-13).
 - 2. The ostrakon (broken pottery used to receive writing) from the Valley of Queens has been found at Thebes, Albright, BASOR, #110 (1948), p 12.

VIII. LITERARY UNITS (CONTEXT)

- A. Brief Outline
 - 1. Israel in Egypt, 1-11
 - 2. Israel leaves Egypt, 12-18
 - 3. Israel at Mt. Sinai, 19-40
 - a. Laws of life at Mt. Sinai, 19-24
 - b. Laws of worship at Mt. Sinai, 25-40
 - (1) Tabernacle design, 25-31
 - (2) Rebellion and covenant renewal, 32-34
 - (3) Tabernacle built, 35-40

B. The Plagues

1. They show God's judgement on the gods of Egypt. They seem to have occurred over an 18 month period. They involve natural events, yet with:
 - a. supernatural timing
 - b. supernatural intensity
 - c. supernatural location
2. Brief outline of the 10 plagues
 - a. Nile turned to blood, 7:14-25
 - b. frogs, 8:1-15
 - c. lice, gnats, 8:16-19
 - d. flies, 8:20-32
 - e. disease of cattle, 9:1-7
 - f. boils, 9:8-12
 - g. hail, 9:13-35
 - h. locusts, 10:1-20
 - i. darkness, 10:21-29
 - j. death angel, death of first born, 11:1-8

C. List of feast/fast days of chapter 23:

1. weekly Sabbath, 23:3
2. Passover (14th of Nisan), 23:5; Ex. 12
3. Unleavened Bread (15th-21st of Nisan), 23:6-8; Deut. 16:1-8
4. First Fruits (22nd of Nisan), 23:9-14
5. Pentecost or Feast of Weeks (50 days after 21st of Nisan, 6th sivan), 23:15-21; Dt. 16:9-12
6. Blowing of Trumpets (1st Tishri), 23:23-25; Num. 29:1-6
7. Day of Atonement (10th Tishri), 23:26-32; Num. 29:7-11
8. Feast of Booths (15th Tishri), 23:33-44; Num. 29:12-40; Deut. 16:13-17

D. Detailed outline

1. see R. K. Harrison, *Introduction to the OT*, p 560-562
2. see E. J. Young, *An Introduction to the OT*, p 63-72
3. see NIV Study Bible, p 85-87

IX. MAIN TRUTHS

- A. It continues the history begun in Genesis. It documents the development of the chosen family into a chosen nation. Though they are enslaved in Egypt, they will possess the Promised Land (Gen. 12:1-3; 15:16).
- B. It records the covenant laws at Mt. Sinai (Horeb)
 1. How should we live! (Decalog and supplements)
 2. How should we worship! (Tabernacle, priests, procedures, time, and rituals)
 3. It is a "how to" manual for the Tabernacle (Leviticus)
- C. It documents God's great acts of love and mercy toward Israel which were prophesied to Abraham, Gen. 15:16.

D. God's dealing with Pharaoh shows the balance between God's sovereignty and man's free will:

1. God hardened Pharaoh's heart
 - a. 7:3, 13
 - b. 9:12
 - c. 10:1, 20, 27
 - d. 11:10
 - e. 14:4, 8
2. Pharaoh hardened his own heart
 - a. 8:15, 32
 - b. 9:34

X. TERMS AND/OR PHRASES AND PERSONS TO BRIEFLY DEFINE

A. Terms and Phrases

1. birthstool, 1:16 (NIV, delivery stool)
2. remove your sandals, 3:5 (NASB & NIV)
3. "a three day journey," 3:18; 5:3; 8:27 (NASB & NIV)
4. "I will harden his heart," 4:21; 7:3, 13; 9:12, 35; 10:1, 20, 27 (NASB & NIV)
5. magicians, 7:11, 22 (NASB & NIV)
6. unblemished, 12:5 (NIV, without defect)
7. pillar of cloud, 13:21-22 (NASB & NIV)
8. prophetess, 15:20 (NASB & NIV)
9. bread (manna), 16:4, 8, 14-15, 31 (NASB & NIV)
10. kingdom of priests, 19:4-6 (NASB & NIV)
11. utterly destroy (*herem*), 22:20 (NIV, destroyed)
12. sacred pillars, 23:24 (NIV, sacred stones)
13. ephod, 25:7 (NASB & NIV)
14. mercy seat, 25:17 (NIV, atonement cover)
15. *Urim and Thummin*, 28:30 (NASB & NIV)
16. the book, 32:32-33 (NASB & NIV)
17. bread of the Presence, 35:13 (NASB & NIV)

B. Persons to briefly identify

- | | |
|---|-------------------------|
| 1. Hyksos, 1:8 | 5. Phinehas, 6:25 |
| 2. angel of the Lord, 3:1,4 | 6. the destroyer, 12:23 |
| 3. I Am (YHWH), 3:14; 6:3
(NIV, I Am Who I Am) | 7. Nadab & Abihu, 24:1 |
| 4. Reuel, 2:18; Jethro, 3:1;
18:11-12 | 8. Amalek, 17:8-16 |
| | 9. Cherub, 25:19 |

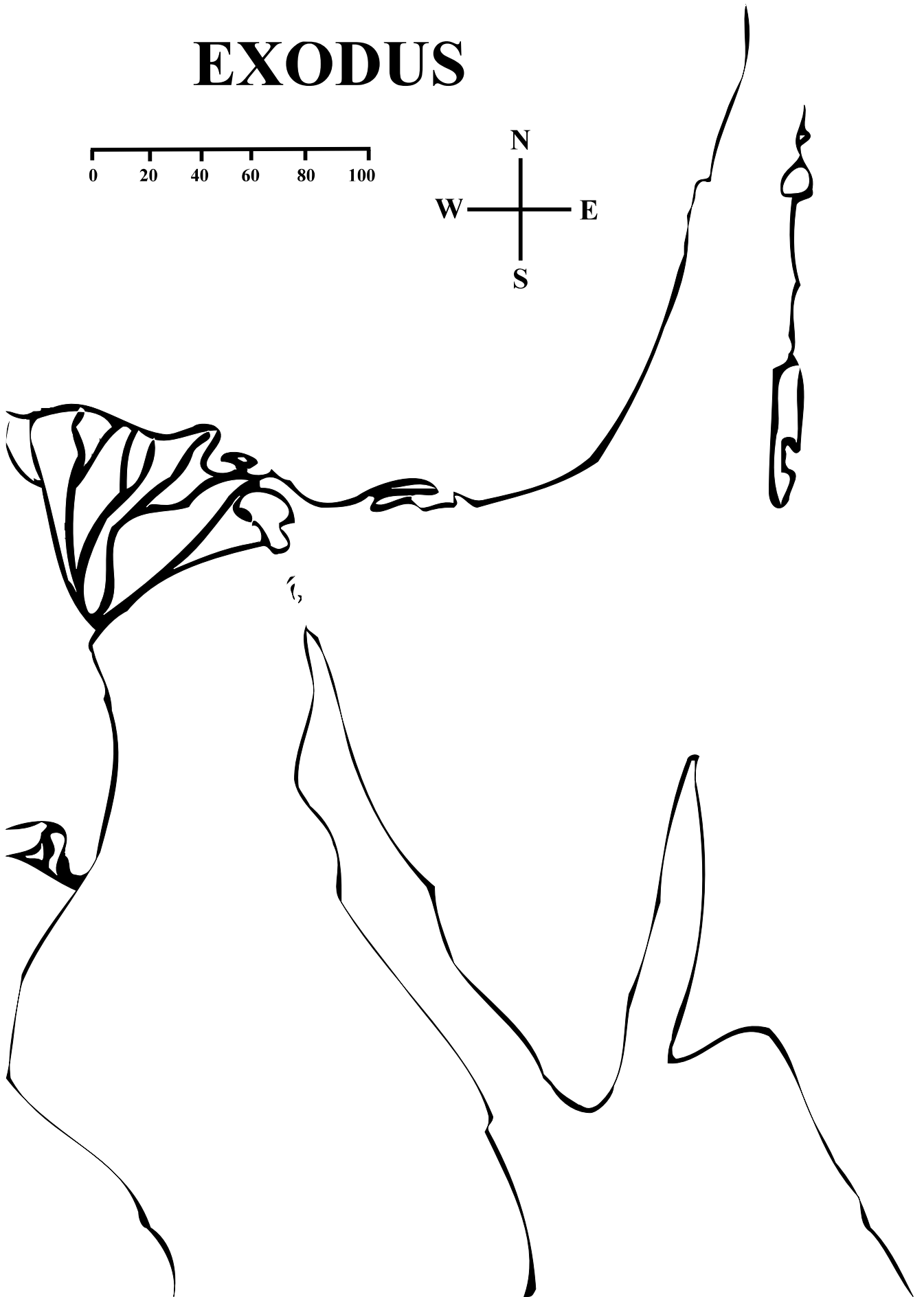
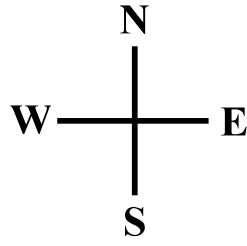
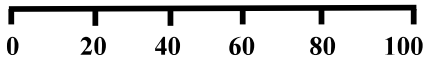
XI. MAP LOCATIONS (by number)

- | | |
|-----------------------------------|---|
| 1. Pithom, 1:11 | 7. Wilderness of Shur |
| 2. Rameses, 1:11 | 8. Wilderness of Sin |
| 3. Midian, 2:15 | 9. Wilderness of Paran |
| 4. Mt. Horeb, 3:1 | 10. The Way of the Sea (Philistines), 13:17 |
| 5. Goshen, 8:22 | 11. Gulf of Agaba |
| 6. Yam Suph, 10:19 (NIV, Red Sea) | |

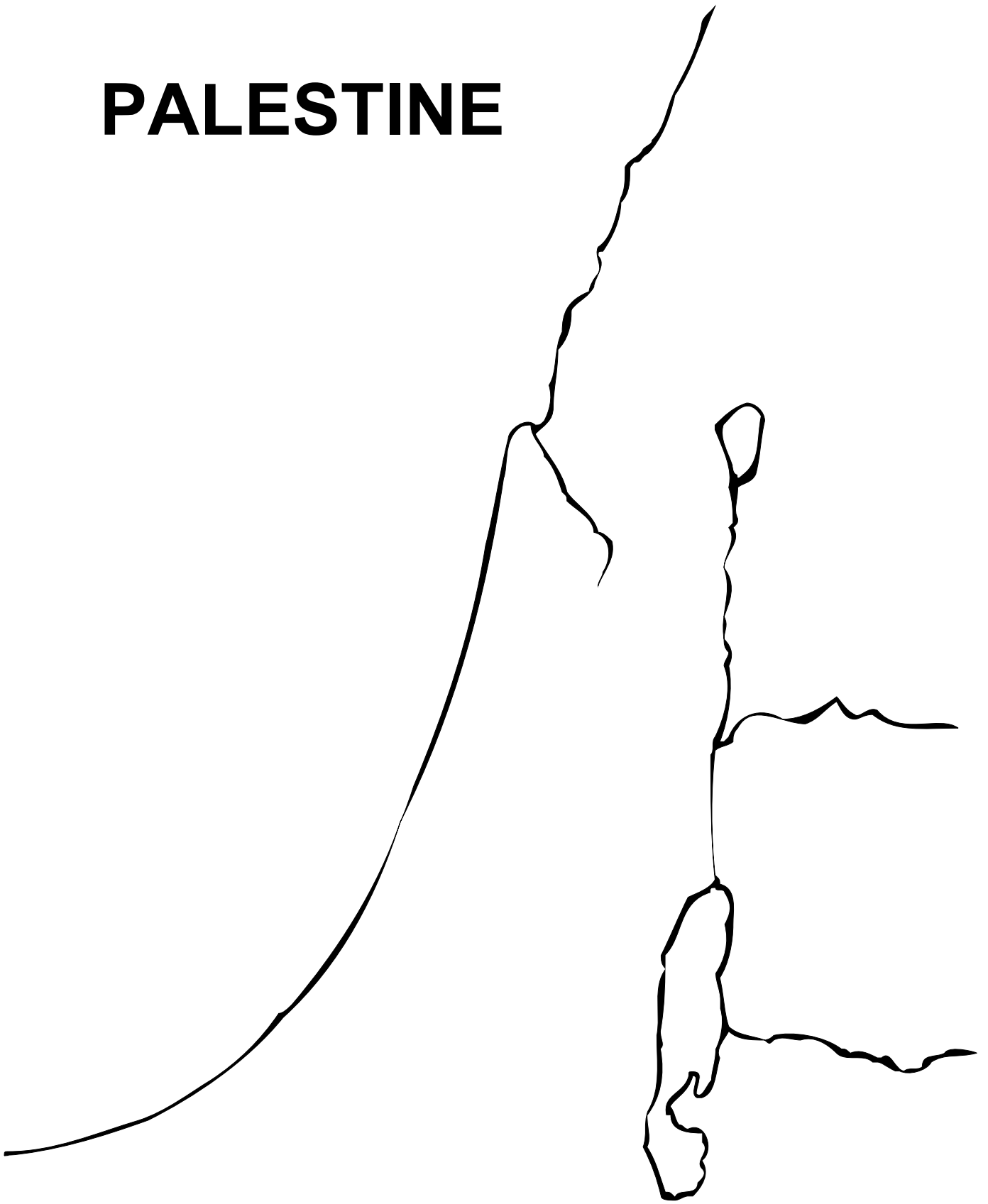
XII. STUDENT CONTENT QUESTIONS

1. Why was Pharaoh afraid of the Hebrews? 1:7-10
2. Why were the male children to be cast into the Nile? Why did Pharaoh's family bathe in the Nile? Why was the Nile's turning to blood so significant?
3. Why did Moses flee to Midian?
4. Why was God revealing His name to Moses so important? (3:13-16)
5. What does 3:22 say about the conflict between *YHWH* and the gods of Egypt?
6. How do we explain Ex. 6:3 in light of *YHWH*'s appearing in Genesis 4:26?
7. How do the plagues impact the religion of Egypt?
8. Does God's hardening Pharaoh's heart take away his free choice?
9. What is the significance of the death of the first-born?
10. Where did the Hebrews get their military weapons?
11. In what ways does Moses' action toward Jethro in chap. 18 imply he is a believer in *YHWH*?
12. What is implication of Israel's being a kingdom of priests?
13. List the Ten Words.
14. List the feast days of chapter 23.
15. Draw a picture of the Tabernacle and its furniture.
16. What did the Golden Calf of chapter 32 symbolize?

EXODUS



PALESTINE



0 10 20 30 40

SCALE IN MILES

INTRODUCTION TO LEVITICUS

I. NAME OF THE BOOK

- A. In the Hebrew Text (MT) it is the first word of the book, "and He (YHWH) called."
- B. The Talmud (Mishnah) called it "the law of the Priests."
- C. From the LXX translation it is "Levitical Book."
- D. The Latin Vulgate of Jerome entitled it "Leviticus."

II. CANONIZATION

- A. It is part of the first section of the Hebrew Canon called "The Torah" or "teachings" or "Law."
- B. The section is known as the Pentateuch (five scrolls) in the LXX.
- C. It is sometimes called "The Five Books of Moses" in English.
- D. It includes a continuous account by Moses from creation through Moses' life, Genesis - Deuteronomy.

III. GENRE - The book is mostly legislation, except for the historical narrative of chapters 8-10.

IV. AUTHORSHIP - Chapter 1:1 sets the often repeated pattern (35 times) "YHWH said to Moses."
See the detailed discussion in the Genesis outline.

V. DATE - Compare Ex. 40:2, 17 with Num. 1:1. This shows that it was given to Moses by God in the 1st month of the 2nd year after the Exodus. See the detailed discussion in the Exodus outline.

VI. SOURCES OF CORROBORATING THE HISTORICAL SETTING

- A. Ritual laws in Mesopotamia
 - 1. Sacrifice was primarily a meal offered to a god. The altar was the table of the god where the meal was placed. Beside the altar was the incense brazier which was to attract the god's attention. There was no ritual implication in the blood. The swordbearer cut the throat of the animal. The food was shared between the gods, the priest-king and the attendants. The offerer received nothing.
 - 2. There was no expiatory sacrifice.
 - 3. Sickness or pain was punishment from the gods. An animal was brought and destroyed; this acted as a substitute for the offerer.
 - 4. Israel's ritual was different and distinct. It seems to have originated in a person giving back to God part of his labor for necessary food (cf. Gen. 4:1-4; 8:20-22).

- B. Ritual laws in Canaan (very similar to Israel's)
 - 1. Sources
 - a. biblical accounts
 - b. Phoenician literature
 - c. Ras Shamra Tablets from Ugarit concerning Canaanite deities and mythology from about 1400 B.C.
 - 2. Israel's and Canaan's sacrifices are very much alike. However, there is no emphasis placed on the blood of the victim in Canaan sacrifices.

- C. Ritual Laws in Egypt
 - 1. Sacrifices were offered but not emphasized
 - 2. The sacrifice was not important but the attitude of the sacrificer was
 - 3. Sacrifices were made to stop the wrath of the gods
 - 4. The offerer hoped for deliverance or forgiveness

- D. Israel's Sacrificial System - Israel's sacrifices were closer to Canaan's although not necessarily related to them at all.
 - 1. Descriptive Phrases
 - a. Sacrifice was a spontaneous expression of mankind's need for God
 - b. The OT laws which regulate sacrifice cannot be said to initiate sacrifice (cf. Gen. 7:8; 8:20)
 - c. Sacrifice was an offering (animal or vegetable)
 - d. Must be an offering that was wholly or partially destroyed upon an altar in homage to God
 - e. The altar was the place of sacrifice and symbolized the Divine presence
 - f. Sacrifice was an act of external worship (a prayer which was acted out)
 - g. The definition of sacrifice is "acted prayers" or "ritualized prayers." The significance of ritual and our cultural bias against it is revealed in Gordon J. Wenham (Tyndale, *Numbers*, p. 25-39). Leviticus and Numbers both contain large amounts of this type of material which shows its importance to Moses and Israel.
 - 2. Sacrifice involved
 - a. Gifts to God
 - (1) involve acknowledgment that all of the earth is the Lord's
 - (2) all that a man has, he owes to God
 - (3) therefore, it is right that man bring tribute to God
 - (4) it was a special kind of tribute or gift. It was something that the man needed to sustain his own existence. It was more than just giving something, it was something he needed. It was giving a part of himself to God.
 - (5) by destroying the gift it cannot be reclaimed
 - (6) a burnt offering becomes invisible and goes up to God's realm
 - (7) earlier altars were erected in places where God appeared. The altar came to be looked upon as a holy place, therefore, the offering was brought there.
 - b. Expressing consecration of one's entire life to God
 - (1) The burnt offering was one of three voluntary sacrifices.
 - (2) The entire animal was burnt to express to God our deep felt homage.
 - (3) This was a very expressive gift to God.
 - c. Fellowship with God
 - (1) communion aspect of sacrifice

- (2) an example would be the peace offering which symbolized God and man in fellowship
- (3) sacrifice was made to obtain or regain this fellowship
- d. Expiation of sin
 - (1) when man sinned he had to ask God to restore the relationship (covenant) which man had broken
 - (2) there was no communal meal with the sin offering because of the broken relationship
 - (3) the significance of blood
 - (a) placed on altar for man
 - (b) placed on veil for priest
 - (c) placed on mercy seat for High Priest and the nation (Lev. 16)
 - (4) there were two types of sin offerings. The second is called the guilt offering or trespass offering. In it the offender was to restore to his fellow Israelite that which was taken or damaged along with the animal sacrifice.
 - (5) there was no sacrifice for premeditated or intentional sin, 4:1, 22, 27; 5:15-18; 22:14

E. PROCEDURES FOR THE DIFFERENT SACRIFICES

1. CHAPTER 1

- a. Introductory Formula, "The Lord spoke to Moses," 1:1-2; 4:1; 5:14; 6:1,19; 7:22, 28
 - (1) From the herd or flock
 - (2) "When," v. 2, shows that this was not mandatory but voluntary
- b. Burnt Offering, vv. 3-17 (6:8-13)
 - (1) Altar
 - (a) The brazen altar, which was also called altar of burnt offering, altar by door of Tabernacle, or altar of shittim wood, covered with bronze (cf. Ex. 27)
 - (b) this distinguished it from the incense altar (golden altar) in the Holy Place (cf. Ex. 30)
 - (c) coals from brazen altar were taken to incense altar
 - (d) brazen altar was right in the middle of the entrance of the Tabernacle
 - (e) altar had horns which were its most sacred part. The blood was applied to the horns (cf. Ex. 30:10).
 - (f) The horns were possibly for:
 - i. symbol of hands to hold offering up
 - ii. symbol of strength or prevailing power (Deut. 33:17; II Sam. 22:3.)
 - iii. later, anyone who grabbed the horns of the altar was safe until his case was decided by the court (I Kgs. 1:50-51; 2:28)
 - (2) The Offering
 - (a) bullock without blemish which was mentioned first because of its importance and cost, v. 3
 - (b) male goat or sheep, v. 10
 - (c) turtle doves or young pigeons, v. 14 (provision for the poor)
 - (3) Place of Burnt Offering was at the door of the Tent of Meeting
 - (4) Laying on of the Hands - this was only for the bulls, not for goats, sheep or birds, v. 4
 - (a) the offerer did this himself (not the priest)
 - (b) many feel it was a symbolic action of the transferring of guilt

- (c) some believe it meant that:
 - i. this animal comes from this particular individual
 - ii. the sacrifice was to be presented in the offerer's name
 - iii. the fruit of this sacrifice belongs to the one who placed his hands on the animal
- (5) Slaughtering
 - (a) bull - "before the Lord" by the man making the sacrifice. The offerer had to kill, skin, and cut up the animal. The priest's role (except in case of public sacrifices) began when the man brought the animal to the altar.
 - (b) sheep or goat, v. 11 - "on north side of altar before the Lord" This designated a specific place for these lesser animals.
 - (c) bird - The priest killed and offered this sacrifice. The offerer had to remove the bird's crop.
- (6) Handling of the Blood
 - (a) animals
 - i. The priest threw blood against the altar, and sprinkled it round about the altar.
 - ii. The life of the animal was in the blood (cf. Gen. 9:4; Lev. 17:11). Life already belonged to God, therefore, the blood represented no part of the gift of the man.
 - iii. The bird's blood was drained on the side of the altar and not consumed in fire.
- (7) Handling of the Flesh
 - (a) bull, v. 6
 - i. The offerer skinned the offering. The priest could keep the skin (cf. 7:8)
 - ii. The offerer cut it into pieces
 - iii. The priest placed the offering on the altar in an arrangement as it was when alive
 - iv. The legs and entrails were washed with water from the laver
 - v. The priest burned whole thing on altar
- c. Occasion of Burnt Offerings
 - (1) Feast of Tabernacles, Booths
 - (2) Day of Atonement
 - (3) Feast of Weeks, First Fruits or Pentecost
 - (4) Feast of Trumpets
 - (5) Wave Sheaf (Lev. 23)
 - (6) Feast of Unleavened Bread, Passover
 - (7) Beginning of months, New Moon
 - (8) Sabbath
- d. Significance of Burnt Offering
 - (1) A gift to God
 - (2) Seen as the most valuable kind of sacrifice.
 - (3) It seems to deal with the concept of sin in general or thanksgiving.
 - (4) Most perfect representation of sacrificial idea.
 - (5) Symbolic offering of one's life
 - (6) Represents complete consecration of the life of an individual to the service of God
 - (7) Graded value of offering
 - (a) bull

- (b) sheep - goat
 - (c) birds
 - (8) This shows that anyone conscious of spiritual need could approach God. God made provision for all men.
 - e. Special Instructions for Priest, 6:8-12
 - (1) Burnt offering remained all night on hearth of the altar
 - (2) Fire was to be kept burning continually under a burnt offering
 - (3) Instructions involving the Priest's dress
 - (4) Instructions involving the removal of the ashes
2. CHAPTER 2:1-16 (6:14-23)
- a. Introduction
 - (1) This chapter deals with the grain offering
 - (2) Grain offering was from the root meaning "gift." It became a technical term for non-animal, or vegetable gifts.
 - (3) After the Exile the grain offering appears as a supplement to the burnt offering and peace offering and the rabbis say it could be offered alone by the very poor.
 - (4) Salt covenant was also mentioned in Num. 18:19 and II Chron. 13:5. Salt was the opposite of leaven. It was used as a symbol of the covenant of God because it was non-corruptible and lasting.
 - b. The Grain Offering involved one's labor being given to God.
 - (1) It was a gift to God from the daily food of the people.
 - (2) It was generally a supplement (especially in post-exile days) to the burnt or peace offering.
 - (3) Sacrifice was God's provision for the priest. Only a small part was burnt as a memorial of the whole.
 - (4) The word "memorial" describes the offered portion, or that part which brings the whole before the LORD.
 - (5) New Testament concept of the Lord's Supper as "memorial" expresses this Old Testament concept.
 - (6) The distinction between the terms "holy" and "most holy" are:
 - (a) "holy" - priest and family could eat it at any clean place
 - (b) "most holy" - could only be eaten by the priests and in court of Tent of Meeting
 - c. Types
 - (1) Unbaked flour (for the rich), 2:1-3
 - (2) Baked loaves or cake, 2:4-11
 - (3) Green ears of corn or wheat (for the poor), 2:12-16
 - (a) Unbaked flour was the highest offering. It was the very best of wheat flour.
 - (b) Baked cakes
 - i. oil was an ingredient
 - ii. prepared in oven, v. 4.
 - iii. on a baking iron, v. 5.
 - iv. in an earthen frying pan, v. 7.
 - (c) Green ears of corn or wheat
 - i. must be parched
 - ii. broken into coarse grits
 - iii. arranged like a meal set before guests.

- d. Ingredients
 - (1) Fine flour corresponded to animal without blemish
 - (2) Oil was a symbol of prosperity and therefore a symbol of God's presence
 - (a) Used for food, sacrificing, medicine, and anointing
 - (b) Possibly use of oil was to replace offering of oil
 - (3) Frankincense was from India or Arabia
 - (a) Seen as a very pure thing with a wonderful fragrance
 - (b) Symbolized prayer and praise
 - (4) Salt
 - (a) Life-giving as well as preserving qualities
 - (b) Possibly more for table fellowship than for preserving
 - (5) Elements excluded
 - (a) Leaven excluded, v. 11
 - i. possibly because of fermentation
 - ii. leaven associated with corruption
 - iii. could be offered with first fruits and to priest
 - (b) Honey excluded
 - i. syrup was from fruit not honeybee
 - ii. possibly because of its use in Canaanite ritual
- e. Ritual of Offering
 - (1) It was brought to the priest. He handled the whole ceremony (2:2, 9, 16)
 - (2) Part of the offering was to be eaten by priest in the sanctuary. It was most holy.
- f. Significance
 - (1) Present from inferior to superior
 - (2) Burning of a portion of it represented the consecration of a portion of one's labor to God
 - (3) Apparent meaning
 - (a) Burnt offering - consecration of one's life
 - (b) Meal offering - dedication of one's daily labor
- g. Special Instructions for Grain Offering, 6:14-23
 - (1) Offering in front of altar
 - (2) Labor offered the gift to God but in reality it supported the priesthood

3. CHAPTER 3:1-17 (7:13-34) PEACE OFFERING

- a. Introduction
 - (1) Why
 - (a) communion offering
 - (b) covenant sacrifice
 - (c) corporate offering
 - (d) concluding sacrifice
 - (2) It expressed thankfulness to God because of fellowship with God, family and friends.
 - (3) It was usually the final act in a series of sacrifices in which reconciliation had been established.
 - (4) The burnt offering expressed the costliness of obedience while the peace offering expressed the joy and happiness of fellowship with God.
 - (5) Male or female but without blemish
 - (6) Varieties of offering
 - (a) from herd; male or female

- (b) the distinction that was made between the sheep and the goat was because of the fat of the tail of the sheep
 - i. lamb of flock - male or female
 - ii. goat of flock - male or female
 - b. Ritual
 - (1) Presentation of offering
 - (a) Laid hands on offering
 - (b) Killed it at door of the Tent of meeting
 - (c) Identification of sacrifice was the same as the burnt offering
 - (d) Sprinkling of blood around altar
 - (e) Burning of choice parts on altar to God
 - i. fat (sheep-fatty tail) symbolized prosperity
 - ii. kidneys, lobe of liver symbolized the seat of the will and emotions
 - iii. fatty portions placed on offerer's burnt offering or on morning lamb offering
 - (2) Thanksgiving offering included (7:11-14)
 - (a) Unleavened cake mixed with oil
 - (b) Unleavened wafers spread with oil
 - (c) Fine flour mixed with oil
 - c. Priest's Portion, 7:28-34
 - (1) Breast belonged to priest as a wave offering
 - (2) Waving involves the placing of the offering upon the offerer's hands and the priest's hands. It showed the offering offered by the offerer to God, and then its reception back by the priest.
 - (3) Right thigh belonged to officiating priest
 - (4) Heave offering was lifted to God and received back by the priest
 - d. Offerer's Portion, 7:15-18
 - (1) A Thanksgiving Offering shall be eaten on day of giving, v. 15
 - (2) A Votive (vow) or freewill offering shall be eaten on day of offering or on the next day, v. 16
 - (3) This portion was all that was not given to God and by God to the priest
 - (4) God symbolically eats with the offerer and his family and friends in this offering
 - (5) This offering stresses that fellowship relationships have been restored
4. CHAPTER 4:1-5:13 (6:24-30) SIN OFFERING
- a. Introduction
 - (1) This is the first offering in which atonement was the dominant element.
 - (2) This sacrifice re-establishes the covenant between man and God. It restores fellowship.
 - (3) This offering involves:
 - (a) Sins of ignorance
 - (b) Sins of inadvertence
 - (c) Sins of passion
 - (d) Sins of omission
 - (e) It did not atone for sins committed intentionally in haughty rebellion against God. There was no sacrifice for intentional, high handed, premeditated sin (cf. Num. 15:27-31).

b. Meaning

- (1) This offering expiated the guilt and punishment for sins.
- (2) This involved grace on God's part and faith on man's part.
- (3) No sacrifice achieves anything by mere ritual offering. It was the offerer's faith behind the act.
- (4) Yet, sacrifice was more than the mere expression of the offerer. It did something for him. It re-established the relationship with God.
- (5) Ritual was a God-given means of restitution, not a substitute for personal faith.
- (6) God hates any religious action without accompanying faith, Isa. 1:10-20; Amos 5:21-24; Micah 6:6-8.

c. Ritual

(1) For the High Priest, vv. 3-12

(a) High priest - anointed priest

- i. Sin, in leading people wrongly
- ii. Sin, in a personal nature
- iii. The high priest, being the spiritual representative of the community. If he sins, all sinned in him. This was the Jewish understanding of corporality (cf. Joshua 7; Romans 5:12ff).

(b) Procedures

- i. The High Priest brought a young bullock without blemish to altar.
- ii. He laid hands on its head
- iii. The High Priest slaughtered animal
- iv. The High Priest sprinkled the blood before the veil 7 times
 - a) this cleansed the Tabernacle
 - b) symbolically opened the way to God
 - c) blood placed on horns of incense altar
 - d) blood remaining poured out at base of altar of burnt offering
- v. Placed all fat-burn on the altar
- vi. All the rest of the animal will be taken outside the camp to a clean place, vs. 12, where the ashes are poured out from altar. There, the remainder of animal is burned.

(2) For the Nation, vs. 13-21

(a) They sinned when commands of the law were not met, vv. 13-21.

(b) Procedures

- i. The Elders brought a young bullock without blemish to altar.
- ii. The Elders laid hands on head.
- iii. The Elders slaughtered the animal.
- iv. The High Priest sprinkled the blood before veil 7 times.
 - a) this cleansed Tabernacle
 - b) symbolically opened the way to God
 - c) blood placed on horns of incense altar
 - d) rest poured out at base of altar of sacrifice
- v. All of it offered on the altar
- vi. All the rest of the animal was taken outside the camp to a clean place, v. 12, where the ashes were poured out from the altar. There the remainder of the animal was burned.

- (3) For leader, vv. 22-26
 - (a) Leader (ruler) vv. 22-26
 - i. Leader of tribe
 - ii. Responsible person in community
 - iii. Elder
 - (b) Procedures
 - i. The leader brought a male goat (old, shaggy goat) to altar.
 - ii. The leader laid hands on its head.
 - iii. The leader slaughtered the animal.
 - iv. A High Priest placed blood on horns of altar of burnt offering-the rest of blood poured out at base of altar of sacrifice.
 - v. All fat is burned on the altar.
 - vi. Priests ate the rest of the flesh.
- (4) For individual, vv. 27-35
 - (a) For individual - when he learned he had sinned he was to make this offering
 - (b) Procedures
 - i. The individual brought a female goat or female lamb.
 - ii. The individual laid hands on its head.
 - iii. The individual slaughtered the animal.
 - iv. A priest placed blood on horns of altar of sacrifice-rest poured out at base of altar.
 - v. All fat placed on altar and burned.
 - vi. Priests ate the rest of the flesh.
- (5) Special cases involving the sin offering, 5:1-13 (These seem to involve intentional sin against a covenant partner)
 - (a) If a witness doesn't come forward and testify (failure to give information), 5:1
 - (b) Touching unclean animal, 5:2
 - (c) Touching unclean human, 5:3
 - (d) Speaking thoughtlessly with an oath, 5:4
 - (e) offering for the above sins:
 - i. Female goat or sheep
 - ii. Two turtledoves or two pigeons
 - iii. 1/10 ephah of fine flour
- (6) Sin offering ritual, 6:24-30
 - (a) Priest could eat what was left.
 - (b) If blood got on clothes, clothes must be washed.
 - (c) If blood got on earthen vessel, vessel was broken.
 - (d) If blood got on brass vessel, vessel was washed.
 - (e) If burnt offering's blood was brought into Holy Place then the flesh must be burnt and not eaten by priest.
- (7) Significance of the sin offering
 - (a) There is no offering for premeditated sin--only for inadvertent sin or sins of ignorance, 5:15, 18.
 - (b) What does forgiveness involve:
 - i. Man's part is faith
 - ii. God's part is mercy

5. CHAPTER 5:14-19 GUILT OR TRESPASS OFFERING

a. Introduction

- (1) While the Sin Offering dealt with sin committed, the guilt offering had to do with the damage that was done to a covenant partner and what restitution was possible.
- (2) The sin and trespass offerings were very similar.
- (3) The rights of the individual were expressed in the Ten Commandments (Ex. 20; Deut. 5).
 - (a) home
 - (b) accumulation of good
 - (c) life
- (4) This offering emphasizes the harm done to our brother in sinning and the restitution of the cost of that which was damaged plus 1/5 more.

b. Sins Requiring an Offering

- (1) Against God or that which belongs to Him
 - (a) first fruits
 - (b) firstborn, 14-16
 - (c) tithe
 - (d) offering given incorrectly
 - (e) gifts of inferior value
- (2) "If a person sins and does any of the things which the LORD has commanded not to be done, though he was unaware, still he is guilty, and shall bear his punishment."

F. Ancient sacrifices were offered for several reasons:

- a. appease an angry deity
- b. feed a deity
- c. communion with a deity
- d. an act of praise
- e. sense a need of forgiveness or reconciliation

VII. LITERARY UNITS (context)

A. BRIEF OUTLINE:

1. Chapters 1-16 -- How to approach a Holy God?
2. Chapters 17-26 -- How does one continue in communion with a Holy God?

B. The author's own use of an introduction formula, "And the Lord spoke unto Moses (or Aaron) saying..."

1. This may imply that this revelatory material was given over a period of time.
2. The places this formula occurs: 1:1-3:17; 4:1-5:13; 5:14-19; 5:20-26; 6:1-11; 6:12-16; 6:17-7:21; 7:22-38; 8:1-10:20; 11:1-47; 12:1-8; 13:1-59; 14:1-32; 14:33-57; 15:1-33; 16:1-34; 17:1-16; 18:1-3; 19:1-37; 20:1-27; 21:1-24; 22:1-16; 22:17-25; 22:26-33; 23:1-8; 23:9-22; 23:26-32; 23:33-44; 24:1-23; 25:1-26:46; 27:1-34;

C. EXPANDED OUTLINE:

1. Removal of Uncleanness, chap. 1-16
 - a. Laws of Sacrifice, 1:1-7:38
 - (1) Burnt offering, chap. 1:3-17 & 6:8-13
 - (2) Meal offering, chap. 2:1-17 & 6:14-23

- (3) Peace offering, chap. 3:1-17; 7:33 & 7:11-21
- (4) Sin offering, chap. 4:1; 5:13 & 6:24-30
- (5) Guilt offering, chap. 5:14-6:7; 7:1-10
 - (a) Unintentional sin against YHWH's covenant, 4:1-35; 5:14-19
 - (b) Intentional sin against a covenant partner, 5:1-13; 6:1-7
(Chapters 1-6:7 for people; chapters 6:8-7:36 for priests)
- b. Consecration of Priests, 8:1-10:20
 - (1) Preparation for anointing, 8:1-5
 - (2) Washing, clothing and anointing, 8:6-13
 - (3) Anointing sacrifice, 8:14-32
 - (4) Moses gives Aaron instructions, 9:1-7
 - (5) Aaron and sons begin, 9:8-21
 - (6) Aaron blesses the people and YHWH
 - (7) The sin of Nadab and Abihu, 10:1-3
 - (8) Their fate and removal, 10:4-7
 - (9) Abstinence from wine while on duty, 10:8-11
 - (10) Priest's part of sacrifices, 10:12-20
- c. The Clean and Unclean, chapters 11-15
 - (1) Animals, chap. 11 (cf. Deut. 14:6-20)
 - (2) Childbirth, chapter 12
 - (3) Skin diseases, chapters 13-14
 - (a) In man, 13:1-46
 - (b) In clothes, 13:47-59
 - (c) Purification, 14:1-32
 - (d) In houses, 14:33-53
 - (e) Summary, 14:54
 - (4) Purification from bodily discharges (men and women), chapter 15
- d. The Day of Atonement (Yom Kippur), an annual day of cleansing, chapter 16 (This seems to be the climax of chapters 1-16)
 - (1) Priestly preparation, 16:1-4
 - (2) Sin offering for the High Priest, 16:5-10
 - (3) The ritual, 16:23-28
 - (4) The annual enactment, 16:29-34
- 2. Restoration of Holiness and Fellowship with God, chap. 17-26
 - a. The Sacrificial Blood, 17:1-16
 - b. The religious and moral standards, 18:1-20:27
 - (1) Incest
 - (2) Sexual sins
 - (3) Punishments, chapter 20
 - c. The Holiness of Priests, 21:1-22:33
 - d. The Holiness of annual feast days, 23:1-24:23
 - (1) Sabbath, 23:1-3
 - (2) Passover and Unleavened Bread, 23:5-8
 - (3) First-fruits, 23:9-14
 - (4) Harvest, 23:15-24
 - (5) Pentecost, 23:23-25

- (6) Day of Atonement, 23:26-32 (only fast day)
- (7) Tabernacles (Booths), 23:33-43
- e. Special Years, 25:1-55
 - (1) Sabbatical, vv. 2-7
 - (2) Jubilee, vv. 8-55
 - (a) Observance, vv. 8-12
 - (b) Effects, vv. 13-34
 - (c) Each covenant individual's worth and freedom, vv. 35-55
- f. Covenant Blessing and Cursing, 26:1-46
- 3. Appendix (vows), 27:1-34
 - a. Persons, vv. 1-8
 - b. Animals, vv. 9-13
 - c. Residences, vv. 14-15
 - d. Land, vv. 16-25
 - e. Firstlings, vv. 26-27
 - f. Devoted thing, vv. 28-39
 - g. Tithe, vv. 30-34

VIII. MAIN TRUTHS

- A. The book of Leviticus is concerned with the legal basis for the civil and religious life of the nation of Israel and the role of the priesthood. It gives guidance for the use of the Tabernacle described in Ex. 25-40.
- B. It describes how a sinful man can approach a holy God and also how he maintains fellowship. "Holiness" is the key to the book (cf. 11:44 {Matt. 5:48}).
- C. Wonder of wonders, God desires that sinful man come to Him and He has provided a way, the sacrificial system.
- D. YHWH's character is revealed:
 - 1. In providing a sacrificial system, cf. chapters 1-7 (Grace)
 - 2. In historical acts, cf. chapters 8-10 (Justice)
 - 3. In His continuing presence with the people (Faithfulness)

IX. TERMS AND/OR PHRASES AND PERSONS TO BRIEFLY DEFINE

- A. Terms and Phrases
 - 1. atonement, 1:4; 4:26 (NASB & NIV)
 - 2. soothing Aroma, 1:9,13, (NIV, Aroma Pleasing)
 - 3. unintentionally, 4:1,22,27; 5:15-18; 22:14 (NASB & NIV)
 - 4. restitution, 6:5 (NASB & NIV)
 - 5. wave offering, 7:30 (NIV, wave)
 - 6. holy (*kadosh*), 11:44 (NASB & NIV)
 - 7. leprosy, 13:1ff, (NIV, infectious skin disease)
 - 8. scapegoat, 16:8 (NASB & NIV)
 - 9. goat demons, 17:7, (NIV, goat idols)

10. soothsaying, 19:26 (NIV, sorcery)
11. jubilee, 25:30 (NASB & NIV)

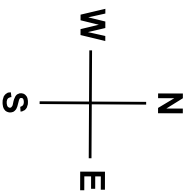
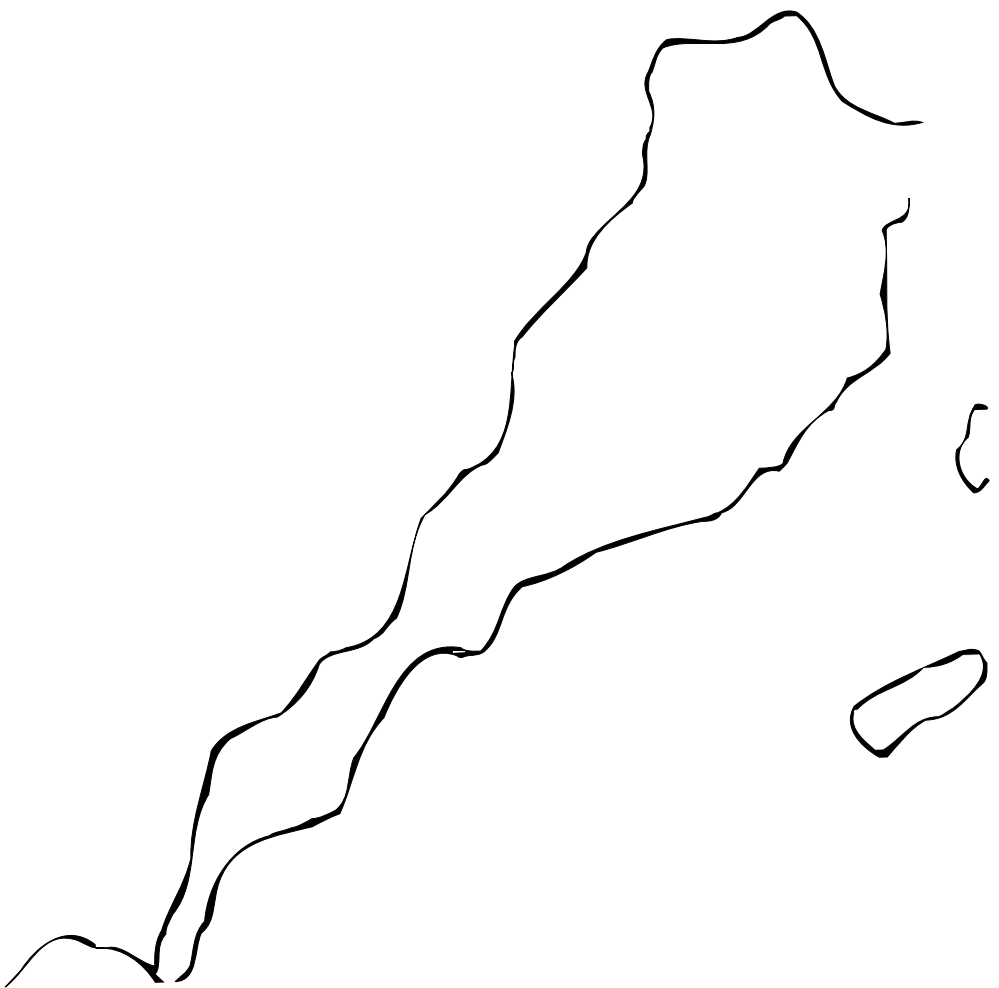
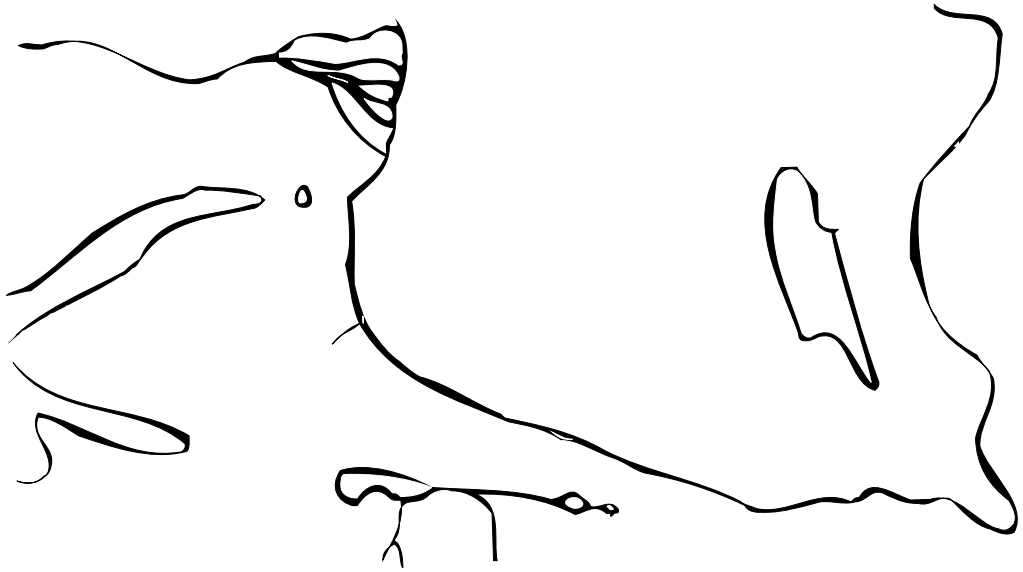
B. Persons to Briefly Identify

1. Nadab and Abihu, 10:1
2. Azazel, 16:8, 10 (NIV, for the scapegoat)
3. Molech, 18:21; 20:2

X. MAP LOCATIONS - NONE

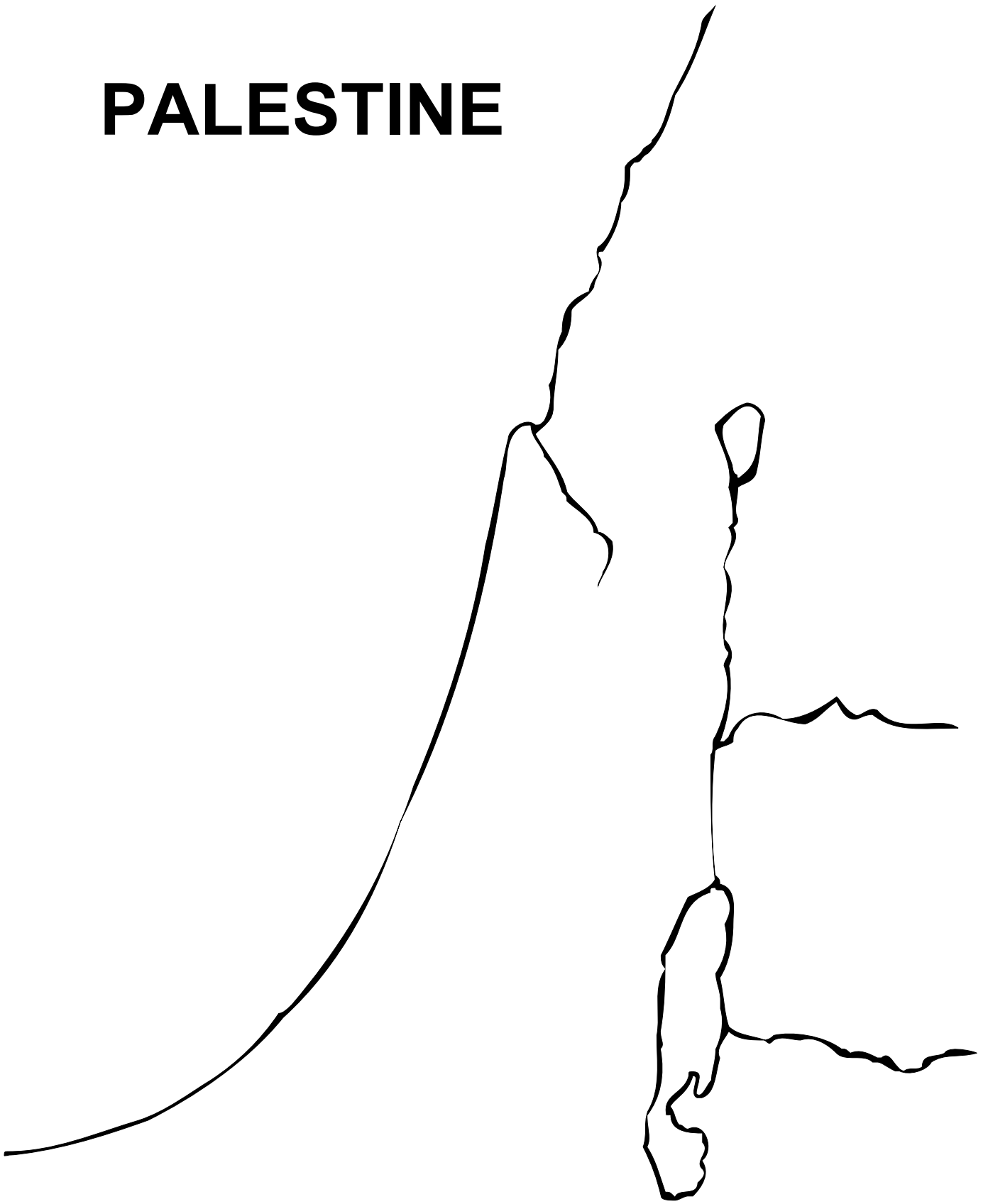
XI. STUDENT CONTENT QUESTIONS

1. What does the sacrificial system represent? Why is "the Blood" mentioned so often, (3:17; 7:26; 17:11)?
2. How can the death of an animal forgive human sin?
3. Why are three of the five types of sacrifice voluntary?
4. What did Aaron's sons do that was worthy of death?
5. Why is there a distinction between clean and unclean animals?
6. What is unique about the Day of Atonement among all the set feasts of Israel?
7. What is the truth behind the Sabbath Year and the Year of Jubilee?



**ANCIENT
NEAR EAST**

PALESTINE



0 10 20 30 40

SCALE IN MILES

INTRODUCTION TO NUMBERS

I. NAME OF THE BOOK

- A. In the Hebrew (MT) the title is "In the Wilderness." This is not the first word but it is in the first sentence, the fifth word.
- B. In the LXX it is entitled "Numbers" because the census was taken twice in chapters 1-4 & 26.

II. CANONIZATION

- A. It is part of the first section of the Hebrew Canon called "The Torah" or "teachings" or "Law."
- B. The section is known as the Pentateuch (five scrolls) in the LXX.
- C. It is sometimes called "The Five Books of Moses" in English.
- D. It includes a continuous account by Moses from the time of creation through Moses' life, Genesis - Deuteronomy.

III. GENRE This book is very similar to the Exodus. It is a combination of historical narrative and legislation as well as the ancient poetic oracles of Balaam (cf. Num. 23-24).

IV. AUTHORSHIP

- A. This is the first book of the Torah to name a written source, "The Book of the Wars of YHWH," 21:14-15. This clearly shows that Moses did use other written documents.
- B. This book states that Moses could and did record the events of the Wilderness Wandering Period.
- C. Numbers also provides several examples of obvious editorial additions (possibly Joshua or Samuel):
1. 12:1,3 2. 13:22 3. 15:22-23 4. 21:14-15 5. 32:33ff 6. 32:33ff
- D. In most cases Moses is referred to in the third person except in direct quotes. This implies Moses used scribal help in compiling these materials.
- E. It is interesting to notice that Numbers includes two non-Israelite literary productions: (1) the Amorite taunt poem in 21:27-30 (possibly v. 30 was an Israelite addition); and (2) Balaam's conversations with Balak, King of Moab in 23-24. They do show the use of written or oral material included in the compilation of the book (cf. *The Book of the Wars of the Lord*).

V. DATE

- A. The book itself gives us the date:
 - 1. 1:1; 10:10 says it was the 2nd month of the 2nd year after the Exodus. After this there was a 38 year wandering period.

2. 9:1 says it was the 1st month of the 2nd year after the Exodus.

B. The time of the Exodus is uncertain. It is either 1445 B.C. or 1290 B.C.

VI. SOURCES FOR CORROBORATING THE HISTORICAL SETTING

A. There are four items from the book of Numbers that uniquely reflect an Egyptian culture:

1. The layout of the Hebrew camp by tribes (Num. 2:1-31; 10:11-33) and the marching arrangement of the tribes (Num. 1-7). This fits exactly the order used by Rameses II in his Syrian campaign known from the Armarna Texts. These Canaanite documents, from the 1300 B.C. period, describe the social, political and religious interactions between Canaan and Egypt. It is also significant that this Egyptian layout and arrangement changed as we learn from the Assyrian bas-reliefs of the first millennium B.C. The Assyrians camped in a circle.
2. The silver trumpets of Numbers 10 reflect an Egyptian source. Archaeology has specifically found them mentioned in the reign of Tutankhamen, dated around 1350 B.C. Also these silver trumpets, used for religious and civil purposes are common in the Armarna Texts.
3. Horse drawn chariots were introduced to Egypt by the *Hyksos*, Semitic rulers of the 15th and 16th Dynasties. The ox drawn carts were also unique to Egypt. They are seen in the Syrian campaign of Tuthmose III 1470 B.C. The people of Canaan were unfamiliar with these wagons, probably because Canaan was so rugged and hilly. These carts were sent to get Jacob (Gen. 45:19, 21, 27). They were also used by the Hebrews in the Exodus (Num. 7:3, 6, 7).
4. One last uniquely Egyptian element that was copied by the Hebrews was totally shaved priests (8:7).

B. The two censuses found in chapters 1-4 and 26 are paralleled in:

1. the Mari Tablets from the 1700's B.C.
2. a document from the old kingdom period of Egypt, 2900 - 2300 B.C.

VII. LITERARY UNITS (context)

A. Brief Outline Based on Geographical Setting:

1. preparations at Mt. Sinai for the journey to the Promised Land, 1:1-10:10.
2. the journey to the Promised Land, 10:11 - 21:35
 - a. to Kadesh, 10:11-12:16
 - b. at Kadesh, 13:1-20:13
 - c. from Kadesh, 20:14-21:35
3. the events on the Plains of Moab, 22:1-36:13

B. Detailed Outline

1. R.K. Harrison, *Introduction to the Old Testament*, pp. 614-615.
2. E. J. Young, *An Introduction to the Old Testament*, pp. 84-90.
3. NIV Study Bible, pp. 187-188.

C. One of the difficulties of analyzing Numbers is its rather unusual organization of material; i.e. the mixture of law and narrative and its inclusion of miscellaneous material. Some theories about its structure are:

1. This was obviously used by the proponents of the "documentary hypothesis," J.E.D.P. to divide the book into many non-historical, non-Mosaic sources.
2. J.S. Wright proposes a compilation of Mosaic materials at the end of his life in consultation with scribes. The piece-meal character of Numbers is noted but relegated to Moses' lifetime.
3. Gordon J. Wenham (*Tyndale Commentary on Numbers*, p. 14-18) proposes a triadic parallel using the Biblical material from Exodus, Leviticus and Numbers, and relating them to the three journeys: (1) Red Sea to Sinai; (2) Sinai to Kadesh; and (3) Kadesh to Moab. By doing this both for material related to "journeyings" and "stoppings" a remarkable parallel becomes evident. He further relates this triadic parallelism to Gen. 1-11; Gen. 12-50 and Deut. This seems very promising. It does show us that Ancient Near Eastern authors had literary structures or patterns which controlled their literary forms but are unfamiliar to us as Westerners.

VIII. MAIN TRUTHS

- A. It is a continuation of the historical narrative started in Genesis. But it must be remembered that this is not a "western history" but a Near Eastern theological history. Events are not exhaustively recorded in chronological order but are selected to reveal God and Israel's character.
- B. It shows God's character:
 1. His presence seen in the cloud:
 - a. The Cloud rested unto the "Holy of Holies" of the Tabernacle, 9:15. God accepted it and its procedures as the way and place for God and man to meet!
 - b. The Cloud led the people, 9:17-23. God was with them, and led them by His very presence.
 - c. The Cloud embodied God's presence revealing Himself to Moses, 11:17, 25; 16:42-43.
 - d. The Cloud became a symbol of God's presence in judgement as well as revelation, 12:1-8; 14:10.
 - e. the Cloud was the visible symbol of God's presence not only to Israel but to the surrounding nations, 14:14; 23:21.
 - f. God's presence symbolized in the cloud during the Exodus and Wilderness Wandering Period was suspended as the Israelites entered the Promised Land but still God was symbolically with them by means of the Ark, 35:34.
 2. His grace and mercy in:
 - a. His continuing presence with them amidst their grumbling and rejection of His leaders, 11:1; 14:2,27,29,36; 16:11,42; 17:5; 20:2; 21:5.
 - b. His provisions for them in the desert:
 - (1) water
 - (2) food
 - (a) manna (daily, except on the Sabbath)
 - (b) quail (twice)
 - (3) clothing that did not wear out
 - (4) the Cloud:
 - (a) shade
 - (b) light
 - (c) guidance
 - (d) revelation
 - c. His harkening to Moses intercession:

- (1) 11:2
 - (2) 12:13
 - (3) 14:13-20
 - (4) 16:20-24
 - (5) 21:7
3. His justice (Holiness) in:
 - a. Israel's punishment of a 38 year wilderness wandering period (14).
 - b. Moses' punishment of not being able to enter the Promised Land (20:1-13; 27:14; Deut. 3:23-29).
 - c. The death of Korah and the leaders of Reuben, (16:1-40).
 - d. The plague for the people rejecting Moses' and Aaron's leadership, (16:41-50).
 - e. the idolatry at Shittim was judged by God by the death of the offenders at the hand of the Levites, (25).
- C. As Israel settled into the Covenant agreement at Mt. Sinai, trust in *YHWH* and strict obedience to His Word became the central issues.

IX. TERMS AND/OR PHRASES AND PERSONS TO BRIEFLY DEFINE

- A. Terms and Phrases (NASB):
 1. Tent of meetings, 1:1 (NASB & NIV)
 2. ransom, 3:46 (NIV, redeem)
 3. Nazarite, 6:2 (NASB & NIV)
 4. alien sojourns, 9:14 (NIV, alien)
 5. the Cloud, 9:15 (NASB & NIV)
 6. "the rabble who were among them," 11:4 (NASB & NIV)
 7. "tore their clothes," 14:6 (NASB & NIV)
 8. tassels, 15:38 (NASB & NIV)
 9. *Sheol*, 16:30 (NIV, grave)
 10. red heifer, 19:2 (NASB & NIV)
 11. fiery serpents, 21:6 (NIV, venomous snakes)
 12. city of refuge, 35:6 (NASB & NIV)
 13. blood avenger, 35:19,21 (NASB & NIV)
- B. Persons to Briefly Identify:
 1. the Cushite woman, 12:1 (NIV, "his Cushite wife)
 2. Anak, 13:28,33
 3. Jebusites, 13:29
 4. Korah, 16:1 (NIV, "Korath")
 5. Balaam, 22:5
 6. Baal, 22:41

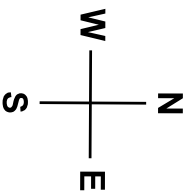
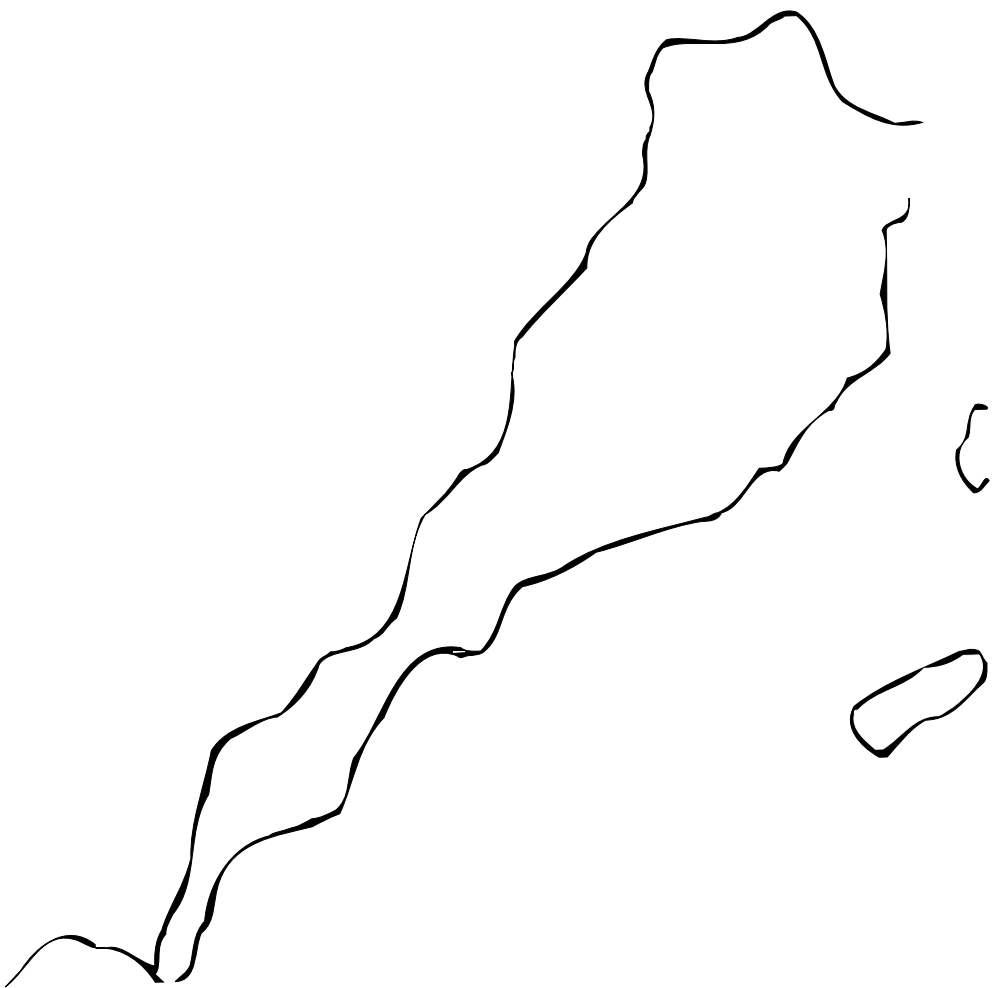
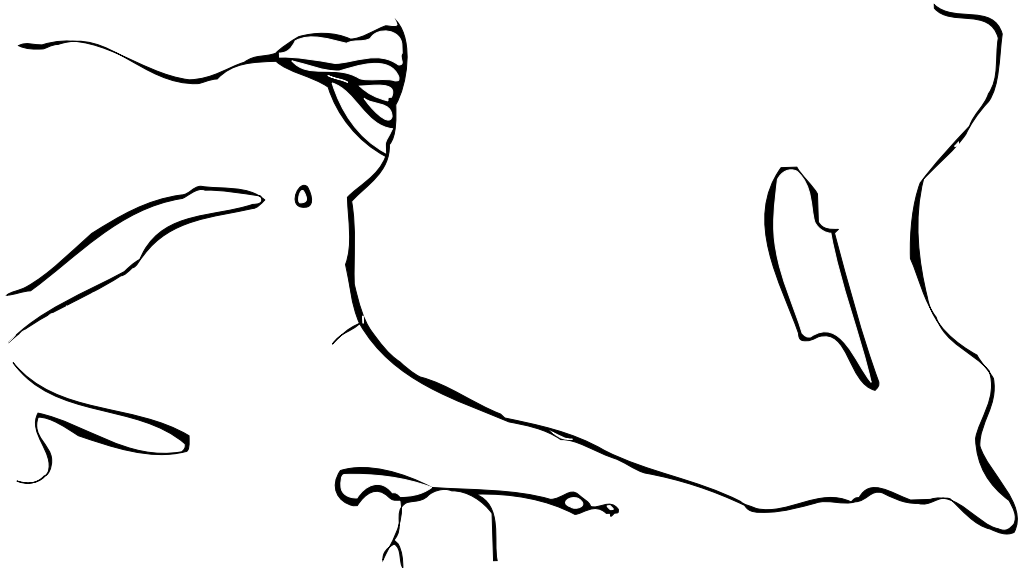
X. Map Locations (by number)

1. valley of Eshcol, 13:23 (north of Hebron)
2. Kings Highway, 20:17

3. Mt. Pisgah, 21:20
4. Arnon River, 21:24
5. Jabbok River, 21:24
6. Asshur, 24:22
7. Shittim, 25:1
8. Sea of Chinnereth, 34:11 (NIV, "Sea of Kinnereth")

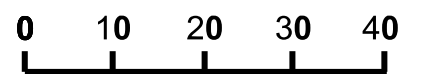
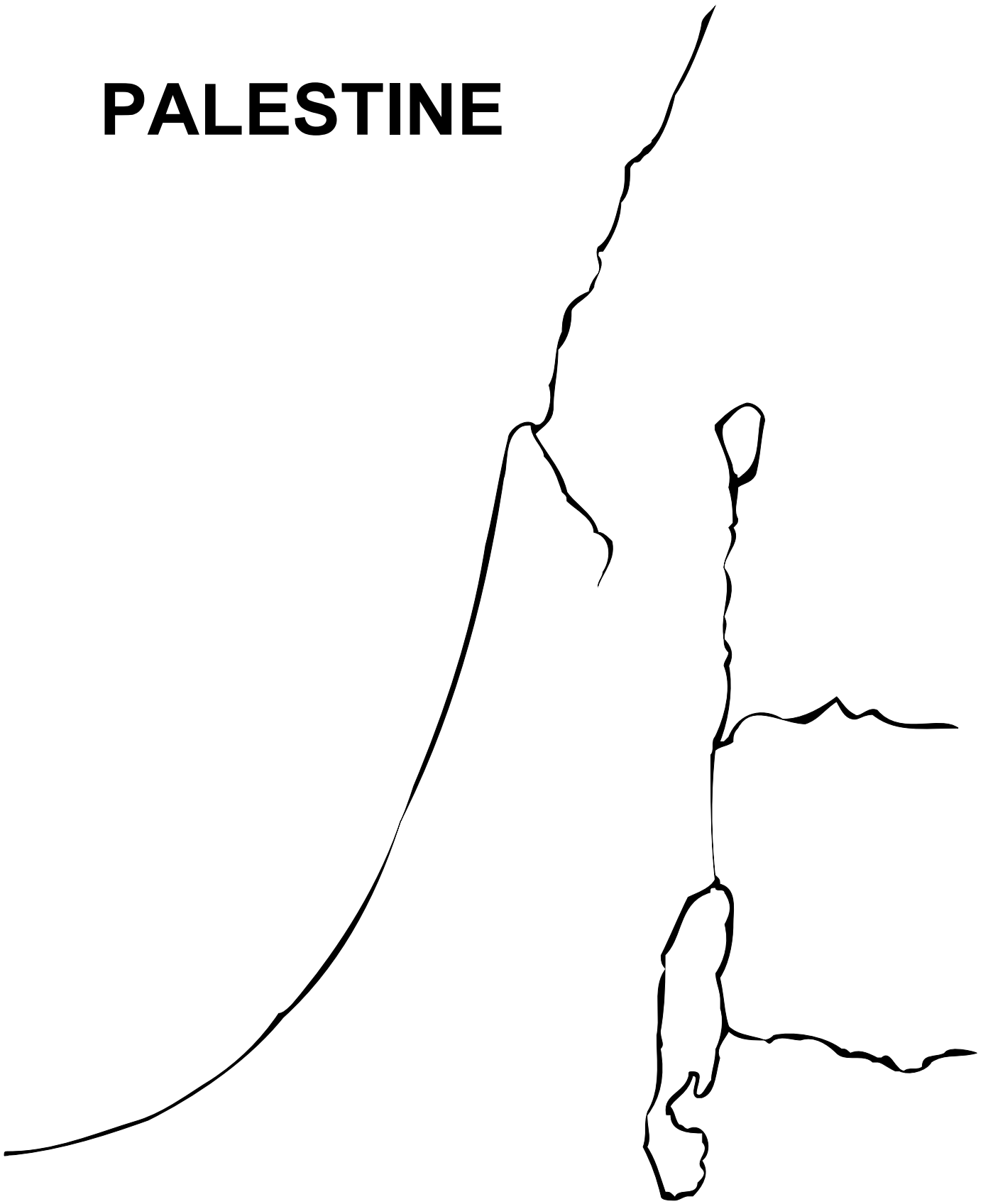
XI. STUDENT CONTENT QUESTIONS

1. Why was Levi not numbered along with the other tribes, 1:49?
2. How are the Levites related to the first-born, 3:12-13?
3. Describe the test of adultery, 5:16ff.
4. List the requirements of a Nazirite vow, 6:1ff.
5. How do you explain chapter 4:3 with 8:24?
6. Did Moses write 12:3?
7. Why did God appoint a 40 year wandering period?
8. What does the term "unintentionally" mean in relation to sin and sacrifice as found in chapter 15?
9. What was Moses' sin in chapter 20? What was its consequence?
10. Did Balaam's donkey really speak? 22:28. How did Balaam suggest that Balak defeat Israel?



**ANCIENT
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PALESTINE



SCALE IN MILES

INTRODUCTION TO DEUTERONOMY

I. SIGNIFICANCE

- A. It is one of the four OT books quoted most often in the New Testament (Genesis, Deuteronomy, Psalms, and Isaiah). Deut. is quoted 83 times.
- B. This must have been one of Jesus' favorite books of the OT:
 - 1. He quoted repeatedly from it during His temptation by Satan in the wilderness (Matt. 4:1-16; Luke 4:1-13).
 - 2. It is possibly the outline behind the Sermon on the Mount, Matt. 5-7.
 - 3. Jesus quoted Deut. 6:5 as the greatest commandment, Matt. 22:34-40; Mk. 12:28-34; Lk. 10:25-28.
 - 4. Jesus quoted this section of the OT (Gen.-Deut.) most often because the Jews of His day considered it the most authoritative section of the canon.
- C. This is our major example in the Scripture of reinterpretation of a previous revelation by God to a new situation. An example of this would be the slight difference between the Ten Commandments in Ex. 20 vs. Deut. 5. Exodus 20 was during the Wilderness Wandering Period while Deut. 5 was preparing the people for a settled life in Canaan.
- D. Deuteronomy is, by its own statement, a series of messages by Moses to:
 - 1. Recount God's faithful acts to Israel;
 - 2. Reemphasize the Law given at Mt. Sinai;
 - 3. Reinterpret its implications for an agrarian life in Canaan;
 - 4. Prepare for the Covenant renewal ceremony in the Promised Land (Joshua);
 - 5. Document Moses' death and the transition of power to Joshua
- E. Deuteronomy is also the center of dialogue today among theologians concerning its literary formation. Modern scholarship is divided on its theories of Pentateuchal compositions.

II. THE NAME OF THE BOOK

- A. In Hebrew the titles of the books of the Pentateuch are one of their first ten words, usually their first word:
 - 1. Genesis, "In the beginning"
 - 2. Exodus, "And these are the names"
 - 3. Leviticus, "And He called"
 - 4. Numbers, "In the desert"
 - 5. Deuteronomy, "And these are the words"
- B. In the Talmud (Mishnah Hattorah on 17:18) it is called "repetition of the law."
- C. In the Greek translation of the OT, called the Septuagint (LXX) written around 250 B.C., it is called "the second law" because of a mistranslation of 17:18.
- D. We get our English title from Jerome's Latin Vulgate which calls it "second law" (Deutro-nomian).

III. CANONIZATION - This is the concluding book of The Torah which forms the first of the three divisions of the Hebrew canon

- A. The Torah or Law -- Genesis-Deuteronomy
- B. The Prophets:
 - 1. Former Prophets -- Joshua-Kings (except Ruth)
 - 2. Latter Prophets -- Isaiah-Malachi (except Daniel and Lamentations)
- C. The Writings:
 - 1. The Megelloth (5 scrolls):
 - a. Song of Songs
 - b. Ecclesiastes
 - c. Ruth
 - d. Lamentations
 - e. Esther
 - 2. Daniel
 - 3. Wisdom Literature:
 - a. Job
 - b. Psalms
 - c. Proverbs
 - 4. I & II Chronicles

IV. GENRE

- A. Deut. is a series of messages, with a general introduction and closing description of Moses' death, that Moses gave on the eastern side of the Jordan River before Israel's crossing into the Promised Land.
- B. This book also contains an ancient song/psalm by Moses, chapters 31:30-32:43
- C. Like Gen. 49, Deut. 33 is a prophecy about the children of Jacob.
- D. This book also contains an account of the death of Moses, chapter 34.

V. AUTHORSHIP

- A. Jewish Tradition:
 - 1. Ancient tradition is unanimous that the author was Moses.
 - 2. This is stated in:
 - a. Talmud - Baba Bathra 14b
 - b. Mishnah
 - c. Ben Sira's Ecclesiasticus 24:23 (written about 185 B.C.)
 - d. Philo of Alexandria

- e. Flavius Josephus
- 3. The Scripture itself:
 - a. Judges 3:4 and Joshua 8:31
 - b. "Moses spoke":
 - (1) Deut. 1:1, 3
 - (2) Deut. 5:1
 - (3) Deut. 27:1
 - (4) Deut. 29:2
 - (5) Deut. 31:1, 30
 - (6) Deut. 32:44
 - (7) Deut. 33:1
 - c. "YHWH spoke to Moses":
 - (1) Deut. 5:4-5, 22
 - (2) Deut. 6:1
 - (3) Deut. 10:1
 - d. "Moses wrote":
 - (1) Deut. 31:9, 22, 24
 - (2) Exodus 17:14
 - (3) Exodus 24:4, 12
 - (4) Exodus 34:27-28
 - (5) Numbers 33:2
 - e. Jesus quotes from or alludes to Deuteronomy and states "Moses said"/"Moses wrote":
 - (1) Matthew 19:7-9; Mark 10:4-5 - Deut. 24:1-4
 - (2) Mark 7:10 - Deut. 5:16
 - (3) Luke 16:31; 24:27, 44; John 5:46-47; 7:19, 23
 - f. Paul asserts Moses as author:
 - (1) Romans 10:19 - Deut. 32:21
 - (2) I Cor. 9:9 - Deut. 25:4
 - (3) Gal. 3:10 - Deut. 27:26
 - (4) Acts 26:22; 28:23
 - g. Peter asserts Moses as author in his Pentecostal sermon - Acts 3:22
 - h. The author of Hebrews asserts Moses as author - Hebrews 10:28; Deut. 17:2-6

B. Modern Scholarship

1. Many of the 18th and 19th century theologians, following the Graf-Wellhausen theory of multiple authorship (J.E.D.P.), assert that Deuteronomy was written by a priest/prophet during Josiah's reign in Judah to support his spiritual reform. This would mean that the book was written in Moses' name about 621 B.C.
2. They base this on:
 - a. II Kings 22:8; II Chron. 34:14-15. "I have found the book of the law in the house of the LORD.
 - b. chapter 12 discussed a single site for the Tabernacle and later Temple;
 - c. chapter 17 discussed a later king;
 - d. it is true that writing a book in the name of a famous person from the past was common in the Ancient Near East and in Jewish circles;
 - e. there are similarities of style, vocabulary and grammar between Deut. and Joshua, Kings and Jeremiah;

- f. Deuteronomy records the death of Moses, chapter 34;
- g. there are obvious later editorial additions in the Pentateuch:
 - (1) Deuteronomy 3:14
 - (2) Deuteronomy 34:6
- h. the sometimes unexplainable variety in the use of the names of Deity: El, El Shaddai, Elohim, YHWH, in seemingly unified contexts and historical periods.

VI. DATE

- A. If written by Moses there are still two possibilities related to the time and duration of the Exodus from Egypt:
 - 1. If I Kings 6:1 is meant to be taken literally then about 1445 B.C. (18th dynasty of Thutmose III and Amenhotep II):
 - a. LXX has 440 years instead of 480 years.
 - b. This number may reflect generations not years (symbolic).
 - 2. Archaeological evidences for 1290 B.C. for the Exodus (19th Egyptian dynasty):
 - a. Seti I (1390-1290) moved Egyptian capital from Thebes to delta region - Zoan/Tanis.
 - b. Rameses II (1290-1224):
 - (1) His name occurs in a city built by Hebrew slaves, Gen. 47:11; Ex. 1:11;
 - (2) He had 47 daughters;
 - (3) He was not succeeded by his oldest son.
 - c. All major walled cities of Palestine destroyed and rapidly rebuilt about 1250 B.C.
- B. Modern Scholarship theory of multiple authorship:
 - 1. J (YHWH) 950 B.C.
 - 2. E (Elohim) 850 B.C.
 - 3. JE (combination) 750 B.C.
 - 4. D (Deuteronomy) 621 B.C.
 - 5. P (Priests) 400 B.C.

VII. SOURCES FOR CORROBORATING THE HISTORICAL SETTING

- A. The Hittite treaties of the 2nd millennium B.C. offer us an ancient, historically contemporary parallel to the structure of Deuteronomy (as well as Ex.-Lev. and Josh.24). This treaty pattern changed by the 1st millennium B.C. This gives us evidence for the historicity of Deuteronomy. For further reading in this area, see G.E. Mendenhall's *Law and Covenants in Israel and the Ancient Near East*.
- B. The Hittite pattern and its Deut. parallels:
 - 1. Preamble (Deut. 1:1-5, introduction of speaker, YHWH)
 - 2. Review of the past acts of the King (Deut. 1:6-4:49 God's past acts for Israel)
 - 3. Treaty terms (Deut. 5-26):
 - a. General (Deut. 5-11)
 - b. Specific (Deut. 12-26)
 - 4. Results of treaty (Deut. 27-29):
 - a. Benefits (Deut. 28)
 - b. Consequences (Deut. 27)
 - 5. Witness of deity (Deut. 30:19; 31:19, also 32, Moses' song functions as a witness):
 - a. a copy in temple of the deity;

- b. a copy with the vassal to be read annually;
- c. the uniqueness of the Hittite treaties from the later Assyrian and Syrian treaties were:
 - (1) the historical review of the past acts of the king;
 - (2) the cursing section was less pronounced.

VIII. LITERARY UNITS (context)

- A. Introduction to the book, 1:1-5
- B. First Sermon, 1:6-4:43 (The past acts of YHWH for today):
- C. Second Sermon, 4:44-26:19 (The law of YHWH for today and for all days):
 - 1. General - the Ten Commandments (5-11)
 - 2. Specific examples and applications (12-26)
- D. Third Sermon, 27-30 (YHWH's Law for the future 27-29):
 - 1. Cursings (27)
 - 2. Blessings (28)
 - 3. Covenant renewal (29-30)
- E. Last Words of Moses, 31-33:
 - 1. "Good bye" sermon, 31:1-29
 - 2. The song of Moses, 31:30-32:52
 - 3. The blessings of Moses 33:1-29
- F. Moses' death, 34

IX. MAIN TRUTHS

- A. Final preparations before entering the Promised Land. God's Covenant with Abraham (Gen. 12:1-3) promised a land and a seed. The OT focuses on the land.
- B. Moses prepares the people for a settled agrarian life vs. a nomadic life. He adapts the Sinai Covenant for the Promised Land.
- C. The book emphasizes God's faithfulness in the past, the present, and the future. The covenant, however, is conditional! Israel must respond and continue in faith, repentance and obedience. If she does not the curses of chapters 27-29 will become a reality.

X. PERSONS, TERMS AND/OR PHRASES TO BRIEFLY DEFINE

- A. Terms and Phrases:
 - 1. "I call heaven and earth to witness," 4:26 (NASB & NIV)
 - 2. "visiting the iniquity of the fathers on the children...," 5:9 (NIV, "punishing the children for the sins of the fathers to the third and fourth generations")

3. "...but lovingkindness to thousands..." 5:10 (NIV, "but showing love to a thousand generations")
4. "hear," (Shema) 6:4 (NASB & NIV)
5. "frontals on your forehead," (phylacteries) 6:8 (NIV, "as symbols on...")
6. "write them on your doorpost," (*mezuzah*) 6:9 (NIV, "doorframes")
7. "under the ban" *herem*, 13:17 (NIV, "those condemned things")
8. "the heavenly host," 17:3 (NIV, "stars of the sky")
9. "pass through the fire," 18:10 (NIV, "sacrifices")
10. medium, 18:11 (NASB & NIV)
11. redeemed, 21:8 (NASB & NIV)
12. "unloved," 21:15 (NIV, "not for others")
13. "hang on a tree," 21:23 (NASB & NIV)
14. "wages of a dog," 23:18 (NIV, "earnings of a...male prostitute")
15. "certificate of divorce," 24:1 (NASB & NIV)
16. "anoint yourselves with oil," 28:40 (NIV, "use the oil")

B. Persons to Briefly Identify:

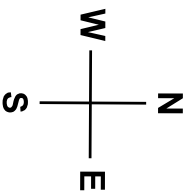
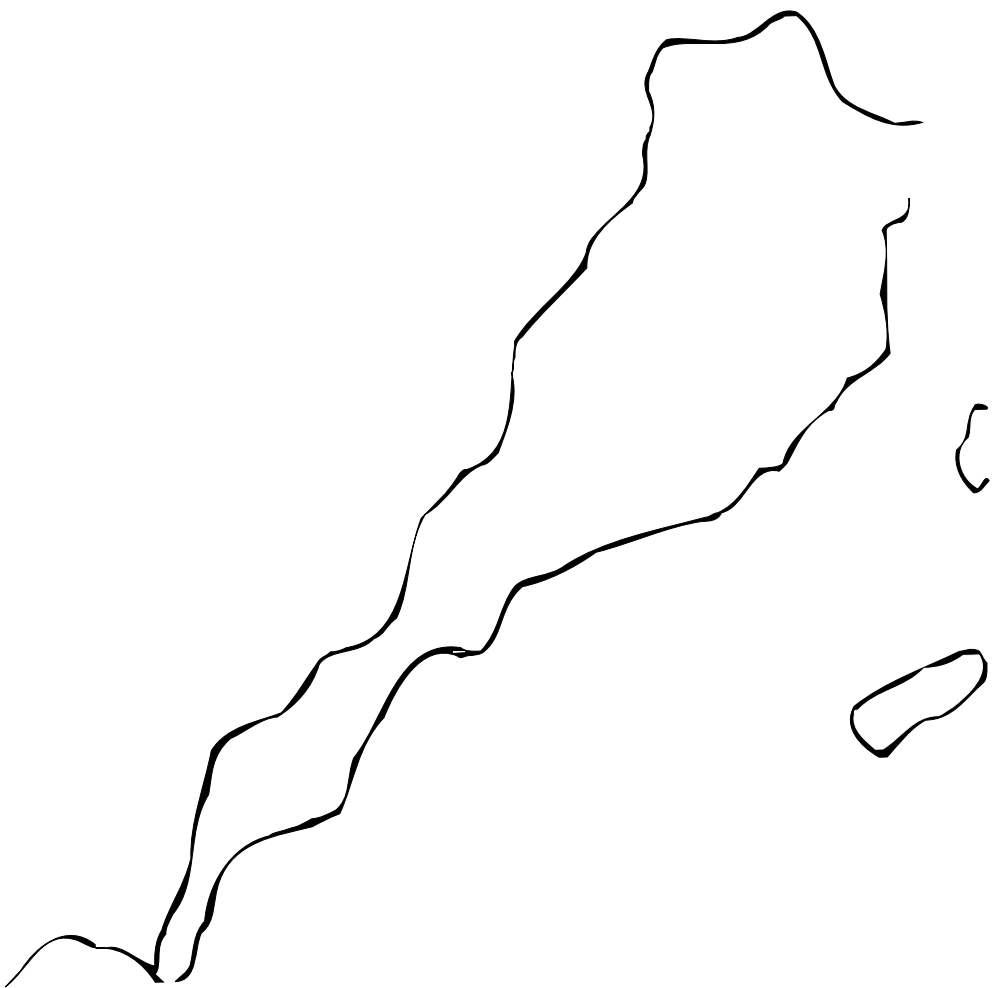
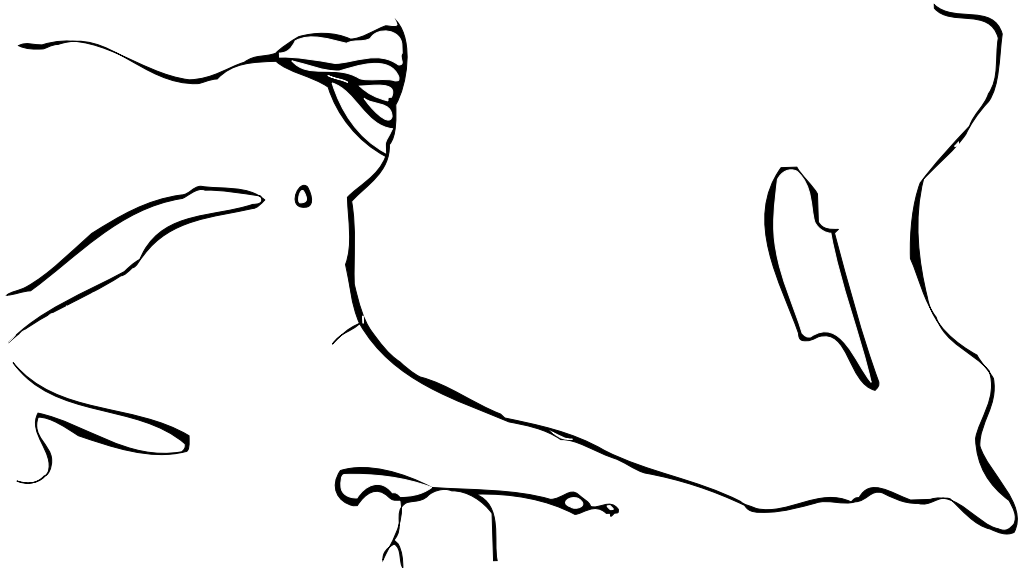
1. Anakim, 1:28 (NIV, "Anakites")
2. Rephaim, 3:11 (NIV, "Rephaites")
3. Hittites, 7:1
4. Asherim, 7:5 (NIV, "asherah poles")
5. the Prophet, 18:15-22
6. Jeshurun, 32:15; 33:5, 26

XI. MAP LOCATIONS (by number)

1. Mt. Horeb, 1:2,6,19; 4:10,15
2. Mt. Seir, 1:2,44; 2:1,4,5,8,12,22 (a mountain range)
3. Kadesh Barnea, 1:46; 32:51 (NIV, "Kadesh")
4. Bashan, 1:4; 3:1,3,4,10,11,13; 4:43,47
5. Elath, 2:8 (Ezion-Geber)
6. Mt. Hermon, 3:8,9; 4:48
7. Mt. Ebal, 11:29; 27:4,13
8. Mt. Gerizim, 11:29; 27:12
9. Mt. Hor, 32:50 (Jebel Harun)

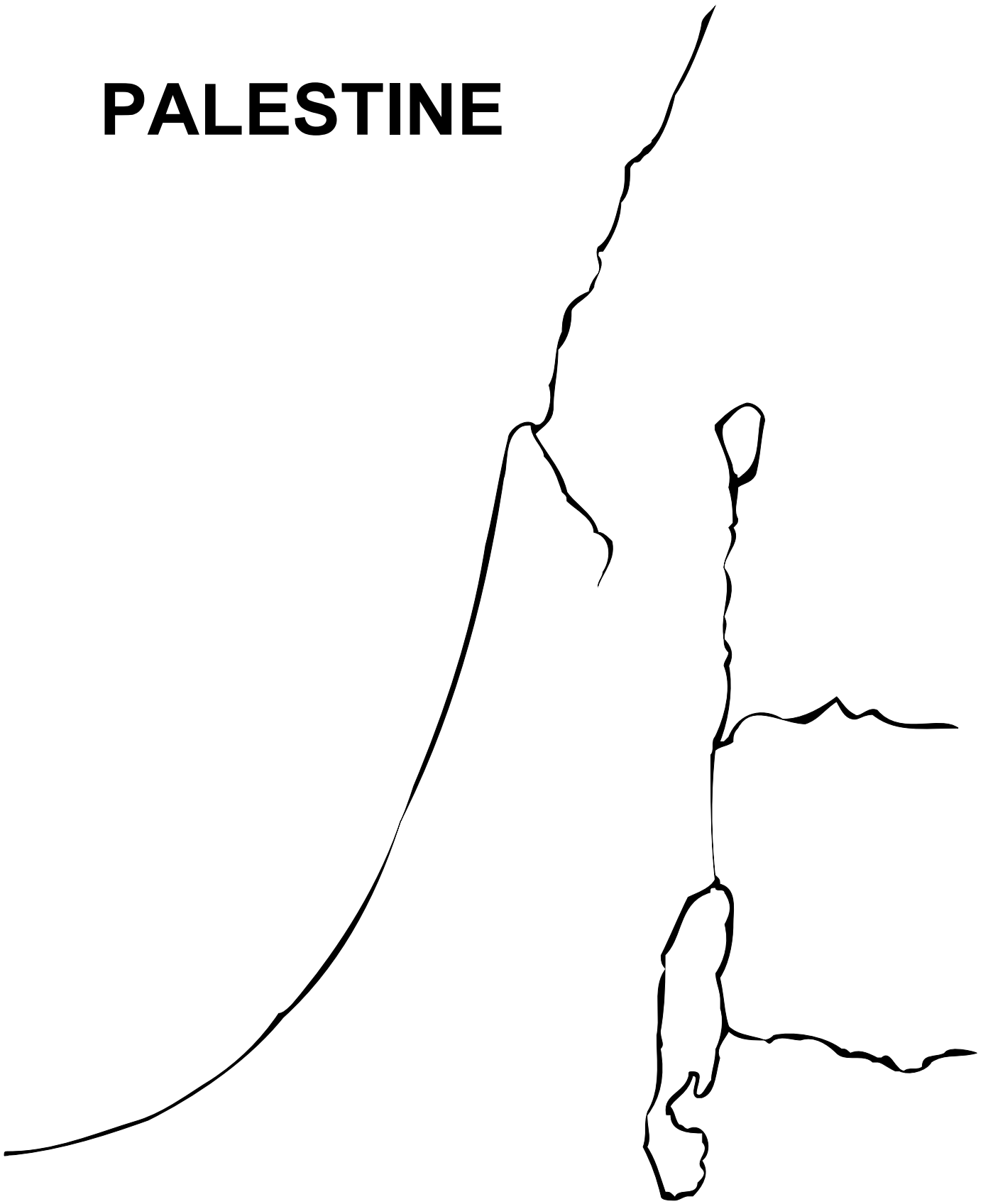
XII. STUDENT CONTENT QUESTIONS

1. How is Deuteronomy different from Exodus and Numbers (Genre)?
2. Why does Moses repeat the history of the Exodus?
3. Why are there so many references to teaching your children, (4:9; 6:7, 20-25; 11:19; 32:46)?
4. How is the Deuteronomy 5 version of the Decalog different from Exodus 20?
5. Why were they told to smash the sacred pillars and tear down their Asherim (7:5)?
6. How does 10:12-21 characterize Deuteronomy?
7. Why are chapters 27-29 so important in interpreting the entire Old Testament?
8. Who recorded Moses' death (34)?



**ANCIENT
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PALESTINE



0 10 20 30 40

SCALE IN MILES

INTRODUCTION TO JOSHUA

I. NAME OF THE BOOK

- A. The name of the book comes from Moses' successor and the chief character of the book.
- B. His name is made up of two Hebrew terms:
 - 1. YHWH (J plus a vowel)
 - 2. salvation (Hoshea)
- C. This is exactly the same Hebrew name as Jesus (Matt. 1:21).

II. CANONIZATION

- A. Joshua is the first book of the section of the Hebrew canon known as "the Prophets."
- B. This section is divided into two parts:
 - 1. the former prophets which included Joshua - Kings (except Ruth).
 - 2. the latter prophets which included Isaiah - Malachi (except Daniel and Lamentations).

III. GENRE

- A. These historical books continue the history of God's people which began in Genesis. It is not a western chronological history, but a selective theological history. This does not mean to imply that it is not true or accurate, but it does mean that the authors selected certain events to teach theological truths about God, man, sin, salvation, etc. In this sense they are similar to the Gospels and Acts of the New Testament.
- B. History for the Jews was not cyclical like its surrounding neighbors based on the cycles of nature, but it was "teleological." It had a goal, a purpose. God was moving toward a predetermined goal, i.e. the redemption of a fallen world (Gen. 3:15).

IV. AUTHORSHIP

- A. The traditional author is Joshua:
 - 1. his name was originally Hoshea (salvation), Num. 13:8.
 - 2. Moses changed his name to Joshua (YHWH "is" salvation), Num. 13:16.
 - 3. for some unknown reason his name is spelled in four different ways:
 - a. *yeshoshu'a*, (common) Josh. 1:1
 - b. *yehoshu'a*, Duet. 3:21
 - c. *hoshe'a*, Duet. 32:44
 - d. *yeshu'a*, Neh. 8:17
- B. Baba Bathra 14b says that Joshua wrote the book except for the account of his death which was recorded by Eleazar the priest, 24:29-30 and that his son, Phinehas (Num. 25:7-13; 31:6-8; Josh. 22:10-34), finished the book which records Eleazar's death, 24:31-33.

- C. Joshua the man:
1. born in slavery in Egypt
 2. one of the twelve spies; only he and Caleb brought a faith report (Num. 14:26-34)
 3. Moses' faithful helper throughout the Exodus experience. He was the only one who went up to Mt. Sinai with Moses (half way - Ex. 24:13-14).
 4. commander of the Israeli army (Ex. 17:8-13)
 5. led the Conquest of Canaan as Moses' successor (Duet. 31:23)
- D. Some evidence for Joshua's authorship:
1. the book states Joshua recorded God's covenant with the people, 24:26, therefore we know he could write.
 2. it is obviously eye-witness material:
 - a. "we," 5:1 (MSS variation)
 - b. "Joshua circumcised them," 5:7-8
 - c. Joshua's private encounter with the Angel of the LORD, 5:13-15
 - d. "she (Rahab) has lived in the midst of Israel to this day," 6:25 (This is not a later editor but an eye-witness contemporary)
 3. he used some written sources:
 - a. the Book of Jashar, 10:13 (II Sam. 1:18)
 - b. "in a book," 18:9
 4. the accurate listing of the names of ancient cities that fits a contemporary author not a later editor(s):
 - a. Jerusalem called Jebus, 15:8; 18:16, 28
 - b. Hebron called Kiriath-arba, 14:15; 15:13,54; 20:7; 21:11
 - c. Kiriath - jearim is called Baalah - 15:9, 10
 - d. Sidon is referred to as the major Phoenician city, not Tyre, 11:8; 19:28, which later became the chief city.
 5. Joshua, like the Pentateuch, has some editorial additions:
 - a. Joshua's death
 - b. the later conquest of Hebron, 14:6-15; 15:13-14
 - c. the later conquest of Debir, 15:15,49
 - d. Dan's migration north, 19:47
 - e. the phrase "until this day" occurs many times which shows a later edition, 4:9; 5:9; (6:25); 7:26 (twice); 8:28-29; 9:27; 10:27; 13:13; 14:14; 15:63; 16:10; 22:3
- E. Modern Scholarship:
1. note the similarities between the Pentateuch and Joshua:
 - a. style
 - b. vocabulary
 2. the Documentary Hypotheses of J, E, D, P see the book as written over a long period of time by many hands:
 - a. J source wrote parts of chapters 1-12 which focus on individual battles (950-850 B.C.)
 - b. E source wrote parts of chapters 1-12 which focus on united campaign (750 B.C.).
 - c. A combination of J & E occurred around 650 B.C. in which most of J was excluded
 - d. The book was reedited by the priest/prophet of Josiah's day who wrote Deuteronomy. This person or group is called the Deutonomist source. This source also wrote Deut. to strengthen Josiah's reform in 621 B.C. by focusing on Jerusalem as the only true sanctuary.
 - e. The P source was a group of priests who wrote chapters 13-21 in the 400 B.C. period.

- f. Still further supposed additions were made in the 3rd century B.C.
- 3. Notice the presupposition of the theory! Notice how it cuts the text from its historical setting and author. It is a modern attempt to analyze ancient texts in light of modern literary theories. However, it must be stated:
 - a. The authorship of the book of Joshua is not stated.
 - b. Joshua's death, like Moses', is recorded in the book.
 - c. There has been some on-going editing of the OT books.
 - d. We accept the process of formation that produced the OT as inspired.
 - e. Evidence against a Hexateuch. (Gen. - Josh.):
 - (1) In Jewish tradition there is clear distinction between the five books of Moses (the Pentateuch) and Joshua which starts "the Prophets" section of Hebrew canon:
 - (a) Ben Sira the author of *Ecclesiasticus*, written about 185 B.C., makes a distinction, 48:22-45:12.
 - (b) Falvius Josephus in his book *Contra Apioness* 1:7ff makes a distinction.
 - (c) The closing scribal note of the Masoretic Text (MT) of the Pentateuch makes a distinction.
 - (d) The weekly Bible readings of the Synagogue called "the *Haphtaroth*" makes a distinction.
 - (e) The Samaritans took the Pentateuch as Scripture but not the book of Joshua.
 - (2) internal evidence (Young, p 158):
 - (a) There is a special use of the personal pronoun in Joshua that is not in the Pentateuch.
 - (b) The city of Jericho is spelled differently.
 - (c) The title for Deity, "the God of Israel," occurs in Joshua 14 times but never in the Pentateuch.
 - f. We must admit that there is much we do not know about the formation of these OT books into their current state.

V. DATE

- A. This book deals with the conquest of the Promised Land. Since we are uncertain of the date of the Exodus and Wilderness Wandering Period, we are uncertain of the date of the Conquest:
 - 1. 1445 - 40 — about 1400 B.C. (I Kgs. 6:1)
 - 2. 1290 - 40 — about 1250 B.C. (archaeology)
- B. Joshua was written or edited in the period of the Judges; certain cities changed their names after the Israeli conquest. One example is the Canaanite city of Zephath, which was later changed to Hormah, Judges 1:16-17. However, the later name is read back into Joshua, 12:14; 15:30; 19:4.
- C. R. K. Harrison speculates that it was written during David's reign by Samuel and that Samuel may be the source of traditions from Shiloh (cf. *Introduction to the Old Testament*, p. 673).

VI. SOURCES FOR CORROBORATION OF HISTORICAL SETTING

- A. Archaeology has shown that most of the large walled cities of Canaan were destroyed and rapidly rebuilt about 1250 B.C.:
 - 1. Hazor
 - 2. Lachish
 - 3. Bethel

4. Debir (formerly called Kerioth Sepher or Kirath Sepher, 15:15)

- B. Archaeology has not been able to confirm or reject the biblical account of the fall of Jericho. This is because the site is in such poor condition:
1. weather/location
 2. later rebuildings on old sites using older materials
 3. uncertainty as to the dates of the layers
- C. Archaeology has found an altar on Mt. Ebal that might be connected to Joshua 8:30-31 (Deut. 27:2-9). It is very similar to a description found in the *Mishnah* (Talmud).
- D. The Ras Shamra texts found at Ugarit show Canaanite life and religion of 1400's B.C.:
1. polytheistic nature worship (fertility cult)
 2. El was chief deity
 3. El's consort was Asherah (later she is consort to Ba'al)
 4. their son was Ba'al (Haddad), the storm god
 5. Ba'al became the "high god" of the Canaanite pantheon. Anat was his consort.
 6. ceremonies similar to Isis and Osiris of Egypt
 7. Ba'al worship was focused on local "high places" or stone platforms (ritual prostitution).
 8. Ba'al was symbolized by a raised stone pillar (phallic symbol), while Asherah or Astarte was symbolized by a carved wooden stake, or live tree, which symbolized "the tree of life."
- E. Archaeology has confirmed that the major Empires of the region (Hittite, Egyptian and Mesopotamian) were unable to exercise influence in Palestine during this period known as the Late Bronze Age (1550 - 1200 B.C.).
- F. The accurate listing of the names of ancient cities fits a contemporary author not a later editor(s):
1. Jerusalem called Jebus, 15:8; 18:16,28 (15:28 said the Jebusites still remained in part of Jerusalem)
 2. Hebron called Kiriath-arba, 14:15; 15:13,54; 20:7; 21:11
 3. Kiriath-jearim is called Baalah, 15:9,10
 4. Debir called Kiriath-sannah, 15:49
 5. Sidon is referred to as the major Phoenician city, not Tyre, 11:8; 13:6; 19:28, which later became the chief city.
- G. Joshua 24 exactly fits the Hittite treaty pattern (like Deuteronomy) of the second millennium B.C.

VII. LITERARY UNITS (context)

- A. The geographical movements form an outline for the book:
1. starts on the Plains of Moab, 1-2
 2. cross the Jordan River to Gilgal near Jericho, 3-4
 3. the central Canaan military campaign, 5:1-10:15
 4. the southern Canaan military campaign, 10:16-43
 5. the northern Canaan military campaign, 11:1-23
 6. geographical division of the land among the tribes, 12-21
- B. A Brief Outline:
1. the conquest of Canaan, 1-11

2. the dividing of the Promised Land among the tribes, 12-21
3. Joshua's final words and death, 22-24

VIII. MAIN TRUTHS

- A. To demonstrate God's ability and faithfulness to His promise to Abraham (Gen. 12:1-3) about the land (Gen. 15:16).
- B. It continues the history which began in Genesis and brings it into a new period. During this time, voluntary tribal associations were the central unifying factor. There was no central government.
- C. The concept of "Holy War" (*herem* - "under the ban") seems so cruel to us but God warned the Israelites against the sins of the Canaanites. As God removed them from the land because of their sins, He will also remove the Jews for the same sins (the Exile, by Assyria and Babylon).

IX. TERMS AND/OR PHRASES AND PERSONS TO BRIEFLY DEFINE

- A. Terms and/or phrases:
 1. the fords 2:7 (NASB & NIV)
 2. flint knives, 5:2 (NASB & NIV)
 3. "a land flowing with milk and honey," 5:6 (NASB & NIV)
 4. "remove your sandals," 5:15 (NIV, "take off your sandals")
 5. "holy" (*kadosh*), 5:15
 6. "under the ban," (*herem*), 6:17 (NIV, "devoted")
 7. "sun stand still at Gibeon," 10:12 (NASB & NIV)
 8. "put your feet on the necks of these kings," 10:24 (NASB & NIV)
 9. (levitical cities), 21:1-3 (NIV, "Moses commanded that you give us cities to live in")
 10. "the servant of the Lord," 24:29 (NASB & NIV)
- B. Persons to briefly identify:
 1. Rahab, 2:1
 2. "captain of the hosts of the Lord," 5:14 (NIV, "commander of the army of the LORD,")
 3. Achan, 7:1
 4. Zelophehad, 17:3
 5. Phinehas, 22:12

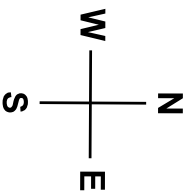
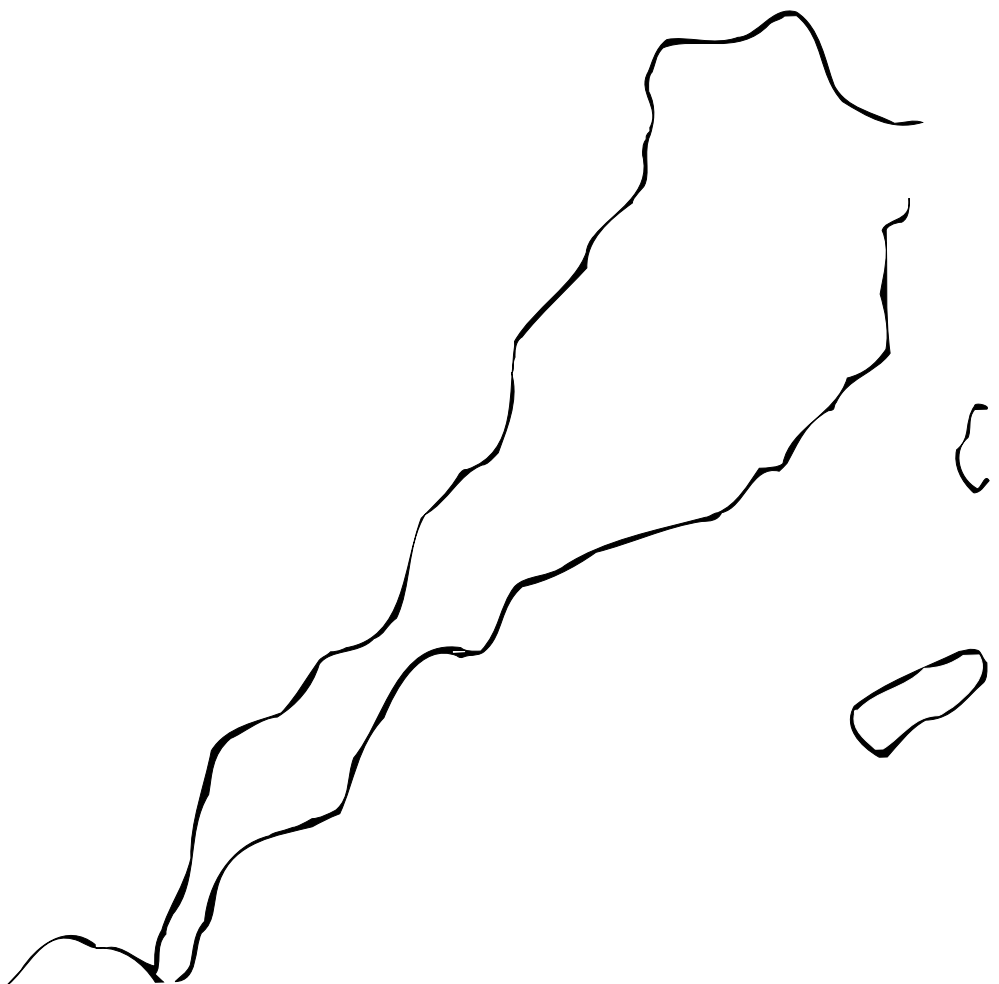
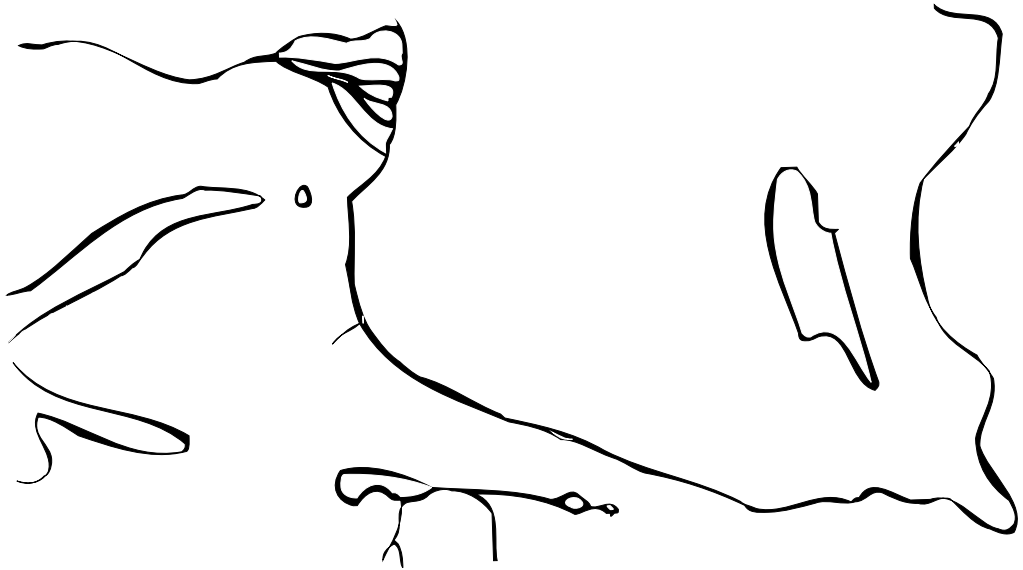
X. MAP LOCATIONS (by number)

1. Great Sea, 1:4
2. Shittim, 2:1
3. Adam, 3:16
4. Ai, 7:2
5. Gibeon, 9:3
6. Negev, 11:16
7. Arabah, 11:16
8. Heshbon, 12:5
9. the brook of Egypt, (*wadi al 'arish*), 15:4 (NIV, "wadi of Egypt")
10. valley of Hinnom, 15:8 (NIV, "Valley of Ben Hinnom")
11. Shechem, 17:7

12. Megiddo, 17:11
13. Shiloh, 18:1
14. Beersheba, 19:2

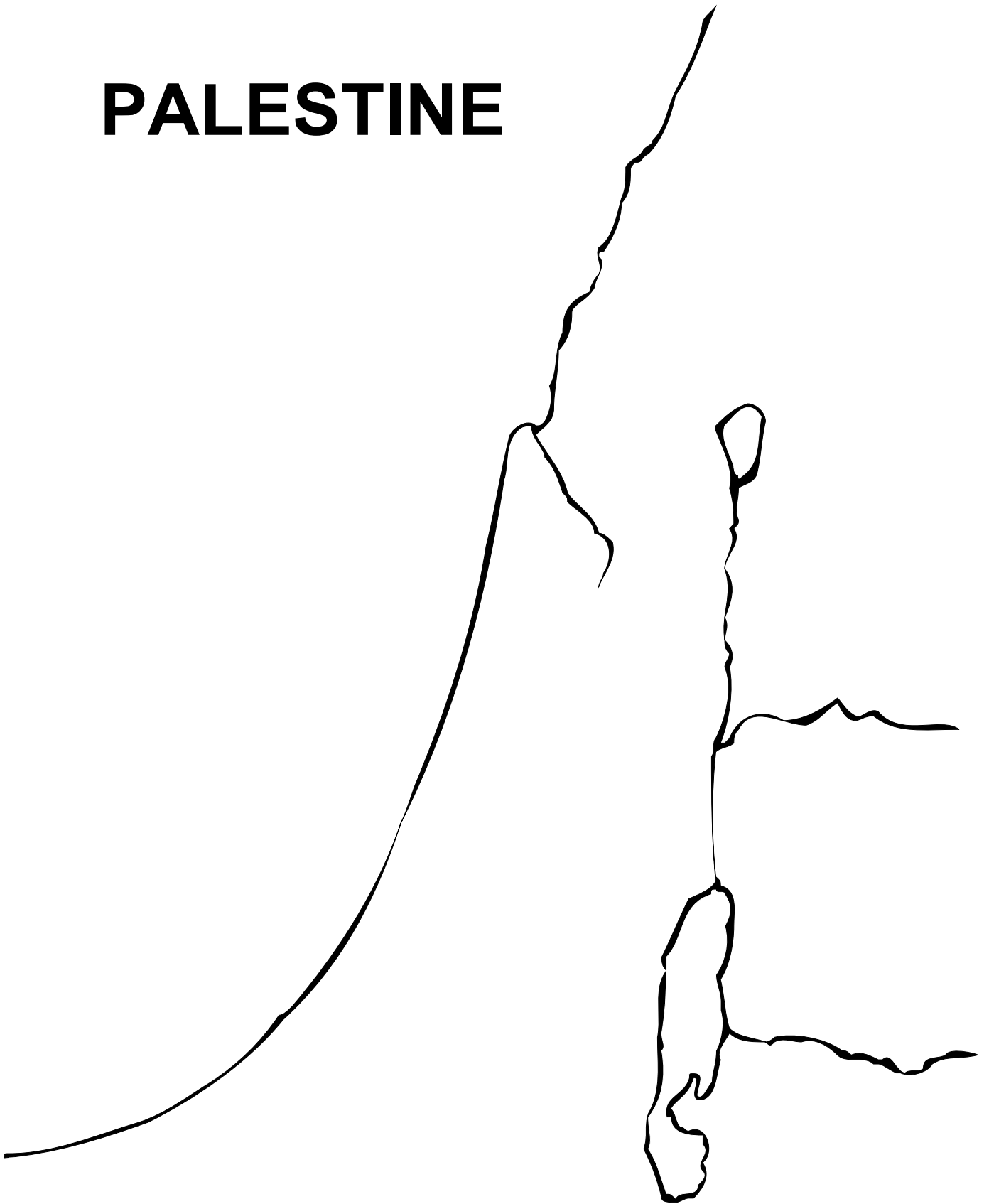
XI. STUDENT CONTENT QUESTIONS TO BRIEFLY ANSWER

1. How does God encourage Joshua as He did Moses (1:1ff; 5:13-15)?
2. Explain how the Israelites had to cross the Jordan by faith (3).
3. Why did the manna cease?
4. Why was the Israeli army defeated at Ai?
5. How did Gibeon trick Joshua?
6. Is it certain that chapter 10 is a miracle? Why/why not?
7. Explain the relationship between Levitical cities and cities of refuge.
8. What is the problem that occurs in chapter 22?



**ANCIENT
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SCALE IN MILES

INTRODUCTION TO JUDGES

I. NAME OF THE BOOK

- A. The title comes from the Hebrew term "shophetim" which meant "to settle a dispute." This Hebrew term is similar to:
 - 1. the Phoenician term for "regent"
 - 2. the Akkadian term for "ruler"
 - 3. the Carthaginian term, "chief magistrate"
- B. It was translated in the LXX as "*kritai*" or Judges.
- C. Our English title came from the Vulgate's "*judicum*."
- D. The English title is misleading because these persons do not act in judicial ways but are dynamic local leaders raised up by God, empowered by His Spirit (3:10; 6:34; 11:29; 14:6,19; 15:14), to meet the specific purpose of delivering His people from a foreign oppressor (cf. 2:16). A better title might be "Deliverers."

II. CANONIZATION

- A. This is the second book of the second division of the Hebrew canon. It is called the Prophets.
- B. This second division has two sub-divisions:
 - 1. the former prophets which we call the historical books: Joshua - Kings (except Ruth)
 - 2. the later prophets which we call the prophets: Isa. - Mal. (except Dan. and Lam.)

III. GENRE - This is primarily historical narrative

IV. AUTHORSHIP

- A. The Bible itself is silent
- B. Baba Bathra 14b says Samuel wrote the book which bears his name and Judges and Ruth
- C. The book covers a period of many years, therefore, there cannot be one eye-witness author
- D. The book was compiled possibly from:
 - 1. several unnamed written sources such as:
 - a. "The book of the Wars of the Lord" which is one historical source mentioned in Num. 21:14
 - b. "The book of Jashar" which is another historical source mentioned in Joshua 10:13 and II Samuel 1:18
 - 2. possibly several oral sources. Accurate oral histories were common in the Ancient Near East where writing materials were very expensive and difficult to carry. An example would be:
 - a. "The Chronicles of Samuel the seer,...Nathan the prophet,...Gad the seer" in I Chr. 29:29
- E. It seems that the original compiler wrote during the early United Monarchy:
 - 1. Bethlehem is mentioned often possibly reflecting David's day (cf. 17:7,8,9; 19:1,2,18 [twice]).

2. Several texts reflect a monarchical period by the phrase "in those days there was no king in Israel" (cf. 17:6; 18:1; 19:1; 21:25). There were kings in all the surrounding nations, though not in Israel.

F. There is evidence of a later editor:

1. 18:30 reflects:
 - a. the Assyrian exile of the northern ten tribes in 722 B.C.
 - b. possibly the capture of the Ark by the Philistines in Eli's day, I Sam. 1-7.
2. Jewish tradition asserts that Jeremiah and/or Ezra the scribe edited parts of the OT. The formation of the OT in its current form is lost to us. However, this does not affect the Divine inspiration of these OT books.

V. DATE

- A. Although written by a compiler probably during David's reign this does not imply that the historical material is not from eye witness sources. There are two good examples of this:
 1. In 1:21 the Jebusites still hold the inner fortress of Jebus (later Jerusalem). David does not conquer this fort until II Sam. 5:6ff.
 2. In 3:3 Sidon, not Tyre, is listed as the major city of Phoenicia.
- B. The book covers the period of time from immediately after the Conquest of Joshua to the birth of Samuel. The beginning date depends on the date of the Exodus (1445 B.C. or 1290 B.C.), 1350 B.C. or 1200 B.C. The terminus date would be about 1020 B.C., which is the beginning of Saul's reign (Bright).
- C. If one adds up all of the dates given for the Judges, it comes to between 390-410 years. This cannot be taken chronologically sequential because from IKgs. 6:1 the Bible says there were 480 years between the Exodus and the building of Solomon's Temple, 965 B.C. This means that the Judges must have been primarily local leaders and that their dates must overlap.

VI. HISTORICAL SETTING

- A. The beginning chapters of Judges show us how limited was the conquest of Joshua. Joshua basically defeated the major Canaanite walled cities and their military potential. God left the hard job of occupation to each of the tribes in their own area, 2:6. This strategy was to test the new generation of Israelites who had not seen God's miracles of the Exodus and Conquest, 2:1-10; 3:1.
- B. The new generation failed the test, 2:11ff; 3:7,12; 4:1; 6:1; 10:6; 13:1. God responded to their sin by sending foreign oppressors to punish His people. The people repented and cried out to God for help. God sent a "deliverer." Then for a period of years the land was peaceful. This is basically the pattern that describes the book of Judges, 2:6-16:31. ("Sin, Sorrow, Supplication, Salvation.")

VII. LITERARY UNITS

- A. It seems that the time of the Judges is theologically described in three different ways. These three perspectives form the outline of the book:
 1. results of Joshua's conquest

2. the need for deliverers
3. examples of apostasy

B. Brief Outline of the Book:

1. a brief account of the Conquest, 1:1-2:5
2. the sin, judgment and deliverance of God's people, 2:6-16:31
3. three examples of the sins of God's people that reveal the moral climate of the day:
 - a. Micah's idolatry, 17
 - b. Dan's migration, 18
 - c. Gibeah's sexual sin, 19-21

C. The Major Judges and their enemies:

NAME	TEXT	ENEMY	TIME of PEACE (1) or TIME of JUDGING (2)
1. Othniel	3:7-11	Mesopotamia (Cushan-Rishathaim)	40 yrs. (1)
2. Ehud	3:12-30	Moab (Eglon)	80 yrs. (1)
3. Deborah (Barak)	4:1-24 (prose) 5:1-31 (poetry)	Canaanite (Jabin and Sisera)	40 yrs. (1)
4. Gideon	6 - 8	Midianites & Amalekites	40 yrs. (1)
5. Jephthah	10:17-12:7	Ammonites (& Ephraim)	6 yrs. (2)
6. Samson	13 - 16	Philistines	20 yrs. (2)

D. The Minor Judges:

<u>Name</u>	<u>Text</u>	<u>Enemy</u>	<u>Time of Judging</u>
1. Shamgar	3:31	Philistines	?
2. Tola	10:1-2	?	23 yrs.
3. Jain	10:3-5	?	22 yrs.
4. Ibzan	12:8-10	?	7 yrs.
5. Elon	12:11-12	?	10 yrs.
6. Abdon	12:13-15	?	8 yrs.

E. Abimelech, 9:1-57:

1. this was a son of Gideon by a concubine
2. he only affected one city, Shechem
3. he is different from the other Judges

VIII. MAIN TRUTHS

- A. This book clearly shows the continuing results of the Fall:
 - 1. Each successive generation violated the Covenant and went after Canaanite fertility gods.
 - 2. Even in the Promised Land, with its tribal allocations given by God, the tribe of Dan chose to relocate to the extreme north instead of trusting God to defeat the Philistines.
- B. God used pagan peoples to judge His people (later Syria, Assyria and Babylon). This reflects the cursing sections of Deut. 27-29.
- C. This book shows the need for a righteous King to lead the united tribes.
- D. This book continues the history of the Jewish people which began in Genesis.

IX. TERMS AND/OR PHRASES AND PERSONS TO BRIEFLY DEFINE

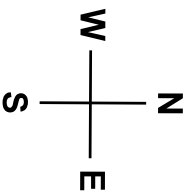
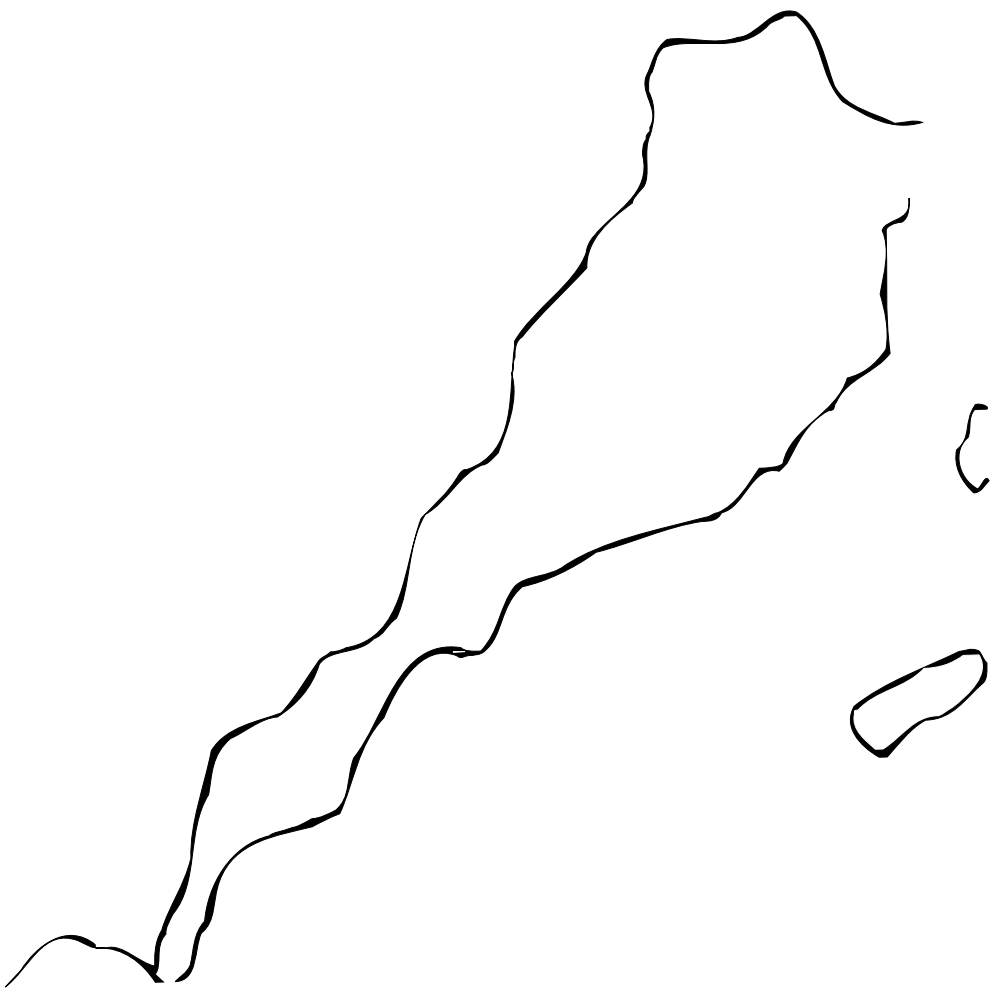
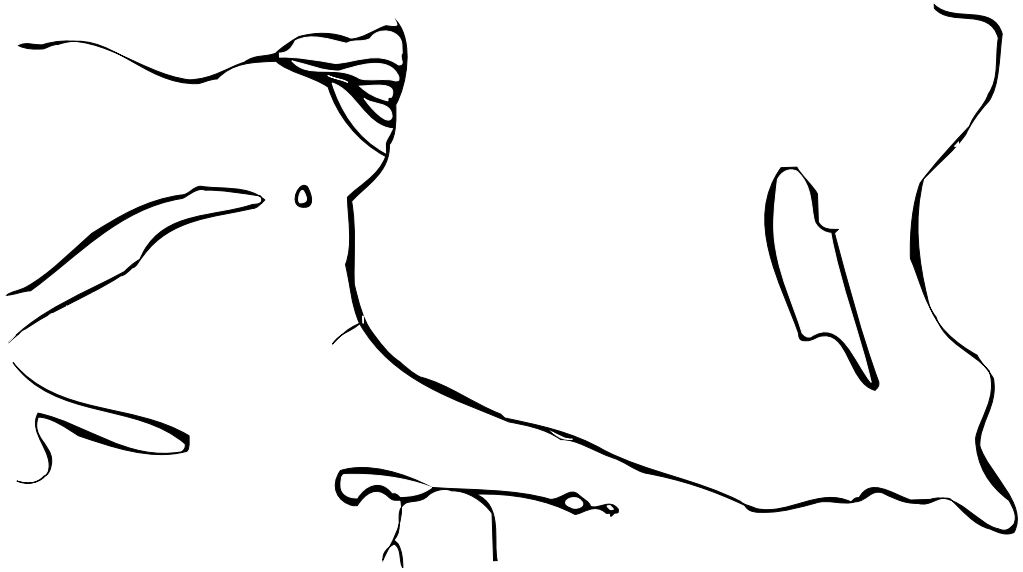
- A. Terms and Phrases:
 - 1. cut off their thumbs and big toes, 1:7 (NASB & NIV)
 - 2. blew the horn, 3:27 (NIV, "...trumpet")
 - 3. oxgoad, 3:31 (NASB & NIV)
 - 4. prophetess, 4:4 (NASB & NIV)
 - 5. gleaning, 8:2 (NASB & NIV)
 - 6. "The Diviner's oak" (*terebinth*), 9:37 (NIV, "The Soothsayers' tree")
 - 7. Shibboleth, 12:6 (NASB & NIV)
 - 8. "every man did what was right in his own eyes" 17:6; 18:1; 19:1; 21:25 (NIV, "everyone did as he saw fit")
 - 9. "household idols," (*teraphim*), 18:17 (NIV, "household gods")
 - 10. "worthless fellows" (*belial*), 19:22 (NIV, "wicked men")
- B. Persons to Briefly Identify:
 - 1. Sisera, 4:2
 - 2. Barak, 4:6
 - 3. Jael, 4:17
 - 4. Jerubbaal, 6:32; 7:1(NIV, "Jerub-baal")
 - 5. Abimelech, 9:1
 - 6. Chemosh, 11:24
 - 7. Dagon, 16:23

X. MAP LOCATIONS (by numbers)

- 1. city of Palms, 1:16; 3:13
- 2. Arad, 1:16
- 3. Bethel, 1:22
- 4. Megiddo, 1:27
- 5. Gezer, 1:29
- 6. Acco, 1:31
- 7. Hazor, 4:2
- 8. Ramah, 4:5
- 9. Mt. Tabor, 4:6
- 10. Kishon River, 4:7
- 11. Valley of Jezreel, 6:33
- 12. Shechem, 9:1
- 13. Mizpah, 10:17
- 14. Arnon River, 11:13
- 15. Jabbok River, 11:13
- 16. Timnah, 14:1
- 17. Ashkelon, 14:19
- 18. Gaza, 16:1
- 19. Shiloh, 18:31
- 20. Jebus, 19:10
- 21. Gibeah, 19:12

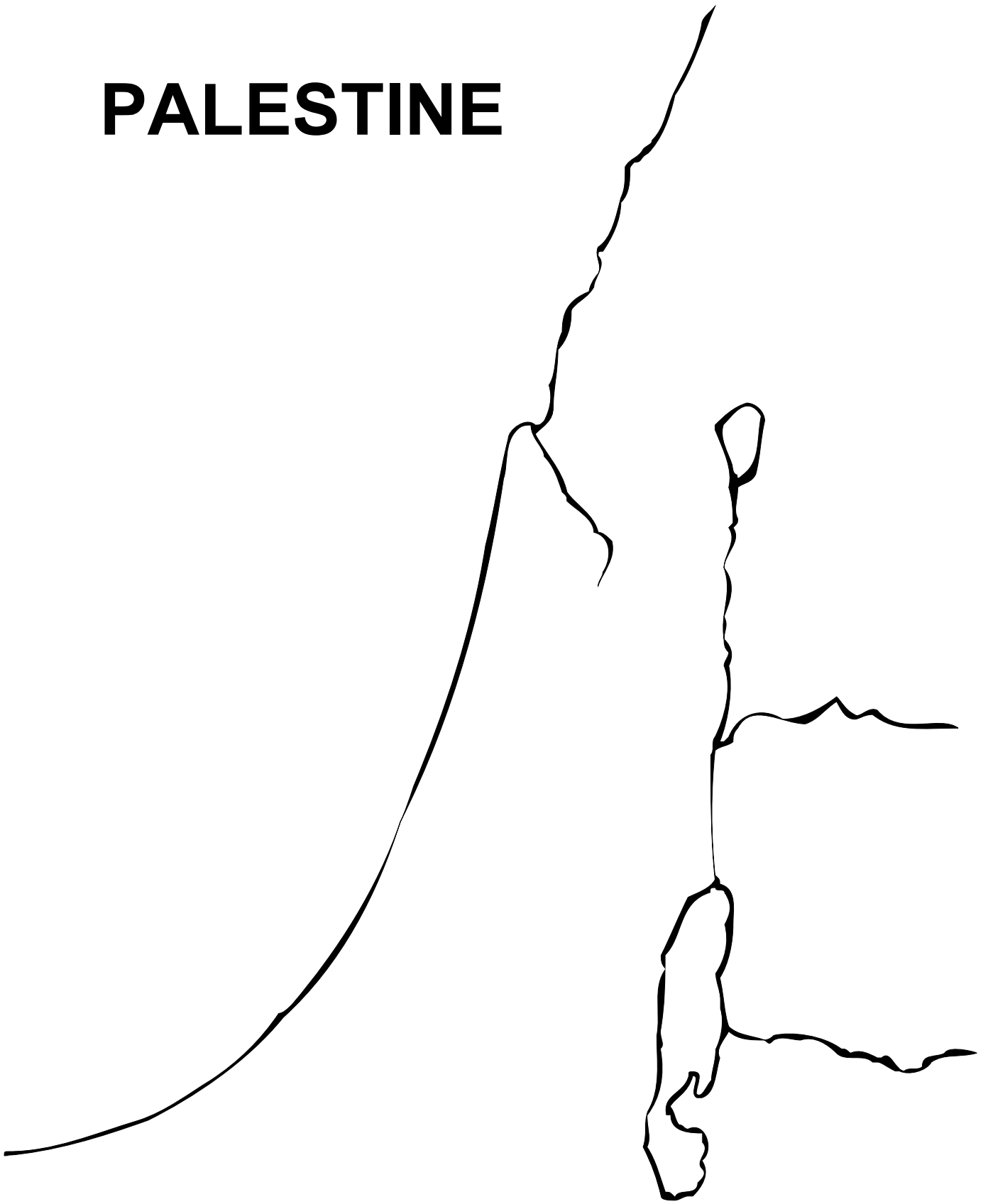
XI. STUDENT CONTENT QUESTIONS

1. Why are the accounts of the Conquests in Joshua 1-12 so different from Judges 1-2?
2. Why were the Tribes of Israel to kill all Canaanites and not make covenants with them?
3. Why are some Judges called Major and some Minor?
4. What do chapters 4 - 5 say about God using female leadership?
5. Why did God want Gideon to reduce his army in chapter 7?
6. Did Jephthah sacrifice his daughter to God (11:30-40)?
7. How can God use someone as lustful as Samson?
8. Why was it so sinful for the tribe of Dan to relocate?



**ANCIENT
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SCALE IN MILES

INTRODUCTION TO RUTH

I. NAME OF THE BOOK

The book is named after one of its main characters, Ruth, the Moabitess, ancestress of David and Jesus, Matt. 1:5.

II. CANONIZATION

- A. This book is part of the third division of the Hebrew canon called "the Writings."
- B. It is also part of a special group of five small books called the Megilloth or "Five Rolls." Each of these five small books: Ruth, Esther, Ecclesiastes, Song of Songs and Lamentations are read at a different feast day. Ruth is read at Pentecost or Feast of Weeks.
- C. The LXX places Ruth after Judges. Josephus in *Contra Apion*, 1:8, says there were only 22 books in the OT. This would mandate that Judges and Ruth were counted as one book. Therefore, its inclusion in "the Writings" section may be later (Jerome).

III. GENRE

- A. This book is clearly historical narrative, told through dialogue. The book is made up of 85 verses; of this number, 50 are dialogue. This author was a wonderful story teller.
- B. Some scholars feel this book is drama, not history because of:
 - 1. the symbolic meaning of the characters names
 - a. Mahlon = sickness
 - b. Chilion = wasting
 - c. Orpah = stiff-necked
 - d. Naomi = my sweetness
 - 2. the uncharacteristic way that all of the characters are so noble
 - 3. the strong religious faith expressed by the characters in the period of the Judges, 1:1

IV. AUTHORSHIP

- A. Like so many Old Testament books it is anonymous.
- B. Baba Bathra 14b says Samuel wrote his book and Judges and Ruth. Since Ruth 4:17,22 implies that David was well known this seems unlikely but not impossible.
- C. Ruth 4:7 shows a later author or editor by the phrase "this was the custom in former times."

V. DATE

- A. The events of the story occur during the Period of the Judges, 1:1 (1350 or 1200 B.C. to 1020 B.C.). This is probably why the LXX places the book after Judges.
- B. It must have occurred during a period of peace between Israel and Moab:
 - 1. this is surprising in light of Judges 3:12-30

2. However, there must have been peace at times, I Sam. 22:3-4 (i.e. Saul).

C. When was the book written?:

1. The date of the writing is obviously during David's reign, 4:17,22. The historicity of the account is confirmed by the fact that a Moabitess in David's lineage was not a compliment to him! (cf. Deut. 23:3)

2. The style and vocabulary of Ruth is similar to Samuel but not Chronicles

VI. SOURCES CORROBORATING HISTORICAL SETTING - the only aspect of this book that has been found in archaeological discoveries is the transferring of the sandal as a legal sign of the transfer of inheritance rights. A similar custom has been found in the Nuzi tablets. These are Akkadian cuneiform tablets from the second millennium B.C. period which we call the Patriarchal Period.

VII. LITERARY UNITS (Context)

A. Naomi's family flees God's judgement on Israel and moves to Moab where all the men die, 1:1-5

B. Naomi returns to Bethlehem with her Moabite daughter-in-law, 1:6-22

C. Ruth meets Boaz at the barley harvest. He is kind to her, 2:1-23

D. Naomi and Ruth plan to entice Boaz and they succeed, 3:1-18

E. Boaz takes the initiative to become the go'el for Naomi's surrogate, Ruth, 4:1-22

VIII. MAIN TRUTHS

A. The godly character of a Gentile believer, 1:16-17;

B. The godly character of women, both Jewish and Gentile;

C. The lineage of King David and King Messiah includes foreign women, Matt. 1:5, Lk. 3:32, and was by God's plan.

IX. TERMS AND/OR PHRASES AND PERSONS TO BRIEFLY DEFINE

A. Terms and Phrases:

1. Ephrathites, 1:2; 4:11 (NASB & NIV)

2. Mara, 1:20 (NASB & NIV)

3. The Almighty (*El Shaddai*), 1:20 (NASB & NIV)

4. "under whose wings you have come to seek refuge," 2:12 (NASB & NIV)

5. ephah, 2:17 (NASB & NIV)

6. closest relative (*go'el*), 2:20; 3:9; 4:14, (NIV, "close relative")

7. (levirate marriage), Deut. 25:5-10

8. "uncover his feet," 3:4,7-8,14 (NASB & NIV)

9. "a man removed his sandal and gave it to another," 4:7 (NASB & NIV)

B. Persons to Briefly Identify:

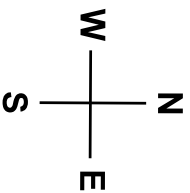
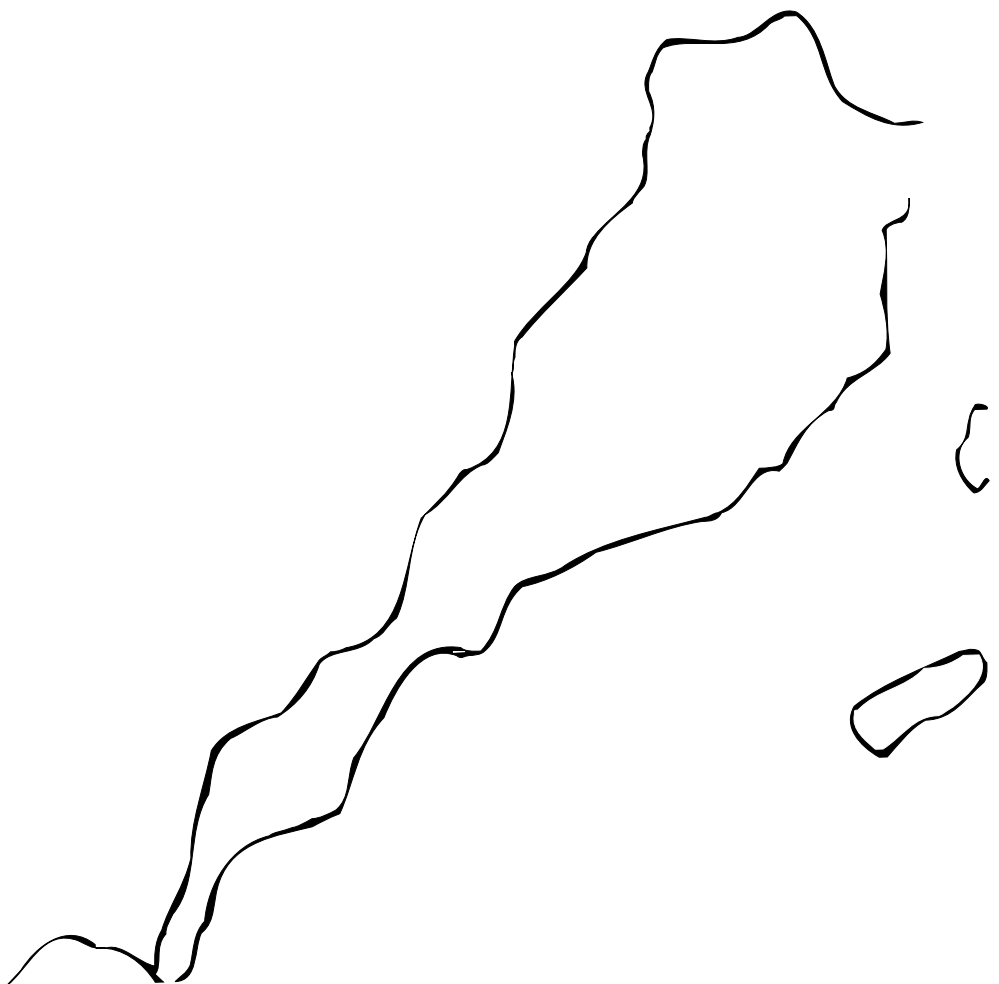
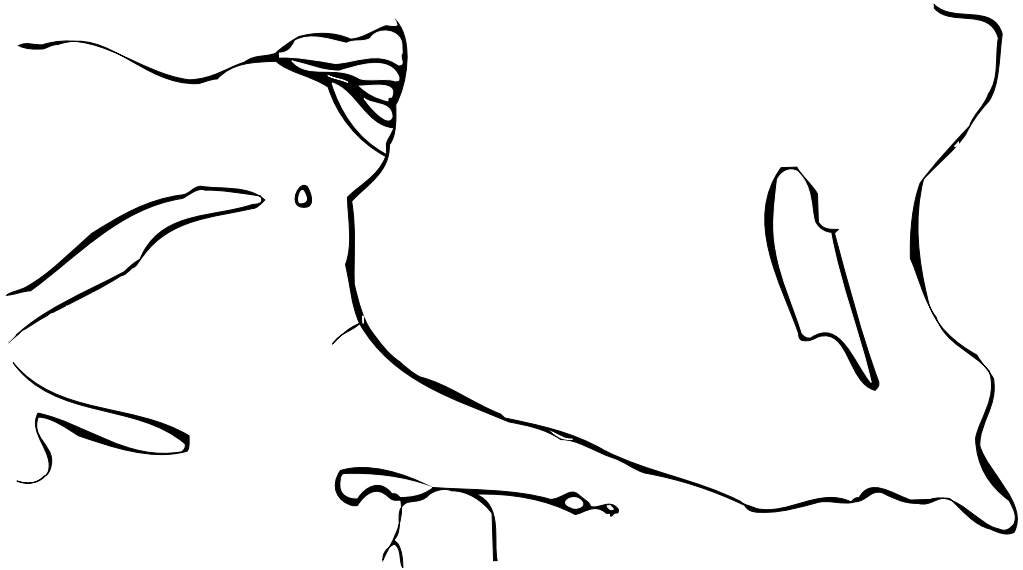
1. Elimelech, 1:2
2. Jesse, 4:22

X. MAP LOCATIONS (by number)

1. Moab, 1:1
2. Bethlehem, 1:2

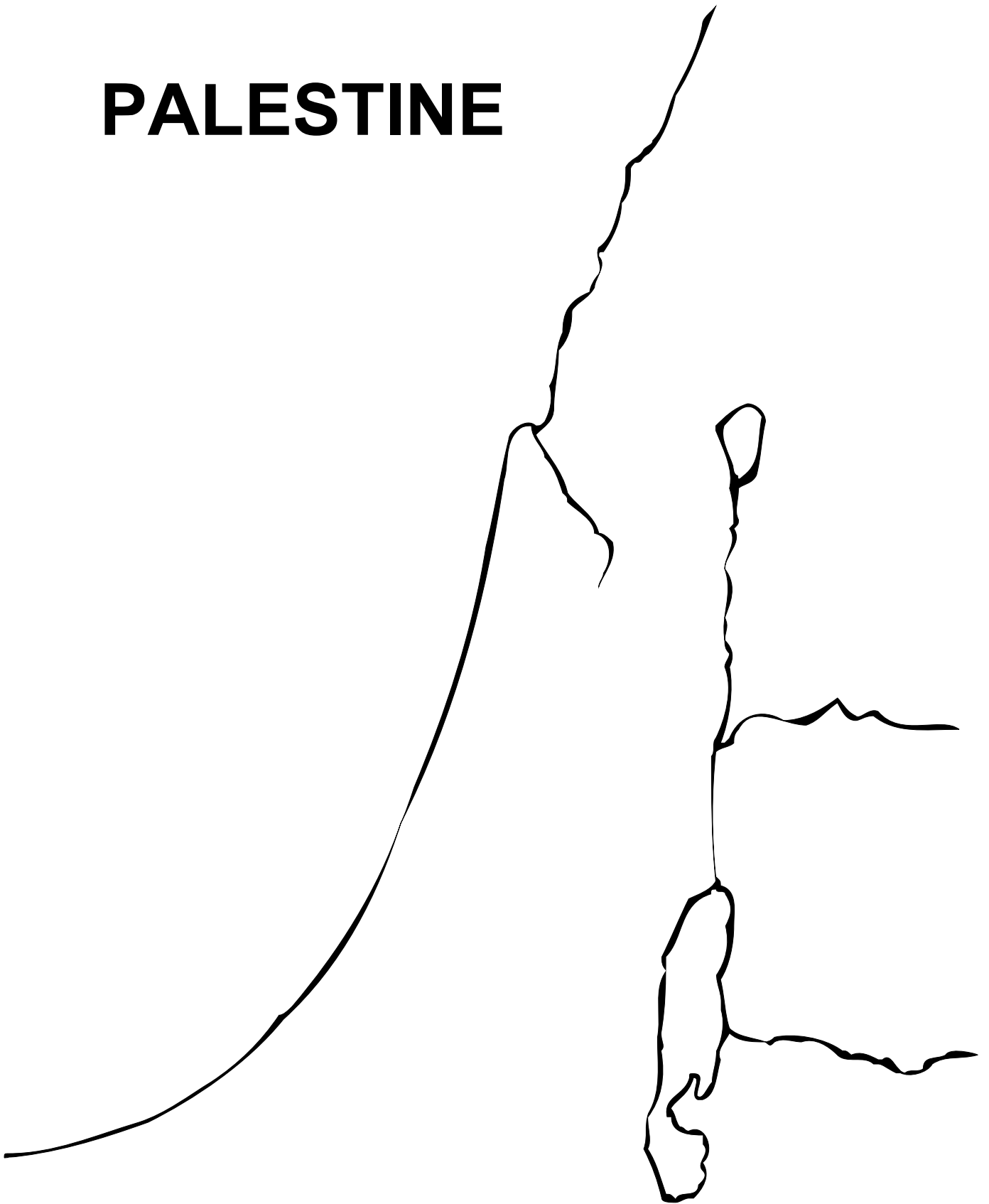
IX. STUDENT CONTENT QUESTIONS

1. What is the purpose of this book in the Hebrew canon?
2. Why did this family flee Israel?
3. Explain how the term *go'el* relates to levirate marriage customs.
4. Why was this book an embarrassment to David?



**ANCIENT
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SCALE IN MILES

INTRODUCTION TO I & II SAMUEL

I. THE NAME OF THE BOOK

- A. It was named after its first chief character, Samuel. His name means:
 - 1. "His Name is El," going back to Shem,
 - 2. "Asked of El," (cf. I Samuel 1:20)
- B. He was:
 - 1. a judge - I Sam. 7:6, 15-17
 - 2. a prophet - I Sam. 3:20 (prophets were originally called "seers," I Sam. 9:9; I Chron. 29:29)
 - 3. a priest - I Sam. 10:8; 16:5

II. CANONIZATION

- A. This is part of the second division of the Hebrew canon called the Prophets. The section is divided into two parts:
 - 1. the former prophets, which includes Joshua - Kings (except Ruth)
 - 2. the latter prophets which includes Isaiah - Malachi (except Daniel and Lamentations)
- B. Originally I & II Samuel were one book in the Hebrew canon:
 - 1. Baba Bathra 14b (The MT's closing note only occurs at the end of II Samuel)
 - 2. Eusebius *Ecclesiastical History*. VII:25:2
- C. The Septuagint (LXX) divided the book into two parts, probably because of length. It also named the historical books as follows:
 - 1. I Samuel - I Book of Kingdoms (in the Vulgate, I Kings)
 - 2. II Samuel - II Book of Kingdoms (in the Vulgate, II Kings)
 - 3. I Kings - III Book of Kingdoms (in the Vulgate, III Kings)
 - 4. II Kings - IV Book of Kingdoms (in the Vulgate, IV Kings)

III. GENRE

- A. This is primarily biographically focused, historical narrative.
- B. This means it records historical customs and events that are not necessarily advocated to all believers!
- C. This is not a modern western history but an ancient near eastern history. It focuses on selected events to communicate theological truths. Therefore, it is similar to the Gospels and Acts of the NT. It must be interpreted in light of: (1) selection; (2) adaption; (3) arrangement and (4) under inspiration.

However, it must also be stated that the Hebrews and the Hittites were the most accurate historians. Other ancient peoples tended to exaggerate victories and leave out defeats.
- D. The wealth of Near Eastern Literature now available to scholars through modern archaeology has provided a possible insight into the genre of Samuel, particularly I Sam. 15 - II Sam. 8. In

particular the 1200's B.C. Hittite document called "Apology of Hallusitis" has many similarities with Samuel. It is basically a defense of a new dynasty, so that the new ruler will not be charged with usurping the legitimate rule of another, (*Zondervan Pictorial Encyclopedia*, vol. 5 p. 259-260):

1. stresses events that led up to the new king
2. often contains summaries of events instead of strict chronologies
3. clearly shows the disqualification of earlier rulers
4. shows the military victories of the new ruler
5. reveals the growing popularity of the new ruler
6. documents important political marriages of the new ruler
7. stresses the religious fervor and national consciousness of the new ruler
8. summary of the reign of the new king with its divine blessings and administrative successes

IV. AUTHORSHIP

- A. Jewish tradition has always affirmed that Samuel was the author:
 1. Baba Bathra 14b says that Samuel wrote the book which bears his name and also Judges and Ruth.
 2. The book itself states that Samuel wrote it (cf. I Sam. 10:25 [this is usually thought of as the first 12 through 15 chapters]).
 3. Later Jewish scholars also recognized that, like Deuteronomy and Joshua, this book records the death of its chief character, I Sam. 25:1; 28:3, and also records events long after his death. Therefore, they suggest that:
 - a. possibly Seraiah the scribe, II Sam. 8:17, finished the book
 - b. possibly Abiathar the priest finished the book
 - c. possibly Zabud, son of Nathan the prophet (NIV), compiled it (cf. I Kings 4:5)
- B. Modern Scholarship:
 1. It is recognized that the contents of the books are from eye witnesses to the events (Bright).
 2. It is also recognized that sources were used:
 - a. "the book of Jashar," II Sam. 1:18
 - b. the chronicles of Samuel, I Sam. 10:25; I Chron. 29:29
 - c. the chronicles of the prophets Nathan and Gad, I Chron. 29:29
 - d. other chronicles of the time, I Chron. 27:24
 - e. many modern scholars like to suppose that Samuel, Nathan and Gad (I Chron. 29:29) were the authors of three narratives that were combined by Zabud, Nathan's son (I Kings 4:5), who also had access to court documents.
 3. There is also the evidence of later editors after Samuel's day exemplified in the phrase "until this day," (cf. I Sam. 5:5; 6:18; 27:6; 30:25; II Sam. 4:3; 6:8; 18:18).
 4. There is evidence that this editor or editors lived and worked after the United Monarchy divided in 922 B.C. (Bright) or 930 B.C. (Harrison & NIV) or 933 B.C. (Young) into the northern ten tribes called Israel, Ephraim or Samaria and the southern three called Judah (cf. I Sam. 11:8; 17:52; 18:16; 27:6; II Sam. 5:5; 24:1).
 5. Samuel is a good example of what modern critical scholars see as signs of composite literature:
 - a. end of Eli's family as priests:
 - (1) I Samuel 2:31ff
 - (2) I Samuel 3:1ff

- b. the anointing of Saul:
 - (1) secret, I Samuel 9:26-10:1
 - (2) public (twice), I Samuel 13:14; 15:23
 - c. introduction of David to Saul:
 - (1) I Samuel 16:21
 - (2) I Samuel 17:58
 - d. David escapes from Saul's court:
 - (1) I Samuel 24:3
 - (2) I Samuel 26:5
 - e. David and Jonathan's covenants:
 - (1) I Samuel 18:3
 - (2) I Samuel 20:16, 42
 - (3) I Samuel 23:18
 - f. David to Gath:
 - (1) I Samuel 21:10
 - (2) I Samuel 27:1
 - g. slayer of Goliath:
 - (1) David - I Samuel 17:51
 - (2) Elhanan - II Samuel 21:19
 - (3) I Chron. 20:5 seems to show that Goliath and his brother (Lahmi) were being referred to simultaneously
 - h. the sparing of Saul:
 - (1) I Samuel 24:3ff
 - (2) I Samuel 26:5ff
 - i. As to the supposed parallels and/or doublets R.K. Harrison says, "It must be remarked again that many of the alleged discrepancies in the biblical narratives are the direct result of careless reading or sometimes of deliberate misrepresentation of the Hebrew text...which in fact only exists in the critical imagination," *Introduction to the Old Testament*, p.703.
6. We must admit that the authorship is unknown (E.J. Young) and also the process of compilation of these OT books is unknown. However, we still assert that:
- a. the process was led by God;
 - b. the events are truly historical and not fictional;
 - c. the events have a theological thrust.

V. DATE

- A. When the events occurred
 - 1. I Samuel covers the period of time from the birth of Samuel, 1105 B.C. (NIV) to the death of Saul about (1011/10 Harrison & NIV; 1013 Young; 1000 Bright).
 - 2. II Samuel covers the period of time from the death of Saul about 1011 B.C. to the end of David's reign (971/70 Harrison; 973 Young; 961 Bright). Solomon began to reign about 969 B.C.
- B. When the book was written
 - 1. I Samuel 11:8; 27:6 show that at least some of the book was written in its present form after the United Monarchy split in 922 B.C. or 930 B.C.
 - 2. The repeated phrase, "until this day," shows that:

- a. some of the book was written a long time after the events: I Sam. 5:5; 6:18; 27:6; 30:25; II Sam. 4:3; 6:8; 18:18.
 - b. the sources that were used already included this phrase.
3. One of the dating problems for this period is the text of I Sam. 13:1 which gives the dates of Saul's reign but it has been damaged in transmission. A number is obviously missing.

VI. HISTORICAL SETTING

- A. I Samuel continues the history of the anarchy and moral depravity of the period of the Judges:
 1. sin, invasion, prayer for forgiveness, and God's deliverer characterize Judges 1-17
 2. three examples of moral depravity are listed in Judges 18-21
- B. It was a time when the major empires of Mesopotamia and Egypt were not expansionistic:
 1. Egypt:
 - a. last ethnic Egyptian king of the XX Dynasty (1180-1065 B.C., Bright) was Rameses XI
 - b. the XXI Dynasty (non-Egyptian) called "Tanite" was about 1065 - 935 B.C. (Bright)
 2. Assyria was in decline after Tiglath-Pileser I (1118-1078 B.C., Bright)
- C. The Philistines, in large numbers (Aegean Sea Peoples), attempted to invade Egypt about 1300 B.C. but were defeated. They settled in the southwest corner of Palestine about 1250 B.C. They had developed iron age technology from the Hittites and were able to establish themselves in a circle of five cities: Ashkelon, Ashdod, Ekron, Gath and Gaza. They were organized like Greek city-states, each with its own king. They became the major enemy of the Israelites in early kingdom times.

VII. LITERARY UNITS (Contexts)

- A. Brief Outline by Main Characters:
 1. Eli and Samuel, I Sam. 1-7
 2. Samuel and Saul, I Sam. 8-15
 3. Saul and David, I Sam. 16 - II Sam. 1
 4. David's reign, II Sam. 2-12
 5. David and Succession, II Sam. 13-20
 6. Miscellaneous items about David and his reign, II Sam. 21-24
- B. I & II Samuel seem to be outlined by the author/editor by including summary statements:
 1. I Samuel 7:15-17
 2. I Samuel 14:49-51
 3. II Samuel 8:15-18
 4. II Samuel 20:23-26
- C. Detailed Outline:
 1. see R.K. Harrison, *Introduction to the Old Testament*, p. 695-696
 2. see E.J. Young, *An Introduction to the Old Testament*, p. 180-187
 3. see NIV Study Bible, p. 373 and 422

VIII. MAIN TRUTHS

- A. Samuel sets the stage for the forming of the monarchy as Moses set the stage for the forming of a nation:
 - 1. Moses predicted Israel would have a king in Deut. 17:14-20 where he describes what a righteous king should and should not do.
 - 2. There is a tension in I Samuel about the king:
 - a. negative aspects:
 - (1) they rejected *YHWH* as King, I Sam. 8:7; 10:19
 - (2) they asked for a king "like the surrounding nations," I Sam. 8:5; 12:19-20
 - (3) it displeased Samuel; he felt personally rejected, I Sam. 8:6
 - b. positive aspects:
 - (1) *YHWH* fulfilled His prophecy in Deuteronomy by giving them a king, I Sam. 8:7,9,22, "listen to the voice of the people"
 - (2) tell the new king the godly guidelines, I Sam. 8:9 (Deut. 17:14-20)
 - (3) the king will deliver the people, I Sam. 9:16 (like the judges in response to the peoples' prayer, cf. I Sam. 12:13)

- B. Samuel documents the transition of spiritual power from the High Priest and Tabernacle to the emerging prophetic spokesman. This may be in response to:
 - 1. God's judgement on Eli and his family, I Sam. 2:22-3:18
 - 2. the need for a balance between the form and ritual of the priests and the heartfelt personal faith focus of the prophets
 - 3. both priests and prophets are covenant mediators to the people as a whole
 - 4. Saul looked to Samuel while David looked to Nathan and Gad to ascertain God's will

- C. II Samuel documents:
 - 1. the goodness of God to David
 - 2. David's strengths and weaknesses
 - 3. God's judgement on David because of his sin and its effects on:
 - a. the nation
 - b. the family of Uriah
 - c. the child of Bathsheba
 - d. the children of David

- D. I & II Samuel continue the history of God's people which began in Genesis.

IX. TERMS AND PHRASES AND PERSONS TO BRIEFLY IDENTIFY

- A. Terms and Phrases:
 - 1. I Samuel:
 - a. linen ephod, 2:18,28 (NASB & NIV)
 - b. "my horn is exalted," 2:1, 10 (NASB & NIV)
 - c. "from Dan to Beersheba," 3:20 (NASB & NIV)
 - d. "the LORD of HOSTS who sits above the Cherubim" 4:4, (NIV, "The LORD Almighty, who is enthroned between the Cherubim")
 - e. "every man to his tent," 4:10 (NASB & NIV)
 - f. golden hemorrhoids, 6:4 (NIV, "gold tumors")
 - g. Ebenezer, 7:12 (NASB & NIV)

- h. "a man after His own heart," 13:14 (NASB & NIV)
 - i. "no blacksmith could be found in all the land of Israel," 13:19 (NASB & NIV)
 - j. "obey is better than sacrifice," 15:22 (NASB & NIV)
 - k. "the LORD regretted..." 15:35 (NIV, "...grieved")
 - l. "an evil Spirit from the LORD terrorized him," 16:14 (NIV, "tormented")
 - m. "let his saliva run down into his beard," 21:13 (NASB & NIV)
2. II Samuel:
- a. the book of Jashar, 1:18 (NASB & NIV)
 - b. Millo, 5:9 (NIV, "from the supporting terraces")
 - c. hamstrung, 8:4 (NASB & NIV)

B. Persons to Briefly Identify:

1. I Samuel:
- a. Hannah, 1:1
 - b. Hophni & Phinehas, 1:3
 - c. Ichabod, 4:21
 - d. Kish, 9:1
 - e. Jonathan, 14:1; 19:1
 - f. Michal, 14:49
 - g. Abner, 14:50
 - h. Goliath, 17:4
 - i. Doeg, 21:7
 - j. Abiathar, 22:20
 - k. witch of En-dor, 28:7 (NIV, "medium...in Endor")
 - l. Abigail, 30:5
2. II Samuel:
- a. Ish-bosheth, 2:8
 - b. Joab, 2:13
 - c. Amnon, 3:2
 - d. Absalom, 3:3
 - e. Adonijah, 3:4
 - f. Mephibosheth, 4:4
 - g. Uzzah, 6:3
 - h. Uriah, 11:3
 - i. Tamar, 13:5
 - j. Zadok, 15:24
 - k. Shimei, 16:5

X. MAP LOCATIONS (by numbers)

- A. I Samuel:
- 1. Kiriath-jearim, 6:21
 - 2. Ramah, 7:17
 - 3. Beersheba, 8:2
 - 4. Jabesh-gilead, 11:1
 - 5. Cave of Adullam, 22:1
 - 6. Nob, 21:1
 - 7. Engedi, 23:29

8. Ziklag, 30:1
9. Mt. Gilboa, 31:8

B. II Samuel:

1. Ashkelon, 1:20
2. Hebron, 2:3
3. Jezreel, 2:9
4. Gezer, 5:25
5. Damascus, 8:5
6. Rabbah, 12:27
7. Tekoa, 14:2
8. Threshing floor of Araunah the Jebusite, 24:16 (Jerusalem)

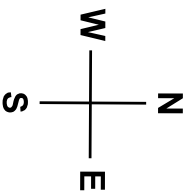
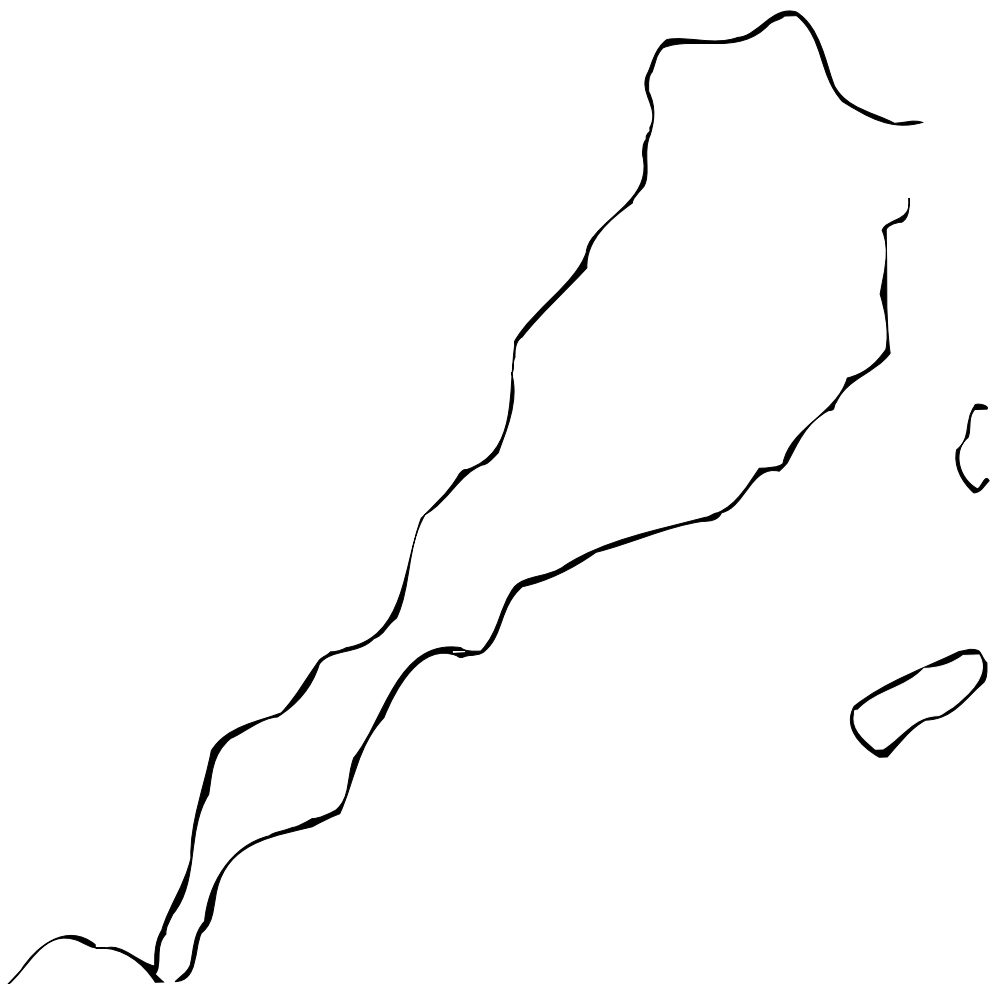
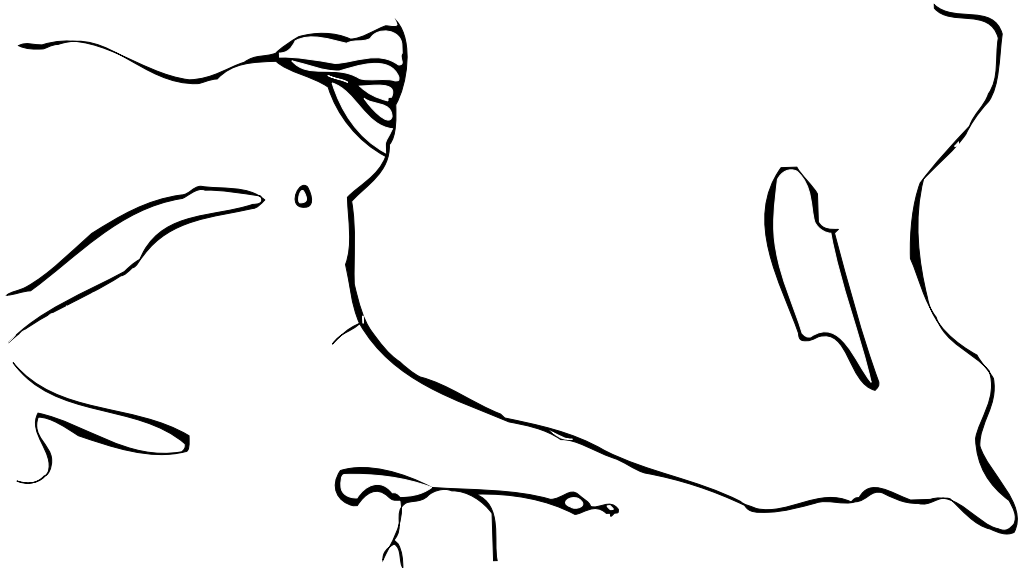
XI. STUDENT CONTENT QUESTIONS

A. I SAMUEL:

1. Why is the birth of Samuel recorded and not that of Saul or David?
2. Why did God reject Eli and his family?
3. Why did Phinehas and Hophni take the Ark into battle?
4. Why was Samuel angry that the people asked for a king?
5. Why was Saul rejected as king?
6. Explain "an evil spirit from the LORD."
7. Why did Saul try to kill David?
8. Why did Saul visit the witch of En-Dor?
9. How did Saul die?

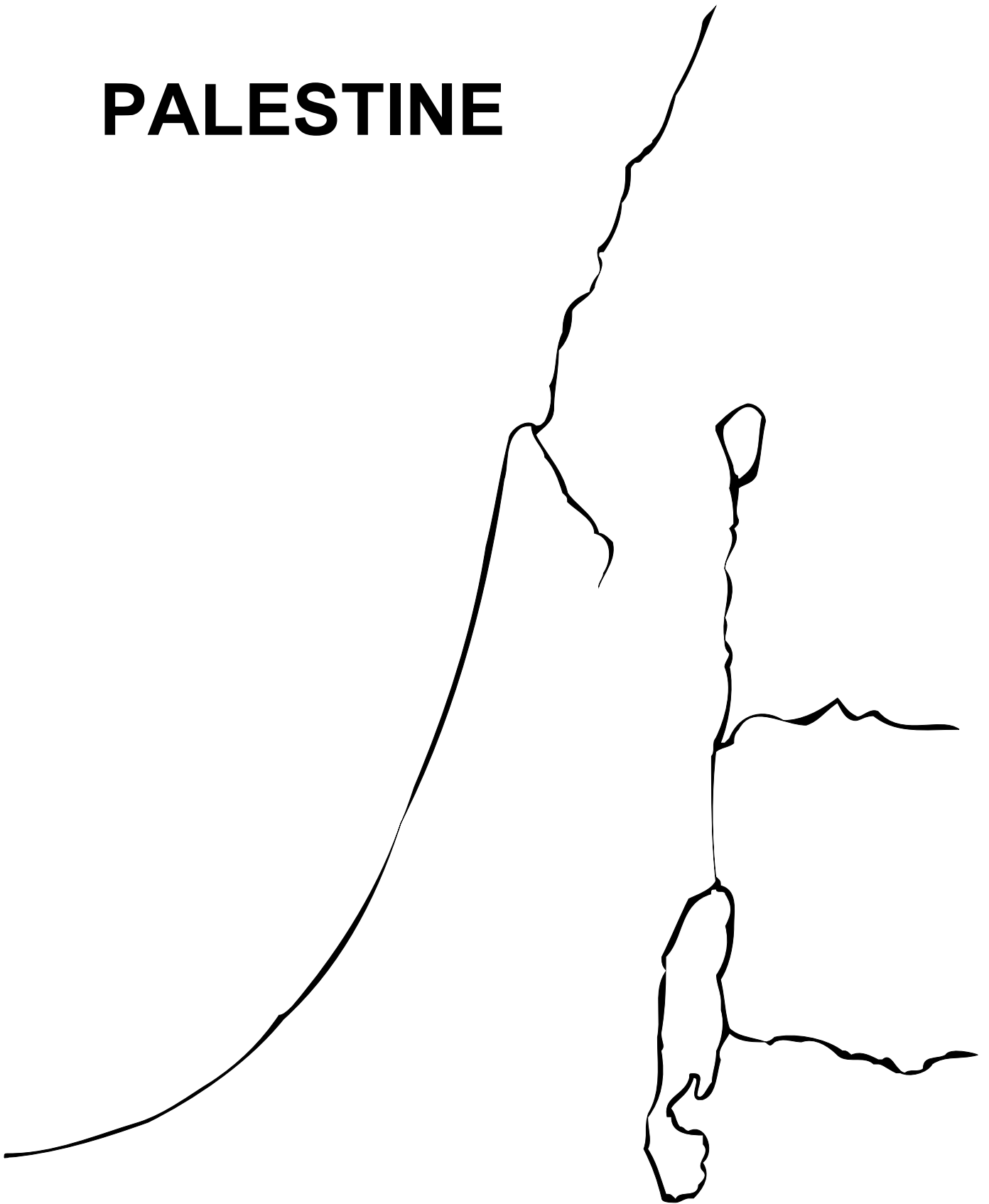
B. II SAMUEL:

1. Why was David angry about the death of Ish-bosheth?
2. Why was David angry about the death of Abner?
3. Why did David help Mephibosheth?
4. Why did God kill Uzzah?
5. Why are God's promises to David in chapter 7 so important?
6. How did David's sin with Bathsheba affect his family?
7. Explain the difference between Zadok and Abiathar.
8. Why was God angry at David for numbering the people?



**ANCIENT
NEAR EAST**

PALESTINE



0 10 20 30 40

SCALE IN MILES

INTRODUCTION TO I & II KINGS

I. NAME OF THE BOOK

- A. Like I & II Samuel and I & II Chronicles, I & II Kings were originally one book in Hebrew. It was called "*Melakim*" or Kings. It got this designation from the fact that it covers the history of the kings of Judah and Israel.
- B. Like I & II Samuel and I & II Chronicles, I & II Kings was first divided into two books by the LXX. Apparently, this was done because of the length of these books. They simply would not fit on one parchment scroll because of the weight and bulk of the leather. The first Hebrew text to divide the book did not appear until AD 1448.
- C. The title of these two books has been:
 - 1. in Hebrew - "Kings"
 - 2. in LXX - III & IV Kingdoms
 - 3. in Vulgate - III & IV Kings (I & II Samuel were I & II Kingdoms and Kings)

II. CANONIZATION

- A. These books are part of the second division of the Hebrew canon called "the Prophets."
- B. The section is divided into two parts:
 - 1. the former prophets which includes Joshua - Kings, except Ruth,
 - 2. the latter prophets which includes Isaiah - Malachi, except Daniel and Lamentations.
- C. The list of books in the Hebrew OT may have been affected by Hebrew mysticism. There are 22 letters in the Hebrew alphabet. By combining several books there are 22 books:
 - 1. Judges and Ruth
 - 2. Samuel
 - 3. Kings
 - 4. Chronicles
 - 5. Ezra - Nehemiah
 - 6. Jeremiah and Lamentations
 - 7. the twelve Minor Prophets.

III. GENRE

- A. These books are basically historical narrative with frequent quotes from:
 - 1. court records
 - 2. prophets
- B. When one compares the three books of Samuel, Kings and Chronicles, differing types of historical narratives emerge:
 - 1. Samuel is basically biographical. It focuses on the main characters of:
 - a. Samuel
 - b. Saul
 - c. David

2. Kings is basically a compilation of:
 - a. the royal court records:
 - (1) "the book of the Chronicles of Solomon," I Kgs. 11:41
 - (2) "the book of the chronicles of the kings of Judah," I Kgs. 14:29; 15:7,23
 - (3) "the book of the chronicles of the kings of Israel," I Kgs. 14:19; 15:31.
 - b. prophetic material:
 - (1) Elijah
 - (2) Elisha
 - (3) Isaiah (chap. 36-39)
 - (4) the evidence for prophetic and historical records can be clearly seen in Chronicles:
 - (a) I Chronicles 29:29
 - (b) II Chronicles 9:29
 - (c) II Chronicles 12:15
 - (d) II Chronicles 13:22
 - (e) II Chronicles 26:22
3. Chronicles is basically a selective theologically positive presentation of the kings of:
 - a. the United Monarchy.
 - b. the Kings of Judah.

IV. AUTHORSHIP

- A. The Bible is silent about the authorship of I & II Kings as it is on most of the books in the former prophets.
- B. Baba Bathra 15a says Jeremiah wrote his book, the book of Kings and Lamentations:
 1. This is possible because the ending of II Kings, 24:18-25:30 is very similar, in Hebrew, to Jeremiah 52.
 2. It is obvious the author was an eye-witness of the fall of Jerusalem.
- C. In reality these books are the work of a compiler not an author.
- D. It must also be noted that the compiler used several sources:
 1. The first source was Scripture. He often quotes or makes allusion to Deuteronomy and some of the prophets.
 2. There are several written sources specifically named:
 - a. "The book of the Acts of Solomon," I Kgs. 11:41
 - b. "The book of the Chronicles of the Kings of Judah," I Kgs. 14:29; 15:7,23
 - c. "The book of the Chronicles of the Kings of Israel," I Kgs. 14:19; 15:31
 - d. There is also the mention in I Chron. 29:29 of the written accounts of the prophets: Samuel, Nathan and Gad. This shows that oral traditions were being written down.
- E. There are some editorial additions in I & II Kings or the compiler is quoting the phrase "to this day" from his sources:
 1. I Kings 8:8
 2. I Kings 9:21
 3. I Kings 12:19
 4. II Kings 8:22

V. DATE

- A. The events of the book cover a time:
 - 1. from the death of David and the beginning of Solomon's reign:
 - a. Bright - 961 B.C.
 - b. Harrison - 971/970 B.C.
 - c. Young - 973 B.C.
 - d. NIV - 970 B.C.
 - 2. to the reign of the Babylonian king Evil Merodach, also known as Amel-Marduk, 562-560 B.C. (Bright)
 - 3. but the book of II Kings does not mention the Medo-Persian King Cyrus "the Great" whose army destroyed the city of Babylon in 539 B.C.
- B. The book was written or compiled sometime during or shortly after the Babylonian Exile.
- C. The length of the years of the reigns of the Kings when added together are too long to fit into the time frame of the books. There have been several supposed solutions:
 - 1. The numbers listed do not take into account co-reigns.
 - 2. There were two calendars used:
 - a. The sacred calendar began in the fall.
 - b. The religious calendar began in the spring.
 - 3. When numbers of Kings and Chronicles are compared, it is obvious that some scribal errors have occurred.

VI. SOURCES CORROBORATING THE HISTORICAL SETTING

- A. Archaeological Evidence:
 - 1. The Mesha Stele, also known as the Moabite Stone, records the rebellion of Mesha, King of Moab, against Israel just after King Omri (876-869 B.C., Bright; 874/3 B.C., Harrison [cf. II Kgs 3:4]).
 - 2. The Black Obelisk of the Assyrian King, Shalmaneser III (859-824 B.C., Bright & Harrison):
 - a. The Battle of Qarqar in 853 B.C. took place on the Orontes River. The information from the Black Obelisk of Shalmaneser III names Ahab the Israelite and attributes to him a powerful military force (along with Syria, cf. I Kgs. 22:1). This battle is not recorded in the OT.
 - b. It shows Israel's next King, Jehu (842-815 B.C., Bright [cf. II Kgs. 9-10]), paying tribute and allegiance to Assyria. This is also not recorded in the OT.
 - 3. A jasper seal found at Megiddo from the time of Jeroboam II (786-746 B.C., Bright; 782-753 B.C., Harrison) names Jeroboam.
 - 4. The Khorsabad Annals describe the reign and fall of Samaria to Sargon II (722-705 B.C.) in 722 B.C. (cf. II Kgs. 17).
 - 5. Sennacherib's account of the siege of Jerusalem in 701 B.C. during Hezekiah's reign (715-687 B.C., Bright [cf. II Kgs. 18:13-19:37, Isa. 36-39]).
 - 6. By using the corroborated dates (Assyrian documents and OT) of: (1) the Battle of Qarqar (Shalmaneser III against Israel and Syria) 853 B.C.; and (2) the solar eclipse (Assyrian Eponym list Ishdi-Sagale 763 B.C.); (3) the paying of tribute by Jehu to Shalmaneser III (841 B.C.); the dates of the events in Kings can be confirmed.

- B. A Brief Historical Survey of the Powers of Mesopotamia (using dates based primarily on John Bright's *A History of Israel*, p. 462ff.):
1. Assyrian Empire (Gen.10:11):
 - a. Religion and culture were greatly influenced by the Sumerian/Babylonian Empire.
 - b. Tentative list of rulers and approximate dates:
 - (1) 1354-1318 Asshur-Uballit I:
 - (a) conquered the Hittite city of Carchemish
 - (b) began to remove Hittite influence and allowed Assyria to develop
 - (2) 1297-1266 Adad-Nirari I (powerful king)
 - (3) 1265-1235 Shalmaneser I (powerful king)
 - (4) 1234-1197 Tukulti-Ninurta I
 - first conquest of Babylonian empire to the south
 - (5) 1118-1078 Tiglath-Pileser I
 - Assyria becomes a major power in Mesopotamia
 - (6) 1012- 972 Ashur-Rabi II
 - (7) 972- 967 Ashur-Resh-Isui II
 - (8) 966- 934 Tiglath-Pileser II
 - (9) 934- 912 Ashur-Dan II
 - (10) 912- 890 Adad-Nirari II
 - (11) 890- 884 Tukulti-Ninurta II
 - (12) 883- 859 Asshur-Nasir-Apal II
 - (13) 859- 824 Shalmaneser III
 - Battle of Qarqar in 853
 - (14) 824-811 Shamashi-Adad V
 - (15) 811-783 Adad-Nirari III
 - (16) 781-772 Shalmaneser IV
 - (17) 772-754 Ashur-Dan III
 - (18) 754-745 Ashur-Nirari V
 - (19) 745-727 Tiglath-Pileser III:
 - (a) called by his Babylonian throne name, Pul, in II Kings 15:19
 - (b) very powerful king
 - (c) started the policy of deporting conquered peoples
 - (d) In 735 B.C. there was the formation of the "Syro-Ephramatic League" which was an attempt to unify all the available military resources of the transjordan nations from the head waters of the Euphrates to Egypt for the purpose of neutralizing the rising military power of Assyria. King Ahaz of Judah refused to join and was invaded by Israel and Syria. He wrote to Tiglath-Pileser III for help against the advise of Isaiah (cf. II Kgs. 16; Isa. 7-12).
 - (e) In 732 Tiglath-Pileser III invades and conquers Syria and Israel and places a vassal king on the throne of Israel, Hoshea (732-722). Thousands of Jews from the Northern Kingdom were exiled to Media (cf. II Kings 15).
 - (20) 727-722 Shalmaneser V
 - (a) Hoshea forms an alliance with Egypt and is invaded by Assyria (cf. II Kings 17)
 - (b) besieged Samaria in 724 B.C.
 - (21) 722-705 Sargon II:
 - (a) After a three year siege started by Shalmaneser V, his successor Sargon II conquers the capital of Israel, Samaria. Over 27,000 are deported to Media.
 - (b) The Hittite empire is also conquered.

(c) In 714-711 another coalition of transjordan nations and Egypt rebelled against Assyria. This coalition is known as "the Ashdad Rebellion." Even Hezekiah of Judah originally was involved. Assyria invaded and destroyed several Philistine cities.

(22) 705-681 Sennacherib:

(a) In 705 another coalition of transjordan nations and Egypt rebelled after the death of Sargon II. Hezekiah fully supported this rebellion. Sennacherib invaded in 701. The rebellion was crushed but Jerusalem was spared by an act of God (cf. Is. 36-39 and II Kgs. 18-19).

(b) Sennacherib also put down the rebellion in Elam and Babylon.

(23) 681-669 Esarhaddon:

(a) first Assyrian ruler to attack and conquer Egypt

(b) had great sympathy with Babylon and rebuilt its capital city

(24) 669-663 Ashurbanipal:

(a) also called Osnappar in Ezra 4:10

(b) His brother Shamash-shum-ukin was made king of Babylon. This brought several years of peace between Assyria and Babylon but there was an undercurrent of independence which broke out in 652 led by his brother.

(c) fall of Thebes, 663 B.C.

(d) defeated Elam, 653, 645 B.C.

(25) 633-629 Asshur-Etil-Ilani

(26) 629-612 Sin-Shar-Ishkun

(27) 612-609 Asshur-Uballit II:

- enthroned king in exile in Haran after the fall of Asshur in 614 B.C. and Ninevah in 612 B.C.

2. Neo-Babylon Empire:

a. 703-? Merodach-Baladan

- Started several revolts against Assyrian rule

b. 652 Shamash-shum-ukin:

(1) Esarhaddon's son and Asshurbanipal's brother

(2) he started a revolt against Assyria but was defeated

c. 626-605 Nabopolassar:

(1) was the first monarch of the Neo-Babylonian Empire

(2) he attacked Assyria from the south while Cyaxares of Media attacked from the northeast

(3) the old Assyrian capital of Asshur fell in 614 and the powerful new capital of Ninevah fell in 612 B.C.

(4) the remnant of the Assyrian army retreated to Haran. They even installed a king.

(5) In 608 Pharaoh Necho II (cf. II Kings 23:29) marched north to help the remnant of the Assyrian army for the purpose of forming a buffer zone against the rising power of Babylon. Josiah, the godly king of Judah (cf. II Kings 23), opposed the movement of the Egyptian army through Palestine. There was a minor skirmish at Megiddo. Josiah was wounded and died (II Kgs. 23:29-30). His son, Jehoahaz, was made king. Pharaoh Necho II arrived too late to stop the destruction of the Assyrian forces at Haran. He engaged the Babylonian forces commanded by the crown prince Nebuchadnezzar II and was soundly defeated in 605 B.C. at Carchemesh on the Euphrates River.

On his way back to Egypt he stopped at Jerusalem and sacked the city. He replaced and deported Jehoahaz after only three months. He put another son of Josiah, Jehoiakim, on the throne (cf. II Kings 23:31-35).

- (6) Nebuchadnezzar II chased the Egyptian army south through Palestine but he received word of his father's death and returned to Babylon.
- Later the same year he returned to Palestine. He left Jehoiakim on the throne of Judah but exiled several thousand of the leading citizens and several members of the royal family. Daniel and his friends were part of this deportation.
- d. 605-562 Nebuchadnezzar II:
- (1) From 597-538 Babylon was in complete control of Palestine.
 - (2) In 597 another deportation from Jerusalem occurred because of Jehoakim's alliance with Egypt (II Kings 24). He died before the arrival of Nebuchadnezzar II. His son Jehoiachin was only king for three months when he was exiled to Babylon. Ten thousand citizens, including Ezekiel, were resettled close to the City of Babylon by the Canal Kebar.
 - (3) In 586, after continued flirtation with Egypt, the City of Jerusalem was completely destroyed (II Kings 25) and a mass deportation occurred. Zedekiah, who replaced Jehoiachin, was exiled and Gedaliah was appointed governor.
 - (4) Gedaliah was killed by Jewish renegade military forces. These forces fled to Egypt and forced Jeremiah to go with them. Nebuchadnezzar invaded a fourth time (605, 596, 586, 582) and deported all remaining Jews that he could find.
- e. 562-560 Evil-Merodack, also known as Amel-Marduk
- He released Jehoiakim from prison but he had to remain in Babylon (cf. II Kings 25:27-30; Jer. 52:31).
- f. 560-556 Neriglissar
- He was Nebuchadnezzar's general who destroyed Jerusalem.
- g. 556- Labaski-Marduk
- He was Neriglissar's son but was assassinated after only nine months.
- h. 556-539 Nabonidus:
- (1) Nabonidus was not related to the royal house so he married a daughter of Nebuchadnezzar II.
 - (2) He spent most of the time building a temple to the moon god "Sin" in Tema. He was the son of the high priestess of this goddess. This earned him the enmity of the priests of Marduk, chief god of Babylon.
 - (3) He spent most of his time trying to put down revolts and stabilize the kingdom.
 - (4) He moved to Tema and left the affairs of state to his son, Belshazzar, in the capital, Babylon (cf. Dan.5).
- i. ? - 539 Belshazzar (co-reign)
- The City of Babylon fell very quickly to the Persian Army under Gobryas of Gutium by diverting the waters of the Euphrates and entering the city unopposed. The priests and people of the city saw the Persians as liberators and restorers of Marduk. Gobryas was made Governor of Babylon by Cyrus II. Gobryas may have been the Darius the Mede of Dan. 5:31; 6:1. "Darius" means "royal one."
3. Medio-Persian Empire: Survey of the Rise of Cyrus II (Isa. 44:28; 45:1-7):
- a. 625-585 Cyaxares was the king of Media that helped Babylon defeat Assyria.
 - b. 585-550 Astyages was king of Media. Cyrus was his grandson by Mandane.
 - c. 550-530 Cyrus II of Ansham was a vassal king who revolted:
 - (1) Nabonidus, the Babylonian king, supported Cyrus.
 - (2) Cyrus II dethroned Astyages.
 - (3) Nabonidus, in order to restore a balance of power, made an alliance with:
 - (a) Egypt

- (b) Croesus, King of Lydia (Asia Minor)
- (4) 547- Cyrus II marched against Sardis (capital of Lydia).
- (5) 539- On Nov. 2, Gobryas of Gutium, with Cyrus' army, took Babylon without resistance. Gobryas was made governor of Babylon.
- (6) 539- In October Cyrus II "the Great" personally entered as liberator. His policy of kindness to national groups reversed years of deportation as a national policy.
- (7) 538- Jews and others were allowed to return home and rebuild their native temples.
- (8) 530- Cyrus' son, Cambyses II, succeeded him.
- d. 530-522 reign of Cambyses II
 - (1) added Egyptian empire in 525 B.C. to the Medo-Persian Empire;
 - (2) he had a short reign:
 - (a) some say he committed suicide;
 - (b) Heroditus said he cut himself with his own sword while mounting his horse and died of the resulting infection.
 - (3) brief reign of pseudo-smerdis - 522
- e. 522-486 Darius I (Hystaspis) came to rule
 - (1) He was not of the royal line but a military general.
 - (2) He organized the Persian Empire using Cyrus' plans for Satraps (cf. Ezra 1-6; Haggai; Zechariah).
 - (3) He set up coinage like Lydia.
- f. 486-465 Reign of Xerxes I:
 - (1) put down Egyptian revolt
 - (2) intended to invade Greece and fulfill Persian dream but was defeated in the battle of Thermopyli in 480 B.C. and Salamis in 479 B.C.
 - (3) Esther's husband, who is called Ahasuerus in the Bible, was assassinated in 465 B.C.
- g. 465-424 Artaxerxes I (Longimanus) reigned (cf. Ezra 7-10; Nehemiah; Malachi):
 - (1) Greeks continued to advance until confronted with the Peloponnesian Civil Wars
 - (2) Greece divides (Athenian - Peloponnesian)
 - (3) Greek civil wars lasted about 20 years
 - (4) during this period the Jewish community is strengthened
 - (5) brief reign of Xerxes II and Sisydianos - 423
- h. 423-404 Darius II (Nothos) reigned
- i. 404-358 Artaxerxes II (Mnemon) reigned
- j. 358-338 Artaxerxes III (Ochos) reigned
- k. 338-336 Arses reigned
- l. 336-331 Darius III (Codomannus) reigned
- 4. Survey of Egypt:
 - a. Hyksos (Shepherd Kings - Semitic rulers)-1720/10-1550
 - b. 18th Dynasty (1570-1310):
 - (1) 1570-1546 Amosis
 - (a) made Thebes the capital
 - (b) invaded southern Canaan
 - (2) 1546-1525 Amenophis I (Amenhotep I)
 - (3) 1525-1494 Thutmose I
 - (4) 1494-1490 Thutmose II - married Thutmose I's daughter, Hatshepsut
 - (5) 1490-1435 Thutmose III (nephew of Hatshepsut)
 - (6) 1435-1414 Amenophis II (Amenhotep II)
 - (7) 1414-1406 Thutmose IV
 - (8) 1406-1370 Amenophis III (Amenhotep III)

- (9) 1370-1353 Amenophis IV (Akhenaten)
 - (a) worshiped the Sun, Aten
 - (b) instituted a form of high-god worship (monotheism)
 - (c) Tel-El-Amarna letters are in this period
- (10) ? Smenkhare
- (11) ? Tutankhamun (Tutankhaten)
- (12) ? Ay (Aye-Eye)
- (13) 1340-1310 Haremhab
- c. 19th Dynasty (1310-1200):
 - (1) ? Rameses I (Ramses)
 - (2) 1309-1290 Seti I (Sethos)
 - (3) 1290-1224 Rameses II (Ramses II)
 - (a) from archaeological evidence most likely Pharaoh of the exodus
 - (b) built the cities of Avaris, Pithom and Ramses by Habaru (possibly Semites or Hebrew) slaves
 - (4) 1224-1216 Marniptah (Merenptah)
 - (5) ? Amenmesses
 - (6) ? Seti II
 - (7) ? Siptah
 - (8) ? Tewosret
- d. 20th Dynasty (1180-1065):
 - (1) 1175-1144 Rameses III
 - (2) 1144-1065 Rameses IV - XI
- e. 21st Dynasty (1065-935):
 - (1) ? Smendes
 - (2) ? Herihor
- f. 22nd Dynasty (935-725 - Libyan):
 - (1) 935-914 Shishak (Shosenk I or Sheshong I)
 - (a) protected Jeroboam I until Solomon's death
 - (b) conquered Palestine about 925 (cf. I Kgs. 14-25; II Chr. 12)
 - (2) 914-874 Osorkon I
 - (3) ? Osorkon II
 - (4) ? Shoshnek II
- g. 23rd Dynasty (759-715 - Libyan)
- h. 24th Dynasty (725-709)
- i. 25th Dynasty (716/15-663 - Ethiopian/Nubian):
 - (1) 710/09-696/95 Shabako (Shabaku)
 - (2) 696/95-685/84 Shebteko (Shebitku)
 - (3) 690/689, 685/84-664 Tirhakah (Taharqa)
 - (4) ? Tantamun
- j. 26th Dynasty (663-525 - Saitic):
 - (1) 663-609 Psammetichus I (Psamtik)
 - (2) 609-593 Neco II (Necho)
 - (3) 593-588 Psammetichus II (Psamtik)
 - (4) 588-569 Apries (Hophra)
 - (5) 569-525 Amasis
 - (6) ? Psammetichus III (Psamtik)
- k. 27th Dynasty (525-401 - Persian):
 - (1) 530-522 Cambyses II (Cyrus II's son)

(2) 522-486	Darius I
(3) 486-465	Xerxes I
(4) 465-424	Artaxerxes I
(5) 423-404	Darius II

*for a differing chronology see *Zondervan's Pictorial Bible Encyclopedia*, vol. 2 p. 231.

5. Survey of Greece:

- a. 359-336 Philip II of Macedon:
 - (1) built up Greece
 - (2) assassinated in 336 B.C.
- b. 336-323 Alexander II "the Great" (Philip's son):
 - (1) routed Darius II, the Persian king, at the battle of Issus
 - (2) died in 323 B.C. in Babylon of a fever at 32/33 yrs. of age
 - (3) Alexander's generals divided his empire at his death:
 - (a) Cassander - Macedonia and Greece
 - (b) Lysimachus - Thrace
 - (c) Seleucus I - Syria and Babylon
 - (d) Ptolemy - Egypt and Palestine
 - (e) Antigonus - Asia Minor (He did not last long)
- c. Seleucids vs. Ptolemies for control of Palestine:
 - (1) Syria (Seleucid Rulers):
 - (a) 312-280 Seleucus I
 - (b) 280-261 Antiochus I Soter
 - (c) 261-146 Antiochus II Theus
 - (d) 246-226 Seleucus II Callinicus
 - (e) 226-223 Seleucus III Ceraunus
 - (f) 223-187 Antiochus III the Great
 - (g) 187-175 Seleucus IV Philopator
 - (h) 175-163 Antiochus IV Epiphanes
 - (i) 163-162 Antiochus V
 - (j) 162-150 Demetrius I
 - (2) Egyptian (Ptolemaic Rulers):
 - (a) 327-285 Ptolemy I Soter
 - (b) 285-246 Ptolemy II Philadelphus
 - (c) 246-221 Ptolemy III Euergetes
 - (d) 221-203 Ptolemy IV Philopator
 - (e) 203-181 Ptolemy V Epiphanes
 - (f) 181-146 Ptolemy VI Philometor
 - (3) Brief Survey:
 - (a) 301- Palestine under Ptolemy rule for 181 years.
 - (b) 175-163 Antiochus IV Epiphanes, the eighth Seleucid ruler, wanted to Hellenize Jews by force, if necessary:
 - i. constructed gymnasiums
 - ii. constructed pagan altars of Zeus Olympius in the Temple
 - (c) 168 - December 13 - hog slain on the altar in Jerusalem by Antiochus IV Epiphanes. Some consider this to be "the abomination of desolation" in Daniel 8.

(d) 167 - Mattathias, priest in Modin, and sons rebel. The best known of his sons was Judas Maccabeas, "Judas the Hammer."

(e) 165 - December 25 - Temple rededicated. This is called *Hanukkah* or "Festival of Lights."

6. For a good discussion of the dating problems, procedures and presuppositions see *The Expositors Bible Commentary*, vol. 4 pp. 10-17.

VII. LITERARY UNITS (Context)

A. There is an obvious pattern of information which the author gives on each king of the north and south. Usually the information on the Kings of Judah is fuller (taken from Dr. Huey's SWBTS class notes):

- | | |
|--|---|
| 1. the date of the reign of kings is coordinated with his opposite pair in the north or south; | 6. the place of residence; |
| 2. name of the king; | 7. name of his mother; |
| 3. name of his father; | 8. some information about his reign; |
| 4. his age at accession; | 9. a summary statement about his life; |
| 5. the length of his reign; | 10. an account of his death and burial; |
| | 11. often #4 & #7 are omitted for the Kings of Israel |

B. There are several different ways to briefly outline this lengthy historical material:

1. by main characters:
 - a. David/Solomon
 - b. Rehoboam/Jeroboam I
 - c. Ahab (Jezebel)/Elijah
 - d. Elijah/Elisha
 - e. Hezekiah/Isaiah
 - f. Josiah/Pharaoh Neco
 - g. Jehoiakim/Jehoiachin/Nebuchadnezzar
2. by the nations involved:
 - a. the United Monarchy
 - b. Israel/Judah
 - c. Syria
 - d. Assyria
 - e. Babylon

C. For detailed outline see:

1. E.J. Young, *An Introduction to the Old Testament*, pp.190-200
2. R.K. Harrison, *Introduction to the Old Testament*, pp.720-721
3. NIV Study Bible, pp. 468-469

VIII. MAIN TRUTHS

A. This is not a western history but an ancient near eastern theological history:

1. All the kings of the north are condemned because of the golden calves set up by Jeroboam I to represent *YHWH*.
2. The two strongest northern leaders, Omri and Jeroboam II are dealt with in a brief fashion and none of their political and military achievements are mentioned.

3. The two southern kings that are given the most extensive treatment are Hezekiah and Josiah. They are extolled because of their fidelity to the Mosaic Covenant and their attempted spiritual reform.
 4. The only other king that receives extensive treatment is Manasseh, Hezekiah's son. But this is because he is exactly opposite of his father and takes the nation into great sin.
- B. Kings continues the theme of Samuel. They form a single history of the period. The rise of propheticism over the priesthood is continued. The non-writing prophets of Elijah and Elisha take up fully one-third of I & II Kings!
- C. Kings shows the progressive deviation of the People of God from the Mosaic Covenant. This ultimately issues in the fall of Samaria (722 B.C.) and the fall of Jerusalem (586 B.C.). This was not due to the weakness of *YHWH* but the sin of the people and their leaders! Covenant fidelity was the chief issue. *YHWH* was faithful! Solomon, Judah and Israel were not!

IX. TERMS AND/OR PHRASES AND PERSONS TO BRIEFLY DEFINE

A. I KINGS:

1. Terms and Phrases:

- a. "as the LORD lives," 1:29 (NASB & NIV)
- b. "ride on my own mule," 1:33 (NASB & NIV)
- c. "took hold of the horns of the altar," 1:50; 2:28 (NASB & NIV)
- d. Jachin and Boaz, 7:21 (NASB & NIV)
- e. "spread out his hands," 8:22 (NASB & NIV)
- f. "my little finger is thicker than my father's loins" 12:10 (NIV, "...thicker than my father's waist")
- g. golden calves, 12:28 (NASB & NIV)
- h. "leaped about the altar...cut themselves" 18:26,28 (NIV, "danced...and slashed...")
- i. "the time of the evening sacrifice," 18:36 (NIV, "at the time of sacrifice")
- j. "a sound of gently blowing" 19:12 (NIV, "a gentle whisper")

2. Persons to Briefly Identify:

- a. Abishag, 1:3
- b. Shimei, 2:8
- c. Hiram, 5:1, 7:13
- d. Queen of Sheba, 10:10
- e. Ashtoreth, 11:5
- f. Molech, 11:7
- g. Shishak, 11:40
- h. Omri, 16:16
- i. Naboth, 21:1
- j. Micaiah, 22:24

B. II KINGS

1. Terms and Phrases:

- a. "chariot and horses of fire," 2:11; 6:17 (NASB & NIV)
- b. "he did evil in the sight of the LORD," 3:2 (NIV, "...eyes of...")
- c. "gird up your loins" 4:29 (NIV, "tuck your cloak into your belt")

- d. "a kab of dove's dung 6:25 (NIV, "a cab of seed pods")
- e. "the bronze serpent that Moses made," (*nehshstan*) 18:4 (NASB & NIV)
- f. "he made the pool and the conduit" 20:20 (NIV, "...a tunnel")
- g. "the host of heaven" 21:3 (NIV, "starry hosts")
- h. "the Book of the Law," 22:8 (NASB & NIV)
- i. Topheth, 23:10 (NASB & NIV)
- j. "the bronze sea," 25:13 (NASB & NIV)

2. Persons to Briefly Identify:

- a. Gehazi, 4:11
- b. Naaman, 5:1
- c. Athaliah, 11:1, 3
- d. Pul, 15:19
- e. Sennacherib, 18:13
- f. Manasseh, 21:1
- g. Huldah, 22:14
- h. Neco, 23:29
- i. Jehoiachin, 24:8
- j. Seraiah, 25:18
- k. Gedaliah, 25:22

X. MAP LOCATIONS (by number)

A. I Kings:

- 1. En-rogel, 1:9 (Jerusalem)
- 2. Gihon, 1:33 (Jerusalem)
- 3. Anathoth, 2:26
- 4. the brook of Egypt, 8:65 (NIV, "the wadi of Egypt")
- 5. Megiddo, 9:15
- 6. Ezion-geber, 9:26
- 7. Shechem, 12:1
- 8. Penuel, 12:25
- 9. the brook of Kidron, 15:13 (NIV, "Kidron Valley")
- 10. Chinneroth, 15:20 (NIV, "Kinnereth")
- 11. Samaria, 16:24
- 12. Mt. Carmel, 18:20
- 13. the brook of Kishon, 18:40 (NIV, "Kishon Valley")
- 14. Jezreel, 18:45

B. II Kings:

- 1. Ekron, 1:2
- 2. the Abanah and Pharpar Rivers, 5:12
- 3. Dothan, 6:13
- 4. Sela, 14:7
- 5. Elath, 14:22

6. Lachish, 18:14
7. valley of the sons of Hinnom, 23:10 (NIV, "...of Ben Hinnom")
8. Megiddo, 23:30
9. Riblah, 25:6

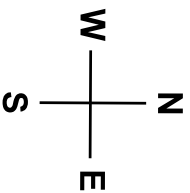
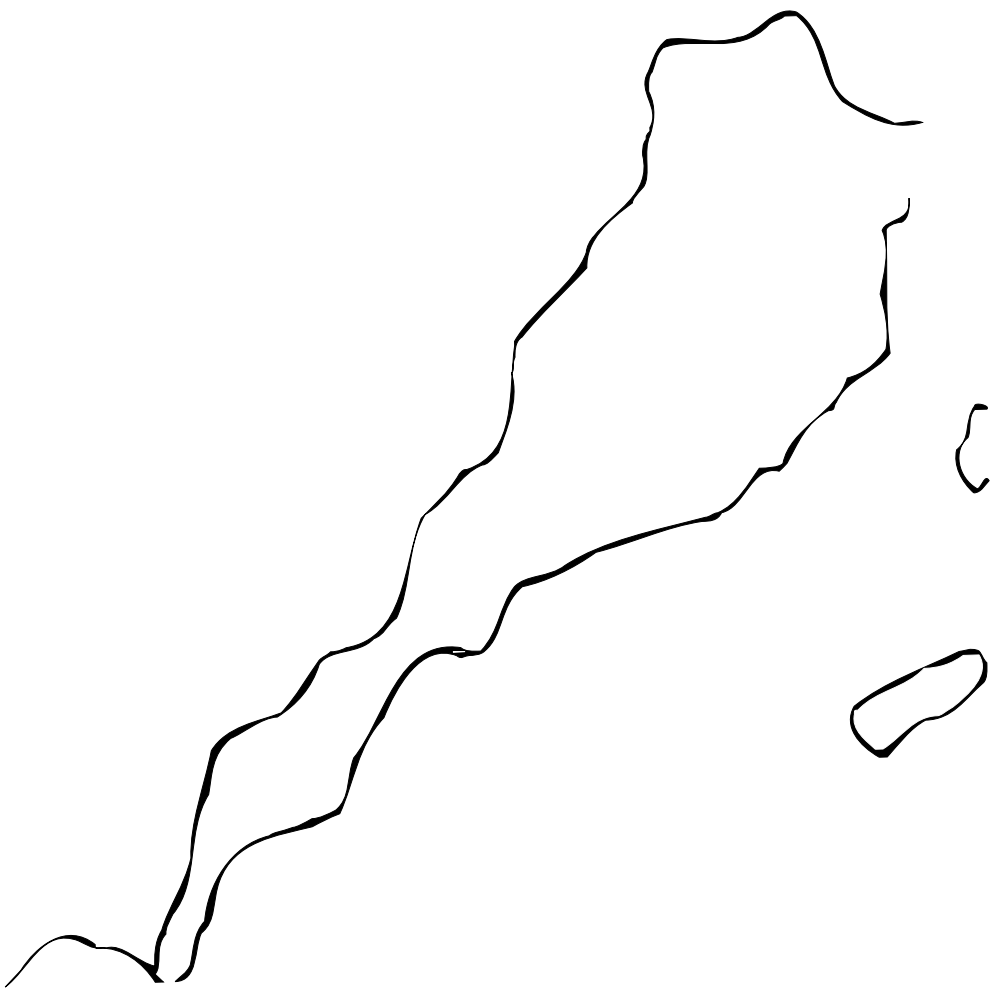
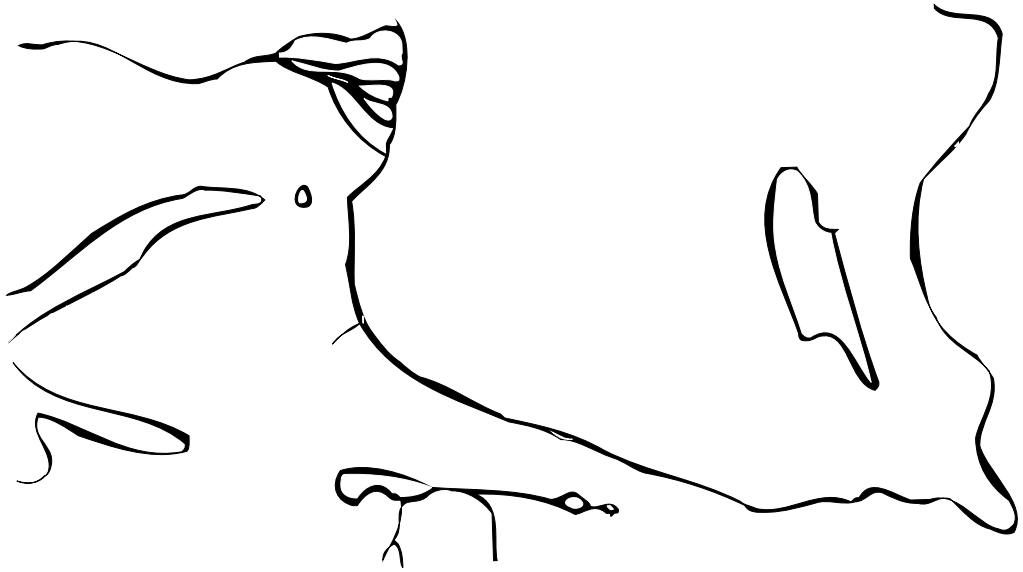
XI. STUDENT CONTENT QUESTIONS

A. I KINGS:

1. List some of the reasons why there was so much turmoil in David's family.
2. Why did Solomon have so many wives? How did they affect him in his old age?
3. Why is so much space and detail given to the Temple?
4. Why did the United Monarchy break up?
5. Describe Baal/Asherah worship.
6. What are the theological implications of 22:18-23?

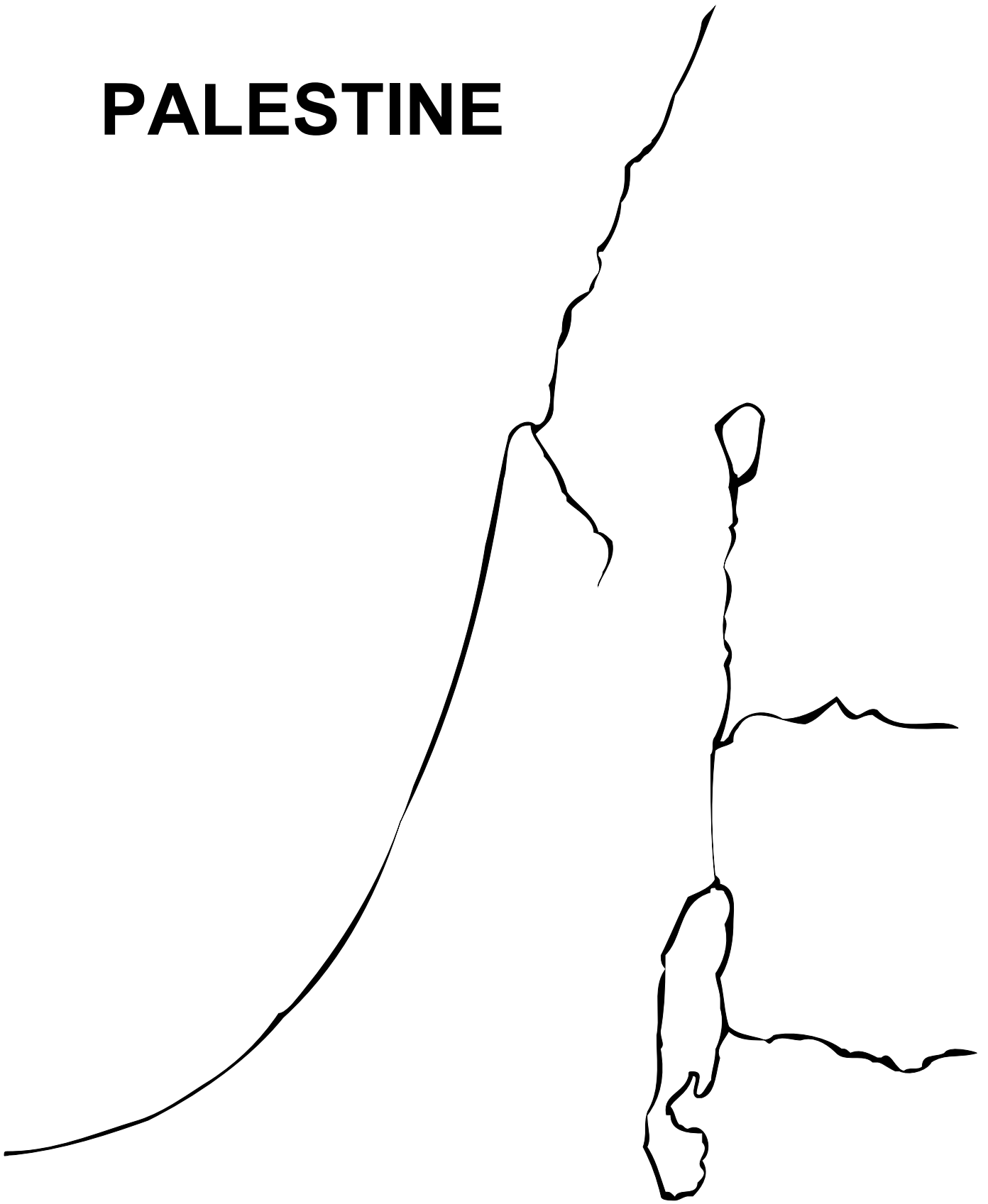
B. II KINGS:

1. Explain the implications of 5:15-18.
2. Explain the implications of 19:19.
3. List the strengths of Hezekiah and the sins of Manasseh.
4. To what does the phrase (22:8), "I have found the book of the Law" refer?
5. Was *YHWH's* Covenant conditional or unconditional?



**ANCIENT
NEAR EAST**

PALESTINE



0 10 20 30 40

SCALE IN MILES

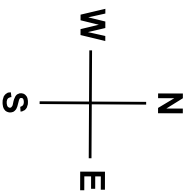
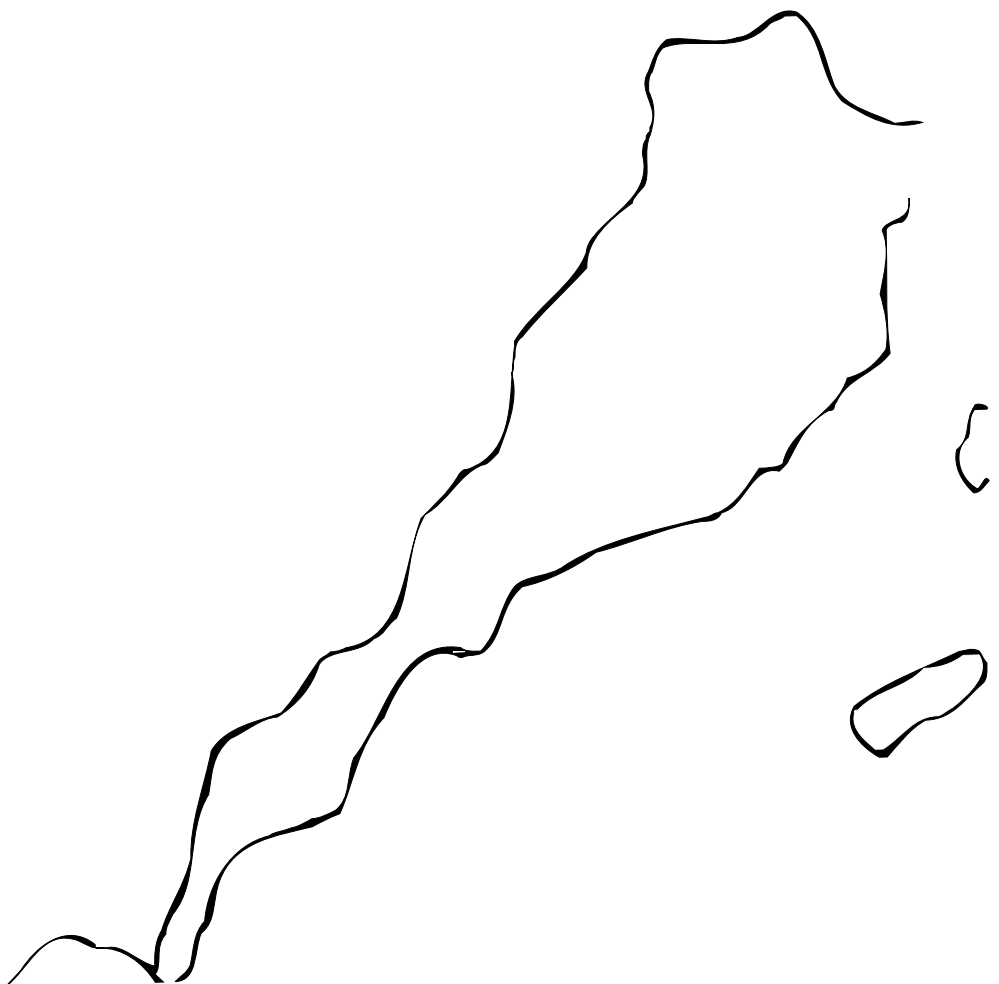
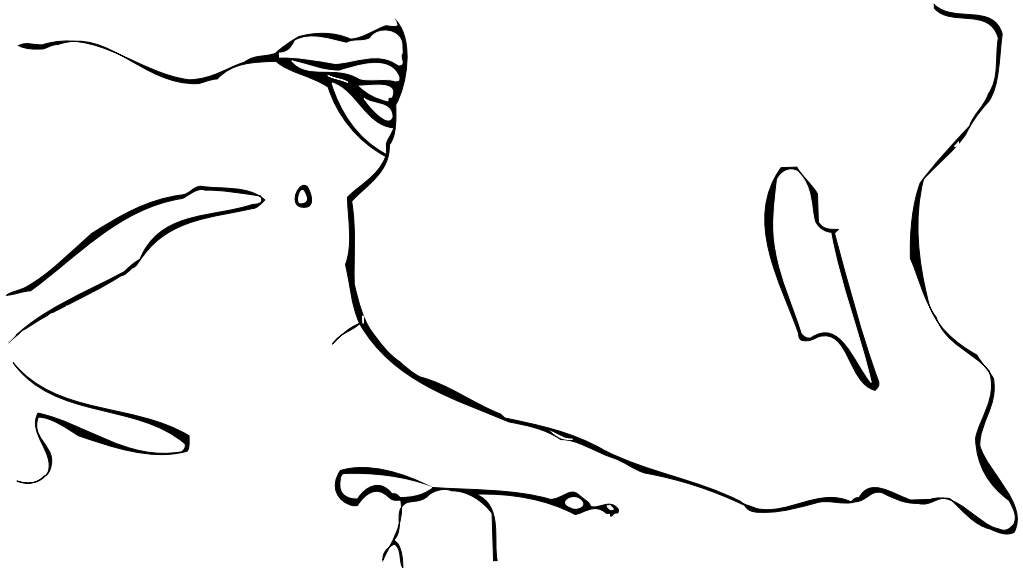
KINGS OF THE DIVIDED KINGDOM

JUDAH'S KINGS (I CHR. 3:1-16; MATT. 1:6-11)					ISRAEL'S KINGS				
NAMES & DATES	BRIGHT	YOUNG	HARRISON	BIBLE TEXTS	NAMES & DATES	BRIGHT	YOUNG	HARRISON	BIBLE TEXTS
Rehoboam	922-915	933-917	931/30-913	I Kgs. 11:43-12:27; 14:21-31 II Chr. 9:31-12:16	Jeroboam I	922-901	933-912	931/30-910/09	I Kgs. 11:26-40; 12:12-14:20
Abijah (A bijam)	915-914	916-914	913-911/10	I Kgs. 14:31-15:8 II Chr. 11:20,22					
Asa	913-873	913-873	911/10-870/69	I Kgs. 15:8-30; 16:8,10,23,29; 22:41,43,46 Jer. 41:9	Nadab	901-900	912-911	910/09-909/08	I Kgs. 14:20; 15:25-31
					Baasha	900-877	911-888	909/08-886/85	I Kgs.15:16-16:7; II Kgs..9:9 II Chr. 16:1-6 Jer. 41:9
Jehoshaphat	873-849	873-849	870/69-848	I Kgs. 15:24; 22:1-51 II Kgs. 3:1-12; 8:16-19 I Chr. 3:10 II Chr. 17:1-21:1	Elah	877-876	888-887	886/85-885/84	I Kgs. 16:8-14
(Jehoram Co-regent)	-----	-----	853-848	I Kgs. 22:50 II Kgs. 1:17; 8:16; 12:18	Zimri (Army General)	876	887	885/84	I Kgs. 16:9-20 II Kgs. 9:31
Jehoram (Joram)	849-842	849-842	848-841	I Chr. 22:1-20 Matthew 1:8	Omri (Army General)	876-869	887-877	885/84-874/73	I Kgs. 16:15-28 II Kgs. 8:26 Micah 6:16
Ahaziah	842	842	-----	II Kgs. 8:24-9:29 II Chr. 22:1-9	Ahab	869-850	876-854	874/73-853	I Kgs. 16:29-22:40
					Ahaziah	850-849	854-853	853-852	I Kgs. 22:40,41,49,51-53 II Chr. 18:1-3,19
Athaliah (Queen)	842-337	842-836	841-835	II Kgs. 8:26; 11:1-20 II Chr. 22:2-23:21	Jehoram (Joram)	849-842	853-842	852-841	II Kgs. 1:17; 3:1-27; 8:16-9:29
Joash (Jehoash)	837-800	836-797	835-796	II Kgs. 11:2-3; 12:1-21 II Chr. 22:11-12; 24:1-27	Jehu (Army General)	842-815	842-815	841-814/13	I Kgs. 19:16-17 II Kgs. 9:1-10:36; 15:12 II Chr. 22:7-9 Hosea 1:4

JUDAH'S KINGS (I CHR. 3:1-16; MATT. 1:6-11) [CON'T.]					ISRAEL'S KINGS (CON'T.)				
NAMES & DATES	BRIGHT	YOUNG	HARRISON	BIBLE TEXTS	NAMES & DATES	BRIGHT	YOUNG	HARRISON	BIBLE TEXTS
Amaziah	800-783	797-779	796-767	II Kgs. 12:21; 14:1-22 II Chr. 25:1-28					
(Uzziah Co-regent)	-----	-----	791/90-767	II Kgs. 14:21; 15:1-7	Jehoahaz	815-801	814-798	814/13-798	II Kgs. 10:35; 13:1-9
Uzziah (Azariah)	783-742	779-740	767-740/39	II Chr. 26:1-23 Hosea 1:1; Amos 1:1 Zechariah 14:5	Jehosah	801-786	798-783	798-782/81	II Kgs. 13:9-13,25 II Chr. 25:17-25 Hosea 1:1; Amos 1:1
(Jotham Co-regent)	750-742	-----	750-740/39	II Kgs. 15:7,32-38	(Jer. II Co-regent)	-----	-----	793/92-782/81	II Kgs. 13:13; 14:16,23-29 Hosea 1:1
Jotham	742-735	740-736	740/39-732/31	I Chr. 5:17 II Chr. 26:23-27:9 Isa. 1:1; 7:1 Hosea 1:1; Micah 1:1	Jeroboam II	786-746	783-743	782/81-753	Amos 1:1; 7:9-11
(Ahaz Co-regent)	-----	-----	744/43-732/31	II Kgs. 15:30-16:20 II Chr. 27:9-28:27	Zechariah	746-745	743	753-752	II Kgs. 15:8-12
Ahaz	735-715	736-728	732/31-716/15	Isa. 1:1; 7:1ff; 14:28; 38:8 Hosea 1:1; Micah 1:1	Shallum	745	743	752	II Kgs. 15:10,13-15
(Hezekiah Co-regent)	-----	-----	729-716/15	II Kgs. 16:20; 18:1-20,21 II Chr. 28:27-32:33 Prov. 25:1	Menahem	745-738	743-737	752-742/41	II Kgs. 15:14,16-22
Hezekiah	715-687	727-699	716/15-687/86	Isa. 1:1; 36:1-39:8 Hosea 1:1; Micah 1:1 Matt. 1:9-10	Pekahiah	738-737	737-736	742/41-740/39	II Kgs. 15:23-26
(Manasseh Co-regent)	-----	-----	696/95-687/86	II Kgs. 20:21-21:18; 23:12,26; 24:2	Pekah	737-732	736-730	740/39-732/31	II Kgs. 15:27-31; 16:5 II Chr. 28:6; Isa. 7:1
Manasseh	687/86-642	698-643	687/86-642/41	II Chr. 32:33-33:20 Jer. 15:4ff; II Kgs. 21:18-26	Hoshea	732-724	730-722	732/31-723/22	II Kgs. 17:1-18
Amon	642-640	643-641	642/41-640/39	II Chr. 33:20-25 Jer. 1:2; Zeph. 1:1 I Kgs. 13:2-3	Fall of Samaria to Assyria	724 B.C.	722 B.C.	722 B.C.	

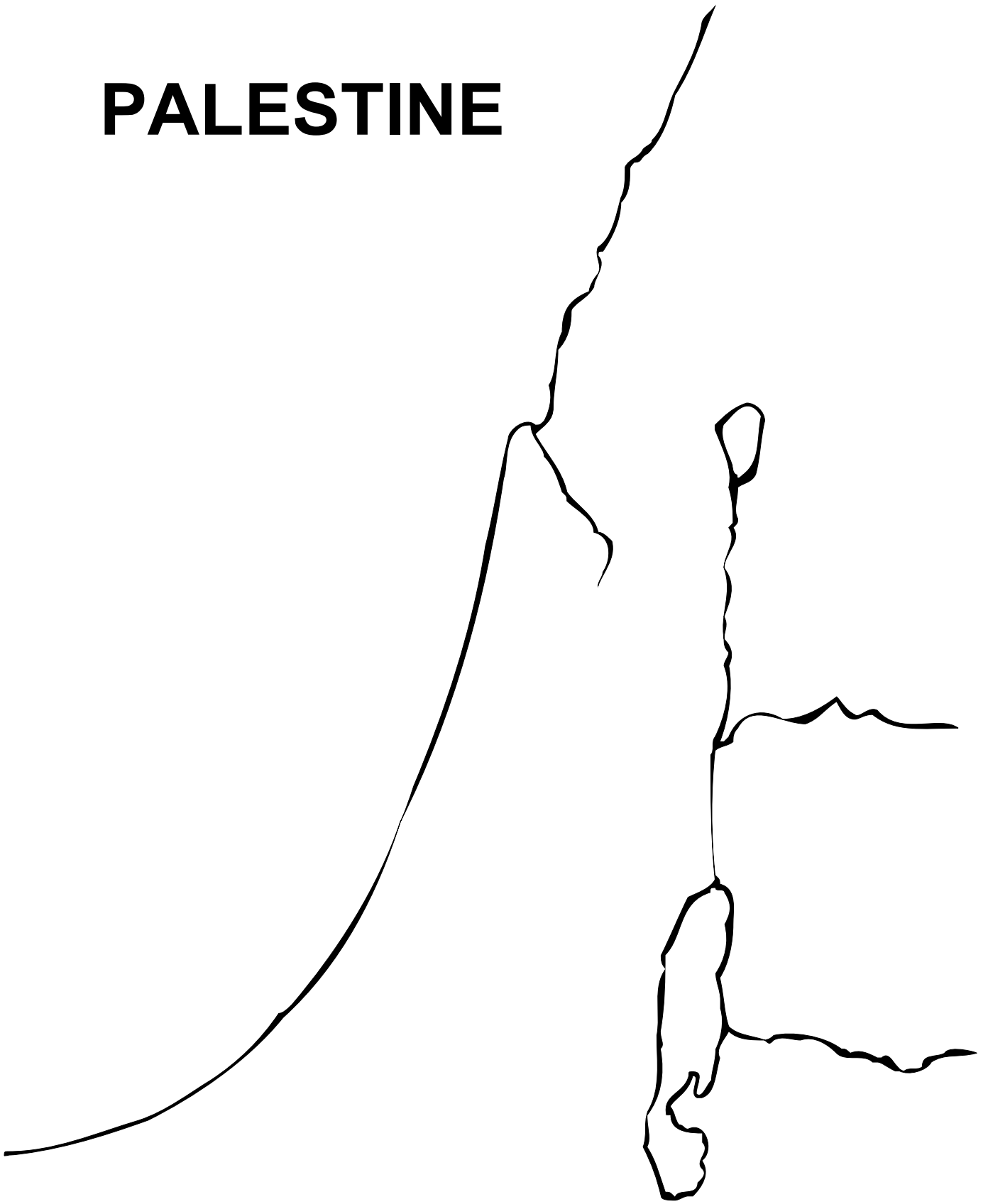
JUDAH'S KINGS (CON'T.)					ISRAEL'S KINGS (CON'T.)				
NAMES & DATES	BRIGHT	YOUNG	HARRISON	BIBLE TEXTS	NAMES & DATES	BRIGHT	YOUNG	HARRISON	BIBLE TEXTS
Josiah	610-609	640-609	640/39-609	II Kgs. 21:24; 22:1-23:30 II Chr. 33:25-35:27 Jer. 1:2; Zeph. 1:1 Matt. 1:10-11					
Jehoahaz	609 (3 months)	609	609	II Kgs. 23:30-34 II Chr. 36:1-4					
Jehoiakim	609-598	609-598	609-597	II Kgs. 23:34-24:6,19 II Chr. 36:4-8 Jer. 1:3; 22:18-23; 25:1ff; 26:1ff; 27:1ff; 35:1ff; 36:1ff Dan. 1:1-2					
Jehoiachin	598/97 (3 months)	598	597	II Kgs. 24:6,8-17; 25:27-30 II Chr. 36:8-9 Jer. 52:31; Ezek. 1:2					
Zedekiah	597-586	598-587	597-587	II Kgs. 24:17-25:7 II Chr. 36:10-11 Jer. 1:3; 21:1-7; 24:8-10; 27:1ff; 32:4-5; 34:1-22; 37:1-39:7; 52:1-11					
Fall of Jerusalem to Babylon	586 B.C.	587 B.C.	587 B.C.	Lamentations					

For a good discussion on the problems of dating see E. R. Thiele, *The Mysterious Numbers of the Hebrew Kings*.



**ANCIENT
NEAR EAST**

PALESTINE



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SCALE IN MILES

INTRODUCTION TO I & II CHRONICLES

I. NAME OF THE BOOK

- A. The name of the book in Hebrew is "the words (events) of the days (years)." This seems to be used in the sense of a chronicle of the years. These same words occur in the title of several books mentioned as written sources in I Kings, 14:19,29; 15:7,23,31; 16:5,14,20,27; 22:46. The phrase itself is used over thirty times in I & II Kings and is usually translated "chronicles."
- B. The LXX entitled it "the things omitted (concerning the Kings of Judah)." This implies that Chronicles is to Samuel and Kings what the Gospel of John is to the Synoptic Gospels.
- C. Jerome, in his Latin translation, the Vulgate, entitled it "Chronicle of the whole sacred history" because its genealogy goes back to Adam and the companion books of Ezra/Nehemiah relate to the Post-Exilic Period.
- D. I & II Chronicles were originally one book in Hebrew which was divided by the LXX, as were Samuel and Kings.

II. CANONIZATION

- A. This is the last book of "the Writings" section of the Hebrew canon. This means it is the last book of the Hebrew Bible.
- B. Its position in the Hebrew canon implies:
 - 1. its late composition;
 - 2. its summary nature;
 - 3. it was seen as an appendix;
 - 4. it was accepted in the canon late.
- C. The LXX placed it after Kings and before Ezra. It is surprising that Ezra/Nehemiah is put before Chronicles, possibly because of the summary nature of Chronicles or that it ends on a positive note.

III. GENRE

- A. This book is historical narrative but in a special selective theological sense.
- B. It removes most of the negative aspects of the reigns of:
 - 1. David
 - 2. Solomon
 - 3. the "godly" Judean Kings:
 - a. Asa
 - b. Jehoshaphat
 - c. Uzziah
 - d. Hezekiah
 - e. Josiah

IV. AUTHORSHIP

- A. The Bible is silent on its authorship.
- B. Baba Bathra 15a says Ezra wrote the genealogy of Chronicles unto himself. This has been interpreted in two ways:
 - 1. Ezra wrote Chronicles
 - 2. Ezra finished the history started in Chronicles unto his own day
- C. Ezra 1:1-4 and II Chronicles 36:22-23 are very similar in Hebrew. Both Young and Harrison say Chronicles was written first. This is partly confirmed by a scribal technique used by Babylonian scribes of linking two works together by means of a "catch-line" or colophon. The technique is not seen in the rabbinical writings. This would imply that Ezra was using Chronicles as a historical introduction to his own work which continued the history of the Jewish people.
- D. The author(s) of Chronicles and Ezra/Nehemiah have the same theological interest and perspective:
 - 1. focus on the Temple and priesthood (especially lists of Levites)
 - 2. extensive use of statistical records and genealogies
 - 3. the vocabulary and literary styles are similar
 - 4. it must be said, they also differ:
 - a. spell names differently
 - b. Chronicles focuses on David's royal line while Ezra/Nehemiah focuses on Mosaic Covenant
- E. William Albright attributes authorship to Ezra between 428 and 397 B.C. Ezra's reform found in Ezra 7-10 occurred in 458-457 B.C. under Artaxerxes I.
- F. Chronicles uses many sources:
 - 1. previously written Scripture:
 - a. Chronicles uses about half of Samuel and Kings or at least the same sources.
 - b. I Chronicles seems to know of some OT texts specifically:
 - (1) Gen. 35:22 -- 5:1
 - (2) Gen. 38:7 -- 2:3
 - (3) Gen. 38:30 -- 2:4,6
 - (4) Gen. 46:10 -- 4:24
 - (5) Gen. 46:11 -- 6:16
 - (6) Gen. 46:13 -- 7:1
 - (7) Gen. 46:21 -- 7:6,12
 - (8) Gen. 46:24 -- 7:13
 - (9) Ruth 4:18-21 -- 2:11-13
 - (10) I Sam. 27:10 -- 2:9, 25-26
 - (11) I Sam. 31:1-6 -- 10:1-12
 - c. NIV Study Bible's introduction to Chronicles includes as sources:
 - (1) Pentateuch
 - (2) Judges
 - (3) Ruth
 - (4) I Samuel
 - (5) Kings

- (6) Psalms
- (7) Isaiah
- (8) Jeremiah
- (9) Lamentations
- (10) Zechariah

2. written historical documents from the divided kingdom.

a. possibly official court documents:

- (1) the chronicles of King David, I Chron. 27:24
- (2) the book of the kings of Judah and Israel, II Chron. 16:11; 25:26; 28:26; 32:32
- (3) the book of the kings of Israel and Judah, II Chron. 27:7; 35:27; 36:8
- (4) the book of the Kings of Israel, I Chron. 9:1; II Chron. 20:34
- (5) the words of the kings of Israel, II Chron. 24:27; 33:18

b. prophets:

- (1) acts of King David, I Chron. 29:29:
 - (a) Chronicles of Samuel, the seer
 - (b) Chronicles of Nathan, the prophet
 - (c) Chronicles of Gad, the seer.
- (2) acts of Solomon, II Chron. 9:29:
 - (a) records of Nathan the prophet
 - (b) prophecy of Ahijah the Shilonite
- (3) acts of Jeroboam I in the visions of Iddo the seer, II Chron. 9:29
- (4) acts of Rehoboam in II Chron. 12:15:
 - (a) records of Shemaiah the prophet
 - (b) Iddo the seer
- (5) acts of Abijah in II Chron. 13:22 by Iddo the prophet
- (6) acts of Jehu in II Chron. 20: 34 by the son of Hanani
- (7) acts of Manasseh in II Chron. 33:19 by Hozai (LXX "the seer")

c. tribal genealogical records:

- (1) Simeon, I Chron. 4:33
- (2) Gad, I Chron. 5:17
- (3) Benjamin, 7:9
- (4) Asher, 7:40
- (5) All Israel, 9:1
- (6) Levitical gatekeepers, 9:22 (implication being each Levitical division also had records [cf. I Chron. 23:1ff; 28:13; II Chron. 35:4]).

d. foreign sources:

- (1) Sennacherib's letters, II Chron. 32:17-70
- (2) Cyrus' decree, II Chron. 36:22-23

G. Like Ezra-Nehemiah, Chronicles lists the genealogies of several people. Some of these extend into the future after four to six generations. There have been two ways to deal with this:

- 1. these were editorial additions;
- 2. these are contemporary families, not generations.

V. DATE

A. There are two texts in Chronicles that imply a period after the return of the Exile for the writing of Chronicles:

1. I Chronicles 3:19-21. This is a list of the descendants of Zerubbabel:
 - a. some say to the sixth generation
 - b. others say only to two generations, followed by a list of four Davidic families who were contemporaries of the two descendants of Zerubbabel - Pelatiah and Jeshaiiah (Young & Harrison)
 - c. the LXX extended the list of Zerubbabel's descendants to the eleventh generation (This shows editorial updating)
2. I Chronicles 3:22-24 - this is a list of the descendants of Shecaniah mentioned in v. 21:
 - a. some say the list is to four generations (NIV Study Bible)
 - b. if this is true then the date of the author (editor) is extended from Zerubbabel's genealogy in 3:19-21
3. II Chron. 36:22-23:
 - a. this mentions Cyrus II and his decree which allowed all the conquered people to return home, including the Jews
 - b. Cyrus II issued his decree in 538 B.C. The first return was undertaken immediately by a Judean prince who was appointed governor, Sheshbazzar. He started to rebuild the Temple but did not finish. Later, under the Persian King, Darius I, others began to return under Zerubbabel of the Davidic line and Joshua a descendant of the High Priest. They did finish rebuilding the Temple in 516 B.C. with the encouragement of Haggai and Zechariah.

- B. From the genealogies of the book the date of the compiler seems to be between 500-423 B.C. This terminus date is included because it seems to be the latest historical allusion in the Old Testament. Darius II was crowned about 428 B.C. He is mentioned in Nehemiah 12:22. Also, tradition says that the Old Testament canon was finalized about this time.
- C. I Chronicles covered the same period as I & II Samuel, however, its genealogies go back to Adam. II Chronicles covers the same period as I & II Kings but extends it, almost until the time of Cyrus II.

VI. CORROBORATING THE HISTORICAL SETTING

- A. There are some real differences between the historical presentation of Samuel and Kings and that of Chronicles:
1. the numbers in Chronicles are larger (Young, p. 394-400)
 - a. This is generally true, compare I Chron. 21:5 with II Sam. 24:9
 - b. often Chronicles has smaller numbers, compare I Kgs. 4:26 with II Chron. 9:29
 - c. most of the number problems are also found in the LXX translation which means they predate 250 B.C.
 - d. E. R. Thiele, in his ground breaking book, *The Mysterious Numbers of the Hebrew Kings*, 1954, 1965, explains the differences by:
 - (1) two dating systems for reigns:
 - (a) accession year;
 - (b) non-accession year.
 - (2) co-regencies
 2. Chronicles accentuates the positive aspects of the Judean kings of the line of David
 3. Chronicles omits much of the negative material about David and Solomon. However, as Young points out (pp. 395-398), it also omits almost everything about their private lives, not only the negative but also some of the positive aspects.

4. Chronicles also omits all references to the Northern kingdom. The reason is uncertain. Many assume it was because all the Northern Kings were condemned because of the golden calves set up at Dan and Bethel. The South was considered the only true, faithful Davidic (Messianic) line.

B. The validity of Chronicles' history tends to be supported:

1. in the genealogical material that is paralleled by:
 - a. Samuel
 - b. the Dead Sea Scrolls
 - c. the LXX
2. when the genealogical material of Chronicles is paralleled in Genesis and Numbers in the Masoretic Text and the Samaritan Pentateuch, its historical validity is supported

VII. LITERARY UNITS (context)

A. Brief Outline:

1. Genealogical material from Adam to Saul, I Chron. 1:1-9:44
2. The Reign of David, I Chron. 10:1-29:30
3. The Reign of Solomon, II Chron. 1:1-9:31
4. The reign of other Judean Kings to the Exile and to Cyrus, II Chron. 10:1-36:23

B. For detailed outline see:

1. E.J. Young, *An Introduction to the Old Testament*, pp. 401-402
2. R.K. Harrison, *Introduction to the Old Testament*, pp. 1152-1153
3. NIV Study Bible, pp. 581-582

VIII. MAIN TRUTHS

- A. This is a selective theological history of Judah using but extending the parallel accounts in I & II Samuel and I & II Kings.
- B. This was written for a post-exilic community who desperately needed to know that the Covenant God was still their God. The Temple (since there was no king) was the focus of God's renewed Covenant. The Covenant was still conditional on obedience to God's Mosaic stipulations.
- C. It primarily focuses on God's promises to David and his son(s) found in II Samuel 7:
 1. deals exclusively with David's sons and ultimately King Messiah
 2. gives a positive account of the reigns of David, Solomon and the "godly" Kings of Judah
 3. records the restorations of the Hebrews to Jerusalem by Cyrus II, 36:22-23
 4. stresses a future Davidic King (Messiah). One way this was accomplished was through the recording of the "godly" reigns of David, Solomon and the godly kings of Judah. This Messianic hope is also expressed in Zechariah and Malachi.
- D. There is also an emphasis on all of God's people being united. This is seen by the use of the collective term "all Israel" (cf. I Chron. 9:1; 11:1-3,4; 12:38; 16:3; 18:14; 21:1-5; 28:1-8; 29:21,23,25; II Chron. 1:2; 2:8; 9:30; 10:1,16; 12:1; 18:16; 28:23; 29:24; 30:1,6,25-26; 34:7,9,33).

E. Genealogies are used:

1. like those in Ezra and Nehemiah, to show that the restored Israel is legitimately the Israel of old
2. to summarize the history of the Hebrews back to Adam

*Because I & II Chronicles are basically the same events as I & II Samuel and I & II Kings, there will be no terms maps or questions for these two books!

INTRODUCTION TO EZRA

I. NAME OF THE BOOK

- A. Ezra and Nehemiah are one book in the Hebrew Canon (MT). Baba Bathra 15a. called it Ezra.
 - 1. This is unusual because it is obvious they both contain the same genealogical list: Ezra 2:1 ff and Nehemiah 7:6-20.
 - 2. Because the lists, though slightly different, are basically the same, the implication is that these were originally two books.
 - 3. This is confirmed by the use of "I" sections in both Ezra 7-10 and Nehemiah.
- B. They were possibly combined because the ministry of Ezra (Ezra 7-10) is continued in Nehemiah 8-10.
- C. The titles of Ezra and Nehemiah vary between the ancient translations:

LXX	Vulgate	Wycliffe & Coverdale English	Modern English
Esdra B (Beta)	Esdras I	I Ezra	Ezra
Esdra C (Gamma)	Esdras II	II Ezra	Nehemiah
Esdra A (Alpha)	Esdras III	----	I Esdras (non-canonical)
----	Esdras IV	----	II Esdras (non-canonical)

- D. The first Hebrews text to split these books was the AD 1448 edition of the MT.

II. CANONIZATION

- A. The book of Ezra is part of the third division of the Hebrew canon called the "Writings."
- B. It was placed in the MT before Chronicles. This was an unusual arrangement. The chronological order should be Chronicles, then Ezra/Nehemiah. There are several theories (cf. Nehemiah, II. B).

III. GENRE

- A. Historical narrative in straight forward prose
- B. It includes many quotes from other documents:
 - 1. Persian
 - 2. Jewish

IV. AUTHORSHIP

- A. Baba Bathra 15a says that Ezra wrote his book but this does not imply that he wrote Nehemiah also. As a matter of fact, other Jewish sources (Gemara) say Nehemiah finished it (Ezra - Nehemiah). The MT's end notes are found only at the end of Nehemiah.
- B. Josephus in his *Contra Apion*, 1:8, and Melito of Sardis quoted by Eusebius', *Ecclesiastical History* IV:26, both assert Ezra's authorship.
- C. The part of Ezra that deals with Ezra the Scribe's life (chapters 7-10) is written in the first person, 7:27-28; 8:1-34; 9:1ff. Ezra was a priest of the line of Zadok and a scribe at the Persian court of Artaxerxes I (465-424 B.C.).
- D. There is much similarity between Ezra/Nehemiah and Chronicles:
 - 1. the close of II Chron. 36:22-23 is almost exactly like Ezra 1:1-4 in Hebrew
 - 2. they both have the same theological perspective:
 - a. focus on Temple and priesthood (especially lists of Levites)
 - b. extensive use of statistical records and genealogies
 - 3. their vocabulary and literary style are similar
 - 4. they both use late Hebrew
 - 5. however, it must also be stated there are also notable differences:
 - a. in the spelling of royal names;
 - b. Ezra and Nehemiah focus on the covenant with Moses while I & II Chron. focus on the covenant with David.
- E. Origen (AD 185-253), the Christian scholar of Alexandria, was the first to divide the book into the two books of Ezra and Nehemiah. Jerome did the same in his Latin Vulgate.
- F. The first Hebrew manuscript to divide the book was in AD 1448. Apparently by this time the Jewish desire to have only 22 books in the OT to match the 22 letters of the Hebrew alphabet had passed.
- G. The author/compiler used many sources:
 - 1. Persian documents
 - 2. Jewish records:
 - a. list of vessels from *YHWH's* temple that were in Babylon, 1:9-11; 7:19-20
 - b. list of returning exiles, 2:1-70; 8:1-20
 - c. the genealogy of Ezra, 7:1-5
 - d. list of those involved in mixed marriages, 10:18-43

V. DATE

- A. Ezra was a priest of the line of Zadok (7:2) and a scribe in the reign of Artaxerxes I (465-424 B.C.):
 - 1. Ezra came to Jerusalem in the seventh year of Artaxerxes I, 458 B.C., with a third wave of returning Jewish exiles.
 - 2. Nehemiah came to Jerusalem in the twentieth year of Artaxerxes I, 445 B.C., as the Persian governor.

- B. It seems that the genealogies of Ezra/Nehemiah put the author or compiler at the end of the 5th century B.C.:
 - 1. this is assuming that I Chron. 3:15-24 lists four generations after Zerubbabel, not six;
 - 2. this is assuming that Jaddua of Neh. 12:10-11 was:
 - a. not the same as Jaddua which Josephus puts in the time of Alexander the Great (336-323 B.C.);
 - b. or that this genealogy was added by an editor, after the original was written, to upgrade the information;
 - c. or that he was very young in Nehemiah's day and lived to a very old age in Alexander's day.
- C. This would put the authorship of these related histories at about:
 - 1. 440 B.C. for Ezra
 - 2. 430 B.C. for Nehemiah
 - 3. 400 B.C. for Chronicles

VI. SOURCES CORROBORATING HISTORICAL SETTING

- A. The form of documents in Ezra follow the pattern and style of the official documents of the Persian period:
 - 1. decree of Cyrus (Hebrew translation), 1:2-4. (about returning to Jerusalem and the Temple)
 - 2. legal charges by Rehum to Artaxerxes I, 4:7-16. (about the walls of Jerusalem)
 - 3. response of Artaxerxes I response, 4:17-22
 - 4. legal charges by Tattenai to Darius I, 5:6-17
 - 5. Darius I's response (about the Temple):
 - a. quote Cyrus' decree, 6:2-5
 - b. Darius' personal response to Tattenai, 6:6-12,13
 - 6. Artaxerxes I's decree to Ezra, 7:12-26
- B. The Elephantine papyri (408 B.C.) established the historicity of Ezra/Nehemiah by mentioning Sanballat (Sin-Uballit in Babylonian), Neh. 2:10,19; 4:1. It also exhibits the style of Imperial Aramaic.
- C. Several silver bowls were found at Succoth that were inscribed "to Geshem's son Qainu," which shows the historicity of Geshim the Arab in Ezra/Nehemiah, who ruled the kingdom of Kedar (cf. Neh. 2:19; 6:1,6).

VII. LITERARY UNITS (context)

- A. The early returns to Jerusalem, 1:1-2:70
 - 1. In Cyrus' reign (550-530 B.C.) Sheshbazzar was appointed governor, 5:14. He was a prince of Judah, 1:8, possibly Jehoiachin's son. He returned to Jerusalem with the Temple treasures, 1:1-11. He laid the foundation of the Temple but could not finish it, 5:13-17.
 - 2. In Cyrus and Darius I's reign (4:5, 522-486 B.C.) Zerubbabel of the line of David was appointed governor. He returned along with Joshua (or Jeshua) of the line of the last High Priest, to Jerusalem, 2:1-70.

- B. The reestablishment of the Mosaic worship of *YHWH* in Jerusalem by Zerubbabel and Joshua, 3:1-6:22
 - 1. Feast of Booths and regular sacrifices started, 3:1-13
 - 2. Political problems in finishing the building projects, 4:1-24:
 - a. temple, 1-5, 24
 - b. walls of Jerusalem, 6-23
 - 3. Prophets encourage rebuilding but must wait for official Persian approval, 5:1-17
 - 4. Cyrus' decree was found and official permission given to rebuild the Temple, 6:1-22

- C. The third return under Ezra the Scribe, 7:1-10:44
 - 1. Ezra's genealogy and the return to Jerusalem, 7:1-10
 - 2. Artaxerxes I's letter to Ezra, 7:11-26, and his prayer of thanks, 7:27-28
 - 3. The return, 8:1-36
 - 4. The problem of mixed marriages, 9:1-10:44

VIII. MAIN TRUTHS

- A. Ezra/Nehemiah continue the history of the post-exilic, Persian Period where II Chronicles ends

- B. It shows the racial validity of the returning exiles by:
 - 1. extensive tribal genealogies;
 - 2. extensive Levitical divisions;
 - 3. religious exclusiveness of the returnees in relation to the surrounding nations.

- C. God has reestablished the Covenant with the descendants of Jacob

- D. It shows the development of a new pattern of worship which focuses on the local synagogue and scribes. This, of course, was not to the exclusion of Temple worship in Jerusalem.

IX. TERMS AND/OR PHRASES AND PERSONS TO BRIEFLY IDENTIFY

- A. Terms and/or phrases:
 - 1. "to fulfill the word of the Lord by the mouth of Jeremiah," 1:1 (NIV, "spoken of...")
 - 2. "God of heaven," 1:2 (NASB & NIV)
 - 3. "everyone whose spirit God had stirred up," 1:5 (NIV, "...heart God had moved")
 - 4. "the articles at the house of the Lord," 1:7 (NIV, "...belonging to the temple...")
 - 5. Urim and Thummim, 2:63 (NASB & NIV)
 - 6. "the province beyond the River," 4:16 (NIV, "TransEuphrates")
 - 7. cubit, 6:3 (NIV, "feet")
 - 8. the book of Moses, 6:18 (NASB & NIV)
 - 9. scribe, 7:6 (NIV, "teacher")
 - 10. Nethinim, 7:24 (NIV, "temple servants")

- B. Persons to briefly identify:
 - 1. Cyrus, 1:1
 - 2. Mithredath, 1:8; 4:17
 - 3. Sheshbazzar, 1:8,11; 5:14
 - 4. Zerubbabel, 2:2

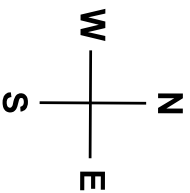
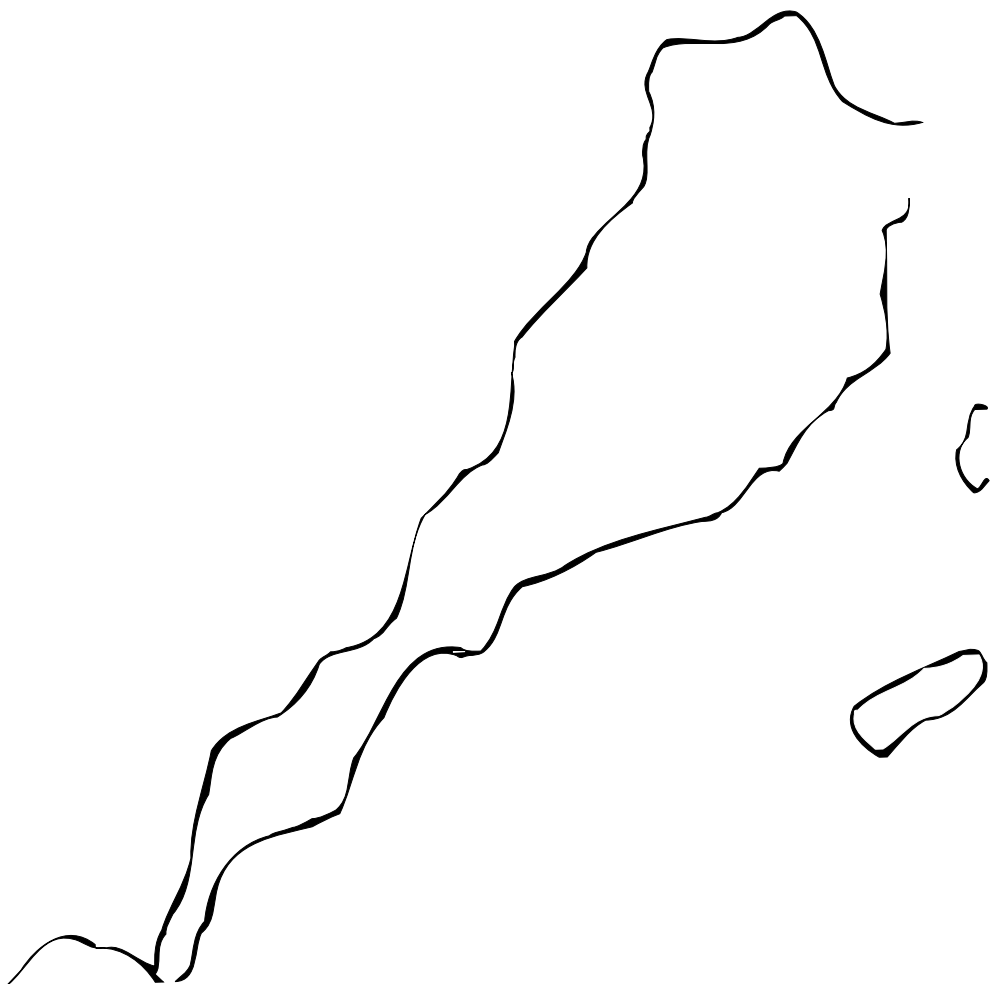
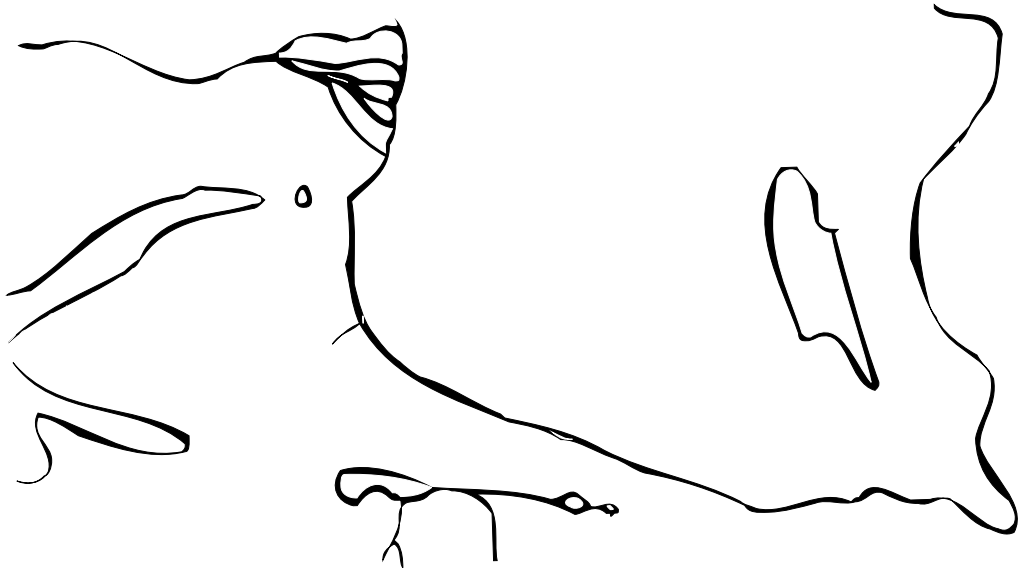
5. Jeshua, 2:2
6. Ahasuerus, 4:6 (NIV, Xerxes)
7. Osnappar, 4:10 (NIV, Ashurbanipal)

X. MAP LOCATIONS (by number)

1. Euphrates River
2. Jerusalem
3. Samaria
4. Ecbatana, 6:2

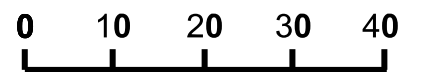
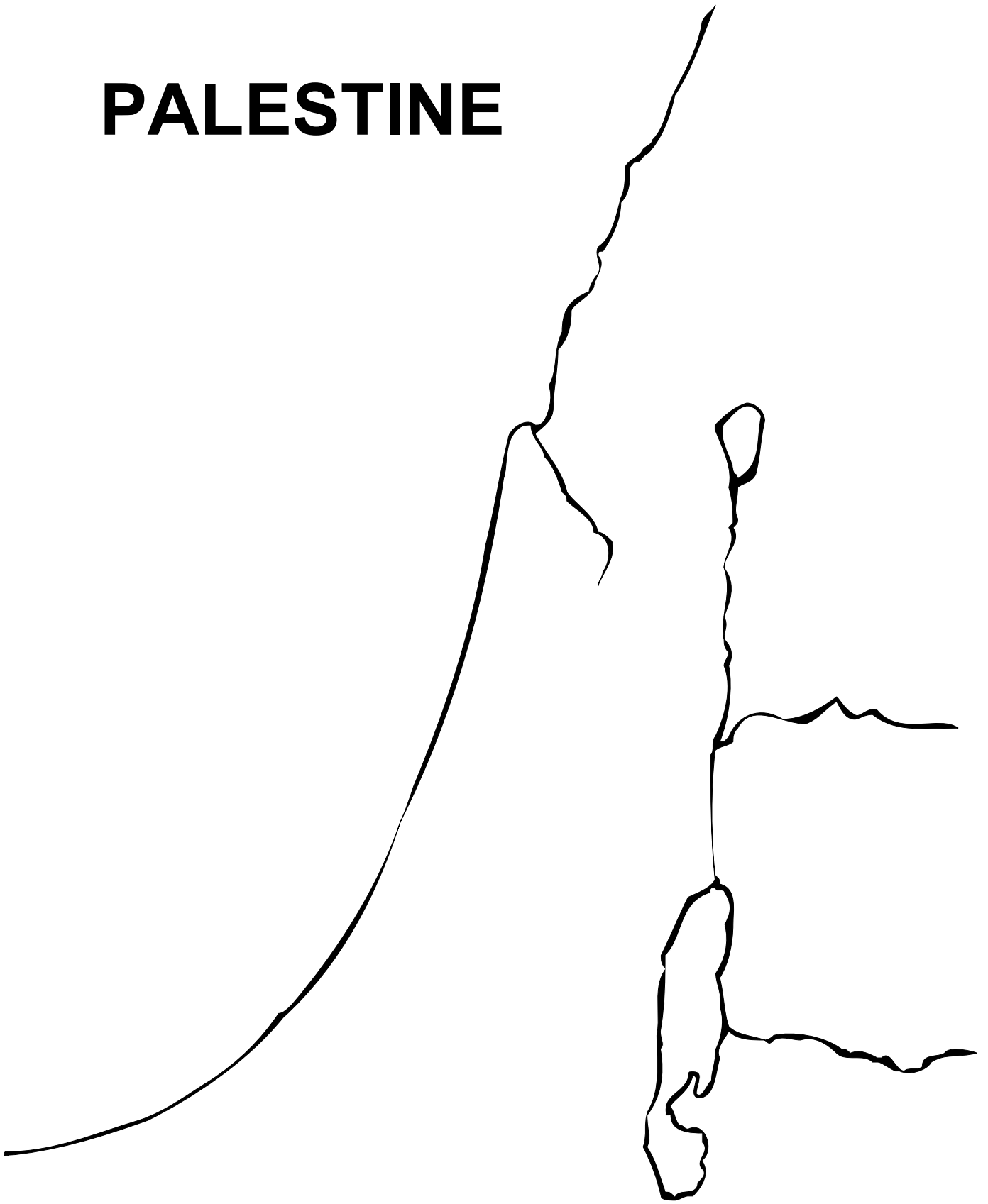
XI. STUDENT CONTENT QUESTIONS

1. How are Sheshbazzar and Zerubbabel related?
2. Does 3:6 contradict 5:16?
3. Why does the list in Ezra 2 reappear in Neh. 7?
4. What is the characteristic Persian title for deity used so often in the post-exilic books for *YHWH*?
5. What did the prophets Haggai and Zechariah, mentioned in 5:1, encourage the people to do?
6. Why was Cyrus' decree so important to the Jews?
7. What were "mixed marriages"? Why were they so important to Ezra and Nehemiah?



**ANCIENT
NEAR EAST**

PALESTINE



SCALE IN MILES

INTRODUCTION TO NEHEMIAH

I. NAME OF THE BOOK

- A. Ezra - Nehemiah are one book in the MT which is entitled Ezra. The end notes of the MT only appear at the end of Nehemiah.
- B. For a full discussion of the various names this book has been called in the LXX and Vulgate (cf. Introduction to Ezra, I.)
- C. The name Nehemiah means "YHWH has comforted."

II. CANONIZATION

- A. The book Ezra-Nehemiah is part of the third section of the Hebrew canon called "the Writings."
- B. It comes before "Chronicles" which is surprising since historically/chronologically it is subsequent to the historical account of Chronicles. Some have tried to explain this by:
 - 1. Chronicles is a summary from Adam to Cyrus.
 - 2. Ezra-Nehemiah was accepted as canonical first.
 - 3. Chronicles put last because the Jews wanted the canon to end on a positive note (decree of Cyrus).
 - 4. No one really knows the criteria or rationality of the formation of "the Writings" section of the Hebrew canon.
- C. The first Hebrew edition of the MT to divide them was in AD 1448.
- D. However, it is obvious from internal evidence that they were originally two books:
 - 1. the extensive genealogical list of Ezra 2 is repeated in Neh. 7:6-70. The names are spelled a bit differently;
 - 2. there are "I" sections in Ezra 7:27-28; 8:1-34; 9:1ff and "T" sections in Nehemiah.
- E. Why were they combined?
 - 1. They form one history.
 - 2. It has been asserted that the reason that Ezra-Nehemiah was combined in the Hebrew canon was so as to have the number of books in the OT conform to the number of consonants in the Hebrew alphabet. This meant that the following books were combined:
 - a. Judges and Ruth
 - b. Samuel
 - c. Kings
 - d. Chronicles
 - e. Ezra - Nehemiah
 - f. Jeremiah - Lamentations
 - g. the Twelve Minor Prophets
 - 3. The ministry of Ezra which begins in Ezra 7-10 is continued in Neh. 8-10.
- F. The first Hebrew edition of the MT to divide them was in AD 1448.

- G. It is interesting that the early Syrian canon and Theodore of Mopsuestia (a leader of the Antiochean school of interpretation) omitted Chronicles, Ezra and Nehemiah from their list of inspired books.

III. GENRE

- A. See Ezra IV, D (similarity between Ezra, Nehemiah and Chronicles)
- B. See Ezra IV, G (use of documents)

IV. AUTHORSHIP

- A. Baba Bathra 15a says Ezra-Nehemiah are one book written by Ezra.
- B. Gemara says that Nehemiah helped write the book (Ezra/Nehemiah).

V. DATE

- A. The scholars of the 19th and early 20th centuries AD believed the books of Ezra-Nehemiah and Chronicles to have been written in the fourth century B.C. period because:
 - 1. A descendant of Joshua the High Priest who accompanied Zerubbabel on the second return (under Cyrus) was Jaddua; he is listed in Nehemiah 12:10-11, 22.
 - 2. They assert that this Jaddua was mentioned by Josephus (*Antiquities*, XI:302-7) as High Priest (351-331 B.C.) at the time of Alexander the Great's invasion of Palestine in 333-332 B.C.;
 - 3. This links up with six generations of Zerubbabel listed in I Chronicles 3:19-24;
 - 4. Most of these scholars also advocated the opinion that Ezra returned in the reign of Artaxerxes II (404-358 B.C.) while Nehemiah returned in the reign of Artaxerxes I (465-424 B.C.);
 - 5. Neh. 12:26, 47 show a later editor/compiler.
- B. Later 20th century conservative scholars have asserted a date for these three books in the fifth century B.C. period because:
 - 1. the Jaddua of Neh. 12:10-11,22 possibly was:
 - a. very young when mentioned and lived an extremely long life. He is not listed as High Priest in Nehemiah;
 - b. not the same Jaddua but the grandson by the same name (cf. the *Expositor's Bible Commentary*, vol. 4 p. 596-586);
 - c. Josephus has wrongly shortened the Persian Period because the names of Persian rulers are repeated in the fifth and fourth century B.C.:
 - (1) Artaxerxes
 - (2) Darius
 - 2. the genealogy of Zerubbabel in I Chron. 3:19-24 only goes to:
 - a. two generations (Young & Harrison)
 - b. four generations
 - 3. there are no historical allusions to the major events that affected Palestine in the fourth century B.C.:
 - a. Alexander the Great's invasion (333-332 B.C.)
 - b. the rebellion that was crushed by Artaxerxes III (358-338 B.C.)

4. it is possible that even if Jaddua is contemporary with Alexander the Great that this list of Levites was added by a later editor to the book trying to bring it up to date (Young). There may be evidence of an editor in the phrase "the days of Nehemiah," Neh. 12:26,47.
5. Ezra and Nehemiah are presented as being together in Jerusalem; not separated by different monarchs:
 - a. reading of the law, Neh. 8:9;
 - b. dedication of the wall of Jerusalem, Neh. 12:26,36.

VI. SOURCES CORROBORATING HISTORICAL SETTING

- A. The Elephantine papyri (408 B.C.) lists the names of several of the people mentioned in Ezra/Nehemiah:
 1. Sanballat, governor of Samaria, Neh. 2:10,19; 4:1;
 2. Johanan, the grandson of Eliashib the High Priest, Nehemiah 12:10-11, 22, 23;
 3. The specific mentioning of these people confirms that Ezra and Nehemiah lived and functioned during the reign of Artaxerxes I (464-424 B.C.).
- B. The Samaritan papyri gives us a list of the governors of Samaria from Sanballat the Horowitz to the destruction of the city by Alexander the Great in 332 B.C. They also show that the events of Nehemiah 13:28 and the similar events recorded by Josephus during the time of Sanballat III are not the same.

VII. LITERARY UNITS (context)

- A. Nehemiah rebuilds the walls of Jerusalem (made the city smaller), 1:1-7:73:
 1. introduction in first person, 1:1-2:20;
 2. wall rebuilt in 52 days, 3:1-6:19;
 3. Nehemiah's brother, Hanani, put in charge of the city, 7:1-73.
- B. The spiritual reforms of Ezra (a continuation of Ezra 7-10), 8:1-10:39:
 1. Ezra reads the Law and the people respond, 8:1-9:4;
 2. A review of YHWH's acts on behalf of the Jews, 9:5-31;
 3. The people bind themselves by oath to worship *YHWH* and support His Temple, (covenant renewal) 9:32-10:39.
- C. The administrative reforms of Nehemiah, 11-13:
 1. Nehemiah's first return to Jerusalem, 11-12:
 - a. establishing the population of Jerusalem, 11:1-36;
 - b. lists of priests and Levites, 12:1-26, 44-47;
 - c. dedication of the walls of Jerusalem, 12:27-43.
 2. Nehemiah's second return to Jerusalem, 13:1-31
 - a. covenant violations, 13:1-5
 - b. reforms, 13:6-31:
 - (1) Tobiah removed from Temple chambers, 13:4-5, 8-9;
 - (2) Temple offerings, 13:10-14;
 - (3) mixed marriages, 13:1-3, 23-29;
 - (4) provisions for the Temple, 13:30-31.

VIII. MAIN TRUTHS

- A. This book continues the history which began in Ezra. They both document the reestablishment of the Covenant community in the Promised Land.
- B. As Ezra was concerned with the spiritual, covenantal life of the new community, Nehemiah was concerned with:
 - 1. the protective wall around the city;
 - 2. the administrative aspect of the city.
- C. Both Ezra and Nehemiah are concerned with covenant (Mosaic) fidelity. The sins of the people of God, except for idolatry, are continued in the post-exilic community.

IX. TERMS and/or PHRASES AND PERSONS TO BRIEFLY DEFINE

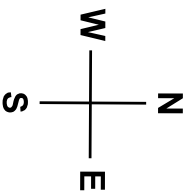
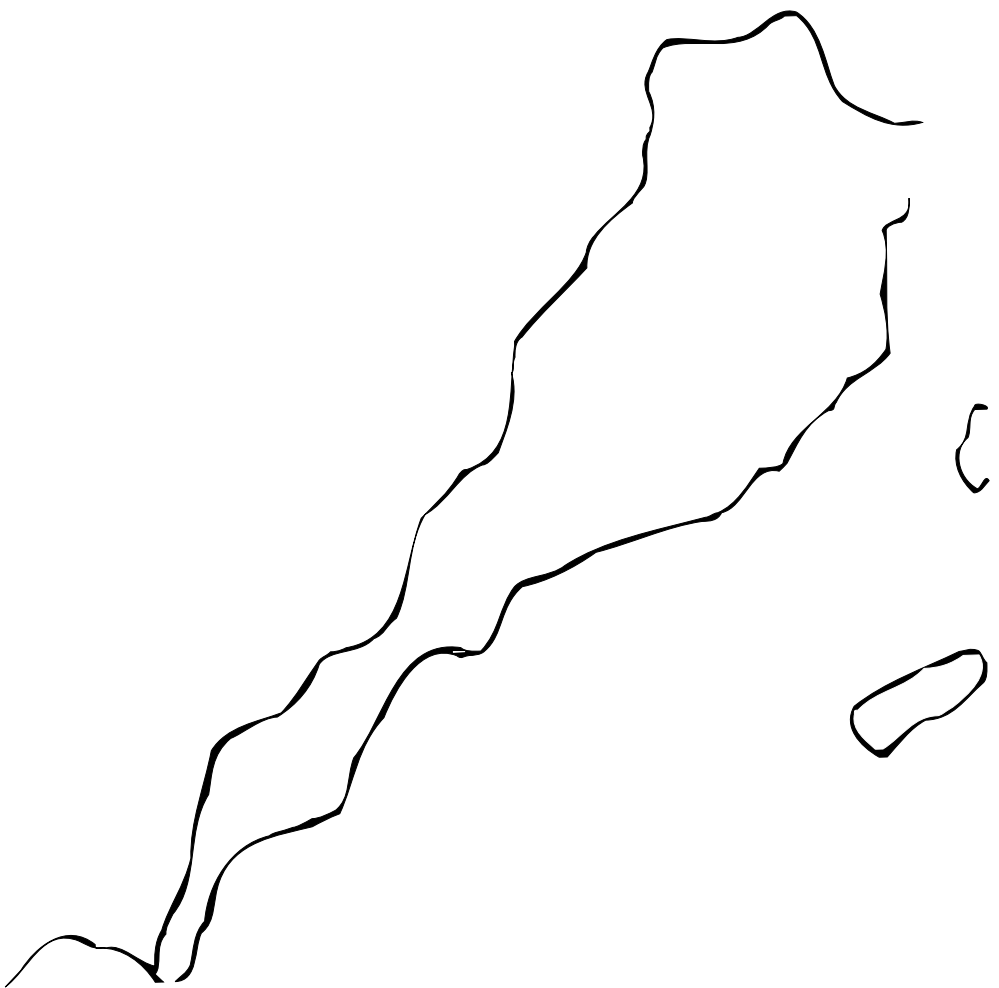
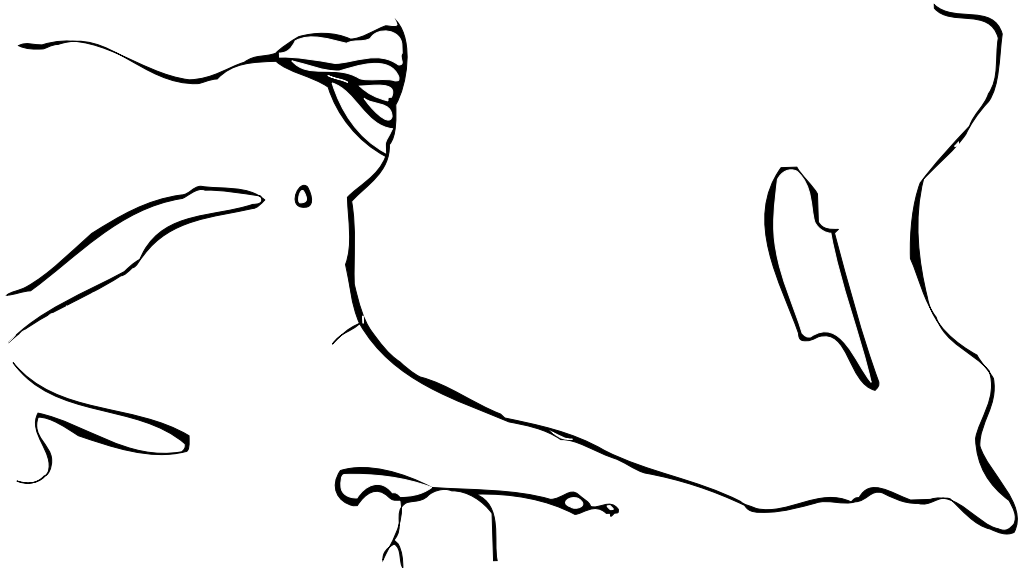
- A. Terms and Phrases:
 - 1. cupbearer, 1:11 (NASB & NIV)
 - 2. Nisan, 2:1
 - 3. "if a fox jump on it, he would break their stone wall down," 4:3 (NIV, "if even a fox climbed up on it, he would break down their wall of stones")
 - 4. "our daughters are forced into bondage," 5:5 (NIV, "...already enslaved")
 - 5. "I shook out the front of my garment," 5:13 (NIV, "...the folds of my robe")
 - 6. a pillar of cloud, 9:12 (NASB & NIV)
 - 7. the showbread, 10:33 (NIV, "the bread set out on the table")
 - 8. the continual..., 10:33 (NIV, "the regular")
 - 9. first fruits, 10:35 (NIV, "firstfruits")
 - 10. cast lots to bring one out of ten to live in Jerusalem, 11:1 (NASB & NIV)
 - 11. "the book of Moses," 13:1 (NASB & NIV)
- B. Persons to Briefly Identify:
 - 1. Hanani, 1:2
 - 2. Tobiah the Amonite, 2:10,19
 - 3. Sanballat the Huronite, 2:10,19
 - 4. Geshem, the Arab, 2:19
 - 5. Asaph, 11:17
 - 6. Jeduthun, 11:17
 - 7. Artaxerxes I, 13:6

X. MAP LOCATIONS

- 1. Susa, 1:1
- 2. Ashdod, 4:7
- 3. "Chephirim, in the plain of Ono," 6:2 (NIV, "the villages on the plain of Ono")

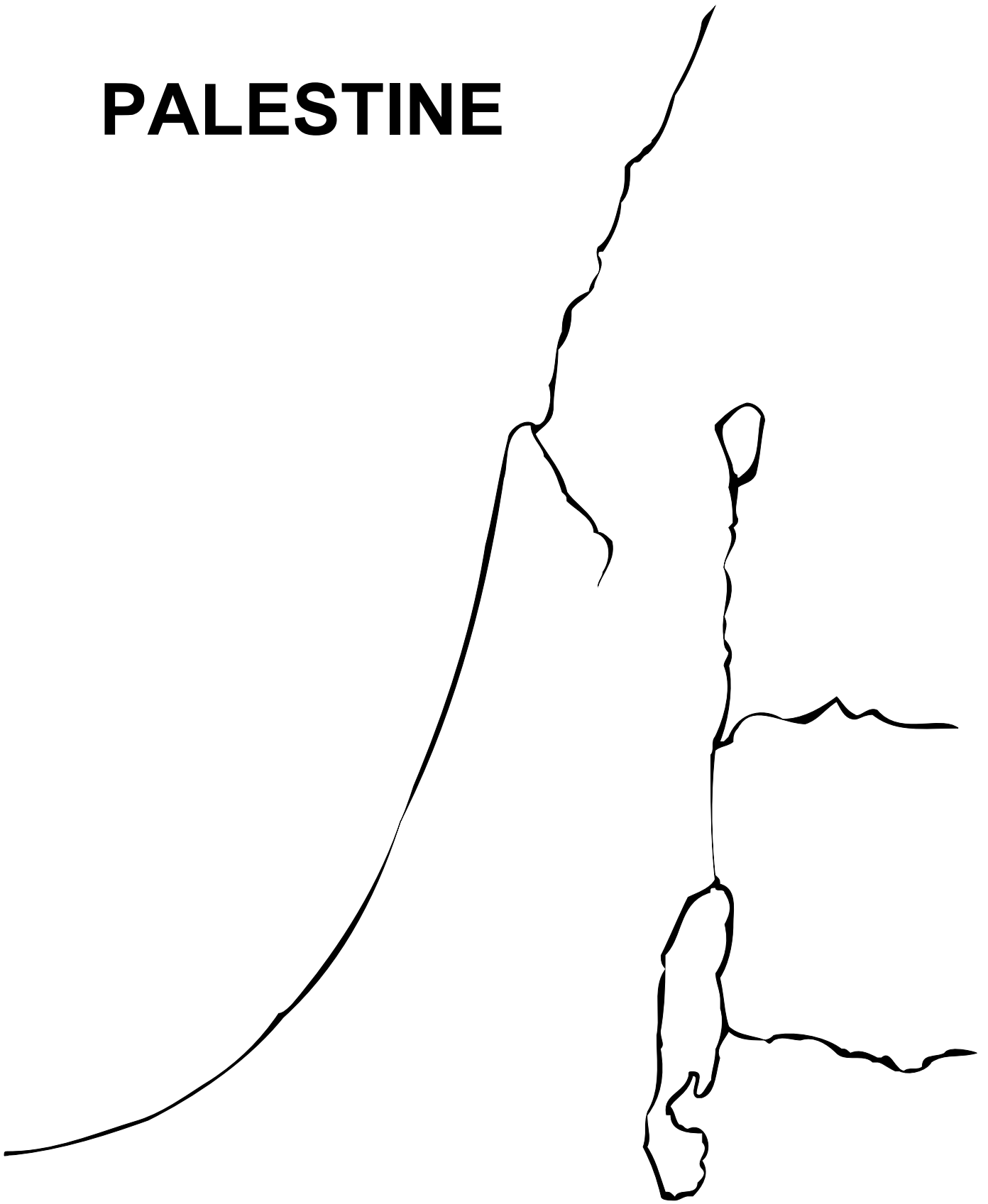
XI. STUDENT CONTENT QUESTIONS

1. Why was Nehemiah so sad?
2. How did he show his sadness?
3. Why did Nehemiah take Persian soldiers (2:9) but Ezra would not?
4. What was Nehemiah's primary task?
5. Why were the poor Jews so angry at the wealthy Jews (chap.5)?
6. Outline chapter 9 as to God's acts for the Jewish people.
7. List the characteristics of God in 9:17 and briefly explain them.
8. Why did no one want to live in Jerusalem (chap.11)?
9. Why was Nehemiah so upset over the mixed marriages?



**ANCIENT
NEAR EAST**

PALESTINE



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SCALE IN MILES

INTRODUCTION TO ESTHER

I. NAME OF THE BOOK

- A. It is named after the Persian Queen.
- B. Her name in Hebrew is Hadassah which means myrtle (2:7). This term is symbolic among the Jews for joy (Zech. 1:8).
- C. Her name in Persian meant "star."

II. CANONIZATION

- A. This book had trouble being included in the Hebrew canon:
 - 1. probably because it does not mention:
 - a. any name of God;
 - b. the Temple;
 - c. the Law of Moses;
 - d. sacrifice;
 - e. Jerusalem;
 - f. prayer (although implied).
 - 2. the Dead Sea Scrolls which were found in 1947 have copies (in whole or part) of every book of the OT except Esther
 - 3. Esther, like Ruth, is not quoted in the NT
 - 4. it has gotten mixed reviews from commentators:
 - a. the Jerusalem Talmud (Megilla 7a) says that the "Prophets" section of the Hebrew canon and the "Writings" section may come to an end but not the Torah and Esther. They would never perish (taken from E. J. Young);
 - b. Maimonides, a Jewish commentator of the Middle Ages (AD 1204) said that it was next to the Law of Moses in importance;
 - c. Martin Luther, the Protestant reformer, said it should be excluded from the canon because it was too Judaistic (he also said this of James and Revelation).
 - 5. it was one of the disputed books discussed at Jamnia by the Pharisees after AD 70.
 - 6. the author of "Ecclesiasticus," also called "the Wisdom of Ben Sirah" who wrote about 180 B.C., never speaks of Esther at all.
 - 7. it seems to have been included in the Jewish canon to explain the origin of the non-Mosaic feast of Purim (9:28-31). In II Maccabees 15:36 Purim is called "the Day of Mordecai."
- B. The book of Esther is part of a special list of five rolls/scrolls called the *Megilloth*. These five small books: Ruth, Ecclesiastes, Song of Songs, Lamentations and Esther, are part of the "Writings" section of the Hebrew canon. They are each read at separate annual feast days. Esther is read at Purim.
- C. The text of Esther varies greatly between the MT and LXX. The LXX is much longer and includes the prayers of Mordecai and Esther. These may have been added as help for the book to be accepted in Jewish canon.

- D. The church councils of Hippo (AD 393) and Carthage (AD 397) affirmed Esther's place in the Christian Bible.

III. GENRE

- A. It is historical narrative (In 10:2 the reader is encouraged to read for himself the account of Mordecai in the Persian court records.)
- B. Some would say historical fiction (novel) to reveal spiritual truth
 1. use of irony
 2. careful plot
 3. main characters not known from history

IV. AUTHORSHIP

- A. There have been many theories about the authorship of this anonymous book:
 1. Rabbi Azarias says that Joiakim the High Priest during the reign of Darius I, in the late sixth century B.C., wrote it;
 2. the Talmud, Baba Bathra 15a, says the men of the Great Synagogue wrote the role of Esther. This was apparently a group of leaders in Jerusalem started by Ezra which later became the Sanhedrin. Although the term "wrote" is used it seems to mean: "edited," "compiled," or "collected";
 3. Iben Esra, Clement of Alexandria and Josephus (*Antiquities*, 11:6:1) say Mordecai wrote it but Esth. 10:3 seems to contradict this (unless it was added by a later editor);
 4. Isidore and Augustine say that Ezra wrote it.
- B. It is obvious that no one knows. It seems certain that it was a Jew in exile in Persia who was familiar with the Persian court.
- C. This unknown author used sources:
 1. the memoirs of Mordecai, 9:20;
 2. Persian historical documents, 2:23; 3:14; 4:8; 6:1; 8:13; 10:2;
 3. possibly oral traditions, especially of what happened in the provinces;
 4. what "the book" of 9:32 refers to is uncertain.

V. DATE

- A. This book mentions a Persian King named Ahasuerus, which in Persian means "mighty man." Most scholars agree that this is the king known in history by the Greek title Xerxes I (486-465 B.C.)
- B. The LXX and Josephus, however, call him "Artaxerxes" which is the title of Xerxes' successor Artaxerxes I (465-424 B.C.)
- C. Esther, chapter 1, may reflect a Persian planning session to invade Greece. We know from the historian, Heroditus, (2:8) that Persia invaded Greece and was repulsed in 480 B.C. He says that the Persian king returned home and spent much more time with his harem (9:108).

- D. As for a Biblical chronology this would put the book between Ezra chapters 6 and 7. There is a 57 year gap in Ezra's account at this point. The man Ezra is not introduced until chap. 7.
- E. Esther 10:1-3 implies a time after Xerxes I's death. He was assassinated in 465 B.C.
- F. A date in the late fifth century B.C. seems convincing because:
 - 1. the form of the Hebrew in Esther is like that of Chronicles, Ezra and Nehemiah;
 - 2. of the presence of Persian loan words;
 - 3. of the author's knowledge of Persian customs and court life. An example would be 1:6-8, 10.

VI. SOURCES CORROBORATING THE HISTORICAL SETTING

- A. The cuneiform tablets from Nippur written during the reign of Artaxerxes I (465-424 B.C.) confirm the presence of a large Jewish population in Mesopotamia after the return allowed by Cyrus II in 538 B.C.
- B. Heroditus' history:
 - 1. Heroditus' history about Xerxes I seems to fit the story line of Esther:
 - a. called an assembly to plan the invasion of Greece;
 - b. after his defeat he spent much more time with his harem;
 - c. describes Xerxes as capricious, despotic, and a passionate man.
 - 2. This, however, cuts both ways. Heroditus also names and describes Xerxes I's wife. Her name was Amestris, and she had to be from the "family of the seven." The Persian King had seven close counselors (1:14). Heroditus mentions that Amestris accompanied Xerxes I on his Greek campaign.
- C. The Elamite tablets of Persepolis (during the reigns of Darius I and Xerxes I) list the name Mordecai as an official of the gate.

VII. LITERARY UNITS (context)

- A. NIV Study Bible outline is very helpful. It uses the three feasts in Esther as the structure to follow the story line:
 - 1. Feast of the King, 1:1-2:18;
 - 2. Feast of Esther, 2:19-7:10;
 - 3. Feast of Purim, 8-10.
- B. For a detailed outline:
 - 1. NIV Study Bible, p. 719
 - 2. *Expositor's Bible Commentary*, vol. 4, p. 796

VIII. MAIN TRUTHS

- A. Obviously the book explains the origin of the non-Mosaic annual feast of Purim (9:28-32). The only other non-Mosaic annual Jewish feast is Hanukkah. There is a good chart on p. 176 of the NIV Study Bible.
- B. It was an encouragement in faithfulness to God during times of persecution (especially those who remained in exile).
- C. It clearly demonstrates God's guiding hand in history, not only of Israel but also Persia. The absence of any name of God and any reference to the normal Jewish spiritual practices (except fasting) was a literary foil to emphasize God's mysterious influence and guidance of all human history (4:14).
- D. Some see this book as another attempt by Satan to destroy the Covenant community and thereby the Messiah!
 - 1. Adam's fall;
 - 2. Angels mixing with men (Genesis 6);
 - 3. Abraham and Isaac giving away their wives;
 - 4. Destruction of the Jewish people in Esther.

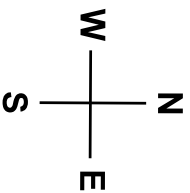
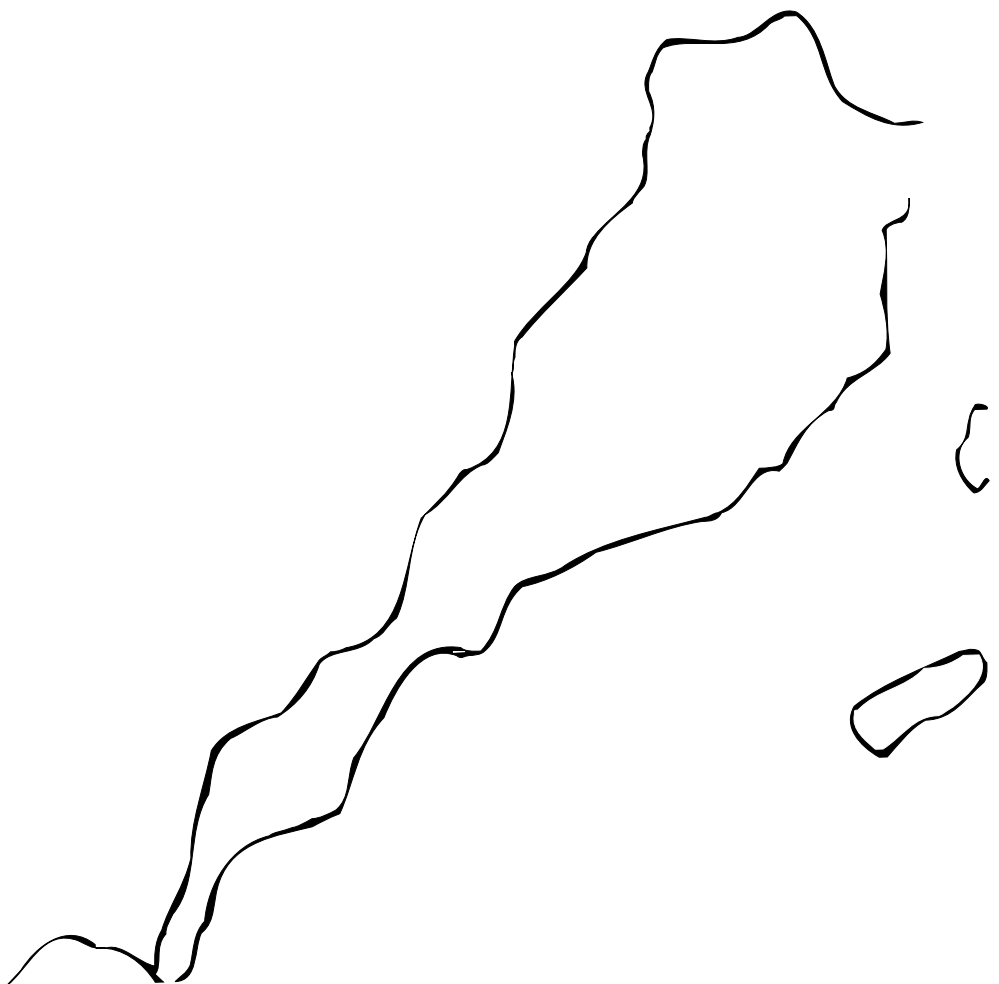
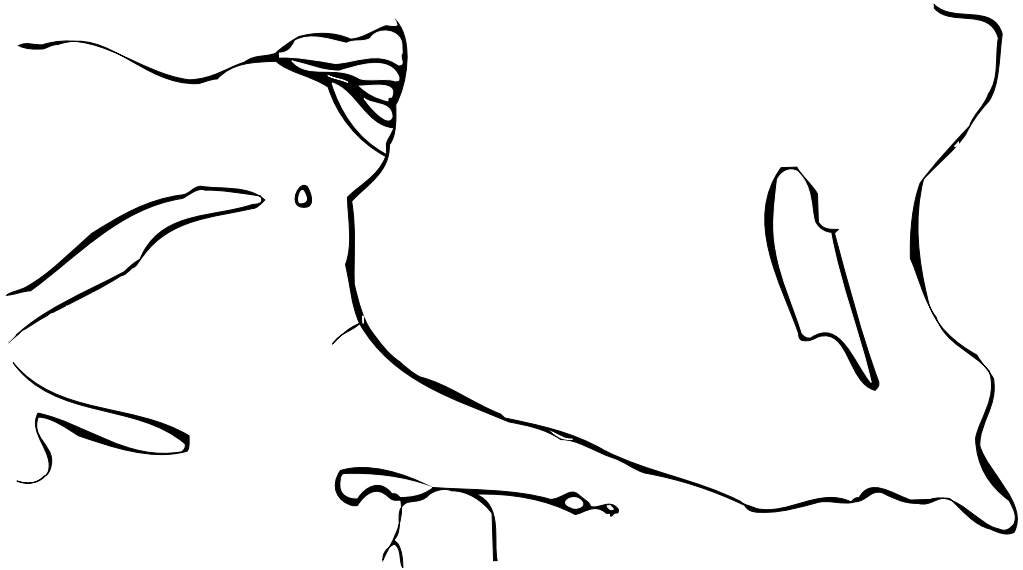
IX. TERMS AND/OR PHRASES AND PERSONS TO BRIEFLY DEFINE

- A. Terms and Phrases:
 - 1. "the seven eunuchs," 1:10 (NASB & NIV)
 - 2. "the seven princes of Persia and Media," 1:14 (NIV, "the seven nobles...")
 - 3. "the laws of Persia and Media so that it cannot be repealed," 1:19 (NASB & NIV)
 - 4. concubines, 2:14 (NASB & NIV)
 - 5. Agagite, 3:1, 10; 8:5 (NASB & NIV)
 - 6. Pur, 3:7; 9:24 (NASB & NIV)
 - 7. signet ring, 3:10; 8:2 (NASB & NIV)
 - 8. Satrap, 3:12 (NASB & NIV)
 - 9. "the golden scepter," 4:11; 5:2 (NASB & NIV)
 - 10. "a gallows fifty cubits high," 5:14; 7:9-10 (NIV, "seventy-five feet high")
 - 11. "these days of Purim," 9:28-32 (NASB & NIV)
- B. Persons to briefly identify:
 - 1. Ahasuerus, 1:1 (NIV, "Xerxes")
 - 2. Vashti, 1:9
 - 3. Mordecai, 2:5
 - 4. Haman, the Agagite, 3:1

X. MAP LOCATIONS - no map

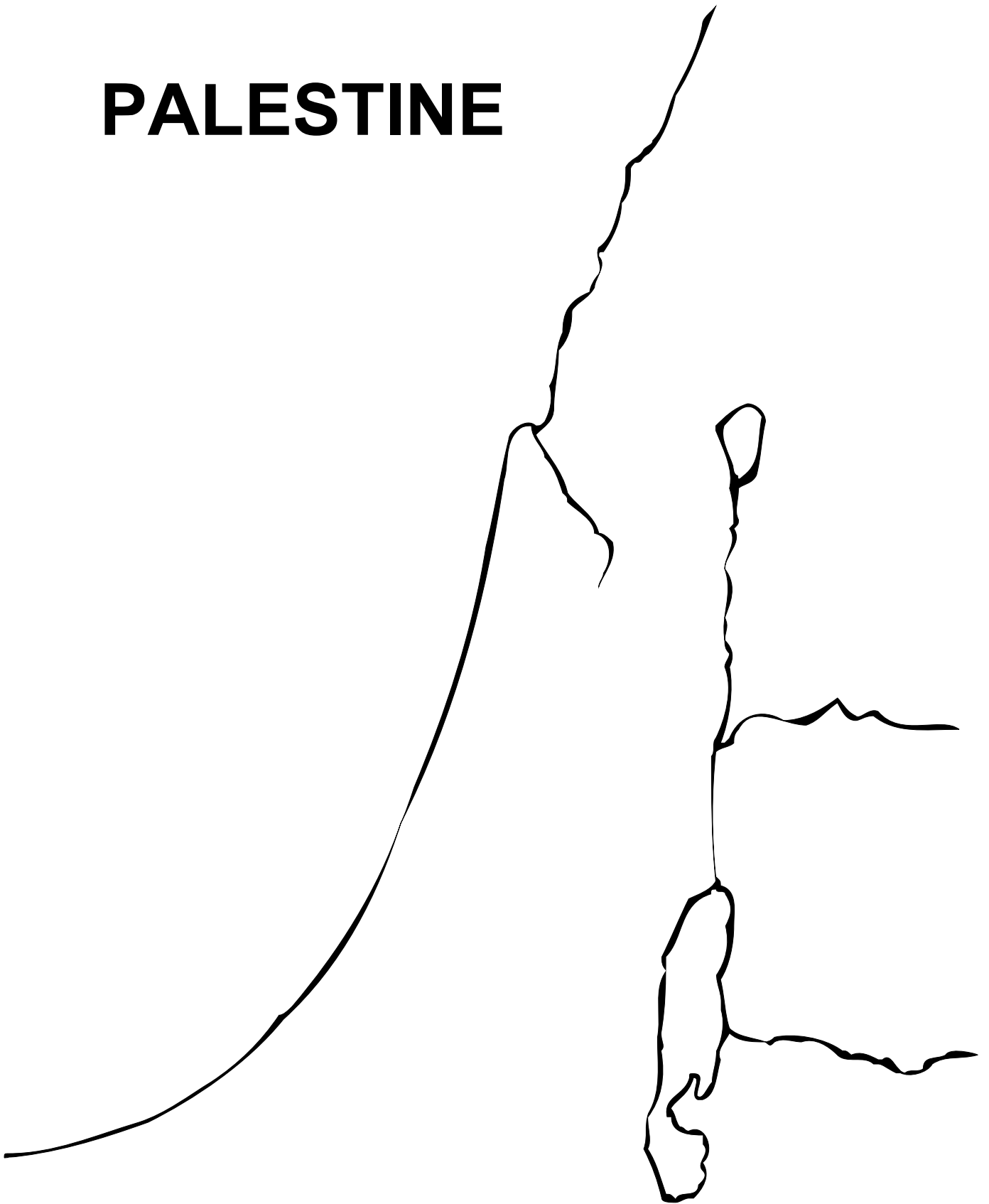
XI. STUDENT CONTENT QUESTIONS

1. Why were the king's counselors so upset about Vashti's refusal (1:16-22)?
2. Why would Mordecai not bow down to Haman?
3. Why did Haman want to destroy all the Jews because one Jew would not bow down to him?
4. What reasons does Haman give the king for destroying the Jews (chap. 3)?
5. List the mourning rites characteristic of the Jews recorded in 4:1-3.
6. How is the theological doctrine of providence related to 4:14?
7. How does 8:17 possibly fit into the purpose of the book?



**ANCIENT
NEAR EAST**

PALESTINE



0 10 20 30 40

SCALE IN MILES

INTRODUCTION TO WISDOM LITERATURE

I. THE GENRE

A. Common Literary type in the ancient Near East

1. Mesopotamia (I Kgs. 4:30; Is. 47:10; Dan. 2:2)
 - a. Sumeria had a developed wisdom tradition both proverbial and epic (NIPPUR).
 - b. Babylon's proverbial wisdom was connected with the priest/magician. It was not morally focused. It was not a developed genre like in Israel.
 - c. Assyria also had a wisdom tradition, the teachings of Ahiqar. He was an advisor to Sennacherib (704-681 B.C.).
2. Egypt (I Kgs. 4:30)
 - a. "The Teaching for Vizier Ptah-hotep" written about 2450 B.C. His teachings were in paragraph not proverbial form. They were structured as a father to his son, so too "The Teachings for King Meri-ka-re," about 2200 B.C.
 - b. The Wisdom of Amen-em-opet, written about 1200 B.C., is very similar to Prov. 22:17-24:22.
3. Phoenicia
 - a. The discoveries at Ugarit has shown the close connection between Phoenician and Hebrew wisdom, especially the meter. Many of the unusual forms and rare words in biblical Wisdom Literature are now understandable from the archaeological discoveries at Ras Shamra (Ugarit).
 - b. Song of Songs is very much like Phoenician wedding songs called *wasps* written about 600 B.C.
4. Canaan (Jer. 49:7; Obad. 8) - Albright has revealed the similarity between Hebrew and Canaanite wisdom literature especially the Ras Shamra texts from Ugarit, written about the 15th century B.C.
 - a. often the same words appear as pairs
 - b. presence of chiasmus
 - c. have superscriptions
 - d. have musical notations
5. Biblical Wisdom Literature includes the writings of several non-Israelites:
 - a. Job from Edom
 - b. Agur from Massa (an Israelite kingdom in Saudi Arabia (cf. Genesis 25:14 and I Chronicles 1:30)
 - c. Lemuel from Massa

B. Literary Characteristics

1. Primarily two distinct types
 - a. proverbial (originally oral)
 - (1) short
 - (2) easily culturally understood (common experience)
 - (3) thought provoking - arresting statements of truth
 - (4) usually uses contrast
 - (5) generally true but not always specifically applicable
 - b. longer developed special topic, literary works (usually written) like Job, Ecclesiastes and Jonah..
 - (1) monologues
 - (2) dialogues

- (3) essays
- (4) they deal with life's major questions and mysteries
- (5) the sages were willing to challenge the theological status quo!
- c. personification of wisdom (always female). The term wisdom was feminine.
 - (1) often in Proverbs wisdom is described as a woman
 - (a) positively:
 - 1) 1:20-33
 - 2) 8:1-36
 - 3) 9:1-6
 - (b) negatively:
 - 1) 7:6-27
 - 2) 9:13-18
 - (2) in Proverbs 8:22-31 wisdom is personified as the first born of creation by which God created all else (3:19-20). This seems to be the background of John's use of "logos" in John 1:1 to refer to Jesus the Messiah.
 - (3) this can also be seen in Ecclesiasticus 24.
- 2. This literature is unique from the Law and the Prophets in that it addresses the individual not the nation. There are no historical or cultic allusions. It primarily focuses on daily, successful, joyful, moral living.
- 3. Biblical wisdom literature is similar to that of its surrounding neighbors in its structure but not content. The One true God is the foundation on which all biblical wisdom is based (cf. Job 12:13; 28:28; Prov. 1:7; 9:10; Ps.111:10). (In Babylon it was Apsu, Ea or Marduk. In Egypt it was Thoth.)
- 4. Hebrew wisdom was very practical. It was based on experience, not special revelation. It focused on an individual being successful in life (all of life: sacred and secular). It is divine "horse-sense."
- 5. Because wisdom literature used human reason, experience and observation it was international, transcultural. It was the monotheistic religious world view which is often not stated, that made Israel's wisdom revelatory.

II. POSSIBLE ORIGINS

- A. Wisdom Literature developed in Israel as alternative or balance to the other forms of revelation. (Jer. 18:18; Ezek. 7:26)
 - 1. priest - law - form (corporate)
 - 2. prophet - oracle - motive (corporate)
 - 3. sage - wisdom - practical, successful daily life (individual)
 - 4. As there were female prophets in Israel so, too, there were female sages (cf. II Sam. 14:1-21; 20:14-22).
- B. This type of literature seemed to have developed:
 - 1. as folk stories around camp fires
 - 2. as family traditions passed on to the male children
 - 3. written and supported by the Royal Palace:
 - a. David is connected to the Psalms
 - b. Solomon is connected to Proverbs (I Kgs. 4:29-34; Ps. 72 & 127)
 - c. Hezekiah is connected to editing wisdom literature.

III. PURPOSE

- A. It is basically a "how to" focus on happiness and success. It is primarily individual in its focus. It is based on:
 - 1. the experience of previous generations,
 - 2. cause and effect relationships in life.
- B. It was society's way to pass on truth and train the next generation of leaders and citizens.
- C. OT wisdom, though not always expressing it, sees the Covenant God behind all of life.
- D. It was a way to challenge and balance traditional theology. The sages were free thinkers not bound by textbook truths. They dared to ask, "Why," "How," "What if?"

IV. KEYS TO INTERPRETATION

- A. Short proverbial statements
 - 1. look for common elements of life used to express the truth.
 - 2. express the central truth in a simple declarative sentence.
 - 3. since context will not help look for parallel passages on the same subject.
- B. Longer literary pieces
 - 1. be sure to express the central truth of the whole.
 - 2. do not take verses out of context.
 - 3. check the historical occasion or reason of the writing.
- C. Some common misinterpretations (Fee & Stuart, *How to Read the Bible for All It Is Worth*, p. 207)
 - 1. People do not read the whole Wisdom book (like Job and Eccl.) and look for its central truth but pull parts of the book out of its context and apply it literally to modern life.
 - 2. People do not understand the uniqueness of the literary genre. This is a highly compact and figurative Ancient Near Eastern literature.
 - 3. Proverbs are statements of general truth. They are broad sweeps of the pen not specifically true, in every case, every time, statements of truth.

V. BIBLICAL EXAMPLES

- A. Old Testament
 - 1. Job
 - 2. Psalm 1, 19, 32, 34, 37, 49, 73, 104, 107, 110, 112, 127-128, 133, 147, 148
 - 3. Proverbs
 - 4. Ecclesiastes
 - 5. Song of Songs
 - 6. Lamentations
 - 7. Jonah

- B. Extra canonical
 - 1. Tobit
 - 2. Wisdom of Ben Sirah (Ecclesiasticus)
 - 3. Wisdom of Solomon (Book of Wisdom)
 - 4. IV Maccabees

- C. New Testament
 - 1. The proverbs and parables of Jesus
 - 2. The book of James

HEBREW POETRY

I. INTRODUCTION

- A. This type of literature makes up 1/3 of the Old Testament. It is especially common in the "Prophets" and "Writings" sections of the Hebrew canon.
- B. It is very different from English poetry. English poetry is developed from Greek and Latin poetry. Hebrew poetry has much in common with Canaanite poetry. There are no accented lines, meter or rhyme in Near East poetry.
- C. The archaeological discovery north of Israel at Ugarit (Ras Shamra) has helped scholars understand OT poetry. This poetry from the 15th century B.C. has obvious literary connections with biblical poetry.

II. GENERAL CHARACTERISTICS OF POETRY

- A. It is very compact.
- B. It tries to express truth, feelings or experiences in imagery.
- C. It is primarily written not oral. It is highly structured. This structure is expressed in:
 - 1. balanced lines (parallelism)
 - 2. word plays

III. THE STRUCTURE

- A. Bishop Robert Lowth in his book, *Lectures on the Sacred Poetry of the Hebrews* (1753) was the first to characterize biblical poetry as balanced lines of thought. Most modern English translations are formatted to show the lines of poetry.
 - 1. synonymous - the lines express the same thought in different words:
 - a. Psalm 3:1; 49:1; 83:14; 103:3
 - b. Proverbs 20:1
 - c. Isaiah 1:3
 - d. Amos 5:24
 - 2. antithetical - the lines express opposite thoughts by means of contrast or stating the positive and the negative:
 - a. Psalm 1:6; 90:6
 - b. Proverbs 1:6,29; 10:1,12; 15:1; 19:4
 - 3. synthetic - the next two or three lines develop the thought - Ps. 1:1-2; 19:7-9; 29:1-2
- B. A Briggs in his book, *General Introduction to the Study of Holy Scripture* (1899) developed the next stage of analysis of Hebrew poetry:
 - 1. emblematic - one clause literal and the second metaphorical, Ps. 42:1; 103:3.
 - 2. climatic or stair-like - the clauses reveal truth in an ascending fashion, Ps. 19:7-14; 29:1-2; 103:20-22.
 - 3. introverted or chiasmic - a series of clauses, usually at least four are related by the internal structure of line 1 to 4 and 2 to 3 - Ps. 30:8-10a

- C. G.B. Gray in his book, *The Forms of Hebrew Poetry* (1915) developed the concept of balanced clauses further by:
1. complete balance - where every word in line one is repeated or balanced by a word in line two - Psalm 83:14 and Isaiah 1:3
 2. incomplete balance where the clauses are not the same length - Ps. 59:16; 75:6
- D. type of sound patterns
1. play on alphabet (acrostic)
 2. play on consonants (alliteration)
 3. play on vowels (assonance)
 4. play on repetition of words (paronomasia)
 5. play on similar sounding words (onomatopoeia)
 6. special opening and close (inclusive)
- E. There are several types of poetry in the Old Testament. Some are topic related and some are form related:
1. dedication song - Num. 21:17-18
 2. work songs - (alluded to but not recorded in Judg. 9:27); Is. 16:10; Jer. 25:30; 48:33
 3. ballads - Num. 21:27-30; Is. 23:16
 4. drinking songs - negative, Is. 5:11-13; Amos 6:4-7 and positive, Is. 22:13
 5. love poems - Song of Songs, wedding riddle - Judg. 14:10-18, wedding song - Ps. 45
 6. laments/dirge - (alluded to but not recorded in II Sam. 1:17 and II Chr. 35:25)
II Sam. 3:33; Ps. 27, 28; Jer. 9:17-22; Lam.; Ezek. 19:1-14; 26:17-18; Nah. 3:15-19
 7. war songs - Gen. 4:23-24; Ex. 15:1-18; Num. 16:35-36; Josh. 10:13; Judg. 5:1-31; 11:34; I Sam. 18:6; II Sam. 1:18; Is. 47:1-15; 37:21
 8. special benedictions or blessing of leader - Gen. 49; Num. 6:24-26; Deut. 32; II Sam. 23:1-7
 9. magical texts - Balaam, Num. 24:3-9
 10. sacred poems - Psalms
 11. acrostic poems - Ps. 9,34,37,119; Pro. 31:10ff and Lamentations 1-4
 12. curses - Num. 21:22-30
 13. taunt poems - Is. 14:1-22; 47:1-15; Ezek. 28:1-23

IV. GUIDELINE TO INTERPRETING HEBREW POETRY

- A. Look for the central truth of the stanza or strophe (this is like a paragraph in prose.) The RSV was the first modern translation to identify poetry by stanzas. compare modern translations for helpful insights.
- B. Identify the figurative language and express it in prose. Remember this type of literature is very compact, much is left for the reader to fill in.
- C. Be sure to relate the longer issue oriented poems to their literary context and historical setting.
- D. Judges 4 & 5 are very helpful in seeing how poetry expresses history. Judges 4 is prose and Judges 5 is poetry of the same event.
- E. Attempt to identify the type of parallelism involved, whether synonymous, antithetical, or synthetic. This is very important.

INTRODUCTION TO JOB

I. NAME OF THE BOOK

- A. The book is named after its chief character. Job is a very common name. Its meaning has been interpreted as:
 - 1. "where is Father"
 - 2. "an enemy"
 - 3. "one who repents"
- B. This is a powerful, artistic and meaningful book:
 - 1. Luther said it is "magnificent and sublime as no other book of Scripture."
 - 2. Tennyson said it is "the greatest poem whether ancient or modern."
 - 3. Carlyle said, "There is nothing written in the Bible or out of it of equal merit."

II. CANONIZATION

- A. It is in the Writings section of the Hebrew canon.
- B. It appears in some Hebrew MSS after the book of Deuteronomy because both Job and Abraham fit into the same historical period.
- C. The current placement of Job among the poetic books of the Bible was started by the Vulgate and fixed by the Council of Trent.

III. GENRE

- A. Job is part of a literary genre very common in the Ancient Near East called "wisdom literature."
- B. Because the book is primarily poetry with a prose introduction (1-2) and close (42), there has been much discussion among scholars about its genre:
 - 1. historical narrative
 - 2. a dramatical presentation of a philosophical/theological theme
 - 3. a parable
- C. Job has some literary similarity (but not theological) to:
 - 1. a Sumerian writing called "Sumerian Job" dating from about 2000 B.C.
 - a. first person complaint
 - b. about undeserved suffering
 - c. abandoned by deity
 - d. request court hearing
 - e. sin revealed
 - 2. a Babylonian writing called "I Will Praise the Lord of Wisdom." It is sometimes called the "Babylonian Job" dating from about 1300-1100 B.C.
 - a. first person monologue
 - b. deserted by gods and forsaken by friends
 - c. final restoration of health and wealth

3. a Babylonian writing called "Dialogue About Human Misery." It is sometimes called "Babylonian Theodicy" dating from about 1000 B.C.
 - a. an acrostic decalogue about suffering
 - b. between sufferer and friend
 - c. friend defends traditional views and sufferer points out obvious problems, like the prosperity of the wicked
 - d. all problems result from human failure at some point
 4. an Egyptian writing called "Protests of the eloquent Peasant."
 5. an Egyptian writing called "Dispute with His Soul of One Who is Tired of Life." It is also called "Dispute Over Suicide."
- D. The book contains several types of genres. It does not fit into any one category.
1. monologue/soliloquy
 2. dialogue
 - a. friends
 - b. YHWH
 3. prose open and close

IV. AUTHORSHIP

- A. The book is anonymous.
- B. Baba Bathra 14b asserts that Moses wrote the book. Some Hebrew manuscripts and the Syriac translation, the Peshita, place it after Deuteronomy.
- C. It is possible that a Jewish philosopher took the historical life of Job and modified it to teach a philosophical, theological truth.
- D. Some scholars would assert that the poem, chapters 3-41, was written by an ancient author while the prose prologue (1-2) and epilogue (42) was added by a later editor.
- However, it needs to be remembered that we in our modern, western culture do not fully understand the writing patterns and techniques of the Ancient Near East. The Code of Hammurabi opens and closes in poetry with prose in between.
- E. Job the man
1. Job is an early historical person because:
 - a. he is mentioned in Ezekiel 14:14, 20 and James 5:1
 - b. his name, although not the same man, appears in the Amarna texts; the Egyptian Execration texts; Mari texts, and Ugaritic texts
 - c. the monetary unit found in 42:11, *kesitah*, only occurs elsewhere in Gen. 33:19 & Josh.24:32
 2. Job is apparently not Jewish
 - a. use of general names for God by Job and his friends in their conversations
 1. *Elohim* (God) chapters 1-2 and 20, 28, 32, 34, 38
 2. *El* (God) many times
 3. *Shaddai* (Almighty) many times
 - b. seems to be a wise man from Edom
 1. Uz (Gen. 36:28; Jer. 25:20; Lam. 4:21)
 2. Teman (Gen. 36:11)
 3. compared to "the man of the east" (Job 1:3; Jud. 6:3,33; Is. 11:14; Ezek. 25:4,10)

V. DATE

- A. The historical setting of the book fits the Patriarchal period of the second millennium B.C. Some examples would be:
 - 1. Job acts as a priest for his family (1:5)
 - 2. the long life of Job -- 140+ years (42:16)
 - 3. the semi-nomadic life-style of herding domestic animals.
 - 4. roving bands of Sabean and Chaldean raiders (1:15,17)
 - 5. Job lived in a city part of the year and with his herds part of the year.
- B. The genre dates the book during the period of the production of wisdom literature. This would be from the time of David through the Kings of Judah, particularly Hezekiah.
- C. R.K. Harrison believes a date of the writing of the book not later than the end of the fifth century B.C. fits the evidence best.

VI. HISTORICAL SETTING

- A. The location of Uz is uncertain. There have been two major theories:
 - 1. In the land of Edom
 - a. known for its wise men, Jer. 49:7
 - b. one of the three friends is from Teman, a city in Edom. It was named after a descendant of Esau, Gen. 36:15.
 - c. Uz is mentioned as a descendant of Seit the Horite, cf Gen. 36:20-30. These people are related to the area of Edom.
 - d. Uz is identified with Edom in Lam. 4:21.
 - 2. In the area of Aram
 - a. Aramaic literary style and terms prevalent in Job
 - b. the presence of Chaldean raiders 1:17.
 - c. Gen. 10:23 ties Uz with Aram, cf Gen. 22:20-22.
 - 3. It is possible that the name Uz encompassed several tribes east of Palestine from Aram in the north to Edom in the south.

VII. LITERARY UNITS

- A. Prose prologue (heavenly council), 1-2
- B. Job's friends, 3-37
 - 1. Job's lament, 3
 - 2. three cycles of dialogue, 4-31
 - a. first cycle, 4-14
 - (1) Eliphaz, 4-5
 - (2) Job, 6-7
 - (3) Bildad, 8
 - (4) Job, 9-10
 - (5) Zophar, 11
 - (6) Job, 12-14
 - b. second cycle, 15-21
 - (1) Eliphaz, 15
 - (2) Job, 16-17
 - (3) Bildad, 18
 - (4) Job, 19
 - (5) Zophar, 20
 - (6) Job, 21

- c. third cycle, 22-31
 - (1) Eliphaz, 22
 - (2) Job, 23-24
 - (3) Bildad, 25
 - (4) Job, 26
 - (5) Job's conclusion, 27
 - (6) author's comment (praise of and mystery of wisdom), 28
 - (7) Job's monologues, 29-31
- 3. Elihu's comments, 32-37
 - a. prose, 32:1-5
 - b. poetry, 32:6-37:24
- C. God responds to Job, 38:1-42:6
 - 1. God responds as creator, 38-39
 - 2. God responds as Judge, 40:1-2,6-41:34
 - 3. Job repents, 40:3-5 and 42:1-6
- D. Prose Epilogue, 42:7-17

VIII. MAIN TRUTHS

- A. This book was written to balance the traditional covenantal theology (Deut. 27-29) that the righteous are blessed in this life and the wicked are punished in this life. This traditional Jewish theology is communicated by the speeches of Job's three friends. It is also interesting to note the specific challenge to the traditional came from the young man like Elihu who publicly refuted and corrected both Job and his three older friends.
- B. This book asserts that God is just and will finally set things straight, either in this life (Job's restoration, 42:10-17) or the next (14:7-17; 19:23-27.)
- C. All suffering is not a result of personal sin. This is what the three friends asserted (cf. 4:7-11; 8:3-7; 11:13-15; 15:12-16; 22:21-30). This is an unfair, fallen world. Sometimes the wicked prosper (Ps. 73). Often the righteous suffer. Satan accused Job of faith for favors.
- D. This book gives us insight into the spiritual realm. There is an accuser, a designated opponent of man. Satan is a servant of God, a prosecuting angel in the OT (cf. A.B. Davidson, *An Old Testament Theology*, published by T & T Clark pp. 300-306.) It is difficult to sort out why the term Satan has the definite article. It may denote a function more than a name. Several different agents are described as "adversary."
 - 1. human person
 - a. I Sam. 29:4
 - b. II Sam. 19:22
 - c. I Kgs. 5:4
 - d. I Kgs. 11:14-22, 23-25
 - e. Ps. 71:13
 - f. Ps. 109:6, 20, 29
 - 2. angelic
 - a. the angel of the Lord - Num. 22:21
 - b. Satan - Job 1-2, I Chr. 21:13; Zech. 3:1-2

- E. God never reveals to Job the reason behind his sufferings. Life is a mystery. Trust in God is more important than information!

IX. TERMS AND/OR PHRASES AND PERSONS TO BRIEFLY DEFINE (NASB)

A. Terms and/or Phrases

1. blameless, 1:1; 2:3 (NASB & NIV)
2. sons of God, 1:6; 2:1 (NIV, "angels")
3. potsherd, 2:8 (NIV, "piece of broken pottery")
4. Sheol, 7:9; 11:8 (NIV, "the grave")
5. papyrus, 8:11 (NASB & NIV)
6. Rahab, 9:13; 26:12-13 (NASB & NIV)
7. Abaddon, 26:6; 28:22; 31:12 (NIV, "Destruction")
8. ransom, 33:24; 36:18 (NASB & NIV)
9. leviathan, 3:8; 41:1 (NASB & NIV)
10. behemoth, 40:15 (NASB & NIV)
11. theodicy

B. Persons

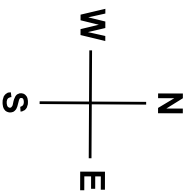
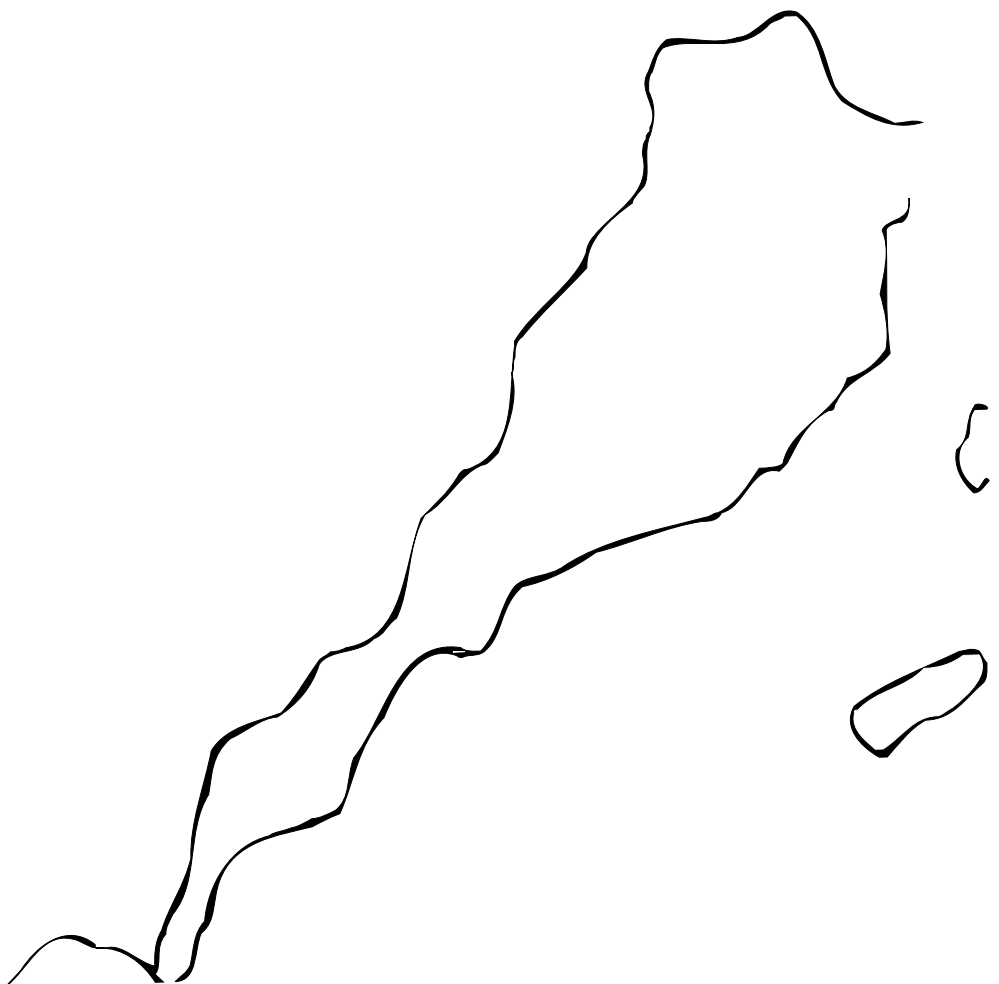
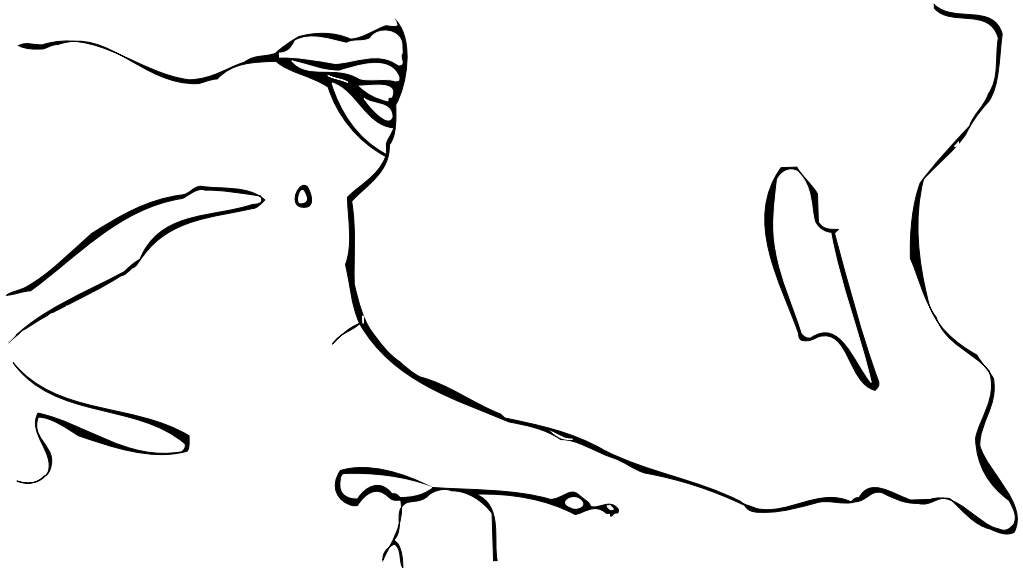
1. "the men of the east," NASB, (NIV, "all the people of the east")1:3
2. Satan, 1:6
3. Sabeans, 1:15
4. Chaldeans, 1:17
5. the Almighty (*Shaddai*), 6:4,14; 13:3; 22:3,26
6. Elihu, 32:2

X. MAP LOCATIONS

1. Uz, 1:1
2. Teman, 4:1
3. Edom

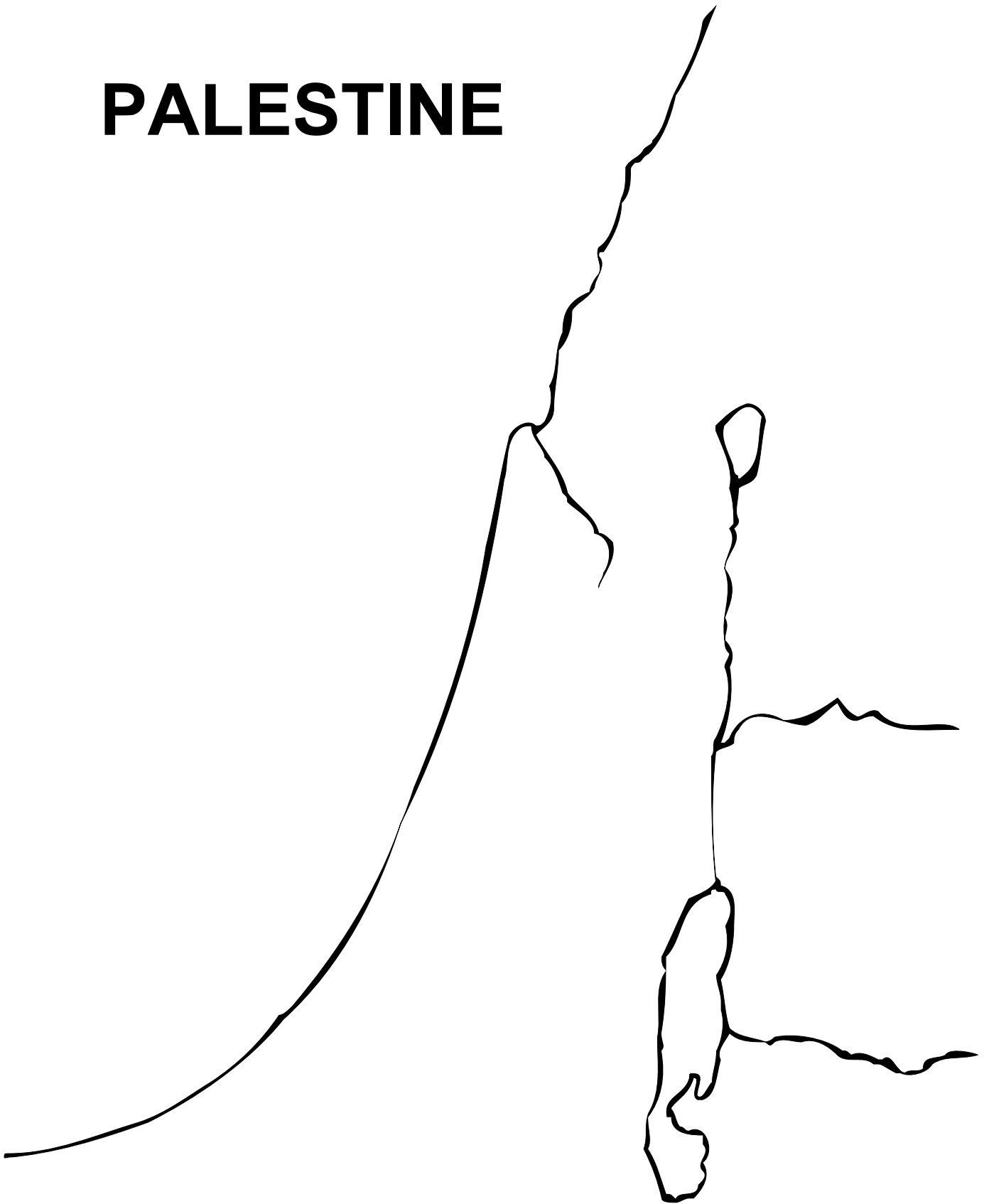
XI. STUDENT DISCUSSION QUESTIONS

1. What does it mean to fear God? 1:1,9; 28:28
2. Was Job sinless (blameless)? 1:1,8,22
3. Who are "the men of the east"? 1:1
4. How does the fact that Job acted as priest for his family date the book? 1:5
5. What is the implication of Satan being in heaven before God? 1:6-12
6. In what ways does Satan accuse Job before God? 1:6-12; 2:1-6
7. Do 14:7-17 and 19:23-29 teach a bodily resurrection, why or why not?
8. Does God ever answer Job's questions?
9. Does Job ever admit he sinned? 40:3-5; 42:1-6
10. What does God tell Job's three friends to do? (42)
11. How does Job asserting his innocence affect the character of God? 40:8



**ANCIENT
NEAR EAST**

PALESTINE



0 10 20 30 40

SCALE IN MILES

INTRODUCTION TO THE PSALMS

I. NAME OF THE BOOK

- A. In Hebrew the title is "Songs of Praise" or "Praises" (*Tehillim*). This is surprising because so many of the Psalms are laments or complaints.
- B. In the LXX the title is "*psalmos*" which means "to pluck." This Greek term is used of the Psalms in Luke 20:42; 24:44 and Acts 1:20. Not all the psalms were meant to be sung with musical accompaniment, but this came to be the title of the whole book in the LXX.

II. CANONIZATION

- A. Psalms is part of the third division of the Hebrew canon called the "Writings." This section of the Hebrew canon was made up of:
 - 1. wisdom literature
 - a. Job
 - b. Psalm
 - c. Proverbs
 - 2. festival books (*Megilloth*)
 - a. Ruth
 - b. Ecclesiastes
 - c. Song of Songs
 - d. Lamentations
 - e. Esther
 - 3. historical books
 - a. Daniel
 - b. Ezra
 - c. Nehemiah
 - d. Chronicles
- B. Psalms as a collection are found in the LXX and the Dead Sea Scrolls.
- C. The Psalms are quoted more often in the NT than any other OT book.

III. GENRE

- A. This literary form is common to the Ancient Near East. The biblical psalms share the form of hymns from Babylon, Egypt and Canaan. Scholars have seen a close connection between:
 - 1. Psalm 104:20-30 and the Egyptian Hymn to Aton (14th century B.C.)
 - 2. Psalm 29 is almost identical to a Ugaritic poem to Baal, except for the name of the deity.
- B. The archaeological discovery of the Ras Shamra texts from the city of Ugarit show the similarity between Canaanite poetry and the Psalms.
- C. The literary form is an ancient genre within Israel:
 - 1. the song of Moses, Ex. 15:1-17

2. the song of Miriam, Ex. 15:21
3. a song of Israel, Num. 21:17-18
4. the song of Deborah, Jud. 5
5. the song of Hannah, I Sam. 2:1-10
6. the song of the bow from the book of Jashar, II Sam. 1:17-27

D. Three principle forms:

1. praise psalms - characterized by starting with an imperative like "Praise the Lord," "sing unto the Lord," etc.
2. lament psalms - characterized by starting with a vocative like "O Lord," followed by a complaint or petition
3. wisdom psalms - similar to categories of wisdom literature

IV. AUTHORSHIP

A. The traditional authorship of many of the Psalms are given in titles or superscriptions. There are two ways to view these titles:

1. they are part of the Hebrew text and, therefore, canonical. However, the Psalms found in the Dead Sea Scrolls do not have these titles and superscriptions.
2. they are not original with the inspired authors and should be viewed as ancient traditions not inspired truths. It seems that at least two of them disagree with other canonical texts:
 - a. Ps. 34's title vs. I Sam. 21:10ff
 - b. Ps. 56's title vs. I Sam. 21:10
3. another problem is that the Hebrew preposition "of" can be understood in several ways:
 - a. "written by"
 - b. "written for"
 - c. "written to"
 - d. "belonging to the time of"
 - e. "under the direction of"

B. the MT's title designation of authors:

1. David, (I Samuel 16:16-18), (MT) author of 73; (LXX) author of 84; (Vulgate) author of 53
2. Anonymous - 50 psalms: 1, 2, 10, 33, 43, 71, 91, 93-97, 104-107, 118-119, 135, 137, 146-150
3. Asaph, David's choir leader (I Chron. 15:16-17; 16:5) 12 psalms: 50, 73-83
4. Sons of Korah, a family of Levitical musicians (I Chron. 9:19; 15:17) 11 psalms: 42-49 except 43, 84-88 except 86
5. Jeduthun, Levitical choir leader, (I Chron. 16:41-42; 25:1-3; II Chron. 5:12) 3 psalms: 39, 62, 77
6. Solomon, 2 psalms: 72, 127. "Written by," "written for," "written to," "belonging to," "in the time of," or "under direction of."
7. Moses, 1 psalm: 90
8. The Ezraite (I Chron. 6:33; 15:17)
 - a. Ethan, Psalm 89 (some think Abraham) I Chron. 15:17,19
 - b. Heman, Psalm 88 (also a son of Korah) I Kgs. 4:31; I Chron. 4:31; 15:19

- C. Traditions of Authorship from Jewish Writings
 1. Baba Bathra 14b - "David wrote the book of Psalms with the help of ten elders, with the help of Adam, the first, and Melchizedek and Abraham and Moses and Heman and Jeduthun and Asaph and the three sons of Korah"
 2. Sanhedrin 38b (Talmud) attributes Ps. 139 to Adam and Ps. 110 to Melchizedek
- D. The LXX attributes Psalms to Jeremiah, Ezekiel, Haggai and Zechariah (112, 126, 127, 137, 146-149)

V. DATE

- A. The dating of the Psalms is difficult for two reasons:
 1. the individual psalms have a particular occasion that caused them to be written
 2. the psalms were collected through an editorial process into five books
- B. The Psalms include poems from all periods of Israel's life:
 1. Jewish tradition says:
 - a. Adam wrote Ps. 139
 - b. Melchizedek wrote Ps. 110
 - c. Abraham wrote Ps. 89
 - d. Moses wrote Ps. 90
 2. modern scholarship has divided the psalms into three major periods:
 - a. pre-exilic (books, I, II, & IV)
 - b. exilic (book III)
 - c. post exilic (book V)
- C. It is obvious that many of the Psalms are attributed to David:
 1. David was a musical composer, player and singer, I Sam. 16:16-18
 2. He initiated and organized the Levitical music groups, or Temple singers, I Chr. 15:1-16:43, 25:1-31; II Chr. 29:25-30
 3. The first two books of the Psalms are attributed to him, Ps. 72:20
 4. His Psalms appear in all five books of the Psalter

VI. THE STRUCTURE OF THE PSALTER

- A. There is no general theme or pattern. There is:
 1. a general introduction (characteristic of a righteous person) - Ps. 1 and possibly Ps. 2
 2. every one of the five divisions of books also ends with a doxology, 41:13; 72:18-19; 89:52; 106:48
 3. a general close (doxology) - Psalm 150
- B. Characteristics of the Five Books
 1. Book 1 - Psalms. 1-41
 - a. all but 4 attributed to David (1, 2, 10, 33)
 - b. YHWH as title for God predominates, YHWH 273 to Elohim 15
 - c. possibly David's days in conflict with Saul
 2. Book 2 - Psalms 42-72 (72:20 shows editor)
 - a. Psalms 42-49 to sons of Korah (except 43)

- b. Elohim as title for God predominates, Elohim 164 to YHWH 30
- c. possibly David's days as King
- 3. Book 3 - Psalms 73-89
 - a. Psalms 73-83, Asaph
 - b. Psalms 84-88, sons of Korah (except 86)
 - c. 26 psalms attributed to David
 - d. YHWH as title for God 44 times; Elohim 43 times
 - e. possibly Assyrian crisis
- 4. Book 4 - Psalms 90-106
 - a. Psalm 101, 103 to David
 - b. Psalm 90 to Moses
 - c. All others anonymous
 - d. YHWH used 104 times; Elohim 7 times
 - e. possibly Babylonian crisis
- 5. Book 5 - Psalms 107-150
 - a. Psalm 119 is an extended acrostic on God's Word
 - b. YHWH 236 times; Elohim 7 times
 - c. Psalms 146-150 are Praise Psalms which all begin with "Praise the Lord"
 - d. possibly hope in God's future blessings

C. Numbering of Psalms Varies

- 1. MT MSS
 - a. Berachoth 9b -- Psalm 1 and 2 counted as 1
 - b. Shabbath 16 - total number of psalms was 147 to match the years of Jacob's life
- 2. LXX
 - a. Psalm 9 and 10 are together making one acrostic psalm
 - b. Psalm 114 and 115 are together both being Hallel Psalms
 - c. Psalm 116 and 147 are divided into 2 each
- 3. The number of Psalms may be related to the annual Scripture reading cycle of the early synagogue

D. A sample of ways to group the Psalms:

- 1. by theme or topic
 - a. hymns of praise
 - (1) to God as creator, 8, 19, 104, 139, 148
 - (2) to God in general, 33, 103, 113, 117, 134-136, 145-147
 - b. hymns of thanksgiving, 9-10, 11, 16, 30, 32, 34, 92, 116, 138
 - c. laments/dirges/complaints
 - (1) corporate, 12, 14, 44, 53, 58, 60, 74, 49, 80, 83, 85, 89, 90, 94, 106, 123, 126, 137
 - (2) individual, 3-7, 13, 17, 22, 25-28, 31, 35, 38-43, 69-71, 86, 88, 102, 109, 120, 130, 139-143
 - d. hymns of kingship
 - (1) God as king, 47, 93, 96-99
 - (2) king of Israel or Messiah, 2, 18, 20, 21, 45, 72, 89, 101, 110
 - e. hymns about Zion, 46, 48, 76, 84, 87, 122
 - f. hymns of liturgy
 - (1) covenant renewal, 50, 81

- (2) priestly blessings, 134
 - (3) about Temple, 15, 24, 68
 - g. hymns about wisdom, 36, 37, 49, 73, 111, 112, 127, 128, 133
 - h. hymns about faith in YHWH's faithfulness, 11, 16, 23, 62, 63, 91, 121, 131
 - i. condemnation of false gods and idolatry, 82, 115
- 2. by author or speaker
 - a. hymns of David using mostly YHWH as the name of Deity, Ps. 1-41
 - b. hymns of David using mostly Elohim as the name of Deity, Ps. 51-72
 - c. hymns by David's Levitical musicians and singers
 - (1) Korah and sons, Ps. 42-49, 84-88
 - (2) Asaph and sons, Ps. 73-83
 - d. hymns by praisers, Ps. 111-118, 140-150
 - e. hymns by pilgrims coming to Jerusalem to worship at a feast day, Ps. 120-134
- 3. by historical events in Israel's history based on superscription or content, Ps. 14, 44, 46-48, 53, 66, 68, 74, 76, 79, 80, 83, 85, 87, 108, 122, 124-126 and 129

E. Related Psalms

- 1. Psalms 14 and 53 are the same except for the name of God
 - a. Psalm 14 has YHWH
 - b. Psalm 104 has Elohim
- 2. Psalms 103 and 104 are linked:
 - a. same opening and close
 - b. Ps. 103 has YHWH as Savior and Redeemer
 - c. Ps. 104 has Elohim as Creator and Sustainer
- 3. Psalms 32 and 51 both relate to David's sin with Bathsheba
- 4. Psalms 57:7-11 and 60:5-12 are combined into Ps. 108
- 5. Psalm 18 is repeated in II Sam. 21:1-51

F. Why 150 Psalms in 5 books

- 1. possibly 150 psalms paralleled the 150 synagogue divisions of the Law for public reading on the sabbaths.
- 2. possibly five books paralleled the five books of Moses.

VII. MUSICAL TERMS IN THE PSALTER

A. Musical terms in the superscriptions used to describe different types of Psalms

- 1. *MIZMOR* means "to pluck." These were Psalms that were meant to be sung and accompanied by musical instruments. There are 57 of these.
- 2. *SHIR* refers to songs of all kinds. There are 30 of these.
- 3. *MASCHIL* or *MASKIL* which denotes songs of special skill or teaching psalms. There are 30 of these.
- 4. *MITCHTAM* or *MITKHTAM* - the meaning of this term is uncertain. From a possible Hebrew root it could mean "golden" or "precious"; from an Akkadian root it could mean "hidden" or "unpublished"; from an Arabic root it could mean "atoning" or "forgiving." There are 6 of these.
- 5. *PALAL* means prayer. It is used to describe the psalms of David in books I & II (cf. Psalm 72:20). It is also found in the superscription of Ps. 17, 86, 90, 102, 142 and possibly 122.

- B. Musical terms describing the playing or singing of the Psalm
1. *SELAH* is used 71 times in 39 psalms and Hab. 3:3, 9, 13. Its meaning is uncertain. There have been several theories:
 - a. from the LXX "interlude" for meditation or dramatic effect
 - b. from Hebrew root "to lift," therefore, an elevation or forte
 - c. the Rabbis say it is an affirmation like "Amen" which means "forever."
 2. *SHIGGAION* or *SHIGIONOTH* is used in Ps. 7 and Hab. 3. It is a lament or dirge expressing sorrow. It has a highly emotional poetic form.
 3. *NEGINOTH* is used 6 times and Hab. 3:19. It means "on stringed instruments."
 4. *SHEMINITH* is used twice. It may mean "on the octave" or "on the eight." It is opposite of Alamoth, therefore, possibly for male voices (cf. I Chr. 15:21).
 5. *ALAMOTH* is used 4 times. It refers to female soprano voices (cf. I Chr. 15:20).
 6. *MECHILOTH* is used once. It means "on wind instruments."
 7. *GITTITH* is used 3 times. It means "on the harp."
 8. There are several references to specifically named tunes, Ps. 9, 22, 45, 53, 56, 57-59, 60, 62, 69, 75, 77, 80 & 88

VIII. PURPOSE OF PSALMS

- A. Israel believed that all of life was related to God by covenant. The Psalms are man's release to God of the deepest emotions of life.
- B. Israel believed in one and only one personal, caring God. Faith was not liturgical or creedal but personal and daily. The Psalms' poetic form helps us express our religious self to God. The chief character of the OT is God!
- C. The Psalms may have all begun as individual expressions of personal faith which were later used by the community of faith (cf. Ps. 23; 139, etc).

IX. TERMS AND/OR PHRASES AND PERSONS TO BRIEFLY DEFINE

- A. Terms and/or Phrases
 1. "set apart" (*kadosh*) 4:3 (NASB & NIV)
 2. "trust" (*emeth*) 4:5 (NASB & NIV)
 3. "make Thy way straight" 5:8 (NASB & NIV)
 4. "lovingkindness" (*hesed*) 6:4 (NIV, "unfailing love")
 5. "repent" 7:12 (NIV, "relent")
 6. "son of man," 8:4 (NASB & NIV)
 7. "salvation," 9:14 (NASB & NIV)
 8. "the pit," 9:15 (NASB & NIV)
 9. "cup," 11:6; 75:8 (NIV, "lot")
 10. "righteousness," 15:2 (NIV, "righteous")
 11. "cherub," 18:10 (NIV, "*cherubim*")
 12. "like hinds feet," 18:33 (NIV, "feet of a deer")
 13. "redeemer," 19:14 (NASB & NIV)
 14. "lots," 22:18 (NASB & NIV)
 15. "valley of the shadow of death," 23:4 (NASB & NIV)
 16. "in the shadow of Thy wings," 57:1; 91:4 (NASB & NIV)

17. "sackcloth," 69:11 (NASB & NIV)
18. "book of life," 69:28; 139:16 (NASB & NIV)
19. "slippery places," 73:18 (NIV, "slippery ground")
20. "the horns of the wicked," 75:10 (NASB & NIV)
21. "high places," 78:58 (NASB & NIV)
22. "Rahab," 89:10 (NASB & NIV)
23. "cut them off," 118:10,11,12 (NASB & NIV)
24. "corner stone," 118:22 (NIV, "capstone")
25. "horns of the altar," 118:27 (NASB & NIV)

B. Persons

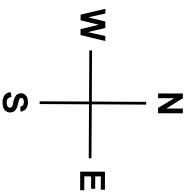
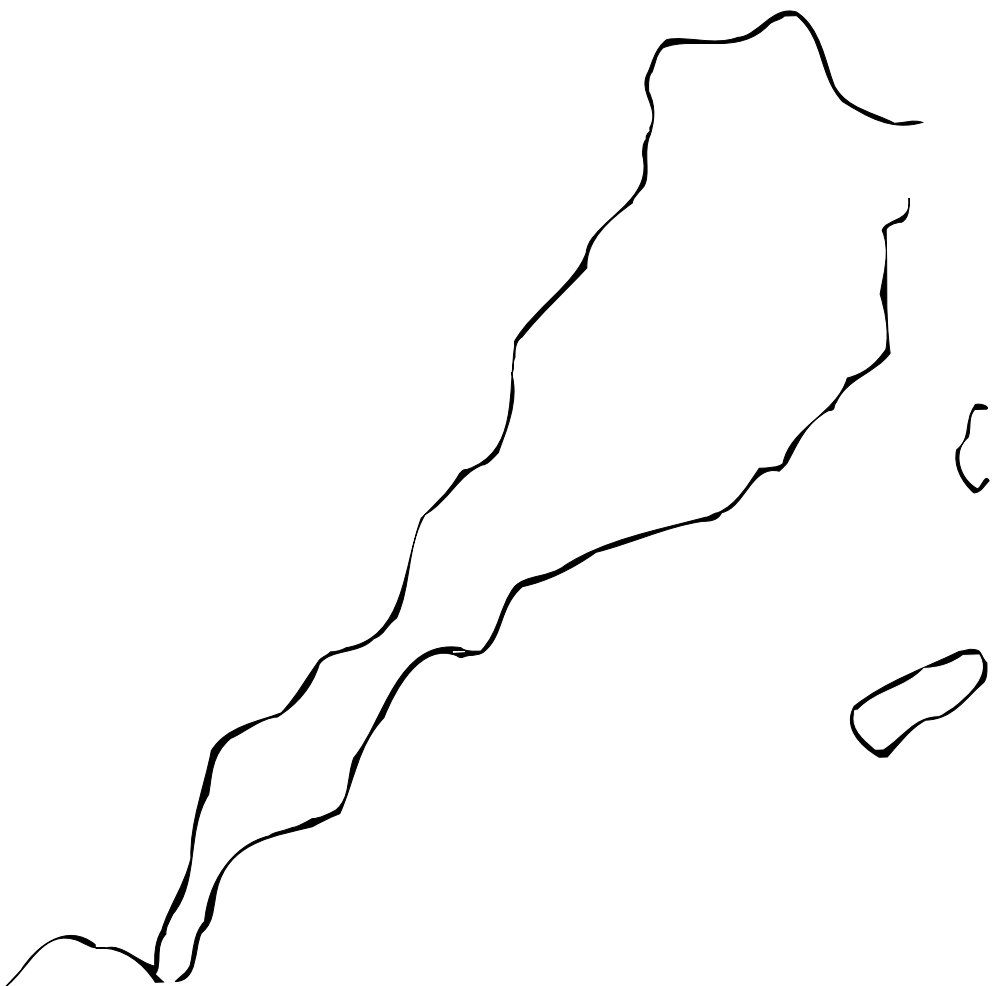
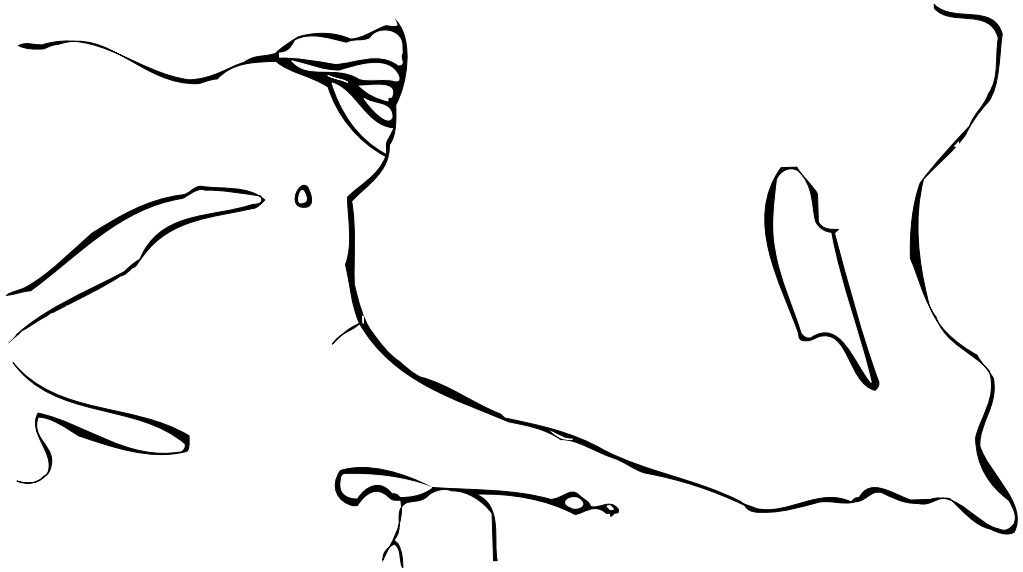
1. Lord of hosts (YHWH Sabboth) NASB, 24:10 (NIV, "Lord Almighty")
2. Jeduthun, 62 intro (NASB & NIV)
3. Ishmaelites, 83:6 (NASB & NIV)
4. Melchizedek, 110:4 (NASB & NIV)

X. MAP LOCATIONS

1. Zion, Ps. 2:6
2. Bashan, 22:12
3. Kadesh-Barnea, 29:8 (NIV, "Kadesh")
4. Mt. Hermon, 42:6 (NIV, "Heights of Hermon")
5. Shiloh, 78:60
6. Mt. Tabor, 89:12
7. Baal-Peor, 106:28 (NIV, "The Baal of Peor")

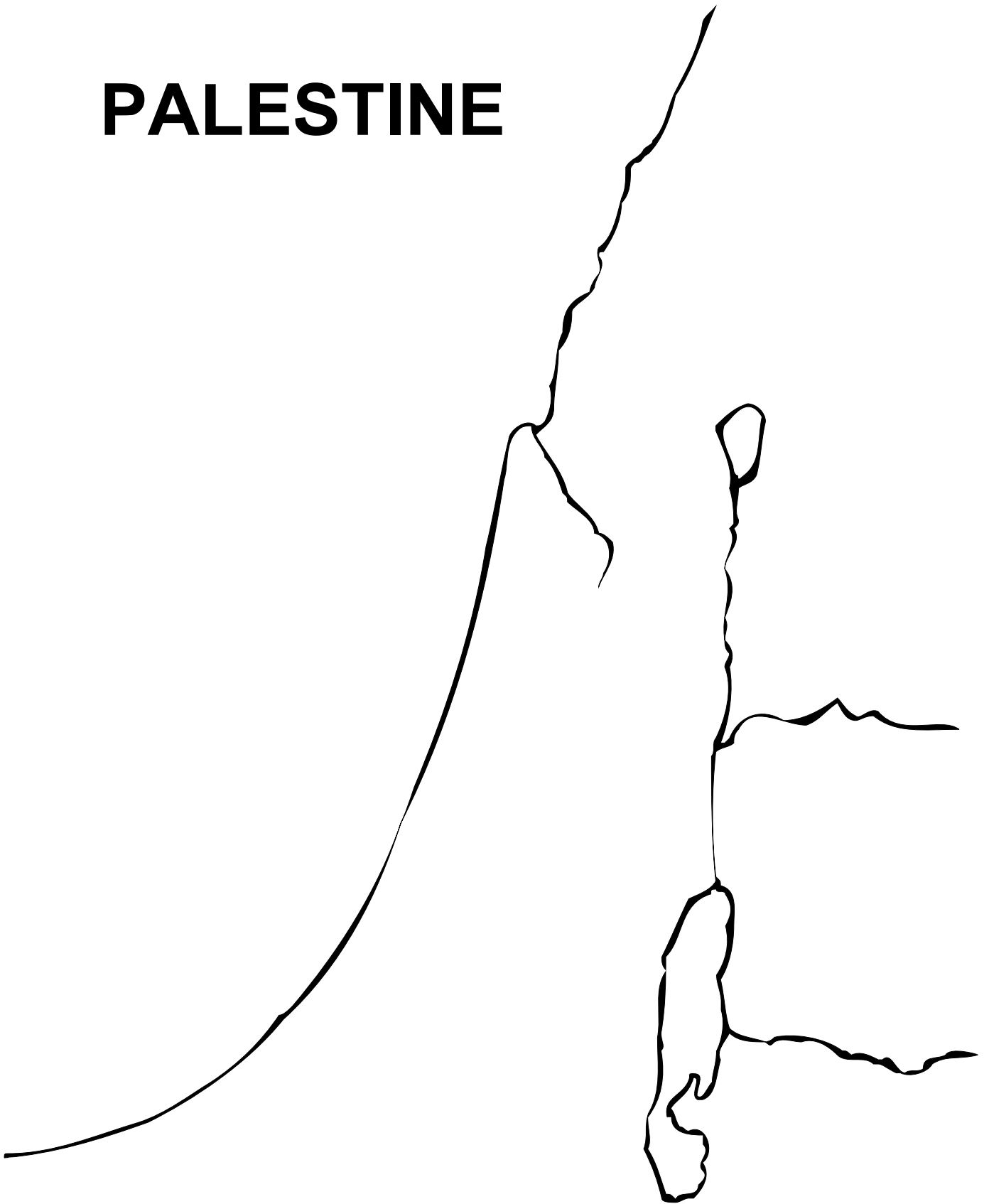
XI. STUDENT CONTENT DISCUSSION QUESTIONS

1. Why is Ps. 2 considered to be a universal, and Messianic psalm?
2. Describe the different metaphors used to describe God in Ps. 18:1-2
3. List the two types of revelation found in Ps. 19 and explain.
4. What does Ps. 22 describe in a prophetic sense?
5. Explain the historical background to Ps. 32 & 51.
6. What is Ps. 38 talking about (in your own words.)
7. Explain the metaphor of Ps. 42:1.
8. Explain what 51:11-12 is speaking about.
9. What does it mean to fear the Lord? 67:7
10. What issue of life is Ps. 73 struggling with?
11. What is unusual about Ps. 119's structure? What is its general topic?
12. What issue of life is Ps. 139 dealing with?



**ANCIENT
NEAR EAST**

PALESTINE



0 10 20 30 40

SCALE IN MILES

INTRODUCTION TO PROVERBS

I. THE NAME OF THE BOOK

- A. In Hebrew the title is the first seven verses and theme v. 7.
- B. In the LXX it is called "proverbs of Solomon."
- C. In the Vulgate it is called "book of proverbs."
- D. The English title comes from the Hebrew term *mashal* which meant "to be like." Proverbs were short, thought provoking, statements, usually of two lines.

II. CANONIZATION

- A. It is part of the third division of the Hebrew canon called "the Writings."
- B. The Talmud, Baba Bathra 14b, says the order of the wisdom books was Psalms, Job and Proverbs. It attributed authorship of:
 - 1. the book of Job to Moses
 - 2. the Psalms to David
 - 3. Proverbs to Hezekiah
- C. The Rabbis asserted that Solomon, who was famous for his wisdom, wrote three books:
 - 1. Song of Songs when he was young,
 - 2. Proverbs when he was middle aged,
 - 3. Ecclesiastes when he was old and bitter. This tradition was expressed by the grouping of these three books together in the LXX.

III. GENRE

- A. Proverbs are a specialized type of wisdom literature.
- B. There are several types of proverbial sayings (cf. Clyde Francisco, *Introducing the Old Testament*, p. 265).
 - 1. historical proverbs - these are famous and popular sayings of the past which becomes a current truism.
 - 2. metaphorical proverbs - these are two line sayings which compare things:
 - a. using comparisons, "like" or "as"
 - b. using contrast
 - 3. enigmas - these are riddles or brain teasers.
 - 4. parabolic proverbs - these are longer, more developed comparisons or contrasts.
 - 5. didactical proverbs - these are truths geared for training young men for government service or leadership.
- C. Proverbs contain parallelism like the Psalms:
 - 1. synonymous parallel - Prov. 8:1
 - 2. antithetical parallel - Prov. 28:1
 - 3. synthetic parallel - Prov. 26:1

IV. AUTHORSHIP

- A. Proverbs has been traditionally connected to Solomon, as the Psalms have been to David. This was because Solomon was famous for his wisdom (cf. I Kgs. 3:12; 4:29-34; 10:1), and also because Solomon's name is mentioned in Pro. 1:1; 10:1 and 25:1.
- B. Proverbs is the result of editorial compilation like the Psalms. There are several authors mentioned:
 - 1. Solomon - 1:1; 10:1; 25:1
 - 2. the wise men (sages) - 22:17; 24:23
 - 3. Agur - 30:1
 - 4. Lemuel - 31:1
- C. The editorial process in Proverbs can be seen in 25:1 where it states that men of the court of Hezekiah compiled Solomon's proverbs. Possibly many were oral before this time.
- D. Chapters 30 & 31 are by men from Massa. There is some disagreement among translators about this term. Many modern English versions translate this term by "oracle" or "burden." The Jewish Publication Society of America translates it as a place name. This term *MASSA* is a reference to an Ishmaelite kingdom in Saudi Arabia (cf. Gen. 25:14 and I Chr. 1:30).
- E. There is an obvious similarity between the "Words of the Wise" 22:17-24:22 and "the Instruction of Amenemope" dating from Egypt about 1200 B.C. For a full discussion see John H. Walton, *Ancient Israelite Literature in Its Cultural Context*, Grand Rapids: Zondervan, 1990. pp. 192-197.

V. DATE

- A. The date of this book has the same problem as the Psalms. There are two dates to be considered:
 - 1. the date of the individual proverbs,
 - 2. the date they were collected into our canonical book.
- B. Many of the proverbs go back to the days of Solomon, especially 10:1-22:16 and 25:1-29:27.
- C. There are many similarities between the words of Agur in chapter 30 and the Ras Shamra texts from Ugarit. These texts are from the 15th century B.C.
- D. The canonical book of Proverb, chapters 1-29, were compiled during the time of Hezekiah (710-687 B.C.) The last two chapters were added later.

VI. HISTORICAL SETTING

VII. LITERARY UNITS

- A. Title of the book, 1:1-6
- B. Theme statement, 1:7

- C. Praise of wisdom (personification), 1:8-9:18
- D. Proverbs of Solomon (contrasting couplets), 10:1-22:16
- E. Words of the wise (similar to Egyptian wisdom), 22:17-24:22
- F. More words of the wise, 24:23-34
- G. Proverbs of Solomon (thematic), 25:1-29:27
- H. Words of Agur (response to an agnostic), 30:1-33
- I. Words of Lemuel (from his mother), 31:1-9
- J. Praise of a godly woman (acrostic), 31:10-31

VIII. MAIN TRUTHS

- A. Although not stated often, Proverbs is based on the assumption of a monotheistic personal God active in both creation and the lives of individual believers (cf. 1:7; 3:5-6; 9:10; 14:26-27; 19:23).
- B. This type of literature was a balance to (cf. Jer. 18:18; Ezek. 7:26):
 1. "the Law" (priests)
 2. "the Prophets" (prophets)
 It is not geared to the history or cultus of Israel but the happiness, morality and successful living of the individual Israelites.
- C. Originally it was designed to train wealthy young men for governmental service or community leadership (cf. 1:8-9).
- D. It is inspired insight for daily, practical, godly living. It could be characterized as "divine horse sense."
- E. It must be remembered that Proverbs are general statements of truth. They do not always explain or take into account the problems or circumstances of the individual.

IX. TERMS AND/OR PHRASES AND PERSONS TO BRIEFLY IDENTIFY:

- A. Terms and/or Phrases
 1. proverbs (*mashal*), 1:1 (NASB & NIV)
 2. wisdom (*hokmah*), 1:2 (NASB & NIV)
 3. fear of the Lord, 1:7 (NASB & NIV)
 4. "wisdom shouts in the street," 1:20 (NIV, "wisdom calls aloud in the street")
 5. "naive ones...scoffers...fools," 1:22 (NIV, "simple ones...mockers...fools")
 6. strange woman, 2:16 (NIV, "adulteress")
 7. "she is a tree of life," 3:18 (NASB & NIV)
 8. "an abomination to the Lord," 3:32; 17:15 (NIV, "The Lord detests")
 9. "drink from your own cistern," 5:15 (NASB & NIV)

10. "a pledge," 6:1 (NIV, "security")
11. worthless person (*belial*), 6:12 (NIV, "scoundrel")
12. "the Lord possessed me at the beginning of His way," 8:22 (NIV, "The Lord brought me forth as the first of his works")
13. "Sheol and Abaddon lie open before the Lord," 15:11; 27:20 (NIV, "Death and Destruction lie open before the Lord")
14. redeemer (*Go'el*), 23:11 (NIV, "defender")
15. usury, 28:8 (NIV, "exorbitant interest")
16. oracle (massa), 30:1; 31:1 (NASB & NIV)

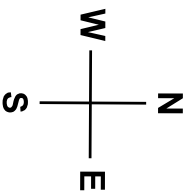
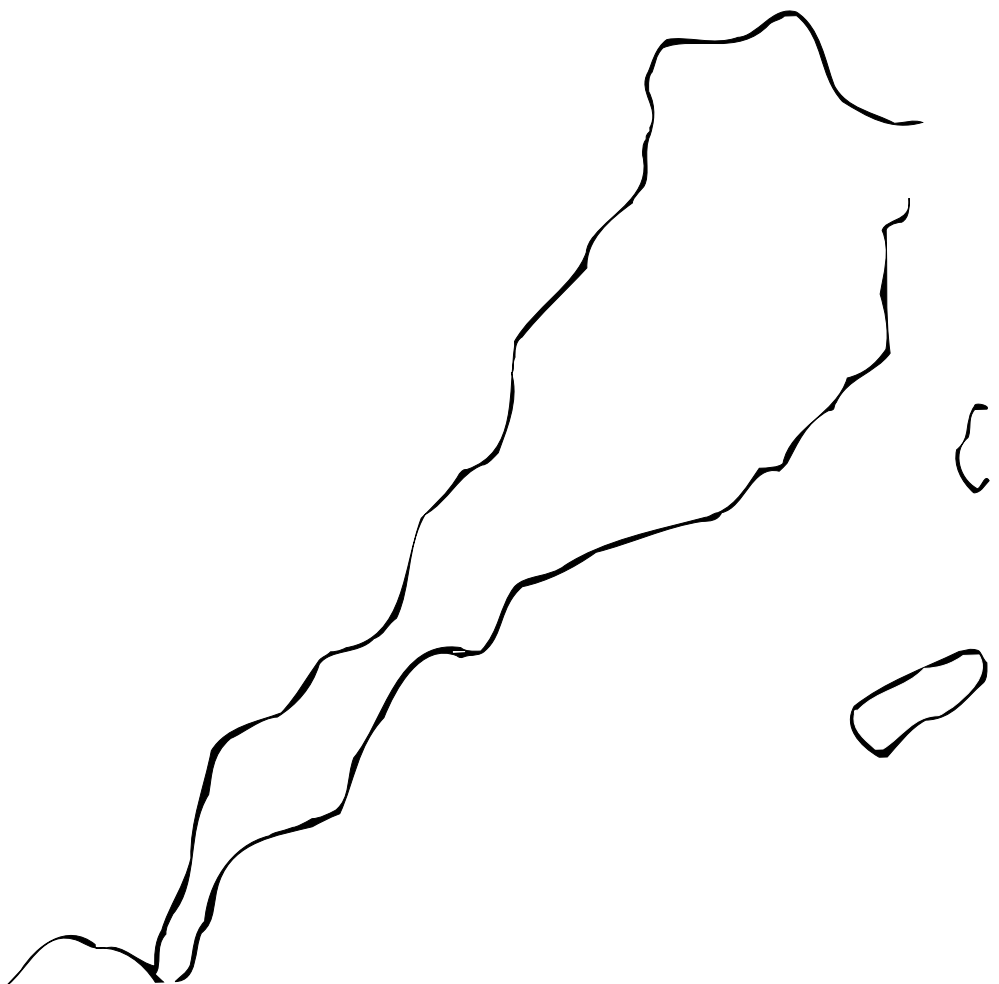
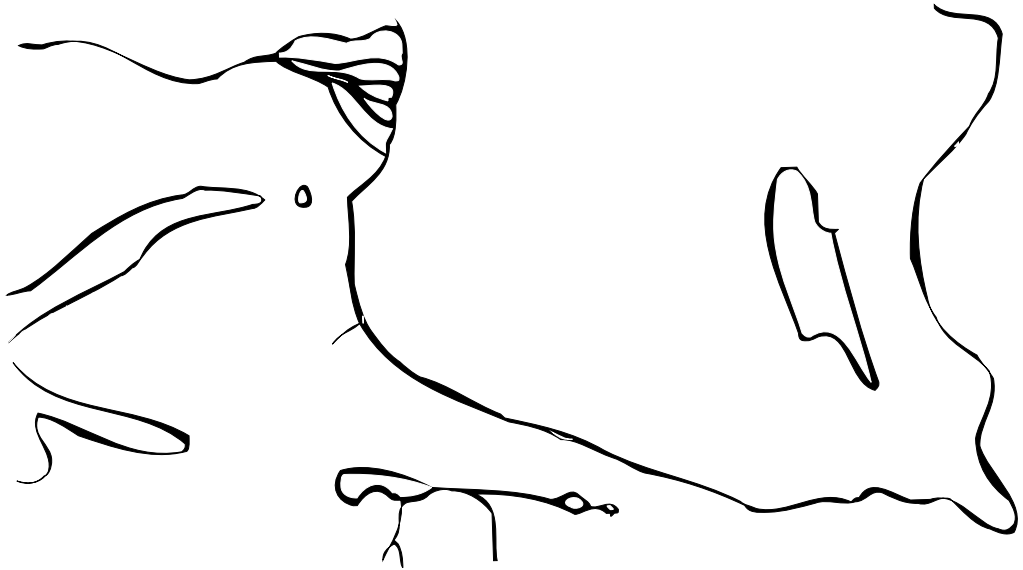
B. Persons

1. men of Hezekiah, 25:1
2. Agur, 30:1
3. Ithiel, Ithiell, and Ucal, 30:1
4. Lemuel, 31:1

X. MAP LOCATIONS — none

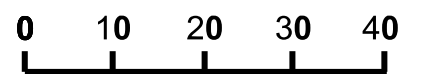
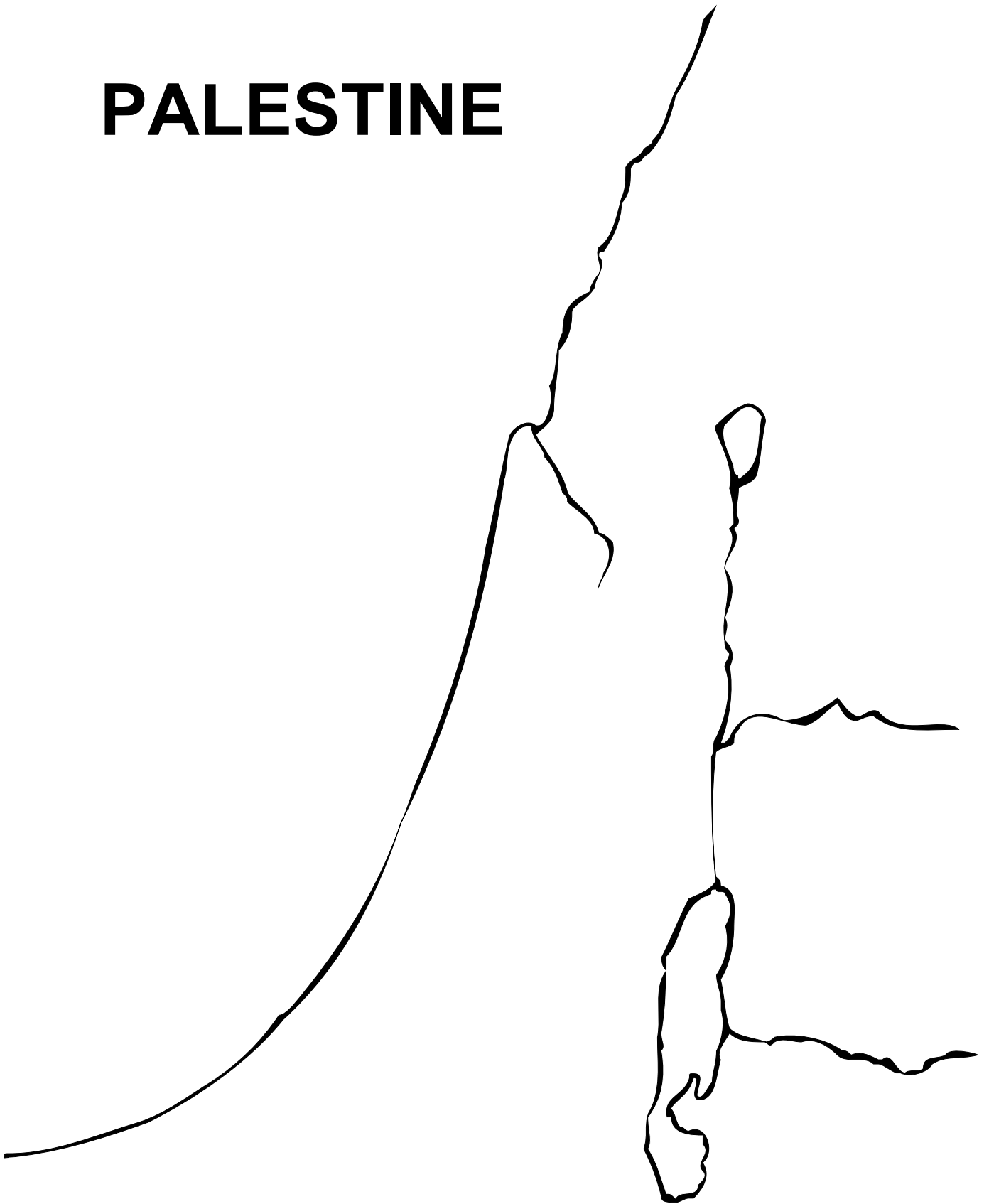
XI. STUDENT CONTENT DISCUSSION QUESTIONS

1. What is the difference between the Hebrew words for "wisdom" and "knowledge"?
2. Why is 1:7 so important?
3. Why is wisdom personified as a woman?
4. What was wisdom's part in creation? (cf. 3:19; 8:27)
5. Explain "the two ways" (4:10-19).
6. Explain the prayer of 30:7-9.
7. List the attributes of the godly wife in 31:10-31.



**ANCIENT
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PALESTINE



SCALE IN MILES

INTRODUCTION TO ECCLESIASTES

I. THE NAME OF THE BOOK

- A. The Hebrew name was the phrase "the Words of *Qoheleth*, the son of David, king in Jerusalem" from 1:1. Its short designation was *Qoheleth*, which was used of Solomon in I Kgs. 8:1. It is a feminine participle from the Hebrew *Qahal*, "congregation" or "assembly."
- B. The book was called "Ecclesiastes" which is a Latinized form from the LXX. This is the Greek term for "one who assembles", from the root "to call out".
- C. The term *Qoheleth* can mean:
 - 1. one who assembles an audience, therefore, a teacher, preacher, debater, etc.
 - 2. possibly metaphorical for one who gathers truth, a philosopher or sage.

II. CANONIZATION

- A. Ecclesiastes is an example of a type of wisdom literature. It is an extended treatment of a subject, like Job.
- B. It is part of the third division of the Hebrew canon called "the Writings."
- C. It is also part of a special grouping of five small books called the Megilloth or "five scrolls." Each of these was read at an annual feast day. Ecclesiastes was read at the feast of Booths or Tabernacles.
- D. Because of the radical nature of this book it was rejected by the conservative rabbinical school of Shammai but advocated by the liberal rabbinical school of Hillel. This discussion continued even unto the time of Jamnia after the fall of Jerusalem (AD 70-90).
- E. Several of the canonical books of the OT had difficulty being accepted:
 - 1. Ecclesiastes - bitter, negative, non-traditional spirit
 - 2. Song of Songs - affirmation of physical love
 - 3. Esther - no mention of God or Jewish Temple or sites
 - 4. Ezekiel - his Temple different from Moses'
 - 5. and to some extent, Daniel. - apocalyptic prophecies of chapters 7-12
- F. Ecclesiastes was finally accepted because:
 - 1. it was attributed to Solomon,
 - 2. it has a traditional conclusion,
 - 3. it rings true to human experience and reveals the confusion of the post-exilic Jewish community.

III. GENRE

- A. Ecclesiastes like Job must be interpreted as a whole. It is a sustained sarcasm through chap. 12.
- B. It is a tongue-in-cheek sarcastic look at life without God. The key phrase is "under the sun," 1:3, 9, 14; 2:11, 17, 18, 19, 20, 22; 3:16; 4:1, 3, 7, 15; 5:13, 18; 6:1, 5, 12; 7:11; 8:9, 15, 17; 9:3, 6, 9, 11, 13; 10:5; 11:7; 12:2 (31 times).

IV. AUTHORSHIP

- A. The book is anonymous.
- B. Jewish tradition said it was one of three books written by Solomon: (Midrash Shir hasherem Rabbah I, 1, sect. 10)
 - 1. Song of Songs when he was young,
 - 2. Proverbs when he was middle aged,
 - 3. Ecclesiastes when he was old and bitter.
- C. Solomon is surely the literary foil of chapters 1-2, because of his wisdom, wealth and position. But there are hints that he is not the true author:
 - 1. in 1:12, "I was king over Israel in Jerusalem." (NIV) - past tense
 - 2. in 1:16, ". . . more than all who were over Jerusalem before me" (NASB) - only David was before Solomon
 - 3. in 4:1-3, 5:8 and 8:9 governmental abuse is discussed but as hopeless.
 - 4. The name Solomon does not occur in the book.
- D. For a scholarly argument for Solomon's authorship (cf. *Introduction to the Old Testament*, by C. F. Keil, vol. 1, pp. 516-529).
- E. Baba Bathra 15a said the men of Hezekiah wrote Proverbs, Ecclesiastes and Song of Songs, but this obviously meant they edited or compiled the wisdom books.
- F. The term *Qoheleth* can be a proper name or a title. It looks like a title because:
 - 1. it has the definite article in 7:27 and 12:8,
 - 2. it is a feminine form which implies an office but uses masculine verbs,
 - 3. it is a rare term found seven times, only in this book.
- G. The only section of the book that reveals an author or later editor is 12:9-14. He is obviously a sage, a wisdom teacher.
- H. The apparent paradoxes or contradictions have been explained as:
 - 1. sarcasm, life without God ("under the sun")
 - 2. traditional Jewish wisdom and challenges to it (quoted to be refuted)
 - 3. a wisdom teacher and his enthusiastic young student and a narrator (dialogue)
 - 4. the conflict within fallen man (a life's journal)
 - 5. later editors, example, 12:9-12 (positive toward Qoheleth) and 12:13-14 (negative toward *Qoheleth*).

V. DATE

- A. There are two issues related to the date of Ecclesiastes:
 - 1. when the book was composed,
 - 2. when it was put in its final canonical form.
- B. The historical setting must be after Solomon's day. He is used as a literary foil in chapters 1-2.

- C. The final form of the book points to a later date:
 1. stylistic form of the Hebrew is post-exilic but before 400-300 B.C.
 - a. Aramaic words and expressions
 - b. the form of the Hebrew
 2. there are literary parallels in Phoenician wisdom literature of about 600-400 B.C.
 3. allusions to Ecclesiastes appear in the writing of Ben Sirah, Ecclesiasticus, which was written about 180 B.C.
 4. there have been several small parts of Ecclesiastes found in the Dead Sea Scrolls (4Q). These have been dated as late as the second century B.C.

VI. LITERARY UNITS

- A. This book is difficult to outline. It is more like a life's journal than a structured literary work. It is similar to rabbinical teaching called "pearls on a string." However, there are unifying motifs, if not a unifying theme.
- B. It is possible that there have been editorial additions:
 1. the opening, 1:1
 2. inclusive 1:2 and 12:8 implies 1:1 and 12:9-14 are additions
 3. two added epilogues:
 - a. 12:9-12 (in the third person)
 - b. 12:13-14 (traditional theology)
- C. It is obvious that chapters 1-2 use Solomon as a literary foil.
- D. Chapter 3 is a wonderful poem about the common experiences of human life.
- E. The remainder does not outline easily!

VII. THEOLOGICAL ISSUES

- A. The very fact of this book's presence in the Canon seems to imply that God does not reject the sincere, doubtful seeker.
- B. The asking of ultimate questions is not discouraged.
- C. Ecclesiastes assumes the existence of God and is written within the stream of the OT faith.
- D. Evil is a result of man, not God (cf. 7:29; 9:3).
- E. God's ways cannot be known. Man must struggle for the meaning in life!
- F. Doubt of orthodox views on the after-life and doubt about man's ability to fully know God, but still God is gracious.
- G. The world, as it is, is unfair and cruel, there must be something more!
- H. Be content with life -- it is from God. Enjoy it when and where you can. (2:24)

- I. Simplistic answers that do not fit life experiences are "no" answers. We must face the reality of the meaninglessness of life if there is no God.

VIII. MAIN TRUTHS

- A. Its main purpose was to show the futility of human existence apart from God. It is a tract to convert self-sufficient materialists or intellectuals. B. H. Carroll said that in the days of his infidelity, Ecclesiastes and Job exercised an unearthly power on him, expressing the emptiness of life and pointing toward God.
- B. Happiness and contentment are found in (2:24; 3:12-13,22; 5:18-20; 8:15; 9:7-9; 12:13-14):
 1. faith and obedience toward God,
 2. pleasures of home and family,
 3. one's work.
- C. This book is agnostic about God and the after life. It does not answer the questions of ultimate reality but it does ask the questions of current reality:
 1. For Jews, it showed the error of simplistic overstatements made by traditional theologians ("the two ways").
 2. For pagans, it shows the bankruptness of earthly life without God.
 3. Easy answers to life's questions are usually wrong. There is mystery even for faith! Revelation does not reveal all!
- D. This author is using natural revelation, not special revelation, to examine life. The covenant name for God, YHWH, does not appear in the book. Like all wisdom literature the general name for God, *Elohim*, is used.
- E. This book forms a balance to the neat maxims of Proverbs that offer success in life. There is mystery in life, in nature, in man, in God. The key is found in faith, not knowledge; in family not possessions and in God not man. The simple pleasures of life: family, work, friends, food provide happiness in this life. The next life is veiled, but God is there!

IX. TERMS/PHRASES AND PERSONS TO BRIEFLY IDENTIFY

- A. Terms/Phrases
 1. "vanity of vanities" 1:2 (NIV, "meaninglessness! meaninglessness!")
 2. "under the sun" 1:3 (NASB & NIV)
 3. "in much wisdom there is much grief" 1:18 (NIV, "for with much wisdom comes much sorrow")
 4. "I know that one fate befalls them both" 2:14 (NASB & NIV)
 5. "He has also set eternity in their heart" 3:11 (NASB & NIV)
 6. "God has surely tested them . . ." 3:18 (NASB & NIV)
 7. "...but better off than both of them is the one who has never existed..." 4:2-3 (NIV, "better than both is he who has not yet been")
 8. "fear God" 5:7 (NIV, "stand in awe of God")
 9. "he who loves money will not be satisfied with money" 5:10 (NASB & NIV)
 10. "do not be excessively righteous, and do not be overly wise" 7:16 (NASB & NIV)
 11. "he who digs a pit may fall into it" 10:8 (NASB & NIV)
 12. "cast your bread on the surface of the waters, for you will find it after many days" 11:1 (NASB & NIV)

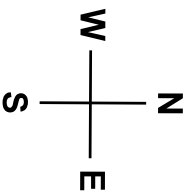
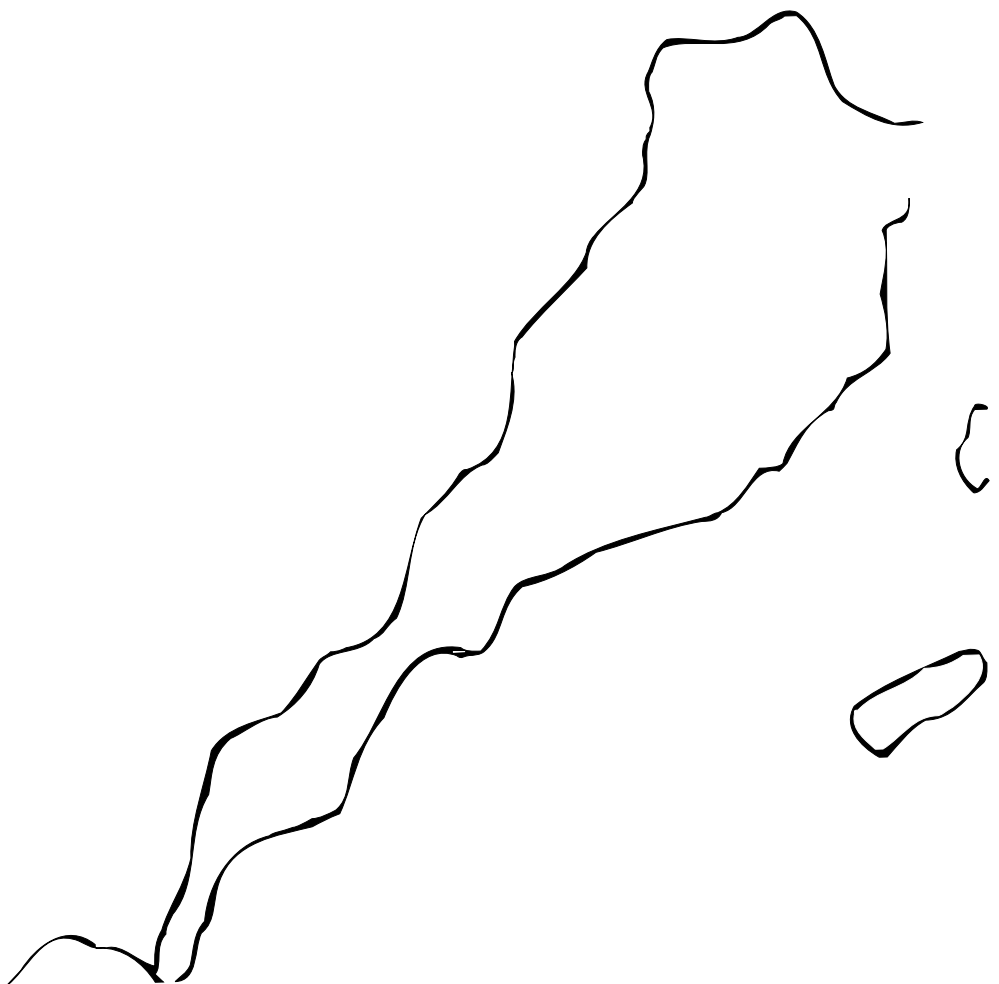
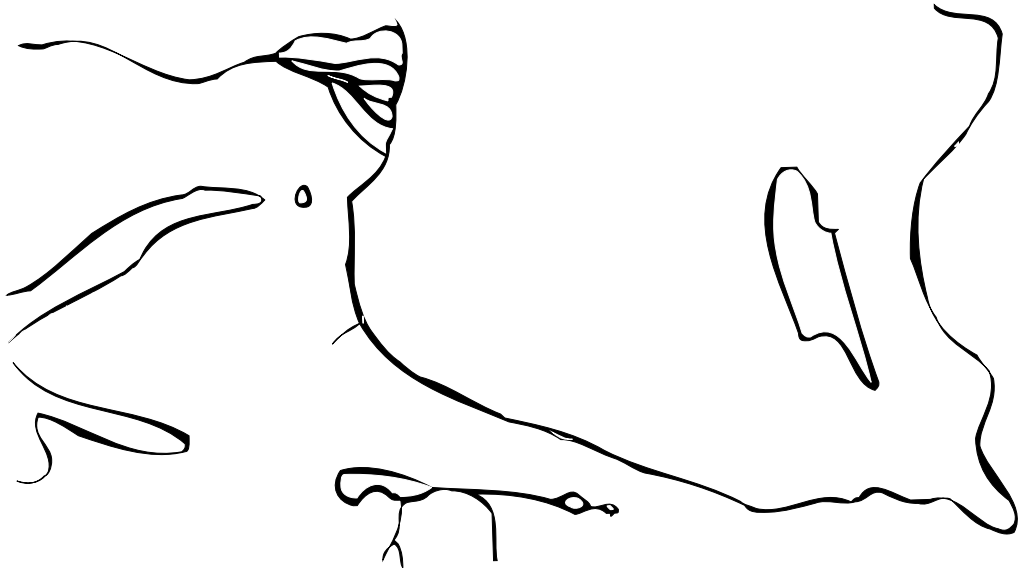
B. Persons

1. Qoheleth 1:1
2. the watchman 12:3-4 (NIV, “the keepers of the house”)
3. one Shepherd 12:11
4. my son 12:12

X. MAP LOCATIONS - none

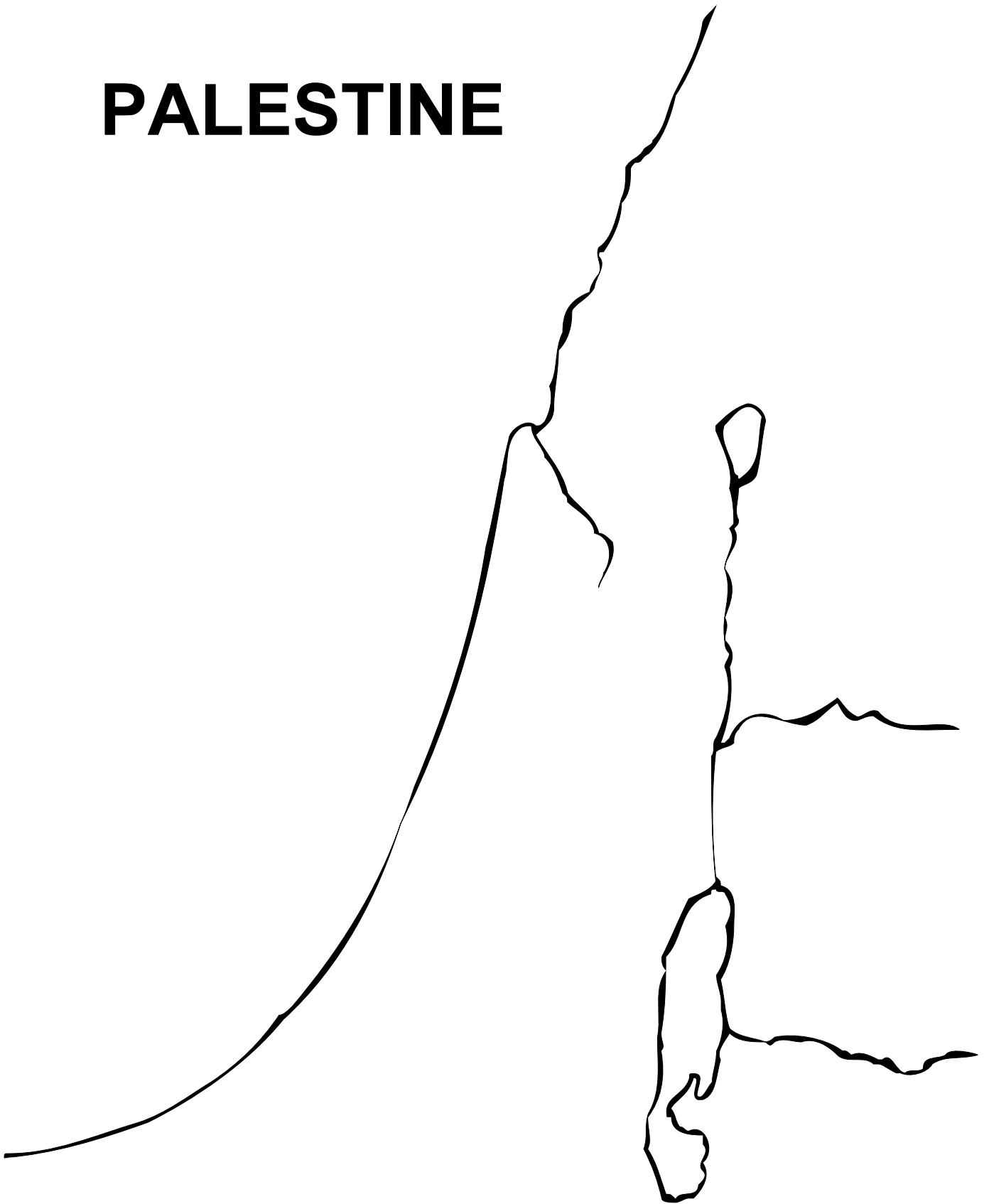
XI. STUDENT DISCUSSION QUESTIONS

1. What is the general purpose of this book?
2. Why is Solomon the literary foil of chapters 1-2?
3. How is man like and different from the animals? 3:12-22
4. Can we know God?
5. Where is happiness found?
6. To whom was this book written and why?



**ANCIENT
NEAR EAST**

PALESTINE



0 10 20 30 40

SCALE IN MILES

INTRODUCTION TO SONG OF SONGS

I. THE NAME OF THE BOOK

- A. This book, like all the books of the OT was originally named after the first few words of the book. In Hebrew the first words are "song of songs which is Solomon's", which is a Hebrew superlative form. This would imply the best of the royal love songs.
- B. This book is also known as "Canticles" in the Vulgate. (*canticum canticorum*)

II. CANONIZATION

- A. Because of the unusual content of this book it experienced difficulty in achieving canonical status:
 - 1. the rabbinical school of Shammai (conservative) opposed the book
 - 2. the rabbinical school of Hillel (liberal) affirmed the book.
 - 3. At the rabbinical councils of Jamnia (AD 90) the book was still being discussed and questioned as canonical.
 - 4. under the leadership of Rabbi Akiba (Aqiba) it was finally accepted as canonical. He said of this book, "for all the world is not as worthy as the day on which the Song of Songs was given to Israel, for all the writings are holy, but Song of Songs is the holy of holies."
- B. It is the first of a specialized list of books from the Writings section of the Hebrew canon called the *Megilloth* (five scrolls). Each one was read at an annual feast day. Song of Songs was read at the Feast of Passover:
 - 1. Song of Songs - Passover
 - 2. Ruth - Pentecost
 - 3. Ecclesiastes - Booths or Tabernacles
 - 4. Esther - Purim
 - 5. Lamentations - fall of Jerusalem and destruction of Solomon's Temple
- C. The Writings section of the Hebrew canon puts Song of Songs after Psalms, Proverbs and Job and before Ruth, Lamentations, Ecclesiastes and Esther. The English Bible follows the order of the LXX.

II. GENRE

- A. Genre is the main issue in the interpretation of the book. Genre is crucial in identifying the intent of the original author's purpose. The book is written entirely in poetry.
- B. The theories are:
 - 1. Jewish allegory - The Mishnah, Talmud and Targums, all affirm that this book describes Jewish history in terms of God's love for Israel. Israel is the bride of YHWH (cf. Ex. 34:15-16; Lev. 17:7; 20:5-6 and Num. 14:33).
 - 2. Christian allegory - Origen, Jerome, Athanasius, Augustine, Thomas Aquinas and Luther all affirm that this book describes the church in terms of Christ's love. Often Eph. 5:21-31 is given as a parallel.

3. Traditional Marriage Songs - There is considerable similarity between this book and the love poems of Syria, from about 600 B.C., known as *wasfs*. The bride and groom exchange compliments, calling each other "king" and "queen." There are also some parallels to Egyptian love poems in which the lover is called "sister" (4:9-10,12; 5:1-2). This type of literature praising faithful, timely human love was well known in the Ancient Near East.
 4. Drama
 - a. The book is a drama to be acted out between several actors:
 - (1) the King,
 - (2) a northern country girl,
 - (3) a northern local lover,
 - (4) the chorus or harem ("daughters of Jerusalem").
 - b. An example of this staging can be illustrated from chapter 1:
 - (1) vv. 2-4b, the bride
 - (2) v. 4c-e, the chorus (cf .2:7; 3:6-11; 5:9; 6:1,13; 8:5,8)
 - (3) vv. 5-7, the bride
 - (4) v. 8, chorus
 - (5) vv. 9-10, bridegroom
 - (6) v. 11, chorus
 - (7) vv. 12-14, bride
 - (8) v. 15, bridegroom
 - (9) vv. 16-17, bride
 - c. The theory of a northern boy friend is based on:
 - (1) lover is called a shepherd, who follows the sheep.
 - (2) the book ends in the north not Jerusalem.
 - (3) the harem is criticized, 6:8-9.
 - d. The Greek manuscript *Sinaiticus* has headings for each section that relate to the bride and groom.
 5. Parable - This theory attempts to combine the literal and the allegorical. It takes seriously the joy of human sexuality and the implication of monogamy. Yet it sees a typological purpose relating to Israel.
 6. The literal - This theory affirms the God given aspects of human sexuality. It takes the book at face value. This view was espoused by Theodore of Mosuestia, one of the bright lights of the Antiochan school of interpretation.
- C. This book is not typical wisdom literature, yet it may have functioned in the same way, to train young men. It seems to have a moral aspect related to monogamy and the purity and beauty of human sexuality at the appropriate time, with the appropriate person.

IV. AUTHORSHIP

- A. Baba Bathra 15a said Hezekiah and his men wrote the book. Obviously "wrote" means: collected or edited and not authored (cf. Prov. 25:1).
- B. Jewish tradition has always affirmed that Solomon wrote this book:
 1. his name occurs in 1:1,5; 3:7, 9, 11; 8:11, 12.
 2. the term "the king" occurs in 1:4, 12; 7:5.
 3. Egyptian horses are mentioned in 1:9 which fits Solomon's reign (cf. 1 Kgs. 10:28).

4. the author mentioned geographical locations throughout Palestine, Syria and the transjordan area even down to the Arabah. This reflects the geographical limits of Solomon's kingdom.
5. the Rabbis say that when Solomon was young he wrote love songs (Song of Songs), when he was an adult he wrote proverbs (Proverbs) and when he was old he wrote of the vanity of all things (Ecclesiastes).

C. Some reasons against Solomon's authorship:

1. the title in Hebrew, "Solomon's Song of Songs" can mean:
 - a. by Solomon,
 - b. for Solomon,
 - c. about Solomon,
 - d. in the day of Solomon,
 - e. in the manner of Solomon.
2. the book ends in northern Israel (7:10-13) and not in the harem in Jerusalem.
3. the book seems to affirm the goodness, wholesomeness and joy of monogamous sex. This does not fit Solomon's life.
4. Solomon may be the literary foil to Song of Songs as he is to Ecclesiastes 1-2 (E. J. Young, *An Introduction to the Old Testament*, p. 268).

V. DATE

A. Like many of the wisdom books of the OT there are two aspects to date:

1. the original historical setting,
2. the date and form of the book as it appears in the canon.

B. The historical setting:

1. Solomon's day:
 - a. power of the king to take numerous wives,
 - b. the presence of a harem as chorus,
 - c. knowledge of widely divergent geographical sites (as well as animals and plants).
 - d. Jerusalem paralleled to Tirzah, which was the capital of Israel before Samaria (Omri), 6:4.
2. final form of the book:
 - a. the form of the feminine relative particle is late Hebrew (cf. 1:12; 2:7)
 - b. the use of Aramaic and Greek loan words
 - (1) paradise
 - (2) orchard
 - (3) bed
 - (4) couch

C. Modern scholarship disagrees:

1. E. J. Young—Solomon's day
2. W. F. Albright—fifth-fourth century B.C.
3. R. K. Harrison—final form immediately before the exile

VI. LITERARY UNITS

- A. There are several difficult aspects to the book. One wonders if there is a unified theme or purpose or just a series of love poems.
- B. The following verses are difficult to interpret in light of a unified theme:
- | | |
|---------|-----------|
| 1. 2:15 | 3. 8:5b-e |
| 2. 5:7 | 4. 8:8-9 |
- C. The only way to interpret the book with a unified theme is to postulate a dramatic scenario of three persons and a chorus:
1. the king
 2. a northern country girl
 3. a northern country lover
 4. the harem as chorus
- D. This book, like Esther, does not contain any name of God (8:6 is translated "a blazing flame" in the Jewish Publications Society of America's translation).

VII. MAIN TRUTHS

- A. This is obviously an affirmation of the purity and beauty of human sexuality, 8:6-7. This may seem to be an obvious affirmation but in light of: (1) David's sexual sin and its consequences in his family, and (2) Solomon's idolatry in his old age because of his foreign wives and their religions, this was a needed statement.
In light of Greek religious dualism this truth is surely needed today. Spirituality is not conditioned on asceticism! The physical is not evil in essence.
- B. Many have seen this book in light of the OT analogy of God as husband and Israel as wife (i.e. rabbinical interpretation of the exodus and Hosea 1-3).
- C. The difficulty in identifying both the genre and the central purpose causes one to be cautious of dogmatic interpretations.
- D. The book has no hints of a religious or national theme. This is so unusual for a canonical book.

VIII. TERMS/PERSONS TO BRIEFLY IDENTIFY

- A. Terms/Phrases
1. myrrh 1:13; 3:6; 4:6,14; 5:1,5,13 (NASB & NIV)
 2. "the little foxes," 2:15 (NASB & NIV)
 3. "the terrors of the night," 3:8 (NASB & NIV)
 4. "queens...concubines," 6:8,9 (NASB & NIV)
 5. mandrakes, 7:13 (NASB & NIV)
 6. seal, 8:6 (NASB & NIV)
 7. she is a wall, 8:9 (4:12) (NASB & NIV)

B. Persons

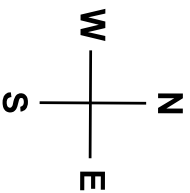
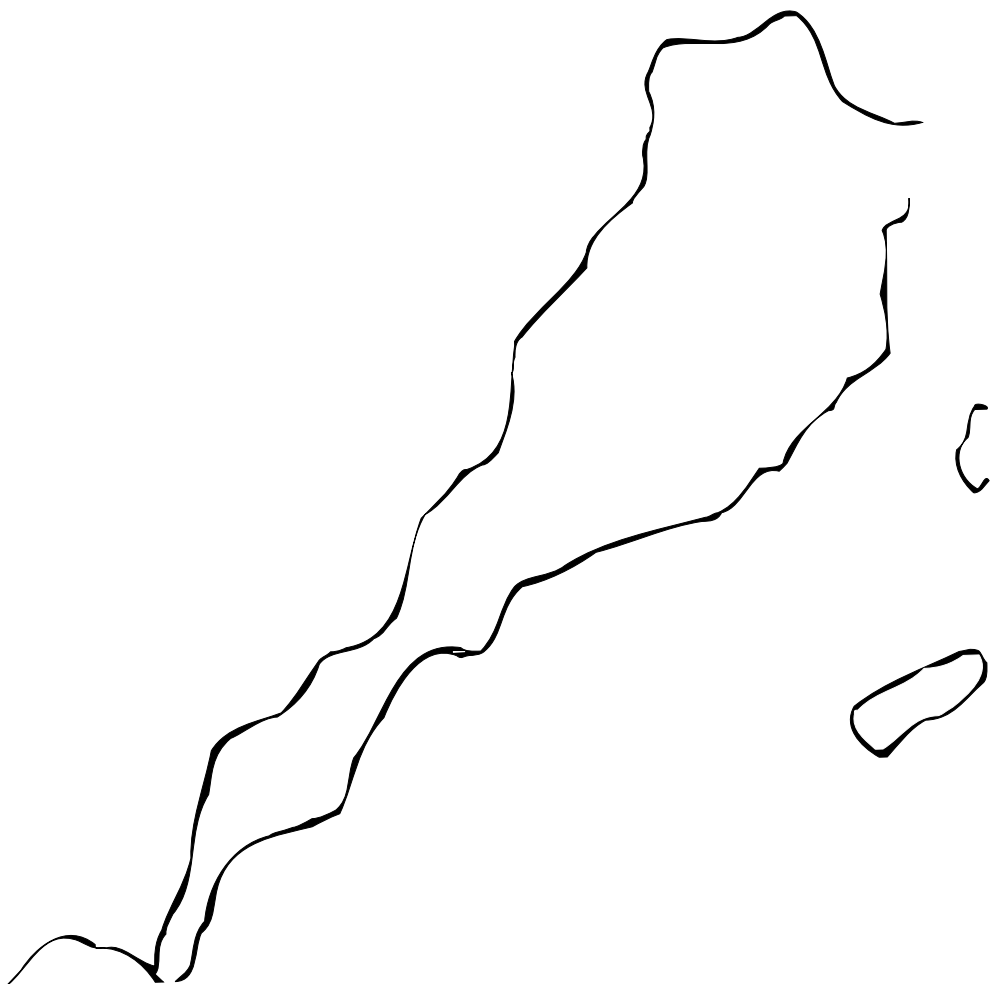
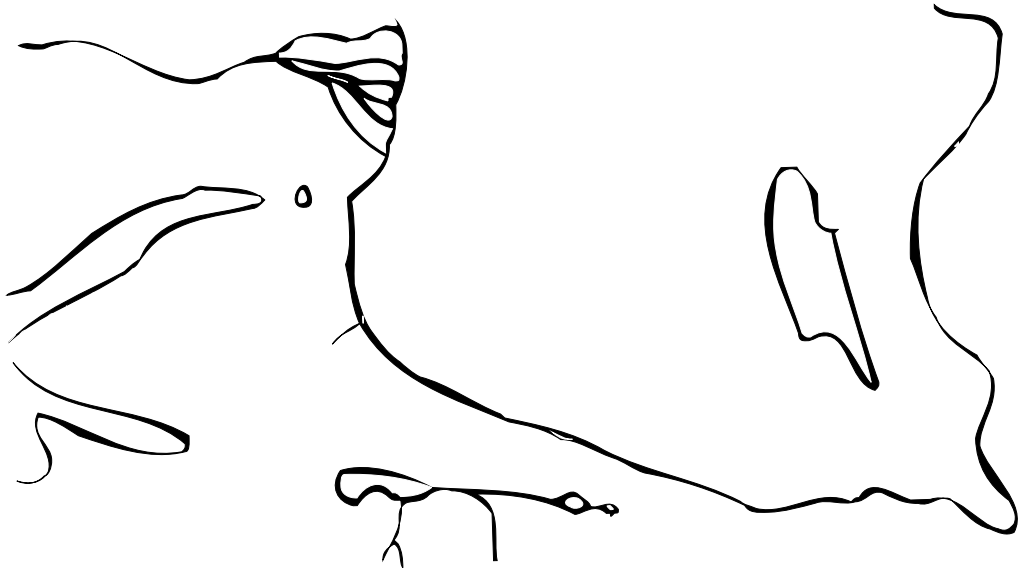
1. "the king," 1:4b, 12
2. "I am black but lovely," 1:5 (NIV, "Dark am I, yet lovely")
3. "where do you pasture your flock...," 1:7 (NIV, "...graze...")
4. "I am the rose of Sharon, the lily of the valleys," 2:1
5. "daughters of Jerusalem," 2:7
6. the watchman, 3:3; 5:7
7. "O Shulammite," 6:13

IX. MAP LOCATIONS

1. Engedi, 1:14
2. Sharon, 2:1
3. Lebanon, 4:8
4. Mt. Hermon, 4:8
5. Tirzah, 6:4
6. Gilead, 6:5 (Mt. Gilead, 4:1)
7. Damascus, 7:4
8. Mt. Carmel, 7:5

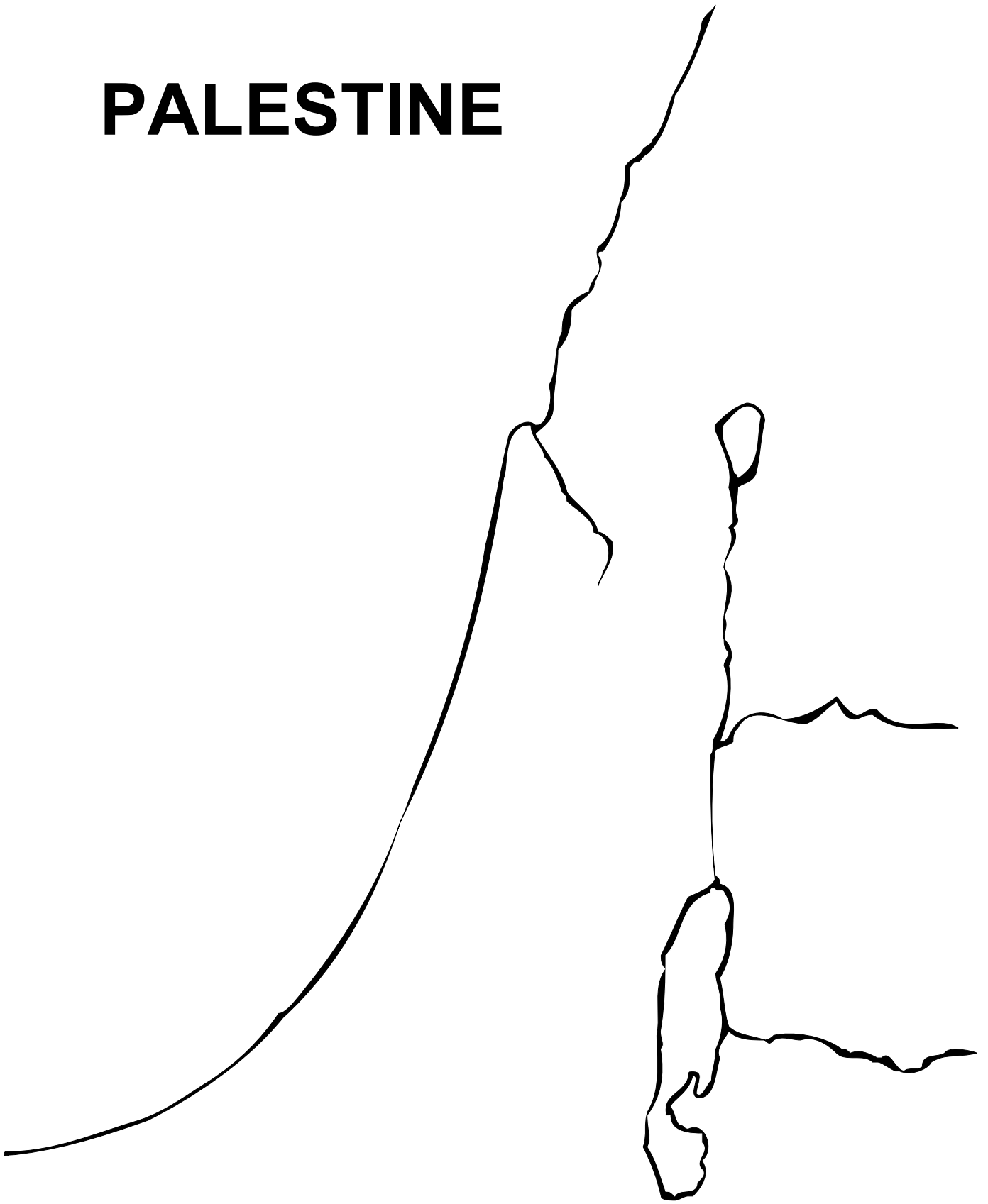
X. STUDENT CONTENT QUESTIONS

1. Why is the book in the canon?
2. What is the dominate interpretation of this book by the Jews themselves? and why?
3. What type of literature is this? Why does this make a difference?
4. Why is God's name or the history of Israel never alluded to in the book?
5. Does the book have a unifying theme?
6. Who are the "daughters of Jerusalem"?
7. List the different places the story takes place.



**ANCIENT
NEAR EAST**

PALESTINE



0 10 20 30 40

SCALE IN MILES

INTRODUCTION TO OLD TESTAMENT PROPHECY

I. INTRODUCTION

A. Opening Statements:

1. The believing community does not agree on how to interpret prophecy. Other truths have been established as to an orthodox position throughout the centuries, but not this one.
2. There are several well defined stages of OT prophecy:
 - a. premonarchial:
 - (1) individuals called prophets
 - (a) Abraham - Gen. 20:7
 - (b) Moses - Num. 12:6-8; Deut. 18:15; 34:10
 - (c) Aaron - Ex. 7:1 (spokesman for Moses)
 - (d) Miriam - Ex. 15:20
 - (e) Medad and Eldad - Num. 11:24-30
 - (f) Deborah - Judg. 4:4
 - (g) unnamed - Judg. 6:7-10
 - (h) Samuel - I Sam. 3:20
 - (2) references to prophets as a group - Deut. 13:1-5; 18:20-22
 - (3) prophetic group or guild - I Sam. 10:5-13; 19:20; I Kgs. 20:35,41; 22:6,10-13; II Kgs. 2:3,7; 4:1,38; 5:22; 6:1, etc.
 - (4) Messiah called prophet - Deut. 18:15-18
 - b. non-writing monarchial (they address the king):
 - (1) Gad - I Sam. 22:5; II Sam. 24:11; I Chr. 29:29
 - (2) Nathan - II Sam. 7:2; 12:25; I Kgs. 1:22
 - (3) Ahijah - I Kgs. 11:29
 - (4) Jehu - I Kgs. 16:1,7,12
 - (5) unnamed - I Kgs. 18:4,13; 20:13,22
 - (6) Elijah - I Kgs. 18-II Kgs. 2
 - (7) Milcaiah - I Kgs. 22
 - (8) Elisha - II Kgs. 2:8,13
 - c. classical writing prophets (they address the nation as well as the king): - Isaiah-Malachi (except Daniel)

B. Biblical Terms

1. *Ro'eh* = "seer," I Sam. 9:9. This reference itself shows the transition to the term *Nabi*. *Ro'eh* is from the general term "to see." This person understood God's ways and plans and was consulted to ascertain God's will in a matter.
2. *Hozeh* = "seer," II Sam. 24:11. It is basically a synonym of *Ro'eh*. It is from a rarer term "to see." The participled form is used most often to refer to prophets.
3. *Nabi'* = "prophet," cognate of Akkadian verb *Nabu* = "to call" and Arabic *Naba'a* = "to announce." This is the most common term in the Old Testament to designate a prophet. It is used over 300 times. The exact etymology is uncertain but "to call" at present seems the best option. Possibly the best understanding comes from YHWH's description of Moses' relationship to Pharaoh through Aaron (cf. Ex. 4:10-16; 7:1; Dt. 5:5. A prophet is someone who speaks for God to His people (Amos 3:8; Jer. 1:7,17; Ezek. 3:4.)
4. All three terms are used of the prophet's office in I Chr. 29:29; Samuel - *Ro'eh*; Nathan - *Nabi'* and Gad - *Hozeh*.
5. The phrase, *'ish ha - 'elohim*, "Man of God," is also a broader designation for a speaker for God. It is used some 76 times in the OT in the sense of "prophet."

6. The term "prophet" is Greek in origin. It comes from: (1) pro = "before" or "for"; (2) phemi = "to speak."

II. DEFINITION OF PROPHECY

- A. The term "prophecy" had a wider semantic field in Hebrew than in English. The history books of Joshua through Kings (except Ruth) are labeled by the Jews as "the former prophets." Both Abraham (Gen. 20:7; Ps. 105:5) and Moses (Deut. 18:18) are designated as prophets (also Miriam, Ex. 15:20). Therefore, beware of an assumed English definition!
- B. "Propheticism may legitimately be defined as that understanding of history which accepts meaning only in terms of divine concern, divine purpose, divine participation," *Interpreter's Dictionary of the Bible*, vol. 3, p. 896.
- C. "The prophet is neither a philosopher nor a systematic theologian, but a covenant mediator who delivers the word of God to His people in order to shape their future by reforming their present," "Prophets and Prophecy," *Encyclopedia Judaica* vol. 13 p. 1152.

III. PURPOSE OF PROPHECY

- A. Prophecy is a way for God to speak to His people, providing guidance in their current setting and hope in His control of their lives and world events. Their message was basically corporate. It is meant to rebuke, encourage, engender faith and repentance, and inform God's people about Himself and His plans. To this must be added that often it is used to clearly reveal God's choice of a spokesman (Deut. 13:1-3; 18:20-22). This, taken ultimately, would refer to the Messiah.
- B. Often, the prophet took a historical or theological crisis of his day and projected this into an eschatological setting. This end time view of history is unique in Israel and its sense of divine election and covenant promises.
- C. The office of prophet seems to balance (Jer. 18:18) and usurp the office of High Priest as a way to know God's will. The Urim and Thummim transcend into a verbal message from God's spokesman. The office of prophet seems to also have passed away in Israel after Malachi. It does not reappear until 400 years later with John the Baptist. It is uncertain how the New Testament gift of "prophecy" relates to the Old Testament. New Testament prophets (Acts 11:27-28; 13:1; 14:29,32,37; 15:32; I Cor. 12:10,28-29; Eph. 4:11) are not revealers of new revelation on Scripture but forth-tellers and foretellers of God's will in covenant situations.
- D. Prophecy is not exclusively or primarily predictive in nature. Prediction is one way to confirm his office and his message but it must be noted "Less than 2% of OT prophecy is Messianic. Less than 5% specifically describes the New Covenant Age. Less than 1% concerns events yet to come." (Fee & Stuart, *How to Read the Bible For All Its Worth*, p. 166)
- E. Prophets represent God to the people while Priests represent the people to God. This is a general statement. There are exceptions like Habakkuk, who addresses questions to God.
- F. One reason it is difficult to understand the prophets is because we do not know how their books were structured. They are not chronological. They seem to be thematic but not always the way one would expect. Often there is no obvious historical setting, time frame or clear division between

oracles. These books are difficult: (1) to read through in one sitting; (2) to outline by topic; and (3) to ascertain the central truth or authorial intent in each oracle.

IV. CHARACTERISTICS OF PROPHECY

- A. In the Old Testament there seems to be a development of the concept of “prophet” and “prophecy.” In early Israel there developed a fellowship of prophets, led by a strong charismatic leader such as Elijah or Elisha. Sometimes the phrase, “the sons of the prophets” was used to designate this group (II Kgs. 2). The prophets were characterized by forms of ecstasy (I Sam. 10:10-13; 19:18-24).
- B. However, this period passed rapidly into individual prophets. There were those prophets (both true and false) who identified with the King, and lived at the palace (Gad, Nathan). Also, there were those who were independent, sometimes totally unconnected with the status quo of Israeli society (Amos). They are both male and female (II Kgs. 22:14.)
- C. The prophet was often a revealer of the future, conditioned on man's immediate response. Often the prophet's task was an unfolding of God's universal plan for His creation which is not affected by human response. This universal eschatological plan is unique among the prophets of the Ancient Near East. Prediction and Covenant fidelity are twin foci of the prophetic messages (cf. Fee and Stuart, p. 150). This implies that the prophets are primarily corporate in focus. They usually, but not exclusively, address the nation.
- D. Most prophetic material was orally presented. It was later combined by means of theme, chronology or other patterns of Near Eastern Literature which are lost to us. Because it was oral it is not as structured as written prose. This makes the books difficult to read straight through and difficult to understand without a specific historical setting.
- E. The prophets use several patterns to convey their messages:
 - 1. Court Scene - God takes His people to court, often it is a divorce case where YHWH rejects his wife (Israel) for her unfaithfulness (Hosea 4; Micah 6).
 - 2. Funeral dirge - the special meter of this type of message and its characteristic "woe" sets it apart as a special form (Isaiah 5; Habakkuk 2).
 - 3. Covenant Blessing Pronouncement - the conditional nature of the Covenant is emphasized and the consequences, both positively and negatively, are spelled out for the future (Deut. 27-28).

V. BIBLICAL QUALIFICATIONS FOR VERIFICATION OF A TRUE PROPHET

- A. Deuteronomy 13:1-5 (predictions/signs)
- B. Deuteronomy 18:9-22 (false prophets/true prophets)
- C. Matthew 7 (lifestyle)
- D. I John 4:1-6 (doctrinal focus)
- E. Both men and women are called and designated as prophets or prophetesses
 - 1. Miriam - Ex. 15
 - 2. Deborah - Judg. 4:4-6
 - 3. Huldah - II Kgs. 22:14-20; II Chr. 34:22-28

- F. In the surrounding cultures prophets were verified by means of divination. In Israel it was:
 - 1. a theological test - the name of YHWH
 - 2. a historical test - accurate predictions.

VI. HELPFUL GUIDELINES FOR INTERPRETING PROPHECY

- A. Find the intent of the original prophet (editor) by noting the historical setting and the literary context of each oracle. Usually it will involve Israel breaking the Mosaic Covenant in some way.
- B. Read and interpret the whole oracle, not just a part; outline it as to content. See how it relates to surrounding oracles. Try to outline the whole book.
- C. Assume a literal interpretation of the passage until something in the text itself points you to figurative usage; then put the figurative language into prose.
- D. Analyze symbolic action in light of historical setting and parallel passages. Be sure to remember this Ancient Near Eastern literature is not western or modern literature.
- E. Treat prediction with care:
 - 1. Are they exclusively for the author's day?
 - 2. Were they subsequently fulfilled in Israel's history?
 - 3. Are they yet future events?
 - 4. Do they have a contemporary fulfillment and yet a future fulfillment?
 - 5. Allow the authors of the Bible, not modern authors, to guide your answers.
- F. Special concerns
 - 1. Is the prediction qualified by conditional response?
 - 2. Is it certain to whom the prophecy is addressed (and why)?
 - 3. Is there a possibility both Biblically and/or historically for multiple fulfillments?
 - 4. The NT authors under inspiration were able to see the Messiah in many places in the OT that are not obvious to us. They seem to use typology or word play. Since we are not inspired we best leave this approach to them.

VII. HELPFUL BOOKS

- A. *A Guide to Biblical Prophecy* by Carl E. Armerding and W. Ward Gasque
- B. *How to Read the Bible for All It Is Worth* by Gordon Fee and Douglas Stuart
- C. *My Servants the Prophets* by Edward J. Young
- D. *The Expositor's Bible Commentary*, vol. 6 "Isaiah - Ezekiel," Zondervan
- E. *The Prophecies of Isaiah* by J. A. Alexander, 1976, Zondervan
- F. *Exposition of Isaiah* by H. C. Leupold, 1971, Baker
- G. *A Study Guide Commentary, "Isaiah"* by D. David Garland, 1978, Zondervan

INTRODUCTION TO ISAIAH

I. OPENING STATEMENTS

- A. Isaiah is quoted more often in the NT than any other prophet (over 411). His message was one of:
 - 1. one God,
 - 2. one world,
 - 3. one faith.
- B. Isaiah is wonderfully Messianic:
 - 1. the special children, chapters 7-14,
 - 2. the Servant Songs, chapters 42:1-9; 49:1-7; 50:4-11; 52:13-53:12,
 - 3. the future Messianic Kingdom (New Age), chapters 56-66
- C. E. J. Young, in *An Introduction to the Old Testament*, has said:
 - 1. “The book of Isaiah is rightly considered the greatest of the OT prophecies” p. 168.
 - 2. “Of all the prophets of Israel, Isaiah understood most completely the mind of God and His plan for the ages” p. 171
 - 3. “In spiritual insight he is unsurpassed in all the OT” p. 172

II. THE NAME OF THE BOOK

- A. The book is named after its prophetic spokesman.
- B. The name means “salvation of YHWH” or “YHWH saves.” The Hebrew names that end in "iah" are an abbreviation of YHWH, as are the names that begin in English with a “j” and a vowel, example Joshua and Joel.

III. CANONIZATION

- A. This is the first of the four scrolls of the Latter Prophets:
 - 1. Isaiah
 - 2. Jeremiah
 - 3. Ezekiel
 - 4. the Twelve (minor prophets)
- B. It was accepted early and completely into the sacred writings of the Israelites.

IV. GENRE

- A. Isaiah's literary skills surpass all OT prophets. His word plays and poetry are majestic and intriguing. The book is mostly poetry.
- B. It is difficult to sit down and read all of Isaiah at one time. It is difficult to outline the book. This is because Isaiah was a preacher, not an author or editor. His book records his spoken messages. There are linked together, sometimes:
 - 1. by theme,
 - 2. by chronology,
 - 3. by the cultural norms of the Ancient Near East which are so different from our own.

V. AUTHORSHIP

A. Jewish views of authorship

1. The Talmud's Baba Bathra 15a said Hezekiah and his men wrote (i.e. edited or compiled) Isaiah, Proverbs, Ecclesiastes and Song of Songs. This implies the entire book is from the prophet.
2. Ben Sirah, in "Ecclesiasticus 49:17-25, written about 185 B.C., said, "Isaiah, son of Amoz," wrote the book (1:1; 12:1; 13:1).
3. II Chronicles 32:32 attests to Isaiah's vision and the parallel in Kings (II Kgs. 18:19-20:19.)
 - a. from wealthy noble family in Jerusalem, possibly even a cousin to King Uzziah.
 - (1) some evidence that "iah," which is an abbreviation of YHWH, was practiced almost exclusively among Judah's royalty.
 - (2) Isaiah's access to the King also lends support to his possible family connection.
 - (3) cf. Talmud, "Meg." 10b
 - b. married a prophetess (8:3)
 - (1) first son, "Shear-Jashub," which means "a remnant shall return"
 - (2) second son, "Maher-Shalal-Hash-Baz" (8:3) which means "speed the spoil, haste the booty"
 - c. Isaiah had one of the longest prophetic ministries of any of the OT prophets. He was God's spokesman in Judah from the reign of Jotham (742-735 B.C.) to that of Hezekiah (715-687 B.C.) with the possibility of into the reign of Manasseh (687-642 B.C.); Manasseh was possibly co-regent from 696 B.C.
 - d. if II Chron. 26:22 refers to Isaiah then he was the official scribe and keeper of the official chronicles of the king.
 - e. traditions said he was sawed in two during Manasseh's reign.
4. Moses ben Samuel Ibn Gekatilla, about AD 110, said that chapters 1-39 are Isaiah's but chapters 40-66 were written during the Second Temple period (Persian Period, 538-430 B.C.)
5. Ibn Ezra (AD 1092-1167) followed Gekatilla's lead and denied chapters 40-66 to Isaiah.

B. Modern scholarship's views of authorship

1. A good historical summary is found in R. K. Harrison's *Introduction to the Old Testament*, Eerdmans, 1969.
2. A good discussion of the technical reasons for asserting two authors can be found in S. R. Drivers' *Introduction to the Literature of the Old Testament*, reprint 1972.
3. No Hebrew or Greek (LXX) manuscripts have ever been found which show a division between chapters 1-39 and 40-66.
 - a. There is a two line space at the end of chapter 33 in the Dead Sea Scrolls. This implies a division at this point, not chapter 39.
 - b. There seems to be a parallel structure between 1-33 and 34-66. This dual structure based on the author's own day and then the future, was common in the Hebrew prophets (cf. Ezekiel, Daniel and Zechariah).
4. Modern scholarship has no unanimity as to how many authors or where to divide the book.

C. Some reasons for the unity of Isaiah

1. Twenty-five terms are found in both sections of Isaiah which are not found elsewhere in the OT (NIV, Intro. to Isaiah, p. 1014).
2. The title "the Holy One of Israel" occurs 13 times in chapters 1-39 and 14 times in chapters 40-66 and only six times in all other OT books.
3. Jesus, in Jn. 12:38,40, quotes from both Isa. 53:1 and 6:10 and attributes both to Isaiah.
4. Passages from Is. 40-66 are attributed to Isaiah in Matt. 3:3; 8:17; 12:17; Lk. 3:4; 4:17; Jn. 1:23; Acts 8:28 and Rom. 10:16-20

5. There is no manuscript evidence of a division of the book at chapter 39 (MT or DSS).
6. No historical mention of a great prophet (Diedre-Isaiah) in the 6th century. R. K. Harrison, in *Introduction to the Old Testament*, adds about this subject,

“Arguments from literary style were greatly in vogue at the end of the nineteenth century, but in the light of a much wider knowledge of ancient Near Eastern languages they have now assumed a far less important position. The very subjectivity of stylistic considerations had a great appeal for the adherents of the Graf-Wellhausen theory of literary analysis, who say no inconsistency whatever in perusing material ascribed to a Biblical author, and then denying parts of that very corpus to him because the literary form and vocabulary of each chapter did not happen to be identical. Apparently it did not occur to those early investigators that it was only possible to derive some concept of the style of an ancient author as the result of careful study of all the material ascribed to him, and that subsequent rejection of part or all of that corpus could only be validated on the basis of some rigorous external control.” p. 776

D. Some reasons for multiple authorship of Isaiah.

1. In chapters 40-66 the name "Isaiah" is not mentioned.
2. Chapters 40-66 do not fit into Isaiah's historical setting.
3. There seems to be a mixing of Isaiah's references to:
 - a. Assyria's invasion, exile and their judgement
 - b. Babylon's invasion, exile and their judgement
4. There are obviously some reasons for theorizing multiple authorship:
 - a. change of historical setting
 - (1) pre-invasion Judah, 1-39
 - (2) exile, 40-55
 - (3) post-exilic Judah, 56-66
 - (4) in Isaiah 1-39 the Temple will never fall while in 40-66 it apparently has already fallen. The author seems to be an exile.
 - b. change of terms to describe God's chosen:
 - (1) Messianic child
 - (2) Suffering Servant
 - (3) Israel as:
 - (a) wife (50:1)
 - (b) servants of YHWH (54:17)
5. Modern conservative scholars:
 - a. E. J. Young's statement about chapters 56-66 is helpful, "another possibility is that Spirit-led, editor-collected prophecies from different prophets of the Isaiah school around the basic themes of this section." p. 188
 - b. G. R. K. Harrison's statement, "The present writer holds to the view that Isaiah, like the majority of the other extant prophetic writings, represents an anthology of utterances given at various times, and as such the work merits no different treatment from that accorded the other major Old Testament prophecies. In this connection it is important to note that arguments based upon differences of style or literary expression are immediately vitiated by this approach, since an anthology may be taken quite fairly as representing the total style of the author over the different periods of his creative activity. Justification for describing the work as an anthology in the best sense of that term is furnished by the opening verse of the prophecy, which constitutes a heading for the work, and speaks specifically of the revelatory material that Isaiah the son of Amoz received in visions concerning Judah and Jerusalem in days of Uzziah, Jotham, Ahaz, and Hezekiah. As with all anthologies it is fairly evident that the book contained only a selection of the available prophetic oracles and sermons, and it is highly probable that Isaiah produced considerably more material than has

survived in his book. The nature of the prophecy as an anthology is further indicated by the presence of superscriptions in Isa. 2:1 and 13:1, which may have represented, or pointed to the presence of, earlier collections of prophetic utterances." p. 780

6. The literary style of chapters 40-66 is different from chapters 1-39.

E. Concluding comments about authorship

1. Godly scholars continue to disagree about how our OT book of Isaiah came to be in its current form (cf. DSS and MT). The main emphasis must be placed on its inspiration and trustworthiness in revealing the character and purposes of YHWH.
2. We must reject any pre-suppositions that deny God's faithful revelation through Isaiah. This also includes the a priori rejection of predictive prophecy and the lowering of the OT to an exclusively human, contemporary, historical account.

VI. DATE

A. Isaiah is part of the 8th century prophets

1. Jonah, Amos and Hosea in the north, during the reign of Jeroboam II (786-640 B.C.)
2. Isaiah and Micah in the south

B. He was born in 760's B.C. and was called into prophetic office around 742 B.C. in the year Uzziah died (6:1). Uzziah is also called Azariah (783-742 B.C.).

C. Isaiah had a long ministry from the closing years of Uzziah (783-742 B.C.) through Jotham (742-735 B.C.), Ahaz (735-715 B.C.), Hezekiah (715-687 B.C.) and possibly Manasseh (687-642 B.C.).

D. R. K Harrison states that the book is an anthology of the prophet's writings and sermons over many years through several Judean kings. It was finally compiled and edited after the prophet's death, about 630 B.C.

VII. HISTORICAL SETTING

A. Eighth Century Prophets

1. The biblical material is found in:

- | | |
|------------------------|-----------|
| a. II Kings 14:3-17:6 | e. Hosea |
| b. II Chronicles 25-28 | f. Isaiah |
| c. Amos | g. Micah |
| d. Jonah | |

2. The simplest summary of the state of idolatry among God's people can be seen in Hosea:

- a. 2:16, "will no longer call Me Baali"
- b. 4:12-13, ". . . daughters play the harlot . . ."
- c. 4:17, "Ephraim is joined to idols; let him along"
- d. 13:2 "men kiss calves!" (ritual)

3. Social setting

- a. It was a time of economic prosperity and military expansion for both Israel and Judah. However, this prosperity was beneficial only to the wealthy class. The poor were exploited and abused. It almost seems that "the buck and the gun" became additional idols!
- b. The social stability and property of both Israel and Judah is related to several causes:
 - (1) the long and prosperous reigns of Jeroboam II (786-746 B.C.) in the North and Uzziah (783-742 B.C.) in the South.

- (2) Assyrians' defeat of Syria by Adad-Nirari III in 802 B.C.
 - (3) the lack of conflict between Israel and Judah.
 - (4) the taxation and exploitation of the trade routes from north to south through the land bridge of Palestine caused rapid economic growth, even extravagance for the wealthy class.
 - c. The "Ostraca of Samaria" which are dated during the reign of Jeroboam II seem to indicate an administrative organization much like Solomon's. This seems to confirm the widening gap between the "haves" and "have nots."
 - d. The dishonesty of the wealthy is clearly depicted in Amos, who is called "the prophet of social justice." The bribery of the judiciary and the falsification of commercial weights are two clear examples of the abuse that was common apparently in both Israel and Judah.
4. Religious Setting
- a. It was a time of much outward religious activity but very little true faith. The fertility cults of Canaan had been amalgamated into Israel's religion. The people were idolaters but they called it YHWHism. The trend of God's people toward political alliances had involved them in pagan worship and practices.
 - b. The idolatry of Israel is spelled out in II Kgs. 17:7-18.
 - (1) In v. 8 they followed the worship practices of the Canaanites.
 - (a) fertility worship (cf. Lev. 18:22-23)
 - i) high places, vv. 9,10,11
 - ii) sacred pillars (Baal), vv. 10,16
 - iii) Asherim, v. 16, these were wooden symbols of the female consort of Baal. They were either: carved stakes or live trees.
 - (b) divination, v. 17. This was condemned in Lev. 19-20 and Deut. 18.
 - (2) In vs. 16 they continued the worship of the two golden calves, symbolizing YHWH, set up at Dan and Bethel by Jeroboam I (I Kgs. 12:28-29).
 - (3) In v. 16 they worshiped the astral deities of Babylon: sun, moon, stars and constellations.
 - (4) In v. 18 they worshiped the Phoenician fertility fire god, Molech, by sacrificing their children (cf. Lev. 18:21; 20:2-5). This practice is called "*molech*". It was not the name of the god.
 - c. Baalism (cf. W.F. Albright's *Archaeology and the Religion of Israel* p. 82ff)
 - (1) Our best archaeological source is "Baal Epic of Ugarit."
 - (a) It depicts Baal as a seasonal dying and rising god. He was defeated by Mot and confined to the underworld. All life on earth ceased. But, helped by the female goddess (*Anat*), he rises and defeats *Mot* each spring. He was a fertility deity who was worshiped by imitation magic.
 - (b) He was also known as *Hadad*.
 - (2) *El* is the chief deity of the Canaanite pantheon but Baal's popularity usurped his place.
 - (3) Israel was most influenced by Tyrian Baalism through Jezebel who was the King of Tyre's daughter. She was chosen by Omri for his son, Ahab.
 - (4) In Israel Baal was worshiped at local high places. He was symbolized by an uplifted stone. His consort is Asherah, symbolized by a carved stake symbolizing the tree of life.
 - d. Several sources and types of idolatry are mentioned.
 - (1) The golden calves at Bethel and Dan set up by Jeroboam I to worship YHWH.
 - (2) The worship of the Tyrian fertility god and goddess at local high places.
 - (3) The necessary idolatry involved in political alliances of that day.

5. Brief summary of the invasions of Assyria and Babylon during the eighth century which affected Palestine:
 - a. The four eighth century prophets were active during the rise of the Tigris-Euphrates empire of Assyria. God would use this cruel nation to judge His people, particularly Israel.
 - (1) The specific incident was the formation of a trans-Jordan political and military alliance known as the "Syro-Ephramatic League" (735 B.C.). Syria and Israel tried to force Judah to join them against Assyria. Instead Ahaz sent a letter to Assyria for help. The first powerful empire-minded Assyrian king, Tiglath-Pileser III (745-727 B.C.), responded to the military challenge and invaded Syria.
 - (2) Later, Assyria's puppet king, Hoshea (732-722 B.C.), in Israel, also rebelled, appealing to Egypt. Shalmaneser V (727-722 B.C.) invaded Israel again. He died before Israel was subdued but his successor, Sargon II (722-705 B.C.), captured Israel's capital of Samaria in 722 B.C. Assyria deported over 27,000 Israelites on this occasion as Tiglath-Pileser had exiled thousands earlier in 732 B.C.
 - b. After Ahaz's death (735-715 B.C.) another military coalition was formed by the trans-Jordan countries and Egypt against Assyria (714-711 B.C.). It is known as the "Ashdod Rebellion." Many Judean cities were destroyed when Assyria invaded again. Initially Hezekiah supported this coalition but later withdrew his support.
 - c. However, again, another coalition tried to take advantage of the death of Assyria's powerful king, Sargon II, in 705 B.C. along with the many other rebellions which occurred throughout the Assyrian empire.
 - (1) Hezekiah fully participated in this rebellion. In light of this challenge Sennacherib (705-681 B.C.) invaded (701 B.C.) Palestine and camped near the city of Jerusalem (II Kgs. 18-19; Is. 36-39) but his army was miraculously destroyed by God.
 - (2) There is some question among scholars as to how many times Sennacherib invaded Palestine. (Example: John Bright has one invasion in 701 B.C. and another possible one in 688 B.C., cf p. 270.)
 - (3) Hezekiah was spared an Assyrian takeover but because of his prideful exhibition of the treasures of Judah to the Babylonian delegation, Isaiah predicted Judah's fall to Babylon (39:1-8). Jerusalem fell to Nebuchadnezzar in 587-586 B.C.
 - d. Isaiah also predicted the restoration of God's people under Cyrus II, the Medo-Persian ruler (41:2-4; 44:28; 45:1; 56:11). Nineveh fell in 612 B.C. to Babylon but the city of Babylon fell in 539 B.C. to Cyrus' army. In 538 B.C. Cyrus issued a decree that all exiled people, including the Jews, could return home. He even provided funds from his treasury for the rebuilding of the national temples.

B. A Brief Historical Survey of the Powers of Mesopotamia (using dates based primarily on John Bright's *A History of Israel*, p. 462ff):

1. Assyrian Empire (Gen. 10:11):
 - a. religion and culture were greatly influenced by the Sumerian/Babylonian Empire.
 - b. tentative list of rulers and approximate dates:
 - (1) 1354-1318 Asshur-Uballit I:
 - (a) conquered the Hittite city of Carchemish.
 - (b) began to remove Hittite influence and allowed Assyria to develop.
 - (2) 1297-1266 Adad Nirari I (powerful king).
 - (3) 1265-1235 Shalmaneser I (powerful king).
 - (4) 1234-1197 Tukulti-Ninurta I
 - first conquest of Babylonian empire to the south.
 - (5) 1118-1078 Tiglath-Pileser I

- Assyria becomes a major power in Mesopotamia.
- (6) 1012- 972 Ashur-Rabi II
- (7) 972- 967 Ashur-Resh-Isui II.
- (8) 966- 934 Tiglath-Pileser II.
- (9) 934- 912 Ashur-Dan II.
- (10) 912- 890 Adad-Nirari II.
- (11) 890- 884 Tukulti-Ninurta II.
- (12) 890- 859 Asshur-Nasir-Apal II.
- (13) 859- 824 Shalmaneser III.
Battle of Qarqar in 853
- (14) 824- 811 Shamashi-Adad V.
- (15) 811- 783 Adad-Nirari III.
- (16) 781- 772 Shalmaneser IV.
- (17) 772- 754 Ashur-Dan III.
- (18) 754- 745 Ashur-Nirari V.
- (19) 745- 727 Tiglath-Pileser III:
 - (a) called by his Babylonian throne name, Pul, in II Kgs. 15:19.
 - (b) very powerful king.
 - (c) started the policy of deporting conquered peoples.
 - (d) in 735 B.C. there was the formation of the "Syro-Ephramatic League" which was an attempt to unify all the available military resources of the trans-Jordan nations from the head waters of the Euphrates to Egypt for the purpose of neutralizing the rising military power of Assyria. King Ahaz of Judah refuses to join and is invaded by Israel and Syria. He wrote to Tiglath-Pileser III for help against the advice of Isaiah (cf. Is. 7-12).
 - (e) in 732 Tiglath-Pileser III invades and conquers Syria and Israel and places a vassal king on the throne of Israel, Hoshea (732-722 B.C.). Thousands of Jews were exiled to Media (cf. II Kgs. 15-16).
- (20) 727- 722 Shalmaneser V.
 - Hoshea forms an alliance with Egypt and is invaded by Assyria (cf. II Kgs. 17).
- (21) 722- 705 Sargon II:
 - (a) after a three year siege, started by Shalmaneser V, his general and successor Sargon II, conquers the capital of Israel, Samaria. Over 27,000 are deported to Media.
 - (b) the Hittite empire is also conquered.
 - (c) in 714-711 another coalition of trans-Jordan nations and Egypt rebelled against Assyria. This coalition is known as "the Ashdod Rebellion." Even Hezekiah of Judah originally was involved. Assyria invaded and destroyed several Philistine cities.
- (22) 705- 681 Sennacherib:
 - (a) in 705 another coalition of trans-Jordan nations and Egypt rebelled after the death of his father, Sargon II. Hezekiah fully supported this rebellion. Sennacherib invaded in 701. The rebellion was crushed but Jerusalem was spared by an act of God (cf. Isa. 36-39 and II Kgs. 18-19.)
 - (b) Sennacherib also put down rebellions in Elam and Babylon.
- (23) 681- 669 Esarhaddon:
 - (a) first Assyrian ruler to attack and conquer Egypt.
 - (b) he had great sympathy for Babylon and rebuilt its capital city.
- (24) 669- 663 Assurbanipal:
 - (a) also called Osnappar in Ezra 4:10

- (b) his brother Shamash-shum-ukin was made king of Babylon. This brought several years of peace between Assyria and Babylon but there was an undercurrent of independence which broke out in 652, led by his brother.
 - (c) fall of Thebes, 663
 - (d) defeat of Elam, 653, 645
 - (25) 633- 629 Asshur-Etil-Ilani.
 - (26) 629- 612 Sin-Shar-Ishkun.
 - (27) 612- 609 Asshur-Uballit II:
 - enthroned king in exile in Haran after the fall of Asshur in 614 and Nineveh in 612.
2. Neo-Babylon Empire:
- a. 703- ? Merodach-Baladan:
 - started several revolts against Assyrian rule.
 - b. 652 Shamash-Shum-Ukin:
 - (1) Esarhaddon's son and Asshurbanipal's brother.
 - (2) he started a revolt against Assyria but was defeated.
 - c. 626- 605 Nabopolassar:
 - (1) he was the first monarch of the Neo-Babylonian Empire.
 - (2) he attacked Assyria from the south while Cyaxares of Media attacked from the northeast.
 - (3) the old Assyrian capital of Asshur fell in 614 and the powerful new capital of Nineveh fell in 612.
 - (4) the remnant of the Assyrian army retreated to Haran. They even installed a king.
 - (5) in 608 Pharaoh Necho II (cf. II Kgs. 23:29) marched north to help the remnant of the Assyrian army for the purpose of forming a buffer zone against the rising power of Babylon. Josiah, the godly king of Judah (cf. II Kgs. 23), opposed the movement of the Egyptian army through Palestine. There was a minor skirmish at Megiddo. Josiah was wounded and died (II Kgs. 23:29-30). His son, Jehoahaz, was made king. Pharaoh Necho II arrived too late to stop the destruction of the Assyrian forces at Haran. He engaged the Babylonian forces commanded by the crown prince Nebuchadnezzar II and was soundly defeated in 605 at Carchemish on the Euphrates. On his way back to Egypt he stopped at Jerusalem and sacked the city. He replaced and deported Jehoahaz after only three months. He put another son of Josiah on the throne, Jehoiakim (cf. II Kgs. 23:31-35).
 - (6) Nebuchadnezzar II chased the Egyptian army south through Palestine but he received word of this father's death and returned to Babylon.
 - Later the same year he returned to Palestine. He left Jehoiakim on the throne of Judah but exiled several thousand of the leading citizens and several members of the royal family. Daniel and his friends were part of this deportation.
 - d. 605-562 Nebuchadnezzar II:
 - (1) from 597-538 Babylon in complete control of Palestine.
 - (2) in 597 another deportation from Jerusalem occurred because of Jehoiakim's alliance with Egypt (II Kgs. 24). He died before the arrival of Nebuchadnezzar II. His son Jehoiachin was only king for three months until he was exiled to Babylon. Ten thousand citizens, including Ezekiel, were resettled close to the city of Babylon by the Canal Kebar.
 - (3) in 586, after continued flirtation with Egypt, the city of Jerusalem was completely destroyed (II Kgs. 25) and a mass deportation occurred. Zedekiah, who replaced Jehoiachin, was exiled and Gedaliah was appointed governor.

- (4) Gedaliah was killed by Jewish renegade military forces. These forces fled to Egypt and forced Jeremiah to go with them. Nebuchadnezzar invaded a fourth time (605, 596, 586, 582) and deported all remaining Jews that he could find.
- e. 562-560 Evil-Merodach, also known as Amel-Marduk
 - he released Jehoiakim from prison but he had to remain in Babylon (cf II Kgs. 25:27-30; Jer. 52:31).
- f. 560-556 Neriglissar.
 - he was Nebuchadnezzar's general who destroyed Jerusalem.
- g. 556- Labaski-Marduk.
 - he was Neriglissar's son but was assassinated after only nine months.
- h. 556-539 Nabonidus:
 - (1) Nabonidus was not related to the royal house so he married a daughter of Nebuchadnezzar II.
 - (2) spent most of the time building a temple to the moon god "Sin" in Tema. He was the son of the high priestess of this goddess. This earned him the enmity of the priests of Marduk, chief god of Babylon.
 - (3) spent most of his time trying to put down revolts and stabilize the kingdom.
 - (4) he moved to Tema and left the affairs of state to his son, Belshazzar, in the capital in Babylon (cf. Dan. 5).
- i. ? -539 Belshazzar (co-reign)
 - the City of Babylon fell very quickly to the Medo-Persian Army under Gobryas of Gutium by diverting the waters of the Euphrates and entering the city unopposed. The priests and people of the city saw the Persians as liberators and restorers of Marduk. Gobryas was made Governor of Babylon by Cyrus II. Either Cyrus II or Gobryas is the "Darius the Mede" of Dan. 5:31 and 6:1. Darius means "Royal One."
- 3. Medio-Persian Empire: Survey of the Rise of Cyrus II (Isa. 44:28; 45:1-7):
 - a. 625-585 Cyaxares was the king of Media who helped Babylon defeat Assyria.
 - b. 585-550 Astyages was king of Media. Cyrus was his grandson by Mandane.
 - c. 550-530 Cyrus II of Anshan was a vassal king who revolted.
 - (1) Nabonidus, the Babylonian king, supported Cyrus.
 - (2) Cyrus II dethroned Astyages.
 - (3) Nabonidus, in order to restore a balance of power, made an alliance with:
 - (a) Egypt.
 - (b) Croesus, King of Lydia (Asia Minor).
 - d. 547- Cyrus II marched against Sardis (capital of Lydia).
 - e. November 2, 539, Gobryas of Gutium, with Cyrus' army, took Babylon without resistance. Gobryas was made governor of Babylon.
 - f. 539- in October, Cyrus II "the great" personally entered as liberator. His policy of kindness to national groups reversed years of deportation as a national policy.
 - g. 538- Jews and others were allowed to return home and rebuild their native temples.
 - h. 530- Cyrus' son, Cambyses II, succeeded him.
 - i. 530-522 reign of Cambyses II.
 - added Egyptian empire in 525 to the Medo-Persian Empire.
 - possibly committed suicide.
 - j. 522-486 Darius I came to rule.
 - (1) he was not of the royal line but a military general.
 - (2) he organized the Persian Empire using Cyrus' plans for Satraps (cf Ezra 1-6; Haggai; Zechariah).
 - (3) he set up coinage like Lydia.
 - k. 486-465 reign of Xerxes I:

- (1) put down Egyptian revolt.
- (2) intended to invade Greece and fulfill Persian dream but was defeated in the battle of Thermopylae in 480 and Salamis in 479.
- (3) Esther's husband who is called Ahasuerus in the Bible was assassinated in 465.
- l. 465-424 Artaxerxes I reigned (cf. Ezra 7-10; Nehemiah; Malachi):
 - (1) Greeks continued to advance until confronted with the Peloponnesian Civil Wars.
 - (2) Greece divides (Athenian - Peloponnesian).
 - (3) Greek civil wars lasted about 20 years.
 - (4) during this period the Jewish community is strengthened.
- m. 423-404 Darius II reigned.
- n. 404-358 Artaxerxes II reigned.
- o. 358-338 Artaxerxes III reigned.
- p. 338-336 Arses reigned.
- q. 336-331 Darius III reigned.
4. Survey of Egypt:
 - a. Hyksos (Shepherd Kings - Semitic rulers)-1720/10-1550 B.C.
 - b. 18th Dynasty (1570-1310 B.C.)
 - (1) 1570-1546 Amosis
 - (2) 1546-1525 Amenophis I (Amenhotep I).
 - (3) 1525-1494 Thutmose I
 - (4) ? Thutmose II
 - (5) ? Hatshepsut
 - (6) 1490-1435 Thutmose III
 - (7) 1435-1414 Amenophis II.
 - (8) 1414-1406 Thutmose IV
 - (9) 1406-1370 Amenophis III
 - (10) 1370-1353 Amenophis IV (Akhenaten)
 - (11) ? Smenkhare
 - (12) ? Tutankhamun
 - (13) ? Ay
 - (14) 1340-1310 Haremhab
 - c. 19th Dynasty (1310-1200 B.C.):
 - (1) ? Rameses I
 - (2) 1309-1290 Seti I
 - (3) 1290-1224 Rameses (Rameses II)
 - (4) 1224-1216 Merneptah (Merenptah)
 - (5) ? Amenmesse
 - (6) ? Seti II
 - (7) ? Siptah
 - (8) ? Tawosret
 - d. 20th Dynasty (1180-1065 B.C.):
 - (1) 1175-1144 Rameses III
 - (2) 1144-1065 Rameses IV - XI
 - e. 21st Dynasty (1065-935 B.C.):
 - (1) ? Smendes
 - (2) ? Herihor
 - f. 22nd Dynasty (935-725 B.C. - Libyan):
 - (1) 935-914 Shishak (Shoshenq I or Sheshonq I)
 - (2) 914-874 Osorkon I
 - (3) ? Osorkon II

- (4) ? Shoshnek II
- g. 23rd Dynasty (759-715 B.C. - Libyan)
- h. 24th Dynasty (725-709 B.C.)
- i. 25th Dynasty (716/15-663 B.C. - Ethiopian/Nubian):
 - (1) 710/09-696/95 Shabako (Shabaku)
 - (2) 696/95-685/84 Shebteko (Shebitku)
 - (3) 690/89, 685/84-
664 Tirhakah (Taharqa)
 - (4) ? Tantamun
- j. 26th Dynasty (663-525 B.C. - Saitic):
 - (1) 663-609 Psammetichus I (Psamtik)
 - (2) 609-593 Neco II (Necho)
 - (3) 593-588 Psammetichus II (Psamtik)
 - (4) 588-569 Apries (Hophra)
 - (5) 569-525 Amasis
 - (6) ? Psammetichus III (Psamtik)
- k. 27th Dynasty (525-401 B.C. - Persian):
 - (1) 530-522 Cambyses II (Cyrus II's son)
 - (2) 522-486 Darius I
 - (3) 486-465 Xerxes I
 - (4) 465-424 Artaxerxes I
 - (5) 423-404 Darius II

*for a differing chronology see *Zondervan's Pictorial Bible Encyclopedia*, vol. 2 p. 231.

- 5. Survey of Greece:
 - a. 359-336 Philip II of Macedon:
 - (1) built up Greece.
 - (2) assassinated in 336.
 - b. 336-323 Alexander II "the Great" (Philip's son):
 - (1) routed Darius II, the Persian king, at the battle of Isus.
 - (2) died in 323 in Babylon of a fever at 33/32 yrs of age.
 - (3) Alexander's generals divided his empire at his death:
 - (a) Cassander - Macedonia and Greece
 - (b) Lysimachus - Thrace
 - (c) Seleucus I - Syria and Babylon
 - (d) Ptolemy - Egypt and Palestine
 - (e) Antigonus - Asia Minor (He did not last long)
 - c. Seleucids vs. Ptolemies for control of Palestine
 - (1) Syria (Seleucid Rulers):
 - (a) 312-280 Seleucus I
 - (b) 280-261 Antiochus I Soter
 - (c) 261-246 Antiochus II Theus
 - (d) 246-226 Seleucus II Callinicus
 - (e) 226-223 Seleucus III Ceraunus
 - (f) 223-187 Antiochus III the Great
 - (g) 187-175 Seleucus IV Philopator
 - (h) 175-163 Antiochus IV Epiphanes
 - (i) 163-162 Antiochus V
 - (j) 162-150 Demetrius I

- (2) Egyptian (Ptolemaic) Rulers:
 - (a) 327-285 Ptolemy I Soter
 - (b) 285-246 Ptolemy II Philadelphus
 - (c) 246-221 Ptolemy III Euergetes
 - (d) 221-203 Ptolemy IV Philopator
 - (e) 203-181 Ptolemy V Epiphanes
 - (f) 181-146 Ptolemy VI Philometor
- (3) Brief Survey:
 - (a) 301- Palestine under Ptolemy rule for years
 - (b) 175-163 Antiochus IV Epiphanes, the 8th Seleucid ruler, wanted to Hellenize Jews by force, if necessary:
 - i) constructed gymnasiums.
 - ii) constructed pagan altars of Zeus Olympius in the Temple

VIII. LITERARY UNITS

- A. Brief Outline
 - 1. Chapters 1-39 - the prophet and his day
 - 2. Chapters 40-66 (or possibly 40-55 and 56-60) - the new age
- B. Chapters 1-39, the historical setting in Isaiah's day (pre-exilic)
 - 1. Chapters 1-6, under Kings Uzziah and Jotham
 - 2. Chapters 7-14, under King Ahaz
 - 3. Chapters 15-39, under King Hezekiah (chapters 36-39 are parallel to II Kgs. 18:13-20:19)
- C. Chapters 40-66, the exilic and post-exilic period are types of the future kingdom.
 - 1. As chapters 1-39 reflect Isaiah's preaching and are obviously oral presentations, chapters 40-55 reflect a new setting. God's judgement has come and now restoration is the major theme. There is also the stylistic hint that these chapters are not so much oral as written.
 - 2. Chapters 1-39 obviously deal with the Assyrian threat, and Babylonian threat in type, specifically in chapters 13-14, 21 and 39. Chapters 40-55 deal with the Persian period and the restoration of God's people to the Promised Land.
 - 3. The later chapters of Isaiah, 56-66, are eschatological, using historical metaphors from the ancient near east to foreshadow the universal monotheistic world worship of YHWH.
- D. The difficulty of Outlining Isaiah
 - 1. Most modern scholars divide the book into at least two sections: chapters 1-39 and 40-66. R. K. Harrison: chap. 1-33 and 34-66 because of a gap in DSS text. This obvious division in the DSS between chapters 33 and 34 has given rise to the suggestion that Isaiah was produced by his followers in two volumes. W.H. Brownlee has proposed that the two volumes mirror each other in structure:

Volume 1:	Volume 2
chapters 1-5 - ruin and restoration	chapters 34-35
chapters 6-8 - biographical material	chapters 36-40
chapters 9-12 - agents of divine blessing and judgement	chapters 41-45
chapters 13-23 - oracles against foreign powers	chapters 46-48
chapters 24-27 - universal redemption and the deliverance of Israel	chapters 49-55
chapters 28-31 - ethical sermons	chapters 56-59

- chapters 32-33 - the restoration of the nation chapters 60-66
2. Some outlines focus on the historical setting while others focus on the Messianic content

- | | | |
|------------|---|--------------------------------------|
| | <u>NIV</u> | <u>Leupold</u> |
| chap. 7-12 | "Prophecies occasioned by the Aramean and Israelite threat against Judah" | "Immanuel Book" |
| chap 28-33 | "Six Woes: Five on the Unfaithful in Israel and One on Assyria" | "The Book of Zion" (the Cornerstone) |
3. Some examples of the uncertainty of literary units (chaps. 1-12)
- a. Outline of chapters 1-12 by E. Y. Young, pp. 211-214:
- (1) 1:1-12:6 Prophecies concerning Judah and Jerusalem
 - (a) 1:1-31 The great arraignment
 - (b) 2:1-4:6 Messiah's reign and judgement upon the people
 - (c) 3:5-30 The prevalent iniquities of Judah
 - (d) 6:1-13 Isaiah's vision of the Lord
 - (e) 7:1-12:6 Prophecies uttered during Ahaz's reign
- b. Outline of chapters 1-2 by R.K. Harrison, p. 764:
- (1) Prophecies about the ruin and restoration of Judah, chaps. 1-5
 - (2) The call of Isaiah; biographical material, chaps. 6-8
 - (3) Present world empires and their roles, chaps. 9-12
- c. Outline of chapters 1-12 by The NIV Study Bible, p. 1016
- (1) chapters 1-6
 - (a) Introduction: charges against Judah for breaking the Covenant, ch. 1
 - (b) The future discipline and glory of Judah and Jerusalem, chs. 2-4
 - i) Jerusalem's future blessings (2:1-5)
 - ii) The Lord's discipline of Judah (2:6-4:1)
 - iii) The restoration of Zion (4:2-6)
 - (c) The nation's judgement and exile (ch. 5)
 - (d) Isaiah's unique commission (ch. 6)
 - (2) chapters 7-12
 - (a) Ahaz warned not to fear the Aramean and Israelite alliance (ch. 7)
 - (b) Isaiah's son and David's son (8:1-9:7)
 - (c) Judgement against Israel (9:8-10:4)
 - (d) The Assyrian Empire and the Davidic Kingdom (10:5-12:6)
 - i) The destruction of Assyria (10:5-34)
 - ii) The establishment of the Davidic king and his kingdom (ch.11)
 - iii) Songs of joy for deliverance (ch. 12)
- d. Outline of chapters 1-12 by H.C. Leupold, pp. 38-40:
- (1) Prophecies concerning Judah and Jerusalem (chaps. 1-12)
 - (a) Introduction: a typical message of Isaiah (ch. 1)
 - i) Heading, v. 1
 - ii) The Divine indictment, vv. 2-4
 - iii) The desolate external state of the nation, vv. 5-9
 - iv) The current type of worship ineffective as a remedy, vv. 10-15
 - v) Call to repentance, vv. 16-20
 - vi) Indication of the corruptions in Jerusalem, vv. 21-33
 - vii) Israel to be redeemed by judgement, vv. 24-31
 - (b) Through judgement to fulfillment of God's gracious promises, chaps. 2-6
 - i) Zion's glorious future in the Messianic age, 2:2-5

- ii Zion's inglorious present, 2:6-4:1
 - a) description of the spurious values that are current, vv. 6-9
 - b) indication of a terrible judgment about to come, vv. 10-11
 - c) what the Lord's Day will do to all spurious values, v. 12-17
 - d) the fate of the idols, vv. 18-21
 - e) the Lord's indictment of irresponsible leaders, 2:22-3:15
 - i) the resultant state of anarchy when the Lord takes away all supports, 3:1-12
 - ii) the guilt of the leaders who brought on this calamity, 3:13-15
 - f) the Lord's indictment of the vain and frivolous women of Jerusalem, 3:16-4:1
 - g) Zion purified, 4:2-6
 - h) God's judgment on His guilty people, ch. 5
 - i) the parable of the vineyard, vv. 1-7
 - ii) the sour grapes produced by Israel, vv. 8-23
 - iii) the impending judgment brought on by the Assyrians, vv. 24-30
 - i) the judgment of Israel as involved in the prophet's original call, ch. 6
 - i) the prophet's vision, vv. 1-3
 - ii) the prophet's reaction to the vision, vv. 4-5
 - iii) his absolution, vv. 6-7
 - iv) his commissioning, vv. 8-9a
 - v) his message, vv. 9b-13
- (c) The Immanuel Book (chapters 7-12)
 - i The Immanuel sign, chap. 7
 - a) the incident at the Upper Pool, vv. 1-9
 - b) the sequel to that incident, the Word concerning Immanuel, vv. 10-17
 - c) the further sequel, the predicted devastation of the land, vv. 18-25
 - ii The stirring times (734-732 B.C.) and how to meet them, chap. 8
 - a) the plundering of Damascus and Syria, vv. 1-4
 - b) the Assyrian invasion of Judah, vv. 5-8
 - c) the safety that Immanuel can give, vv. 9-10
 - d) whom and what to fear, vv. 11-15
 - e) the patient waiting of faith, vv. 16-18
 - f) the right slogan for the day, vv. 19-22
 - iii The child with the four names, 9:1-7
 - a) a summary, v. 1
 - b) the great happiness, vv. 2-3
 - c) what is taken away? vv. 4-5
 - d) the author of the great happiness, vv. 6-7
 - iv "His hand is stretched out still," 9:8-10:4
 - a) because of unholy pride there will be defeat by the enemies, vv. 8-12
 - b) because of continued impenitence there will be overthrow of leadership, vv. 13-17
 - c) because of prevailing wickedness there will be civil war, vv. 18-21
 - d) because of social injustice there will be a day of reckoning, 10:1-4
 - v Woe unto Assyria, 10:5-34
 - a) boastful Assyria has misconstrued her special assignment from God, vv. 5-11
 - b) delayed judgment will strike this haughty conqueror, vv. 12-14

- c) for her arrogance Assyria will be burned out as by a forest fire, vv. 15-19
- d) after the disaster of God's judgment a remnant of Israel will return to Him, vv. 20-23
- e) Zion will be delivered when Assyria topples, vv. 24-27
- f) the strategic Assyrian advance that almost took Zion described in terms of bulletins from the front, vv. 28-32
- g) Yahweh will cut down the proud Assyrian forest, vv. 33-34
- h) the Messiah of the line of David and His great work of salvation, chap. 11
 - i) the Messiah's equipment, vv. 1-3a
 - ii) His manner of doing His work, vv. 3b-5
- iii) the transformation to be wrought even in the realm of nature, vv. 6-9
- iv) a description of His work in terms of what He can do for Israel, vv. 10-16
- i) praise for the great day that is to come, chap. 12
 - i) a resolve on Israel's part to offer such praise, vv. 1-2
 - ii) a summary description of the blessings of that day, vs. 3
 - iii) an exhortation to offer such praise, vv. 4-6

IX. MAIN TRUTHS

- A. Isaiah held Judah to fidelity to the Davidic covenant (II Sam. 7) but he also went back to the original purpose of the Abrahamic covenant (Gen. 12:1-3) which was God choosing Israel to choose the world. What a contrast this universal reign of YHWH must have been. God will not only restore Israel but will extend her influence to the entire world!
- B. Isaiah specifically predicted the movement of world events in his own day and in the future, leading to the restoration of the Davidic Kingdom through God's Messiah (so too, Micah). This kingdom is holy and universal (so too, Micah). These are both aspects of Isaiah's monotheistic, holy redemptive Deity.
- C. Isaiah clearly shows the futility of God's people trusting in worldly, fallen, human resources. Deliverance will come from YHWH only!
- D. Isaiah reveals the three most powerful characteristics of God's redemptive plan:
 1. the coming Messiah
 2. the Messiah as Suffering Servant
 3. the universal reign of the Messiah

X. TERMS/PHRASES AND PERSONS TO BRIEFLY IDENTIFY

- A. Terms and Phrases
 1. "listen, O heavens, and hear, O earth", 1:2 (NASB & NIV)
 2. "like a watchman's hut in a cucumber field . . .", 1:8 (NIV, "like a hut in a field of melons")
 3. "what are your multiplied sacrifices to Me? . . .", 1:10-15 (NIV, "the multitude of your sacrifices")
 4. "Come let us reason together . . .", 1:18 (NASB & NIV)
 5. "in the last days . . .", 2:2 (NASB & NIV)

6. "all nations will stream to it . . .", 2:2-4 (NASB & NIV)
7. "nose ring", 3:21 (NASB & NIV)
8. "a cloud", 4:5 (NASB & NIV)
9. "who will go for us?", 6:8 (NASB & NIV)
10. "a virgin", 7:14 (NIV, "the virgin")
11. "at the time He knows enough to refuse evil and choose good", 7:15,16 (NASB & NIV)
12. "a stone to strike and a rock to stumble over", 8:14 (28:16) (NASB & NIV)
13. "the mediums and wizards who whisper and mutter", 8:19 (NASB & NIV)
14. "Assyria, the rod of My anger", 10:5 (NASB & NIV)
15. "only a remnant within them shall return . . .", 10:22 (NASB & NIV)
16. "a shoot will spring from the stem of Jesse", 11:1,10 (NIV, "...from the stump")
17. "shaggy goats", 13:21; 34:14 (NIV, "desert creatures")
18. "the mount of assembly in the recesses of the north", 14:13 (NIV, "The Mount of Assembly, on the utmost heights of the sacred mountain")
19. "an altar to the Lord in the midst of the land of Egypt", 19:19 (NIV, "...in the heart of Egypt")
20. Ariel, 29:1-2,7 (NASB & NIV)
21. "utterly destroy them", 34:2 (NIV, "totally destroy them")
22. "hook in your nose", 37:29 (NASB & NIV)
23. "hast cast all my sins behind Thy back", 38:17 (NASB & NIV)
24. "the word of our God stands forever", 40:8 (NASB & NIV)
25. "He who sits above the vault of the earth", 40:22 (NIV, "who sits enthroned above the circle of the earth")
26. "I, the Lord, am the first and with the last. I am He", 41:4; 44:6 (NASB & NIV)
27. "I will not remember your sins", 43:25 (NASB & NIV)
28. "Is there any God beside Me, or is there any other Rock", 44:8; 45:5 (NIV, "Is there any God besides Me? No, there is no other Rock; I know not one")
29. "The One forming light and creating darkness, causing well-being and creating calamity" 45:7 (NIV, "I form the light and create darkness, I bring prosperity and create disaster")
30. "turn to Me, and be saved, all the ends of the earth . . .", 45:22 (NASB & NIV)
31. "that to Me every knee will bow, every tongue will swear allegiance", 45:23 (NASB & NIV)
32. "For My own sake, for My own sake, I will act . . .", 48:11 (NASB & NIV)
33. "Can a woman forget her nursing child . . . even these may forget, but I will not forget you", 49:15 (NASB & NIV)
34. "the cup of His anger", 51:17 (NIV, "cup of his wrath")
35. "Smitten of God, and afflicted . . .", 53:4 (NASB & NIV)
36. ". . . the Lord was pleased to crush Him, putting *Him* to grief", 53:10 (NIV, "yet it was the Lord's will to crush him and cause him to suffer")
37. "For you will have the Lord for an everlasting light", 60:19-20 (NASB & NIV)

B. Persons

1. "the Holy One of Israel" 1:4; 41:8-9; 42:1,19; 43:10
2. "the daughter of Zion" 1:8
3. "Lord of hosts" 1:9 (NIV, "Lord Almighty")
4. "the Branch of the Lord" 4:2
5. Seraphim 6:2 (NIV, "seraphs")
6. Shear-jashub 7:3
7. Immanuel 7:14
8. Maher-shalal-hash-baz 8:3
9. "the Almighty" (El Shaddai) 13:6
10. "O star of the morning, son of the dawn" 14:12

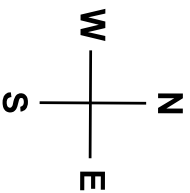
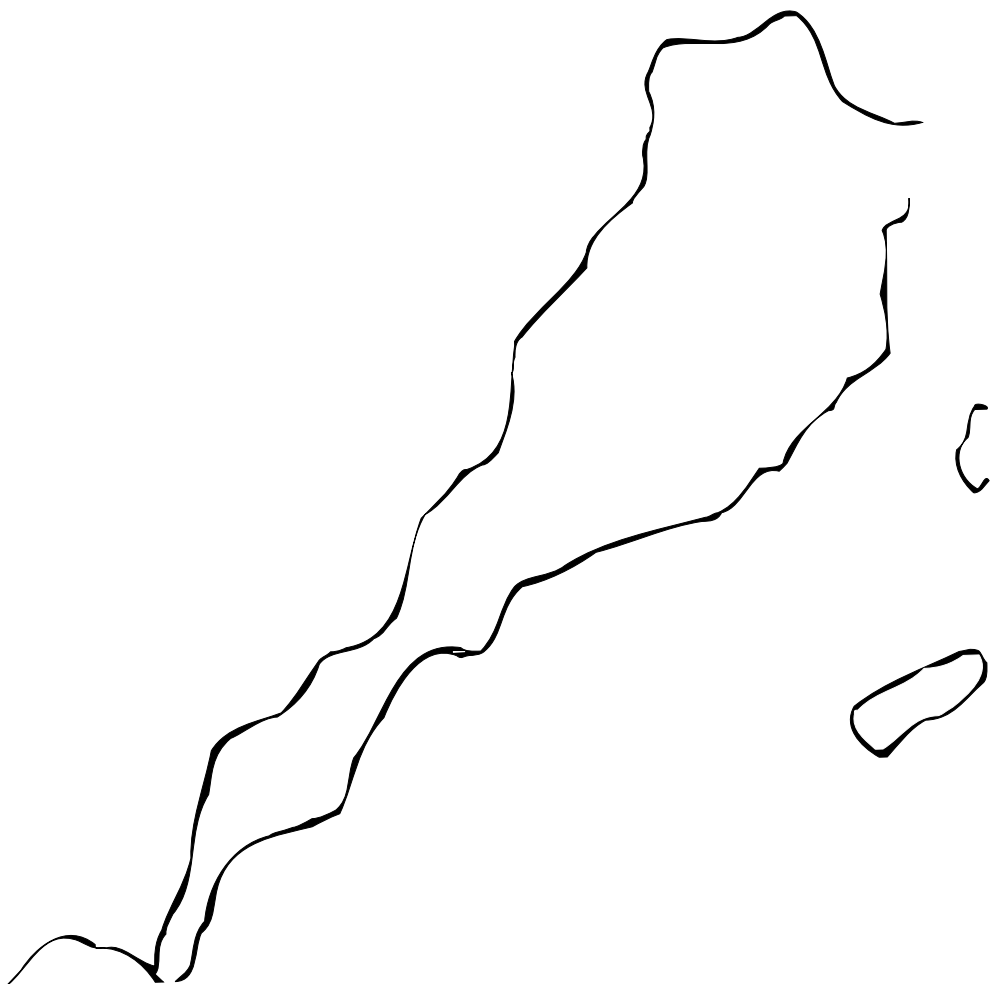
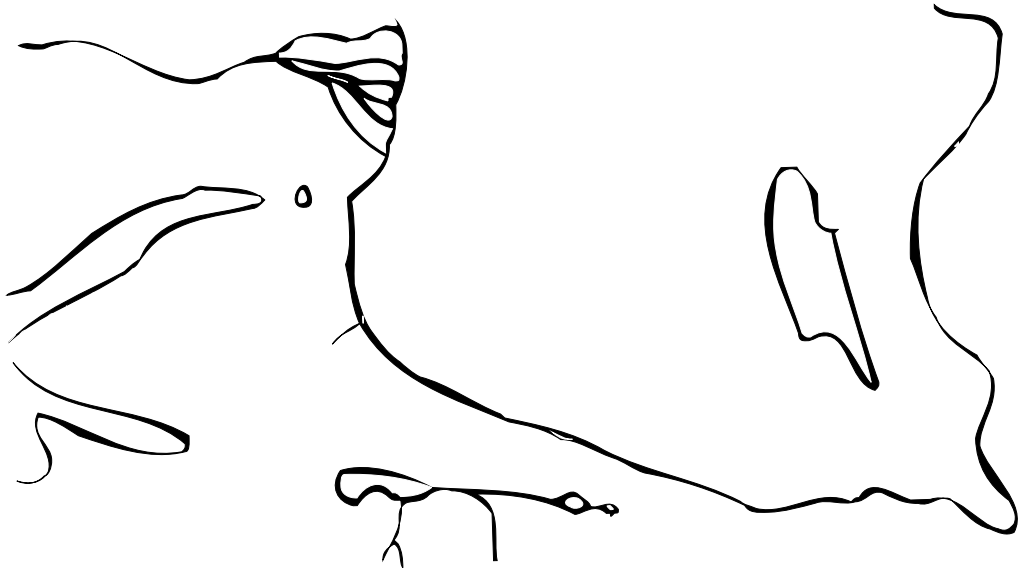
11. "one from the east" 41:2,25 (44:28; 45:1)
12. "My Servant" 41:8,9; 42:1,19; 43:10; 52:13
13. Bel...Nebo 46:1
14. watchmen 52:8
15. eunuch 56:3

XI. MAP LOCATIONS

1. Tarshish 2:16 (NIV, "trading ships")
2. tribe of Ephraim 7:2
3. Mt. Zion 8:18
4. tribe of Zebulun 9:1
5. Galilee 9:1
6. Carchemish 10:9
7. Sela 16:1; 42:11
8. Zoan 19:13
9. Memphis 19:13
10. Negev 21:1 (NIV, "NEGEV")
11. Tema 21:14
12. Tyre 23:1
13. Sidon 23:2
14. Arabah 35:1 (NIV, "wilderness")
15. Mt. Carmel 35:2
16. Sharon 35:2
17. Ararat 37:38
18. Tubal 66:19
19. Javan 66:19 (NIV, Greece)

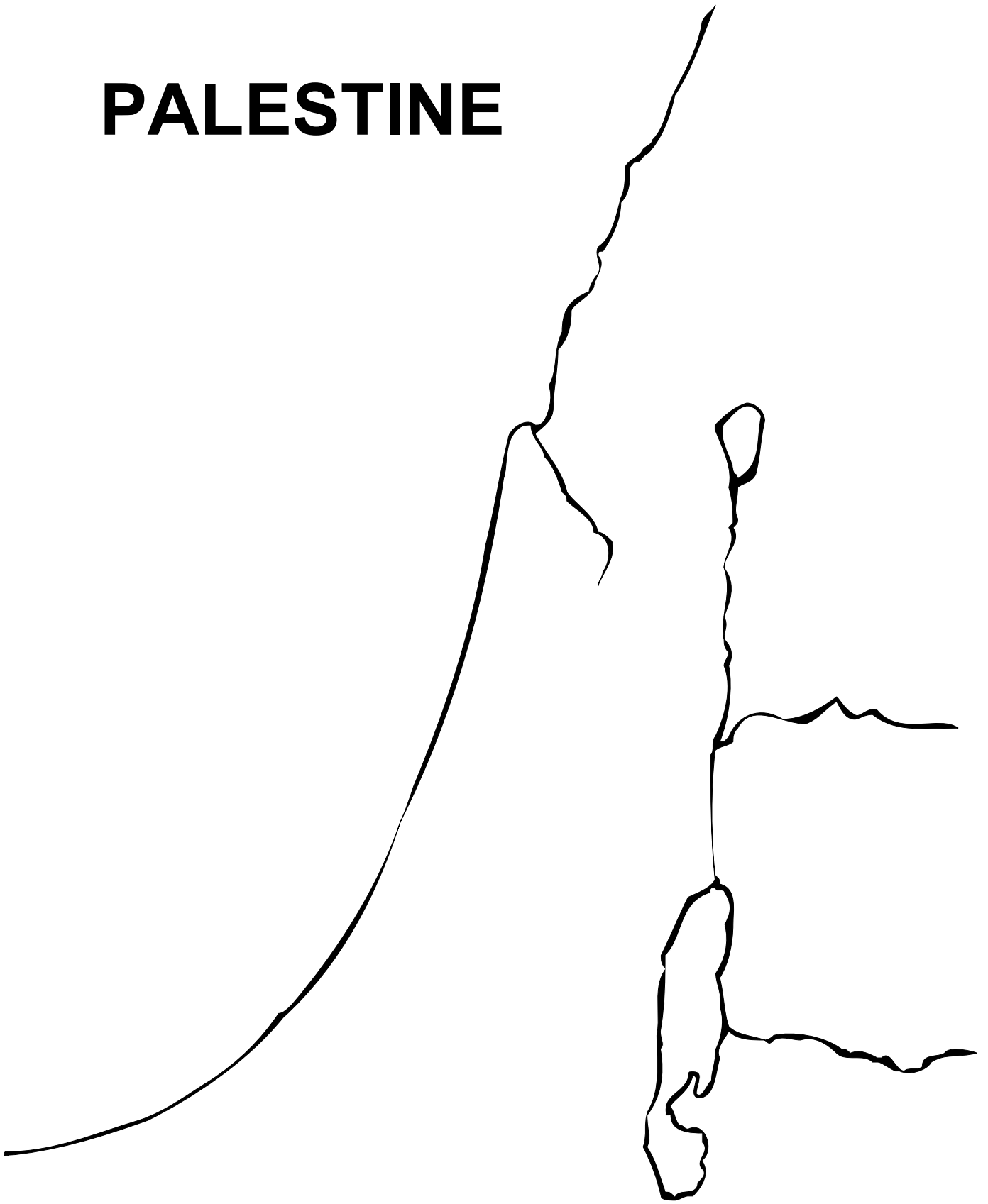
XII. STUDENT CONTENT QUESTIONS

1. Why is God bringing His people to court? What have they done? (chap. 1)
2. Is God against sacrifice? (1:10-15)
3. Explain why 5:1-7 is so powerful and moving?
4. Why is Isaiah's call not recorded until chapter 6?
5. Why does Isaiah not use the Hebrew term "virgin" in 7:14?
6. List the places in chapters 7-12 where a child is used to describe the new age.
7. Explain the three titles for the northern tribes used in 9:8-9.
8. Why is the fall of Babylon mentioned in chapter 13 when it is Assyria that Isaiah discusses in chapter 10?
9. How does Is. 14 and Ezek. 28 relate to Satan?
10. Explain the historical setting of chapters 36-39
11. Does 40:1-2 imply that God's people are in exile? If so, how does this relate to authorship?
12. How can the Servant of 42:1 relate to Jesus but not of vs. 19?
13. How does 52:13-53:12 relate to Jesus? to Israel?
14. What is the geographical setting of chapters 56-66?



**ANCIENT
NEAR EAST**

PALESTINE



0 10 20 30 40

SCALE IN MILES

INTRODUCTION TO JEREMIAH

I. NAME OF THE BOOK

- A. It was named after the prophet..
- B. His name meant:
 - 1. "YHWH hurls"
 - 2. "YHWH establishes"

II. CANONIZATION

- A. It was part of the "prophet" section of the Hebrew canon.
- B. In rabbinical literature he was often considered the first of the prophets (cf. Matt. 27:9).

III. GENRE

- A. This book is made up of several genres:
 - 1. classical Hebrew poetry (Jeremiah's oracles)
 - 2. Hebrew prose (written by Baruch in the third person)
 - 3. Summaries of Jeremiah's sermons often in prose (also from Baruch)
 - 4. autobiographical complaints to God in poetic form (confession of Jeremiah)
- B. Obviously Jeremiah includes both oral and written prophecies. Also from chapter 36 we learn that some had to be redictated/recopied.

IV. AUTHORSHIP

- A. It is obvious that Jeremiah did not write chapter 52 because vv. 31-34 records events which occurred in Babylon. Jeremiah was taken forcibly to Egypt by renegade Jewish military units after the death of Gedeliah, the Babylonian governor.
- B. Possible authors/editors:
 - 1. Jeremiah
 - 2. Baruch - his scribe
 - 3. later editor (Ezra or the men of the Great Synagogue)
- C. We know more about Jeremiah than any other prophet:
 - 1. from the priestly (exiled) line of Abiathar, I Kgs. 2:26-27.
 - 2. grew up close to Jerusalem in Anathoth.
 - 3. called by God as a young man, 1:2; 25:3 (627 B.C.).
 - 4. influenced by the works, Hosea and Deuteronomy.
 - 5. contemporary with:
 - a. Daniel
 - b. Ezekiel
 - c. Habakkuk
 - d. Zephaniah
 - e. Nahum

6. Five years after his call "the Law Book" was found in the Temple during Josiah's reform. It is surprising that their relationship is never mentioned in Scripture. When the Law Book was found the King consulted a prophetess named Huldah (II Kgs. 22:14-20) not Jeremiah.
7. his feelings can be clearly seen in his confessions or complaints:
 - a. 11:18-12:6
 - b. 15:10-21
 - c. 17:14-18
 - d. 18:18-23
 - e. 20:7-18
8. he was taken by force to Egypt where he was killed by Jewish refugees, 43:6.

V. DATE

- A. Jeremiah was born in Anathoth about 640 B.C.
- B. The Book of Jeremiah is dated in 1:2 and covers the time from the thirteenth year of Josiah to the time Gedaliah, 627 B.C. - 582 B.C. How long Jeremiah lived in Egypt with the refugees is uncertain.
- C. The ostrica found at Lachnish describes its siege in 587 B.C. The form of its Hebrew text is comparable with Jeremiah.
- D. Jeremiah's messages focus on the events from the fall of Samaria (722 B.C.) to the fall of Jerusalem (586 B.C.).

VI. HISTORICAL SETTING

- A. 686 B.C. - Manasseh (686-641 B.C.) becomes king of Judah. He was Judah's most wicked king.
- B. 664 B.C. - the Egyptian empire gains strength under Psammetichus (664-610 B.C.).
- C. 648 B.C. - the birth of Josiah.
- D. 642 B.C. - Amon, king of Judah was killed by his servants (II Kgs. 21:19-26).
- E. 640 B.C. - the last effective Assyrian ruler, Ashurbanipal dies.
- F. 640 B.C. - Josiah becomes king at 8 years old (II Kgs. 22:1).
- G. 628 B.C. - Josiah initiates reform (II Chr. 34:3ff; II Kgs. 23).
- H. 626 B.C. - the call of Jeremiah (Jer. 1:2).
- I. 626 B.C. - Nabopolassar (626-605 B.C.) becomes king of Neo-Babylon.
- J. 621 B.C. - the Book of the Law was found by workmen who were remodeling the Temple (II Chr. 34:8ff; II Kgs. 22).
- K. 614 B.C. - the regional capital of Assyria, Ashur, fell to Neo-Babylon.
- L. 612 B.C. - Nineveh, Assyria's primary capital was destroyed by Neo-Babylon and Media.
- M. 609 B.C. - Josiah was killed at Meggido opposing Pharaoh Necho II (610-594 B.C.) who was attempting to help the fleeing remnant of the Assyrian army (II Chr. 35:20-24; II Kgs. 23:28-30).
 - Jehoahaz II (609 B.C.), Josiah's son, was made king in his father's place but only for three months. Pharaoh Neco deported him to Egypt.
 - Jehoiakim (609-598 B.C.) placed on Judah's throne by Pharaoh Neco. He was left on Judah's throne by Nebuchadnezzar II in 605 B.C. Later he rebelled by making an alliance with Egypt. His son, Jehoiachin, succeeded him for only three months and was replaced by Nebuchadnezzar with Zedekiah in 597 B.C.
- N. 605 B.C. - Neo-Babylon defeats the Egyptians and remainder of the Assyrian armies at Carchemish.

- O. 605 B.C. - Nebuchadnezzar II moves through Palestine demanding tribute payments (taking Daniel and the first deportation.) There were four invasions affecting Judah and Jerusalem, 605, 597, 586 and 582 B.C.
- P. 601 B.C. - Nebuchadnezzar II lost the battle for control of Egypt (a stalemate).

VII. LITERARY UNITS

- A. The book's structure is topical or thematic, not chronological. It is probably a collection of several different scrolls/messages by Jeremiah, 1-25, 30-33 and 46-51.
- B. The LXX and the MT differ greatly. Almost 3000 words of the MT are missing in the LXX. Also the order of the nations in chapters 46-51 is different, as well as their placement in the book after chapter 25. Both MSS traditions were found in the Dead Sea Scrolls.
- C. Tentative outline (basically follows Harrison and Young):
 1. chapter 1 - Jeremiah's call and provision.
 2. chapters 2-25 - Judah's sin from the early years of Jeremiah's ministry.
 3. chapters 26-29; 34-35 - the personal life of the prophet.
 - a. YHWH's message to Zedekiah and Hananiah's reaction, 26-29.
 - b. the Rechabites, 34-35
 - c. historical events from the reign of Jehoiakim - Zedekiah, and Gedaliah and to Egypt, 36-45
 4. chapters 30-33 - the promise of the restoration of God's People:
 - a. physically
 - b. spiritually
 5. chapters 46-51 - prophecies against surrounding nations (also chapter 25:12-38):
 - a. Egypt - 46 (Is. 19; Ezek. 29-32)
 - b. Philistia - 47 (Amos 1:6-8; Is. 14:29-32; Ezek. 25:15-17)
 - c. Moab - 48 (Amos 2:1-3; Is. 15-16; Ezek. 25:8-11)
 - d. Ammon - 49:1-6 (Amos 1:13-15; Ezek. 25:1-7)
 - e. Edom - 49:7-22 (Amos 1:11-12; Is. 21:11-12; Ezek. 25:12-14; Obadiah)
 - f. Syria - 49:23-27 (Amos 1:3-5; Is. 17:1-3)
 - g. Arabia - 49:28-33
 - h. Elam - 49:34-38
 - i. Babylon - 50-51 (Is. 13:1-14; Hab. 2:6-17)
 6. chapter 52 - the Fall of Jerusalem (cf. II Kgs. 24:18-25:30)
- D. It is interesting to note that in chapters 1-25 Jeremiah's messages are introduced with the phrase "the word of YHWH came to me" while in chapters 26-51 they are introduced with "the word of YHWH came to Jeremiah."
- E. Chart of Jeremiah's Prophecies by the reigning king:

E. J. Young:

1. Under Josiah (640 B.C. -)
 - 1:1-19; 2:1-3:5; 3:6-6:30;
 - 7:1-10:25; 11:1-13:27;
 - 14:1-15:21; 16:1-17:27; 18:1-20:18

R. K. Harrison:

- 1:1-19; 2:1-3:5; 3:6-6:30;
- 7:1-10:25; 18:1-20:18

- | | |
|--|--|
| 2. Under Jehoahaz (609 B.C.) | |
| 3. Under Jehoiakim (609 B.C.)
25; 26; 27; 35; 36; 45
46-49 | 11:1-13:14; 14:1-15:21; 16:1-17:27;
22; 23; 25; 26; 35; 36; 45; 46-48 |
| 4. Under Jehoiachin (598 - 596 B.C.) | 31:15-27 |
| 5. Zedekiah (597 B.C.)
21:1-22:30; 23; 24; 27
28; 29; 30-31; 32; 34;
37; 38; 39 | 21:1-22:30; 24:1-10; 27; 28; 29;
30-31; 32; 33; 34; 37; 38; 39; 49;
50:1-51:64 |
| 6. Under Gedaliah
40; 41; 42; 43-44:30;
50-52 | 40:1-42:22; 43:1-44:30 |
| 7. | Historical Appendix
52:1-34 |

VIII. MAIN THEME

- A. The time of judgement is now because Judah would not repent! Jeremiah emphasizes sin, judgement then restoration; 1:4-10.
- B. Liturgical or ritual religion without personal lifestyle faith in God is a disaster! (chap. 7; Isa. 29:13).
- C. Judah had hopelessly lost her way in ritual, idolatry and sin! She had broken God's covenant, symbolized as a marriage contract (cf. 2:1-3:5).
- D. Personal repentance and faith are the basis of God's new covenant (31:31-34) not family faith (31:29; Ezek. 18).
- E. The New Covenant is permanent (31:35-37) because it is not conditioned on man's performance but on God's grace and power (Ezek. 36:26-27).

IX. TERMS AND/OR PHRASES AND PERSONS TO BRIEFLY DEFINE (NASB)

- A. Terms and/or phrases
 1. prophet, 1:5 (NASB & NIV)
 2. almond tree, 1:11 (NASB & NIV)
 3. the north, 1:13 (NASB & NIV)
 4. gird up your loins, 1:17 (NIV, "Get yourself ready!")
 5. writ of divorce, 3:8 (NIV, "certificate of divorce")
 6. "committed adultery with stones and trees," 3:9 (NASB & NIV)
 7. "the foreskins of your hearts," 4:4 (NIV, "circumcise your hearts")
 8. "balm of Gilead," 8:22 (NASB & NIV)
 9. "clip the hair on their temples," 9:26 (NIV, "in distant places")
 10. "as the Lord lives," 12:16 (NASB & NIV)
 11. "destroyer at noonday," 15:8 (NIV, "at midday I will bring a destroyer")

12. "all the heavenly hosts," 19:13 (NIV, "all the starry hosts")
13. utterly destroy, 25:9 (NIV, "completely destroy")
14. "the vessels of the Lord's house," 27:16 (NIV, "articles...")
15. "the time of Jacob's distress," 30:7 (NIV, "a time of trouble for Jacob")
16. new covenant, 31:31 (NASB & NIV)
17. "they cut the calf in two and passed between the parts," 34:18 (NIV, "the calf they cut in two and then walked between its pieces")

B. Persons

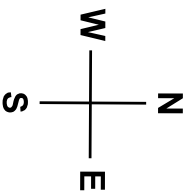
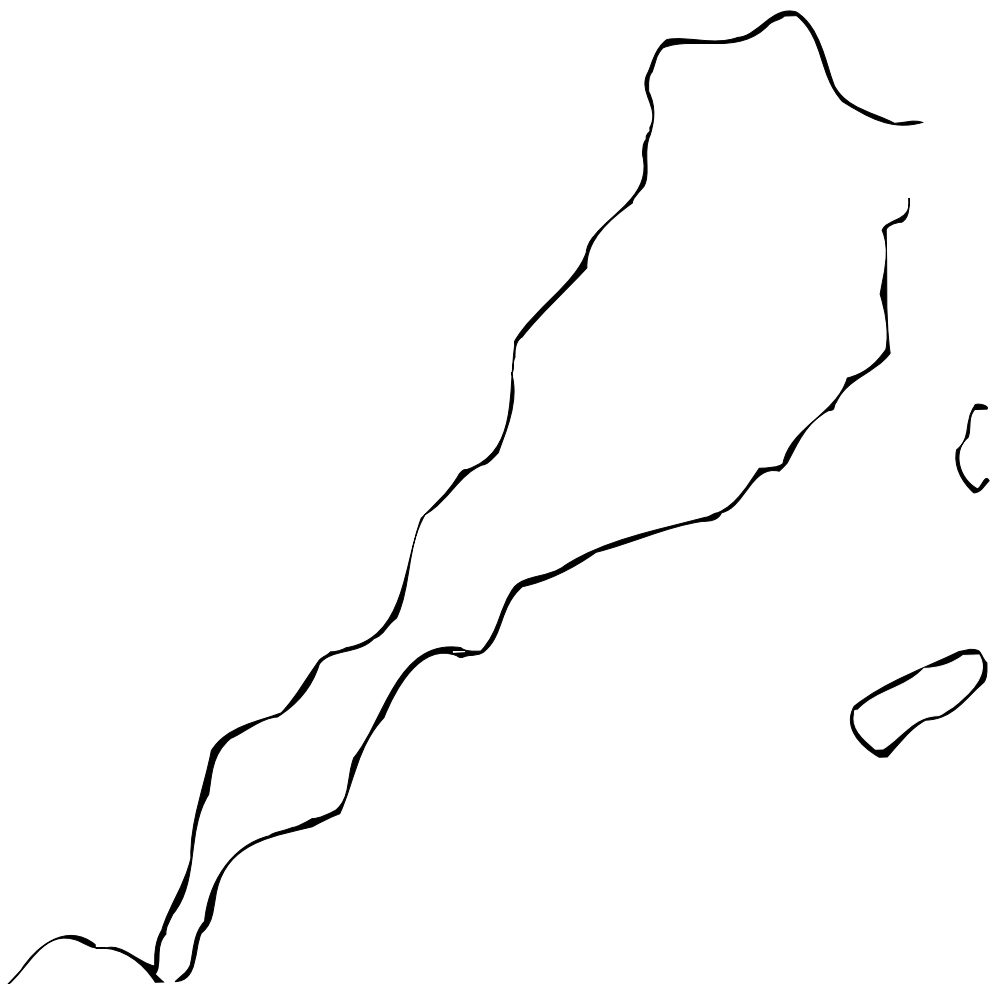
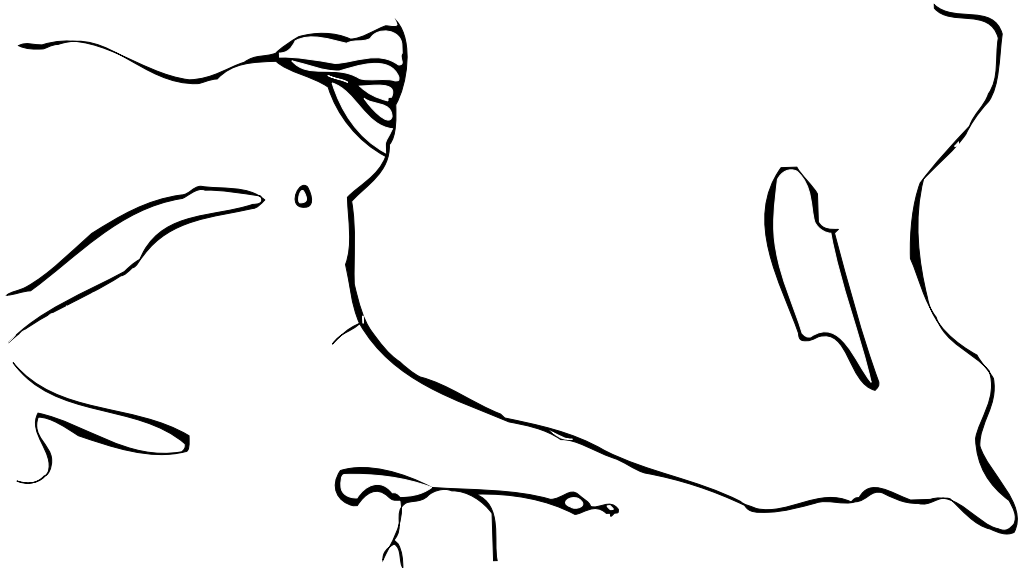
- | | |
|---------------------------|--|
| 1. Josiah, 1:2,3 | 9. Rechabites, 35:1 (NIV, "the Recabite Family") |
| 2. Jehoiakim, 1:3 | 10. Ebed-Melek, 38:7 |
| 3. Baal, 2:8 | 11. Gedaliah, 39:14 & 40-41 |
| 4. Manasseh, 15:4 | 12. Pharaoh Necho, 46:2 (NIV, "Neco") |
| 5. Nebuchadnezzar, 21:2,7 | 13. Chemosh, 48:7,13,46 |
| 6. Hananiah, 28:1 | 14. Ben-Hadad, 49:27 |
| 7. Baruch, 32:12,13,16 | 15. Bel, 50:2; 51:44 |
| 8. Molech, 32:35 | 16. Marduk, 50:2 |

X. MAP LOCATIONS

- | | |
|---------------------------------------|-----------------------|
| 1. Anathoth, 1:1 | 9. Mizpah, 40:6 |
| 2. Kittim | 10. Gibeon, 41:12 |
| 3. Memphis | 11. Bethlehem, 41:17 |
| 4. Shiloh, 7:12 | 12. Charchemish, 46:2 |
| 5. valley of the sons of Hinnom, 7:31 | 13. Bethel, 48:13 |
| 6. Sodom and Gomorrah, 23:14 | 14. Hazor, 49:28 |
| 7. Tyre, 25:22 | 15. Elam, 49:34 |
| 8. Lachish, 34:7 | |

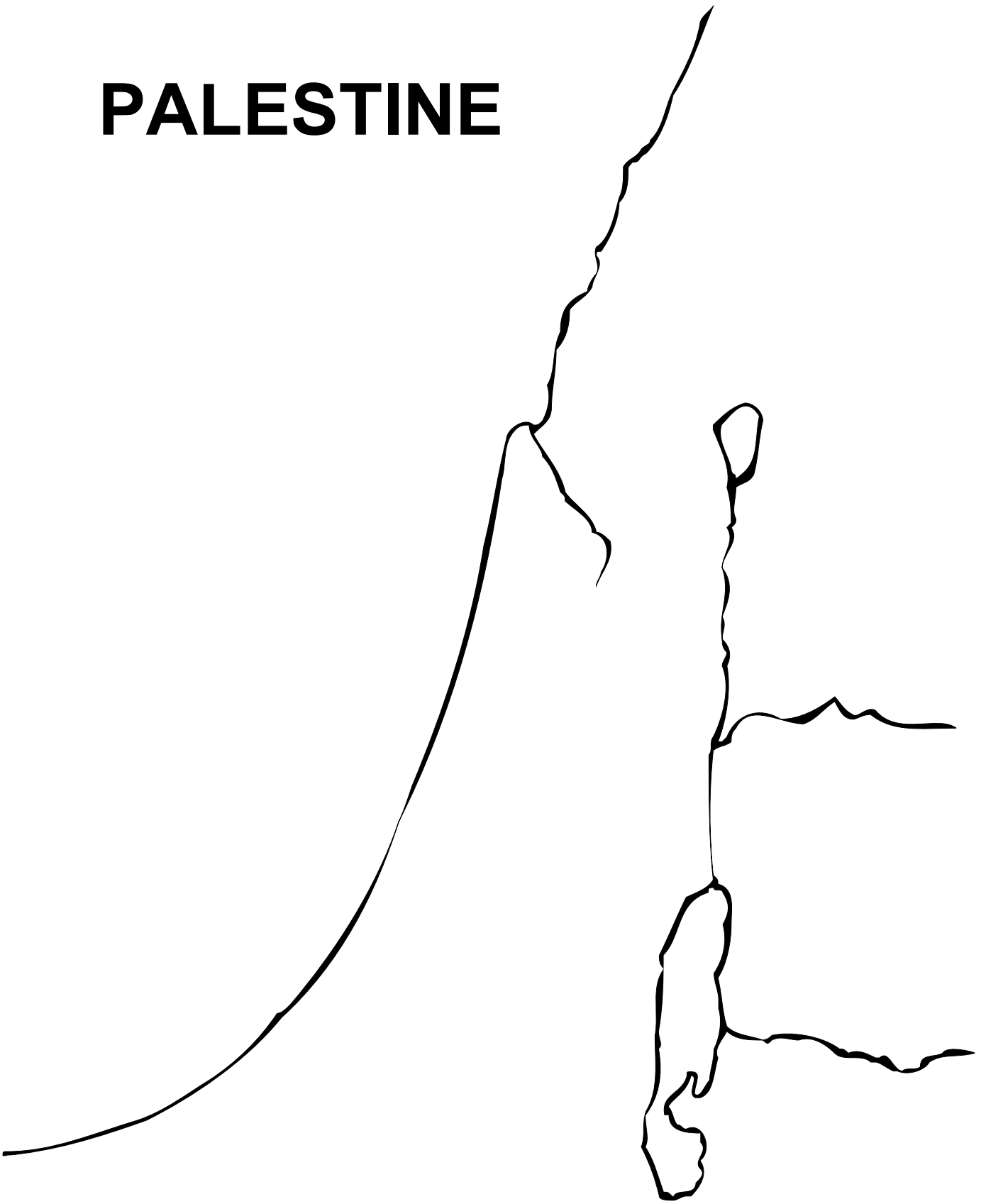
XI. STUDENT CONTENT QUESTIONS

1. Why is Jeremiah so hard to outline?
2. How long did Jeremiah preach?
3. Explain the two visions of 1:11-16.
4. Why is chapter 2 presented as a law case? (cf. 4-8, 9, 29)
5. Why is chapter presented as a divorce case?
6. List the four conditions God demanded to show repentance in 4:1-2.
7. How are chapters 7 and 26 related?
8. Did Jeremiah condemn the sacrificial system in chapter 7?
9. Why were the men of Jeremiah's hometown trying to kill him? (chapters 11-12)
10. Why are 12:14-17 and 16:19-21 so significant?
11. Explain how corporate and individual sins are related in 16:10-13
12. How is 17:10 related to Gal. 6:7?
13. Describe the different ways Jeremiah used the metaphor of the potter in chapters 18 and 19



**ANCIENT
NEAR EAST**

PALESTINE



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SCALE IN MILES

INTRODUCTION TO LAMENTATIONS

I. NAME OF THE BOOK

- A. In Hebrew (MT) the title is the first word of the book which is "Ah How" [*echah*] (cf. 1:1, 2:1, 4:1). This was a common term used at funerals.
- B. In the Septuagint (LXX) it was titled "wailings" from the Greek root "to cry aloud."
- C. The Talmud called it "lamentations."
- D. The Vulgate entitled it "It comprises the lamentations of Jeremiah the Prophet."

II. CANONIZATION

- A. It is in the specialized list of books from the Writings section of the Hebrew canon called the *Megilloth* (five scrolls). Each one was read at an annual feast day:
 - 1. Song of Songs - Passover
 - 2. Ruth - Pentecost
 - 3. Ecclesiastes - Booth of Tabernacles
 - 4. Esther - Purim
 - 5. Lamentations - fall of Jerusalem and destruction of Solomon's Temple
- B. The Writings section of the Hebrew canon puts Song of Songs after Psalms, Proverbs and Job and before Ruth, Lamentations, Ecclesiastes and Esther. The English Bible follows the order of the LXX.
- C. Lamentations is read on the 9th of Ab (mid July) in commemoration of the destruction of Solomon's Temple by the army of Nebuchadnezzar II in 586 B.C. In later Judaism it also commemorated the fall of Jerusalem to the Roman general, Titus in AD 70.

III. GENRE

- A. Each of the five chapters is a separate lament/funeral dirge. These types of poems are common in the Ancient Near East, going back to Sumer. For Israel they express sorrow over current conditions but hope for the future.
- B. The first four poems are acrostics. Each line begins with the next letter of the Hebrew alphabet. This may have been a symbolic way of expressing complete grief.
- C. Hebrew poetry is based on thought parallelism, not rhyme.
 - 1. The line, not the words, is the literary key.
 - 2. The parallelism is usually two or three lines.
 - a. synonymous parallelism -- the lines express the same thought in different words
 - (1) Ps. 3:1; 8:40; 83:14; 103:3
 - (2) Pro. 20:1
 - (3) Lam. 1:2, 3
 - (4) Is. 1:3
 - (5) Amos 5:24

- b. antithetical parallelism -- the lines express the opposite thoughts by the use of contrast or stating the positive and negative of an issue.
 - (1) Ps. 1:6; 90:6
 - (2) Pro. 1:29; 10:1, 12; 15:1; 19:4
- c. synthetic parallelism -- the lines develop the thought
 - (1) Ps. 1:1-2; 19:7-9
 - (2) Lam. 1:4

IV. AUTHORSHIP

- A. The book itself gives no author. It is obvious that it was written by an eye witness to the siege and fall of Jerusalem in 586 B.C.
- B. Baba Bathra 15a and the Targums of Jer. 1:1 ascribe authorship to Jeremiah.
- C. The Septuagint prefaces the book with "and it came to pass after Israel had gone into captivity, and Jerusalem was laid waste, that Jeremiah sat weeping and composed this lament over Jerusalem and said..." It placed the book after Jeremiah.
- D. The Vulgate prefaces the book with, "It comprises the lamentation of Jeremiah the prophet."
- E. The Peshitta (a 5th century AD Syriac translation) entitled the book "the Book of Lamentations of Jeremiah the Prophet."
- F. Evidences of authorship:
 - 1. for Jeremiah:
 - a. Jeremiah is thought to have been the author because of II Chr. 35:25. But notice this refers to a lament for Josiah, not Jerusalem.
 - b. Many passages in Jeremiah speaks of his grieving over the situation of his day, 7:29; 8:21; 9:1,10,20 (cf. Lam. 3:48-51).
 - c. There is a similarity of vocabulary.
 - d. The "I" of 3:1 may refer to Jeremiah.
 - e. The author was obviously an eye witness of the fall of Jerusalem.
 - 2. against Jeremiah:
 - a. Jeremiah says God sent Babylon to judge but 3:59-66 seems different.
 - b. Jeremiah would not have said prophetic messages have ceased, 2:9c.
 - c. Jeremiah would not have advocated help from Egypt, 4:17.
 - d. Jeremiah would not hope in Zedekiah, 4:20.
 - e. These acrostic poems are highly structured which is very different from Jeremiah's spontaneous style.
 - f. The structured style of each of the 5 poems is also different. Some have long lines, some short. The number of lines that begins with the same letter differs. The metaphors change from poem to poem. All this points toward more than one author.

V./VI. DATE/HISTORICAL SETTING

- A. The historical situation is the fall of Jerusalem to the Babylonian army in 586 B.C.
- B. For the historical setting read II Kings 25:8-12 and Jer. 52.
- C. Some see this book as relating to Jews who remained in Judah and annually remembered the fall of Jerusalem, Jer. 41:4-5.

VII. LITERARY UNITS

- A. Jerusalem personified, wife to slave, chapter. 1
- B. Privilege brings responsibility, YHWH's covenant wrath, chapter 2.
- C. Grief individualized, chapter 3.
- D. Privilege brings responsibility, the covenant peoples sin, chapter 4
- E. Trust and hope in the Covenant God, chapter 5.

VIII. MAIN TRUTHS

- A. These poems express the grief and sense of loss that the people of God felt at:
 - 1. the loss of Jerusalem,
 - 2. the destruction of the Temple,
 - 3. YHWH's dissolving of the Mosaic Covenant. These were felt so sharply because of God's promises in:
 - (a) II Sam. 7:10-16
 - (b) Is. 37:30-35
- B. These poems emphasize:
 - (1) God's sovereignty,
 - (2) God's justice,
 - (3) God's judgment,
 - (4) God's promises of restoration.
- C. Judah is destroyed because she broke the Mosaic Covenant (Dt. 27-28). The defeat by Babylon is not the weakness of YHWH, but the sin of His people. YHWH will bring victory out of His power in a future time (3:22-23, 25).
- D. God's promises are both conditional and unconditional. The concept of covenant demands an appropriate response.

IX. TERMS AND/OR PHRASES AND PERSONS TO BRIEFLY DEFINE

- A. Terms and/or phrases
 - 1. "all her lovers" 1:2, 19 (NASB & NIV)
 - 2. "the virgin daughter of Judah" 1:15 (NASB & NIV)

3. "His footstool" 2:1 (NASB & NIV)
4. "The LORD has become an enemy" 2:5 (NIV, "The Lord is like an enemy")
5. "clap their hands...kiss...shake their heads" 2:15 (NIV, "clap...scoff...shake")
6. "lift up your hands to Him" 2:19; 3:41 (NASB & NIV)
7. "should women eat their offspring" 2:20; 4:10 (NASB & NIV)

B. Persons

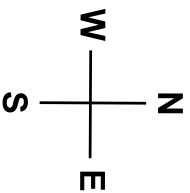
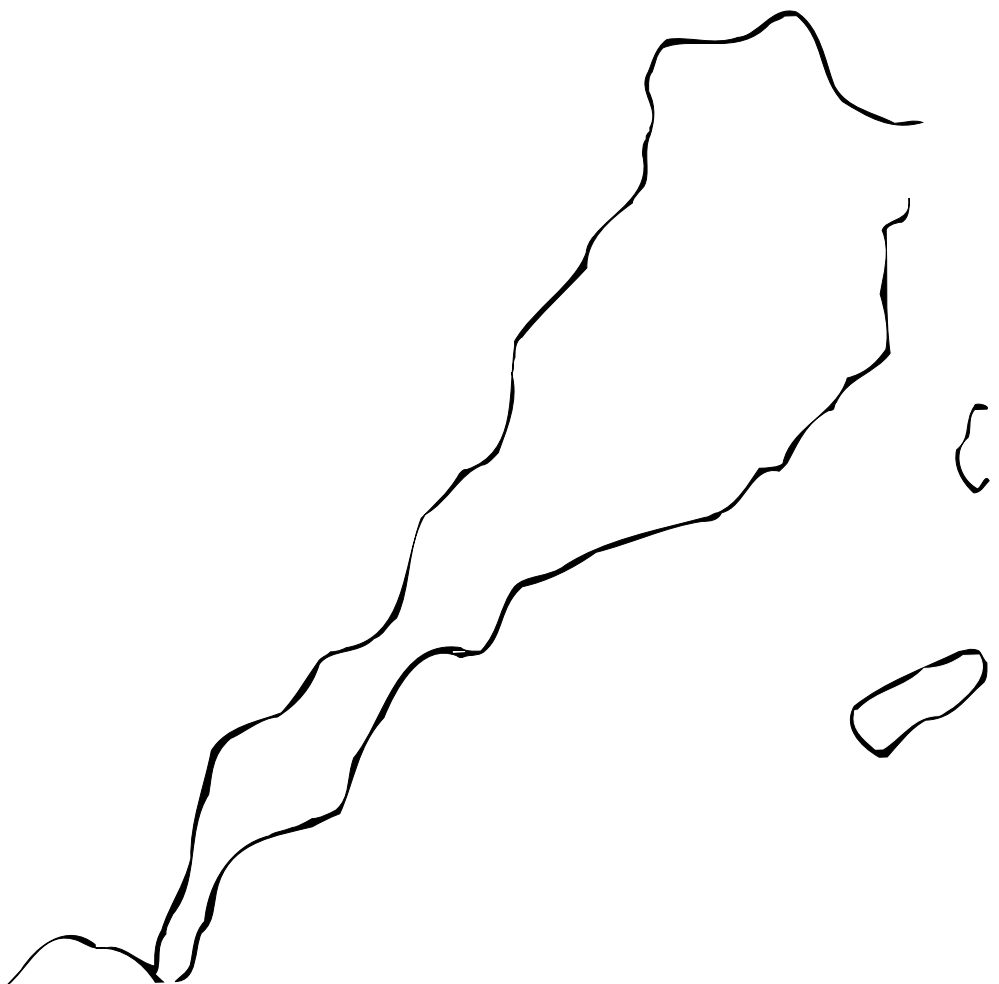
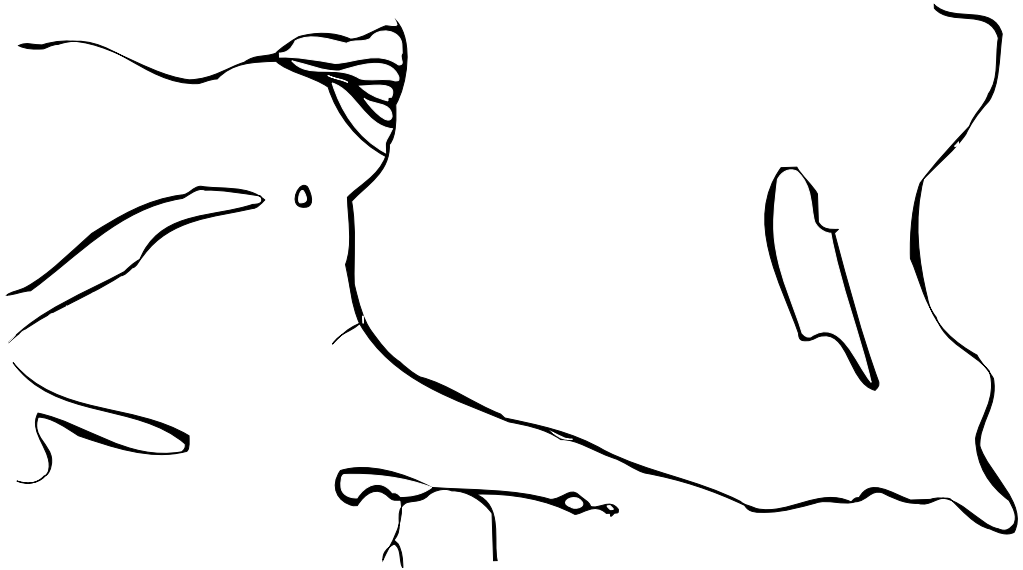
1. "I am the man" 3:1

X. MAP LOCATIONS

1. Judah, 1:3
2. Zion, 1:4
3. Jerusalem, 1:7
4. Uz, 4:21

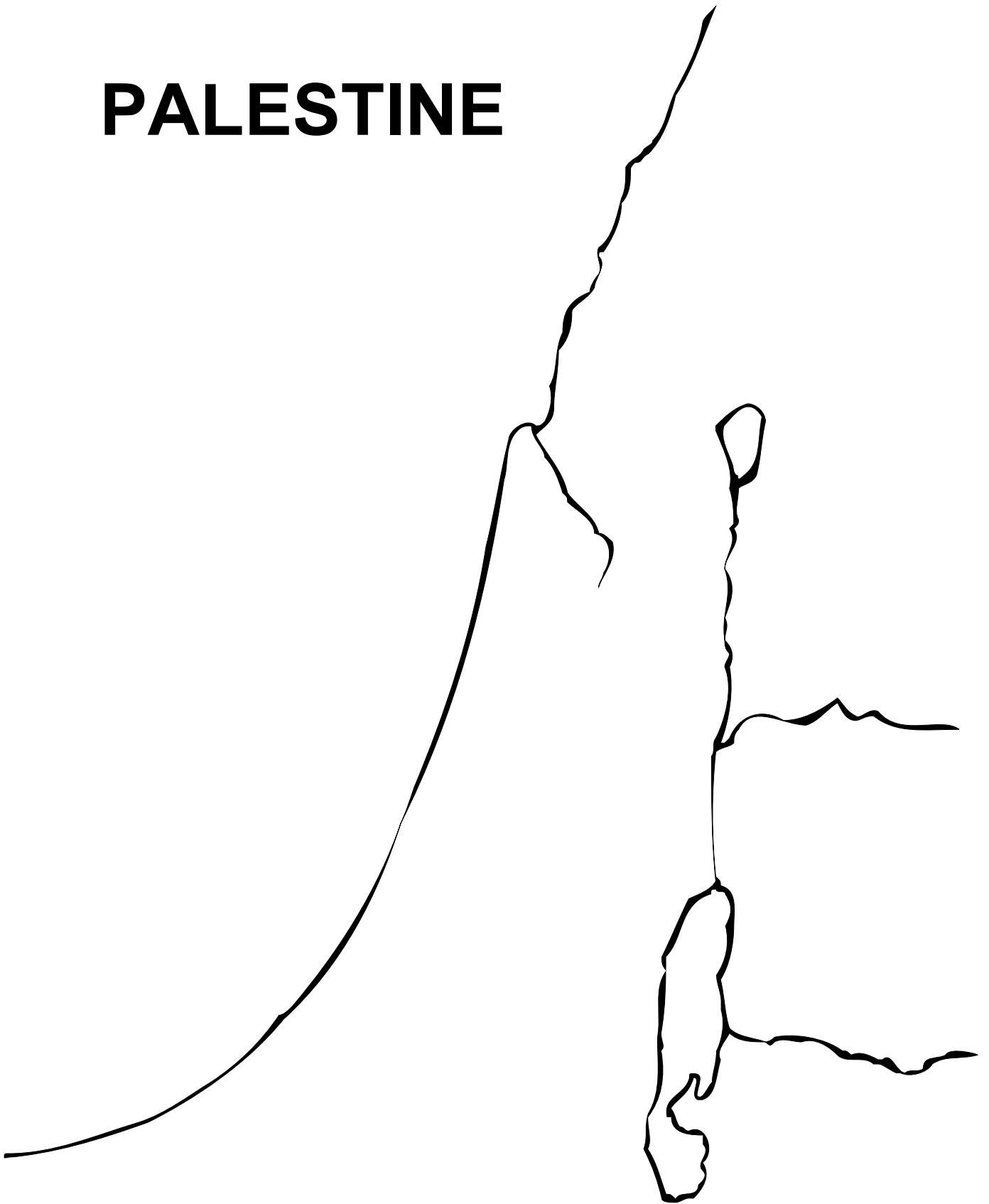
XI. STUDENT CONTENT QUESTIONS

1. Explain the literary structure of Lamentations.
2. How does this book of the Bible help us deal with suffering and confusion?
3. To what does the book attribute the cause of the exile? (1:5, 18)
4. How is 2:17 related to Deut. 27-28?
5. Why is 3:19-38 so important?



**ANCIENT
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PALESTINE



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SCALE IN MILES

INTRODUCTION TO EZEKIEL

I. NAME OF THE BOOK

- A. It is named after its chief spokesman, the prophet Ezekiel.
- B. His name meant "God strengthens," or "May God make strong."

II. CANONIZATION

- A. This book had some difficulty being accepted into the Hebrew canon:
 - 1. Ezekiel's temple and procedures are different from Moses.
 - 2. the vivid visionary language, especially chapters 1, 8 & 10.
- B. Rabbi Hananiah ben Hezekiah of the Rabbinical school of Shammai, is said to have used 300 jars of oil reconciling Ezekiel with Moses (cf. Shabb. 14b; Menahuth 45a; Hagigah 13a).
- C. Jewish tradition said that when Elijah returned before the Messiah, he would solve the problems between Ezekiel and Moses.

III. GENRE

- A. This book contains many genres:
 - 1. prophecy (chap. 37)
 - 2. apocalyptic (chaps. 1, 8-10, 38-39, 40-48)
 - 3. poetry
 - 4. prose
 - 5. dramatic parables (chaps. 4-7, 12)
 - 6. typology (chap. 16)
- B. How to interpret chapters 40-48
 - 1. Opening Remarks
 - a. The literary context of chapters 40-48 is the promise of restoration as recorded in chapters 33-39.
 - b. This section is a detailed architectural pattern of the eschatological Temple as Ex. 25-27 is of the Tabernacle.
 - c. Brief outline:
 - 1) Chapters 40-43 — the Temple restored
 - 2) Chapters 44-46 — the ritual restored
 - 3) Chapters 47-48 — the land reallocated
 - d. This prophecy uses the ancient covenant between God and Abraham and his seed to picture the end time restitution of the people of God.
 - e. Historically these chapters must relate to the return from the Exile (43:2). Yet, it is obviously eschatological in some ways because it does not fit the post-exilic period.
 - 2. Some possible interpretations:
 - a. It was never meant to be literally fulfilled;
 - b. It was conditional prophecy to which the Jews did not respond appropriately;
 - c. It was partially fulfilled in the return from the Exile under Zerubbabel and Joshua;
 - d. It was fulfilled in Herod's temple;

- e. It was always meant to be symbolic (cf. *Prophecy Interpreted* by John Milton);
 - f. It will be fulfilled in an eschatological temple.
3. Problems in interpreting this text:
- a. There is no specific historical setting for either chapters 38 and 39 or 40-48. Because there is no historical setting, either in the text or in history, most interpreters make it eschatological;
 - b. The New Testament:
 - (1) seems to exclude an end-time sacrificial system in Heb 9 and 10;
 - (2) seems to include Gentiles while Ezek. 40-48 is very nationalistic.
 - c. Jesus seems to have rejected the Jews as God's instrument of redemption in the parable of the wicked tenants (cf. Matt. 21:33-46; Mk. 12:1-12; Lk. 20:9-19);
 - d. Although I believe that God will use national Israel in the end-time setting (cf. Rom. 9-11), I do believe that the Church is spiritual Israel (cf. Rom. 2:28-29; Gal. 3:1ff; 6:16; Eph. 2-3).
- C. Ezekiel composed most of his messages in written form. They were not given orally as were Isaiah's and Jeremiah's. They are very structured.

IV. AUTHORSHIP

- A. The authorship of the book has never been doubted. The entire book except for 1:2-3 is written in the first person, singular (autobiographical.)
- B. Jewish tradition, Baba Bathra 15a, said "the men of the Great Synagogue wrote Ezekiel and the Twelve." As we have seen the word "wrote" means edited or compiled.
- C. Josephus' *The Antiquities of the Jews*, 10:5:1, said that Ezekiel wrote two books. This may refer to the characteristic structure of many of the Hebrew prophets because their books easily divide into two halves. In the first part the historical setting is his own day. In the second part of the book the setting is the future (cf. Isa. 1-39 & 40-66; Dan. 1-6 & 7-12; Zech. 1-8 & 9-14 and Ezek. 1-32 & 33-48). This may be the reason why Jerome expressed doubt about Ezekiel's unity. Also why Josephus thought he wrote two books.
- D. All we know about the prophet Ezekiel is from his book. He is not mentioned anywhere else in the OT:
 - 1. he was a priest of the line of Zadok, 1:3,
 - 2. he was married but had no children, 24:16-18,
 - 3. he was taken captive when he was twenty-five years old in 597 B.C. by Nebuchadnezzar II along with King Jehoiachin, 1:1; I Kgs. 24:14-16,
 - 4. he was exiled to a Jewish settlement not far from Babylon on a man-made irrigation canal, Chebar, 1:1,3, called Tel-Abib, 3:15,
 - 5. he preached at least twenty-two years, 1:1-2; 29:17,
 - 6. he was a strong but compassionate prophet, 9:8; 11:13.

V. DATE

- A. He was born about 623 B.C. in Jerusalem.
- B. Ezekiel is one of the seventh century prophets: Jeremiah, Daniel, Nahum, Habakkuk and Zephaniah.

- C. During the period of the rise of Neo-Babylonian power under Nabopolassar and the crown prince Nebuchadnezzar II, God spoke through these prophets in different localities:
1. Daniel was taken captive by Nebuchadnezzar in 605 B.C. He was exiled to the palace in Babylon, Dan. 1:1.
 2. Ezekiel was taken captive by Nebuchadnezzar in 597 B.C. along with 10,000 craftsmen and King Jehoiachin, II Kgs. 24:14-16.
 3. Jeremiah remained in Jerusalem until the death of Gedaliah.
- D. Ezekiel dates his prophecies. These dates show that the book is not in chronological order:

		Day	Month	Year of Jehoiachin's exile
1.	a vision, 1:1	5	4	13
2.	a vision, 1:2	5	4	5
3.	a vision, 8:1	5	6	6
4.	elder's questions, 20:1	10	5	7
5.	siege of Jerusalem began, 24:1	10	10	9
6.	oracle against Tyre, 26:1	1	?	11
7.	oracle against Egypt, 29:1	12	10	10
8.	oracle against Egypt, 29:17	1	1	27
9.	oracle against Egypt, 30:20	7	1	11
10.	oracle against Egypt, 31:1	1	3	11
11.	oracle against Egypt, 32:1	1	12	12
12.	oracle against Egypt, 32:17	15	(12)	12
13.	fall of Jerusalem, 33:21	5	10	12
14.	a vision of new Jerusalem, 40:1	10	1	25

- E. Thus Ezekiel's ministry began about 592 and continued at least until 570 B.C., possibly longer.

VI. HISTORICAL SETTING

VII. LITERARY UNITS

- A. Ezekiel's prophecies can be divided into two radically different messages:
1. before the fall of Jerusalem in 586 B.C. his sermons were characterized for a call for repentance because of the coming judgement of God. (1-32)
 2. after the fall of Jerusalem his sermons turned to hope, restoration, forgiveness. (33-48)
- B. Brief Outline
1. His call to ministry, 1-3.
 2. The sinfulness of the Covenant People and the fall of Jerusalem, 4-24.
 3. God's judgement on the surrounding nations, 25-32
 4. God's promise of restoration of His people, city and Temple, 33-37.

5. Apocalyptic invasion from the North, 38-39.
6. A vision of the restored Temple, 40-48.

VIII. MAIN TRUTHS

- A. The Jews were suffering because of their own sin, not YHWH's weakness.
- B. Covenant faith has both a corporate and individual aspect. The New Covenant mentioned in Jer. 31:31-34 is basically individual, as are chapters 18 & 33. It was also guaranteed by God's action (cf. chapters 36-37). This is the same balance between God's sovereignty and man's covenantal responsibilities found in the New Testament.
- C. God is faithful to the seed of Abraham and David. The Covenant will be reestablished, chapters 37, 40-48. Exile was an act of love!
- D. The problems for the Jews are not over, chapters 38-39 (cf. Dan. 7-12). There is an on going struggle between the people of God and fallen, spiritual, tempted humanity (Ps. 2).

IX. TERMS AND/OR PHRASES AND PERSONS TO BRIEFLY DEFINE

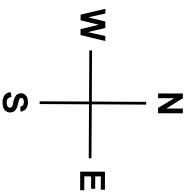
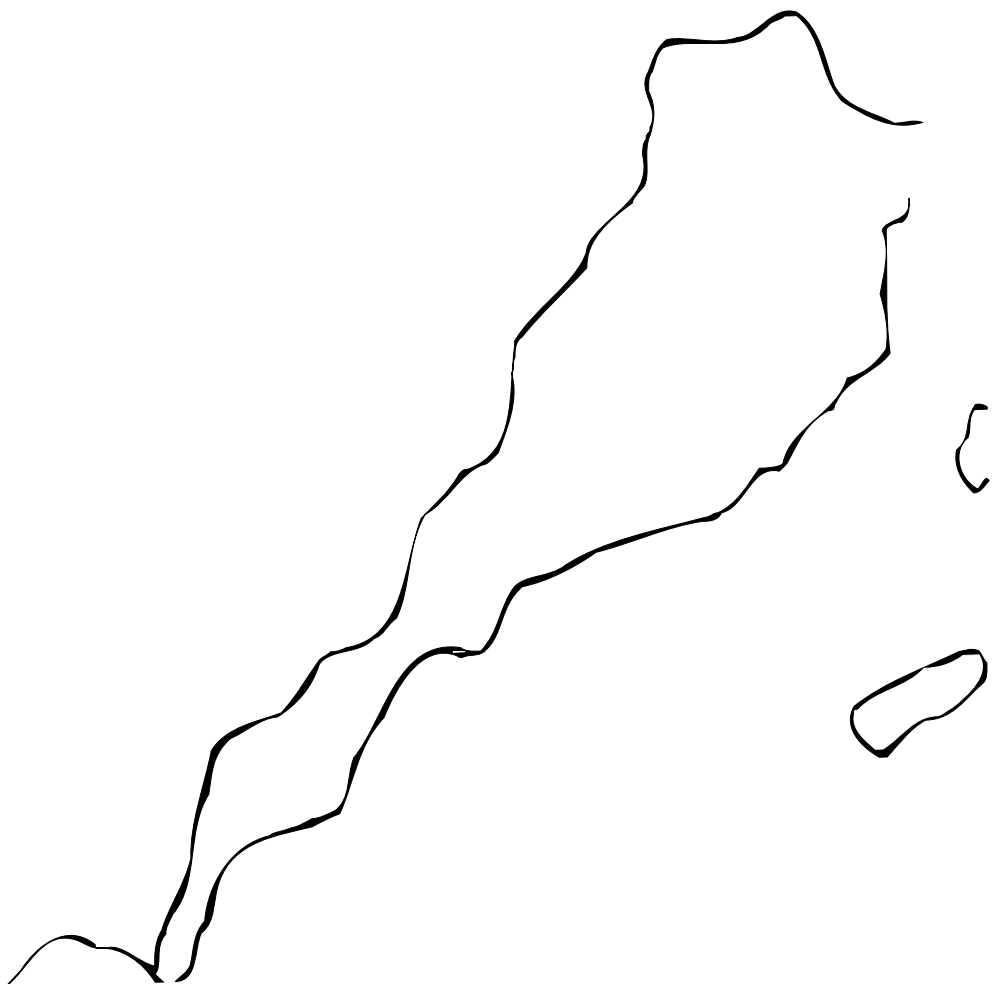
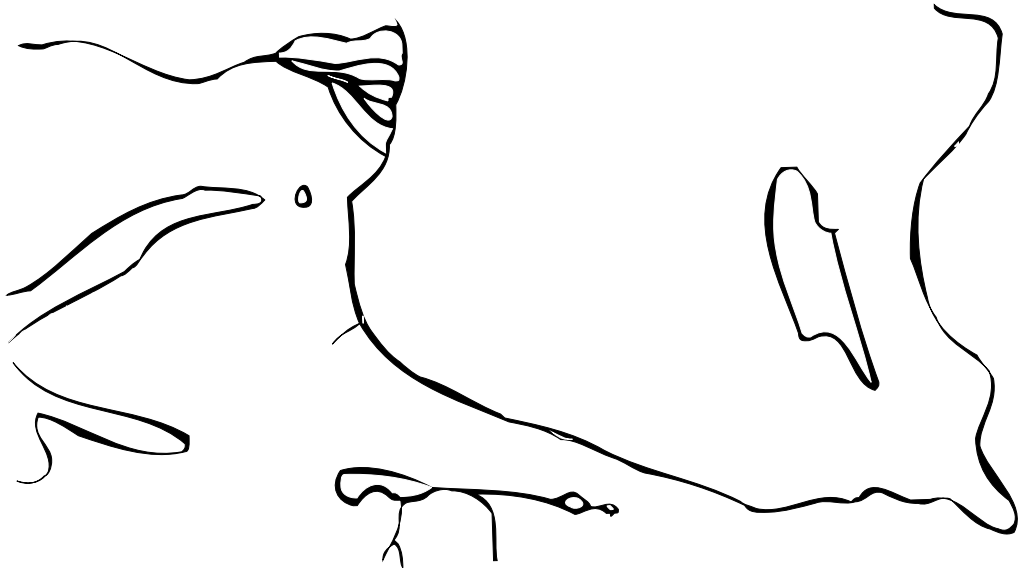
- A. Terms and/or Phrases
 1. shekels, 4:10
 2. Tarshish stone, 10:9 (NIV, "chrysolite")
 3. "dig a hole through the wall in their sight and go out through it," 12:5
 4. magic bands, 13:18 (NIV, "magic charms")
 5. "make yourselves a new heart and a new spirit," 18:31 (NIV, "get a new heart and a new spirit")
 6. "pass through the fire," 20:26 and 31
 7. *Bamah*, 20:29
 8. "pass under the rod," 20:37
 9. household idols, 21:21 (NIV "idols")
 10. "they will remove your nose and your ears," 23:25
 11. "you were in Eden the garden of God," 28:13
 12. handbreadth,
 13. the continual, 46:15 (NIV, "morning by morning for a regular burnt offering")
- B. Persons
 1. "four living beings," 1:5 (NIV, "four living creatures")
 2. son of man, 2:1
 3. Tammuz, 8:14
 4. cherubim, 10:6
 5. Daniel, 14:14, 20
 6. Oholah and Oholibah, 23:4
 7. sons of Zadok, 40:46

X. MAP LOCATIONS

- | | |
|--|---------------------------------|
| 1. River Chebar, 1:1 (NIV, “Kebar River”) | 4. Javan, 27:13 (NIV, “Greece”) |
| 2. land of Chaldeans, 1:3 (NIV, “the land of the Babylonians”) | 5. Tubal, 27:13 |
| 3. Tyre, 26:2 | 6. Meshech, 27:13 |
| | 7. Zoan, 30:14 |

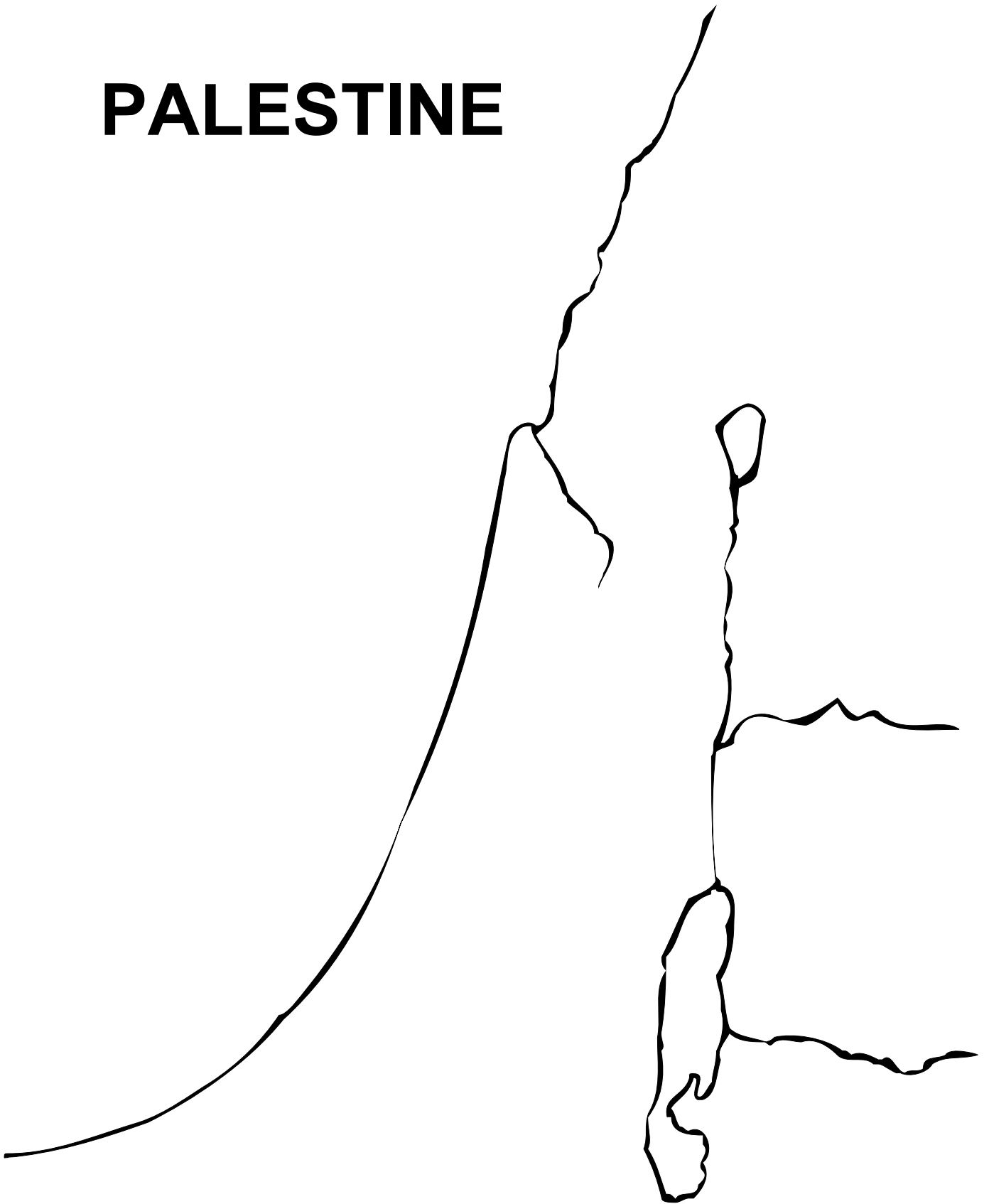
XI. STUDENT CONTENT QUESTIONS

1. What did Ezekiel see in chapter 1? Why was it unusual in Babylon?
2. What does the scroll of chapter 2 represent?
3. What do the symbolic acts of chapters 4 & 5 represent?
4. Why is chapter 8 so shocking? Was it real or symbolic?
5. How are chapters 1 & 11 related?
6. Why is chapter 18 so unusual in the OT?
7. How is Satan related to the King of Tyre (28)? Why is chapter 28 a description of Satan?
8. How do chapters 36-39 relate to Ezekiel's day?
9. How does 18:30-32 relate to 36:26-27?
10. Is Ezekiel's temple symbolic or literal?



**ANCIENT
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PALESTINE



0 10 20 30 40
SCALE IN MILES

INTRODUCTION TO DANIEL

I. NAME OF THE BOOK

- A. It is named after its chief spokesman and prophet.
- B. His name means "God is my judge."

II. CANONIZATION

- A. Daniel is part of the third and last division of the Hebrew canon, "The Writings."
- B. This is because:
 - 1. He was considered a statesman, not a prophet, by the Jews.
 - 2. It reflects a later date of composition (editing).
 - 3. It contains Aramaic portions (2:4b-7:28), like Ezra.

III. GENRE

- A. Like many of the Hebrew prophets it is a combination of genres:
 - 1. Chapters 1-6 are historical narratives written in the third person. They reflect Daniel's life and times.
 - 2. Chapters 7-12 are future events often expressed in apocalyptic imagery in the first person (cf. 7:1,9; 8:1; 9:2).
- B. This specific pattern of the historical then the future is also found in:
 - 1. Isaiah, 1-39 and 40-66
 - 2. Ezekiel 1-32; 33-48
 - 3. Zechariah 1-8 & 9-14.
- C. Apocalyptic literature is a uniquely Jewish genre. It was used in times of great stress to assure the faithful of God's control of history and the promises of future deliverance and blessing.
- D. It is characterized by the use of highly symbolic language:
 - 1. colors,
 - 2. animals,
 - 3. numbers,
 - 4. visions/dreams,
 - 5. angelic mediation,
 - 6. secret code words,
 - 7. sharp dualism—between good and evil.

IV. AUTHORSHIP

- A. The book does not state its author. Chapters 1-6 are written in the third person while 7-12 are in the first person, 7:1,9; 8:1; 9:1.

- B. The Jewish tradition, Baba Bathra 15a said, "the men of the Great Synagogue wrote Daniel." This means they edited or copied it. This may be the reason for its late Hebrew characteristics.
- C. The following reasons are given to support either an early or late date:
1. early date (7th-6th century B.C.):
 - a. the book claims to be the visions of Daniel, 7:2, 4, 6ff, 28; 8:1, 15; 9:1-2; 10:2ff; 12:4-8.
 - b. Jesus referred to Daniel's authorship, Matt. 24:15.
 - c. the presence of Persian and Greek words does not show a late date because there were trading contracts between these countries in Daniel's day.
 - d. the theology of an afterlife can also be seen in Job and some Psalms. The developed theology of angels can be seen in Zechariah.
 - e. Daniel fits our current archaeological understanding of the Babylonian and Persian royal courts.
 2. late date (2nd century B.C.):
 - a. placement in the Hebrew canon.
 - b. the presence of Persian and Greek terms.
 - c. the developed theologies of the afterlife and angels.
 - d. the specificity of the predictions especially chapter 11, relating to the Seleucid and the Ptolomies' struggle for control of Palestine.
 - e. the similarity between Daniel and other apocalyptic books of the Maccabean period.
 - f. several supposed "mistakes" in the book:
 - (1) use of term "chaldean."
 - (2) Daniel as chaldean (wise man).
 - (3) Belshazzar called "king of Babylon."
 - (4) Nebuchadnezzar called Belshazzar's father.
 - (5) mention of "Darius the Mede."
 - (6) use of the Persian administrative term, *satrap*.
- D. The unity of the book of Daniel can be seen in:
1. the relationship between chapters 2, 7 & 8.

<u>chap. 2</u>	<u>chap. 7</u>	<u>chap. 8</u>
gold (Babylon)	lion	
silver	bear	ram (Persia)
bronze	leopard	goat (Greece)
iron/clay	beast	
 2. the Aramaic section runs from 2:4b-7:28.
- E. The Bible identifies these empires:
1. the gold of chapter 2 as Babylon, 2:38.
 2. the ram of chapter 8 as Persia, 8:20.
 3. the goat of chapter 8 as Greece, 8:21.
 4. therefore, the fourth kingdom must be Rome. This is the kingdom in which the Messiah will come (2:34-35,44; 8:35.)

- F. What we know of the man Daniel:
1. taken into exile in 605 B.C., 1:1.
 2. from an important and wealthy family in Jerusalem, 1:3.
 3. intelligent, 1:4.
 4. special gift of interpreting dreams and knowledge, 5:12, 14.
 5. loyal servant both:
 - a. to God, 6:5.
 - b. to king, 6:4.
- G. The Daniel of the OT book of Daniel is not the same as the Daniel of Ezek. 14:14, 20 and 28:3. The names are spelled differently in Hebrew.

V. DATE

- A. Daniel is taken into exile by Nebuchadnezzar II in 605 B.C. (cf. 1:1).
- B. Daniel is the interpreter of dreams and counselor to kings of Babylon and Persia until the time of Cyrus II, "the great" (cf. 1:21; 6:28; 10:1).
- C. Some scholars who reject predictive prophecy are troubled by the accuracy of the historical details of Daniel chapter 11. They date the book just after its last specific prediction, about Antiochus IV Epiphanes (175-164 B.C.).
- D. Since first person singular pronoun was used so often in the book (cf. 7:1,9; 8:1; 9:1), this implies Daniel was the author of the book that bears his name, and would date the book within his life time.

VI. LITERARY UNITS

- A. Brief Outline
1. the life of Daniel, 1-6.
 2. the visions of Daniel, 7-12.
- B. Outline by content
1. Daniel at Nebuchadnezzar's court, chapter 1.
 2. Nebuchadnezzar's dream and interpretations, chapter 2.
 3. Nebuchadnezzar's golden image and Daniel's three friends, chapter 3.
 4. Nebuchadnezzar's second dream and its interpretation, chap. 4.
 5. Belshazzar's feast and the fall of the city of Babylon, chap.5.
 6. Darius the Mede and Daniel in the lion's den, chap. 6.
 7. the vision of the four beasts, chapter. 7.
 8. the vision of chap. 7 explained and expanded, chap. 8.
 9. Daniel's concern for the restoration of Jerusalem but is shown future problems for the Jews, chap. 9.
 10. an introduction to the message of chapters 11-12, chapter 10
 11. future struggle between the Seleucids and Ptolomies over Palestine, chapters 11-12.

VIII. MAIN TRUTHS

- A. God was/is in control of history; trust in Him and remain faithful in difficult times.
- B. The suffering of the People of God (Jews) was/is not complete.
- C. God will set up an eternal kingdom through His Messiah.
- D. There will be a resurrection of both the righteous and wicked.

IX. TERMS AND/OR PHRASES AND PERSONS TO BRIEFLY IDENTIFY

A. Terms and/or Phrases

- 1. "language of the Chaldeans" (cuneiform), 1:4 (NIV, "language and literature of the Babylonians")
- 2. "the fourth is like a son of the gods," 3:25 (NASB & NIV)
- 3. *Mene, Mene, Tekel Upharsin*, 5:25 (NIV, "...parsin")
- 4. "four winds of heaven," 7:2 (NASB & NIV)
- 5. "four great beasts were coming up out of the sea," 7:3 (NASB & NIV)
- 6. "the books were opened," 7:10 (NASB & NIV)
- 7. "a time, times and a half time," 7:25 (NASB & NIV)
- 8. seventy weeks, 9:24 (NIV, "seventy sevens")
- 9. "the people of the Prince," 9:26 (NIV, "the people of the ruler")
- 10. "wing of abomination," 9:27 (NIV, "wing of the temple he will set up an abomination")
- 11. "abomination of desolation," 11:31 (NIV, "abomination that causes desolation")

B. Persons

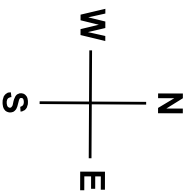
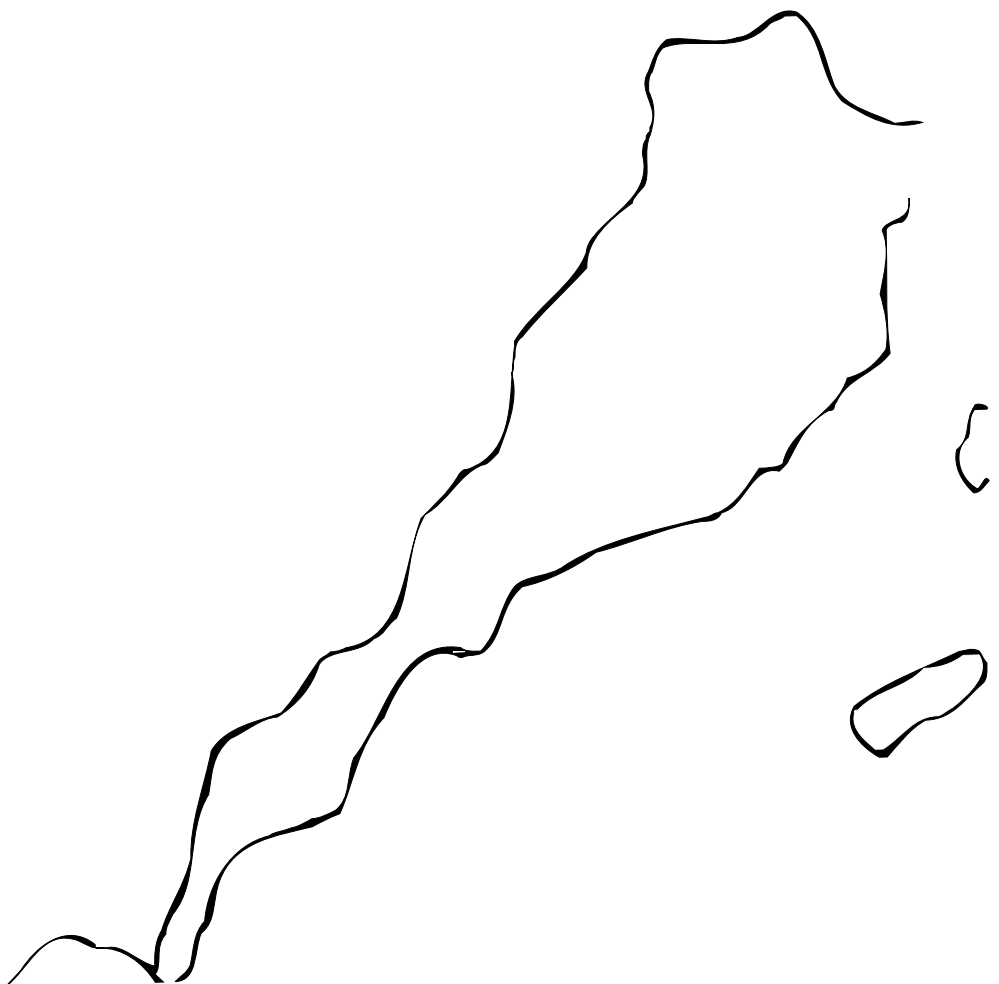
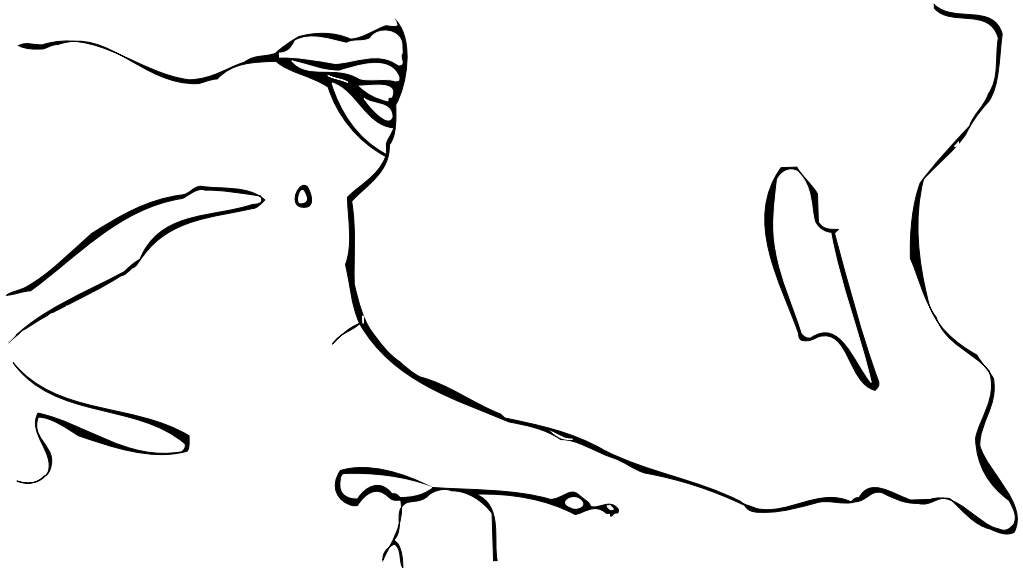
- 1. Jehoiakim, 1:1
- 2. Chaldeans, 2:2 (NIV, "astrologers")
- 3. Belteshazzar, 2:26
- 4. angelic watchers, 4:13 (NIV, "messenger")
- 5. Belshazzar, 5:1
- 6. Darius the Mede, 5:31-6:1
- 7. the little horn, 7:8
- 8. the Ancient of Days, 7:9
- 9. son of man, 7:13
- 10. the little horn, 8:9
- 11. Gabriel, 8:16
- 12. Michael, 10:13
- 13. "prince of the south," 11:5 (NIV, "king of the South")
- 14. "king of the north," 11:6 (NIV, king of the North)

X. MAP LOCATIONS

1. Shinar, 1:2 (NIV, Babylon")
2. Media, 8:20
3. Susa, 8:2
4. Elam, 8:2
5. Greece, 8:21

XI. STUDENT CONTENT QUESTIONS

1. In what three ways is the term Chaldean used?
2. How are the visions of chapters 2, 7 & 8 related?
3. What are "the books" mentioned in 7:10 and 12:1?
4. Why is 9:24-27 so hard to interpret?
5. What two nations is chapter 11 about?
6. There are two little horns in Daniel (7:8 and 8:9), who do they represent?
7. Where in the book is the subject of the general resurrection of the dead mentioned?



**ANCIENT
NEAR EAST**

INTRODUCTION TO HOSEA

I. NAME OF THE BOOK

- A. It is named after the Prophet.
- B. His name means "salvation." It was originally Joshua's name, Num. 13:16. It is the same name as Hoshea (II Kgs. 17:1).
- C. The man:
 - 1. son of Beeri (1:1),
 - 2. a citizen of Israel (7:5) but which city is unknown,
 - 3. as Amos spoke of the need for a social justice, Hosea spoke of the need for covenant fidelity,
 - 4. he has been called:
 - (a) "the Jeremiah of Israel"
 - (b) "the Apostle of John of the OT"
 - (c) "Israel's first evangelist"

II. CANONIZATION

- A. This book is part of the "latter prophets" (Ecclesiasticus 49:10)
- B. It is the first of the Twelve, a grouping of minor prophets (Baba Bathra 14b)
 - 1. like Isaiah, Jeremiah and Ezekiel, they fit on one scroll.
 - 2. represent the twelve tribes or the symbolic number of organization.
 - 3. reflect traditional view of the book's chronology.
- C. The order of "the Twelve" or Minor Prophets has been linked by many scholars to a chronological sequence. However, there are problems with this view:
 - 1. The first six books are different between the MT and LXX.

<u>MT</u>	<u>LXX</u>
Hosea	Hosea
Joel	Amos
Amos	Micah
Obadiah	Joel
Jonah	Obadiah
Micah	Jonah
 - 2. Internal evidence puts Amos chronologically before Hosea.
 - 3. The date for Joel is highly debated. I list him as an early post exilic prophet along with Obadiah.
- D. The text of Hosea is probably the most difficult of any OT book.
 - 1. Part of this is due to the emotional nature of the book.
 - 2. Part is due to scribal copying. The MT and the LXX are different.
 - 3. Part is due to the differences in the spoken Hebrew between Israel and Judah.

III. GENRE

- A. It is historical narrative of the life and times of an eighth century Israeli prophet (especially chapters 1-3).
- B. His life was used in an analogous way to demonstrate the love of God:
 - 1. God as faithful young lover (1-3)
 - 2. God as loving parent (11)
 - 3. These metaphors were based on the Israeli confusion of Baal as "husband" and "lord."
- C. Written in beautiful, powerful and emotional poetry, but in disjointed units (chapters 4-14)

IV. AUTHORSHIP

- A. The consensus has always been Hosea, although we know little about him.
- B. Baba Bathra 15a said the men of the Great Synagogue wrote "the Twelve." This must be in the sense of compiled or edited.
- C. Some have questioned:
 - 1. the references to Judah, 1:1; 4:15; 5:5,10,12-14; 6:4,11; 8:14; 11:12,
 - 2. the passages of future prosperity and deliverance,
 - 3. Hosea's marriage is described in third person in chapters 1-2 but second person in chapter 3.
- D. Answers to objections:
 - 1. all the prophets view the split between Israel and Judah as wrong. Judah is always seen as the legitimate heir of the covenant promises to Abraham and David.
 - 2. the prophet combines judgment and promise oracles. They go together as one Divine message.
 - 3. Hosea may be a collection of his sermons.

V. DATE

- A. Hosea is an eighth century B.C. prophet
 - 1. Isaiah and Micah in Judah
 - 2. Jonah, Amos and Hosea in Israel
- B. Hosea followed and overlapped the ministry of Amos
- C. The date of his preaching would have been to the days of the kings mentioned in 1:1:
 - 1. Uzziah (of Judah)
 - 2. Jotham (of Judah)
 - 3. Ahaz (of Judah)
 - 4. Hezekiah (of Judah)
 - 5. Jeroboam II (of Israel)
- D. Several scholarly suggestions:
 - 1. Keil, 790-725 B.C.
 - a. 1:4, started before fall of Jehu dynasty
 - b. 10:14, present at Shalmaneser V invasion
 - 2. Francisco, 750-735 B.C.
 - a. a little later than Amos
 - b. last days of Jeroboam II
 - c. not later than 735 B.C. because Assyria took the area of Gilead
 - 3. Harrison, before 722 B.C.
 - a. Jeroboam II dies in 753 B.C.
 - b. tribute paid by Menahem to Tiglath-pileser III (8:9) about 739 B.C.
 - c. events of Syro-Ephramatic War of 735-734 B.C. referred to in 5:8-6:6 (also Is. 7-14).
 - d. days of Hosea explain references to Egypt in 7:11; 9:6 and 12:2.
 - 4. La Sor, Hubbard and Bush, 753 - til after 722 B.C.
 - a. started before Jeroboam II's death, 753 B.C.
 - b. extend to Hezekiah's reign
 - (1) co-regent from 728 B.C.
 - (2) king from 715 B.C.
 - c. preached during Tiglath-pileser III's reign, 745-727 B.C.

VI. HISTORICAL SETTING

cf. "Historical Background to the Eighth Century Prophets" at the beginning of Isaiah

VII. LITERARY UNITS

- A. (Taken from *Introduction to the Old Testament* by Clyde Francisco, pp. 150-163)
1. Introduction, 1:1
 2. Hosea's Domestic Crisis, 1:2-3:5
 3. God's Controversy with Israel, 4:1-10:15
 4. The Father and His Wayward Son, 11:1-12
 5. What is in a Name (Jacob vs. Israel) 12:1-15
 6. Death of a Nation, 13:1-16
 7. Alternative to Judgement 14:1-9
- B. (Taken from *Introduction to the Old Testament* by E. J. Young, pp. 252-254)
1. God's Relations with His People, 1:1-3:5
 2. Various Discourses of the Prophet, 4:1-14:9
 - a. the guilt of the northern tribes, 4-8
 - b. the punishment of the northern tribes, 9:1-11:11
 - c. the future blessings for a repentant people, 11:12-14:9

VIII. MAIN TRUTHS

- A. YHWH is a personal God. Sin is against a loving God, not just a violation of covenant rules (Amos)
- B. Biblical faith can best be characterized in interpersonal family metaphors:
1. husband (God) - wife (Israel)
 2. parent (God) - child (Israel)
- C. YHWH has chosen to deal with fallen man through promise, sacrifice and covenant. These involve personal trust and covenantal obedience.
- D. Covenantal disobedience results in judgement. Judgement is always for the purpose of restoration. Discipline is an act of parental love (Heb. 12:5ff). Israel's future blessings are conditioned on her current obedience.

IX. TERMS AND/OR PHRASES AND PERSONS TO BRIEFLY DEFINE

- A. Terms and/or Phrases
1. harlotry, 1:2 (NIV, "an adulterous wife")
 2. contend, 2:2 (NIV, "rebuke")
 3. raisin cakes, 3:1 (NIV, "the sacred...")
 4. homer, 3:2 (NASB & NIV)
 5. sacred pillar, 3:4 (NIV, "sacred stones")
 6. *teraphim*, 3:4 (NIV, "idol")
 7. "they do not know the Lord," 5:4, (NIV, "they do not acknowledge the LORD")
 8. "move a boundary," 5:10 (NIV, "boundary stones")
 9. "Ephraim mixes himself with the nations," 7:8 (NASB & NIV)
 10. "your calf, O Samaria," 8:5 (NIV, "your calf-idol, O Samaria")
 11. "sow the wind, reap the whirlwind," 8:7 (NASB & NIV)
 12. "mourner's bread," 9:4 (NASB & NIV)
 13. "I taught Ephraim to walk," 11:3 (NASB & NIV)
 14. Lovingkindness [*hesed*] 4:1; 6:6; 10:12; 12:6 (NIV, "no faithfulness")
- B. Persons
1. Uzziah, 1:1
 2. Ahaz, 1:1
 3. Hezekiah, 1:1
 4. Jeroboam the son of Joash (II), 1:1
 5. Gomer, 1:3
 6. Jezreel, 1:4
 7. Lo-ruhamah, 1:6

8. Lo-ammi, 1:9
9. Baali, 2:16 (NIV, "my husband")
10. King Jareb, 5:13; 10:6 (NIV, "the great king")

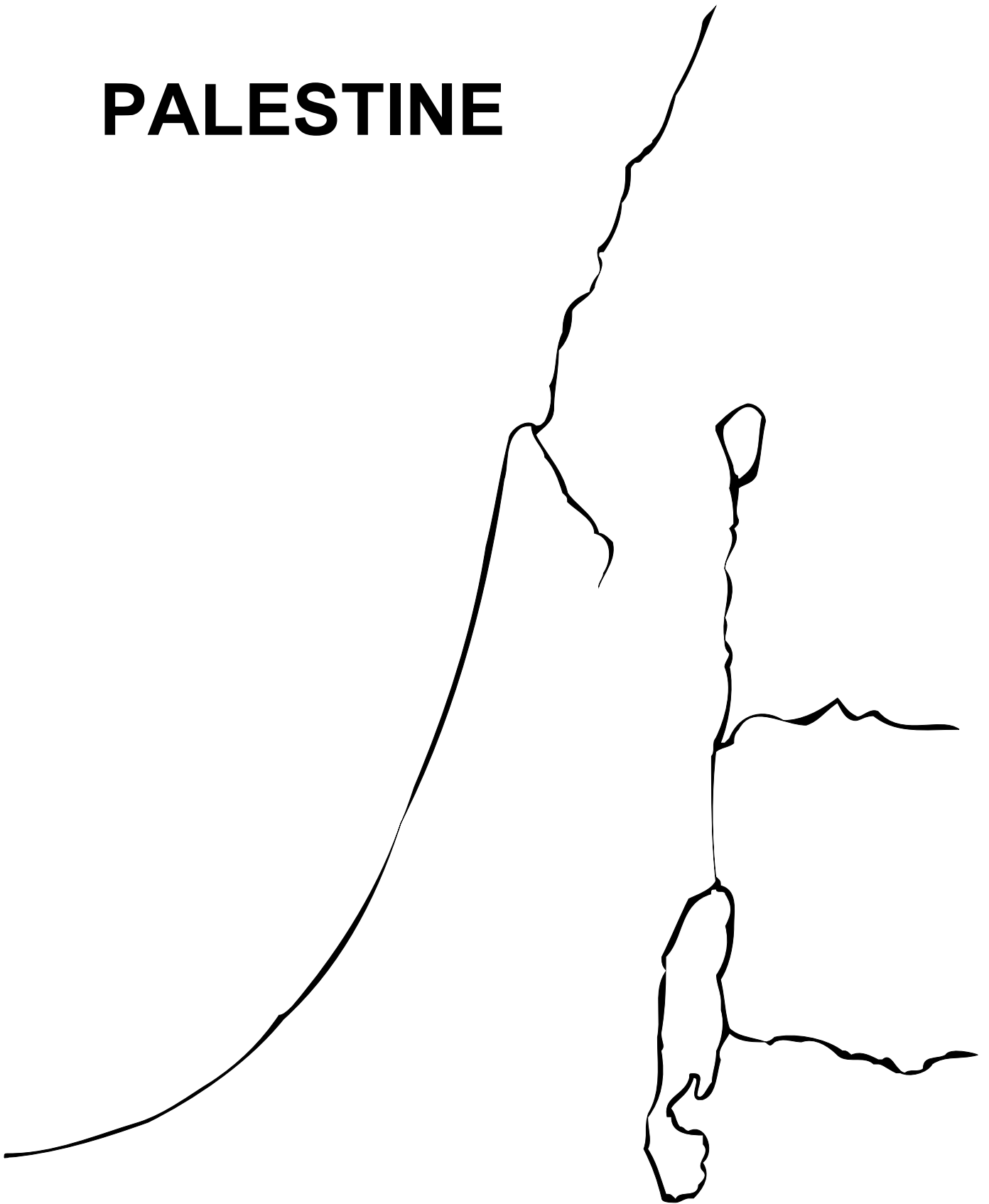
X. MAP LOCATIONS

1. valley of Achor, 2:15 (Josh. 7:26)
2. Gilgal, 4:15
3. Beth-aven, 4:15 (Bethel)
4. Mizpah, 5:1
5. Mt. Tabor, 5:1
6. Gilbeah, 5:8
7. Ramah, 5:8
8. Adam, 6:7
9. Gilead, 6:8
10. Baal-peor, 9:10
11. Lebanon, 14:6-7

XI. STUDENT CONTENT QUESTIONS

1. Did Hosea marry a prostitute?
2. Is God's covenant with Israel conditional or unconditional?
3. How are Baal and Gomer related to YHWH and Israel?
4. Why is 6:1-3 thought to only be superficial repentance?
5. To whom does the pronoun "they" refer in 7:4-6 and 8:4?
6. Is 8:13 in contradiction with 11:5?
7. Will Israel be exiled to Egypt or Assyria? Explain 11:5 compared to 7:10, 8:13 and 9:3.
8. Why were political alliances condemned by all the OT prophets?

PALESTINE



0 10 20 30 40

SCALE IN MILES

INTRODUCTION TO JOEL

I. NAME OF THE BOOK

- A. Named after the prophet.
- B. His name is a combination of two names for God:
 - 1. YHWH - the Covenant name for God.
 - a. Any Hebrew name that began with "J" and a vowel is usually an abbreviation for YHWH.
 - b. Any Hebrew name that ends in "iah" is also an abbreviation for YHWH (Elijah).
 - 2. El - the general name for God.
 - 3. Between these two Hebrew names a verb must be inferred YHWH (is) El.
- C. This was a very common Hebrew name. There are over thirteen mentioned in the historical books.

II. CANONIZATION

- A. This book is part of the divisions of the Hebrew canon called "the Prophets."
- B. It was part of a scroll called "the Twelve." These are known as the minor prophets because of the length of their writings

III. GENRE

- A. This is half prose and half classical Hebrew poetry.
- B. Joel seems to allude to several other prophets:
 - 1. Joel 1:15c - Amos 4:9; Is. 13:6
 - 2. Joel 2:3 - Isa. 51:3 or Ezek. 36:35
 - 3. Joel 2:10 - Isa. 13:10
 - 4. Joel 3:10 - Isa. 2:4; Micah 4:3
 - 5. Joel 3:16 - Amos 1:2
 - 6. Joel 3:18 - Amos 9:13
- C. Joel's end time imagery is expressed in apocalyptic term, "The Day of the LORD."
- D. Theories of how to interpret the locust plague, 1:4; 2:25.
 - 1. symbolic/allegorical
 - a. Jewish Targum at 2:25
 - 1) peoples
 - 2) languages
 - 3) rulers
 - 4) kingdoms
 - b. marginal note in 6th century MSS of LXX
 - 1) Egyptians
 - 2) Babylonians
 - 3) Assyrians
 - 4) Greece
 - 5) Romans
 - c. Christian commentators (18th century)
 - 1) Assyrian
 - 2) Chaldea
 - 3) Macedonia
 - 4) Rome
 - 2. past historical
 - a. the prophet uses the past tense of the Hebrew verb
 - b. this was a characteristic prophetic technique to take events in the life of the prophet and project them into a future setting. Israel's future was dependant on her faith-repentant choices in the present
 - 3. future historical
 - a. there is a coming literal invasion because of Israel's sins
 - b. the locusts are used because of the military metaphors used to describe them:
 - 1) look like horses
 - 2) sound like chariots
 - 3) march in order
 - c. Joel possibly relates to Revelation 9:3-11
 - 4. apocalyptic
 - a. the mention of "the day of the Lord" signals this type of genre
 - b. the use of colors and animals is characteristic of this genre

IV. AUTHORSHIP

- A. Nothing but the prophet's name and that of his father are known, Joel, son of Pethuel, 1:1.
- B. There have been two traditions about the prophet:
 - 1. from the tribe of Reuben (Pseudo-Epiphanius)
 - 2. from Judah because of his knowledge of the Temple routine

V. DATE

- A. There is no way to exactly date the book (G. Campbell Morgan said it was one of the earliest or one of the latest of the prophets):
 - 1. from internal evidence two dates have been suggested:
 - a. a post-exilic date:
 - 1) it must be related to a threatened invasion of Judah in the metaphor of a locust plague.
 - 2) 3:2 implies that Israel has already been exiled. The name "Israel" is now used for Judah, 2:27; 3:1-2,16.
 - 3) 3:6 speaks of a Greek slave trade which implies a post-exilic date.
 - 4) 3:1,17 implies that Judah has already been exiled and is in danger of being invaded again if her sin continued.
 - 5) there is no mention of a king which implies a post-exilic setting. Joel addressed his message to the elders and priests.
 - 6) the invaders are called "northerners" which implies a Mesopotamian (Assyria, Babylon, Persia) invasion, 2:20.
 - 7) Baal worship characteristic of the pre-exilic period was not mentioned.
 - b. a pre-exilic date:
 - 1) there seems to be a reference to the Temple, 1:9, 13-14; 2:17.
 - 2) the enemies mentioned in 3:4,6,8 (Phoenicia, Philistia, Edom, Sabeans) are pre-exilic, not exilic.
 - 2. from external evidence:
 - a. the location of the book in the Hebrew canon implies a pre-exilic date.
 - b. However it may have been placed next to Amos because they both speak of the "Day of YHWH" and locust invasions as symbols of judgment. Also, it is a positive visitation of blessing, not judgment. This fits the post-exilic setting.
 - 3. The author thinks an early post-exilic date fits the evidence best.
- B. Theories as to the date based on an invasion of Palestine:
 - 1. during the reign of Joash (837-800 B.C.)
 - 2. during the reign of Uzziah (783-742 B.C.)
 - 3. during the reign of Zedekiah (598-586 B.C.)
 - 4. during the time of Zerubbabel (538 B.C.)
 - 5. during the time of Malachi (430 B.C.)
 - 6. a futuristic eschatological invasion of God's people
- C. There is a literary relationship between:
 - 1. Joel 2:32 and Obadiah 17. They are both early post-exilic.
 - 2. Joel 3:16 and Amos 1:2. Joel quotes so many prophets, probably Joel quotes Amos.
- D. John Calvin made a good point about the date of Joel, "As there is no certainty it is better to leave the time in which he taught undecided; and as we shall see, this is of no great importance. Not to know the time of Hosea would be to readers a great loss, for there are many parts which could not be explained without a knowledge of history; but as to Joel there is less need of this, for the import of his doctrine is evident, though his time be obscure and uncertain."

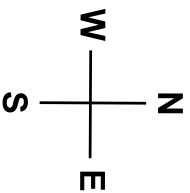
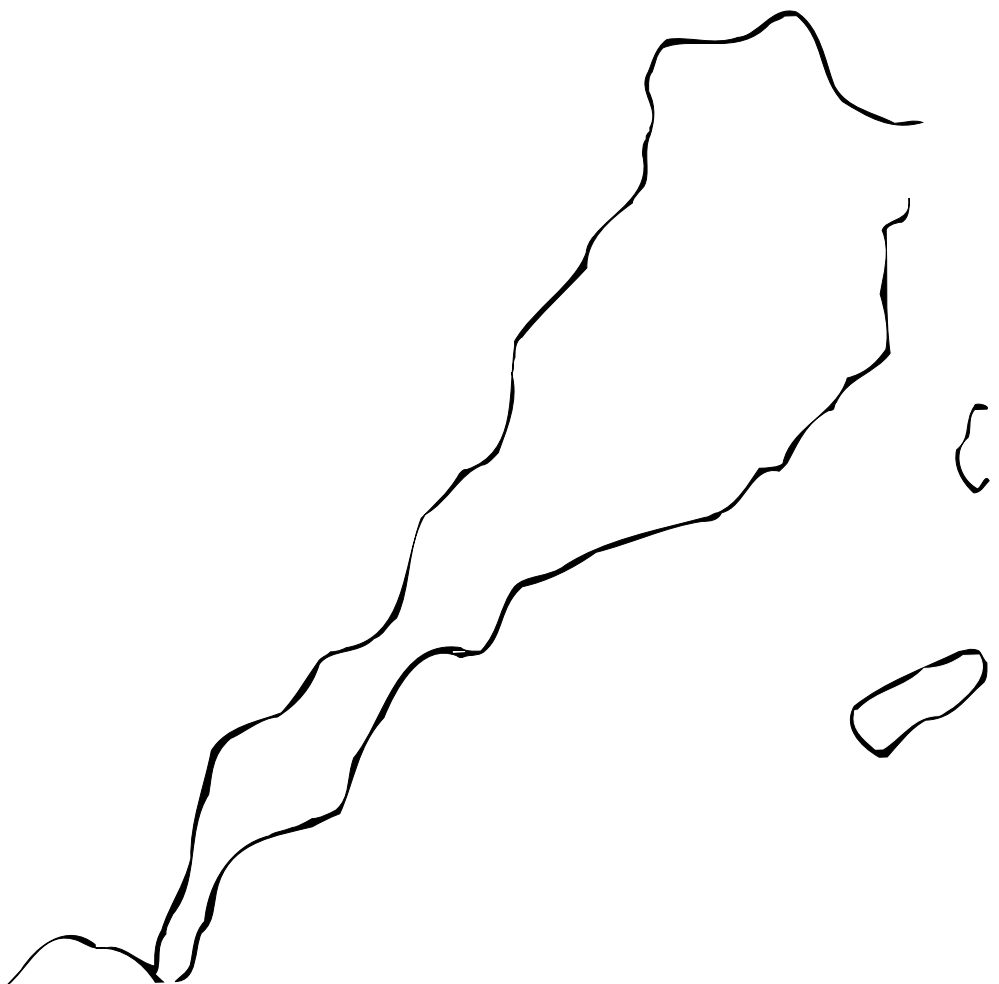
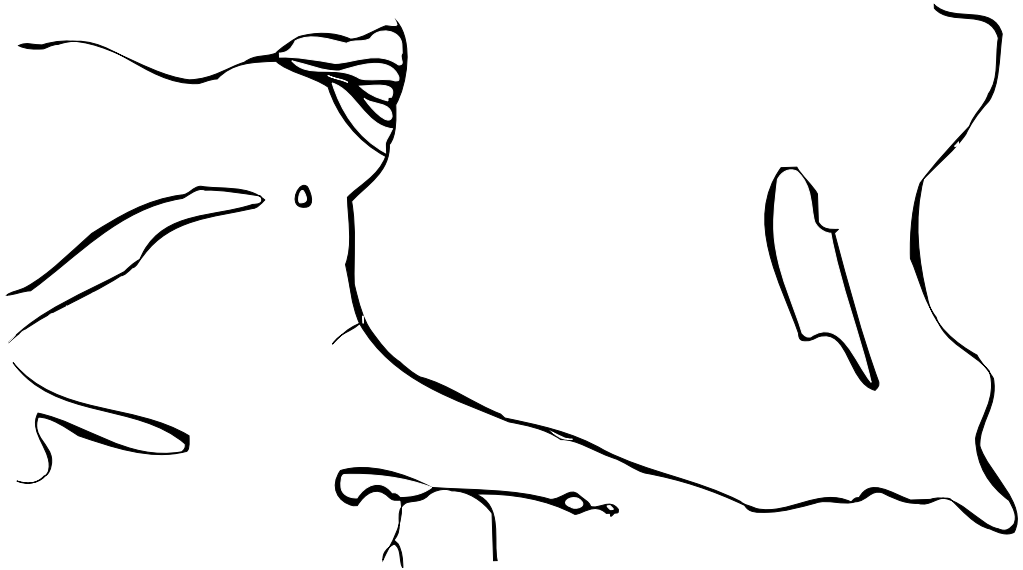
- VI. HISTORICAL SETTING — The National Geographic Magazine of December, 1915 (XXVIII, No. 6) records a locust plague in Palestine. This article is very helpful in understanding the prophet's allusions.
- VII. LITERARY UNITS
- A. A vision of a devastating locust plague as a symbolic representation of an invading army, 1:1-2:27
 - B. The Day of the Lord will be a blessing not a curse to a repentant People of God, 2:28-3:21 (Zephaniah is just the opposite.)
- VIII. MAIN TRUTHS
- A. The prophet sees the events of his day as a foreshadowing of future events.
 - B. Joel calls for a national day of repentance, 1:13-14; 2:12-17.
 - C. If God's people repent, God will bring a new day of prosperity both physically and spiritually (Deut. 27-28.)
 - D. God will judge the surrounding nations! 3:1-17
 - E. This new day of spiritual renewal (cf. 2:28-29) will affect:
 1. men and women,
 2. old and young,
 3. slave and free. (cf. Acts 2; Gal. 3:28)
 - F. "The day of the Lord" is a characteristic phrase of Amos, Joel and Zephaniah. How we respond to God now, determines if it is a day of blessing or judgement.
 - G. God's character is described in 2:13 (cf. Ex. 34:6; Ps. 103:8-13 and Neh. 9:17).
 - H. The pouring out of the Spirit in 2:28-32 reflects the New Covenant Age (cf. Jer. 31:31-34 and Ezek. 36:26-27).
- IX. TERMS AND/OR PHRASES AND PERSONS TO BRIEFLY DEFINE
- A. Terms and/or Phrases
 1. "their branches have become white," 1:7 (NASB & NIV)
 2. "the day of the Lord is near," 1:15 (NASB & NIV)
 3. "blow a trumpet in Zion," 2:1,15 (NASB & NIV)
 4. "rend your heart and not your garments," 2:13 (NASB & NIV)
 5. lovingkindness (*hesed*), 2:13 (NIV, "abounding in love")
 6. "I will pour out My Spirit on all mankind," 2:28 (Acts 2:16ff.) (NIV, "...on all people")
 7. "whoever calls on the name of the Lord will be delivered," 2:32 (Acts 2:21; Rom. 10:13.) (NIV, "everyone who calls on the name of the Lord will be saved")
 8. "they have cast lots for my people," 3:3 (NASB & NIV)
 9. "beat your plowshares into swords..." 3:10 (NASB & NIV)
 - B. Persons
 1. the Almighty (*El Shaddai*), 1:15
 2. Sabeans, 3:8

X. MAP LOCATIONS

- | | |
|-------------------|--|
| 1. Tyre, 3:4 | 5. Edom, 3:19 |
| 2. Sidon, 3:4 | 6. Zion, 2:1 |
| 3. Philistia | 7. valley of Shittim,. 3:18 (NIV, "...of Acacias") |
| 4. Javan (Greece) | |

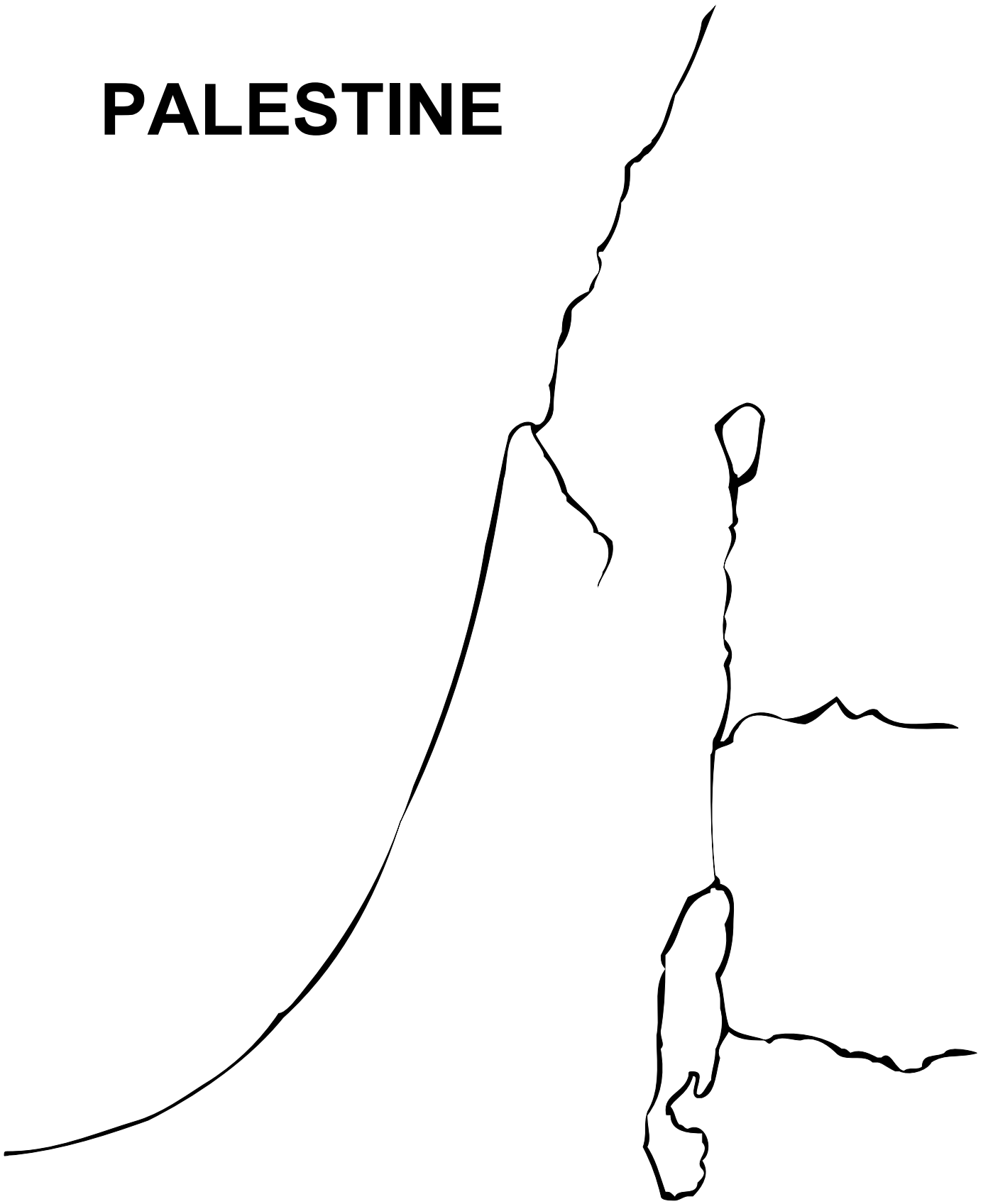
XI. STUDENT CONTENT QUESTIONS

1. Are the locusts of 1:4 different kinds of locusts or different stages of a locust's life-cycle?
2. Why are the priests told to mourn?
3. Define God's name used in 1:15.
4. What two verses in chapter 2 are used in the NT? And by whom?
5. Is 3:15 literal or figurative and why?



**ANCIENT
NEAR EAST**

PALESTINE



0 10 20 30 40

SCALE IN MILES

INTRODUCTION TO AMOS

I. NAME OF BOOK

- A. It is named after the prophet.
- B. Amos means:
 - 1. "to be a burden."
 - 2. "to carry a burden."
 - 3. "to sustain."
 - 4. One Rabbinical tradition asserts that it was a title given by those who opposed his message, implying he did not speak clearly or stuttered.
- C. This is the only occurrence of this name in the Old Testament

II. CANONIZATION

- A. This book is part of "the latter prophets."
- B. It is one of "the Twelve," a list of minor Prophets.
- C. It was placed third in the minor prophets by the MT, although the LXX listed it second.

III. GENRE

- A. This is the first of the writing prophets.
- B. This is classical Hebrew propheticism. This is an example of excellent Hebrew poetry and imagery.

IV. AUTHORSHIP

- A. Jewish tradition has always asserted the author to be Amos of Tekoa.
- B. The man:
 - 1. He was a Judean from Tekoa which is about five miles southeast of Bethlehem.
 - 2. He was not a prophet nor a part of the prophetic family or guild (cf. 7:14). Originally prophets lived in communities together. Later some became identified with the palace.
 - 3. He was apparently a "small sheep" herder (cf. 1:1). The term used to describe him is rare but is used of owning sheep (cf. II Kgs. 3:4).
 - 4. He was: (1) an owner of fruit trees; or (2) a "dresser of sycamore trees" (cf. 7:14). This may have involved an annual move to other locations. These trees are called "fig-mulberry." The fruit is much like a fig. It has to be pierced individually to ripen properly. This was a very important crop to the near eastern people. David even appointed a special supervisor (cf. I Chr. 27:28).
 - 5. Jewish tradition says he was a well to do businessman. This is quite different from the common view today that he was a poor country peasant. Because of the excellency of his poetry and literary expertise the Jewish tradition is right! From II Samuel 14:2ff we know that Tekoa was apparently known for its wise citizens. He was the first prophet of Israel to record his messages. Notice the first person, singular pronouns in 5:1; 7:1-9; 8:1 and 9:1.
 - 6. He preached to the northern kingdom of Israel. We know for certain that Bethel was a preaching site but probably there were many other geographical locations in Israel.
- C. The problem of authorship is problematic because:
 - 1. the book implies he was a poor farm worker.
 - 2. the style and poetry are excellent, implying a well educated person.

3. his sermons are said to have been given orally but they are very structured and balanced which implies written literature.
4. many assume Amos had editorial or scribal help.

V. DATE

- A. It is relatively easy to date this prophecy about 750 B.C. plus or minus 10 years.
- B. The first verse of Amos is the longest and most precise dating attempt of any OT book:
 1. Uzziah reigned from about 783-742 B.C. (Bright)
 2. Jeroboam II reigned from about 786-746 B.C. (Bright)
 3. The earthquake is also an attempt to date the book (cf. 1:1; 8:8; 9:1,5). Josephus related it to II Chr. 26:16-21 when Uzziah offered a sacrifice. Archaeological studies at Hazor suggests about 760 B.C. (Yadin, 1964).
- C. In 5:8 and 8:9 an eclipse is mentioned. This may be the same one mentioned in Assyrian documents as occurring on June 15, 763 B.C., however, there was another complete eclipse on February 9, 784 B.C.
- D. Amos' encounter with Amaziah, the ruling priest at Bethel under the authority of Jeroboam II, also dates this book (cf. 7:10-17).

VI. HISTORICAL SETTING

- A. The parallel biblical material is found in:

1. II Kings 14:3-17:6	4. Isaiah
2. II Chronicles 25-28	5. Micah
3. Hosea	
- B. The simplest summary of the state of idolatry among God's people can be seen in Hosea:
 1. 2:16, "will no longer call Me Baali"
 2. 4:12-13, "... daughters play the harlot ..."
 3. 4:17, "Ephraim is joined to idols; Let him alone"
 4. 13:2, "men kiss calves!" (Ritual)
- C. Social Setting
 1. It was a time of economic prosperity and military expansion for both Israel and Judah. However, this prosperity was beneficial only to the wealthy class. The poor were exploited and abused. It almost seems that "the buck and the gun" became additional idols!
 2. The social stability and property of both Israel and Judah is related to several causes:
 - a. The long and prosperous reigns of Jeroboam II (786-746 B.C.) in the North and Uzziah (783-742 B.C.) in the South.
 - b. The temporary decline of Egypt and Mesopotamia.
 - c. Assyrians' defeat of Syria by Adad-Nirari III in 802 B.C.
 - d. The lack of conflict between Israel and Judah.
 - e. The taxation and exploitation of the trade routes from north to south through the land bridge of Palestine caused rapid economic growth, even extravagance for the wealthy class.
 3. The "Ostraca of Samaria" which are dated during the reign of Jeroboam II seem to indicate an administrative organization much like Solomon's. This seems to confirm the widening gap between the "haves" and "have nots."
 4. The dishonesty of the wealthy is clearly depicted in Amos, who is called "the prophet of social justice." The bribery of the judiciary and the falsification of commercial weights are two clear examples of the abuse that was common apparently in both Israel and Judah.

D. Religious Setting

1. It was a time of much outward religious activity but very little true faith. The fertility cults of Canaan had been amalgamated into Israel's religion. The people were idolaters but they called it YHWHism. The trend of God's people toward political alliances had involved them in pagan worship and practices.
2. The idolatry of Israel is spelled out in II Kings 17:7-18.
 - a. v. 8, they followed the worship practices of the Canaanites.
 - 1) fertility worship
 - (a) high places, vv. 9, 10, 11
 - (b) sacred pillars (Baal), vv. 10, 16
 - (c) Asherim, v. 16 these were wooden symbols of the female consort of Baal. They were either: carved stakes or life trees.
 - 2) Divination, v. 17 This is discussed in detail in Lev. 19-20 and Deut. 18.
 - b. v. 16, they continued the worship of the two golden calves, symbolizing YHWH, set up at Dan and Bethel by Jeroboam I (I Kings 12:28-29).
 - c. v. 16, they worshiped the astral deities of Babylon: sun, moon, stars, and constellations.
 - d. v. 18, they worshiped the Phoenician fertility fire god, Molech (cf. Lev. 18:21; 20:2-5).
3. Baalism (cf. W. F. Albright's *Archaeology and the Religion of Israel*, page 82ff).
 - a. Our best source is "Baal Epic of Ugarit."
 - 1) Depicts Baal as a seasonal dying and rising god. He was defeated by Mot and confined to the underworld. All life on earth ceased. But, helped by the female goddess, he rises and defeats Mot each spring. He is a fertility deity who was worshiped by imitation magic.
 - 2) He was also known as Hadad.
 - b. El is the chief deity of the Canaanite pantheon but Baal's popularity usurped his place.
 - c. Israel was most influenced by Tyrian Baalism through Jezebel who was the King of Tyre's daughter. She was chosen by Omri for his son Ahab.
 - d. In Israel Baal was worshiped at local high places. He was symbolized by an uplifted stone. His consort is Asherah, symbolized by a carved stake symbolizing the tree of life.
4. Several sources and types of idolatry mentioned.
 - a. The Golden calves at Bethel and Dan set up by Jeroboam I to worship YHWH.
 - b. The worship of the Tyrian fertility god and goddess at local high places.
 - c. The necessary idolatry involved in political alliances of that day.

E. Political Setting In the North

- I. Jeroboam II was the last strong king in Israel. He was the fourth in the line of Jehu and the last predicted to reign (cf. II Kings 10:30). He had a long and politically successful reign (786-746 B.C.).
- II. After the death of Jeroboam II there were six kings within a twenty-five year period.
 - a) Zechariah (II Kings 15:8-12). He was assassinated after only six months.
 - b) Shallum (II Kings 15:13-15). He was assassinated after only one month.
 - c) Menahem (II Kings 15:16-22). He reigned ten years but paid heavy tribute to Tiglath-Pileser III.
 - d) Pekahian (II Kings 15:23-26). He reigned two years and was assassinated.
 - e) Pekah (II Kings 15:27-21). He reigned five years and was assassinated. He lost several cities to Assyria.
 - f) Hoshea (II Kings 15:30, 17:1-6). He reigned nine years and was exiled by Assyria in 722 when Samaria fell.
3. Brief summary of the invasions of Assyria and Babylon during the eighth century which affected Palestine:
 - a) The four eighth century prophets were active during the rise of the Tigris-Euphrates empire of Assyria. God would use this cruel nation to judge His people, particularly

Israel. The specific incident was the formation of a trans-Jordan political and military alliance known as the "Syro-Ephramatic League" (735 B.C.). Syria and Israel tried to force Judah to join them against Assyria. Instead Ahaz sent a letter to Assyria for help. The first powerful empire-minded Assyrian king, Tiglath-Pileser III (745 - 727 B.C.), responded to the military challenge and invaded Syria. Later, Assyria's puppet king, Hoshea (732-722 B.C.), in Israel, also rebelled, appealing to Egypt. Shalmaneser V (727-722 B.C.) invaded Israel again. He died before Israel was subdued but his successor, Sargon II (722-705 B.C.), captured Israel's capital of Samaria in 722 B.C. Assyria deported over 27,000 Israelites on this occasion as Tiglath-Pileser had exiled thousands earlier in 732 B.C.

- b) After Ahaz's death (735-715 B.C.) another military coalition was formed by the trans-Jordan countries and Egypt against Assyria (714-711 B.C.). It is known as the "Ashdod Rebellion." Many Judean cities were destroyed when Assyria invaded again. Initially Hezekiah supported this coalition but later withdrew his support.
- c) However, again, another coalition tried to take advantage of the death of Assyria's powerful king, Sargon II, in 705 B.C. along with the many other rebellions which occurred throughout the Assyrian empire. Hezekiah fully participated in this rebellion. In light of this challenge Sennacherib (705-681 B.C.) invaded (701 B.C.) Palestine and camped near the city of Jerusalem (II Kings 18-19; Isa. 36-39) but his army was miraculously destroyed by God. There is some question among scholars as to how many times Sennacherib invaded Palestine (Example: John Bright has one invasion in 701 B.C. and another possible one in 688 B.C. cf. p. 270). Hezekiah was spared an Assyrian takeover but because of his prideful exhibition of the treasures of Judah to the Babylonian delegation, Isaiah predicted Judah's fall to Babylon (39:1-8). Jerusalem fell to Nebuchadnezzar in 587-586 B.C.
- d) Isaiah also predicted the restoration of God's people under Cyrus II, the Medo-Persian ruler (41:2-4; 44:28; 45:1; 56:11). Nineveh fell in 612 B.C. to Babylon but the city of Babylon fell in 539 B.C. to Cyrus' army. In 538 B.C. Cyrus issued a decree that all exiled people, including the Jews, could return home. He even provided funds from his treasury for the rebuilding of the national temples.

VII. LITERARY UNITS

- A. Charges against the nations 1:1-2:3 (possibly through 2:16)
 1. Syria (Damascus), 1:3-5
 2. Philistia (Gaza), 1:6-8
 3. Phoenicia (Tyre), 1:9-10
 4. Edom, 1:11-12
 5. Ammon, 1:13-15
 6. Moab, 2:1-3
- B. Special charges against God's people, 2:4-6:14
 1. Judah, 2:4-5
 2. Israel, 2:6-6:14 (context of judgement on Israel through 6:14)
- C. Visions of Judgement, 7:1-9:10
 1. Locust, 7:1-3
 2. Fire, 7:4-6
 3. Plumb line, 7:7-17
 4. Summer fruit, 8:1-14
 5. Destruction of a sanctuary, 9:1-10
- D. The Messianic hope, 9:11-15

VIII. MAIN TRUTHS

- A. Amos relates God's wrath to Israel's violation of the Mosaic covenant. We need to realize the relationship between Old Testament corporate responsibility and individual faith. We have a societal sin problem as Israel did, however, often in our minds two standards exist:
 - 1. our individual private lives and faith;
 - 2. our corporate social, public lives.
- B. God's sovereignty over all the earth is the background for YHWH's dealing in judgement with the nations outside the Covenant of Israel. This is the basis of Israel's understanding of monotheism.
- C. Chapter 2:9-12, God's judgement against Israel must be seen in the light of His gracious acts in history. God's election and covenant with Israel sets the stage for His severe judgement. It must be remembered that "to whom much is given, much is required" (cf. Lk. 12:48)
- D. Chapter 5 links faith and life inseparably! Amos denounces the wealthy's exploitation of the poor.
- E. Israel was falsely trusting in:
 - 1. her religion (cf. 4:4-5; 5:21-23).
 - 2. her economic prosperity (cf. 6:1ff).
 - 3. her military power, (cf. 2:14-16; 6:1b, 13).
- F. Even amidst Israel faithlessness there is hope in God's covenant, God's messiah, 9:8b-15.

IX. TERMS AND/OR PHRASES AND PERSONS TO BRIEFLY DEFINE

- A. Terms and/or Phrases
 - 1. "the earthquake," 1:1 (NASB & NIV)
 - 2. citadels, 1:7 (NIV, "fortress")
 - 3. scepter, 1:8 (NASB & NIV)
 - 4. "burned the bones of the kings of Edom..," 2:1 (NASB & NIV)
 - 5. "the needy for a pair of sandals," 2:6; 8:6 (NASB & NIV)
 - 6. "horns of the altar," 3:14 (NASB & NIV)
 - 7. "houses of Ivory," 3:15 (NIV, "houses adorned with ivory")
 - 8. "I hate, I reject your festivals," 5:21 (NASB & NIV)
 - 9. fatling, 5:22 (NIV, "choice fellowship offerings")
 - 10. plumb line, 7:7 (NASB & NIV)
 - 11. "the guilt of Samaria," 8:14 (NIV, "the shame of Samaria")
- B. Persons
 - 1. Nazirites, 2:12
 - 2. cows of Bashan, 4:1
 - 3. professional mourners, 5:16 (NIV, "the mourners")
 - 4. *Sikkuth*, 5:26 (NIV, "shrine")
 - 5. *Kiyyun*, 5:26 (NIV, "pedestal")
 - 6. Amaziah, 7:10
 - 7. Jeroboam II, 7:10
 - 8. seer, 7:12

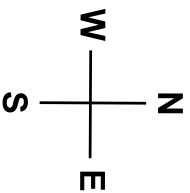
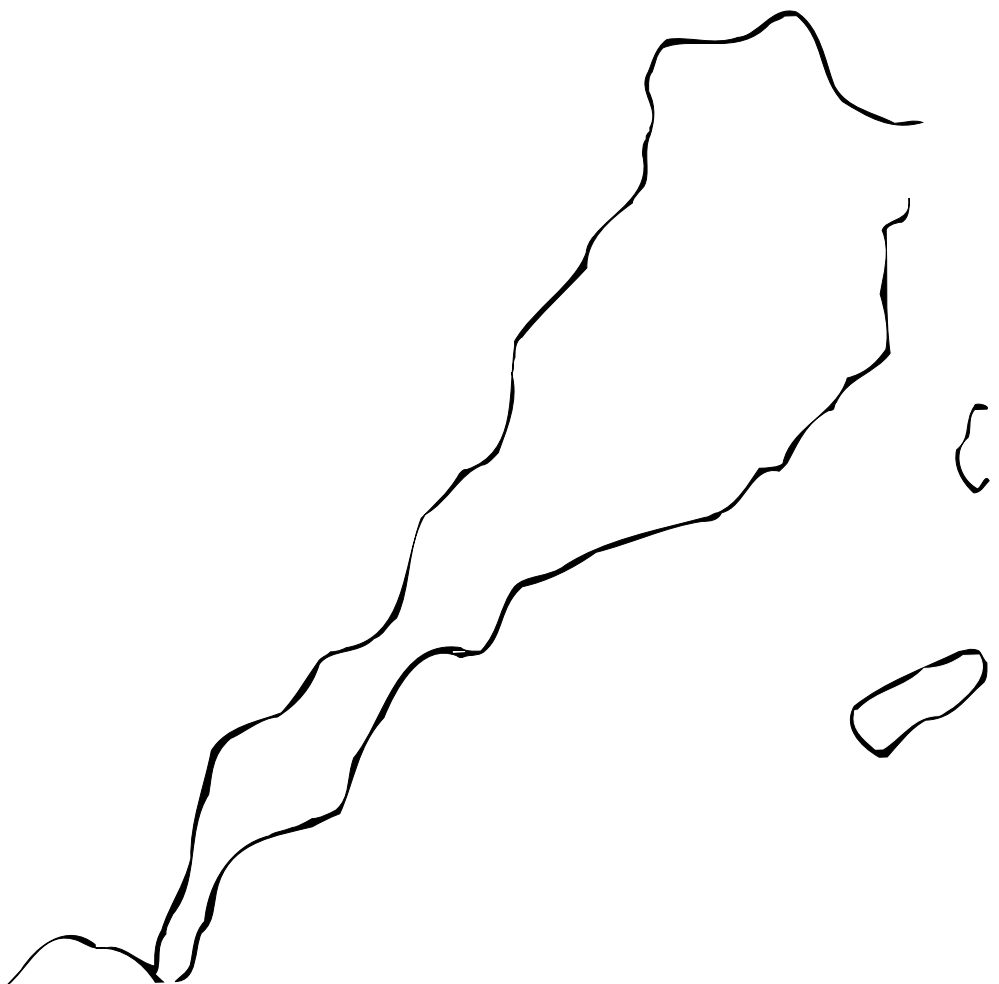
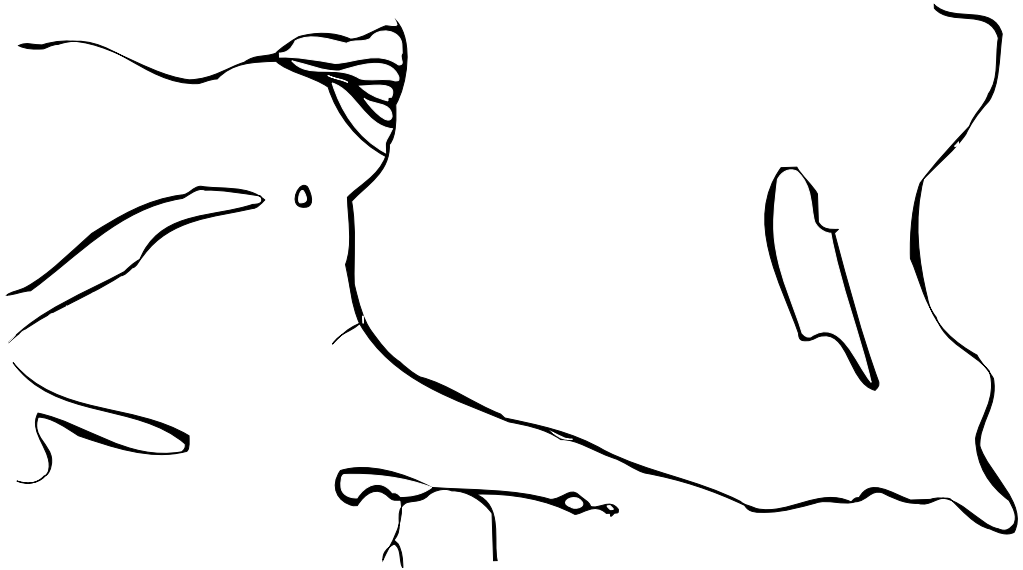
X. MAP LOCATIONS

- 1. Tekoa, 1:1
- 2. Carmel, 1:2
- 3. Gilead, 1:3
- 4. Gaza, 1:6
- 5. Ashdod, 1:8
- 6. Ashkelon, 1:8

7. Ekron, 1:8
8. Teman, 1:12
9. Bozrah, 1:12
10. Rabbah, 1:14
11. Bethel, 4:4
12. Gilgal, 4:4
13. Sodom, 4:11
14. Beersheba, 5:5
15. Hamath, 6:14
16. Dan, 8:14

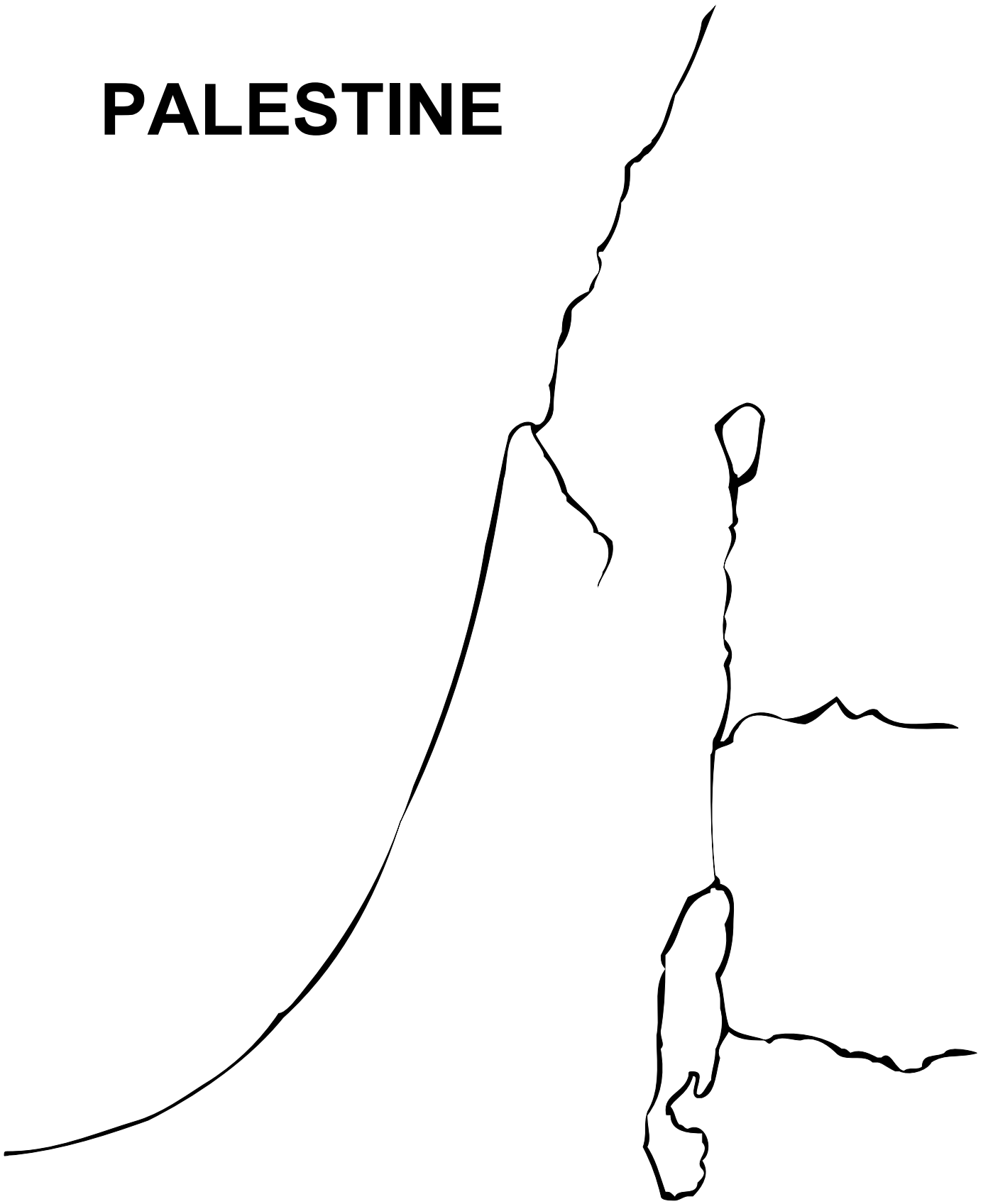
XI. STUDENT CONTENT QUESTIONS

1. Was Amos a poor country peasant or a wealthy business man?
2. Are we responsible for individual sins or corporate sin of our society?
3. What is the emphasis of 3:2-8?
4. Why are Bethel and Gilgal condemned? Why is the religious activity of 4:4-5 condemned?
5. Why did God reject the sacrifices of Israel?
6. Why is 5:25-26 so difficult to interpret?
7. Was Amos condemning the sacrificial system?
8. Does God change His mind?
9. How is repentance related to forgiveness? (chapter 7)
10. Is God's judgement eschatological or temporal?



**ANCIENT
NEAR EAST**

PALESTINE



0 10 20 30 40

SCALE IN MILES

INTRODUCTION TO OBADIAH

I. NAME OF THE BOOK

- A. Named after the prophet
- B. The name means "servant of YHWH"
- C. It was a common Hebrew name (cf. I Kgs. 18:3; I Chr. 3:12; 7:3; 8:38; 9:16,44; 12:9; 27:19; II Chr. 17:7; 34:12; Ezra 8:9; Neh. 10:5; 12:25)

II. CANONIZATION

- A. This book is part of the latter prophets" (Ecclesiasticus 49:10)
- B. It is in "the Twelve," a grouping of minor prophets (Baba Bathra 14b)
 - 1. like Isaiah, Jeremiah and Ezekiel, they fit on one scroll
 - 2. represent the twelve tribes of the symbolic number of organization
 - 3. reflect traditional view of the books' chronology
- C. The order of "the Twelve" or Minor Prophets has been linked by many scholars to a chronological sequence. However, there are problems with this view:
 - 1. The first six books are different between the MT and LXX.

<u>MT</u>	<u>LXX</u>
Hosea	Hosea
Joel	Amos
Amos	Micah
Obadiah	Joel
Jonah	Obadiah
Micah	Jonah
 - 2. Internal evidence puts Amos chronologically before Hosea
 - 3. The date for Joel is highly debated. I list him as an early post-exilic prophet along with Obadiah

III. GENRE -- classical Hebrew prophetic poetry

IV. AUTHORSHIP

- A. Nothing is known about the Prophet
- B. Several theories:
 - 1. Sanhedrin 39b (Talmud) said he was King Ahab's servant in I Kgs. 18:3-16
 - 2. Pseudo-Epiphanius (early church) in his "Lives of the Prophets" said he was high military official of King Ahaziah (842 B.C.) in II Kgs. 1:12ff
 - 3. John Calvin said he was an eye-witness to the destruction of Jerusalem (586 B.C. by Nebuchadnezzar II or Babylon)
- C. The name could be a title.

V. DATE

- A. This book is linguistically related to Jeremiah 49:7-12 (Obad. vv. 1-9) and Joel 2:32 (Obad. v. 10):
 - 1. E. J. Young put them in this order: Obadiah, Jeremiah
 - 2. R. K Harrison puts them in this order: Jeremiah, Obadiah, (450 B.C.) and Joel (400 B.C.). This makes the book early post-exilic.
 - 3. Keil put them in this order: Obadiah, Joel, Jeremiah

- B. It is obvious that the book relates to an invasion of Judah and harassment of Jerusalem by Edom. Some possible dates are:
1. Jerusalem taken by Shishak, Pharaoh of Egypt in fifth year of Rehoboam, 922-915 B.C. (cf. I Kgs. 14:25-28; II Chr. 12:2-10).
 2. Jerusalem taken by Arab league and Philistines in the reign of Jehoram, 849-842 B.C. (cf. II Kgs. 8:20ff; II Chr. 21:16-17; 22:1).
 3. Jerusalem taken by Syrians in the reign of Joash, 837-800 B.C. (cf. II Chr. 24:23-24).
 4. Jerusalem taken by Israel (Jehoash) after defeat of Edom in the reign of Amaziah (cf. II Kgs. 14:7-14 (842 B.C.))
 5. Judah attacked by Edomites (cf. II Chr. 28:17; 19:8-9; II Kgs. 16:1-20).
 6. Jerusalem taken by Nebuchadnezzar several times, 605, 597, 586, 582 B.C.:
 - a. 605 B.C. Jehoiakim's reign (cf. Dan. 1:1-2)
 - b. 597 B.C. Jehoiachin's reign (cf. II Kgs. 24:8-17; II Chr. 36:9-10; Ezek. 586 B.C. Zedekiah's reign (cf. II Kgs. 24:18-25:21; II Chr. 36:11-21; Lamentations; Ps. 137:7
 - d. 582 B.C. Gedaliah Babylonian Governor (cf. II Kgs. 25:22-26)
- C. There have been two dates advocated by scholars:
1. an early date in Jehoram's reign (849-842 B.C.) because:
 - a. the position of the book in "the Twelve"
 - (1) 8th century grouping: Amos, Hosea, Micah, (Joel?) and Obadiah
 - (2) 7th century grouping: Nahum, Habakkuk and Zephaniah
 - (3) post-exilic grouping: Haggai, Zechariah and Malachi
 - b. Obadiah does not mention the destruction of the Temple
 - c. the nations mentioned are pre-exilic, not post-exilic
 - d. the sins are similar to those enumerated by the 8th century prophets
 - e. no Aramaic words, idioms or expressions
 2. a late date relating to Nebuchadnezzar II's invasion of Jerusalem
 - a. vv. 11-14 seem to fit the fall of Jerusalem in 586 B.C.
 - b. Edom participated in this invasion
 - (1) rejoiced at Judah's fall
 - (a) Ps. 137:7
 - (b) Lam. 2:15-17; 4:21
 - (c) Ezek. 36:2-6
 - (d) I Esdras 4:45, 50
 - (2) helped in Judah's fall:
 - (a) Ezek. 25:12-14
 - (b) Ezek. 35:1-15

VI. HISTORICAL SETTING

- A. Edom, Object of the Prophecy, vv. 1-9, 18, 21
1. Edom is the nation east of the Dead Sea from Esau, Jacob's brother (cf. Gen. 25-29; 32-33). Edom means "red" while Esau means "hairy" (cf. Gen 25:25, 30).
 2. Israel was commanded to respect Edom (cf. Deut. 23:7)
 3. Israel and Edom had continuing problems:
 - a. Num. 20:14-21
 - b. Judg. 11:16-17
 - c. I Sam. 14:47-48
 - d. II Sam. 8:14
 - e. I Kgs. 11:14-25
 - f. II Kgs. 14:22; 16:5-6
 - g. II Chr. 20:10-30; 21:8ff
 - h. Amos 1:6, 9
 4. Other prophecies against Edom:
 - a. Is. 34:5ff; 63:1ff
 - b. Jer. 49:7-22
 - c. Lam. 4:21-22

- d. Ezek. 26:12ff; 35:1ff; 36:2-6
- e. Amos 1:11-12
- 5. Edom was condemned because of:
 - a. her pride, vv. 3-4
 - (1) in geographical security
 - (2) in political alliances and military power
 - (3) in commercial wealth
 - (4) in traditional wisdom
 - b. her violation of Judah, her kinsman, vv. 10-14
 - (1) rejoiced over the fall of Jerusalem (Lam. 2:15-17; 4:21)
 - (2) refused to help (v. 15)
 - (3) active support of enemy (v. 14)
 - (4) took Judah's property (Jer. 13:19)
 - c. her rejection and disdain of YHWH (v. 16)
- B. Edom is a symbol for all nations who rebelled against God and His people, vv. 15-21 (cf. Ps. 2).
- C. Possible historical fulfillments of prophecy
 - 1. destruction of Edom by Neo-Babylon about 5 years after the fall of Jerusalem, 580 B.C.
 - 2. displacement of Edom from Petra by Nabatean Arabs about 550-449 B.C. (cf. Mal. 1:2-5).
Edom not mentioned in Nehemiah's list of surrounding enemies but is replaced by Arab tribes. Edom moved to the Negev.
 - 3. defeat of Edom by Alexander's general, Antigonus in 312 B.C. (recorded in Diodorus Seculus)
 - 4. defeat of Edom in the Negev by Judah Maccabaeus around 175 B.C. (cf. I Maccabees 5:3,15; II Maccabees 10:15; Josephus' *Antiquities of the Jews* 12:8:1; 13:9:1)
 - 5. Edom forced to accept Judaism by John Hyrcanus in 125 B.C. They are now called Idumeans.
 - 6. The Roman General, Titus, completely destroyed the Idumean influence in AD 70.

VII. LITERARY UNITS

Brief outline taken from *The New International Commentary* series on "Joel, Obadiah, Jonah, and Micah" by Allen, p. 142

- A. The Destruction of Edom (2-9)
 - 1. Edom's downfall (2-4)
 - 2. the completeness of Edom's overthrow (5, 6)
 - 3. the treachery of Edom's allies (7)
 - 4. Edom's loss of wisdom and warriors (8, 9)
- B. The Wrongdoing of Edom (10-14, 15b)
 - 1. Edom's unbrotherliness (10, 11)
 - 2. Edom's mockery (12)
 - 3. Edom's trespassing (13)
 - 4. Edom's collaboration and coming retribution (14, 15b)
- C. Edom on the Day of Yahweh (15a, 16-21)
 - 1. the Day of Yahweh (15a, 16)
 - 2. the role of the remnant (17, 21)
 - 3. Judean fire and Edomite stubble (18)
 - 4. the land regained (19, 20)

VIII. MAIN TRUTHS

- A. God's enemies and God's people's enemies will be punished. Edom as a type of a rebelling, unbelieving nation (cf. v. 15)

- B. God will glorify His people according to His covenant promises. Holiness is YHWH's goal for His people.
- C. The historical situation will be reversed. Edom will be destroyed; God's people will be blessed.

IX. TERMS AND/OR PHRASES AND PERSONS TO BRIEFLY DEFINE

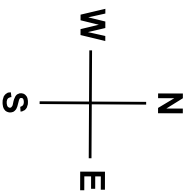
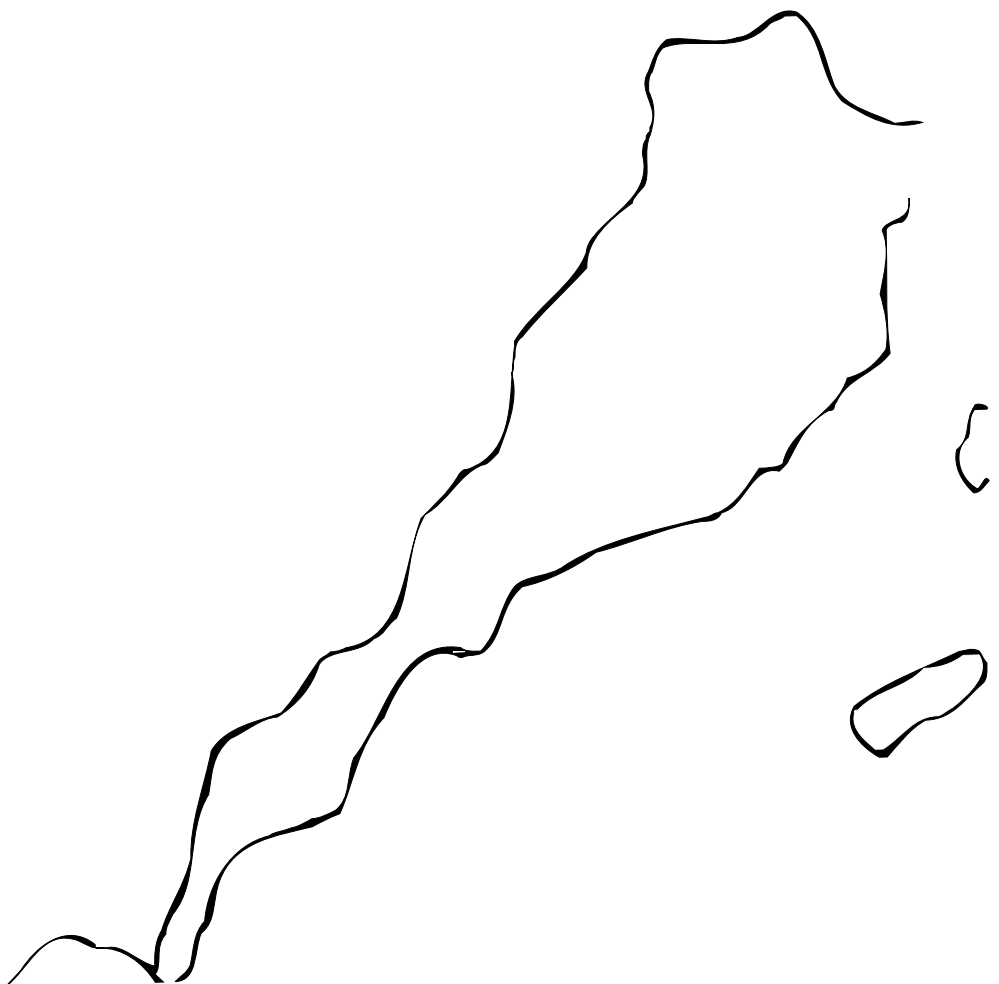
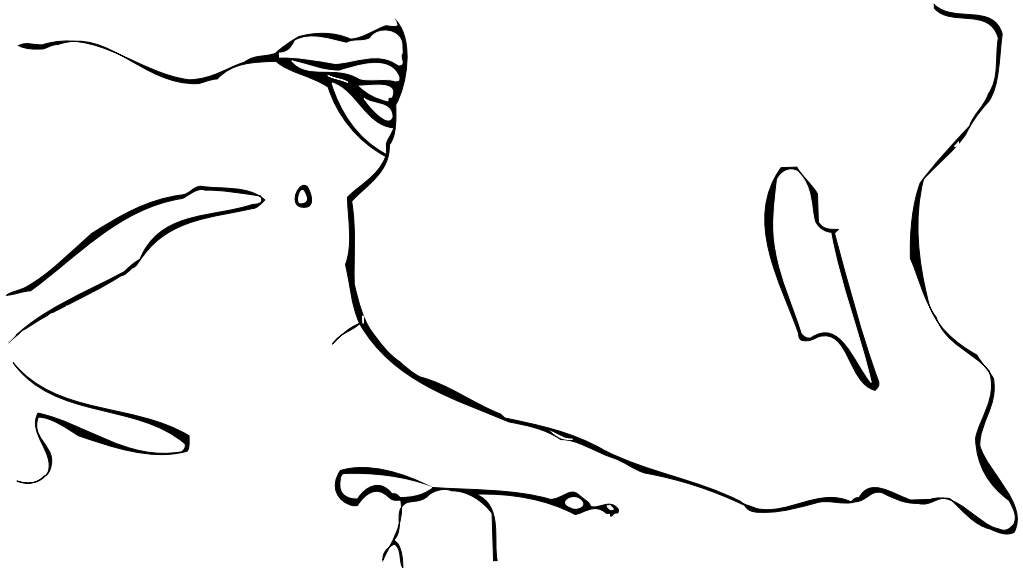
- A. Terms and/or Phrases
 - 1. "you build high like the eagle" 1:4 (NIV, "make your nest among the stars")
 - 2. "because of violence to your brother Jacob..." 1:10 (NASB & NIV)
 - 3. "cast lots for Jerusalem" 1:11 (NASB & NIV)
 - 4. "the Day of the Lord is near" 1:15 (NASB & NIV)
- B. Persons
 - 1. Esau, 1:8

X. MAP LOCATIONS

- 1. Edom, 1:1
- 2. Teman, 1:9
- 3. Mt. Zion, 1:17
- 4. Negev, 1:19, 20 (or "Negeb")
- 5. Shephelah, 1:19 (NIV, "foothills")
- 6. Gilead, 1:19

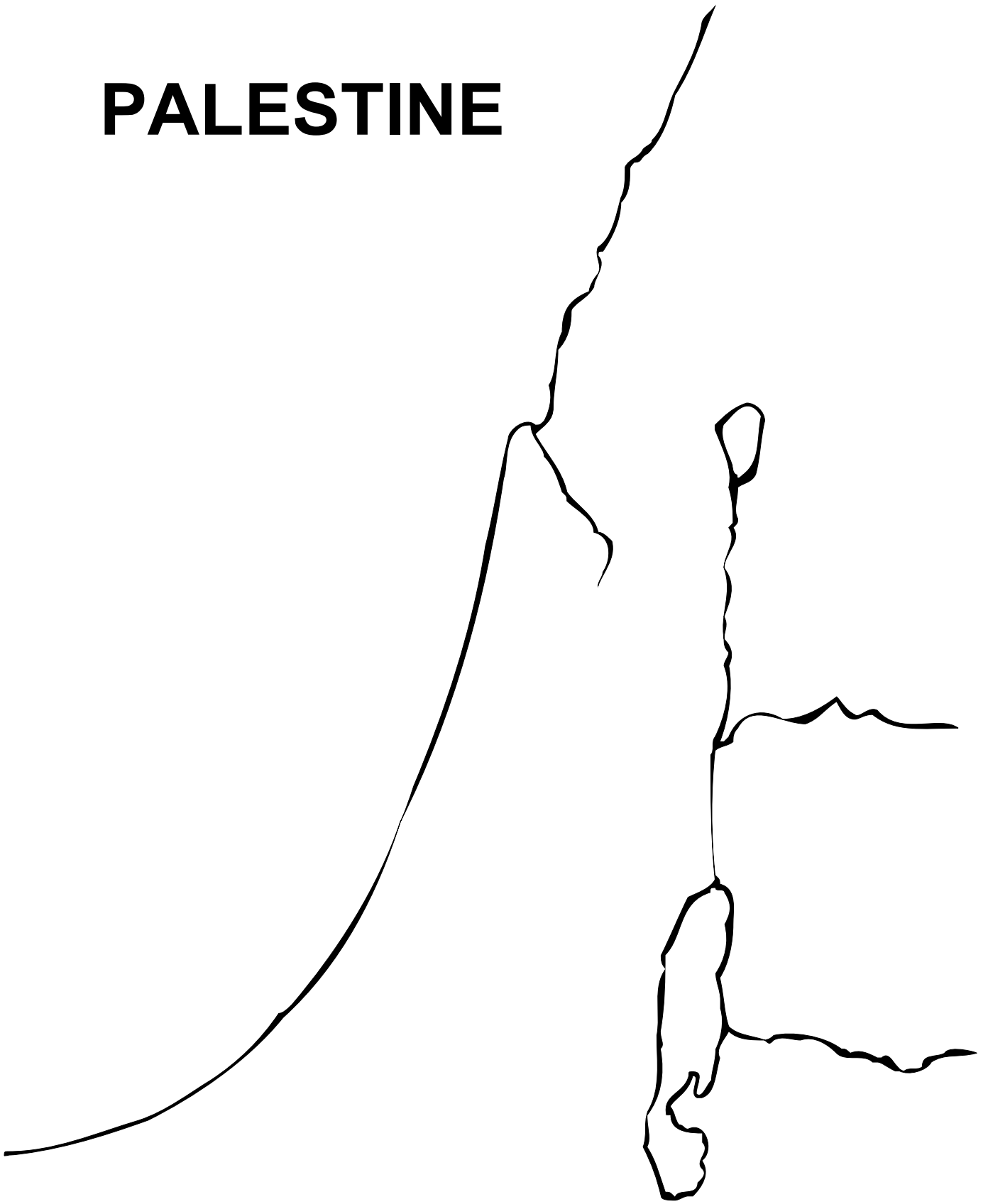
XI. STUDENT CONTENT QUESTIONS

- 1. What is the central theme of the book of Obadiah?
- 2. Why was Edom judged so severely?
- 3. Why is Edom used as a symbol for all the nations?
- 4. Is Obadiah quoted or alluded to in the NT?



**ANCIENT
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PALESTINE



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SCALE IN MILES

INTRODUCTION TO JONAH

I. THE NAME OF THE BOOK

- A. The book is named after the prophet
- B. The name means "dove." This was a symbol of the nation of Israel:
 - 1. used by the Psalmist as positive, Ps. 68:13; 74:19,
 - 2. used by Hosea as negative, 7:11,
 - 3. used by Song of Songs as a affectionate metaphor, 2:14; 5:2; 6:9.

II. CANONIZATION

- A. This book is part of the "latter prophets" (Ecclesiasticus 49:10)
- B. It is the first of the Twelve, a grouping of minor prophets (Baba Bathra 14b)
 - 1. like Isaiah, Jeremiah and Ezekiel, they fit on one scroll.
 - 2. represent the twelve tribes or the symbolic number of organization.
 - 3. reflect traditional view of the book's chronology.
- C. The order of "the Twelve" or Minor Prophets has been linked by many scholars to a chronological sequence. However, there are problems with this view:
 - 1. The first six books are different between the MT and LXX.

<u>MT</u>	<u>LXX</u>
Hosea	Hosea
Joel	Amos
Amos	Micah
Obadiah	Joel
Jonah	Obadiah
Micah	Jonah
 - 2. Internal evidence puts Amos chronologically before Hosea.
 - 3. The date for Joel is highly debated. I list him as an early post exilic prophet along with Obadiah.

III. GENRE

- A. It is different from the rest of the minor prophets. It is prose except for 2:2-9.
- B. The genre of Jonah has been much debated. Many scholars are uncomfortable with the miraculous, predictive and theological aspects of the books. Some see it as:
 - 1. allegory
 - 2. parable (using humor)
 - 3. typology
- C. Jonah's name is rare in Hebrew as was his father's. A man and father by these names are mentioned in II Kgs. 14:25. He lived during the reign of Jeroboam II (783-743 B.C.). Jesus referred to Jonah as an historical person, Mt. 12:39-40; 16:4 and Lk. 11:29.
- D. It is possible that Jonah, like Job, was written and/or expanded by a sage to teach a theological truth. Most prophetic books record the messages of the prophet but in Jonah the only prophetic message is five words in 3:4.

IV. AUTHORSHIP

- A. The author is the prophet. He is introduced in 1:1 like the other minor prophets.

- B. Jonah and his father, Amittai, were rare Hebrew names; both occur in II Kgs. 14:25. He was a prophet to Jeroboam II from Gath-hepher near Nazareth.
- C. It is possible that a Hebrew sage took the life of a historical figure, like Job, and expanded it to present a theological truth. Possibly Jonah was called by the King of Israel to defend himself about preaching to Israel's enemy. Jonah was a royal northern scribe/prophet. This may explain why he seems so antagonistic in the book. A sage may have heard his defense and seen the universal implications and recorded Jonah's experience (John Harris, ETBU, 1998).

V. DATE

- A. If the author is Jonah of II Kgs. 14:25 then a date before the fall of Nineveh in 612 B.C. and during the reign of Jeroboam II (783-743 B.C.) must be advocated.
- B. Often Jonah is said to have been written late but this is usually based on:
 1. the rejection of predictive prophecy,
 2. the rejection of the supernatural elements of the book as historical,
 3. the assumption that it addresses post-exilic national pride and exclusivism.

VI. HISTORICAL SETTING -- There are two dates in the history of Assyria that could be the occasion of the repentance of Nineveh.

1. the tendency toward monotheism during the reign Adad-Nirari III (810-783 B.C.)
2. the major plague in Assyria in the reign of Assurdan III (771-754 B.C.)

VII. LITERARY UNITS

- A. The chapter divisions show the progression of the events
- B. Brief Outline
 1. chapter 1 - God's will rejected and replaced by Jonah's will. God wins!
 2. chapter 2 - Jonah repents (poem written in past tense and depicts worship in the Temple in Jerusalem)
 3. chapter 3 - God's will received. Nineveh repents
 4. chapter 4 - God's character revealed in contrast to Jonah's attitude and action.

VIII. MAIN TRUTHS

- A. In this book the Gentiles are religious while the prophet is rebellious
 1. sailors
 2. Ninevites
- B. God's love for Gentiles is seen clearly in 3:10 and 4:11. God not only loves men but also animals, 4:11
- C. The hated, cruel Assyrians are accepted by YHWH on the basis of their repentance and faith in him, 3:5-9. They are not required to become Jews.
- D. Jonah symbolizes God's call to Israel to be a kingdom of priests to the world (cf. Gen. 12:3; Ex. 19:4-6. Israel became nationalistic, exclusivistic and prideful instead of evangelistic and redemptive.

IX. TERMS AND/OR PHRASES AND PERSONS TO BRIEFLY DEFINE

- A. Terms and/or Phrases
 1. "the Lord appointed a great fish" 1:17 (NIV, "...provided a great fish")
 2. Sheol 2:2 (NIV, "the grave")
 3. the pit 2:6 (NASB & NIV)
 4. "God relented", 3:10 (NIV, "he had compassion")

5. "lovingkindness (*hesed*), 4:2 (NIV, "abounding in love")
6. "the Lord appointed a plant, 4:6 ...a worm, 4:7 ...a wind, 4:8 (NIV, "provided")
7. "persons who do not know the difference between their right and left hand", 4:11 (NASB & NIV)
8. "as well as many animals", 4:11 (NIV, "and many cattle as well")

B. Persons

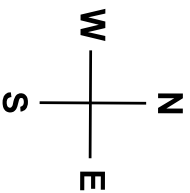
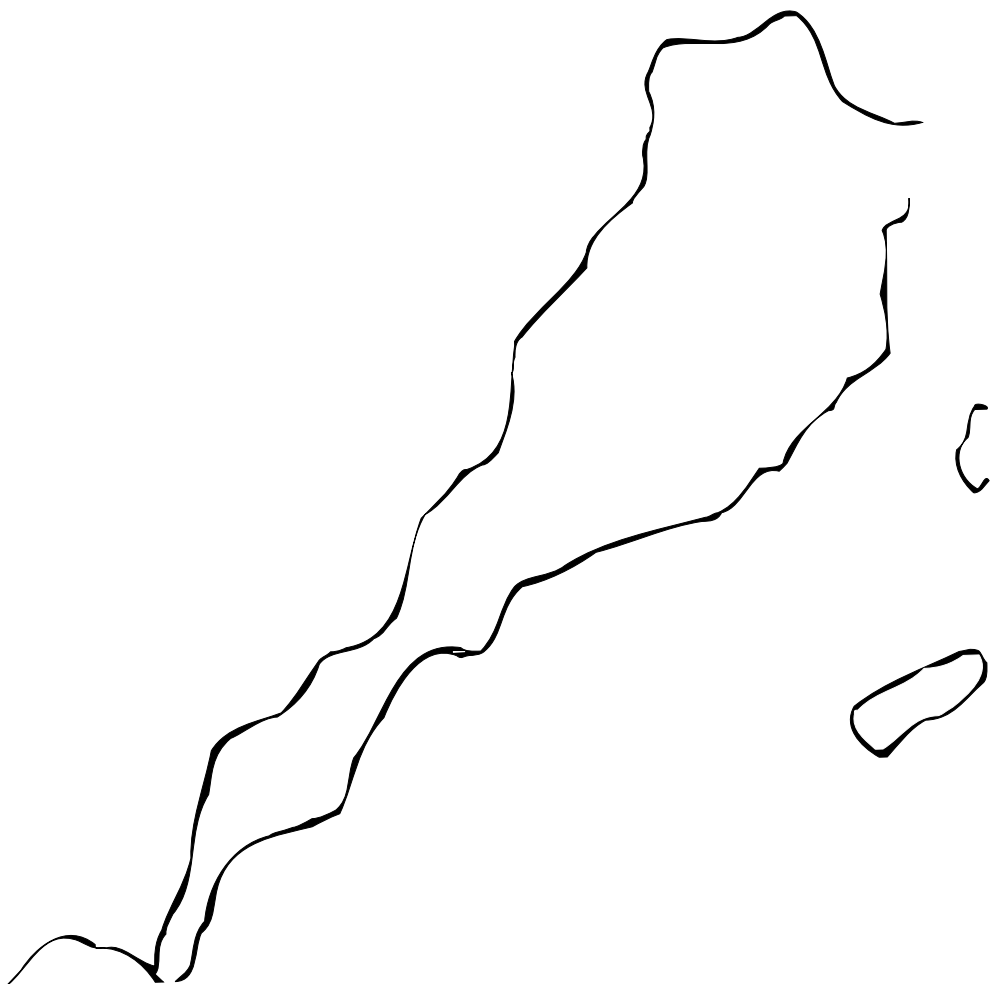
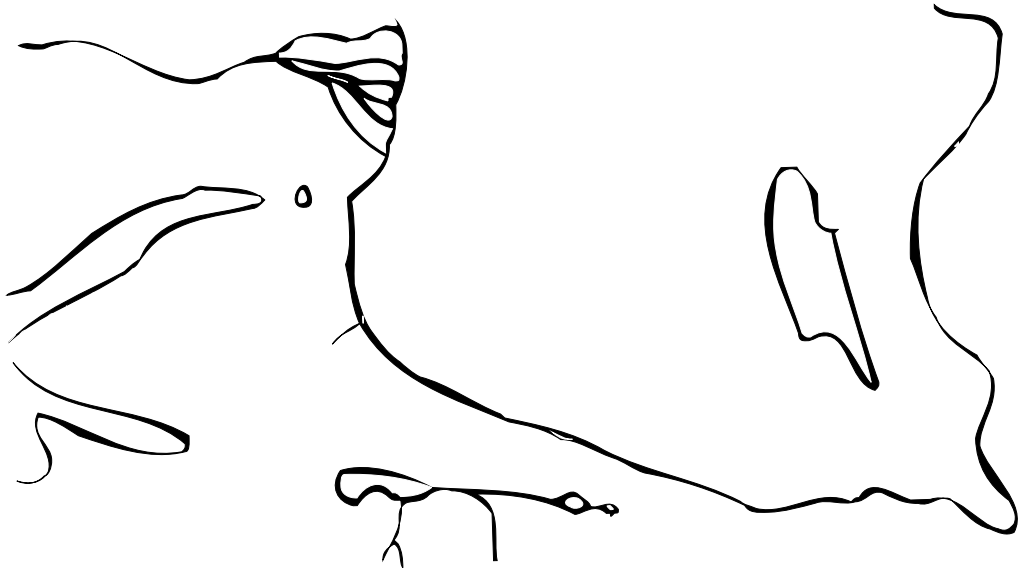
1. Amittai 1:1
2. "God of heaven" 1:9

X. MAP LOCATIONS

1. Nineveh, 1:2
2. Tarshish, 1:3
3. Joppa, 1:3

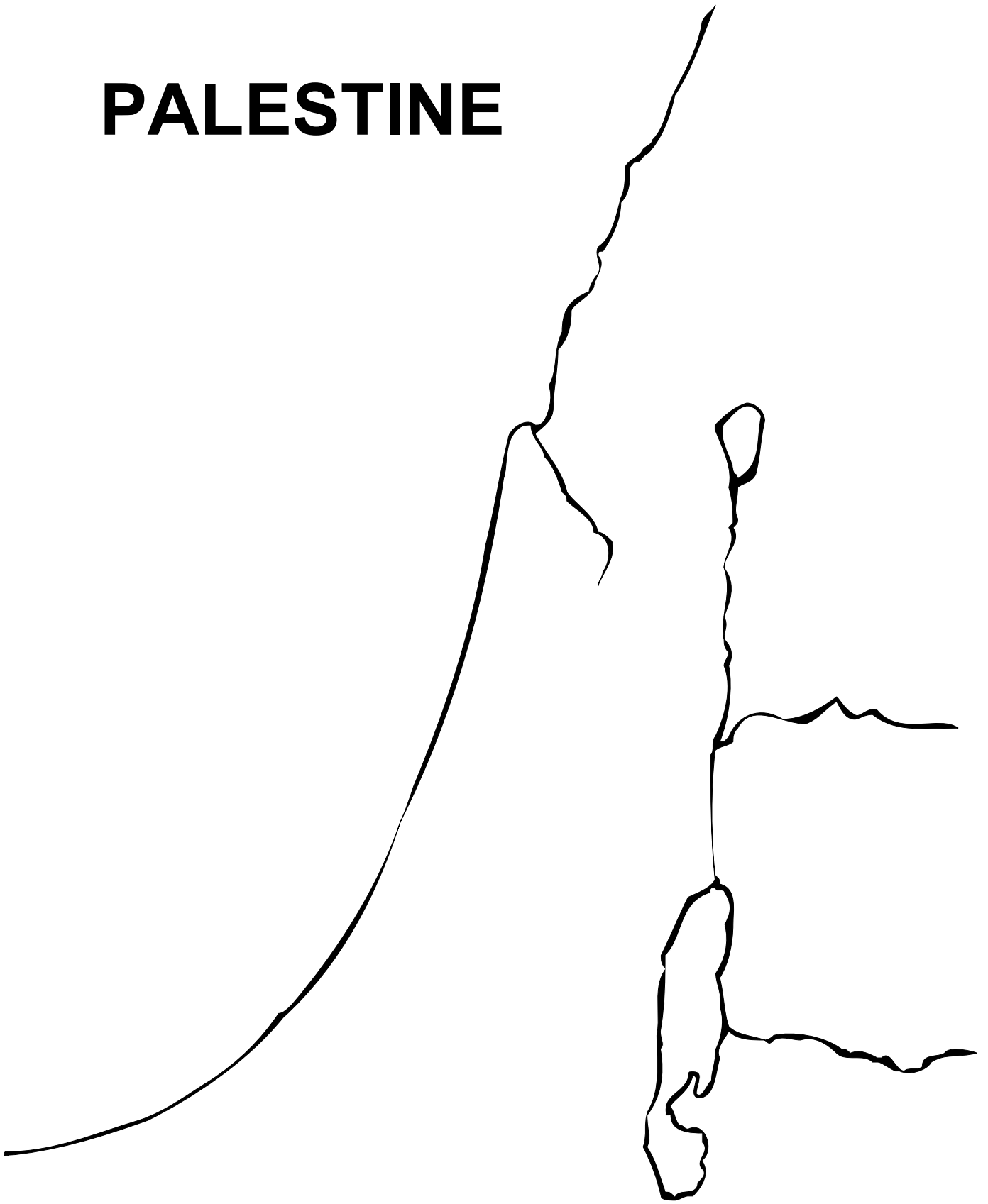
XI. STUDENT CONTENT QUESTIONS

1. Is Jonah a historical person?
2. Why did Jonah not want to go to Nineveh?
3. Is the great fish the major interpretive issue of the book? Why or why not?
4. Describe God's nature. (1:9; 4:2)
5. Is the major character Jonah or God? Why?
6. What message did this book have for Israel? His is Jonah like Israel?
7. How does Jesus use this book? (cf. Mt. 12:38-45)



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SCALE IN MILES

INTRODUCTION TO MICAH

I. THE NAME OF THE BOOK

- A. The book is named after the prophet.
- B. His name is a shortened form of Micaiah (Judg.. 17:1,4; I Kgs. 22:13) which meant "who is like YHWH."

II. CANONIZATION

- A. This book is part of the "latter prophets" (Ecclesiasticus 49:10).
- B. It is the first of "the Twelve," a grouping of minor prophets (Baba Bathra 14b).
 - 1. like Isaiah, Jeremiah and Ezekiel they fit on one scroll.
 - 2. represent the twelve tribes or the symbolic number of organization.
 - 3. reflect traditional view of the book chronologically.
- C. The order of "the Twelve" or Minor Prophets has been linked by many scholars to a chronological sequence. However, there are problems with this view:
 - 1. The first six books are different between the MT and LXX:

<u>MT</u>	<u>LXX</u>
Hosea	Hosea
Joel	Amos
Amos	Micah
Obadiah	Joel
Jonah	Obadiah
Micah	Jonah
 - 2. Internal evidence puts Amos chronologically before Hosea.
 - 3. The date for Joel is highly debated. I list him as an early post-exilic prophet along with Obadiah.

III. GENRE

- A. Although it is like Amos in theology, it is not in style. Although Micah is not the beautifully developed poetry of Amos, it has such powerful statements of truth.
- B. It is characterized by messages of judgement and restoration placed side by side with no transitions. Truth is painted in two colors, black/white!
- C. The prophet gave powerful, passionate, insightful messages from the Covenant God!
- D. Micah is a prophet of prediction:
 - 1. the fall of Samaria to Assyria, 1:5-7; 6:9-16
 - 2. the fall of Jerusalem to Babylon, 1:9-16; 3:12; 4:10-12; 6:9-16
 - 3. the return of the exiled Jewish people, 2:12-13; 5:5b-9; 7:7-20
 - 4. the birth place of the Messiah, 5:2 and His universal kingdom, 5:4
 - 5. the coming faith of Gentile nations, 4:1-5

IV. AUTHORSHIP

- A. Traditionally Micah the prophet from Moresheth-gath is seen as author of the entire prophecy.
- B. Modern scholars have attempted to divide the book of Micah among several authors as they have the writings of Moses. However, there is internal evidence that the book has unity:
 - 1. several chapters begin with the Hebrew term "hear" (*shema*, cf. Dt. 6:4), 1:2; 3:1; 6:1.
 - 2. the metaphors "shepherds"/"sheep" are used throughout 2:12, 3:2-3; 4:6; 5:1ff; 7:14.
 - 3. there are allusions throughout the book to other eighth century prophets's words (cf. 4:1-3 with Isa. 1:2-4).

- C. Micah, in many ways, is similar in personality and message to Amos. Their home towns are only twenty miles apart. They were both men from the country, not involved in the political and power struggles of the royal courts like Isaiah.

V. DATE

- A. Chapter 1 verse 1 states the length and time of Micah's ministry: "days of Jothan, Ahaz and Hezekiah."
- B. Jeremiah 26:18 states that he prophesied in the reign of Hezekiah.
- C. Since 1:1 addresses Samaria as well as Jerusalem and 6:1-16 are a court scene predicting the fall of Israel, he must have prophesied before the fall of Samaria in 722 B.C.
- D. His ministry also went beyond the fall of Samaria. The book seems to collect messages from throughout his ministry.

VI. HISTORICAL SETTING

- A. Micah is an 8th century prophet who ministered in the southern kingdom with his contemporary Isaiah.
- B. It was a time of prosperity and military expansion. There was much religious activity but it was the Canaanite fertility cult using YHWH's name.
- C. The growing Empire of Assyria under the dynamic leadership of Tiglath-Pileser III was poised to strike.
- D. For a complete detailed historical summary see the section in Isaiah.

VII. LITERARY UNITS

- A. This book is characterized by abrupt changes: 2:5,12; 3:1; 6:6-8; 7:14-15. The author switches from judgement to salvation oracles, compare 2:10-11 with 2:12-13.
- B. Basic Outline
 1. the coming judgement upon the people of God, 1:1-16
 - a. exile of the north, 1:5-7
 - b. exile of the south, 1:9-16 (3:12)
 2. the punishment and restoration of the people of God, 2:1-13
 - a. social sins of the wealthy, 1-11
 - b. future hope, 12-13
 3. the leadership of the people of God condemned, 3:1-12
 - a. civic leaders, 1-4, 9, 11
 - b. prophets, 5-7, (the true prophet, v. 8), 11
 - c. priest, 11
 - d. consequences, 12 (4:10)
 4. the restored future glory of the people of God, 4-5
 - a. universal invitation for all nations, 4:1-5
 - b. invitation to the lame, outcast and weak, 4:6-8
 - c. the believing community attacked but victorious, 4:9-13
 - d. the coming of the Messiah, 5:1-5a
 - e. future victory over Assyria, 5:5b-9
 - f. the current judgement of the people of God, 5:1, 10-15
 5. God brings His people to court, 6
 - a. the prophet speaks for God, 1-5
 - b. the people of God respond, 6-7
 - c. the prophet answers for God, 8
 - d. God's judgement falls on the city of His people: either Jerusalem and/or Samaria, 9-16

6. God's condemnation and promised blessing of His people continued, 7
 - a. the people of God's on going social sins, 1-6
 - b. the people of God's future leader will be like God, 14-20

VIII. MAIN TRUTHS

- A. Micah, like Amos, condemned the social sins of the wealthy and powerful.
- B. Micah, like Hosea, condemned the religious apostasy of prophets and priests (3:11).
- C. Micah predicted the fall and exile of both Israel and Judah because of their idolatry and covenant infidelity.
- D. God is just. His people will be punished. God is also gracious and faithful to His covenant, His people (remnant) will be redeemed and restored.
- E. God wants His people to reflect His character, 6:8 not faithless ritual (6:6-7).
- F. Israel, Judah and believing Gentiles will be blessed through the coming Messiah to be born in Bethlehem (5:2). This new leader will be like YHWH (7:18-20).

IX. TERMS AND/OR PHRASES AND PERSONS TO BRIEFLY DEFINE

- A. Terms and/or Phrases
 1. "the mountains will melt" 1:4 (NASB & NIV)
 2. "her wound is incurable" 1:9 (NASB & NIV)
 3. taunt 2:4 (NASB & NIV)
 4. "who eat the flesh of my people" 3:3 (NASB & NIV)
 5. divination 3:6 (NASB & NIV)
 6. "Zion will be plowed as a field" 3:12 (NASB & NIV)
 7. "the peoples...the nations will come..." 4:1-2 (NASB & NIV)
 8. "they will hammer their swords into plowshares" 4:3 (NASB & NIV)
 9. "His goings forth are from long ago, from the days of eternity" 5:2 (NIV, "whose origins are from of old, from ancient times")
 10. "shall I present...the fruit of my body for the sin of my soul?" 6:7 (NASB & NIV)
 11. deceptive weights 6:11 (NIV, "false weights")
 12. "will cast all their sins into the depths of the sea" 7:19 (NIV, "hurl all our iniquities into the depths of the sea")
- B. Persons

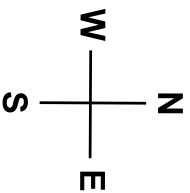
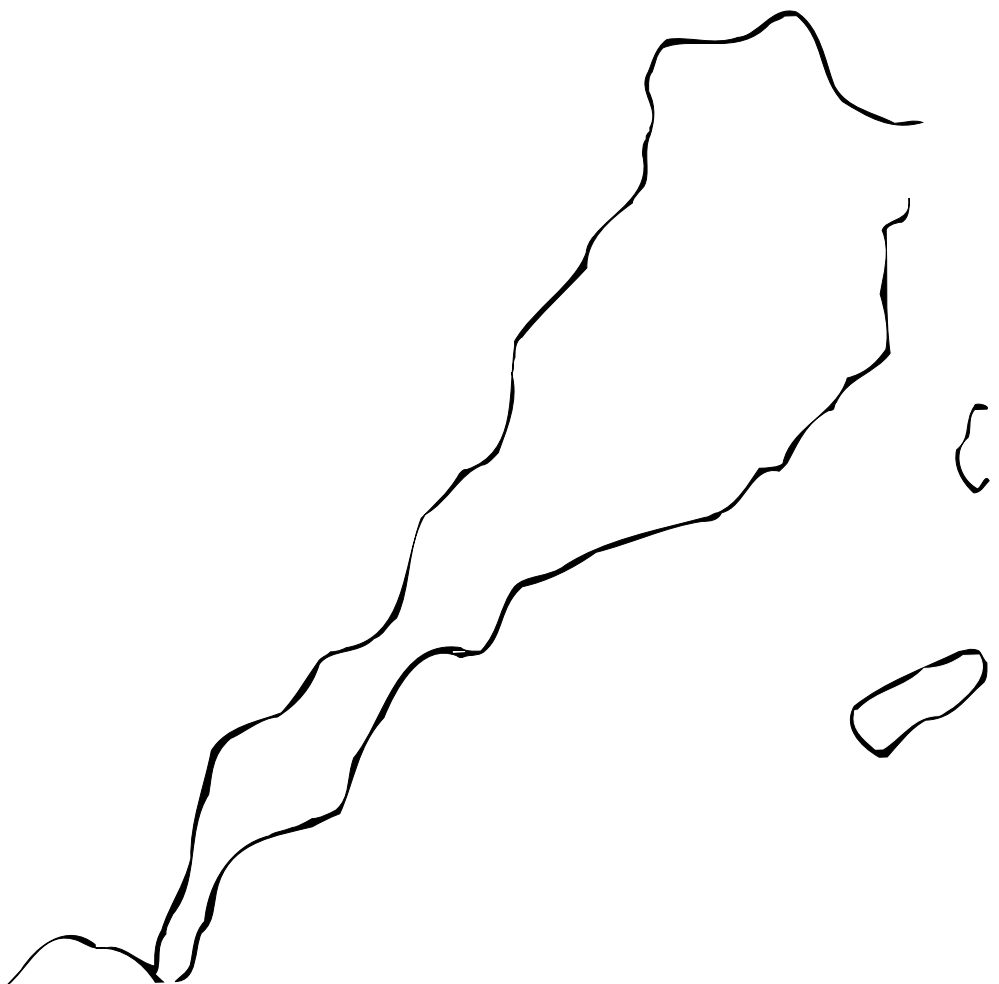
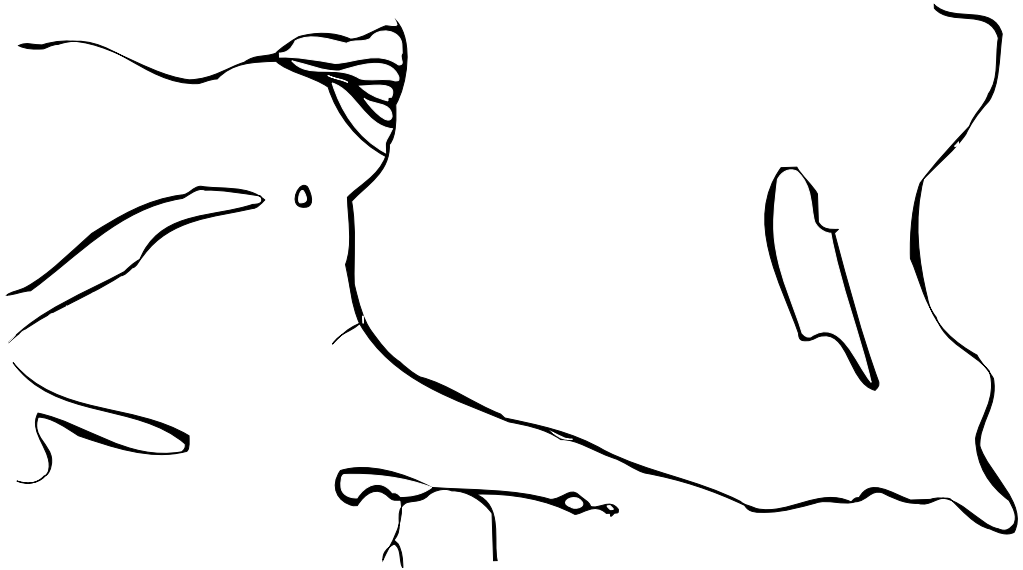
1. Nimrod, 5:6	3. Balaam, 6:5
2. Balak, 6:5	4. Omri, 6:16

X. MAP LOCATIONS

- | | | |
|-------------------------|-----------------------------|------------|
| 1. Samaria, 1:5 | 6. Bethlehem Ephrathah, 5:2 | 11. Gilead |
| 2. Jerusalem, 1:5 | 7. Land of Nimrod, 5:6 | |
| 3. Lachish, 1:13 | 8. Shittim, 6:5 | |
| 4. Moresheth-gath, 1:14 | 9. Gilgal, 6:5 | |
| 5. Mt. Zion, 4:7 | 10. Bashan | |

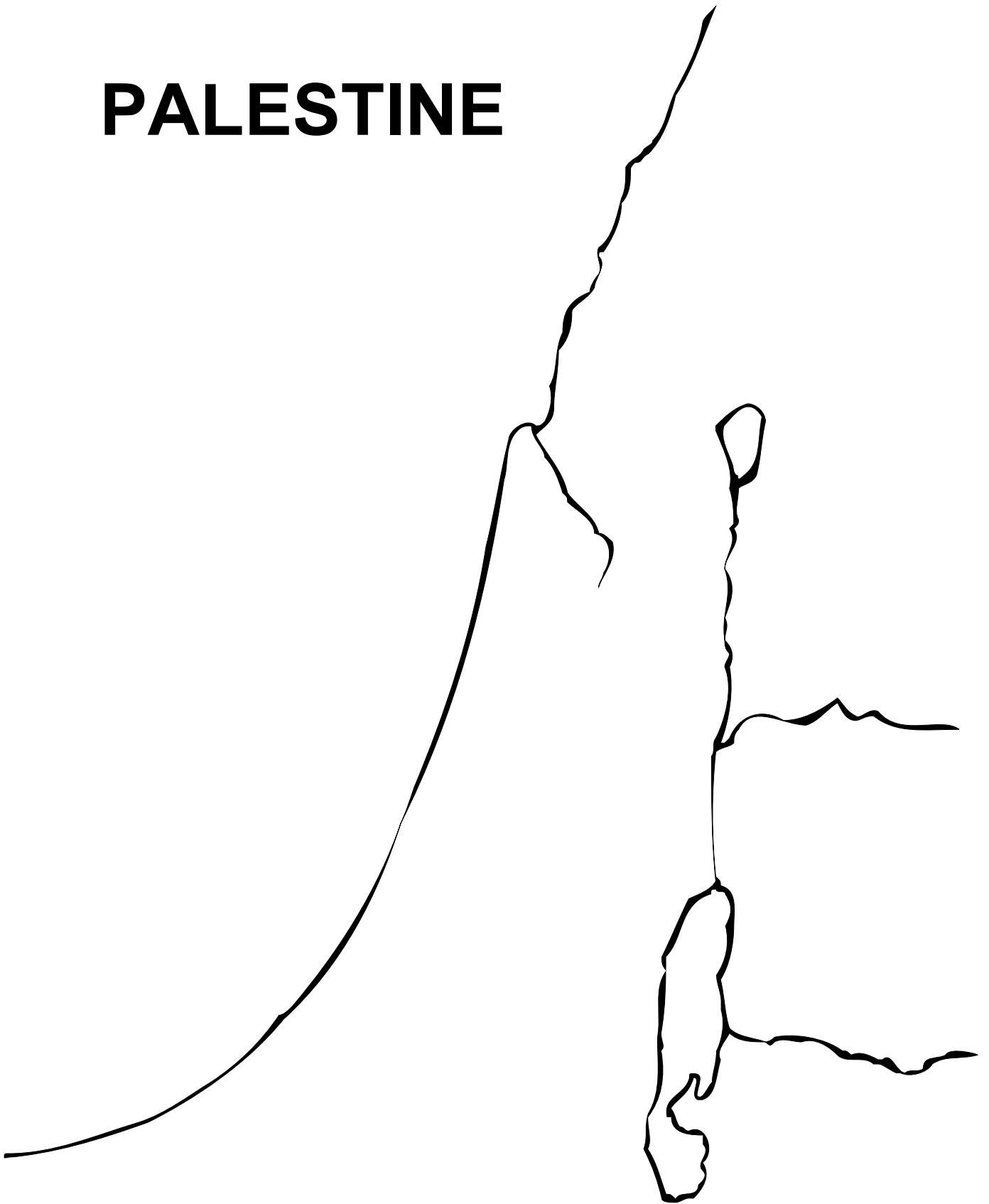
XI. STUDENT CONTENT QUESTIONS

1. List the mourning rites of 1:8-16.
2. All three prophetic forms (promise oracle, court scene, and lament/dirge) are found in Micah. Give examples.
3. How is Micah like Amos?
4. Why is Micah quoted in Jeremiah 26:18?
5. To whom is 5:10-15 addressed?
6. List the things that God will do for His people in 7:18-20.



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SCALE IN MILES

INTRODUCTION TO NAHUM

I. THE NAME OF THE BOOK

- A. It is named after the prophet.
- B. His name means "comfort" or "compassion" (cf. Is. 57:18).

II. CANONIZATION

- A. This book is part of the Minor Prophets because of the length their writings.
- B. They are called "the Twelve." They probably were put together because they fit on one scroll.
- C. They are in the second division of the Hebrew canon called "The Prophets."
- D. The Jews wanted the number of the books in their canon to match the number of consonants in their alphabet, therefore, they combined several books.

III. GENRE

- A. It is classical Hebrew propheticism (poetry). It is one of the most powerful poems in the OT.
- B. Nahum was unique and artistic in his choice of words and idioms. He and Isaiah are considered the greatest poets of the Prophets. There is a literary relationship between them:
 - 1. Nahum 1:4 and Isaiah 33:19.
 - 2. Nahum 1:15 and Isaiah 52:7.
- C. Nahum 1:2-8 is an acrostic psalm. An opening psalm is unique among the minor prophets.

IV. AUTHORSHIP

- A. There is little known about the prophet. This is the only occurrence of his name in the OT.
- B. He is called an Elkoshite which was probably a place name. There have been several theories:
 - 1. Jerome and Eusebius place it in Galilee, the city of Elkosh.
 - 2. Others assert that Capernaum, "house of Nahum," is the location but there is no corroborating evidence.
 - 3. Pseudo-Epiphanius places it in southern Judah, *The Lives of the Prophets*, XVII, the city of Elkosh close to Micah's home.
 - 4. An Arab tradition of the 16th century AD, placed it in Iraq (child of exiled parents). The city of Elkosh is 24 miles north of Nineveh.

V. DATE

- A. It must have been written before the fall of Nineveh, 612 B.C.
- B. It was written after the fall of Thebes (No-amon) by Ashurbanipal in 663 B.C. (cf. 3:8ff) because it was used as an example of a city defended by water that was captured.
- C. It was possibly written soon after Ashurbanipal's death in 627 B.C. He was the last strong king of Assyria and by 626 B.C., Neo-Babylon gained independence under Nabopolassar.

VI. BRIEF SUMMARY OF THE HISTORY OF ASSYRIA AND PALESTINE

- A. Nahum addresses the fall of Assyria whose capital was Nineveh. God has used this cruel nation as an instrument of His judgement of Israel (cf. Is. 10:5).

- B. The first recorded incident occurred in the reign of Jehu (842-815 B.C.). In 841 B.C. the Assyrian's king, Shalmaneser III (858-824 B.C.), forced payment of tribute.
- C. This continued under Adad-nirari III (810-782 B.C.). Damascus was captured and Joash was forced to pay tribute.
- D. The first major invasion and deportation occurred in the reign of Menahem (752-732 B.C.) by Tiglath-pileser III (745-727 B.C.) in 732 B.C. Apparently he replaced Pekah (740-732 B.C.) with Hoshea (732-722 B.C.) (cf. II Kgs. 15:29); I Chron. 5:6; II Chron. 30:6,10; Is. 9:1. This domination of Palestine affected Judah because Ahaz (735-715 B.C.) also paid tribute.
- E. Hoshea tried to ally Israel with Egypt and was invaded by Shalmaneser V (727-722 B.C.) Samaria, the capital, fell after a 3 year siege to Sargon II (721-705 B.C.). Israel was exiled to Medea (cf. II Kgs. 17:3-20; 18:20-21; Is. 7:8; 8:4; 10:11; 36:20; Hos. 9:3; 10:6,14; 11:5). Sargon II invaded and forced tribute on Judah in 720 B.C. and 712 B.C.
- F. In Judah Hezekiah (728-687 B.C.) had succeeded Ahaz. He initially paid tribute to Sargon II. He later refused tribute to Assyria (cf. II Kgs. 18). Judah was invaded by Sennacherib (704-681 B.C.) in 701 B.C., but was forced to withdraw by a plague caused by the angel of the Lord, which killed 185,000 Assyrian soldiers (cf. Is. 10:16; 36:1-37:38; II Kgs. 18:13-19:37; II Chron. 32:1-31).
- G. Later, Manasseh was forced to submit to Esarhaddon (681-669 B.C.) (cf. II Chron. 33:1-11).
- H. Esarhaddon's son, Ashurbanipal (638-633 B.C.), was the last strong king of Assyria. After his death, during a period of rapid decline:
 1. Nabopolassar (625-605 B.C.) set up an independent Neo-Babylon.
 2. Psammetihus I (664-609 B.C.) restored Egypt to independence.
 3. Josiah (640-609 B.C.) restored Judah to independence.
 4. Cyaxaxes (625-585 B.C.) set up an independent Media.
- I. Nineveh, the capital of Assyria, fell in 612 B.C., to Nabopolassar and Cyaxaxes. Ashur, the old capital, had already fallen in 614 B.C.
- J. Nineveh covered 1,850 acres and had 8 miles of reinforced walls.

VII. LITERARY UNITS

- A. Opening, 1:1
- B. A Psalm of the severity and graciousness of YHWH, 1:2-8 (partial acrostic).
- C. The reality of God's character, judgement to Nineveh, deliverance to Judah, 1:9-2:2.
- D. A graphic poetic account of the siege and fall of Nineveh, the great city, 2:3-3:19.

VIII. MAIN TRUTHS

- A. The focus of the book is the destruction of Nineveh, the capital of the cruel Assyrian Empire. It was made the capital by Sennacherib about 700 B.C. It was located on the eastern bank of the Tigris River and was very well fortified.
- B. The city was completely destroyed by the Babylonians and Medes in 612 B.C., as had Asshur in 614 B.C. They used the river which flowed around the walls. They diverted the river water into reservoirs and then released it all at once. The force of the water knocked down a large section of the wall, 2:6.

- C. God had used the cruel Assyrians to judge His people (Is. 10:5) but now the Assyrians were judged. We reap what we sow, Gal. 6:7.

IX. TERMS AND/OR PHRASES AND PERSONS TO BRIEFLY DEFINE

A. Terms and/or phrases

1. oracle, 1:1 (NASB & NIV)
2. vision, 1:1 (NASB & NIV)
3. "the LORD is slow to anger," 1:3 (NASB & NIV)
4. "a stronghold," 1:7 (NIV, "refuge")
5. mantelet, 2:5 (NIV, "the protective shield")
6. "the gates of the river are opened, and the palace is dissolved," 2:6 (NIV, "the river gates are thrown open and the palace collapses")
7. "lift up your skirts over your face," 3:5 (NASB & NIV)
8. "his small children were dashed to pieces at the head of every street," 3:10 (NASB & NIV)

B. Persons

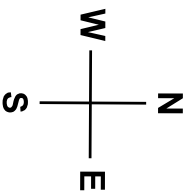
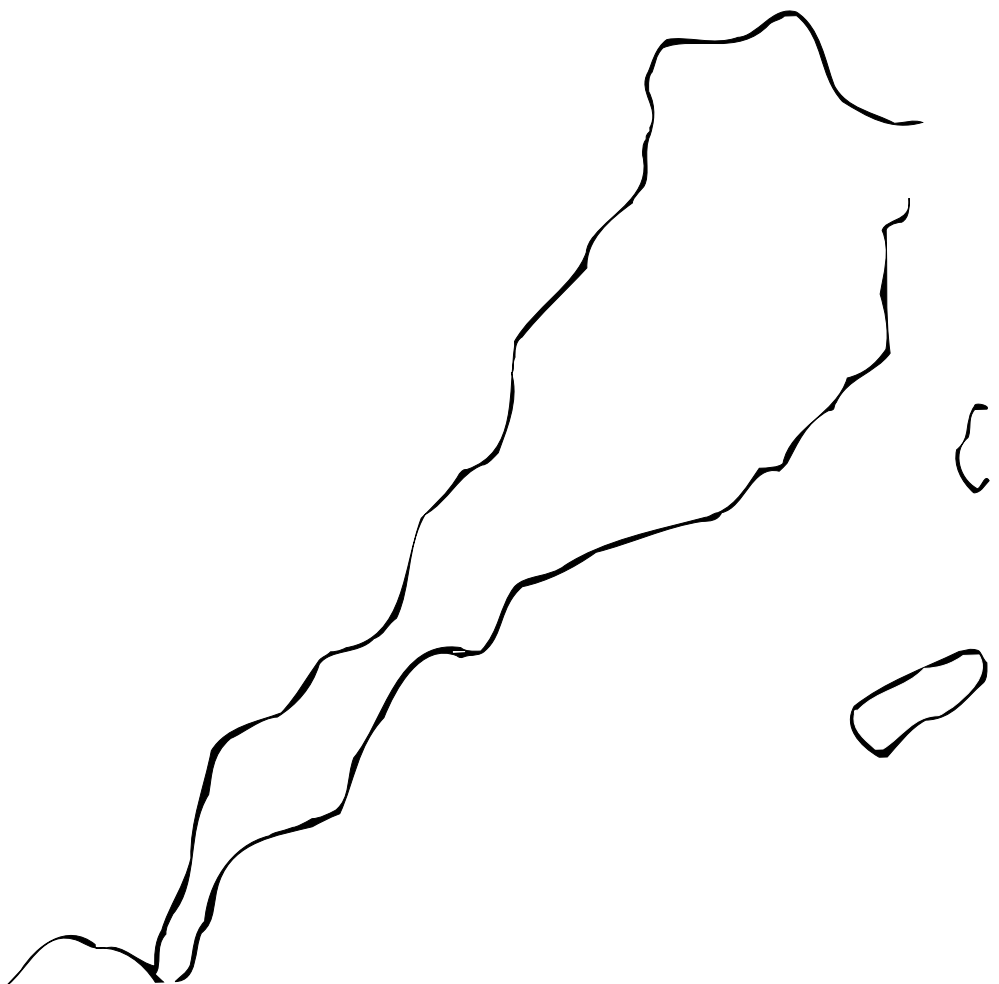
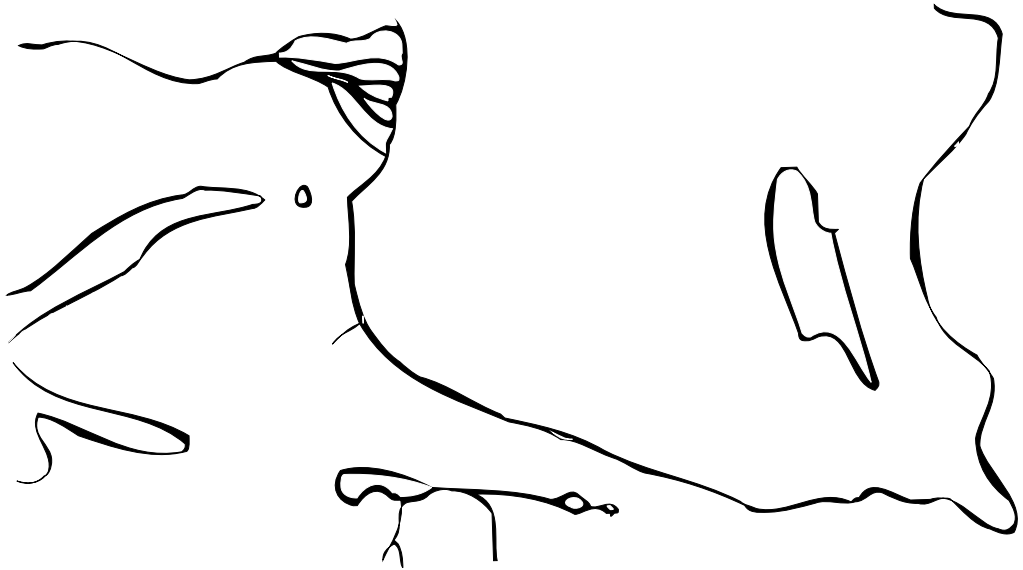
1. Belial, 1:15 (NIV, "the wicked")
2. the LORD of hosts, 2:13 (NIV, "the Lord Almighty")

X. MAP LOCATIONS

1. Bashan, 1:4
2. Carmel, 1:4
3. Lebanon, 1:4
4. No-amon (Thebes), 3:8
5. Nineveh, 1:1

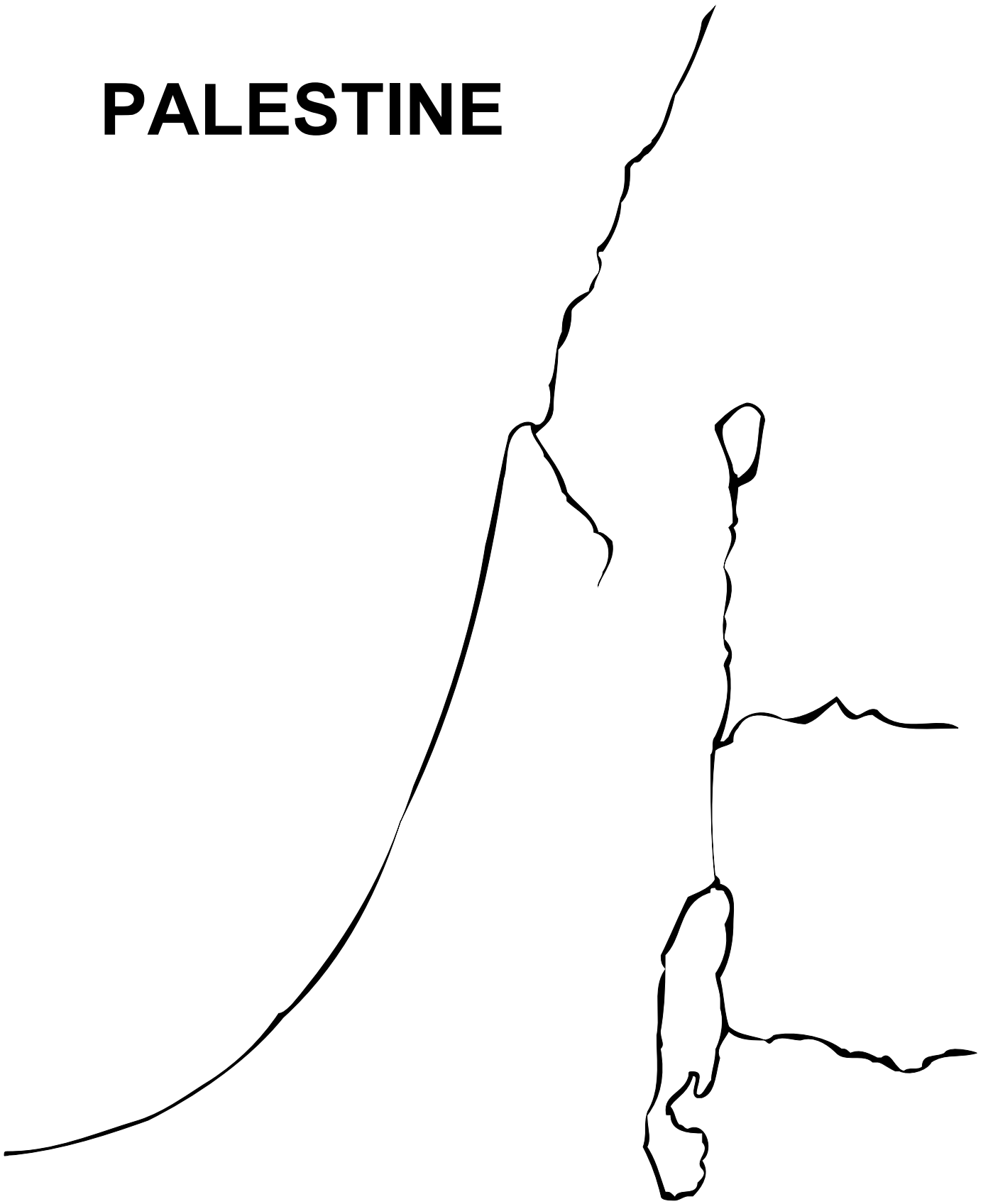
XI. STUDENT CONTENT QUESTIONS

1. What is the central purpose of this book?
2. How does one relate to 1:3 and 7?
3. How does one relate Jonah and Nahum?
4. Why was Nahum considered to be a great poet?
5. How does 2:6 relate to the historical fall of Nineveh?
6. Why is an Egyptian city mentioned in 3:8-10?
7. List the sarcastic imperatives of 3:14-15.



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SCALE IN MILES

INTRODUCTION TO HABAKKUK

I. NAME OF THE BOOK

- A. It is named after the prophet.
- B. The name Habakkuk means "to caress or "to embrace."
- C. In the Septuagint, he is called "Hambakoum" which is an Assyrian term that means "vegetable."

II. CANONIZATION

- A. This book is part of the "latter prophets" (Ecclesiasticus 49:10).
- B. It is one of "the Twelve," a grouping of minor prophets (Baba Bathra 14b)
 - 1. Like Is., Jer, and Ezekiel, they fit on one scroll.
 - 2. Represents the twelve tribes or the symbolic number of organization.
 - 3. Reflects traditional view of the books chronology.
- C. The order of "the Twelve," or Minor Prophets, has been linked by many scholars to a chronological sequence. It is obvious that Nahum, Habakkuk and Zephaniah form a unit.

III. GENRE - it is very unusual for a prophet to speak to God on behalf of the people. The first chapter is a diatribe or a means of communicating truth through a supposed dialogue.

IV. AUTHOR

- A. This prophet speaks with YHWH concerning Judah. All other prophets speak to the people for God.
- B. This prophet fits into the same general period as Daniel, Jeremiah, Ezekiel, Nahum, and Zephaniah. We call these men the Seventh Century Prophets.
- C. He is possibly a musician related to the Temple Choir because:
 - 1. 3:1 has the term *Shigionoth*. The NASB footnote calls it a "highly emotional poetic form."
This is a musical term of unknown meaning, possibly a rest or crescendo.
 - 2. the use of another possible musical term, *Selah* in 3:3, 9, 13.
 - 3. use of the phrase in 3:19, "for the choir director, on my stringed instruments."

V. DATE (There have been two major theories)

- A. The reign of Manasseh (687-642 B.C.). This is usually linked to Habakkuk's place in the Canon and the rise of the Chaldeans, neo-Babylonian empire (cf. Habakkuk 1:5).
- B. The reign of Jehoiakim (609-598 B.C.). This would put it in the period of Pharaoh-Neco II sacking of the city and later Nebuchadnezzar's take-over of the entire area after the defeat of the remnant of the Assyrian army and the Egyptians at Carchemish in 605 B.C.
- C. Pseudo-Epiphanius, in *Lives of the Prophets*, says that he is from the tribe of Simeon. He fled Nebuchadnezzar II's advance in 586 B.C. and returned after the fall of the city and died two years before the return from exile. However, this source is late and unreliable.

VI. HISTORICAL SETTING

VII. LITERARY UNITS

- A. The book falls into two major sections:
 - 1. chapters 1 & 2 - a dialogue between the prophet and God
 - 2. chapter 3 - a poem of praise for God's control of history.
- B. The dialogue between God and His prophet, 1:2-2:20
 - 1. Habakkuk's complaint against God's slowness to punish, 1:2-4
 - 2. God's first answer, 1:5-11
 - 3. Habakkuk's moral problem with God's answer, 1:12-2:1
 - 4. God's second response, 2:2-5
 - a. God's plan is sure, write it down, 2:20
 - 1) blessing on faith, 2:4, 14, 20
 - 2) judgment on evil, 2:5, 6-20
 - b. God's people are responsible for covenant fidelity, 2:4-5 (3:16-19)
 - c. God will punish pagan aggression and godlessness, 2:6-20 (5 woes)
 - 1) 2:6-8, violent aggression
 - 2) 2:9-11, violent aggression
 - 3) 2:12-14, violent aggression
 - 4) 2:15-17, violent aggression
 - 5) 2:18-20, idolatry
- C. A Psalm Blessing for God's faithful acts of deliverance in the past and hope for deliverance in the future, 3:1-19
 - 1. God's past acts of deliverance expressed in highly poetic form, using metaphors from (3:1-15):
 - a. the exodus
 - b. creation
 - c. the conquest
 - 2. the prophet's faith and patience in God's deliverance though there is no outward sign, (2:4; 3:16-19)

VIII. MAIN TRUTHS

- A. This is a moral universe. Sin will be judged. Even God's chosen people are responsible for their acts (Gal. 6:7).
- B. Even in this fallen world God is still in control of events. He uses evil for His purposes, but it will also be judged!
- C. It is acceptable to question God. However, often it is God's presence not rational answers that satisfy.
- D. This book is the source of Paul's famous theological theme "justification by faith" (cf. 2:4). Evil will destroy itself eventually. God's people must exercise faith in the midst of evil days! Faith must not be linked to current circumstances, 3:17-19.

IX. TERMS AND/OR PHRASES AND PERSONS TO BRIEFLY IDENTIFY

- A. Terms and/or Phrases
 - 1. "their justice and authority originate with themselves," 1:7 (cf. 1:11c) (NIV, "they are a law to themselves and promote their own honor")
 - 2. "O Lord, my God, my Holy One," 1:12 (NASB & NIV)
 - 3. "O Rock," 1:12 (NASB & NIV)
 - 4. "they offer sacrifices to their net," vv. 15-17 (NIV, "he sacrifices to his net")
 - 5. "but the righteous will live by his faith," 2:4 (NASB & NIV)
 - 6. Sheol, 2:5 (NIV, "the grave")
 - 7. taunt-sing, 2:6 (NIV, "taunt")
 - 8. "the cup is in the LORD's right hand," 2:16 (NASB & NIV)
 - 9. Shigionoth, 3:1 (NASB & NIV)

10. Selah, 3:3,9,13 (NASB & NIV)
11. thine anointed, 3:13 (NIV, "your anointed one")
12. "He has made my feet like hind's feet," 3:19 (NIV, "he makes my feet like the feet of a deer")

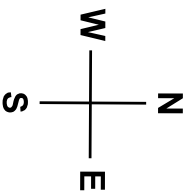
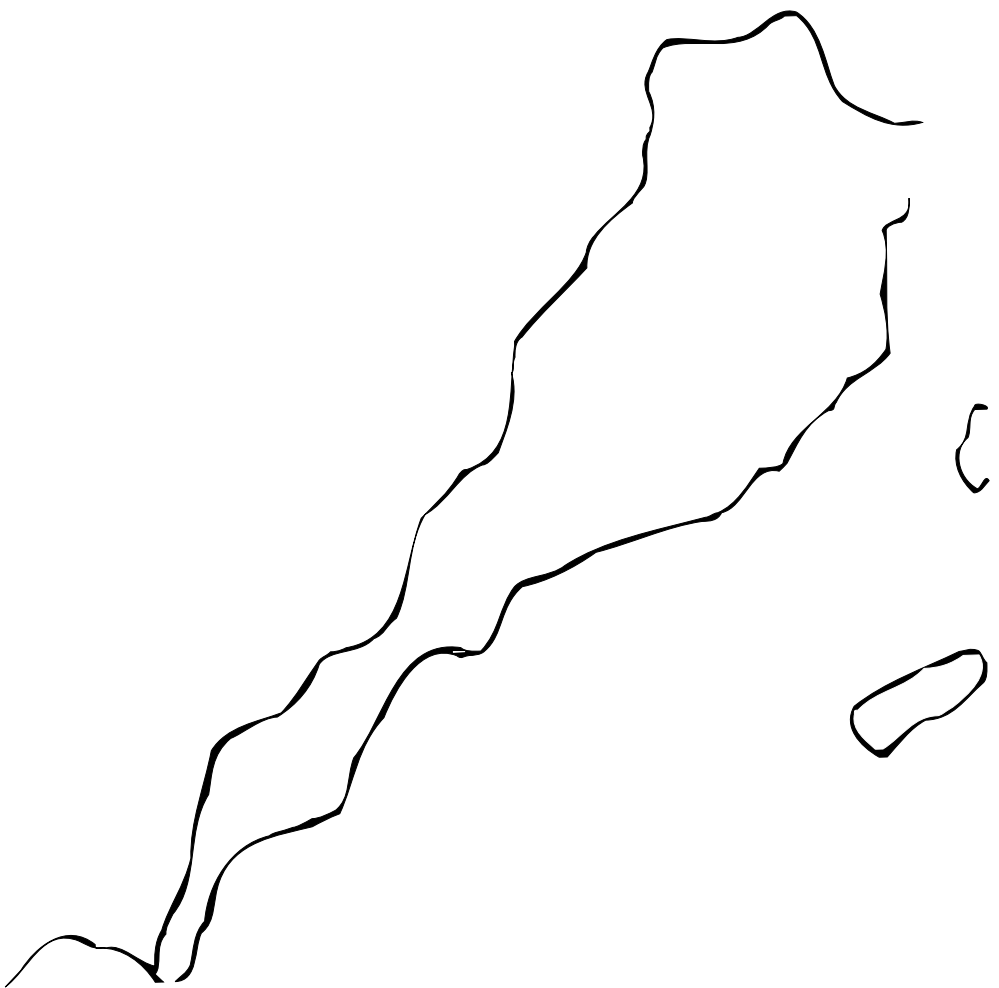
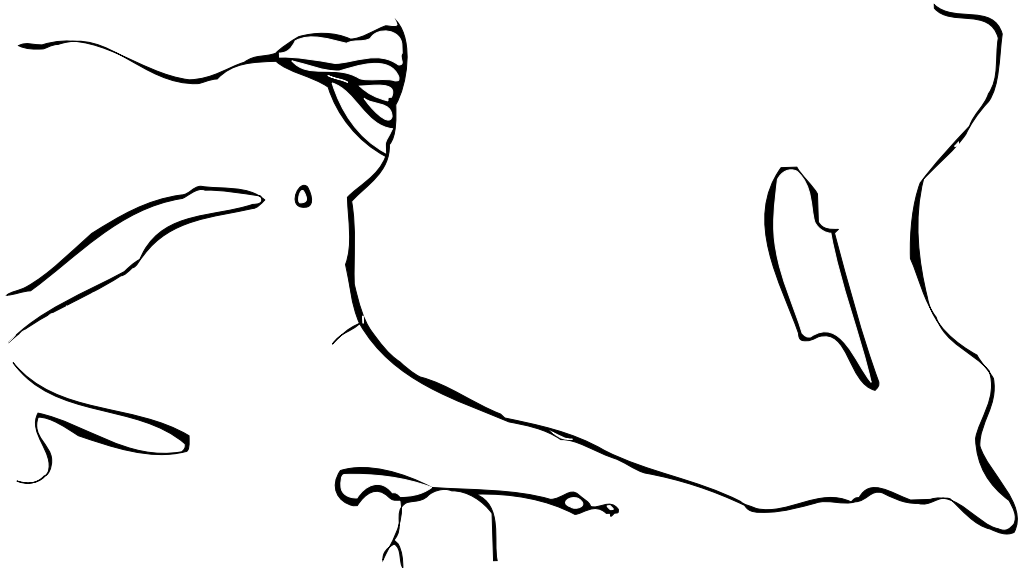
B. Persons - none

X. MAP LOCATIONS

1. Chaldea, 1:6 (NIV, "Babylonians")
2. Teman, 3:3
3. Mount Paran, 3:3
4. Midian, 3:7

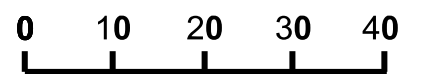
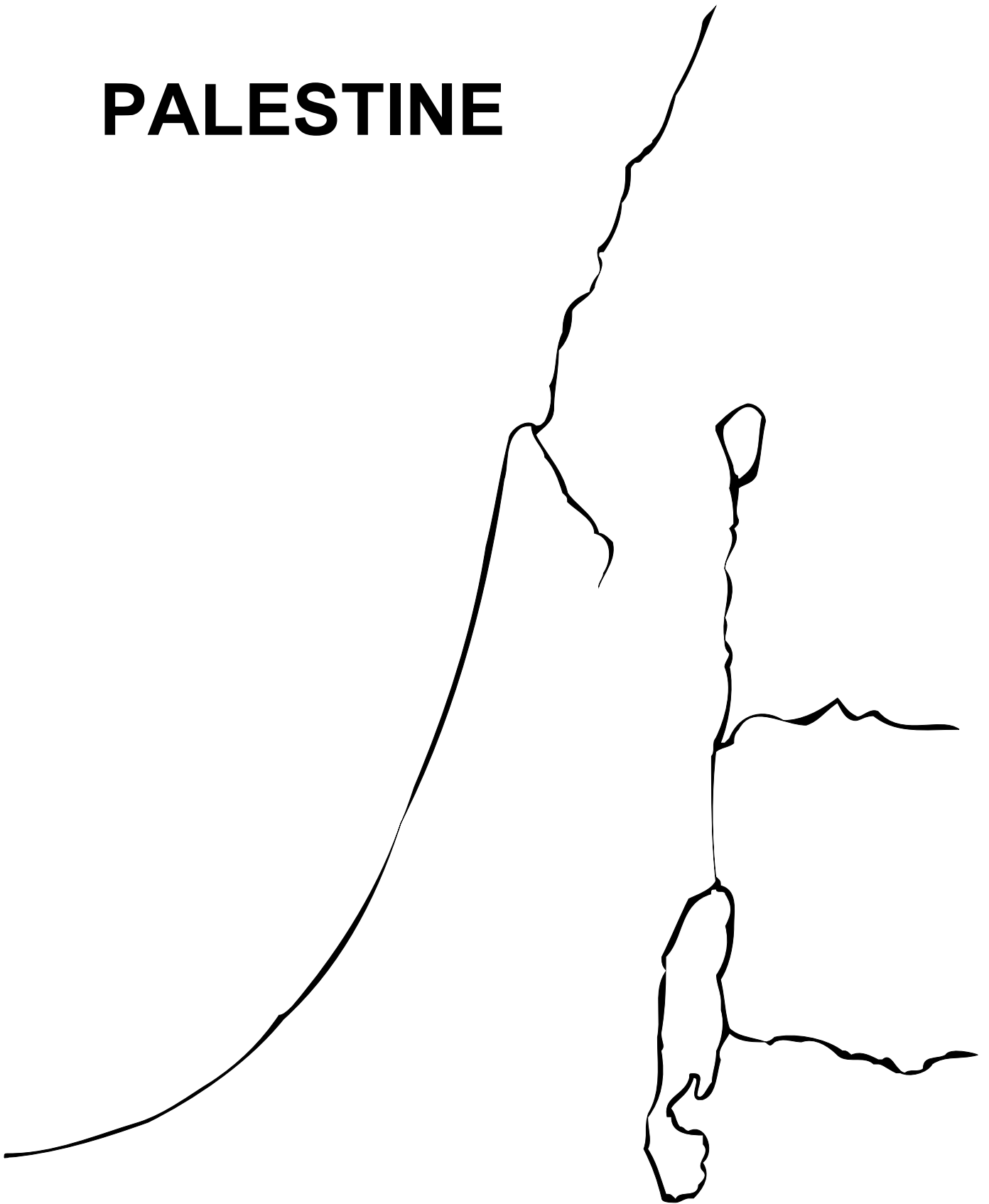
XI. STUDENT CONTENT QUESTIONS

1. How is the book so different from the other minor prophets?
2. Outline the dialogue between God and the prophet in chapters 1-2.
3. Why is it thought that Habakkuk was a musician?
4. Explain the imagery of 1:16-17.
5. What does 2:4 mean in context? How does Paul use it in Rom. 1:17 and Gal. 3:11?



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INTRODUCTION TO ZEPHANIAH

I. THE NAME OF THE BOOK

- A. It is named after the prophet.
- B. His name meant:
 - 1. "YHWH has hidden" or
 - 2. "YHWH watches"

II. CANONIZATION

- A. This book is part of the "latter prophets" (Ecclesiasticus 49:10).
- B. It is part of "the Twelve," a grouping of minor prophets (Baba Bathra 14b):
 - 1. like Is., Jer. and Ezekiel, they fit on one scroll.
 - 2. represent the twelve tribes or the symbolic number of organization.
 - 3. reflect traditional view of the books chronology.
- C. The order of "the Twelve" or Minor Prophets has been linked by many scholars to a chronological sequence. It is obvious that Nahum, Habakkuk and Zephaniah form a unit.

III. GENRE

- A. This was classical Hebrew prophecy (poetry) which focused on the themes of sin, judgement and restoration.
- B. 3:14-20 may be an ancient hymn.

IV. AUTHORSHIP

- A. The book had an unusually long genealogy: "...son of Cushi, son of Gedaliah, son of Amariah, son of Hezekiah," 1:1.
 - 1. This implies that he was of the royal line of Judah. If the Hezekiah listed is the king of Judah (715-687 B.C.) then this seems to be the purpose of the lengthy genealogy.
 - 2. Possibly the length is to prove his Jewishness because his father's name was *Cushi* (Ethiopian).
- B. Many believe he was cousin to Josiah and was possibly trained by the same teachers as the godly King.
- C. Three others in the OT have the same name: I Chr. 6:36-38; Jer. 21:1; II Kgs. 25:18-21; 29:25; 37:3; 52:24-27; Zech. 6:10,14.

V. DATE

- A. Zephaniah spoke during the life of King Josiah (640-609 B.C.).
- B. Because of the internal tensions in Judah mentioned in the book, 1:4-6, 8-9, 12; 3:1-3, it seems that the recipients were Judeans before Josiah's reform was instituted (621 B.C.).

VI. HISTORICAL SETTING

- A. Some see God's instrument of invasion as the Scythian hordes (NIV, Francisco way 626 B.C.) which had earlier attacked Assyria. Heroditus (I:103-106) says that the Scythians invaded through Palestine as far as Egypt before they were turned back by Pharaoh Psammetichus I (663-609 B.C.) by a pay off.

- B. Although the Scythian invasion is possible, probably it is Babylon that invaded Judah. Most scholars see the invaders as Babylon.

VII. LITERARY UNITS (taken from *Introduction to the Old Testament* by R.K. Harrison, p. 939-940)

- A. The Day of the LORD, 1:1-2:3
 - 1. Threat of desolation against Ba'al worshipers, 1:2-6.
 - 2. The implications of the Day of the LORD, 1:7-13.
 - 3. The ensuing judgement, 1:14-18.
 - 4. Means of avoiding judgement, 2:1-3.
- B. Judgements Against Foreign Nations, 2:4-15
 - 1. Philistia, 2:4-7
 - 2. Moab and Ammon, 2:8-11
 - 3. Egypt, 2:12
 - 4. Assyria, 2:13-15
- C. Woe and Blessing, 3:1-20
 - 1. Threat of punishment for Jerusalem, 3:1-7
 - 2. Assurance of blessing for the faithful remnant, 3:8-20

VIII. MAIN TRUTHS

- A. This prophet warns of the approaching invasion of Judah. The reason for this act of judgement was the rampant idolatry in Jerusalem which was begun by Manasseh. Zephaniah used the concept of "the Day of the Lord." Often the prophets used a crisis in their day to foreshadow future, end time events.
- B. There is a call to repentance in 2:3. Judah's only hope was in the Messiah's love (3:17) and presence (3:15 & 17)!
- C. It is obvious that God used Assyria to punish Israel and this Fertile Crescent empire now stands judged but so, too, Judah!

IX. TERMS AND/OR PHRASES AND PERSONS TO DEFINE

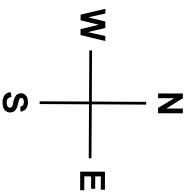
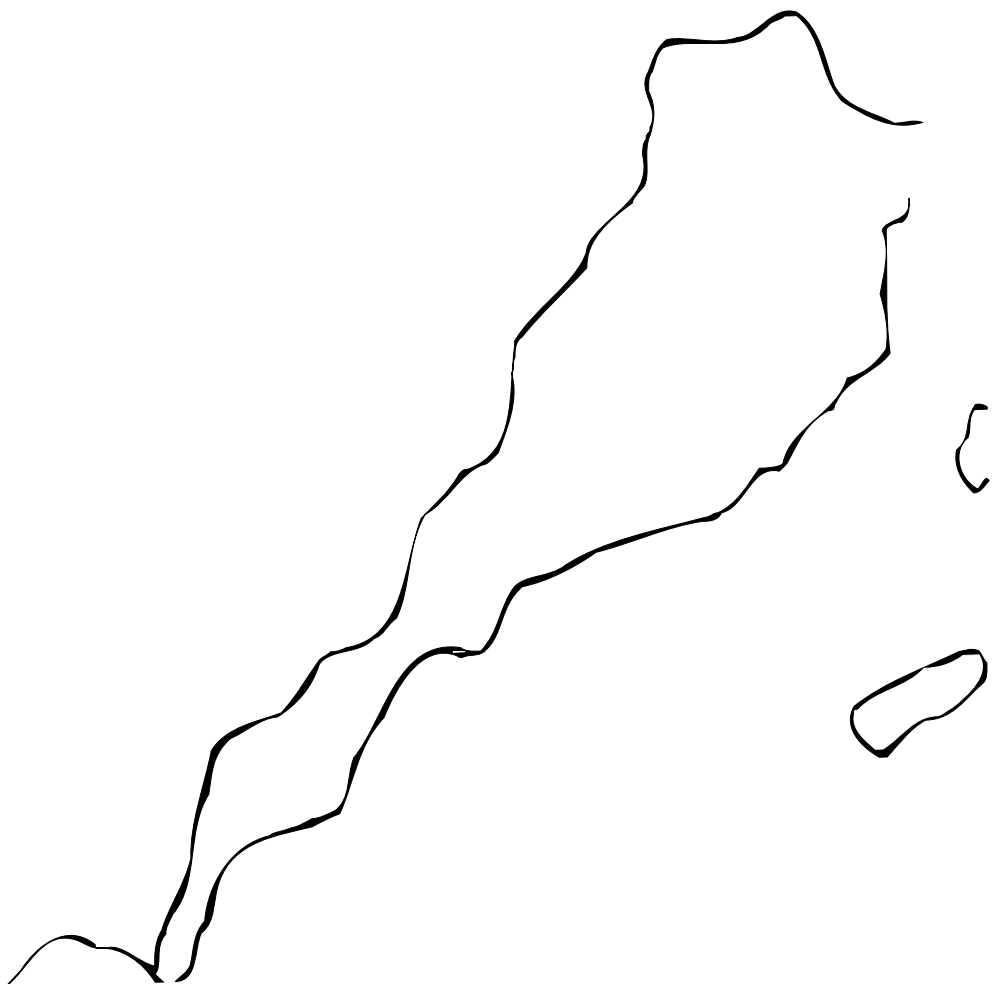
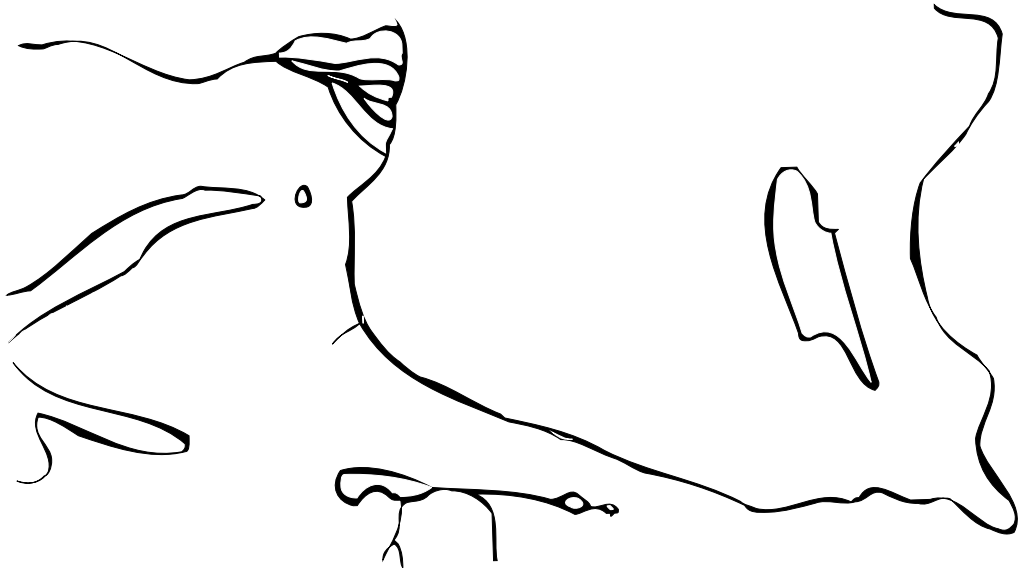
- A. Terms and/or Phrases
 - 1. "the idolatrous priests," 1:4 (NASB & NIV)
 - 2. "the host of heaven," 1:5 (NIV, "the starry hosts")
 - 3. "the day of the LORD is near," 1:7 (NASB & NIV)
 - 4. "all who leap on the threshold," 1:9 (NIV, "all who avoid stepping on the threshold")
 - 5. "the Mortar," 1:11 (NIV, "the market district")
 - 6. "and flocks will lie down in her midst, all beasts which range in herds", 2: 14 (NASB & NIV)
 - 7. "everyone who passes by her will hiss and wave his hand in contempt," 2:15 (NIV, "all who pass by her scoff and shake their fists")
 - 8. "My holy mountain," 3:11 (NIV, "my holy hill")
- B. Persons
 - 1. Cush, 1:1
 - 2. Milcom, 1:5 (NIV, "molech")
 - 3. Cherethites, 2:5 (NIV, "kerethite")

XI. MAP LOCATIONS

1. Gaza, 2:4
2. Ashkelon, 2:4
3. Ashdod, 2:4
4. Ekron, 2:4
5. Sodom and Gomorrah, 2:9
6. Ethiopia, 2:12 (NIV, "Cushites")

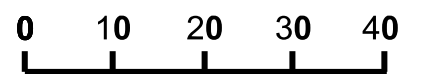
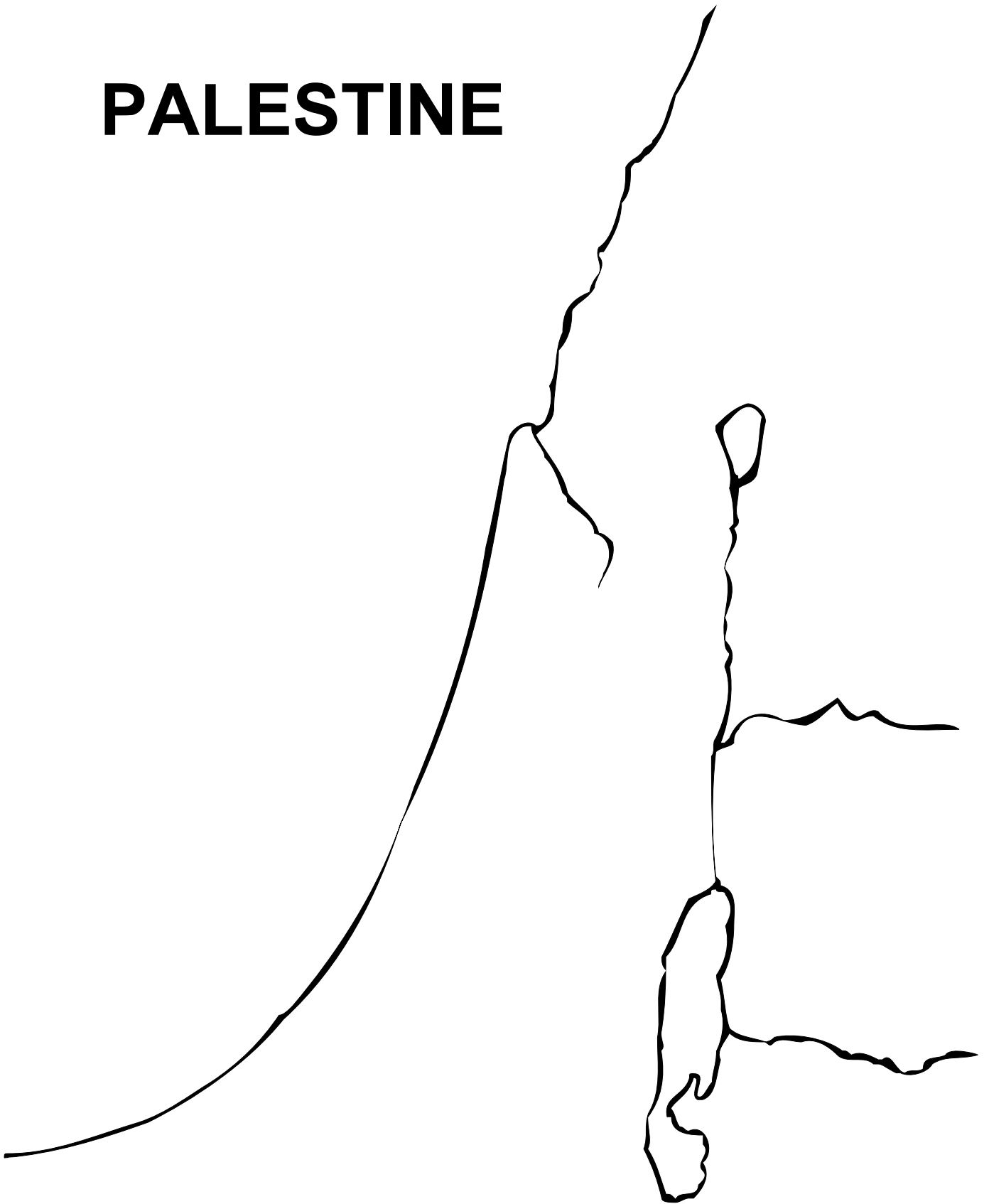
XII. STUDENT CONTENT QUESTIONS

1. Why does Zephaniah have the longest genealogy of any of the OT prophets?
2. Why is Zephaniah's prophecy of judgement worse than Noah's flood?
3. Define and explain the concept of "the Day of the LORD."
4. Why was Judah even more sinful and guilty than Israel?
5. Does 3:9 have a universal element which relates to the Gentiles? Why?
6. How does 3:17 show us the heart of God?



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INTRODUCTION TO HAGGAI

I. NAME OF THE BOOK

- A. Named after its preacher.
- B. His name means "Festival." The yod or "i" at the end may be an abbreviation for YHWH, if so "festival of YHWH" (cf. I Chr. 6:30) or the pronoun "my" which would also refer to YHWH.

II. CANONIZATION

- A. This book is part of the "latter prophets" (Ecclesiasticus 49:10).
- B. It is part of "the Twelve," a grouping of minor prophets (Baba Bathra 14b):
 - 1. like Isaiah, Jeremiah and Ezekiel, they fit on one scroll.
 - 2. represent the twelve tribes or the symbolic number of organization.
 - 3. reflect traditional view of the books chronology.
- C. The order of "the Twelve" or Minor Prophets has been linked by many scholars to a chronological sequence. It is obvious that Haggai and Zechariah are paired historically.

III. GENRE

- A. This is a series of four or five sermons (1:13).
- B. It is not poetic.

IV. AUTHORSHIP

- A. Haggai is mentioned in Ezra 5:1; 6:14 and Zechariah 8:9 where he is linked with Zechariah. He was probably a returnee from exile.
- B. He is also mentioned in I Esdras 6:1; 7:3; II Esdras 1:40 and Ecclesiasticus 49:11 is a quote from Haggai 2:23.
- C. Jerome says that he was a priest but this is a misunderstanding derived from 2:10-19.
- D. Ewald and Pusey suggest that 2:3 implies that he saw Solomon's Temple which would make him 70 or 80 years old.
- E. Cyril of Alexandria mentions a general opinion in his day that he was an angel. This is from a misunderstanding of the Hebrew term "messenger" in 1:13.
- F. The LXX attributes several Psalms to Haggai and Zechariah: 112, 126, 127, 137, 146-149.
- G. All of Haggai's 4 sermons are recorded in the third person which implies:
 - 1. a common literary technique,
 - 2. a scribe or editor.

V. DATE

- A. Haggai was a post-exilic prophet along with Zechariah, his contemporary.
- B. The book is dated from the first day of the sixth month (1:1) until the twenty-fourth day of the ninth month (2:10,20) of the second year of Darius I Hystaspes (521-486 B.C.). Therefore, the date is 520 B.C. This was four years before the second Temple was finished in 516 B.C., and fulfills the prophecy of Jeremiah regarding the seventy years of exile which began in 586 B.C.

VI. CHRONOLOGY OF THE PERIOD (taken from *The Minor Prophets* by Dr. Theo Laetsch, published by Concordia, p. 385.)

Darius' Regnal Year	Year B.C.	Month	Day	Text	Content
2	520	6	1	Hag. 1:1-11	Haggai rouses the people into activity
		Sept/Oct	24	Hag. 1:12-15	The people begin to build
		7	1	Hag. 2:1-9	The latter glory of God's Temple
		Oct/Nov			
		8	?	Zech. 1:1-6	Zechariah begins to prophesy
		Nov/Dec			
		9	24	Hag. 2:10-19	God will begin to bless
		Dec/Jan		Hag. 2:20-23	Messiah's kingdom established after overthrow of world powers
	519	11	24	Zech. 1:7-6:8	Zechariah's night visions
		Feb/Mar		Zech. 6:9-15	The crowning of Joshua pre-figuring the Messiah's priesthood
4	518	9	4	Zech. 7, 8	Repentance urged; blessing promised
6	516	12	3	Ezra 6:15	Dedication of Temple
		Mar/Apr		Zech. 9-14	After dedication of Temple
		?			

VII. LITERARY UNITS -- It is outlined by the prophet's sermons.

- A. First Sermon, 1:1-11, Rebuild the Temple!
- B. The leaders and people respond, 1:12-15
- C. Second Sermon, 2:1-9, The Temple size is not the issue!
- D. Third Sermon, 2:10-19, God's blessings will flow if the people obey and rebuild the Temple
- E. Fourth Sermon, 2:20-23, The Universal Reign of the Messiah foreshadowed in Zerubbabel.

VIII. MAIN TRUTHS

- A. The book focuses on the rebuilding of the Second Temple which had been neglected several years earlier:
 - 1. cf. Ezra 5:16 (1st year - under Sheshbazzar)
 - 2. Ezra 3:8-13 (2nd year - under Zerubbabel)
- B. God's promises of immediate physical blessings and future Messianic blessings are linked to the rebuilding of the Temple (restoration of Mosaic Covenant).
- C. The size and majesty of the Temple was not the issue, rather it's presence. God's presence which it symbolized was the true glory!

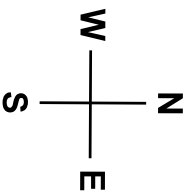
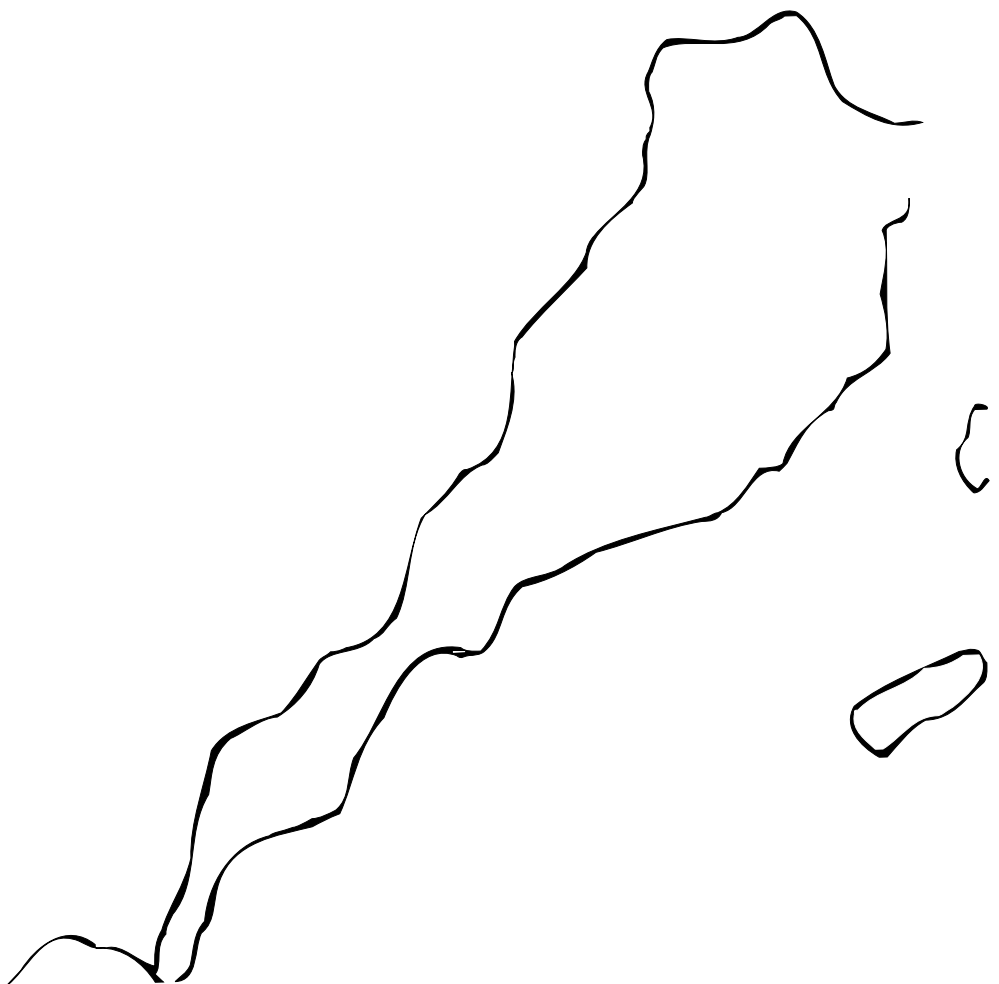
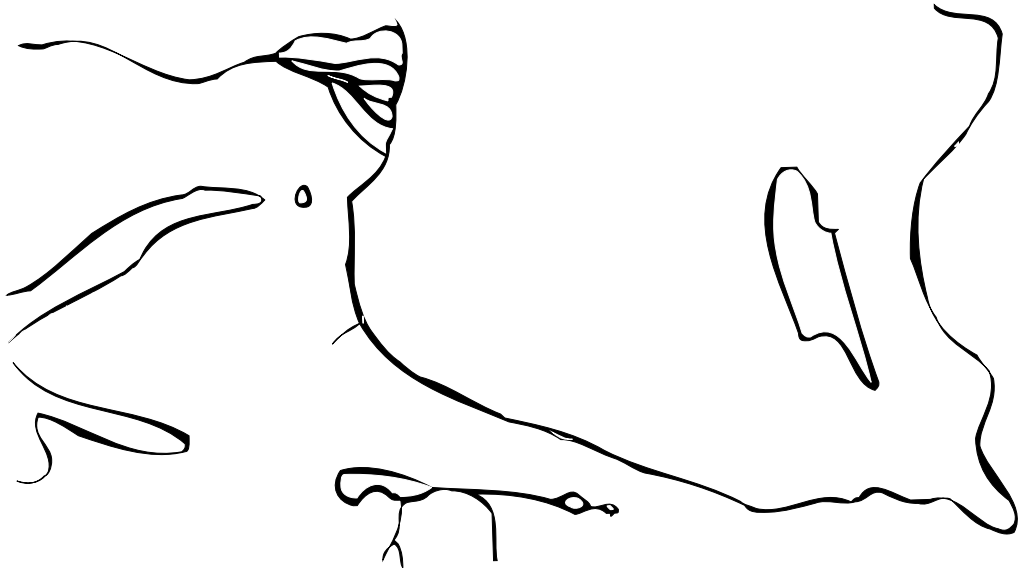
IX. TERMS AND/OR PHRASES AND PERSONS

- A. Terms and/or Phrases
 - 1. "your paneled houses," 1:4 (NASB & NIV)
 - 2. "consider your ways," 1:5,7 (NIV, "give careful thought to...")
 - 3. "I will shake all the nations," 2:7 (NASB & NIV)
 - 4. "the latter glory of this house will be greater than the former," 2:9 (NASB & NIV)
 - 5. "Zerubbabel...I will make you like a signet ring," 2:23 (NASB & NIV)
- B. Persons
 - 1. Darius I, 1:1
 - 2. Zerubbabel, 1:1
 - 3. Joshua, 1:1
 - 4. "the LORD of Hosts," 1:2 (NIV, "the LORD Almighty")

X. MAP LOCATIONS -- NO!

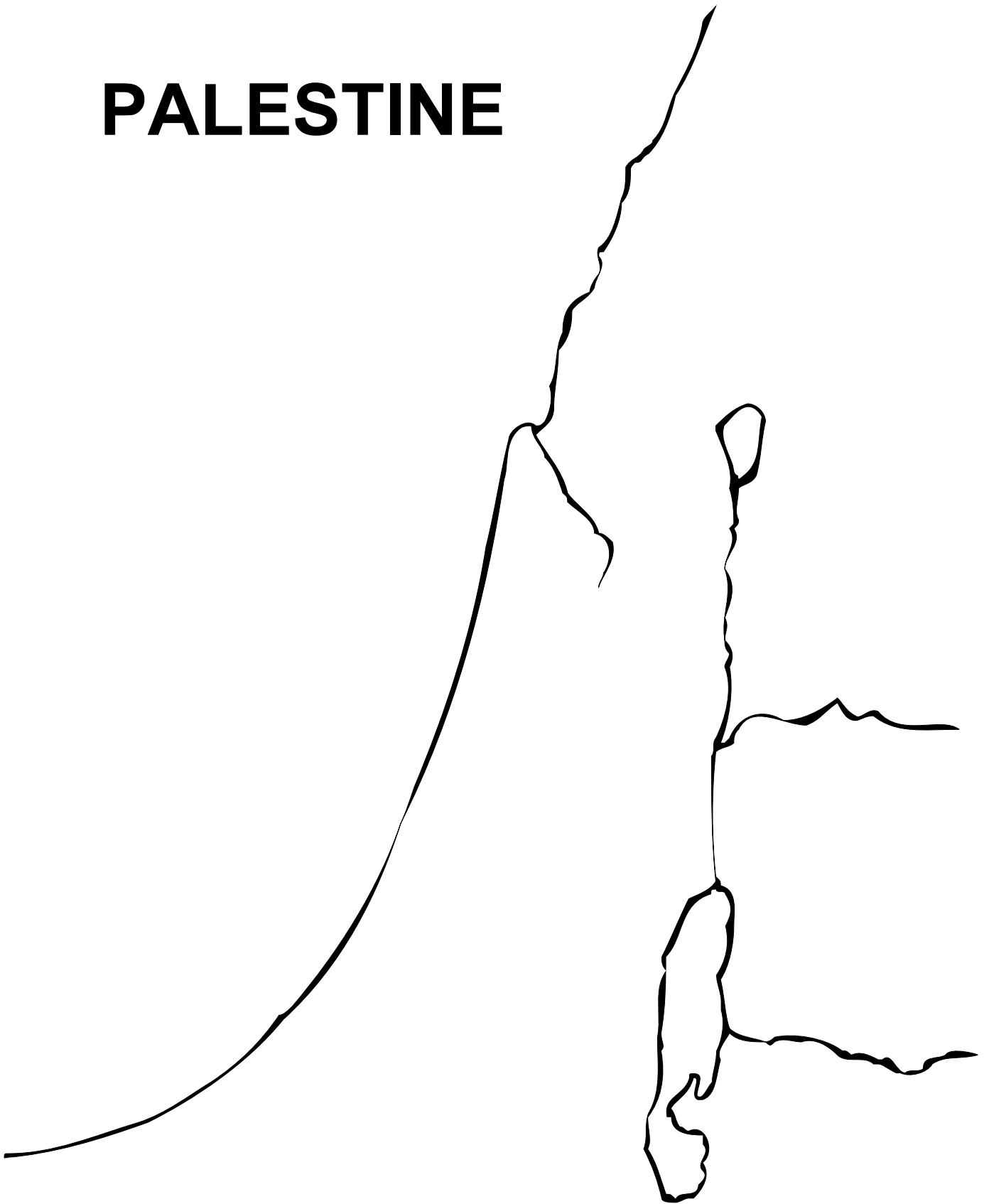
XI. STUDENT CONTENT QUESTIONS

- 1. What is the central issue of the book?
- 2. Why had the returning post-exilic Jews had such hard times in Judah?
- 3. What sections of chapter 2 are Messianic? Why?
- 4. Explain 2:3.
- 5. Explain 2:10-19.
- 6. Why are such great things said about Zerubbabel when history records so little of his accomplishments? (2:20-23)



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INTRODUCTION TO ZECHARIAH

I. NAME OF THE BOOK

- A. It is named after the prophet.
- B. His name meant "YHWH remembers," "remembered by YHWH," or "YHWH has remembered." His name implied that YHWH was still with the Jews and had restored the covenant.

II. CANONIZATION

- A. This book is part of the "latter prophets" (Ecclesiasticus 49:10).
- B. It is part of "the Twelve," a grouping of minor prophets (Baba Bathra 14b):
 - 1. like Isaiah, Jeremiah and Ezekiel, they fit on one scroll.
 - 2. represent the twelve tribes or the symbolic number of organization.
 - 3. reflect traditional view of the books chronology.
- C. The order of "the Twelve" or Minor Prophets has been linked by many scholars to a chronological sequence. It is obvious that Haggai and Zechariah form a historical pair.

III. GENRE

- A. This book is an example of apocalyptic literature:
 - 1. Chapters 1-8 are basically prose.
 - 2. Chapters 9-14 are basically poetry.
- B. This genre was unique to the Jews. It was often used in tension-filled times to express the conviction that God is in control of history and would bring deliverance to His people.
- C. It was characterized by:
 - 1. a strong sense of the universal sovereignty of God,
 - 2. a struggle between good and evil in this age,
 - 3. use of secret code words,
 - 4. use of colors,
 - 5. use of numbers,
 - 6. use of animals, sometimes animals/humans,
 - 7. God communicates His revelation by means of dreams or visions usually through angelic mediation.
 - 8. primarily focuses on the future.
- D. Some other examples are:
 - 1. Old Testament
 - a. Daniel 7-12
 - b. Ezekiel 37-48 (?)
 - 2. New Testament
 - a. Matthew 24, Mark 13, Luke 21, II Thes. 2
 - b. Revelation
 - 3. non-canonical
 - a. I Enoch
 - b. IV Ezra (Esdras)
 - c. II Baruch
- E. Jerome calls Zechariah the most obscure book in the OT. Yet it is alluded to extensively in the NT:
 - 1. chapters 1-8 in the book of Revelation.

2. chapters 9-14 in the Gospels.

F. These visions are difficult to interpret but if we keep the historical setting in mind they must relate to the rebuilding of the Temple in post-exilic Jerusalem. They are focusing on a new day of forgiveness and the coming of the Messiah.

IV. AUTHOR

A. Zechariah was a very common Hebrew name. It was spelled two ways: Zechariah or Zachariah. There are 27 people in the OT who spell it with an "e" and 2 who spell it with an "a."

B. Chapter 1:1 says that he is a priest (cf. Ezra 5:1; 6:14; Neh. 12:4,16). Why Berechiah, who is mentioned in 1:1 and was omitted in Ezra 5:1 and 6:14 is uncertain. This would make Zechariah an early post-exilic prophet like Haggai and Malachi and possibly Obadiah and Joel.

C. Many modern scholars deny the unity of Zechariah. This is because chapters 1-8 are so different from chapters 9-14. In chapters 1-8 the prophet is named and the historical dates are given. The setting is obviously post-exilic. This section is alluded to extensively by John in his book of the Revelation. However, chapters 9-14 are undated. There is no prophet named. The historical setting is eschatological. This section is alluded to most often in the Gospels.

In Matt. 27:9 Jesus attributes a quote to Jeremiah which is from Zechariah 11:12-13. This was the beginning of the trend toward denying authorship of chapters 9-14 to Zechariah.

However, even the Dead Sea Scrolls have Zechariah as a unity. There are several internal items which point to a unity:

1. the use of the number "two" - 4:3; 5:9; 6:1; 11:7; 13:8,
2. the use of the VOCATIVE - 2:7,10; 3:2,8; 4:7; 9:9,13; 11:1-2; 13:7,
3. the use of the phrase "from passing and from returning" which is unique to Zechariah - 7:14; 9:8,
4. the repeated use of "saith the Lord" - used 16 times,
5. the *qal* form of "to dwell" - 2:8; 7:7; 12:6; 14:10.

(These are taken from R.K. Harrison's *Introduction to the Old Testament*, p.954.) For further discussion of the unity of the book (cf. E.J. Young's *Introduction to the Old Testament*, p.280).

D. The fact that Zechariah is made up of a historical and future section should not be surprising. We have seen this pattern before:

1. Isaiah 1-39 and 40-66
2. Ezekiel 1-29 and 30-48
3. Daniel 1-6 and 7-12

E. A new OT introduction by Andrew Hill and John Walton on p. 421 outlines both divisions by a series of chiasmi. This consistent literary technique gives future evidence of one author.

V. DATE

A. Zechariah 1:1 states that the prophet began his ministry in the 2nd year of the 8th month of the reign of Darius I (522-486 B.C.). Most scholars assert that this is Darius I Hystrapes who took over the kingdom of Persia after Cambyses II (530-522), Cyrus II's son, died in 522 B.C. Darius was a general of the Persian Army.

B. This would make the date 519 or 520 B.C. (2 months after Haggai). He preached about two years (cf. 1:1,7; 7:1).

VI. HISTORICAL SETTING

VII. LITERARY UNITS (taken from *Introduction to the Old Testament* by R.K. Harrison, p. 950.)

- A. Dated Prophecies, chapters 1-8
1. Introduction and call to repentance, 1:1-6.
 2. Eight visions that relate to the rebuilding of Jerusalem Temple, 1:7-6:15
 - a. Four horsemen; the promise of divine restoration, 1:7-17
 - b. Four destroying horns and four smiths, 1:18-21 (2:1-4 Heb.)
 - c. The immeasurable greatness of Jerusalem, 2:1-13 (2:5-17 Heb.)
 - d. The cleansing of Joshua, an oracle; to him, 3:1-10
 - e. The seven-branched lampstand, 4:1-14
 - f. The large, flying scroll, 5:1-4
 - g. The woman in an ephah removed to Babylon, 5:5-11
 - h. Four horse-drawn chariots traversing the earth, 6:1-8
 3. Historical section: Joshua symbolic of the Messiah, 6:9-15.
 4. An inquiry of Zechariah concerning fasting, 7:1-8:23.
- B. Undated prophecies, 9-14
1. Judgment of national enemies; the coming of the peaceful prince, 9:1-17
 2. Gathering in of the chosen flock by the Divine Leader, 10:1-12
 3. Good and foolish shepherds; the suffering of the flock, 11:1-17
 4. Eschatological oracles, 12:1-13:6
 5. The purifying judgment of the divine kingdom, 13:7-14:21

VIII. MAIN TRUTHS

- A. The major purpose of the book is the encouraging of the returned Jews to rebuild the Temple. This was started by Sheshbazzar, Ezra 1:8; 5:16, but had not been continued under Zerubbabel. The Temple had been neglected for several years. Haggai asserts that this is because of the apathy of the people while Ezra implies that it was the political maneuvers of the surrounding provinces, especially Samaria.
- B. This book is very Messianic. Many of the prophecies about Jesus' life came from chaps. 9-14:
1. king is humble and riding on a foal of a donkey, 9:9,
 2. sold for thirty shekels of silver, the price of a slave and potter's field as burial place, 11:13,
 3. emphasis on descendant from David, 12:4-9,
 4. "they will look on Me whom they have pierced..." 12:10.
- C. The universal love and reign of God is seen in 2:11; 8:20-23; 14:9,16. But in chapters 9-14 the universal rebellion of all peoples is stressed, 12:3 & 14:2 (Ps. 2).

IX. TERMS AND/OR PHRASES AND PERSONS TO BRIEFLY DEFINE

- A. Terms and/or Phrases
1. return, 1:3 (NASB & NIV)
 2. "I am exceedingly jealous for Jerusalem and Zion," 1:14 (NASB & NIV)
 3. "a measuring line will be stretched over Jerusalem," 1:16 (NASB & NIV)
 4. four horns, 1:18-21 (NASB & NIV)
 5. "I will be a wall of fire around her," 2:5 (NIV, "I myself will be a wall of fire around it")
 6. "the apple of His eye," 2:8 (NASB & NIV)
 7. "Joshua was clothed with filthy garments," 3:3 (NASB & NIV)
 8. flying scroll, 5:1 (NASB & NIV)
 9. teraphim, 10:2 (NIV, "idols")
 10. two staffs: "Favor and Union," 11:7, 14 (NASB & NIV)
 11. "I am going to make Jerusalem a cup..a heavy stone," 12:2-3 (NIV, "...immovable rock")
 12. "living waters will flow out of Jerusalem," 14:8 (NASB & NIV)
- B. Persons to Briefly Identify
1. Berechiah, 1:1,7
 2. the angel of the Lord, 1:11; 3:1
 3. Satan, 3:1-2

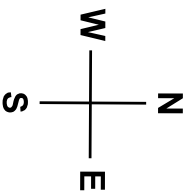
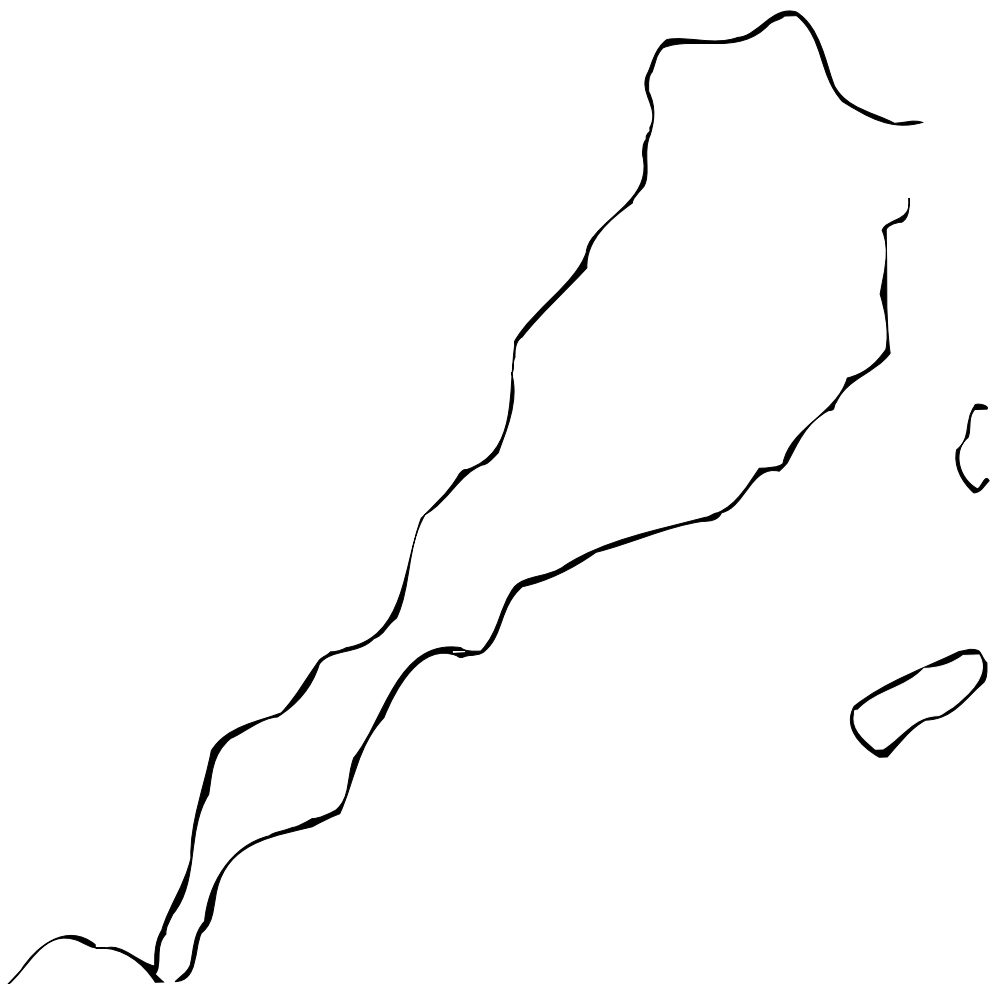
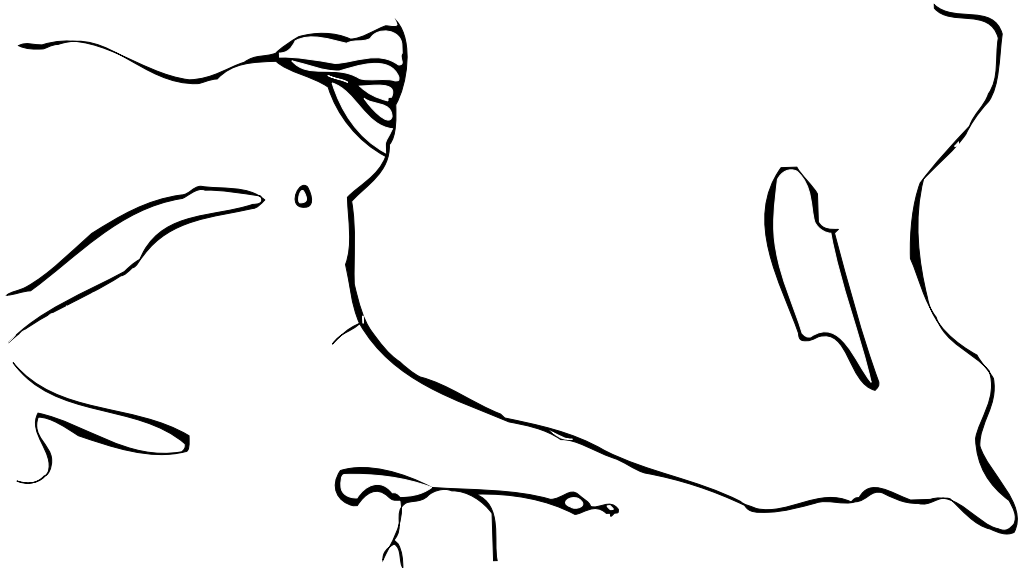
4. the Branch, 3:8; 6:12
5. "the two anointed ones," 4:14
6. Hadadrimmon, 12:11 (NIV, "Hadad Rimmon")

X. MAP LOCATIONS

1. Zion, 1:14
2. Shinar, 5:11 (NIV, "Babylon")
3. Bethel
4. Hamath, 9:2
5. plains of Megiddo, 12:11
6. Mount of Olives, 14:4

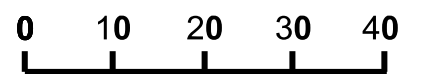
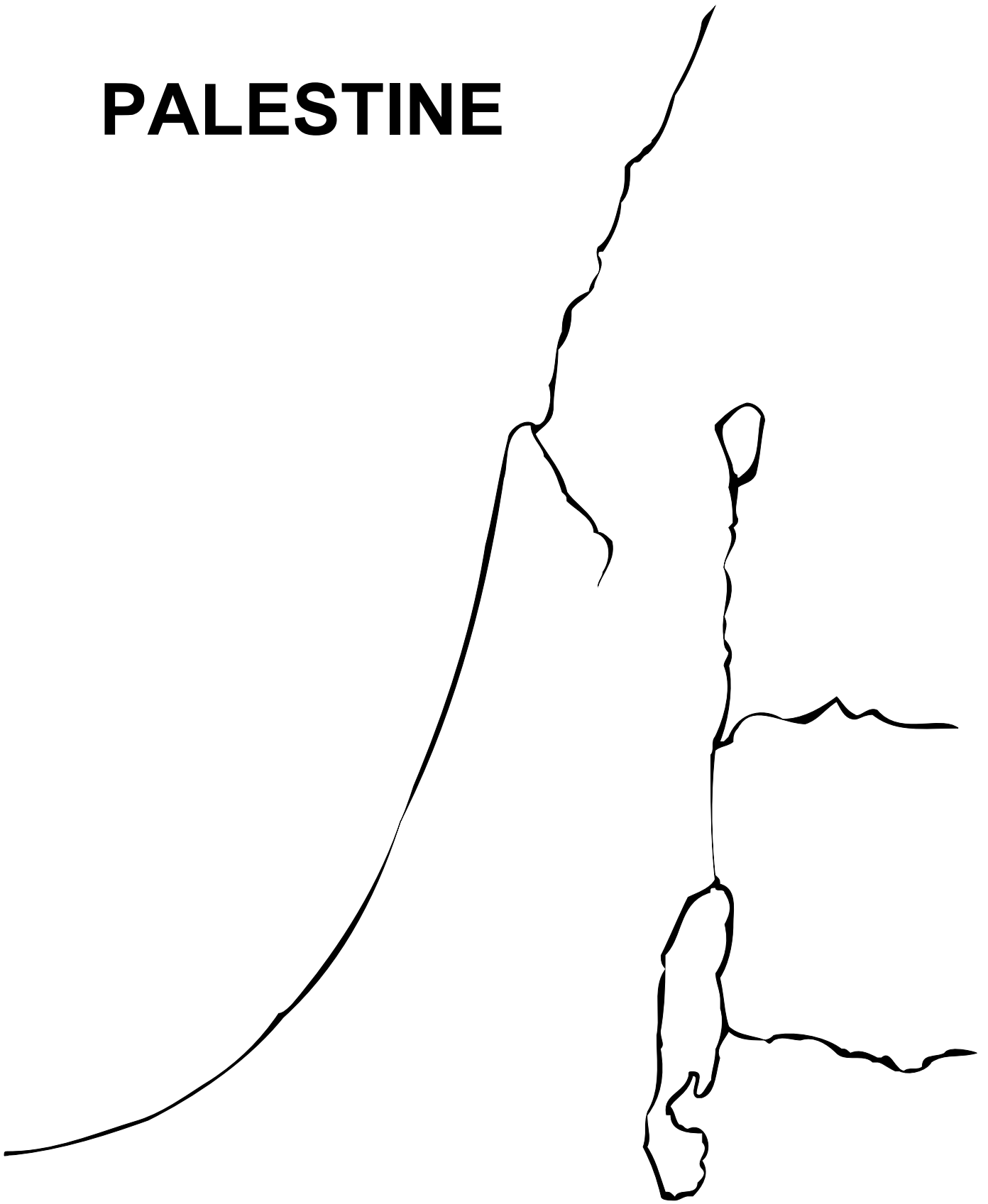
XI. STUDENT CONTENT QUESTIONS

1. How is Zechariah related to Haggai?
2. How are the visions of 1:7-6:8 related?
3. List the titles for the Messiah found in the book.
4. Who are the two olive trees of chapter 4?
5. How many fast days are listed in chapters 7-8?
6. List the prophecies in chapters 9-14 that relate to the life of Christ.



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INTRODUCTION TO MALACHI

I. NAME OF THE BOOK

- A. It is named after the prophet.
- B. His name means "My messenger."
 - 1. It could be a title, "my messenger," 3:1.
 - 2. It could be "My angel."
 - 3. It could be a proper name.

II. CANONIZATION

- A. This book is part of the "latter prophets" (Ecclesiasticus 49:10).
- B. It is part of "the Twelve," a grouping of minor prophets (Baba Bathra 14b):
 - 1. like Isaiah, Jeremiah and Ezekiel, they fit on one scroll.
 - 2. represent the twelve tribes or the symbolic number of organization.
 - 3. reflect traditional view of the books chronology.
- C. The order of "the Twelve" or Minor Prophets has been linked by many scholars to a chronological sequence. Malachi is obviously the last minor prophet.

III. GENRE

- A. It uses diatribe to communicate truth. This is a question and answer format. A truth was presented and then a supposed objector asked a question or made a comment to which the speaker responded.
- B. Malachi has been called "the Hebrew Socrates."
- C. Both Paul and James used this same method to present truth.
- D. This structure can be seen in, "But you say...", 1:2, 6, 7(twice), 12, 13; 2:14, 17 (twice); 3:7, 8, 13, 14.
- E. It is not Hebrew poetry.

IV. AUTHORSHIP

- A. The Hebrew term "*malachi*" used in 1:1 means "angel" or "messenger."
 - 1. Most take it as a proper name.
 - 2. The LXX takes it as a title (cf. 3:1).
 - 3. Origen thought it referred to an angel.
- B. The Talmud (Mecillah 15a) said Mordecai wrote the book.
- C. The Aramaic Targum of Jonathan said that it was a title for Ezra. This interpretation was followed by: Jerome, Rashi and Calvin.
- D. Josephus in *Antiquities of the Jews*, 11:4-5 mentions all the post-exilic persons by name except Malachi.
- E. His name does not appear in conjunction with any NT quotes from this book.
- F. II Esdras lists the post-exilic prophets as Haggai, Zechariah and Malachi.

- G. Since no other prophetic book is anonymous, Malachi must have been a proper name. Remember, authorship does not affect inspiration.

V. DATE

- A. There is a great similarity between the historical background of Nehemiah and Malachi:
1. tension over tithing, Mal. 3:8; Neh. 10:32-39,
 2. the poor were oppressed, Mal. 3:5; Neh. 5:1-5,
 3. inter-religious marriages, Mal. 2:10,11; Neh. 13:1-3, 23-24 (Ezra 9:1-2).
- B. The best option seems to be between 450-430 B.C., after Nehemiah's return to the court of Artaxerxes I, Neh. 13:6.

VI. HISTORICAL RELATIONSHIP BETWEEN THE HEBREWS AND EDOM, 1:2-5

- A. They were told to respect them as relatives:
1. Numbers 20:14
 2. Deuteronomy 2:4-6
- B. They had many confrontations with them:
1. Numbers 20:14-21
 2. Judges 11:16ff
 3. I Samuel 14:47-48
- C. Prophecies against them:
1. Numbers 24:18
 2. Isaiah 34:5ff; 63:1ff
 3. Jeremiah 49:7ff
 4. Lamentations 4:21-22
 5. Ezekiel 26:12ff; 35:13ff; 36:2-6
 6. Amos 1:11-12

VII. LITERARY UNITS

- A. The outline of Malachi follows his six disputations or diatribes. Malachi spoke for God, the people responded and Malachi spoke for God again.
- B. Outline
1. God's love for the returning Jews, 1:2-5
 2. God's condemnation of the priests, 1:6-2:9
 3. God's condemnation of divorce and mixed-religious marriage, 2:10-16
 4. God's condemnation of their bad attitude (Where is the God of justice?), 2:17-3:6
 5. God's condemnation of their support of the Temple, 3:7-12
 6. God's condemnation of their bad attitude (It is vain to serve God!), 3:13-4:3
 7. A final admonition and promise, 4:4-6

VIII. MAIN TRUTHS

- A. Malachi documents the sins of apathy and disillusionment of the returning Jews.
- B. This book has several universal statements. God will use Israel to reach the world, 1:5, 11, 14; 3:12.
- C. God's people are impugning His character:
1. 2:17 - God does not act in justice.
 2. 3:6 - God's unchanging character is the only reason Israel still exists.
 3. 3:14 - It is vain to serve God.
- D. This book has a Messianic hope, 3:1; 4:5.

IX. TERMS AND/OR PHRASES AND PERSONS TO BRIEFLY DEFINE

A. Terms and/or phrases

1. oracle, 1:1 (NASB & NIV)
2. "but you say..." 1:2 (NIV, "But you ask...")
3. "you present the lame and sick," 1:8 (NIV, "crippled or diseased animals")
4. "you disdainfully sniff at it," 1:13 (NIV, "you sniff at it contemptuously")
5. "rebuke your offspring," 2:3 (NIV, "rebuke your descendants")
6. "has married the daughter of a foreign god," 2:11 (NASB & NIV)
7. "the Lord, whom you seek, will come suddenly to His Temple," 3:1 (NASB & NIV)
8. "book of remembrance," 3:16 (NIV, "scroll of remembrance")
9. "the sun of righteousness will rise with healing in its wings," 4:2 (NASB & NIV)

B. Persons

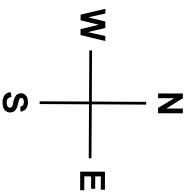
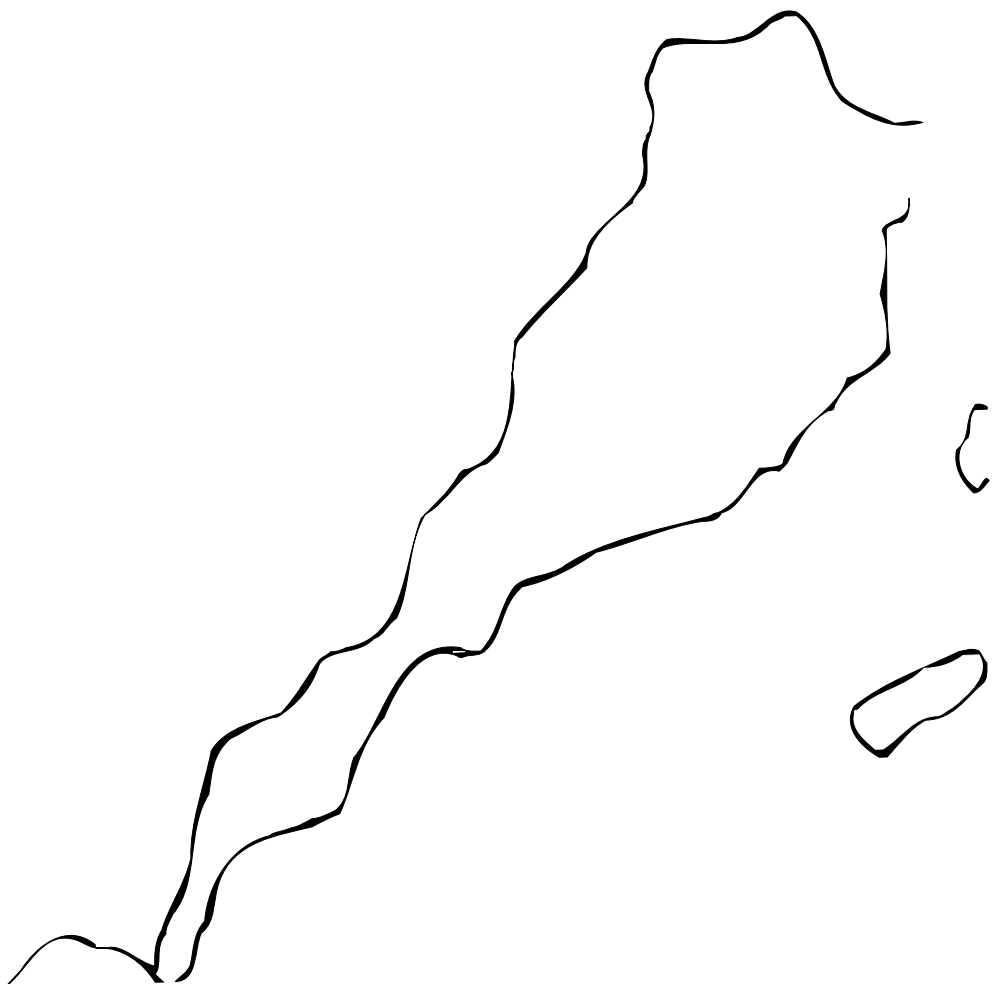
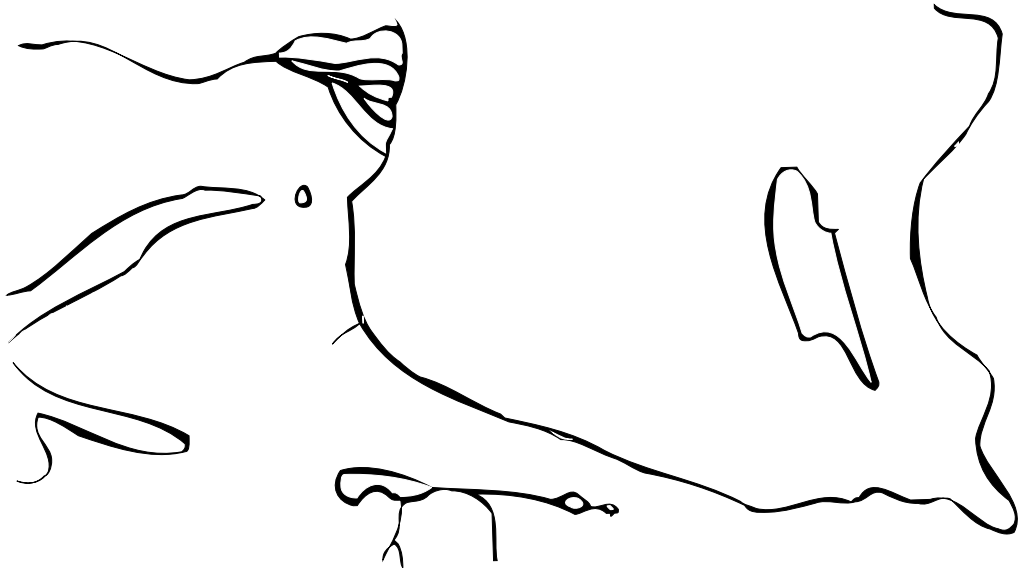
1. Esau, 1:2-3
2. Jacob, 1:2
3. Levi, 2:4
4. sorcerers, 3:5
5. alien, 3:5
6. Elijah the prophet, 4:5

X. MAP LOCATIONS

1. Edom, 1:4
2. Judah, 2:11
3. Israel, 2:11
4. Horeb, 4:4

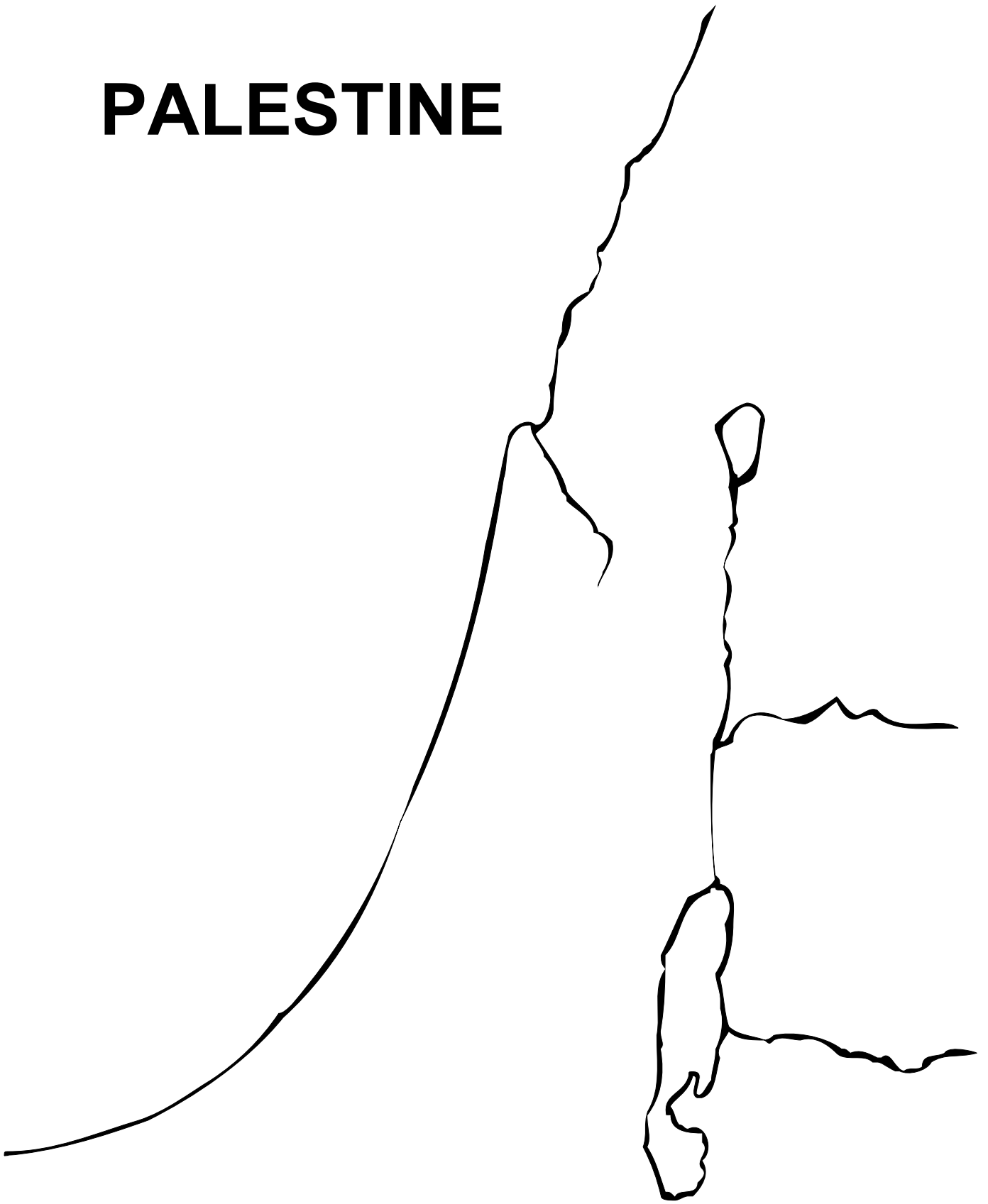
XI. STUDENT CONTENT QUESTIONS

1. How is Malachi structured?
2. Why is Esau mentioned in 1:2?
3. How do the priest and people show their disrespect of YHWH?
4. Where does the curse mentioned in 2:2; 3:9 come from in Scripture? What did it involve?
5. Why does God say He hates divorce? 2:16
6. How was the Messiah to come suddenly to the Temple?
7. Why is 3:6 so important?
8. Does God promise prosperity for tithing?
9. Did Elijah come before Jesus?



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